The Lord Henfield Edition

The Holy Bible

DOUAY-RHEIMS VERSION
WITH DEUTEROCANON
1899

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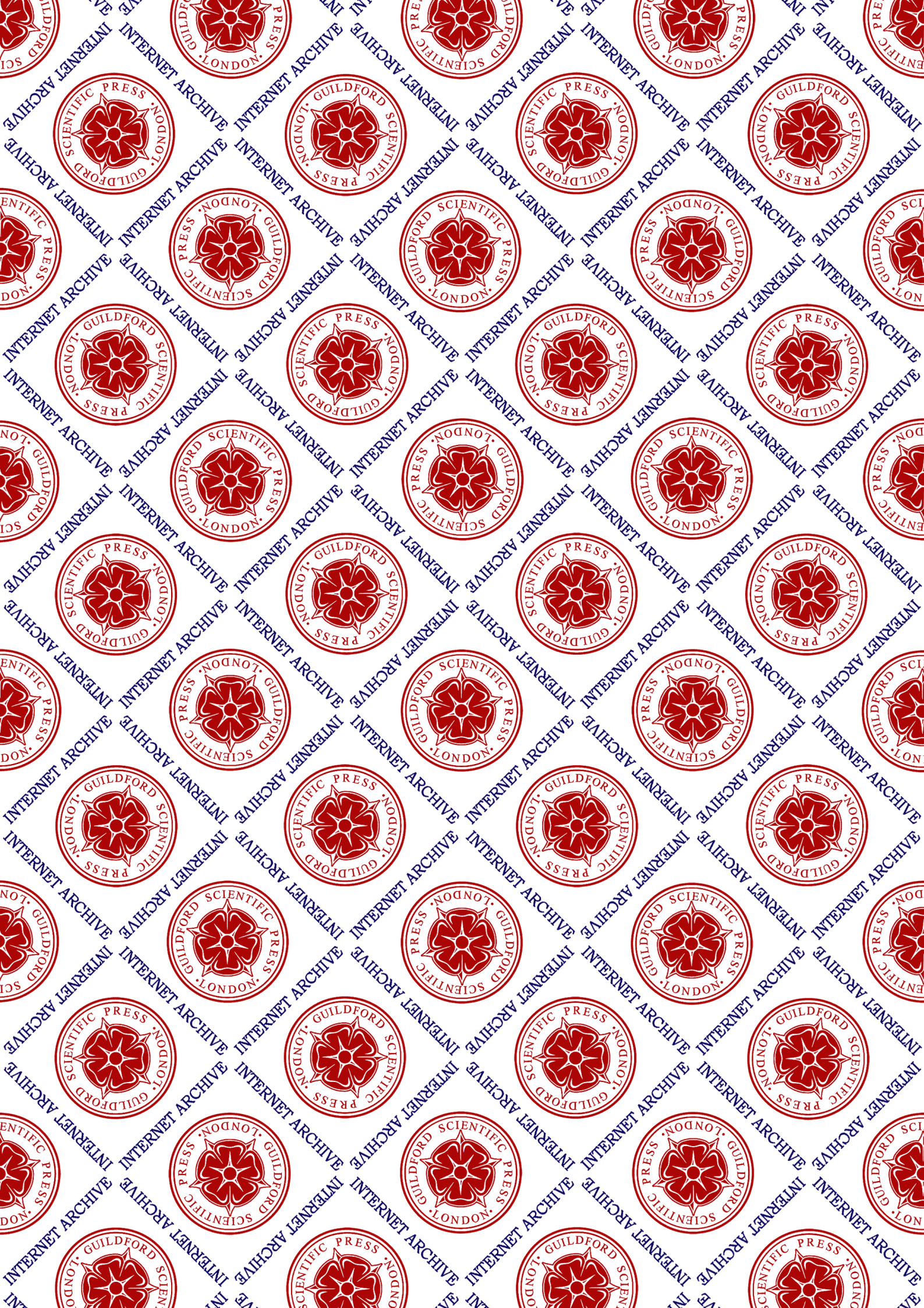
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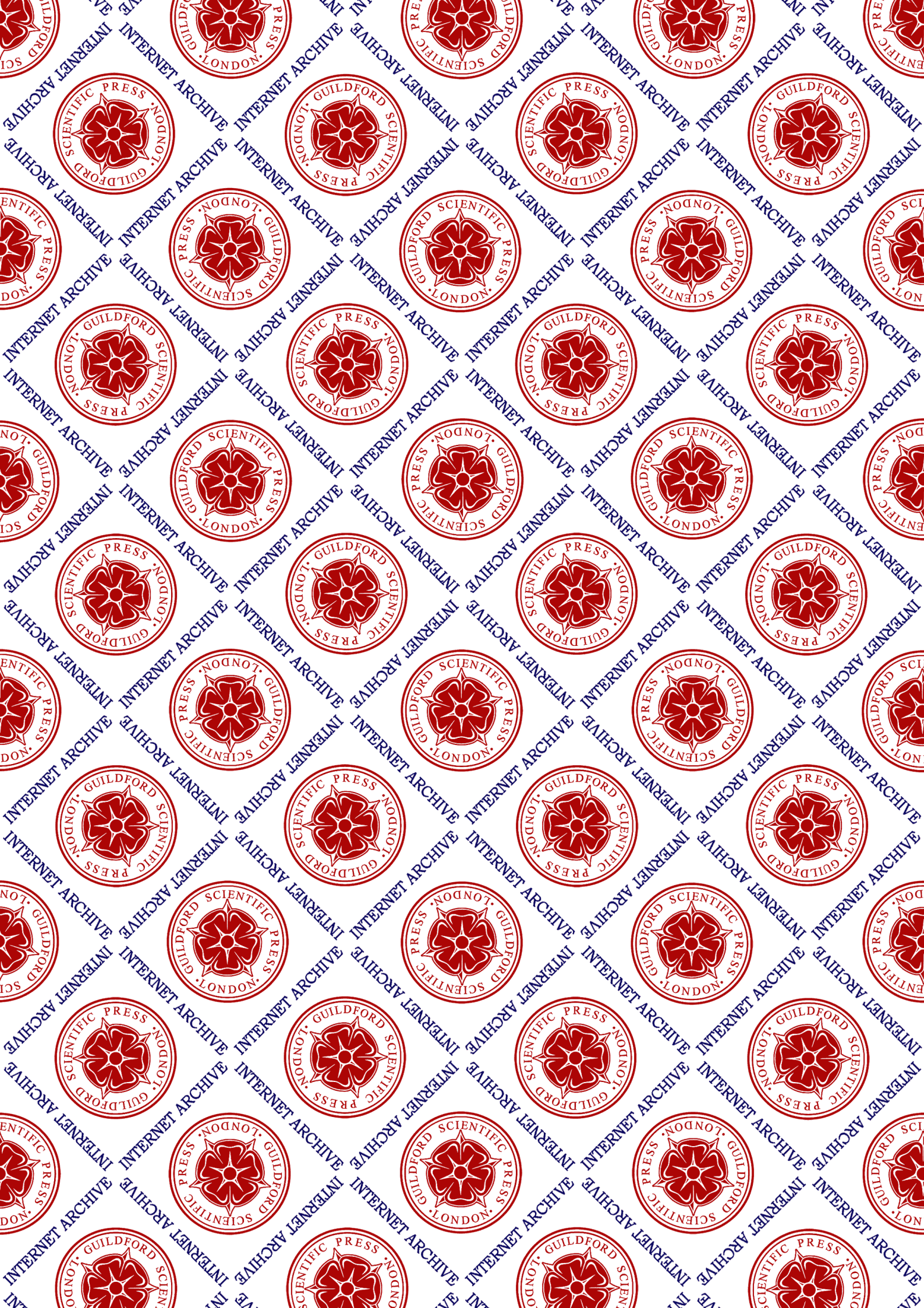
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HOLY BIBLE

THAT IS

The American Douay Rheims Version

Containing

THE OLD TESTAMENT

with the

DEUTEROCANON

and the

NEW TESTAMENT

published all together
in A.D. 1899

GUILDFORD
SCIENTIFIC PRESS
MMXXVI

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In the Lord Henfield Edition, each and every
sacred text begins with an introduction.
The Appendices contain an Exploration on History,
historical texts, 230 illustrations and detailed maps.
Additional material can be found in The Grand Bible.

Full Title:
THE HOLY BIBLE
The American Douay-Rheims Version 1899 (DRA)
(Translated out of Jerome's Latin Vulgate into English)
Published by the John Murphy Company, Baltimore 1899
Scientific research, design and editing by Lord Henfield, 2026.

THIS DOCUMENT CONTAINS:
approximately 1,730,200 WORDS
with over 9,250,000 CHARACTERS
in circa 54,500 PARAGRAPHS
in over 193,000 LINES
on 1,850 PAGES
Latest Update: 2026-06-25

MANAGING EDITOR
Lord Henfield

CONSULTANT EDITOR
Aurelia Koning

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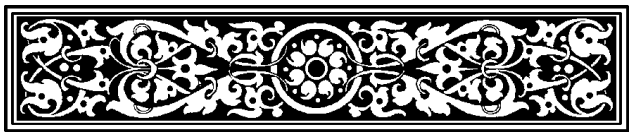

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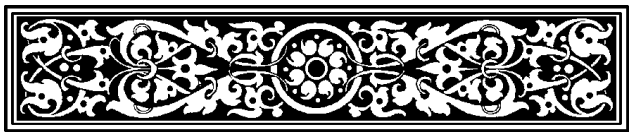

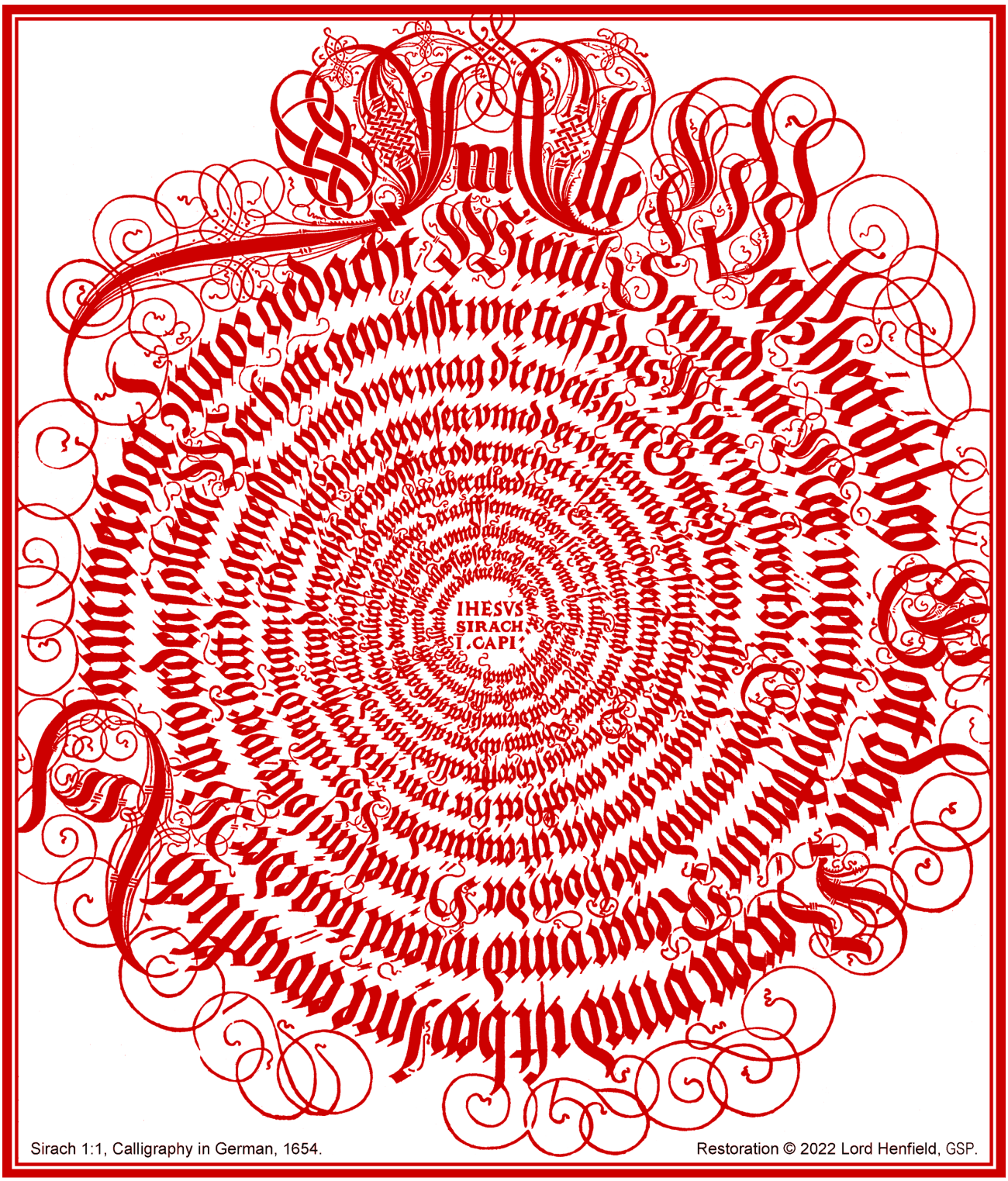

Sirach 1:1, Calligraphy in German, 1654. Restoration © 2022 Lord Henfield, GSP.

The first chapter of the book "The Wisdom of Jesus ben Sirach" was created by an unknown artist as a snail-shaped calligraphy in 1654 (Source: Zentralbibliothek Zürich, Switzerland; ZB No. 000012138.tif).

The Book of Sirach was written in Hebrew approximately 200–175 BC and translated into Greek in Egypt by the author's grandson. An Aramaic translation was also produced. Yoshua (Hebrew: Yehoshua; Greek / Latin: Jesus, "the Saviour, the Messiah") ben Sira, called "Jesus, the son of Sirach of Jerusalem" in Greek texts, was a Jewish scribe originally from Jerusalem but composed the work in Alexandria, Egypt, where he presumably had access to the famous library. Ben Sirach is unique among all Old Testament and Apocryphal authors in that he signed his work. Due to its ethical content, the Book of Sirach is one of the most valuable books in the entire Bible. The work shares some similarities in content and style with ancient Egyptian works, such as: The Commandments of Kagemna, Egypt, c. 2613–2589 BC; The Teachings of Ptah-Hotep, Egypt, c. 2500–2345 BC; and especially the Instructions of Shuruppak, from Sumer (Iraq), c. 2600–2550 BC. All of these works are precursors to the Code of Hammurabi, the Ten Commandments and all modern law. (See: Appendix, Supplements.)

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[* Part of the Hamesh Megillot, 5 Lectionary Scrolls]
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Black: Explanatory text
Red: Old Testament, Hebrew Bible (1st canon)
Green: Deuterocanon, Apocrypha (2nd canon)
Blue: New Testament, Christian Bible or canon
No Strip: The Book belongs to the previous book

NOTICE ON TIMING AND DATING

With language, we define what we stand for. As a matter of principle, in our books we only use the terms BC (before Christ) or AD (Anno Domini, the year of the Lord). These are not only religious terms but also reveal a person's cultural conscienceness and allegiance.
Terms such as B.C.E. or BCE = Before Common Era; C.E. or CE = Common Era, are Political Correctness nonsense as "common" also means "ordinary," and in consequence refer to an "era of insignificance" and are used by all those who do not want to refer to God or Christ or achievements of the Western World in general.

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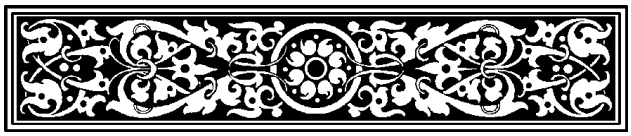

PRELIMINARY

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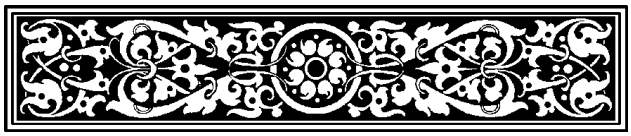

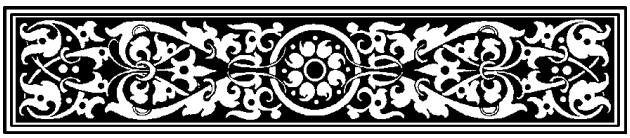

FOREWORD

"We live in an age of religious extremism, an age of terror and violent slaughter. We are locked in a bewildering ideological battle with religious fundamentalism. It is a battle that has taken most of us by surprise because religious fundamentalism seems so odd, so alien, to our own easy-going way of life. But you know, it is not! We have been here before, here at home, here at the very heart of our own civilisation.

About 500 years ago, a breach within Christianity, tore Europe, England, and the Church apart. It was the same literalism, the same passionate intensity, the same apocalyptic violence as now. It is our very own Jihad. It is called: 'the Reformation.'

The Protestant Reformation was also a political and cultural revolution. It unleashed bloodshed, terror, and the destruction of religious art —a combination we recognise all too well. It began with a provincial German monk and it threatened the most powerful institution in the Western World, the Catholic Church, with destruction.

In England it led to a hard Brexit, 16th century style, as King Henry VIII broke with Rome and declared himself "Supreme Head on Earth of the Church of England." It was a tale of espionage, enhanced interrogation, and horrific death. There was a handful of brave and inspired souls fought to introduce the new ideas and the authorities fought back savagely to stamp out the infection. So, how did one man's simple act of protest in the backwards of Germany spark a violent revolution that would transform England, Europe, and the Western World?

In the early 1500s the Catholic Church shaped every aspect of human life. And in Rome, its head, the Pope, ruled a spiritual empire bigger than that of the Caesars. It is hard to overestimate the power of the Catholic Church in the late Middle Ages. It was a vastly wealthy, bureaucratic machine, the very heart of Europe. It controlled education, media, family law. It had its own private language in Latin. The clergy, whatever their nationality, swore obedience to the Pope, whose toe even kings knelt on the ground to kiss. But his greatest power was over men's minds.

Churches were dominated by a huge painting of the last judgement. When Jesus' judge sentenced each soul to the joys of heaven, or the eternal torments of hell, it was a terrifying vision. The Church mitigated its stark horror by the "Doctrine of Purgatory." This was an intermediate state between heaven and hell where the not too sinful soul was purged of its offenses and made fit to enter paradise. You could reduce the amount of time you spent in purgatory by doing good works, saying prayers, going on pilgrimages, giving to the poor. Or you could draw on the good works of others: Jesus, the Saints, the Virgin Mary, whose transcendent goodness had endowed the church with the treasury of merit.

The pope dispensed, in return for consideration of course, this treasury in the form of spiritual IOUs, known as "Indulgences." (An IOU [abbreviated from the phrase "I owe you"] is a document acknowledging debt.) These were printed bits of paper that, in return for cold hard cash, absorbed the soul of its offenses and acted as its passport to paradise. Indulgences were often sold to finance Church schemes and in 1517 the pope's pet project was the rebuilding of Saint Peter's on a magnificent scale. Indulgences were sold across Europe. There was even a catchy advertising jingle: "As soon as the coin in the coffer rings, the soul from purgatory springs!" It was, as though the church had forgotten Christ and become fixated on wealth. And for one German monk this was an abomination.

On the 31st of October, 1517, Martin Luther very publicly denounced this scandal. According to legend, he strode through the town to the great doors of All Saints Church, and hammered up a document for all to see. It was his 95 Theses, a mere 95 points of contention with the Church's teachings on sin and penance. Were these the brave hammer blows of fate against the old order, as the traditional story goes, or was it the equivalent of pinning an agenda on a university notice board as revisionists suggest? Actually, it doesn't much matter since nobody disputes the magnitude of the results. Luther's protest would plunge Europe into two centuries of religious war, unleashing bloodshed and brutality across the continent - all in the name of God!

Martin Luther was an unlikely revolutionary. In 1517, he was a 33 year old monk and professor of Biblical theology at the University of Wittenberg in Saxony. Saxony was just a small one of the German-speaking states that comprised present-day Germany. Each had its own ruler but all fell under the overlordship of an elected monarch, the Holy Roman Emperor who was crowned by the Pope, and all was subject to Papal authority and taxation.

In the introduction to his Theses, Luther wrote of his wish to stir up debate. A new invention allowed him to succeed beyond his wildest dreams. Just over 70 years earlier, Johannes Gutenberg had developed his printing press. This piece of technology would transform Luther from a little-known monk and academic into Europe's most published author, and a wanted man!

Luther originally wrote the 95 Theses in Latin, the language of academic and theological discourse. But even within the Latin of the Theses, Luther showed himself aware of that wider audience outside the universities. And nine of the Theses list the sharp arguments that the laity were using against indulgences. And how Luther asks "are we going to answer those arguments if the Church does not reform itself?" - Well, of course, the Church showed no sign of reforming itself. So, what Luther did was to write a tract. He called it 'A Sermon on Indulgences and Grace' - and he wrote it in German, AND he had it printed!"

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What you have read up to this point here, are the spoken words of Dr David Starkey, one of the very few historians living today who understand the magnitude of religious propaganda in detail. Starkey is fully aware that language is the main key if we want to fully grasp what religion is all about and how it works. He is one of the most outspoken historians of our time who is able to assemble historical facts in a logical way and presents them as eloquent narrative with a cohesion that everyone can follow with ease.

In 2017, he published a BBC documentary called "Reformation: Europe's Holy War," in which he compares Luther's Reformation with our modern upheavals of Woke and Jihad. With elan, he describes what went on in the 16th century revolution. Experts still marvel at the extraordinary impact of Luther's 'Sermon on Indulgences and Grace.' This was the work which propelled Luther to the front ranks of European thought and theology. Until that point he had been writing in Latin for the scholars. But when he published these 20 short propositions in German, he brought his thoughts not only to the mind of scholars but to each and every ordinary person. The form in German very closely echoes the 95 theses written in Latin, a language that the man in the street could not understand. The short German version of the 95 theses are a work of instinctive brilliance. Luther calls it "a Sermon" but it is nothing like a sermon. Sermons are meant to be endurance tests of repetition and reiteration. But this little paper can be read aloud in 10 minutes. It is 20 short snappy points but unlike the 95 Theses, which circulated only in the intellectual community, this spread immediately like wildfire across Central Europe. Who was this Luther?

Short standard answer: Martin Luther was a German theologian, religious reformer and monk who was the catalyst of the 16th-century Protestant Reformation. Through his words and actions, Luther precipitated a movement that reformulated certain basic tenets of Christian belief and resulted in the division of Western Christendom between Roman Catholicism and the new Protestant traditions, mainly Lutheranism, Calvinism, the Anglican Communion, the Anabaptists, and the Antitrinitarians. He is one of the most influential figures in the history of Christianity; and rightfully so.

Now, let us take a look at some details: Martin Luther was born on 10 November, 1483, in Eisleben, Saxony, Germany. His father, Hans Luther, who prospered in the local copper-refining business of the town of Mansfeld, could finance Martin's long education. Luther began his education at a Latin school in Mansfeld in the spring of 1488 where he studied, among other subjects, Latin, Greek and Hebrew, and he was awarded the master's degree in 1505. In accordance with the wishes of his father, he commenced the study of law. Proudly he purchased a copy of the Corpus Juris Canonici ("Corpus of Canon Law"), the collection of ecclesiastical law texts, and other important legal textbooks. Less than six weeks later, however, on July 17, 1505, Luther abandoned the study of law and entered the monastery in Erfurt of the Order of the Hermits of St. Augustine. His studies gave him a thorough exposure to Scholasticism by studying the works of Aristotle (384-322 BC, the teacher of Alexander the Great and his generals), and William of Ockham (1285-1349). Ockham, like Aristotle, focussed on the subject of logic, because he regarded the science of terms as fundamental and indispensable for practicing all the sciences of things, including God, the world, and ecclesiastical or civil institutions; in all his disputes, logic was destined to serve as his chief weapon against adversaries. Luther received his doctorate in the fall of 1512 and assumed the professorship in biblical studies, which was supplied by the Augustinian order. At the same time, his administrative responsibilities in the Wittenberg monastery and the Augustinian order grew, and he began to publish theological writings, such as the 97 theses against Scholastic theology. Dr Martin Luther was by no means just a simple monk as always depicted, 24 years of hard schooling made him one of the highest educated ideologists, strategists and orators of his time.

We have many capable historians and other authorities. However, as long they only use their sophisticated speech and gentlemanly manners, they just earn benevolent nodings in academia but they will move nothing else because they do not reach the masses. It was not the 95 theses that woke up the public, it was the 20 points of Luther's sermons that erupted into a revolution of thinking for the simple reason that it was written in the language of the common people.

Luther did protest against immoral practices of the Church not because he was born a revolutionary, he was not. He felt he needed to do something against the filth. Today, people think that Church, or religion, has nothing to do with politics. But they are wrong! The word "politics" comes from the Greek word polites, meaning citizen, and also from polis, meaning city and community. So when Church is is not about community and its members, what then is it all about?

Religion is in least cases just about God. It is about precepts, morals and their subsequent laws, it is about power struggle and often violent ways on the road to salvation, and it is about doctrines and ideologies connected to a divinity, and therefore it is also about administrative positions of the clergy and taxation with which the members of that clergy can stay in power and can control the masses. There has never been religion for personal use only. Religion as a private belief is a new thing - and this only in the Western World! Our limitless individualism has not yet reached the other belief systems. These are facts that we always must keep in mind when we think and talk about other religions.

Today we live on the brink of an immense paradigm shift and this modern time is very parallel to the era in which Christianity emerged but also very similar to the times of Luther. The so-called 'western societies' seem to crumble under their own weight. This includes all those we call Protestant Christians, but more and more, it includes also Jewish people, Roman Catholic (western Roman) Christians, Orthodox (eastern Roman) Christians, and in particular the so-called secularists, atheists, agnostics, progressives, etc.,

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etc. It is like in the 1930s and 1940s: Enemies are marching through our streets screaming the filthy slogans "Allahu Akbar" and "from the river to the sea" (from the River Jordan to the Mediterranean, meaning 'annihilate all Jews!' as prescribed in the Koran, the Sira, and the Hadith) in place of "Sieg Heil" and "Heil Hitler." Thousands of Christians, Jews, Buddhists and others, are systematically murdered in Islamic countries and other totalitarian entities; the Churches however, the clergy in our vicinity, stay silent and do nothing—just like in the 1930s and 1940s. There has been no religious community that actively organised repeated marches towards embassies or consulates of the perpetrator countries, none of the churches promoted boycotts of the killer states. Yazidis and Syriac Christians have been raped, robbed and murdered in Iraq and Syria. Nobody seem to feel shame! The Churches contemplate navel-gazing instead. The Russian Christians are ruled by Kyril, an ex-KGB man, and our people do not know a thing. The clerics are busy with all sorts of scandals and wonder why their members vanish into thin air while the pretty churches stay empty on Sundays or other times. Hardly ever do we see the clergy caring in person for the fallen of our society. Our kids are poisoned by lethal drugs, our families fall apart, many are even not able or willing to build families, our population is in terminal decline, socialist politicians disarm the law-abiding citizens, render them defenceless, while robbers and thugs raid their homes and kill the residents so that they cannot describe them. The police is busy with political correctness and "hate crime" on the internet while victims of real crime and violence are forgotten and the perpetrators are showered with humane sympathies—while their name, language, religion and place of cultural origin is being kept silent about. Politicians, as so-called "law givers," create one new law after another, strangulating the entire legal system to death, insted of just obeying the ones already in existence. Courts of law are so overwrought that they become courts of ridicule and our state and its communities are in total decay. Our schools have degenerated into filthy debate clubs of socialism and activism. Well-educated scholars know all this and yes they talk about it, but only to their academic fellows, hardly ever do they talk to the ordinary people in ordinary language; and hardly ever take these gentlemen anyone to the streets and organise actions. It is so nice to sit in the warm parlour while our nations desintegrate all around our ears. So, every good idea that may solve one or the other of our problems could not be heard. They could move something, turn things to the better. Words like "action, responsibility, courage" seem to be a thought of the past. Where are our Martin Luthers? While our elites are obviously clueless, Luther knew exactly how to advance. Let us read what Dr Starkey found out:

"In Wittenberg, Luther's attack on Indulgences was evolving into fundamental doctrines. The key one, raising the power of personal faith above the remedies offered by the hierarchy of the Church, mankind was saved not by prayer or fasting or Indulgences but only by faith, by faith in Christ, as told in the New Testament. Anything else was a corruption, an obstacle. And that included Rome." Just like Sayyid Qutb or his brother Muhammad Qutb, the teacher of Bin Laden, the so-called Islamists of our time, Luther wanted to go back to the roots of his religion. And he only could achieve that by using the language of the people.

Starkey: *"On the 15th of June 1520, after four all-day meetings, the Pope and his council issued the formal decree known as a bull. ..... Luther was given 60 days to recount or be excommunicated, which meant expulsion from the Church and 'condemnation to the eternal fires of hell.' His works were ordered to be burned. Far from backing down, Luther seemed energised, liberated even, and in a matter of a few mere weeks produced three crucial works that between them amounted to a manifesto for a political and religious revolution. The most important of them was addressed to the Christian nobility of the German nation, writing in German, Luther called on the German princes unilaterally to reform the German Church and rescue it from the clutches of Rome that was bleeding Germany dry."*

"On the 10th of December 1520, he publicly burned the papal bull. There could be no going back. In January 1521, Martin Luther was formally excommunicated from the Catholic Church. Two months later he was charged with heresy and summoned to a hearing in front of the Holy Roman Emperor Charles V and representatives of the Church. The Imperial Diet, as it was known, was to be held in the German city of Worms."

"..... Luther's survival had to date been ensured by Frederick the Wise, Elector of Saxony. Frederick now secured a promise of safe passage and Luther set out. If the Catholic Church was hoping to destroy Luther at Worms, it had badly miscalculated the popular mood. Everywhere he went he was hailed as a hero. A hundred horsemen rode through the city gates to escort him inside and as he descended his carriage a monk reached out to touch the hem of his robe by taking on the power of the Church. Luther had become a local legend, a figurehead for a populist anti-establishment movement that was spreading across the German-speaking states. As resentment about taxes and foreign interference grew, the Pope's ambassador in Worms was horrified as he reported back to Rome. "The whole of Germany is in full revolt," he wrote, "nine tenths raised the war cry 'Luther!' whilst the watch word of the other tenth who are indifferent to Luther is 'Death to the Roman Curia'." Summoned before the Diet, Luther was ordered to renounce his heretical writings. He refused. 'Here I stand,' he is supposed to have declared, 'I can do no other!' Whilst the emperor Charles V and the Diet were debating Luther's fate, Luther's safe conduct was honoured and he was allowed to leave Worms."

Agents of Luther's protector, the Elector Frederick the Wise, charged with bringing him to a place of safety, brought Luther to Wartburg Castle in Saxony where he went undercover. He grew his hair and beard and became Junker Joerg or Squire George. Up to now, the Bible was not only a

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'sacred text' but also a 'secret text' which was not available to laymen who could not speak and read Latin. And a main doctrine of the Roman Catholic Church was, to keep it like that. Priests of the Church were in charge to interprete the contents of the Bible to the ordinary people, and by doing so, they kept control over the contents that had been delivered to the audience in church. Luther was aware that his reformation would not succeed if the people could not read the Bible for themselves. He was an accomplished linguist fluent in Hebrew, Greek, Latin, as well as many German dialects of the north and the south. Right from the start, Luther was determined to employ all his expertise and abilities to push the Reformation forwards, and above all, he was about to use the most frightening invention of his days: the unstoppable printing press of Johannes Gutenberg.

Dr Starkey: *"Confined to his room, Luther embarked on the next stage of his religious revolution. The medieval church used Saint Jerome's 4th century Latin translation of the Greek New Testament. Known as the Vulgate, it was treated as the sole, authoritative text, and crucial Catholic doctrines depended on its particular choice of words. All Luther's religion was rooted in the Bible. He believed in Sola Scriptura, that the Bible was the sole infallible guide to faith and practice. So, Luther decided to use his time in the Wartburg to start afresh and to make his own new translation of the Bible from the original Greek into German. But it was to be his German, pungent, pithy, and comprehensible by all Germans, north and south, and above all, it was to be his, Luther's reading of the Bible."*

"Published in September 1522 Luther's Bible began to fix a standardised modern German language. It forged a growing sense of nationhood and national identity amongst the German states. And that helped turn Luther's religious revolution into a political revolution as well.

Luther's revolution now threatened to carry all before it. The princes were attracted by the political and economic pride gave them of the common people by the freedom and the autonomy that it seemed to promise them. The term "Protestant" was coined in 1529, and in 1531, the Lutheran cities and principalities united themselves into a defensive alliance known as the Schmalkaldic League (German: Schmalkaldischer Bund; from the town of Schmalkalden in Thuringia). In little more than a decade, half of Germany had gone Protestant, gone Lutheran. As Europe began to fracture along religious lines, it would be engulfed by apocalyptic violence, waves of holy war, terror, and iconoclasm, of the kind we are all too familiar with today."

One may ask "What has all this to do with this Bible or my faith?" —"Everything!" could be the answer. The Bible is a book about faith, about morals, about precepts and laws, yes, but it is also a guide of wisdom that can show ones right way. When Marcion in the middle of the 2nd century wanted to get rid of the Old Testament due to its sometimes violent attitudes, the Church Fathers disagreed and were determined to keep this Jewish document collection as scripture as well.

Were they not right? Perhaps, they found it nesessary to keep the Old Testament because it represented traditional authority, it breathed resolute fighting spirit, and it contained precepts and wisdom that the New Testament lacked. Had the early Christians followed Marcion, who knows, Christianity might have died long ago from its peacefulness. There is not always just one way but other ways too from which we can choose. The Bible in its entirety has accumulated the wisdom from several millenia. It is not the only wise book in the World. In fact, there are many more. And most of them have something in common.

The 'Western communities' need headstrong individuals, like Jan Hus, like John Wycliffe, like William Tyndale and Martin Luther, who are willingly take responsibility and do not hide behind a smokescreen of 'team ethics' and coward 'political correctness' which automatically leads to the wrong believe that appeasement ensures eternal peace. It does not - it never did - and it never will. The old proverb "weakness provokes" has a Darwinistic truth in itself that no-one can escape. Good behaviour has been replaced by despicable egalitarian ideologies. Those ones who propagate diversity, boundless socialism and leniency, limitless individualism and fuzzy immorality, let the 'devil' take over and they bring not only their own society to crumble but they cause suffering on an unprecedentd scale in this very minute. Jesus said, *"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand!"* (Matthew 12:25) Anybody who does not like Jesus could also be directed to any other authority and philosopher in antiquity because many of them said the very same thing.

The Bible is not out of date, and it is still a mighty authority on wisdom today. The Bible is a valuable source to learn from. And here it does not matter to what religious denomination the reader feels aligned to, or even feels religious at all. Therefore, it is a sensible thing, not to talk about religion, faith or piety here. I rather should like to steer the readers attention to historical or other scientific facts of interest. To bring the Bible to the reader in a new light, I shall present it in a very old way: Several hundred years ago, some Bibles gave extra information to the reader. We shall do the same and display a detailed Table of Contents. This foreword is followed by details on origin, version, and translation of the Bible. Each book in the Bible begins with its name as title in bold Capital Letters and all alternative titles that are known. Then we mention the source, provenance, authorship and the Range of Dating (the time the text's creation). In the Appendices, we show a photo documentation and a map documentation. After that, you will find legal, non-canonical and other texts of historical value, because it is best to let history speak for itself.

If you wish to find more related texts, please download the 8,000-page volume of The Grand Bible, 5th edition. Thank you kindly!

Lord Henfield, 2024.

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INTRODUCTION 1

THE CANON OF THE BIBLE
(The Choice and Order of the Books in the Bible)

The Hebrew Canon

The term 'canon,' from the Greek word "kanon," meaning a cane or measuring rod, passed into Christian usage as a norm or a rule of faith. The Church Fathers of the 4th century AD first employed it in reference to the definitive, authoritative nature of the body of sacred Scripture. The Hebrew Bible is often known among Jews as TaNaKh, an acronym derived from the names of its official three divisions: Torah (Instruction, or Law, also called the Pentateuch), Nevi'im (Prophets), and Ketuvim (Writings).

The earliest and most explicit evidence of a Hebrew canonical list comes from the Roman-Jewish historian Titus Flavius Josephus (37 AD – c. 96 AD) who wrote about the Hebrew canon used in the first century AD. In "Against Apion" (Book 1, Paragraph 8), Josephus divided the Hebrew Bible into three parts: 5 books of the Torah (Genesis, Exodus, Leviticus, Numbers, Deuteronomy), 13 books of the prophets (Joshua, Judges, Samuel, Kings; Isaiah, Jeremiah, Ezekiel; 12 Minor Prophets; Job, Ecclesiastes, Daniel, Ezra & Nehemiah, Chronicles), and 4 books of hymns (Psalms, Song of Solomon, Lamentations, Proverbs):

"For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down [in Babylonian captivity] *what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life."* (The Books of the women Ruth and Esther might not not have been his choice. In antiquity, politics, military, and religion were men's toys).

As Josephus (as propaganda minister of the Flavian Dynasty) had all Roman publishing ativities under his control, it is not clear whether he only reported here about the canon or told us about his decision on the canon officially approved by him. The answer to this question would tell us to what extent he might have been responsible for the destruction of the violent messianic literature and their authors, and also about the approval of the first 3 canonical gospels (Matthew, Mark, Luke).

Josephus mentions Ezra and Nehemiah in Antiquities of the Jews (Book XI, Chapter 5) and Esther (during the rule of Artaxerxes) in Chapter 6. The canon is until the reign of Artaxerxes [Babylonian captivity] as mentioned by Josephus in Against Apion (Book 1, Paragraph 8). For a long time, following this date, the divine inspiration of Esther, the Song of Songs, and Ecclesiastes was often under scrutiny. Since then, most Jewish communities used these 24 books:

TORAH (Teaching of the Law) [5 books]
- Genesis (Bereshit = In the Beginning); Creation
- Exodus (Shemot = Names of the Sons); Migration
- Leviticus (Vayikra = And 'He' Called); Basic Law
- Numbers (Bemidbar = In the Desert); Arrival
- Deuteronomy (Devarim = Moses' Words); Civil Law

NEVI'IM (The Prophets) [8 books]
The Former Prophets (Nevi'im Rishonim)
- Joshua (Yehoshua)
- Judges (Shofetim)
- Samuel (Shemuel)
- Kings (Melakhim)

The Latter Prophets (Nevi'im Aharonim)
- Isaiah, Isaias (Yeshayahu)
- Jeremiah (Yirmeyahu)
- Ezekiel (Yekhezkel, Yacheskel), Hesekiel

- **Trei Asar** (The 12 Minor Prophets [as 1 book].)
- Hosea, Osee, Hosee
- Joel, Ioel, Yoel
- Amos
- Obadiah, Obadya, Abdiah, Abdias
- Jonah, Yona, Yuna, Ionas
- Micah, Mika, Micheas, (Mikayahu)
- Nahum, Naoum
- Habakkuk, Habaqquq, Habacuc, (Havakuk), Habbakoum
- Zephaniah, Sefanya, Sophonias
- Haggai, Haggay, Aggeus, (Khagai), Haggaios
- Zechariah, Zacharias, (Zekharyah)
- Malachi, Malachias, Malahi, (Malakhi = 'My Messenger')

KETUVIM or Ketubim ("Writings") [11 books]
Poetic books, Sifrei Emet
- Psalms 1–150 (Tehillim = 'Praises')
- Book of Proverbs (Mishlei Shlomo, Mishlei, Mishle)
- Book of Job (Iyob, Iyov)

Five scrolls, Five Megillot [read on festivals]
- Song of Solomon or Song of Songs (Shir Hashirim)
- Ruth (Rut) [on Shavuot]
- Lamentations (1–5) (Eka, Eikhah) [on Tisha B'Av]
- Ecclesiastes (Kohelet, Qohelet) [on Sukkot]
- Esther (Ester) [on Purim]

Other books
- Daniel (Daniyel)
- Ezra and Nehemiah (Ezra)
- Chronicles (Divrei Hayamim), Paralipomenon

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The Christian Canon

The Old Testament as it has come down in Greek translation from the Jews of Alexandria via the Christian Church differs in many respects from the Hebrew Scriptures. The books of the second and third divisions have been redistributed and arranged according to categories of literature—history, poetry, wisdom, and prophecy. Esther and Daniel contain supplementary materials, and many noncanonical books, whether of Hebrew or Greek origin, have been interspersed with the canonical works. These extracanonical writings comprise I Esdras, the Wisdom of Solomon, Ecclesiasticus (Ben Sira), Additions to Esther, Judith, Tobit, Baruch, the Epistle of Jeremiah, and additions to Daniel, as listed in the manuscript known as Codex Vaticanus (c. 350 AD). The sequence of the books varies, however, in the manuscripts and in the patristic and synodic lists of the Eastern and Western churches, some of which include other books as well, such as I and II Maccabees.

The Christian Church received its Bible from Greek-speaking Jews and found the majority of its early converts in the Hellenistic world. The Greek Bible of Alexandria thus became the official Bible of the Christian community, and the overwhelming number of quotations from the Hebrew Scriptures in the New Testament are derived from it. Whatever the origin of the Apocryphal books in the canon of Alexandria, these became part of the Christian Scriptures, but there seems to have been no unanimity as to their exact canonical status. The New Testament itself does not cite the Apocryphal books directly, but occasional traces of a knowledge of them are to be found. The Apostolic Fathers (late 1st–early 2nd centuries) show extensive familiarity with this literature, but a list of the Old Testament books by Melito, bishop of Sardis in Asia Minor (2nd century), does not include the additional writings of the Greek Bible, and Origen (c. 185–c. 254) explicitly describes the Old Testament canon as comprising only 22 books.

From the time of Origen* on, the Church Fathers who were familiar with Hebrew differentiated, theoretically at least, the Apocryphal books from those of the Old Testament, though they used them freely. In the Syrian East, until the 7th century the Church had only the books of the Hebrew canon with the addition of Ecclesiasticus, or the Wisdom of Jesus the son of Sira (but without Chronicles, Ezra, and Nehemiah). It also incorporated the Wisdom of Solomon, Baruch, the Letter of Jeremiah, and the additions to Daniel. The 6th-century manuscript of the Peshitta (Syriac version) known as Codex Ambrosianus also has III and IV Maccabees, II (sometimes IV) Esdras, and Josephus' Wars VII. (* Full name: Oregenes Adamantius, born c. 185 in Alexandria, Egypt; died c. 254 in Tyre, Phoenicia [Lebanon]. He was one of the most important theologian and biblical scholar of the early Greek church. His greatest work is the 'Hexapla,' which is a synopsis of six versions of the Old Testament.)

Early councils of the African Church held at Hippo (393) and Carthage (397, 419) affirmed the use of the Apocryphal books as Scripture. In the 4th century also, Athanasius*, chief theologian of Christian orthodoxy, differentiated "canonical books" from both "those that are read" by Christians only and the "Apocryphal books" rejected alike by Jews and Christians. (* Athanasius of Alexandria, born c. 293, died May 2, 373 AD was a theologian, ecclesiastical statesman, and Egyptian national leader from Alexandria. He was the chief defender of Roman (Pauline, Flavian or Orthodox) Christianity in the 4th-century battle against Arianism.)

In the preparation of a standard Latin version, the biblical scholar Jerome (c. 347–419/420) separated "canonical books" from "ecclesiastical books" (i.e., the Apocryphal or 'hidden' writings), which he regarded as good for spiritual edification but not authoritative Scripture. (* Full name: Eusebius Hieronymus, pseudonym: Sophronius, born c. 347, Dalmatia, died c. 420 AD, Bethlehem, Judaea, Holy Land. He is known for his Bible translation into Latin, the famous 'Vulgate.')

A contrary view of Augustine* (354–430), one of the greatest Western theologians, prevailed, however, and the works remained in the Latin Vulgate version. The Decretum Gelasianum, a Latin document of uncertain authorship but recognised as reflecting the views of the Roman Church at the beginning of the 6th century, includes Tobit, Judith, the Wisdom of Solomon, Ecclesiasticus, and I and II Maccabees as biblical. (* Augustine of Hippo, Latin name: Aurelius Augustinus, born Nov. 13, 354, Tagaste, Numidia [Algeria], died Aug. 28, 430, Hippo Regius [Algeria]. Augustine was the most influential supporter of merging ancient Platonic and Stoic teachings with Christian ideas and created so modern Roman Christianity, thus Western Civilisation.)

Throughout the Middle Ages, the Apocryphal books were generally regarded as Holy Scripture in the Roman and Greek churches. Luther's Reformation kept the issue of the Christian canon alive. Protestants denied canonical status to all books not in the Hebrew Bible. The first modern vernacular Bible to segregate the disputed writings was a Dutch version by Jacob van Liesveldt (Antwerp, 1526). Luther's German edition of 1534 did the same thing and entitled them "Apocrypha" for the first time, noting that while they were not in equal esteem with sacred Scriptures they were edifying. In response to Protestant views, the Roman Catholic church made its position clear at the Council of Trent (1546) when it dogmatically affirmed that the entire Latin Vulgate enjoyed equal canonical status. This doctrine was confirmed by the Vatican Council of 1870. In the Greek Church, the Synod of Jerusalem (1672) had expressly designated as canonical several Apocryphal works. In the 19th century, however, Russian Orthodox theologians agreed to exclude these works from the Holy Scriptures.

The history of the Old Testament canon in the English Church has generally reflected a more restrictive viewpoint. Even though the Wycliffite Bible (14th century) included the Apocrypha, its preface made it clear that it accepted Jerome's judgment. The translation made by the English bishop Miles Coverdale (1535) was the first English version to segregate

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these books, but it did place Baruch after Jeremiah. Article VI of the Thirty-nine Articles of religion of the Church of England (1562) explicitly denied their value for the establishment of doctrine, although it admitted that they should be read for their didactic worth. The first Bible in English to exclude the Apocrypha was the Geneva Bible of 1599. The King James Version of 1611 placed it between the Old and New Testaments. In 1615 Archbishop George Abbot forbade the issuance of Bibles without the Apocrypha, but editions of the King James Version from 1630 on often omitted it from the bound copies. The Geneva Bible edition of 1640 was probably the first to be intentionally printed in England without the Apocrypha, followed in 1642 by the King James Version. In 1644 the Long Parliament actually forbade the public reading of these books, and three years later the Westminster Confession of the Presbyterians decreed them to be no part of the canon. The British and Foreign Bible Society in 1827 resolved 'never to print or circulate copies containing the Apocrypha.' In the new edition of the King James Version from 1885, the disputed books have been omitted. Most English Protestant Bibles in the 20th century have omitted the disputed books or have them as a separate volume, except in library editions, in which they are included with the Old and New Testaments.

The Grand Bible, as well as this Version edited by Lord Henfield puts them into the Holy Bible again due to their value for studying Bible history in its completeness. In the Appendix are even texts of ancients laws and other texts that can give modern Jews and Christians a new perspective in opposing the decline of their congregations and Western Civilisation as a whole. (See: The Muratorian Canon; The New Testament Canon, p.1647.)

CHAPTERS AND VERSES OF THE BIBLE

The use of numbered chapters and verses was not introduced until the Middle Ages and later. Chapter and verse divisions did not appear in the original texts of Jewish or Christian bibles; if you take a look at the photos in the Appendix, you will see that often not even the words in documents were divided from on another.

Since the early 13th century, most copies and editions of the Bible have presented all but the shortest of the scriptural books with divisions into chapters, generally a page or so in length. Since the mid-16th century, editors have further subdivided each chapter into verses – each consisting of a few short lines or of one or more sentences.

The Jewish divisions of the Hebrew text differ at various points from those used by Christians. Jewish tradition regards the ascriptions to many Psalms as independent verses or as parts of the subsequent verses, whereas established Christian practice treats each Psalm ascription as independent and unnumbered, resulting in 116 more verses in Jewish versions than in the Christian texts. The system used in English was developed by Stephanus (Robert Estienne of Paris)

History of the Chapter Division

Early manuscripts of the biblical texts did not contain the chapter and verse divisions in the numbered form familiar to modern readers. Ancient Hebrew texts were divided into paragraphs (parashot) that were identified by two letters of the Hebrew alphabet. Peh 'P' (פ) indicated an "open" paragraph that began on a new line, while Samekh 'S' (ס) indicated a "closed" paragraph that began on the same line after a small space. These two letters begin the Hebrew words open (patuach) and closed (satum), and are, themselves, open in shape (פ) and closed (ס). The earliest known copies of the Book of Isaiah from the Dead Sea Scrolls used parashot divisions, although they differ slightly from the Masoretic divisions.

The Hebrew Bible was also divided into some larger sections. In the Holy Land, the Torah (the Pentateuch) were divided into 154 sections so that they could be read through aloud in weekly worship over the course of three years. In Babylonia, it was divided into 53 or 54 sections (Parashat ha-Shavua) so it could be read through in one year.

The New Testament was divided into topical sections known as kephalaia by the fourth century. Eusebius of Caesarea (Constantine's right-hand man) divided the gospels into parts that he listed in tables or canons. Neither of these systems corresponds with modern chapter divisions.

Chapter divisions, with titles, are also found in the 9th-century Tours manuscript Paris Bibliothèque Nationale MS Lat. 3, the so-called Bible of Rorigo.

Cardinal archbishop Stephen Langton and Cardinal Hugo de Sancto Caro developed different schemas for systematic division of the Bible in the early 13th century. It is the system of Archbishop Langton on which the modern chapter divisions are based.

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While chapter divisions have become nearly universal, editions of the Bible have sometimes been published without them. Such editions, which typically use thematic or literary criteria to divide the biblical books instead, include Alexander Campbell's The Sacred Writings (1826), Daniel Berkeley Updike's fourteen-volume The Holy Bible Containing the Old and New Testaments and the Apocrypha, Richard Moulton's The Modern Reader's Bible (1907), and Ernest Sutherland Bates's The Bible Designed to Be Read as Living Literature (1936).

History of the Verse Division

Since at least 916 the Tanakh has contained an extensive system of multiple levels of section, paragraph, and phrasal divisions that were indicated in Masoretic vocalisation and cantillation markings. One of the most frequent of these was a special type of punctuation, the sof passuq, symbol for a period or sentence break, resembling the colon (:) of English and Latin orthography. With the advent of the printing press and the translation of the Hebrew Bible into English, versifications were made that correspond predominantly with the existing Hebrew sentence breaks, with a few isolated exceptions. Most attribute these to Rabbi Isaac Nathan ben Kalonymus's work for the first Hebrew Bible concordance around 1440.

The first person to divide New Testament chapters into verses was the Italian Dominican biblical scholar Santes Pagnino (1470–1541), but his system was never widely adopted. His verse divisions in the New Testament were far longer than those known today. The Parisian printer Robert Estienne created another numbering in his 1551 edition of the Greek New Testament, which was also used in his 1553 publication of the Bible in French. Estienne's system of division was widely adopted, and it is this system which is found in almost all modern Bibles. Estienne produced a 1555 Vulgate that is the first Bible to include the verse numbers integrated into the text. Before this work, they were printed in the margins.

The first English New Testament to use the verse divisions was a 1557 translation by William Whittingham (c. 1524–1579). The first Bible in English to use both chapters and verses was the Geneva Bible published shortly afterwards by Sir Rowland Hill in 1560. These verse divisions soon gained acceptance as a standard way to notate verses, and have since been used in nearly all English Bibles and the vast majority of those in other languages.

Modern Christian Chapter and Verse Divisions

Cardinal Hugo de Sancto Caro is often given credit for first dividing the Latin Vulgate into chapters in the real sense, but it is the arrangement of his contemporary and fellow cardinal Stephen Langton who in 1205 created the chapter divisions which are used today. They were then inserted into Greek manuscripts of the New Testament in the 16th century. Robert Estienne (Robert Stephanus) was the first to number the verses within each chapter, his verse numbers entering printed editions in 1551 (New Testament) and 1553 (Hebrew Bible).

The division of the Bible into chapters and verses has received criticism from some traditionalists and modern scholars. Critics state that the text is often divided in an incoherent way, or at inappropriate rhetorical points, and that it encourages citing passages out of context. Nevertheless, the chapter and verse numbers have become indispensable as technical references for Bible study.

Several modern publications of the Bible have eliminated numbering of chapters and verses. Biblica published such a version of the NIV in 2007 and 2011. In 2014, Crossway published the ESV Reader's Bible and Bibliotheca published a modified ASV. Projects such as Icthus also exist which strip chapter and verse numbers from existing translations.

Bible Statistics

The number of words can vary depending upon aspects such as whether the Hebrew alphabet in Psalm 119, the superscriptions listed in some of the Psalms, and the subscripts traditionally found at the end of the Pauline epistles, are included.

Except where stated, the following apply to the King James Version of the Bible in its modern 66-book Protestant form including the New Testament and the protocanonical Old Testament, not the deuterocanonical books.

The Chapters

• There are 929 chapters in the Old Testament.
> 187 chapters in the Pentateuch
> 249 chapters in the Historical books
> 243 chapters in the Poetic books ("Wisdom")
> 183 chapters in the Major prophets
> 67 chapters in the Minor prophets

• There are 260 chapters in the New Testament.
> 89 chapters in the Gospels
> 28 chapters in Acts
> 87 chapters in the Pauline Epistles (excluding Hebrews)
> 34 chapters in the General Epistles (including Hebrews)
> 22 chapters in Revelation

• This gives a total of 1,189 chapters (on average, 18 per book).

• Psalm 117, the shortest chapter, is also the middle chapter of the Bible, being the 595th Chapter.

• Psalm 119 is the longest chapter of the Bible.

• Five books are a single chapter: Obadiah, Philemon, 2 & 3 John, Jude. In many printed editions, the chapter number is omitted for these books, and references just use the verse numbers.

The Verses

• There are 23,145 verses in the Old Testament and 7,957 verses in the New Testament. This gives a total of 31,102 verses, which is an average of a little more than 26 verses per chapter and 471 verses per book.

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• Psalm 103:1–2 being the 15,551st and 15,552nd verses is in the middle of the 31,102 verses of the Bible.

• John 11:35 ("Jesus wept") is the shortest verse in most English translations. Some translations—including the New International Version, New Living Translation, New Life Version, Holman Christian Standard Bible and New International Reader's Version—render Job 3:2 as "He said". However, that is a translators' condensation of the Hebrew which literally translated is: "And Job answered and said."

• The shortest verse in the Greek New Testament is Luke 20:30 ("And the second") with twelve letters, according to the Westcott and Hort text. In the Textus Receptus, the shortest verse is 1 Thessalonians 5:16 ("Rejoice always") with fourteen letters, since Stephanus' rendering of Luke 20:30 includes some additional words.

• 1 Chronicles 1:24 ("Shelah") is the shortest verse in the Septuagint.

• 1 Kings 12:24 is the longest verse in the Septuagint (1,017 words).

• Isaiah 10:8 ("Dicet enim", "For he shall say") is the shortest verse in the Latin Vulgate.

• Esther 8:9 is the longest verse in the Masoretic Text. The discovery of several manuscripts at Qumran (in the Dead Sea Scrolls) has reopened what is considered the most original text of 1 Samuel 11; if one believes that those manuscripts better preserve the text, several verses in 1 Samuel 11 surpass Esther 8:9 in length.

• Exodus 20:13,14 and Deuteronomy 5:17 are the shortest verses in the Masoretic Text.

• John 11:25 is the most read verse in funerals.

BIBLE ENGLISH

At first, some readers might find the usage of the old pronouns and their verbs difficult. But very soon, you will get used to it and you will perhaps even enjoy our colourful language from the Past.

Another feature which might irritate at first might be the sometimes different word order. Instead of "I do not know", in older texts we find "I know not"; "Sleepeth he not?" means "Does he not sleep?", etc.

We have chosen to present here the texts of the original King James version, although it contains a few minor mistranslations; especially in the Old Testament where the knowledge of the Hebrew, Aramaic and Syriac languages was uncertain at the time.

Just some examples: Among the most commonly cited errors is in the Hebrew of Job and Deuteronomy, where "Re'em" with the probable meaning of "wild-ox, aurochs", is translated in the King James Version as "unicorn"; following in this the Vulgate unicornis and several medieval rabbinic commentators. Otherwise, the translators on several occasions mistakenly interpreted a Hebrew descriptive phrase as a proper name (or vice versa); as at 2 Samuel 1:18 where 'the Book of Jasher' properly refers not to a work by an author of that name, but should rather be rendered as "the Book of the Upright."

In the New Testament, we find Jesus' father refered to as "carpenter" although in original Greek we read the word tekton (from tekne, 'skill') which means 'any craftsman or builder' (as opposed to metalworker or smith) and even 'master of any art,' such as author, creator, planner, poet. So, arkhitekton means architect, 'chief builder,' means 'chief builder' just like 'archenemy' means 'chief enemy.'

Another misinterpretation is the word "betray" or "betrayal" in texts that describe the action of Jesus' disciple Judas in "And Judas Iscariot, one of the twelve, went onto the chief priests, to betray him unto them" (Mark 14;10). The original Greek text however does not use the word "betray" but "hand over". Looking at the fight between Christianity and Judaism, we can assume that this misinterpretation was deliberately created in order to discredit anthing that has to do with the words "Judas, Jude, Judaism, Judaea, Judea, Judean, Judah, Jew (from Old French Juiu), Judaeus, Ioudaios, Yehudah, Judaic, Judaise". Judas (and after the sinister Roman-Christian Anti-Jewish propaganda all similar words) is today a synonym for treachery, satanic, devilish and evil. Listeners should feel unwell when hearing those words.

The Islamic Anti-Jewish propaganda in their so-called 'perfect book,' the Koran (including all other Islamic texts against the Jews), has taken this Pauline-Christian propaganda unchecked and uncriticised as basis of their own bigottery. This single misinterpretation led to almost 2,000 years of Jewish suffering and ultimately to the Holocaust in Hitlers NAZI-Europe with more than six million dead Jews.

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On Grammar

Under Martin Luther's influence, William Tyndale began his Bible translation from Hebrew and Greek sources in 1525. Miles Coverdale, Thomas Matthew, John Rogers continued that project in 1535, followed by the Great Bible in 1539, and the Bishops' Bible in 1568. Finally, the Roman Catholics came up with their own Douay–Rheims Bible in 1582 which unfortunately was translated from the outdated Vulgate version. The King James Version ("Authorised Version") was published in 1611 under the auspices of James I of England. Not since the Septuagint (c.285 BC) had a translation of the Bible been undertaken under royal sponsorship as a cooperative venture on so grandiose a scale. Of 54 scholars approved by James, 47 laboured in six groups at three locations for seven years, utilising previous English translations and texts in the original languages. Their translations influence the English language still today.

The victory of the King James Version could not obscure some inherent weaknesses, errors and a lack of consistency. The translators' understanding of the Hebrew tense system was often limited so that their version contains inaccurate renderings. The Greek source text of the New Testament, was a poor one. The rediscovery of Greek uncial codices (Codex Sinaiticus, Vaticanus, Alexandinus) triggered new reforms. One unfortunate outcome was that the pronouns of the 2nd person singular (thou, thee, thy, thine, thyself) were scrapped, and also the entire Apocrypha that once were approved by emperor Constantine in 325 AD.

All those Bible readers who want to come closer to what has been said in the original Hebrew and Greek texts ought to use a Bible with distinct thou-ponouns. The word "thou" is a 2nd person singular pronoun, now largely archaic, having been replaced in most contexts by "you". The equalisation of these two, originally distinct pronouns, can cause misunderstanding as to who is meant, either "you as a single person", or "you as a group of people", which in Hebrew, Aramaic, Greek, and almost all other languages in the world is a big difference in form and sound of the relevant pronoun and the verbs that are connected to them.

	Subj. Pron.	Obj. Pron.	Poss. Adj.	Poss. Pron.	Reflex. Pron.
1st, sg.	I	me	my	mine	myself
2nd. sg.	thou	thee	thy	thine	thyself
3rd. sg. m.	he	him	his	his	himself
3rd. sg. f.	she	her	her	hers	herself
3rd. sg. n.	it	it	its	its	itself
1st. pl.	we	us	our	ours	ourselves
2nd. pl.	you, ye	you, ye	your	yours	yourselves
3rd. pl.	they	them	their	theirs	themselves

Using "thou" is also reflected in the use of the verb that follows this pronoun. The verbs of the Second Person Singular end with -(e)st. A few end only with -t such as ***art***, ***wilt***, and ***shalt***.

In Bible texts there is also another form for the verb in 3rd person singular. In modern English, a verb that follows he, she, it just ends with -s, but in 1611 when the King James Version was first published, all those verbs ended with -(e)th. And so do they still today in church service:

Verbs in their Present Tense Forms		
2nd pers. sg.: thou	**3rd pers. sg.: he, she, it**	**all other pers. : I, we, you, ye, they**
art, beest**	is, be**	are, be**
hast	hath	have
dost, doest	doth, doeth	do
wilt	willeth	will
shalt	shalleth	shall
canst	caneth	can
mayest	mayeth	may
must	must	must
sayest	sayeth	say
givest	giveth	give
takest	taketh	take
comest	cometh	come
prayest	prayeth	pray
tellest	telleth	tell
committest	commiteth	commit
goest	goeth	go
speakest	speaketh	speak

* "to" after "ought" is often omitted in questions, negative statements and questions.

** "beest" and "be" are present subjunctive forms.

The -(e)st and -(e)th endings even can be found attached on verbs (particularly on irregular verbs) in their past tenseo, although not all translators have used this feature consequently (for either the present or past forms).

Verbs in their Past Tense Forms		
2nd pers. sg.: thou	**3rd pers. sg.: he, she, it**	**all other pers.: I, we, you, ye, they**
wast, wert**	was, were**	was, were**
hadst	hadth	have
didst	didth	did
wouldst	wouldeth	would
shouldest	shouldeth	should
couldst	couldeth	could
mightest	mighteth	might
oughtest (to)*	oughteth (to)*	ought (to)*
saidest	saideth	said
gavest	gaveth	gave
tookest	tooketh	took
camest	cameth	came
prayedest	prayedeth	prayed
toldest	toldeth	told
committedest	commitedeth	commited
wentest	wenteth	went
spakest*	spaketh*	spake*

* "spake" is the old past form of "to speak"

** "wert" and "were" are past subjunctive forms

Notice: **Every past tense form can serve as subjunctive!

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A List of Abbreviations of the Books of the Bible

(According to The SBL Handbook of Style, 2d ed., 2014)

There are 400 million native English speakers but 4 times as many who use English as a second language. Most of them are not familiar with biblical terms. Therefore, abbreviations should be used as seldom as possible, and if, then their use ought to be restricted to the widely accepted ones in this list.

OT	**Old Testament** (1st Jewish canon)
HB	**Hebrew Bible** (Tanakh)
LXX	**Septuagint** (Jewish canon in Greek)
Gen	(Torah / Pentateuch) Genesis
Exod	(Torah / Pentateuch) Exodus
Lev	(Torah / Pentateuch) Leviticus
Num	(Torah / Pentateuch) Numbers
Deut	(Torah / Pentateuch) Deuteronomy
Josh	Joshua
Judg	Judges
Ruth	Ruth
1-2 Sam	1-2 Samuel
= 1-2 Kgdms	= 1-2 Kingdoms / Reigns (LXX)
1-2 Kgs	1-2 Kings
= 3-4 Kgdms	= 3-4 Kingdoms / Reigns (LXX)
1-2 Chr[on]	1-2 Chronicles
Ezra	Ezra
Neh	Nehemiah
Esth	Esther
Job	Job
Ps / Pss	Psalm / Psalms
Prov	Proverbs
Eccl (Qoh)	Ecclesiastes (Qoheleth)
Song (Cant)	Song of Songs/Solomon (Canticles)
Isa	Isaiah
Jer	Jeremiah
Lam	Lamentations
Ezek	Ezekiel
Dan	Daniel
Hos	(12 Minor Prophets) Hosea
Joel	(12 Minor Prophets) Joel
Amos	(12 Minor Prophets) Amos
Obad	(12 Minor Prophets) Obadiah
Jonah	(12 Minor Prophets) Jonah
Mic	(12 Minor Prophets) Micah
Nah	(12 Minor Prophets) Nahum
Hab	(12 Minor Prophets) Habakkuk
Zeph	(12 Minor Prophets) Zephaniah
Hag	(12 Minor Prophets) Haggai
Zech	(12 Minor Prophets) Zechariah
Mal	(12 Minor Prophets) Malachi
Apcr	**Apocrypha** (2nd Jewish canon)
Tob	Tobit
Jdt	Judith
Add Esth	Additions to Esther
Wis	Wisdom of Solomon
Sir	Sirach/Ecclesiasticus
Bar	Baruch
Ep Jer	Epistle of Jeremiah
Add Dan	Additions to Daniel
Pr Azar	Prayer of Azariah
Bel	Bel and the Dragon
Sg Three	Song of the Three Young Men
Sus	Susanna
1-2 Macc	1-2 Maccabees
3-4 Macc	3-4 Maccabees
1-2 Esd	1-2 Esdras
Pr Man	Prayer of Manasseh
Ps 151	Psalm 151
NT	**New Testament** (Christian canon)
Matt	(Gospel according to) Matthew
Mark	(Gospel according to) Mark
Luke	(Gospel according to) Luke
John	(Gospel according to) John
Acts	Acts (Luke's Acts of the Apostles)
Rom	(Paul to the) Romans
1-2 Cor	(Paul to the) 1-2 Corinthians
Gal	(Paul to the) Galatians
Eph	(Paul to the) Ephesians
Phil	(Paul to the) Philippians
Col	(Paul to the) Colossians
1-2 Thess	(Paul to the) 1-2 Thessalonians
1-2 Tim	(Paul to) 1-2 Timothy
Titus	(Paul to) Titus
Phlm	(Paul to) Philemon
Heb	(Paul to the) Hebrews
Jas	James
1-2 Pet	1-2 Peter
1-2-3 John	1-2-3 John
Jude	Jude
Rev / Apoc	Revelation / Apocalypse of John

	Citing the Bible
Gen 1-2	Genesis chapters 1 through 2
Gen 1:2	Genesis chapter 1, verse 2
ch. / chs.	chapter / chapters
v. / vv.	verse / verses (*not* versus!)
Ms / Mss	Manuscript / Manuscripts
OT	Old Testament
= HB	= Hebrew Bible
= LXX	= Septuagint
NT	New Testament

Rom 3:21-26, 27-31; 4:1-5; Col 2:11-12 (semi-colon when chapter or book change; only comma when additional verses in the same chapter and book)

Capitalisation of Other Terms

- the Bible, but "biblical"; Scripture / scriptural
- the Gospels (referring to texts), "gospel" when referring to the Christian message
- the Twenty-Third Psalm
- King of kings (used as title); Son of Man (used as title)
- Hebrew Bible (Jewish canon), Old Testament (Christian Bible)
- Second Temple period, intertestamental period
- deuterocanonical literature, Apocrypha (pl.; apocryphon, sg.)

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GENRES IN THE BIBLE

Biblical genre is a classification of Bible literature according to literary genre. The genre of a particular Bible passage is ordinarily identified by analysis of its general writing style, tone, form, structure, literary technique, content, design, and related linguistic factors; texts that exhibit a common set of literary features (very often in keeping with the writing styles of the times in which they were written) are together considered to be belonging to a genre. In Biblical studies, genres are usually associated with whole books of the Bible, because each of its books comprises a complete textual unit; however, a book may be internally composed of a variety of styles, forms, and so forth, and thus bear the characteristics of more than one genre (for example, chapter 1 of the Book of Revelation is prophetic/visionary; chapters 2 and 3 are similar to the epistle genre; etc.).

Examples of Genres in the Bible

Some of the more generally recognised genres and categorisations of the Bible (note that other systems and classifications have also been advanced) include:

- Law: the last half of Exodus; also Leviticus, Deuteronomy
- Wisdom literature: Job, Proverbs, Ecclesiastes
- Historical narrative / epic: Genesis and the first half of Exodus, Numbers, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Jonah, and possibly Acts
- Psalms: Psalms, Song of Solomon, Lamentations
- Prophecy: Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
- Apocalyptic literature: Daniel, Revelation
- Epistle (letter): Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews, James, 1 and 2 Peter, 1, 2, and 3 John, Jude
- Gospel (narrative): Matthew, Mark, Luke, John
- Acts of the Apostles (genre): Book of Acts

Types of Genres the Bible student should be looking for:

- **Maxims** or Laws (the Decalogue, the Ten Commandments; 1 Samuel 15:22, 24:14, and the greater part of Proverbs)
- **Monologues** and Dialogues in Job 3:3 and following
- **Parables** (2 Samuel 12:1-4, 14:4-9; 1 Kings 20:39 and following; synoptic Gospels)
- **Fables** such as the tale of Jotham (Judges 9:7-15)
- **Riddles** (Judges 14:14 and following; Proverbs 30:11 and following)
- **Typology**, the study of types in literature, archaeology, history, biology, etc. In literature and other texts, it is about passages that describe something which appear in a similar form also in other texts and thus build a deliberate link of doctrine, e.g., New Testament passages that reflect passages in the Old Testament, the Talmud, Dead Sea Scrolls, Nag Hammadi Library, the Works of Philo and of Titus Flavius Josephus, in ancient texts from Mesopotamia and Egypt; they all can deliver explanations to details.

Here are four points to pay attention to, in particular these details:

- ***occurence*** (circumstance). The circumstance of passages can build a link, such as the Elisha and Elijah cycle: These are two Jewish prophets, one followed on from the other which have many of the story elements found in Jesus, for example there is a "multiplication of food miracle" there is a "raising of the dead miracle" there is a "water miracle" there is an "ascension to heaven miracle."
- ***recurrence*** (frequency). How often something is repeated tells us how important the author deemed it. With only 67% of the size of the New Testament, the Koran is a rather small book that can be read in its entirety in one or two days; however, Moses is mentioned in it about 30 times, or many times a call that a Muslim has to emulate the deeds of Mohammed in order to be accepted as a good Muslim, that includes viewing a woman as just being worth half a man, cruel terrorist attacks on non-Muslims or apostates, and the execution of 600 prisoners of war by beheading (as recorded in the Sira).
- ***sequence*** (order, course, cycle). By studying the multiple layers in the Gospel of Matthew and the The Jewish War by Titus Flavius Josephus one can discover not just a handful but over 40 typological parallels between the Gospel and the work of Josephus which shows that the Ministry of Jesus Christ followed an exact sequence the military campaign of Titus Flavius, through parallel names, locations and concepts.

When Vespasian died, Titus began the process of having his father deified. This was a complicated process because only the Roman Senate could bestow such a title. And it was at this time, the Gospels were written because the theological structure in the Gospels of a God the Father, and the Son of God, is the same one that Titus would have been presenting to the Roman Senate. Upon the merits of Vespasian, the Roman Senate did accept Titus' evidence and Vespasian was deified and became a God. Titus therefore became a son of God. The Arch of Titus in Rome, bears still today the inscription: "... (dedicated) to the devine Titus Vespasianus Augustus, son of the Gott Vespasianus."

- ***kinship*** (relationship). Language is a crucial identifier because with the mother tongue, everyone learns in his childhood from their parents certain sets of behaviour, habit, religion, or any particular oulook on life. Teachers in particular carry a huge load of responsibility as they play (after the parents) the most important role in the formation of ones personality. After the death of Alexander the Great, his generals divided his empire among themselves and were fighting for ever larger chunks of territories from their competitors. However, each of them did the very same thing by spreading Greek language and culture in their realm because this is exactly what they were taught by their teacher Aristotle.

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OF ORIGINALS, TRANSLATIONS AND VERSIONS

Before we talk about translations, we need to know what language the Bible authors used and why. The Christian Bible consists of two main canonical works, the Old Testament (that is the entire Hebrew Bible), the New Testament (that is the Christian Bible), and the additional Hebrew Deuterocanon ('Second Canon,' by Christians known as Apocrypha, 'hidden books' connected to the Hebrew Bible). The Old Testament was composed in Hebrew, the New Testament in Greek, and the Apocrypha in Hebrew, Aramaic and Greek.

It can help to understand the geopolitical environment of the Bible composers. The 4th millenium BC saw three great civilisations in the Middle East, Egypt, Sumer in Mesopotamia and the Indus Civilisation in the northwest of India. Natural disasters caused migration, thus new civilisations formed, such as the Semitic Akkadians and Amorites from northern Phoenicia (Lebanon), who began to subjugate the native but exhausted Sumerians. Indo-European peoples from Iran migrated as well, such as the Elamites who crushed the last surviving Sumerians and other Iranian tribes who crushed the likewise exhausted peoples of the Indus Civilisation of northwest India.

These events occured at around 2000 BC and Abraham was one of the protagonists who migrated from Ur in Sumer to Harran in Anatolia and then to Egypt. The people of Abraham (this name is a Semitic plural for 'multitude of people') were part of the likewise Semitic Hyksos (heqa khasut, 'conquerors from the east') who settled around their new capital Avaris in Goshen, in the northeast of Egypt. Mose (whose Egyptian name means 'son') and his tribe moved over 400 years later from Egypt to Canaan, taking Akkadian cuneiform clay ('stone') tablets with the Laws on them to Canaan. And so, the Hebrew civilisation evolved out of Sumerian, Akkadian, Canaanite and Egyptian origins. And the Hebrew Bible tells us all about it.

Since the Phoenician-Canaanites invented the alphabet at Ugarit, Syria, in the 14th century BC, it spread like wildfire through the Mediterranean and Asia, giving people a written language that can be learned in weeks or even days if one was determined. Almost all alphabets in the World developed from this marvellous invention. It replaced the hieroglyphic writing systems that were awkward to use and difficult to learn, and therefore expensive. Learning became affordable and laid the foundations of democratic structures. Growing trade made the quickly learned skills of writing and reading a necessity. Translations like those on the Rosetta Stone of Egypt or the Rock inscriptions of Emperor Ashoka of India became an important tool of governance.

New civilisations and their languages appeared, Phoenicians, Aramaeans, Assyrians, Babylonians, Persians, Indians, Chinese, Ethiopians, Arabs, Greeks, Romans, and the Hebrews were always part of them. They developed over time a vast trade network reaching from West Africa to East Asia, controlling the routes on land as well as on sea with the help of their brothers, the Phoenicians and Carthaginians. Wars, expulsions, uprisings, defeats and endless migrations planted into the mind of Hebrews the love for learning.

From the 8th century BC onwards, Assyrians, Babylonians and Persians imposed, by their conquest sprees, a new language on the Hebrews: Aramaic, a Semitic language that began to replace the old Akkadian language as lingua franca of the day. Many hundred years later, Jesus and his disciples still spoke Aramaic as their first language; Hebrew was confined to the holy scripture.

From the 7th century BC onwards, Greeks began to colonise all northern coasts of the Mediterranean. They changed the Phoenician alphabet into the Greek alphabet and created the most beautiful literature of its time. The conquests of Alexander the Great had dramatic consequences in terms of culture and ideology. Greek became, besides Aramaic, the second lingua franca, spoken from Spain to India and China.

The entire upper class of the Roman Empire spoke Greek; including the Jewish people in the Roman empire (but not those in the Holy Land). As they had forgotten their old Hebrew language, they launched in around 300 BC the monumental task of translating the entire Hebrew Bible into Greek. Their work became famous as the "Septuagint" (the 70 or LXX) because circa 70 translators were involved. The New Testament was written in Greek quite simply because the authors were sophisticated and Greek-speaking Roman citizens, not poor Hebrew fishermen.

The Hebrew Bible / Old Testament

The Hebrew Bible was mainly written in Biblical Hebrew, with some portions (notably in Daniel and Ezra) in Biblical Aramaic. From the 6th century to the 10th century AD, Jewish scholars, today known as Masoretes, compared the text of various biblical manuscripts in an effort to create a unified, standardised text. A series of highly similar texts eventually emerged, and any of these texts are known as Masoretic Texts (MT). The Masoretes also added vowel points (called niqqud) to the text, since the original text contained only consonants. This sometimes required the selection of an interpretation; since some words differ only in their vowels their meaning can vary in accordance with the vowels chosen. In antiquity, variant Hebrew readings existed, some of which have survived in the Samaritan Pentateuch and other ancient fragments, as well as being attested in ancient versions in other languages.

First Steps: Targums - Translation into Aramaic (For side by side reading)

The most important factor in the history of Mesopotamia in the 10th century BC was the continuing threat from the Aramaean nomads. Repeatedly, the kings of both Babylonia and Assyria were forced to repel their invasions. Even though the Aramaeans were not able to gain a foothold in the main cities, there are evidences of them in many rural

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areas. Aramaic replaced Akkadian and became the official language of Assyria, Babylonia and even in the following Persian Empire. Thus Aramaic also became the lingua franca of the Jews.

Some of the first translations of the Torah began during the Assyrian and Babylonian exiles from the 8th to the 6th centuries, when most people were speaking only Aramaic and not understanding Hebrew. The Targums were created to allow the common person to understand the Torah as it was read in ancient synagogues.

In the succeeding centuries it was used as the vernacular over a wide area and was increasingly spoken by the postexilic Jewish communities of Palestine and elsewhere in the Diaspora. In response to liturgical needs, the institution of a turgeman (or meturgeman, "translator"), arose in the synagogues. These men translated the Torah and prophetic lectionaries into Aramaic. The rendering remained for long solely an oral, impromptu exercise, but gradually, by dint of repetition, certain verbal forms and phrases became fixed and eventually committed to writing.

There are several Targums (translations) of the Pentateuch. The Babylonian Targum is known as "Onkelos," named after its reputed author. The Targum is Palestinian in origin, but it was early transferred to Babylon where it was revised and achieved great authority. At a later date, probably not before the 9th century AD, it was re-exported to Palestine to displace other, local, Targums. On the whole, Onkelos is quite literal, but it shows a tendency to obscure expressions attributing human form and feelings to God. It also usually faithfully reflects rabbinic exegesis.

The most famous of the Palestinian Targums is that popularly known as "Jonathan," a name derived from a 14th-century scribal mistake that solved a manuscript abbreviation "TJ" as "Targum Jonathan" instead of "Targum Jerusalem." In contrast with two other Targums, which are highly fragmentary (Jerusalem II and III), Pseudo-Jonathan (or Jerusalem I) is virtually complete. It is a composite of the Old Palestinian Targum and an early version of Onkelos with an admixture of material from diverse periods. It contains much rabbinic material as well as homiletic and didactic amplifications. There is evidence of great antiquity, but also much late material, indicating that Pseudo-Jonathan could not have received its present form before the Islāmic period.

Another extant Aramaic version is the Targum to the Samaritan Pentateuch. It is less literal than the Jewish Targums and its text was never officially fixed.

The Targum to the Prophets also originated in Palestine and received its final editing in Babylonia. It is ascribed to Jonathan ben Uzziel, a pupil of Hillel, the famous 1st century BCE–1st century CE rabbinic sage, though it is in fact a composite work of varying ages. In its present form it discloses a dependence on Onkelos, though it is less literal.

The Aramaic renderings of the Hagiographa are relatively late productions, none of them antedating the 5th century AD.

The Masoretic Text

The Masoretic Text (MT; from Hebrew masoreth, "tradition"), traditional Hebrew text of the Jewish Bible, meticulously assembled and codified, and supplied with diacritical marks to enable correct pronunciation. This monumental work was begun around the 6th century AD and completed in the 10th by scholars at Talmudic academies in Babylonia and Palestine, in an effort to reproduce, as far as possible, the original text of the Hebrew Old Testament. Their intention was not to interpret the meaning of the Scriptures but to transmit to future generations the authentic Word of God. To this end they gathered manuscripts and whatever oral traditions were available to them.

The Masoretic text that resulted from their work shows that every word and every letter was checked with care. In Hebrew or Aramaic, they called attention to strange spellings and unusual grammar and noted discrepancies in various texts. Since texts traditionally omitted vowels in writing, the Masoretes introduced vowel signs to guarantee correct pronunciation. Among the various systems of vocalization that were invented, the one fashioned in the city of Tiberias, Galilee, eventually gained ascendancy. In addition, signs for stress and pause were added to the text to facilitate public reading of the Scriptures in the synagogue.

When the final codification of each section was complete, the Masoretes not only counted and noted down the total number of verses, words, and letters in the text but further indicated which verse, which word, and which letter marked the centre of the text. In this way any future emendation could be detected. The rigorous care given the Masoretic text in its preparation is credited for the remarkable consistency found in Old Testament Hebrew texts since that time. The Masoretic work enjoyed an absolute monopoly for 600 years, and experts have been astonished at the fidelity of the earliest printed version (late 15th century) to the earliest surviving codices (late 9th century). The Masoretic text is universally accepted as the authentic Hebrew Bible. The discovery of the Dead Sea Scrolls at Qumran in 1947, has confirmed the effort of those scholars as largely correct.

The New Testament

The New Testament was written in 'Koine Greek' (common Greek) and nearly all modern translations are to some extent based upon the Greek text. The autographs, the Greek manuscripts written by the original authors or collators, have not survived. Scholars surmise the original Greek text from the manuscripts that do survive. The three main textual traditions of the Greek New Testament are sometimes called the Alexandrian text-type, the Byzantine text-type, and the Western text-type.

Most variants among the manuscripts are minor, such as alternative spelling, alternative word order, the presence or absence of an optional definite article ("the"), and so on. Occasionally, a major variant happens when a portion of a text was missing or for other reasons. Examples of major

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variants are the endings of Mark, the Pericope Adulteræ, the Comma Johanneum, and the Western version of Acts.

The discovery of older manuscripts which belong to the Alexandrian text-type, including the 4th-century Codex Vaticanus and Codex Sinaiticus, led scholars to revise their view about the original Greek text. Karl Lachmann based his critical edition of 1831 on manuscripts dating from the 4th century and earlier, to argue that the Textus Receptus must be corrected according to these earlier texts.

Early manuscripts of the Pauline epistles and other New Testament writings show no punctuation whatsoever. The punctuation was added later by other editors, according to their own understanding of the text.

There is also a long-standing tradition owing to Papias of Hierapolis (c.125) that the Gospel of Matthew was originally in Hebrew. Eusebius (c.300) reports that Pantaenus went to India (c. 200) and found them using a Gospel of St Matthew in Hebrew letters. Jerome also reports in his preface to St Matthew that it was originally composed "in Hebrew letters in Judea" not in Greek and that he saw and copied one from the Nazarene sect. The exact provenance, authorship, source languages and collation of the four Gospel is unknown but subject to much academic speculation and disputed methods.

The Samaritan Pentateuch

The importance of the recension known as the Samaritan Pentateuch lies in the fact that it constitutes an independent Hebrew witness to the text written in a late and developed form of the paleo-Hebrew script. Some of the Exodus fragments from Qumrān demonstrate that it has close affinities with a pre-Christian Palestinian text type and testify to the faithfulness with which it has been preserved. It contains about 6,000 variants from the Masoretic text, of which nearly a third agree with the Septuagint. Only a minority, however, are genuine variants, most being dogmatic, exegetical, grammatical, or merely orthographic in character.

The Samaritan Pentateuch first became known in the West through a manuscript secured in Damascus in 1616 by Pietro della Valle, an Italian traveler. It was published in the Paris (1628–45) and London Polyglots (1654–57), written in several languages in comparative columns. Many manuscripts of the Samaritan Pentateuch are now available. The Avishaʿ Scroll, the sacred copy of the Samaritans, has recently been photographed and critically examined. Only Numbers chapter 35 to Deuteronomy chapter 34 appears to be very old, the rest stemming from the 14th century. A new, definitive edition of the Samaritan Pentateuch is being prepared in Madrid by F. Pérez Castro.

The Dead Sea Scrolls from Qumran and other texts

Until the discovery of the Judaean Desert scrolls, the only pre-medieval fragment of the Hebrew Bible known to scholars was the Nash Papyrus (c. 150 BC) from Egypt containing the Decalogue and Deuteronomy. Now, however, fragments of about 180 different manuscripts of biblical books are available. Their dates vary between the 3rd century BC and the 2nd century AD, and all but 10 stem from the caves of Qumrān. All are written on either leather or papyrus in columns and on one side only.

The most important manuscripts from what is now identified as Cave 1 of Qumrān are a practically complete Isaiah scroll (1QIsaa), dated c. 100–75 BC, and another very fragmentary manuscript (1QIsab) of the same book. The first contains many variants from the Masoretic text in both orthography and text; the second is very close to the Masoretic type and contains few genuine variants. The richest hoard comes from Cave 4 and includes fragments of five copies of Genesis, eight of Exodus, one of Leviticus, 14 of Deuteronomy, two of Joshua, three of Samuel, 12 of Isaiah, four of Jeremiah, eight of the Minor Prophets, one of Proverbs, and three of Daniel. Cave 11 yielded a Psalter containing the last third of the book in a form different from that of the Masoretic text, as well as a manuscript of Leviticus.

The importance of the Qumrān scrolls cannot be exaggerated. Their great antiquity brings them close to the Old Testament period itself—from as early as 250–200 BC. For the first time, Hebrew variant texts are extant and all known major text types are present. Some are close to the Septuagint, others to the Samaritan. On the other hand, many of the scrolls are practically identical with the Masoretic text, which thus takes this recension back in history to pre-Christian times. Several texts in the paleo-Hebrew script show that this script continued to be used side by side with the Aramaic script for a long time.

Of quite a different order are scrolls from other areas of the Judaean Desert. All of these are practically identical with the received text. This applies to fragments of Leviticus, Deuteronomy, Ezekiel, and Psalms discovered at Masada (the Jewish fortress destroyed by the Romans in AD 73), as well as to the finds at Wādī al-Murabbaʿat, the latest date of which is AD 135. Here were found fragments of Genesis, Exodus, Leviticus, and Isaiah in addition to the substantially preserved Minor Prophets scroll. Variants from the Masoretic text are negligible.

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HISTORY OF TRANSLATIONS

From the Classic Era to the Reformation

Translation into Greek - The Septuagint (LXX)

The story of the Greek translation of the Pentateuch is told in the Letter of Aristeas, which purports to be a contemporary document written by Aristeas, a Greek official at the Egyptian court of Ptolemy II Philadelphus (285–246 BC). It recounts how the law of the Jews was translated into Greek by Jewish scholars sent from Jerusalem at the request of the king.

This narrative, repeated in one form or another by Philo and rabbinic sources, is full of inaccuracies that prove that the author was an Alexandrian Jew writing well after the events he described had taken place. The Septuagint Pentateuch, which is all that is discussed, does, however, constitute an independent corpus within the Greek Bible, and it was probably first translated as a unit by a company of scholars in Alexandria about the middle of the 3rd century BC.

The Septuagint, as the entire Greek Bible came to be called, has a long and complex history and took well over a century to be completed. It is for this reason not a unified or consistent translation. The Septuagint became the instrument whereby the basic teachings of Judaism were mediated to the pagan world and it became an indispensable factor in the spread of Christianity. The adoption of the Septuagint, by Constantine and Eusebius, as the Bible of the Christians naturally engendered suspicion on the part of Jews. In addition, the emergence of a single authoritative text type after the destruction of the Temple made the great differences between it and the Septuagint increasingly intolerable, and the need for a Greek translation based upon the current Hebrew text in circulation was felt.

By the 3rd century BC, Alexandria had become the centre of Hellenistic Judaism, and during the 3rd to 2nd centuries BC translators compiled in Egypt a Koine Greek version of the Hebrew scriptures in several stages (completing the task by 132 BC). The Talmud ascribes the translation effort to Ptolemy II Philadelphus (r. 285–246 BC), who allegedly hired 72 Jewish scholars for the purpose, for which reason the translation is commonly known as the Septuagint (from the Latin septuaginta, "seventy"), a name which it gained in "the time of Augustine of Hippo" (354–430 AD). The Septuagint (LXX), the very first translation of the Hebrew Bible into Greek, later became the accepted text of the Old Testament in the Christian church and the basis of its canon. Jerome based his Latin Vulgate translation on the Hebrew for those books of the Bible preserved in the Jewish canon (as reflected in the Masoretic text), and on the Greek text for the deuterocanonical books.

Sources of the Septuagint: A Greek translation of the Old Testament, known as the Septuagint because there allegedly were 70 or 72 translators, six from each of the 12 tribes of Israel, and designated LXX, is a composite of the work of many translators labouring for well over 100 years. It was made directly from Hebrew originals that frequently differed considerably from the present Masoretic text. Apart from other limitations attendant upon the use of a translation for such purposes, the identification of the parent text used by the Greek translators is still an unsettled question. The Pentateuch of the Septuagint manifests a basic coincidence with the Masoretic text. The Qumrān scrolls have now proven that the Septuagint book of Samuel–Kings goes back to an old Palestinian text tradition that must be earlier than the 4th century BC, and from the same source comes a short Hebrew recension of Jeremiah that probably underlies the Greek.

The translation now known as the Septuagint was widely used by Greek-speaking Jews, and later by Christians. It differs somewhat from the later standardized Hebrew (Masoretic Text). This translation was promoted by way of a legend (primarily recorded as the Letter of Aristeas) that seventy (or in some sources, seventy-two) separate translators all produced identical texts; supposedly proving its accuracy.

Versions of the Septuagint contain several passages and whole books not included in the Masoretic texts of the Tanakh. In some cases these additions were originally composed in Greek, while in other cases they are translations of Hebrew books or of Hebrew variants not present in the Masoretic texts. Recent discoveries have shown that more of the Septuagint additions have a Hebrew origin than previously thought. While there are no complete surviving manuscripts of the Hebrew texts on which the Septuagint was based, many[quantify] scholars believe that they represent a different textual tradition ("Vorlage") from the one that became the basis for the Masoretic texts.

The Version of Aquila: About 130 AD, Aquila, a convert to Judaism from Pontus in Asia Minor, translated the Hebrew Bible into Greek under the supervision of Rabbi Akiba. Executed with slavish literalness, it attempted to reproduce the most minute detail of the original, even to the extent of coining derivations from Greek roots to correspond to Hebrew usage. Little of it has survived, however, except in quotations, fragments of the Hexapla (see Origen's Hexapla, below), and palimpsests (parchments erased and used again) from the Cairo Geniza.

The Revision of Theodotion: A second revision of the Greek text was made by Theodotion (of unknown origins) late in the 2nd century, though it is not entirely clear whether it was the Septuagint or some other Greek version that underlay his revision. The new rendering was characterized by a tendency toward verbal consistency and much transliteration of Hebrew words.

The translation of Symmachus: Still another Greek translation was made toward the end of the same century by Symmachus, an otherwise unknown scholar, who made use of his predecessors. His influence was small despite the superior elegance of his work. Jerome did utilize Symmachus for his Vulgate, but other than that, his translation is known largely through fragments of the Hexapla.

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Origen's Hexapla: The multiplication of versions doubtless proved to be a source of increasing confusion in the 3rd century. This situation the Alexandrian theologian Origen, working at Caesarea between 230 and 240 AD, sought to remedy. In his Hexapla ("six-fold") he presented, in parallel vertical columns, the Hebrew text, the same in Greek letters, and the versions of Aquila, Symmachus, the Septuagint, and Theodotion, in that order. In the case of some books, Psalms for instance, three more columns were added. The Hexapla serves as an important guide to Palestinian pre-Masoretic pronunciation of the language. The main interest of Origen lay in the fifth column, the Septuagint, which he edited on the basis of the Hebrew. He used the obels (− or ÷) and asterisk (*) to mark respectively words found in the Greek text but not in the Hebrew and vice versa.

The Hexapla was a work of such magnitude that it is unlikely to have been copied as a whole. Origen himself produced an abbreviated edition, the Tetrapla, containing only the last four columns. The original manuscript of the Hexapla is known to have been extant as late as c. 600 AD. Today it survives only in fragments.

Manuscripts and Printed Editions of the Septuagint: The manuscripts are conveniently classified by papyri uncials (capital letters) and minuscules (cursive script). The papyri fragments run into the hundreds, of varying sizes and importance, ranging from the formative period of the Septuagint through the middle of the 7th century. Two pre-Christian fragments of Deuteronomy from Egypt are of outstanding significance. Although not written on papyrus but on parchment or leather, the fragments from Qumrān of Exodus, Leviticus, and Numbers, and the leather scroll of the Minor Prophets from Naḥal ḥever from the first pre-Christian and post-Christian centuries, deserve special mention among the earliest extant. The most important papyri are those of the Chester Beatty collection, which contains parts of 11 codices preserving fragments of nine Old Testament books. Their dates vary between the 2nd and 4th centuries. During the next 300 years papyri texts multiplied rapidly, and remnants of about 200 are known.

The uncials are all codices written on vellum between the 4th and 10th centuries. The most outstanding are Vaticanus, which is an almost complete 4th-century Old Testament, Sinaiticus, of the same period but less complete, and the practically complete 5th-century Alexandrinus. These three originally contained both Testaments. Many others were partial manuscripts from the beginning. One of the most valuable of these is the Codex Marchalianus of the Prophets written in the 6th century.

The minuscule codices begin to appear in the 9th century. From the 11th to the 16th century they are the only ones found, and nearly 1,500 have been recorded.

The first printed Septuagint was that of the Complutensian Polyglot (1514–17). Since it was not released until 1522, however, the 1518 Aldine Venice edition actually was available first. The standard edition until modern times was that of Pope Sixtus V, 1587. In the 19th and 20th centuries several critical editions have been printed.

Late Antiquity: Christian translations of the Old Testament also tend to be based upon the Hebrew, though some denominations prefer the Septuagint (or may cite variant readings from both). Bible translations incorporating modern textual criticism usually begin with the Masoretic text, but also take into account possible variants from all available ancient versions.

2nd century: Origen's Hexapla (c. 235) placed side by side six versions of the Old Testament: the Hebrew consonantal text, the Hebrew text transliterated into Greek letters (the Secunda), the Greek translations of Aquila of Sinope and Symmachus the Ebionite, one recension of the Septuagint, and the Greek translation of Theodotion. In addition, he included three anonymous translations of the Psalms (the Quinta, Sexta and Septima). His eclectic recension of the Septuagint had a significant influence on the Old Testament text in several important manuscripts.

The Peshita - Translation into Syriac-Aramaic

The Bible of the Syriac Churches is known as the Peshitta ("simple" translation). Though neither the reason for the title nor the origins of the versions are known, the earliest translations most likely served the needs of the Jewish communities in the region of Adiabene (in Mesopotamia), which are known to have existed as early as the 1st century AD. This probably explains the archaic stratum unquestionably present in the Pentateuch, Prophets, and Psalms of the Peshitta, as well as the undoubtedly Jewish influences generally, though Jewish-Christians also may have been involved in the rendering.

In the 2nd century, the Old Testament was translated into Syriac translation, and the Gospels in the Diatessaron gospel harmony. The New Testament was translated in the 5th century, now known as the Peshitta. The Peshita (Syriac: "simple," or "common") is the Syriac-Aramaic version of the Bible, the accepted Bible of Syrian Christian churches from the end of the 3rd century AD. Syriac (also Syriac-Aramaic or modern Aramaic) was the native language of Jesus and his relatives. The name Peshitta was first employed by Moses bar Kepha in the 9th century to suggest (as does the name of the Latin Vulgate) that the text was in common use. The name also may have been employed in contradistinction to the more complex Syro-Hexaplar version.

Of the vernacular versions of the Bible, the Old Testament Peshitta is second only to the Greek Septuagint in antiquity, dating from probably the 1st and 2nd centuries AD. The earliest parts in Old Syriac are thought to have been translated from Hebrew or Aramaic texts by Jewish Christians at Edessa, although the Old Testament Peshitta was later revised according to Greek textual principles. The earliest extant versions of the New Testament Peshitta date

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to the 5th century AD and exclude The Second Letter of Peter, The Second Letter of John, the Third Letter of John, The Letter of Jude, and The Revelation to John, which were not canonical in the Syrian church.

The Peshitta displays great variety in its style and in the translation techniques adopted. The Pentateuch is closest to the Masoretic text, but elsewhere there is much affinity with the Septuagint. This latter phenomenon might have resulted from later Christian revision.

Following the split in the Syriac Church in the 5th century into Nestorian (East Syrian) and Jacobite (West Syrian) traditions, the textual history of the Peshitta became bifurcated. Because the Nestorian Church was relatively isolated, its manuscripts are considered to be superior.

A revision of the Syriac translation was made in the early 6th century by Philoxenos, bishop of Mabbug, based on the Lucianic recension of the Septuagint. Another (the Syro-Hexaplaric version) was made by Bishop Paul of Tella in 617 from the Hexaplaric text of the Septuagint. A Palestinian Syriac version, extant in fragments, is known to go back to at least 700, and a fresh recension was made by Jacob of Edessa (died 708).

There are many manuscripts of the Peshitta, of which the oldest bears the date 442. Only four complete codices are extant from between the 5th and 12th centuries. No critical edition yet exists, but one is being prepared by the Peshitta Commission of the International Organization for the Study of the Old Testament.

Coptic (Egyptian) **Scripture:** There have been many Coptic versions of the Bible, including some of the earliest translations into any language. Several different versions were made in the ancient world, with different editions of the Old and New Testament in five of the dialects of Coptic: Bohairic (northern), Fayyumic, Sahidic (southern), Akhmimic and Mesokemic (middle). Biblical books were translated from the Alexandrian Greek Septuagint.

The first translation into the Sahidic dialect was made at the end of the 2nd century in Upper Egypt, where Greek was less well understood. So the Sahidic is famous for being the first major literary development of the Coptic language, though literary work in the other dialects soon followed.

Partial copies of a number of Coptic Bibles survive. A considerable number of apocryphal texts also survive in Coptic, most notably the Gnostic Nag Hammadi library. Coptic remains the liturgical language of the Coptic Church and Coptic editions of the Bible are central to that faith.

Translators of books of the Old Testament into Egyptian dialects were naturally made from the Alexandrian Greek version (Septuagint), and there is no reason to doubt that they were translated at as early a date as the Gospels and Epistles, if not indeed before them. Portions of the Old Testament exist in each Egyptian dialect. The two main dialects, Sahidic and Bohairic, are the most important for the study of early versions of the New Testament.

In Sahidic, some Biblical books survived with complete text, as well as a large number of extant fragments representing most of the canonical and some of the deutero-canonical books.

The Constantine Bible: In about 330 AD, Emperor Constantine the Great (full name: Flavius Valerius Constantinus [280-337 AD] commissioned 50 Bibles for the Church of Constantinople, and his right-hand man Eusebius of Caesarea had to deliver them. According to Eusebius, Constantine wrote him in his letter: *"I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practised in their art."*

Eusebius wrote in his biography on Flavius Constantinus "Life of Constatine": *"Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)."*

We know exactly were this commission went to and why. It was Athanasius of Alexandria who referred to the emperor's request of producing Bible manuscripts: "I sent to him volumes containing the holy Scriptures, which he had ordered me to prepare for him." Athanasius recorded this. The commission went to Alexandria because this was the spot where the Septuagint was produced. Alexandria had traditionally the most and the best Jewish and Christian scribes in the Mediterranian.

It has been speculated who decided on the final canon lists. There are not so many possibilities. Constantine was not interested in those matters. That leaves two decision-makers who - like in the letters above - coordinated their action: Eusebius of Caesarea and Athanasius of Alexandria. Both had strong motivation to force all Church members into line. As for the Old Testament, they decided to take the document that was already in place for more than 500 years: the Septuangint. And the New Testament canon was decided on those books that were already in circulation in Rome and Contantinople. All other non-canonical versions had to be destroyed. But miraculously - like the Dead Sea Scrolls - they have survived. They have been found in a cave near Nag Hammadi, Egypt, in 1945.

Two volumes of Constantine's Bibles have been found too. One is known as 'Codex Vaticanus Graecus 1209,' a volume written in 3 columns and which has been kept in the Vatican since 1209 AD, at least. The other one, a 4-column version was discovered in the years 1844 to 1856 by Constantin von Tischendorf in the St. Catherine's Monastery at Mount Sinai, Egypt, and is now known as Codex Sinaiticus (See images on p. 1235 and p. 1236). Both volumes are almost complete, after 17 centuries! The New Testament had even two more

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books than we can find in modern Bibles: The Shepherd (pastor) of Hermas and the Letter of Barnabas.

The Codex Alexandrinus and other uncial examples (Bibles written with capital letters; lower case letters were invented at c. 800 AD) are productions made some decades later.

4th century AD: The Gothic Bible or Wulfila Bible is the Christian Bible in the Gothic language spoken by the Eastern Germanic (Gothic) tribes in the 4th century AD. Their language was very similar to Old High German.

During the third century AD, the Goths, who came from southern Sweden, lived on the northeast border of the Roman Empire, in what is now Ukraine, Bulgaria and Romania. During the fourth century, the Goths were converted to Christianity, largely through the efforts of the Arian bishop and missionary Wulfila (or Ulfilas), who is believed to have invented the Gothic alphabet. It was developed in the 4th century AD by Wulfila, a Gothic preacher of Cappadocian Greek descent, for the purpose of translating the Bible. The alphabet essentially uses uncial forms of the Greek alphabet, with a few additional letters to express typical Gothic phonology. Based on analysing the linguistic properties of the Gothic text, we now know that Wulfila made the translation with the assistance of a team of scholars.

During the fifth century, the Goths conquered parts of the Western Roman Empire, including Italy, southern France, and Spain. Gothic Christianity reigned in these areas for two centuries, before the re-establishment of the Catholic Church, and, in Spain, until the mass Gothic conversion to Catholicism in 589, after the Third Council of Toledo.

Portions of this translation survive, affording the main surviving text written in the Gothic language. The Wulfila Bible, although fragmentary, is the only extensive document in an ancient East Germanic language and one of the earliest documents in any Germanic language. Since the other East Germanic texts are of very limited extent, except maybe Skeireins, it is of great significance for the study of these languages.

Gothic Text of The Lord's Prayer in Latin transliteration, Wulfila Bible, 4th century AD:
Atta unsar þu ïn himinam,
Weihnai namo þein.
Qimai þiudinassus þeins.
Wairþai wilja þeins.
Swe ïn himina jah ana airþai.
Hlaif unsarana þana sinteïnan gif uns himma daga.
Jah aflet uns þatei skulans sijaima,
Swaswe jah weis afletam þaim skulam unsaraim.
Jah ni briggais uns ïn fraistubnjai,
Ak lausei uns af þamma ubilin;
Unte þeina ïst þiudangardi.
Jah mahts jah wulþus ïn aiwins.
Amen.

The Vetus Latina: Vetus Latina (meaning: the "Old Latin"), also known as Vetus Itala ("Old Italian"), Itala ("Italian") and Old Italic, is the collective name given to the Latin translations of biblical texts (both Old Testament and New Testament) that preceded the Vulgate (the Latin translation produced by Jerome in the late 4th century). The Vetus Latina manuscripts that are preserved today are dated from AD 350 to the 13th century.

The Vetus Latina translations continued to be used alongside the Vulgate, but eventually the Vulgate became the standard Latin Bible used by the Catholic Church, especially after the Council of Trent (1545–1563) affirmed the Vulgate translation as authoritative for the text of Catholic Bibles. However, the Vetus Latina texts survive in some parts of the liturgy (e.g., the Pater Noster).

There is no single "Vetus Latina Bible". Instead, Vetus Latina is a collection of biblical manuscript texts that are Latin translations of Septuagint and New Testament passages that preceded Jerome's Vulgate.

Old Testament - Some of the oldest surviving Vetus Latina versions of the Old Testament (or Hebrew Bible, or Tanakh) include the Quedlinburg Itala fragment, a 5th-century manuscript containing parts of 1 Samuel, and the Codex Complutensis I, a 10th-century manuscript containing Old Latin readings of the Book of Ruth, Book of Esther, Book of Tobit, Book of Judith, and 1-2 Maccabees.

New Testament - After comparing readings for Luke 24:4–5 in Vetus Latina manuscripts, Bruce Metzger counted "at least 27 variant readings in Vetus Latina manuscripts that have survived" for this passage alone.

Replacement: When Jerome undertook the revision of Latin translations of Old Testament texts in the late 4th century, he checked the Septuagint and Vetus Latina translations against the Hebrew texts that were then available. He broke with church tradition and translated most of the Old Testament of his Vulgate from Hebrew sources rather than from the Greek Septuagint. His choice was severely criticised by Augustine, his contemporary; a flood of still less moderate criticism came from those who regarded Jerome as a forger. While on the one hand he argued for the superiority of the Hebrew texts in correcting the Septuagint on both philological and theological grounds, on the other, in the context of accusations of heresy against him, Jerome would acknowledge the Septuagint texts as well.

Jerome's Vulgate Latin translation dates to between AD 382 and 405. Latin translations predating Jerome are collectively known as Vetus Latina texts. Jerome began by revising these earlier Latin translations, but ended by going back to the original Greek, bypassing all translations, and going back to the original Hebrew wherever he could instead of the Septuagint.

There are also several ancient translations, most important of which are in the Syriac dialect of Aramaic (including the Peshitta).

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The Bible Canon in Ethiopia and Eritrea: Between the 4th to 6th centuries, the Bible was translated into Ge'ez (Ethiopic). Jewish and Christian traditions in Ethiopia (Abyssinia) and Eritrea are among the oldest. Probably in connexion with king Solomon and the queen of Sheba, the Hebrews turned up in Ethiopia already in the 8th or even the 9th century BC. They built a 'Jerusalem Temple' in Yeha, Tigray, which in still standing today as it has just been restored by Dr Iris Gerlach from the German Archaeological Institute. The Beta Israel-Jews lived in Ethiopia until they were rescued from Communist persecution by Israel's Armed Forces between 1979 and 1990.

The Orthodox Tewahedo biblical canon is a version of the Christian Bible used in the two Oriental Orthodox Churches of the Ethiopian and Eritrean traditions: the Ethiopian Orthodox Tewahedo Church and the Eritrean Orthodox Tewahedo Church. At 81 books, it is the largest and most diverse biblical canon in traditional Christendom. Western scholars have classified the books of the canon into two categories — the narrower canon, which consists mostly of books familiar to the West, and the broader canon, which includes nine additional books:

Old Testament:
• Josippon (Ethiopic Josephus; 1 book)
New Testament:
• Sinodos (4 books)
• Book of Covenant (2 books)
• Ethiopic Clement (1 book)
• Didascalia (Church Law; 1 book)
Furthermore:
• 1, 2, and 3 Meqabyan (are Ethiopic creations)
Other Books that can appear in some Bibles:
• Fetha Negest, The Law of Kings
• Book of the Cock, a Ge'ez passion gospel of Jesus

The Book of the Cock is a Geʿez narrative of the passion of Jesus (a passion gospel). It is likely based on a vorlage (an earlier version) in Arabic or Greek. It was probably written in the 400s or 500s. It uses material from the four gospels (Mark, Luke, Matthew, and John) and various other sources.

The Vulgate: The Vulgate (also called Biblia Vulgata (the common language Bible), Latin: sometimes referred to as the Latin Vulgate, is a late-4th-century Latin translation of the Bible.

The Vulgate is largely the work of Jerome (Full name: Eusebius Sophronius Hieronymus; c. 342–420 AD) who, in 382, had been commissioned by Pope Damasus I to revise the Vetus Latina Gospels used by the Roman Church. Later, on his own initiative, Jerome extended this work of revision and translation to include most of the books of the Bible. The Vulgate became progressively adopted as the Bible text within the Western Church. Over succeeding centuries, it eventually eclipsed the Vetus Latina. By the 13th century it had taken over from the former version the designation versio vulgata (the "version commonly used") or vulgata for short. The Vulgate also contains some Vetus Latina translations that Jerome did not work on.

The Vulgate was to become the Catholic Church's officially promulgated Latin version of the Bible as the Sixtine Vulgate (1590), then as the Clementine Vulgate (1592), and then as the Nova Vulgata (1979). The Vulgate is still currently used in the Latin Church. The Catholic Church affirmed the Vulgate as its official Latin Bible at the Council of Trent (1545–1563), though there was no authoritative edition at that time. The Clementine edition of the Vulgate became the standard Bible text of the Roman Rite of the Catholic Church, and remained so until 1979 when the Nova Vulgata was promulgated.

Terminology: The term "Vulgate" is used to designate the Latin Bible only since the 16th century. An example of the use of this word in this sense at the time is the title of the 1538 edition of the Latin Bible by Erasmus: Biblia utriusque testamenti juxta vulgatam translationem.

Authorship: The Vulgate has a compound text that is not entirely Jerome's work. Jerome's translation of the four Gospels are revisions of Vetus Latina translations he did while having the Greek as reference.

The Latin translations of the rest of the New Testament are revisions to the Vetus Latina, considered as being made by Pelagian circles or by Rufinus the Syrian, or by Rufinus of Aquileia. Several unrevised books of the Vetus Latina Old Testament also commonly became included in the Vulgate. These are: 1 and 2 Maccabees, Wisdom, Ecclesiasticus, Baruch and the Letter of Jeremiah.

Having separately translated the book of Psalms from the Greek Hexapla Septuagint, Jerome translated all of the books of the Jewish Bible—the Hebrew book of Psalms included—from Hebrew himself. He also translated the books of Tobit and Judith from Aramaic versions, the additions to the Book of Esther from the Common Septuagint and the additions to the Book of Daniel from the Greek of Theodotion.

In the **5th century**, Saint Mesrob translated the Bible using the Armenian alphabet invented by him. Also dating from the same period is the Georgian translation.

In the **6th century**, the Bible was translated into Old Nubian.

By the end of the **8th century**, Church of the East monasteries (so-called Nestorians) had translated the New Testament and Psalms (at least, the portions needed for liturgical use) from Syriac-Aramaic to Sogdian, the lingua franca in Central Asia of the Silk Road, which was an Eastern Iranian language with Chinese loanwords, written in letters and logograms derived from Aramaic script.

Translation into Armenian

The Armenian version is an expression of a nationalist movement that brought about a separation from the rest of the Church (mid-5th century), the discontinuance of Syriac

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in Greek worship, and the invention of a national alphabet by St. Mesrob, also called Mashtots (c. 361–439/440). According to tradition, St. Mesrob first translated Proverbs from the Syriac. Existing manuscripts of the official Armenian recension, however, are based on the Hexaplaric Septuagint, though they show some Peshitta (Syriac version) influence. The Armenian Bible is noted for its beauty and accuracy.

Translation into Georgian

According to Armenian tradition, the Georgian version was also the work of Mesrob, but the Psalter, the oldest part of the Georgian Old Testament, is probably not earlier than the 5th century. Some manuscripts were based upon Greek versions, others upon the Armenian.

MIDDLE AGES

Early Middle Ages: When ancient scribes copied earlier books, they wrote notes on the margins of the page (marginal glosses) to correct their text—especially if a scribe accidentally omitted a word or line—and to comment about the text. When later scribes were copying the copy, they were sometimes uncertain if a note was intended to be included as part of the text. See textual criticism. Over time, different regions evolved different versions, each with its own assemblage of omissions, additions, and variants (mostly in orthography).

There are some fragmentary Old English Bible translations, notably a lost translation of the Gospel of John into Old English by the Venerable Bede, which is said to have been prepared shortly before his death around the year 735. An Old High German version of the gospel of Matthew dates to 748. Charlemagne in c. 800 charged Alcuin with a revision of the Latin Vulgate. The translation into Old Church Slavonic was started in 863 by Cyril and Methodius.

Alfred the Great, a ruler in England, had a number of passages of the Bible circulated in the vernacular (language of the common people) in around 900. These included passages from the Ten Commandments and the Pentateuch, which he prefixed to a code of laws he promulgated around this time. In approximately 990, a full and freestanding version of the four Gospels in idiomatic Old English appeared, in the West Saxon dialect; these are called the Wessex Gospels. Around the same time, a compilation now called the Old English Hexateuch appeared with the first six (or, in one version, seven) books of the Old Testament.

Translation into Arabic

There is no reliable evidence of any pre-Islāmic Arabic translation. Only when large Jewish and Christian communities found themselves under Muslim rule after the Arab conquests of the 7th century did the need for an Arabic vernacular Scripture arise. The first and most important was that of Saʿadia ben Joseph (892–942), made directly from Hebrew and written in Hebrew script, which became the standard version for all Jews in Muslim countries. The version also exercised its influence upon Egyptian Christians and its rendering of the Pentateuch was adapted by Abū al-Ḥasan to the Samaritan Torah in the 11th–12th centuries. Another Samaritan Arabic version of the Pentateuch was made by Abū Saʿīd (Abū al-Barakāt) in the 13th century. Among other translations from the Hebrew, that of the 10th-century Karaite Yāphith ibn ʿAlī is the most noteworthy.

In 946 a Spanish Christian of Córdova, Isaac son of Velásquez, made a version of the Gospels from Latin. Manuscripts of 16th-century Arabic translations of both testaments exist in Leningrad, and both the Paris and London polyglots of the 17th century included Arabic versions. In general, the Arabic manuscripts reveal a bewildering variety of renderings dependent on Hebrew, Greek, Samaritan, Syriac, Coptic, and Latin translations. As such they have no value for critical studies. Several modern Arabic translations by both Protestants and Catholics were made in the 19th and 20th centuries.

High Middle Ages: The provincial synods of Toulouse (1229) and Tarragona (1234) outlawed possession of some vernacular renderings, in reaction to the Cathar and Waldensian heresies, in South France and East Spain. There is evidence of some vernacular translations being permitted while others were being scrutinized.

The complete Bible was translated into Old French in the late 13th century. Parts of this translation were included in editions of the popular Bible historiale, and there is no evidence of this translation being suppressed by the Church.[18] The entire Bible was translated into Czech around 1360.

Late Middle Ages: During the Late Middle Ages, translation, particularly of the Old Testament was discouraged in some regions. Translating the Bible carried the death penalty, the clergy knew exactly that they would lose power over the populace if everyone could read the Bible just for themselves.

The Black Death, a pandemic that ravaged Europe between 1347 and 1351, ushered in an enormous paradigm shift. By killing roughly half of the population, it was taking a proportionately greater toll of life than any other known epidemic or war did before. As the pandemic affected high-dense populations with their well-educated elite, the Church faced a total collapse. There were not many clercs still alive who could read and teach a Bible that was written in a foreign tongue, Latin or Greek. John Wycliffe, an educated eyewitness, understood that the Bible, the most important lawbook of the time, had to be translated into the language of the common people, if Christianity was to survive.

In England, a group of Middle English Bible translations were created: including the Wycliffe Bibles (1383, 1393) and the Paues New Testament, based on the Vulgate. New unauthorised translations were banned in England by the provincial Oxford Synod in 1408 under church law;

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possession of material that contained Lollard material (such as the so-called General Prologue found in a few Wycliffite Bibles) was also illegal by English state law, in response to Lollard uprisings.

The Hungarian Hussite Bible appeared in 1416. In 1478, a Catalan translation was made in the dialect of Valencia.

Many parts of the Bible were printed by William Caxton in his translation of the Golden Legend (1483), and in the loose paraphrase Speculum Vitae Christi (The Mirror of the Blessed Life of Jesus Christ), which had been authorized into English around 1410.

The Gutenberg Bibles: There were recurrences of the plague in 1361–63, 1369–71, 1374–75, 1390, and 1400. People became fully aware of their vulnerability and an evil death cult arose. The population of western Europe did not again reach its pre-1348 level until the beginning of the 16th century. In this kind of zeitgeist, a man made a systematic invention that took him about 10 years to perfectionate: In 1455, Johannes Gutenberg and his printing press presented to the public the result of his work and it caused a revolution that changed the civilisations of the whole planet.

The Gutenberg Bible was the first complete book extant in the West and the earliest printed from movable type, so called after its printer, Johannes Gutenberg (1390s-1468), who completed it about 1455 working at Mainz, Germany. The three-volume work, in Latin text, was printed in 42-line columns and, in its later stages of production, was worked on by a small assembly line of six compositors who worked simultaneously. The original number of copies of this work is unknown; some 40 are still in existence. There are perfect vellum copies in the U.S. Library of Congress, the French Bibliotheque Nationale, and the British Library. In the United States almost-complete texts are in the Huntington, Morgan, New York Public, Harvard University, and Yale University libraries. The quantity but in particular the quality of those printed Bibles went far beyond anything a single scibe could produce. The surviving Gutenberg Bibles show their superior quality still today.

German craftsman and inventor who originated a method of printing from movable type that was used without important change until the 20th century. The unique elements of his invention consisted of a mold, with punch-stamped matrices (metal prisms used to mold the face of the type) with which type could be cast precisely and in large quantities; a type-metal alloy; a new press, derived from those used in wine making, papermaking, and bookbinding; and an oil-based printing ink. None of these features existed in Asian or European printing.

For completing one single bible by hand, a scribe needed roughly 4 years. One just imagine for a moment, what kind of salary such a well-educated person would get nowadays. Gutenberg could reduce that laboursome work to a few weeks. With his invention, Gutenberg made education affordable. The age of handwritten books ended, the Renaissance began to free people from ignorance.

APPROACHES TO TRANSLATION

Modern translations take different approaches to the rendering of the original languages of approaches. The approaches can usually be considered to be somewhere on a scale between the two extremes:

• Formal equivalence (sometimes called literal translation) in which the greatest effort is made to preserve the meaning of individual words and phrases in the original, with relatively less regard for its understandability by modern readers. Examples include the King James Version, English Standard Version, Literal Standard Version, Revised Standard Version, New Revised Standard Version and New American Standard Bible.

• Dynamic equivalence (or functional equivalence, sometimes paraphrastic translation) in which the translator attempts to render the sense and intent of the original. Examples include The Living Bible and The Message.

Some translations have been motivated by a strong theological distinctive. In the Sacred Name Bibles the conviction that God's name be preserved in a Semitic form is followed. The Purified Translation of the Bible promotes the idea that Jesus and early Christians drink grape juice not wine. The Jehovah's Witnesses' New World Translation of the Holy Scriptures renders the tetragrammaton as Jehovah throughout the Old Testament, and it uses the form Jehovah in the New Testament including — but not limited to — passages quoting the Old Testament even though it does not appear in the Greek text.

Single source translations

While most translations attempt to synthesize the various texts in the original languages, some translations also translate one specific textual source, generally for scholarly reasons. A single volume example for the Old Testament is The Dead Sea Scrolls Bible (ISBN 0-06-060064-0) by Martin Abegg, Peter Flint and Eugene Ulrich.

The Comprehensive New Testament (ISBN 978-0-9778737-1-5) by T. E. Clontz and J. Clontz presents a scholarly view of the New Testament text by conforming to the Nestle-Aland 27th edition and extensively annotating the translation to fully explain different textual sources and possible alternative translations.[16][17]

A Comparative Psalter (ISBN 0-19-529760-1) edited by John Kohlenberger presents a comparative diglot translation of the Psalms of the Masoretic Text and the Septuagint, using the Revised Standard Version and the New English Translation of the Septuagint.

R. A. Knox's Translation of the Vulgate into English is another example of a single source translation.

Deliberate changes

Apart from mechanical alterations of a text, many variants must have been consciously introduced by scribes, some by way of glossing—i.e., the insertion of a more common word to explain a rare one—and others by explanatory comments incorporated into the text. Furthermore, a scribe who had

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before him two manuscripts of a single work containing variant readings, and unable to decide between them, might incorporate both readings into his scroll and thus create a conflate text.

Textual criticism: scholarly problems

The situation so far described poses two major scholarly problems. The first involves the history of the Hebrew text, the second deals with attempts to reconstruct its "original" form.

As to when and how a single text type gained hegemony and then displaced all others, it is clear that the early and widespread public reading of the Scriptures in the synagogues of Palestine, Alexandria, and Babylon was bound to lead to a heightened sensitivity of the idea of a "correct" text and to give prestige to the particular text form selected for reading. Also, the natural conservatism of ritual would tend to perpetuate the form of such a text. The Letter of Aristeas, a document derived from the middle of the 2nd century BCE that describes the origin of the Septuagint, recognizes the distinction between carelessly copied scrolls of the Pentateuch and an authoritative Temple scroll in the hands of the high priest in Jerusalem. The Rabbinic traditions (see above) about the textual criticism of Temple-based scribes actually reflect a movement towards the final stabilization of the text in the Second Temple period. Josephus, writing not long after 70 CE, boasts of the existence of a long-standing fixed text of the Jewish Scriptures. The loss of national independence and the destruction of the spiritual centre of Jewry in 70, accompanied by an ever-widening Diaspora and the Christian schism within Judaism, all made the exclusive dissemination of a single authoritative text a vitally needed cohesive force. The text type later known as Masoretic is already well represented at pre-Christian Qumrān. Scrolls from Wādī al-Murabbaʿat, Naḥal Ẕeʾelim, and Masada from the 2nd century CE are practically identical with the received text that by then had gained victory over all its rivals.

In regard to an attempt to recover the original text of a biblical passage—especially an unintelligible one—in the light of variants among different versions and manuscripts and known causes of corruption, it should be understood that all reconstruction must necessarily be conjectural and perforce tentative because of the irretrievable loss of the original edition. But not all textual difficulties need presuppose underlying mutilation. The Hebrew Bible represents but a small portion of the literature of ancient Israel and, hence, a limited segment of the language. A textual problem may be the product of present limited knowledge of ancient Hebrew, because scholars might be dealing with dialectic phenomena or foreign loan-words. Comparative Semitic linguistic studies have yielded hitherto unrecognized features of grammar, syntax, and lexicography that have often eliminated the need for emendation. Furthermore, each version, indeed each biblical book within it, has its own history, and the translation techniques and stylistic characteristics must be examined and taken into account. Finally, the number of manuscripts that attest to a certain reading is of less importance than the weight given to a specific manuscript.

None of this means that a Hebrew manuscript, an ancient version, or a conjectural emendation cannot yield a reading superior to that in the received Hebrew text. It does mean, however, that these tools have to be employed with great caution and proper methodology.

Names of Persons

(In ancient times, a name was not only used to identify a person, it had in most cases a very particular meaning. Like in nicknames, a name could be used to describe someone as in 'Thomas' which simply meant 'twin'. According to the motto 'name is programme', names were also used to fulfill a certain expectation such as in 'Caesar' which became a title because of the extraordinary deeds of Julius Caesar.)

Semitic patronym or patronymic suffix (bar, ben, etc.)

• bar, ben, bin = A Semitic patronym, a component of a personal name meaning "son of".

• bar- or bat- (Aramaic: "son of" and "daughter of", respectively).

• ben- or bat- (Hebrew: "son of" and "daughter of", respectively).

• ben- (bin, ibn, or ibni, ibnu) or bint, (Arabic: "son of" and "daughter of", respectively).

• beni, bani, banu = plural of the word ben-, bin-, ibn, which means "sons (and daughters) of", "people of", "children of", "House of" as in "Beni Israel", Hebrew: "B'nei Yisrael" or "Bene Israel"; Arabic: "Beni Israel", "Banu Koreish", "Beni Hashim" etc.

• bet, bit, beta, bita, pl. batte - (Assyrian, Hebrew: house, dynasty, clan); Beta Israel means 'House of Israel' denoting the jews of Ethiopia

• mose (Egyptian: son of); equivalent to Hebrew ben, Aramaic bar, etc. Mose (Greek: Moses), Ahmose, Dedimose, Ramose (Ramesses, Ramses), Thutmose, etc.

• "Son of Man" = a typological phrase, Hebrew: Ben Adam or Benodom, meaning "the first human":

1. Old Testament: The Hebrew expression "son of man" (ben-adam) also appears over 100 times in the Hebrew Bible. In 32 cases, the phrase appears in its plural form "sons of men", i.e. human beings. The use of "the Son of man" in the Christian gospels is unrelated to Hebrew Torah usages as the use of the definite article in "the Son of man" is a new thing. There is no example of "the" son of man in Hebrew sources. The term originates in (the people's language) Aramaic bar nash / bar nasha. In these sources "son of man" is a regular expression for "man / human" in general and often serves as an indefinite pronoun and in none of the extant texts does "son of man" figure as a title.

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2. New Testament: The expression "the Son of man" appears 81 times in the Greek text of the four Gospels: 30 times in Matthew, 14 times in Mark, 25 times in Luke and 12 times in John. The use of the definite article in "the Son of man" in the Greek text of the Christian gospels is original, and before its use there, no records of its use in any of the surviving Greek documents of antiquity exist.

• "Son of God" = title. Jesus is by many regarded as "the Son of God." In the first 4 centuries of Christianity, this title was by no means a clear-cut decision. Dozens of different church denominations squabbled about Jesus' status for centuries, they fought battles over it and persecuted people who had a different opinion. It was a deadly business. The Bible says nothing about such title. How did the idea of giving Jesus this title come about?

Throughout history, emperors and rulers ranging from the Western Zhou dynasty (c. 1000 BC) in China to Alexander the Great (c. 360 BC) to the Emperor of Japan (c. 600 AD) have assumed titles that reflect a filial relationship with deities. The story of Jesus' title "son of God" begins with the Roman emperors.

Background: In 42 BC, Julius Caesar was (by the Senate of Rome) formally deified as "the divine Julius" (divus Iulius) after his assassination. His adopted son, Octavian (better known as Augustus, a title given to him 15 years later, in 27 BC) thus became known as divi Iuli filius (son of the divine Julius) or simply divi filius (son of the god). As a daring and unprecedented move, Augustus used this title to advance his political position in the Second Triumvirate, finally overcoming all rivals for power within the Roman state. The word applied to Julius Caesar as deified was "divus", not the distinct word "deus". Thus Augustus called himself Divi filius, and not Dei filius. The line between been god and god-like was at times less than clear to the population at large, and Augustus seems to have been aware of the necessity of keeping the ambiguity. After him, Tiberius (emperor from 14–37 AD) came to be accepted as the son of divus Augustus. This title became a tradition which we can see on many Roman coins ever since.

About 100 years after Julius Caesar, when Titus Flavius Vespasianus, better known as "Vespasian", became emperor, this phrase reached its climax of use as he saved the Roman Empire from total disaster by defeating the Jewish Messianic Movement. By everyone, he was seen as the 'saviour of the Empire'. When he died, his son (with the same name) Titus Flavius Vespasianus, known as "Titus" claimed deity status for his father. As this has been granted by the Senate, Titus became 'the Son of God'. And when Titus died, his younger brother Titus Flavius Domitianus was being called "dominus et deus" (master and god).

As Christianity (created by the Roman citizen Saul / Paul of Tarsus) was a Roman religion, this title was taken for Paul's fictional Jesus as well. The people, who knew the real person called Jesus, were appalled. They believed in the Ten Commandments of Moses in which is stated: Thou shalt have no other God beside me! - early Judaism and early Christianity broke into several factions upon this dispute.

Name Corruptions and Misleadings

Name corruption, or the distortion of names, is a feature common in English but not confined to it as we find that feature also to a lesser extant in other languages. Basically, we are talking here about abbreviation, a contraction or otherwise shortened form of the original name. The development of a word corruption can go so far that the original is linguistically unrecognisable. In religious texts it often is created in order to steer the reader away from facts that might be or could contain an uncomfortable truth that contradicts a preveiling doctrine of a religion.

Typical examples of name corruption include personal names such as Pliny, Livy, Ptolemy, Pompey, Antony, Jesus, Joses, James, Jude, Matthew, Mark, Luke, John, Mary, Marc Aurel, and many others. Pliny stands for the Roman-Latin original Plinius, Livy for Livius, Ptolemy for Ptolemaios, Pompey for Gnaeus Pompeius, Antony for Marcus Antonius; Jesus (Greek: Iesous) for Joshua (or Yoshua, Yeshua, Yeshu, or the Hebrew-Aramaic original Yehoshua), Joses for Joseph (or another form of Jesus), James for Jacob (or Yacob), Jude for Judas, (or Yehuda, Judeas, Taddeus, Thaddeus), Matthew for Matheus (or Matthias, Mattathias, or the original Matityahu), Mark for Marcus, Luke for Lucius, John for Johannes (or Ioannes, Yonah, Jonah, Yohanan), Mary for Maria (or Mariam, Maryam), Marc Aurel for Marcus Aurelius Antoninus.

"Misleadings" or extreme simplifications via translation (often deliberate) are names such as Barabbas, Eliazar, Elymas, Jesus of Nazareth, James the Less, James the brother of the Lord, James the son of Mary, James the son of Zebedee or James the son of Alphaeus. Someone who has not studied linguistics has almost no chance to unravel the labyrinth of name-giving in antiquity. But in order to understand scripture one has to do exactly that.

Personal names in Semitic languages (such as Hebrew, Aramaic, Syriac, Arabic) were historically based on a long naming system; most Semites did not have given / middle / family names, but a full chain of names. We find this system still in Arabic. Let us examine some examples for clarification: The most common form is the "patronym" which is a component of a personal name based on the given name of one's father, grandfather (i.e., an avonym), or an earlier male ancestor. A component of a name based on the name of one's mother or a female ancestor is a "matronym". Each is a means of conveying lineage, pretty much like in the Scandinavian name Robinson which just means "Son of Robin". Jews have historically used Aramaic patronymic names and after the Third Jewish–Roman War (132–136 A.D.) they also used Hebrew names.

• In Aramaic, the first name was followed by bar- or bat- ("son of" and "daughter of", respectively). In the New Testament, Simon Peter is called Shimon Bar-Yonah (Matthew 16:17) which means "son of John" or "son of

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Yohanan" to be precise. Nathanael is called Bartholomew, refering to the "son of Tolmai" (Hebrew form of the original Greek: Ptolemaios, Latin: Ptolemaeus, English: Ptolemy, with the unspeakable "P" removed from it). The titles can also be figurative, for example in Acts 4:36-37 a man named Joseph is called Barnabas meaning "son of consolation". Aramaic was an international language that had spread from Palestine to north-western India already around 500 BC.

• In the Hebrew patronymic system the first name is followed by either ben- or bat- ("son of" and "daughter of", respectively), and then the father's name, mother's name, or both. Hebrew was a regional language confined mostly to religious texts.

• In Arabic, the word ibn (or bin, ben and sometimes ibni and ibnu, to show the grammatical case of the noun) is the equivalent for "son of". Thus, for example, "Ishaq ibn Musa" means "Isaac son of Moses". In addition, bint means "daughter of". In Classical Arabic, the word ibn is written as bn between two names, since the case ending of the first name then supplies a vowel. Consequently, ibn is often written as "b.", as bint is often written as "bt.", in name formulas rendered from Arabic into Roman characters. Thus "Ishaq ibn Musa" is alternatively written as "Ishaq b. Musa". Instead of "son of" The word "Abu" (or "Aba" or "Abi") can stand before a name and then means "father of", so "Abu Musa" is the "father of Moses". Arabic, in antiquity known as Edumean or Edomite, was a regional language around Petra, Jordan and northern Arabia.

If we take a closer look at the Bible, we can find plenty of such name constructions. The full name of Barabbas, for instance, was Jesus (or Yoshua, Yeshua, Yeshu, Yehoshua) bar Abbas which means nothing else but "Jesus the son of the father", Eliazar was a soubriquet for Jesus and means "God has helped". It is the same connotation for Jesus' original name Yehoshua which means "God (or YHWH, Yahweh, Jahwe) rescues" or "God is salvation" or more clearly "the Saviour or Helper from God". It is a name as well as a title!

And so is "Jesus of Nazareth" (or "Iesus Nazarini" or "Jesus the Nazarene" or "Jesus the Nazorean") just a title and it means "the Saviour who is the Keeper of the Law (or Covenant)". The title which is in English very imprecisely rendered to "of Nazareth" has at least 11 distinct variations: Nazarene: Nazarene (Mark 1:24, Luke 4:34); Nazarenon (Mark 16:6); Nazarenos (Mark 10:47); Nazarenou (Mark 14:67, Luke 24:19); Nazorean: Nazoraios (Matthew 2:23, Luke 18:37, John 19:19 Acts 6:14, 22:8); Nazoraiou Matthew 26:71, Acts 3:6, Acts 4:10, Acts 26:9; Nazoraion Acts 24:5, Nazoraion (John 18:5, 18:7, Acts 2:22); Nazareth: Nazareth (Matthew 21:11, Luke 1:26, 2:4, 2:39, 2:51, Acts 10:38), Nazara (Matthew 4:13, Luke 4:16), Nazaret (Mark 1:9, Matthew 2:23, John 1:45, 1:46)

The title "Nazarene" as "Keeper of the Covenant" may well have a religious significance instead of denoting a place of origin. And there can be no doubt, this is exactly what Jesus did. He and most of his close family members were strict followers of "Moses' Law", the Covenant, and that is why Jesus had clashes with Greacofied and Romanised representatives of the Temple in Jerusalem. He found himself in a situation comparable to that of Martin Luther 1500 years later. It is a matter of course that the name "Jesus Christ" is also a title, a double title which we could nicely translate to "Saviour Messiah" as Christ comes from the Greek word Kristos for Messiah. In many cases, a name can reveal the truth about something or someone better than the entire narrative. A name can be a programme or promise. For instance the extra name "Caesar" in Caesar Tiberius bears the message "I will fullfil the political programme of Julius Caesar". And when we see the entire name "Tiberius Caesar Divi Augusti filius Augustus" it is much easier to understand how the bearer of that name perceives himself: "I am Tiberius, son of Augustus, who was the son of the divine Caesar". In other words: "I will act according to laws and legacy of Caesar and Augustus". The Flavian Dynasty had a similar effect on successors. Titus Flavius Vespasianus (the father, called "Vespasian" in English) helped creating Christianity as a Roman religion. And about 200 years later, another man made Christianity the official religion of the entire Roman Empire and he emphasised his plans by taking "Flavius" as family name: Flavius Valerius Aurelius Constantinus Augustus better known as Constantine I. or Constantine the Great. His father Marcus Flavius Valerius Constantius Herculius Augustus took this name for he was fighting the very same kind of military campaign against the Celts (Picts) in Scotland as Flavius Vespasianus did. Both conflicts had to do with destroying an unruly religion for a new, more peaceful one.

If there was ever a place called Nazareth is still a matter of debate. Sextus Julius Africanus (c. 160–240 A.D.) was the first who reported the name Nazareth in the 3rd century A.D. Let us assume that Jesus lived in Nazareth, then it would have severe implications on the official Church doctrines as well: Theologian and other scholars are quite certain that Jesus' language was Aramaic. We know that Aramaic was a quasi official language for trade that was spoken in the vast area from the Holy Land to Western India. Nazareth was only 3.7 miles (6 km) southeast of the City of Sepphoris which was on the other side of a hill. Sepphoris with its 30,000 to 50,000 inhabitants was not only the provicial capital but also an important station of the Silk Road from which were northbound Roads leading to Greece and the Roman Empire as well as southbound Roads to Egypt and Ethiopia. There is a high likelihood that Jesus, his father, and other family members could have worked there as this Roman city was the largest employer in the region. Some of the very buildings we still can see in Sepphoris may have been built by Jesus and his family. They had to walk only one hour and they most certainly could have met numerous Buddhist monks and Zoroastrian missionaries from Persia. Jesus could have, exchanged religious ideas with them and learned lots about different beliefs without using any interpreter. So is it really a surprise that the teachings of Jesus contain plenty of Buddhist and Zoroastrian philosophies? It is quite

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remarkable that Sepphoris and most of Galilee did not take part in the Jewish-Roman War. Sepphoris declared herself "Eirenopolis" (City of Peace) as a coin minted at that time (c. 65 A.D.) clearly tells us.

When we read the New Testament with the highest possible conscienceness, we can discover almost two dozen members of Jesus' family. Elymas is one of them. He is also known as Bar-Jesus (Greek: Bariesou, Latin: Bariesu), a Jew in the Acts of the Apostles, Chapter 13. Bar Iesou means "Son of Joshua" or "Son of Jesus" in Aramaic.

There is James the Less who is none other than James the brother of the Lord, James the son of Mary, James the son of Alphaeus, and probably James the son of Zebedee. All of them are likely to refer to James the brother of Jesus.

Joseph the "carpenter" was Jesus father but no carpenter. Instead of "carpenter", in the Greek original we find the word "tekton" which means "builder", "mason", or "architect" (arch-builder). This is also a very suitable term for someone who builds a book or a family.

There were two men named Alphaeus which is also a synonym for "the first one" like in "Alphabet"; or Adam which means "the (first) man". One of them was the father of the apostle James and the other the father of Matthew (also called Levi, meaning "joined to" or "joining"; Levi, according to the Book of Genesis, was the third son of Yacob and Leah, and the founder of the Israelite Tribe of Levi). Though both Matthew and James are described as being the "son of Alphaeus," there is no Biblical account of the two being called brothers, even in the same context where John and James or Peter and Andrew are described as being brothers.

Another important person is Matthew, or to be precise, Joseph (Yosef or Yosip or Yosippon) the son of Matthew (Yosef bar Matityahu). This is a historical person we all know under the name Titius Flavius Josephus the historian, adoptive son to Emperor Titus Flavius Vespasianus (the father), adoptive brother to Titus Flavius Vespasianus (the son), Titus Flavius Domitianus, and Flavia Domitilla Minor (also called Flavia Domitilla the Younger) who was mother of Flavia Domitilla the Christian saint. She married her cousin, the consul Titus Flavius Clemens, a grand-nephew of Vespasian through his father Titus Flavius Sabinus (consul AD 69). According to Cassius Dio, Clemens was put to death per order of Titus Flavius Domitianus on a charge of "atheism" (apostacy, that is rejecting the traditional Roman gods), for which, he adds, many others who went over to the Jewish opinions were executed. This may imply that Clemens had converted to Judaism or Christianity. It is no surprise that the name Titus Flavius Clemens turned up elsewhere as Pope Clemens I (real name: Titus Flavius Clemens) who died at about the same time at the very end of the 1st century A.D. The entire Flavian family became engulfed in a religious struggle between Roman traditions and the new, probably by Flavius Josephus, created or at least promoted, Christian movement which left a deep rift inside the Flavian family; the Roman citizen Saul of Tarsos, better known as Paul the Apostle, might have played an important part here. At around the years 63 or 64, both, Josephus and Paul, were in Rome. Did they meet there? What were they doing there? Both have been in Roman service of some sort.

An interesting question here might be: Was Yosef bar Matityahu the son of Matityahu (Matthew) the Apostle? - And might he have been the author of the famous Gospel of Matthew? The first part of that question is unanswerable. But the second part shifts Flavius Josephus' authorship clearly into an area of possibility. Due to the distruction of the Great Temple in Jerusalem, the Romans did not only carry loot made of gold to Rome but also the most valuable items of them all: the original Jewish scripture from the Temple Library! They all were brought to Rome, directly into the palace of the new emperor Flavius Vespasianus. Flavius Josephus took residence in that palace. He lived next door to the emperor as well as next door to the Flavian Library with the valuable scripture.

In fact, Josephus was made Chief Propagandist of the Flavian dynasty. And he ruthlessly took revenge on the Messianic Movement who had taken his family hostage at the beginning of the war and had killed them when they heard that he was captured alive by the Flavians. We even can see, through all the scripture that came to us as well as those ones that were not supposed to survive (such as the Dead Sea Scrolls), what Josephus personal objective might have been.

His first objective, as a Jew, was to keep the Tanakh with its Torah untouched. Objective number 2 was to reform the Jewish Law Code, the Mishnah Sanhedrin. Objective number 3 was destroying the fundamentalistic, jihadist and hateful writings of the Jewish Messianic movement. Objective number 4 was to replace the hatepreachings of the violent Messianic Movement with the peaceful writings full of Jesus' ideas. Josephus was very successful in completing his objectives. He eliminated all anti-Roman mentionings with one exception: the writings left by members of the jihadist Messianic Movement found in 1947 in the Qumran caves at the shore of the Dead Sea.

The first 3 canonical gospels may be the result of this strive and also the fact that all New Testament texts have a pro-Roman perspective. The New Testament was in its entirety written in Greek for very good reasons.

1. Knowing the things said above, it is quite feasable that the authors of the New Testament were Greek-speaking Roman Citizens. Greek was the language of the educated elite and the tradesmen.

2. It was written in Greek in order to address a certain clientel of people: the upper class and elite of the Roman Empire of which Flavius Josephus was a member by birth. Only members of this elite had a chance to enfluence the masses with success. Just like English today is the language of the ruling class in almost every country on Earth, so was it Greek in Roman Antiquity. This includes the Jewish upper class, the emperors' family, the aristocracy, the senate of Rome, traders, officers and anyone else who could afford good education--and that meant learning Greek.

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3. Through Josephus, Roman leaders began to grasp that all Jewish religions were based on scripture, and not on public services and sacrifices alone like in the rest of the Empire. They hoped that the installation of peaceful scripture could undermine the goals of the Messianic Movement and show that living in peace with Greeks and Romans has clear advantages. This is the reason why all New Testament writings depict Jesus' Holy Land as idealised postoral landscape although in reality it was a horrifying warzone for generations. Josephus reported that the Jewish-Roman War cost 1.1 million lives. This means that this war had world war character with all its slaughter, co-lateral damage, famine, desease, epidemics, murder and rape.

Modern Translation Efforts

The Bible is the most translated book in the world. The United Bible Societies announced that as of 31 December 2007 the complete Bible was available in 438 languages, 123 of which included the deuterocanonical material as well as the Tanakh and New Testament. Either the Tanakh or the New Testament was available in an additional 1,168 languages, in some kind of translations, like the interlinear morpheme-by-morpheme translation (e.g. some Parallel Bible, with interlinear morphemic glossing).

In 1999, Wycliffe Bible Translators announced Vision 2025—a project that intends to commence Bible translation in every remaining language community by 2025. It was realised that, at the rates of Bible translation at that point, it would take until at least 2150 until Bible translation began in every language that was needing a translation. Since the launch of Vision 2025, Bible translation efforts have increased dramatically, in large part due to the technology that is now available. Due to the increase, at current rates, Bible translation will begin in every language by 2038, thus being 112 years faster.

As of September 2023, they estimated that around 99.8 million people spoke those 1,268 languages where translation work still needs to begin. This represents 17.1% of all languages (based off an estimate of 7,394 total languages) and 1.3% of the human population (based of a global population of 7.42 billion).

In total, there are 3,736 languages without any Bible translation at all, but an estimated 1,148 of these (with a population of 9.6 million people) are likely to never need a Bible because they are very similar to other languages, or spoken by very few speakers where the language will die out very soon.

Bible translation is currently happening in 3,283 languages in 167 countries. This work impacts 1.15 billion people, or about 15.5 percent of all language users, who have (or will soon have) new access to at least some portions of Scripture in their first language.

Popularity in US: The Evangelical Christian Publishers Association release monthly and annual statistics regarding the popularity of different Bibles sold by their members in the United States. In 2023, the top 10 best-selling translations were the following:

1. New International Version
2. King James Version
3. English Standard Version
4. New Living Translation
5. Christian Standard Bible
6 New King James Version
7 Reina-Valera (Spanish)
8 New International Reader's Version
9 New American Standard Bible
10 New Revised Standard Version

Sales are affected by denomination and religious affiliation. For example, the most popular Jewish version would not compete with rankings of a larger audience. Sales data can be affected by the method of marketing. Some translations are directly marketed to particular denominations or local churches, and many Christian booksellers only offer Protestant Bibles, so books in other biblical canons (such as Catholic and Orthodox Bibles) may not appear as high on the CBA rank.

A study published in 2014 by The Center for the Study of Religion and American Culture at Indiana University and Purdue University found that Americans read versions of the Bible as follows:

1. King James Version (55%)
2. New International Version (19%)
3. New Revised Standard Version (7%)
4. New American Bible (6%)
5. The Living Bible (5%)
6. All other translations (8%)

Differences in Bible translations

Modern critical editions incorporate ongoing scholarly research, including discoveries of Greek papyrus fragments from near Alexandria, Egypt, that date in some cases within a few decades of the original New Testament writings. Today, most critical editions of the Greek New Testament, such as UBS4 and NA27, consider the Alexandrian text-type corrected by papyri, to be the Greek text that is closest to the original autographs. Their apparatus includes the result of votes among scholars, ranging from certain {A} to doubtful {E}, on which variants best preserve the original Greek text of the New Testament.

Critical editions that rely primarily on the Alexandrian text-type inform nearly all modern translations (and revisions of older translations). For reasons of tradition, however, some translators prefer to use the Textus Receptus for the Greek text, or use the Majority Text which is similar to it but is a critical edition that relies on earlier manuscripts of the Byzantine text-type. Among these, some argue that the Byzantine tradition contains scribal additions, but these later interpolations preserve the orthodox interpretations of the biblical text—as part of the ongoing Christian experience—and in this sense are authoritative. Distrust of

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the textual basis of modern translations has contributed to the King-James-Only Movement.

Dynamic or formal translation policy

A variety of linguistic, philological and ideological approaches to translation have been used. Inside the Bible-translation community, these are commonly categorized as:

1. Dynamic equivalence translation
2. Formal equivalence translation (similar to literal translation)
3. Idiomatic, or paraphrastic translation, as used by the late Kenneth N. Taylor

though modern linguists, such as Bible scholar Dr. Joel Hoffman, disagree with this classification.

Other translation approaches include:

4. Literary translation, where the reader's experience of the piece as literature is prized, as used used in the Knox Bible
5. Metrical translation, where prose is rendered in a rhythmic form, as represented by Old English and Middle English texts
6. Prose translation, where no attempt is made to render the lyrical aspect of some poem or song, as King Alfred's prose translation of the first fifty Psalms.

As Hebrew and Greek, the original languages of the Bible, like all languages, have some idioms and concepts not easily translated, there is in some cases an ongoing critical tension about whether it is better to give a word-for-word translation, to give a translation that gives a parallel idiom in the target language, or to invent a neologism.

For instance, in the Douay Rheims Bible, Revised Standard Version Catholic Edition, New American Bible Revised Edition, which are the English language Catholic translations, as well as Protestant translations like the King James Bible, the Darby Bible, the Recovery Version, the Literal Standard Version, the New Revised Standard Version, the Modern Literal Version, and the New American Standard Bible are seen as more literal translations (or "word-for-word").

Translations like the New International Version and New Living Translation sometimes attempt to give relevant parallel idioms. The Living Bible and The Message are two paraphrases of the Bible that try to convey the original meaning in contemporary language.

The further away one gets from word-for-word translation, the easier the text becomes to read while relying more on the theological, linguistic or cultural understanding of the translator, which one would not normally expect a lay reader to require. On the other hand, as one gets closer to a word-for-word translation, the text becomes more literal but still relies on similar problems of meaningful translation at the word level and makes it difficult for lay readers to interpret due to their unfamiliarity with ancient idioms and other historical and cultural contexts.

Doctrinal differences and translation policy

In addition to linguistic concerns, theological issues also drive Bible translations. Some translations of the Bible, produced by single churches or groups of churches, may be seen as subject to a point of view by the translation committee.

For example, the New World Translation, produced by Jehovah's Witnesses, provides different renderings where verses in other Bible translations support the deity of Christ. The NWT also translates "Kyrios" (from the LXX) as "Jehovah" rather than "Lord" when quoting Hebrew passages that used YHWH. The authors believe that Jesus would have used God's name and not the customary "Kyrios". On this basis, the New World Bible Translation Committee inserted Jehovah into their Translation of the Christian Greek Scriptures (New Testament) a total of 237 times while the New World Translation of the Hebrew Scriptures (Old Testament) uses Jehovah a total of 6,979 times to a grand total of 7,216 in the entire 2013 Revision New World Translation of the Holy Scriptures while previous revisions such as the 1984 revision were a total of 7,210 times while the 1961 revision were a total of 7,199 times.

A number of Sacred Name Bibles (e.g., the Sacred Scriptures Bethel Edition) have been published that are even more rigorous in transliterating the tetragrammaton using Semitic forms to translate it in the Old Testament and also using the same Semitic forms to translate the Greek word Theos (God) in the New Testament—usually Yahweh, Elohim or some other variation.

Other translations are distinguished by smaller but distinctive doctrinal differences. For example, the Purified Translation of the Bible, by translation and explanatory footnotes, promoting the position that Christians should not drink alcohol, that New Testament references to "wine" are translated as "grape juice".

Translations triggered by the Reformation

In the 16th century, the Bible was not only a sacred book but also a secret book. Martin Luther had a Bible in his hand the very first time when he entered university. Bible translation existed before but they were made for the scholars only. Luther ruthlessly used Gutenberg's new invention of the printing system, snatched the Bible from clerics and laid it into the hand of the believers. His revolution was about language as much as about religion and power politics of the ruling Roman (Catholic) Church. He created a new German language by putting features of all dialects together and by doing so, he woke up the national consciousness among Germans they were not aware of at first; and he encouraged Tyndale and others to do the very same.

The earliest printed edition of the Greek New Testament appeared in 1516 from the Froben press, by Desiderius Erasmus, who reconstructed a Greek text from several recent manuscripts of the Byzantine text-type, to accompany his Latin revision and philological annotations. He produced four later editions of this text. Erasmus was Catholic, and his

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ad fontes preference for the Greek manuscripts rather than the Latin Vulgate led some traditionalist theologians to view him with suspicion. This Latin, Greek and annotations were used by subsequent Reformation vernacular translators.

The first complete Dutch Bible, partly based on the existing portions of Luther's translation, was printed in Antwerp in 1526 by Jacob van Liesvelt.

The first printed edition with critical apparatus (noting variant readings among the manuscripts) was produced by the printer Robert Estienne of Paris in 1550. The Greek text of this edition and of those of Erasmus became known as the Textus Receptus (Latin for "received text"), a name given to it in the Elzevier edition of 1633, which termed it as the text nunc ab omnibus receptum ("now received by all").

The churches of the Protestant Reformation translated the Greek of the Textus Receptus to produce vernacular Bibles, such as the German Luther Bible (1522), the Polish Brest Bible (1563), the Spanish "Biblia del Oso" (in English: Bible of the Bear, 1569) which later became the Reina-Valera Bible upon its first revision in 1602, the Czech Melantrich Bible (1549) and Bible of Kralice (1579-1593) and numerous English translations of the Bible. Tyndale's New Testament translation (1526, revised in 1534, 1535 and 1536) and his translation of the Torah (1530, 1534; Pentateuch, 5 Books of Moses) and the Book of Jonah were met with heavy sanctions given the widespread belief that Tyndale changed the Bible as he attempted to translate it. Tyndale's unfinished work, cut short by his execution, was supplemented by Myles Coverdale and published under a pseudonym to create the Matthew Bible, the first complete English translation of the Bible. Attempts at an "authoritative" English Bible for the Church of England would include the Great Bible of 1538 (also relying on Coverdale's work), the Bishops' Bible of 1568, and the Authorized Version (the King James Version) of 1611, the last of which would become a standard for English speaking Christians for several centuries.

The first complete French Bible was a translation by Jacques Lefèvre d'Étaples, published in 1530 in Antwerp. The Froschauer Bible of 1531 and the Luther Bible of 1534 (both appearing in portions throughout the 1520s) were an important part of the Reformation.

The first English translations of Psalms (1530), Isaiah (1531), Proverbs (1533), Ecclesiastes (1533), Jeremiah (1534) and Lamentations (1534), were executed by the Protestant Bible translator George Joye in Antwerp. In 1535 Myles Coverdale published the first complete English Bible also in Antwerp.

By 1578 both Old and New Testaments were translated to Slovene by the Protestant writer and theologian Jurij Dalmatin. The work was not printed until 1583. The Slovenes thus became the 12th nation in the world with a complete Bible in their language. The translation of the New Testament was based on the work by Dalmatin's mentor, the Protestant Primož Trubar, who published the translation of the Gospel of Matthew already in 1555 and the entire testament by parts until 1577.

Following the distribution of a Welsh New Testament and Prayer Book to every parish Church in Wales in 1567, translated by William Salesbury, Welsh became the 13th language into which the whole Bible had been translated in 1588, through a translation by William Morgan, the bishop of Llanrhaeadr-ym-Mochnant.

Samuel Bogusław Chyliński (1631–1668) translated and published the first Bible translation into Lithuanian.

In 1660, John Eliot published the Eliot Indian Bible in the language of the Massachusett people, an indigenous American group who lived in the area around what is today Boston, Massachusetts. This was the first translation of the Bible into an indigenous American language. This translation was produced by Eliot in an effort to convert the dwindling population of Massachusett to Christianity in praying towns such as Natick, Massachusetts.

Slavic Versions

The earliest Old Church Slavonic translations are connected with the arrival of the brothers Cyril and Methodius in Moravia in 863, and resulted from the desire to provide vernacular renderings of those parts of the Bible used liturgically. The oldest manuscripts derive from the 11th and 12th centuries. The earliest complete Bible manuscript, dated 1499, was used for the first printed edition (Ostrog, 1581). This was revised in Moscow in 1633 and again in 1712. The standard Slavonic edition is the St. Petersburg revision of 1751, known as the Bible of Elizabeth.

The printing of parts of the Bulgarian Bible did not begin until the mid-19th century. A fresh vernacular version of the whole Bible was published at Sofia in 1925, having been commissioned by the Synod of the Bulgarian Orthodox Church.

The Serbian and Croatian literary languages are identical; they differ only in the alphabet they use. To further the dissemination of Protestantism among the southern Slavs, Count Jan Ungnad set up a press in 1560 at Urach that issued a translation of the New Testament, in both Glagolitic (1562–63) and Cyrillic (1563) characters. The efforts of the Serbian leader Vuk Karadžić to establish the Serbo-Croatian vernacular on a literary basis resulted in a new translation of the New Testament (Vienna, 1847) that went through many revisions.

The spread of the Lutheran Reformation to the Slovene-speaking provinces of Austria stimulated the need for vernacular translations. The first complete Slovene Bible, translated from the original languages but with close reference to Luther's German, was made by Jurij Dalmatin (Wittenberg, 1584). Not until two centuries later did a Slovene Roman Catholic version, rendered from the Latin Vulgate, appear (Laibach, 1784–1802).

Between the 9th and 17th centuries the literary and ecclesiastical language of Russia was Old Slavonic. A vernacular Scriptures was thus late in developing. An

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incomplete translation into the Belorussian dialect was prepared by Franciscus Skorina (Prague, 1517–19) from the Latin Vulgate and Slavonic and Bohemian versions, but not until 1821 did the first New Testament appear in Russian, an official version printed together with the Slavonic. With the more liberal rule of Alexander II, the Holy Synod sponsored a fresh version of the Gospels in 1860. The Old Testament was issued at St. Petersburg in 1875. A Jewish rendering was undertaken by Leon Mandelstamm, who published the Pentateuch in 1862 (2nd ed., 1871) and the Psalter in 1864. Prohibited in Russia, it was first printed in Berlin. A complete Bible was published in Washington in 1952.

No manuscript in the Czech vernacular translation is known to predate the 14th century, but at least 50 complete or fragmentary Bibles have survived from the 15th. The first complete Bible was published in Prague in 1488 in a text based on earlier, unknown translations connected with the heretical Hussite movement. The most important production of the century, however, was that associated principally with Jan Blahoslav. Based on the original languages, it appeared at Kralice in six volumes (1579–93). The Kralice Bible is regarded as the finest extant specimen of classical Czech and became the standard Protestant version.

Closely allied to the Czech language, but not identical with it, Slovakian became a literary language only in the 18th century. A Roman Catholic Bible made from the Latin Vulgate by Jiři Palkovi 鵁 was printed in the Gothic script (2 vol. Gran, 1829, 1832) and another, associated with Richard Osvald, appeared at Trnava in 1928. A Protestant New Testament version of Josef Roha 鵁 ek was published at Budapest in 1913 and his completed Bible at Prague in 1936. A new Slovakian version by Stefan Žlatoš and Anton Jan Surjanský was issued at Trnava in 1946.

A manuscript of a late 14th-century Psalter is the earliest extant example of the Polish vernacular Scriptures, and several books of the Old Testament have survived from the translation made from the Czech version for Queen Sofia (Sárospatak Bible, 1455). Otherwise, post-Reformation Poland supplied the stimulus for biblical scholarship. The New Testament first appeared in a two-volume rendering from the Greek by the Lutheran Jan Seklucjan (Königsberg, 1553). The "Brest Bible" of 1563, sponsored by Prince Radziwiłł, was a Protestant production made from the original languages. A version of this edition for the use of Socinians (Unitarians) was prepared by the Hebraist Szymon Budny (Nieswicz, 1570–82), and another revision, primarily executed by Daniel Mikołajewski and Jan Turnowski (the "Danzig Bible") in 1632, became the official version of all Evangelical churches in Poland. This edition was burnt by the Catholics and had to be subsequently printed in Germany. The standard Roman Catholic version (1593, 1599) was prepared by Jakób Wujek whose work, revised by the Jesuits, received the approval of the Synod of Piotrkow in 1607. A revised edition was put out in 1935.

Hungarian versions

The spread of Lutheranism in the Reformation period gave rise to several vernacular versions. János Sylvester (Erdősi) produced the first New Testament made from the Greek (Sárvár, 1541). The Turkish occupation of much of Hungary and the measures of the Counter-Reformation arrested further printing of the vernacular Bible, except in the semi-independent principality of Transylvania. The first complete Hungarian Bible, issued at Vizsoly in 1590, became the Protestant Church Bible.

In the 20th century, a new standard edition for Protestants was published, the New Testament appearing in 1956 and the Old Testament (Genesis to Job) in 1951 and following. A new modernized Catholic edition of the New Testament from the Greek appeared in Rome in 1957.

Non-European Versions

Translations of parts of the Bible are known to have existed in only seven Asian and four African languages before the 15th century. In the 17th century Dutch merchants began to interest themselves in the missionary enterprise among non-Europeans. A pioneer was Albert Cornelius Ruyl, who is credited with having translated Matthew into High Malay in 1629, with Mark following later. Jan van Hasel translated the two other Gospels in 1646 and added Psalms and Acts in 1652. Other traders began translations into Formosan Chinese (1661) and Sinhalese (1739).

A complete printed Japanese New Testament reputedly existed in Miyako in 1613, the work of Jesuits. The first known printed New Testament in Asia appeared in 1715 in the Tamil language done by Bartholomäus Ziegenbalg, a Lutheran missionary. A complete Bible followed in 1727. Six years later the first Bible in High Malay came out.

The distinction of having produced the first New Testament in any language of the Americas belongs to John Eliot, a Puritan missionary, who made it accessible to the Massachusetts Indians in 1661. Two years later he brought out the Massachusetts Indian Bible, the first Bible to be printed on the American continent.

By 1800 the number of non-European versions did not exceed 13 Asian, four African, three American, and one Oceanian. With the founding of missionary societies after 1800, however, new translations were viewed as essential to the evangelical effort. First came renderings in those languages that already possessed a written literature. A group at Serāmpore (in India) headed by William Carey, a Baptist missionary, produced 28 versions in Indian languages. Robert Morrison, the first Protestant missionary to China, translated the New Testament into Chinese in 1814 and completed the Bible by 1823. Adoniram Judson, an American missionary, rendered the Bible into Burmese in 1834.

With European exploration of the African continent often came the need to invent an alphabet, and in many instances the translated Scriptures constituted the first piece of written

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literature. In the 19th century the Bible was translated into Amharic, Malagasy, Tswana, Xosa, and Ga.

In the Americas, James Evans invented a syllabary for the use of Cree Indians, in whose language the Bible was available in 1862, the work of W. Mason, also a Wesleyan missionary. The New Testament appeared in Ojibwa in 1833, and the whole Bible was translated for the Dakota Indians in 1879. The Labrador Eskimos had a New Testament in 1826 and a complete Bible in 1871.

In Oceania, the New Testament was rendered into Tahitian and Javanese in 1829 and into Hawaiian and Low Malay in 1835. By 1854 the whole Bible had appeared in all but the last of these languages as well as in Rarotonga (1851).

In the 20th century the trend toward the development of non-European Bible translations was characterized by an attempt to produce "union" or "standard" versions in the common language underlying different dialects. One such is the Swahili translation (1950) that makes the Scriptures accessible to most of East Africa. Within the realm of non-European translation there has also been a movement for the updating of versions to bring them in line with the spoken language, especially through the use of native Christian scholars. The first example of this was the colloquial Japanese version of 1955.

By 1970 some part, if not the entire Bible, had been translated into more than 100 languages or dialects spoken in India and over 300 in Africa.

TRANSLATIONS INTO ROMANCE LANGUAGES
(Italian, Spanish, Portugiese, French)

Italian Versions

The vernacular Scriptures made a relatively late appearance in Italy. Existing manuscripts of individual books derive from the 13th century and mainly consist of the Gospels and the Psalms.

These medieval versions were never made from the original languages. They were influenced by French and Provençal renderings as well as by the form of the Latin Vulgate current in the 12th and 13th centuries in southern France. There is evidence for a Jewish translation made directly from the Hebrew as early as the 13th century.

The first printed Italian Bible appeared in Venice in 1471, translated from the Latin Vulgate by Niccolò Malermi. In 1559 Paul IV proscribed all printing and reading of the vernacular Scriptures except by permission of the church. This move, reaffirmed by Pius IV in 1564, effectively stopped further Catholic translation work for the next 200 years.

The first Protestant Bible (Geneva, 1607, revised 1641) was the work of Giovanni Diodati, a Hebrew and Greek scholar. Frequently reprinted, it became the standard Protestant version until the 20th century. Catholic activity was renewed after a modification of the ban by Pope Benedict XIV in 1757. A complete Bible in translation made directly from the Hebrew and Greek has been in progress under the sponsorship of the Pontifical Biblical Institute since the 1920s.

Spanish Versions

The history of the Spanish Scriptures is unusual in that many of the translations were based, not on the Latin Vulgate, but on the Hebrew, a phenomenon that is to be attributed to the unusual role played by Jews in the vernacular movement.

Nothing is known from earlier than the 13th century when James I of Aragon in 1233 proscribed the possession of the Bible in "romance" (the Spanish vernacular) and ordered such to be burnt. Several partial Old Testament translations by Jews as well as a New Testament from a Visigoth Latin text are known from this century. In 1417 the whole Bible was translated into Valencian Catalan, but the entire edition was destroyed by the Inquisition.

Between 1479 and 1504, royal enactments outlawed the vernacular Bible in Castile, Leon, and Aragon, and the expulsion of the Jews from Spain in 1492 transferred the centre of Spanish translation activity to other lands. In 1557, the first printed Index of Forbidden Books of the Spanish Inquisition prohibited the "Bible in Castilian romance or any other vulgar tongue," a ban that was repeated in 1559 and remained in force until the 18th century. In 1916 the Hispano-Americana New Testament appeared in Madrid as an attempt to achieve a common translation for the entire Spanish-speaking world. The first Roman Catholic vernacular Bible from the original languages was made under the direction of the Pontifical University of Salamanca (Madrid, 1944, 9th ed. 1959).

Portuguese Versions

The first Portuguese New Testament (Amsterdam), the work of João Ferreira d'Almeida, did not appear until 1681. The first complete Bible (2 vol., 1748–53) was printed in Batavia (in Holland). Not until late in the 18th century did the first locally published vernacular Scriptures appear in Portugal. A revision of d'Almeida was issued in Rio de Janeiro (in Brazil), the New Testament in 1910 and the complete Bible in 1914 and 1926; an authorized edition in modernized orthography was published by the Bible Society of Brazil (New Testament, 1951; Old Testament, 1958). A new translation of the New Testament from Greek by José Falcão came out in Lisbon (1956–65).

French Versions

The deep conflicts that characterized the history of Christianity in France made it difficult for one authoritative version to emerge.

The first complete Bible was produced in the 13th century at the University of Paris and toward the end of that century Guyart des Moulins executed his Bible Historiale. Both works served as the basis of future redactions of which the Bible printed in Paris (date given variously as 1487, 1496, 1498) by order of King Charles VIII, is a good example.

The real history of the French Bible began in Paris, in 1523, with the publication of the New Testament, almost certainly the work of the Reformer Jacques Lefèvre d'Étaples (Faber

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Stapulensis). The Old Testament appeared in Antwerp in 1528 and the two together in 1530 as the Antwerp Bible. The first true Protestant version came out in Serrières, near Neuchâtel, five years later, the work of Pierre Robert, called Olivétan. This version was frequently revised throughout the 16th century, the most celebrated editions being Calvin's of 1546 and that of Robert Estienne (Stephanus) of 1553. The Roman Catholics produced a new version, the Louvain Bible of 1550, based on both Lefèvre and Olivétan. Modernizations of Olivétan appeared in succeeding centuries. The most important French version of the 20th century is the Jerusalem Bible prepared by professors at the Dominican École Biblique de Jérusalem (Paris, 1949–54, complete, 1956).

TRANSLATIONS INTO GERMANIC LANGUAGES (German, Dutch, Scandinavian, English)

Translation into German

The early Old Testament in Gothic has already been described. The New Testament remains are far more extensive and are preserved mainly in the Codex Argenteus (c. 525) and Codex Gissensis. The translation, essentially based on a Byzantine text, is exceedingly literal and not homogeneous. It is difficult to determine the degree of contamination that the original Gospels translation of Ulfilas had undergone by the time it appeared in these codices.

Nothing is known of the vernacular Scriptures in Germany prior to the 8th century when an idiomatic translation of Matthew from Latin into the Bavarian dialect was made. From Fulda (in Germany) c. 830 came a more literal East Franconian German translation of the Gospel story. In the same period was produced the Heliand (“Saviour”), a versified version of the Gospels. Such poetic renderings cannot, strictly speaking, be regarded as translations. There is evidence, however, for the existence of German Psalters from the 9th century on. By the 13th century, the different sects and movements that characterized the religious situation in Germany had stimulated a demand for popular Bible reading. Since all the early printed Bibles derived from a single family of late 14th-century manuscripts, German translations must have gained wide popularity. Another impetus towards the use of the German Scriptures in this period can be traced to mystics of the Upper Rhine. A complete New Testament, the Augsburg Bible, can be dated to 1350, and another from Bohemia, Codex Teplensis (c. 1400), has also survived.

The Wenzel Bible, an Old Testament made between 1389 and 1400, is said to have been ordered by King Wenceslas, and large numbers of 15th-century manuscripts have been preserved.

The first printed Bible (the Mentel Bible) appeared at Strassburg no later than 1466 and ran through 18 editions before 1522. Despite some evidence that ecclesiastical authority did not entirely look with favour upon this vernacular development, the printed Bible appeared in Germany earlier, and in more editions and in greater quantity than anywhere else.

A new era opened up with the work of Martin Luther, to whom a translation from the original languages was a necessary and logical conclusion of his doctrine of justification by faith—to which the Scriptures provided the only true key. His New Testament (Wittenberg, 1522) was made from the second edition of Erasmus' Greek Testament. The Old Testament followed in successive parts, based on the Brescia Hebrew Bible (1494). Luther's knowledge of Hebrew and Aramaic was limited, but his rendering shows much influence of Rashi, the great 11th–12th-century French rabbinical scholar and commentator, through the use of the notes of Nicholas of Lyra. The complete Lutheran Bible emerged from the press in 1534. Luther was constantly revising his work with the assistance of other scholars, and between 1534 and his death in 1546, 11 editions were printed, the last posthumously. His Bible truly fulfilled Luther's objective of serving the needs of the common man, and it, in turn, formed the basis of the first translations in those lands to which Lutheranism spread. It proved to be a landmark in German prose literature and contributed greatly to the development of the modern language.

The phenomenal success of Luther's Bible and the failure of attempts to repress it led to the creation of German Catholic versions, largely adaptations of Luther. Hieronymus Emser's edition simply brought the latter into line with the Vulgate. Johann Dietenberger issued a revision of Emser (Mainz, 1534) and used Luther's Old Testament in conjunction with an Anabaptist (radical Protestant group) version and the Zürich (Switzerland) version of 1529. It became the standard Catholic version. Of the 20th-century translations, the Grünewald Bible, which reached a seventh edition in 1956, is one of the most noteworthy.

German glosses in Hebrew script attached to Hebrew Bibles in the 12th and 13th centuries constitute the earliest Jewish attempts to render the Scriptures into that German dialect current among the Jews of middle Europe, the dialect that developed into Judeo-German, or Yiddish. The first translation proper has been partially preserved in a manuscript from Mantua dated 1421. The earliest printed translation is that of the Scriptural dictionaries prepared by a baptized Jew, Michael Adam (Constance, 1543–44; Basel, 1583, 1607). The version of Jacob ben Isaac Ashkenazi of Janów, known as the Tz’enah u-Re’na (Lublin, 1616), became one of the most popular and widely diffused works of its kind.

The first Jewish translation into pure High German, though in Hebrew characters (1780–83), made by Moses Mendelssohn, opened a new epoch in German-Jewish life. The first Jewish rendering of the entire Hebrew Bible in German characters was made by Gotthold Salomon (Altona, 1837). An attempt to preserve the quality of the Hebrew style in German garb was the joint translation of two Jewish religious philosophers, Martin Buber and Franz Rosenzweig

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(15 vol., Berlin, 1925–37; revised ed. Cologne, 4 vol., 1954–62).

Translation into Swiss German

Four parts of Luther's version were reprinted in the Swyzerdeutsch dialect in Zürich in 1524–25. The Prophets and Apocrypha appeared in 1529. A year later, the first Swiss Bible was issued with the Prophets and Apocrypha independently translated. The Swiss Bible underwent frequent revision between 1660 and 1882. A fresh translation from the original languages was made between 1907 and 1931.

Translation into Dutch

Until the Reformation, Dutch Bible translations were largely free adaptations, paraphrases, or rhymed verse renderings of single books or parts thereof. A popular religious revival at the end of the 12th century accelerated the demand for the vernacular Scriptures, and one of the earliest extant examples is the Liège manuscript (c. 1270) translation of the Diatessaron (a composite rendering of the four Gospels) by Tatian, a 2nd century Syrian Christian heretical scholar; it is believed to derive from a lost Old Latin original. Best known of all the rhymed versions is the Rijmbijbel of Jacob van Maerlant (1271) based on Peter Comestar's Historia scholastica. Despite the poor quality of Johan Schutken's translation of the New Testament and Psalms (1384), it became the most widely used of medieval Dutch versions.

With the Reformation came a renewed interest in the study of the Scriptures. Luther's Bible (see German versions, below) was repeatedly rendered into Dutch, the most important version being that of Jacob van Liesveldt (1526). It was mainly to counter the popularity of this edition that Roman Catholics produced their own Dutch Bible, executed by Nicolaas van Winghe (Leuven, 1548). A revision printed by Jan Moerentorf (Moretus, 1599) became the standard version until it was superseded by that of the Peter Canisius Association (1929–39), now in general use. A fresh translation of the New Testament in modern Dutch appeared in 1961.

Translations into Germanic Scandinavian

(Denmark, Norway, Sweden, Iceland)

In pre-Reformation times, only partial translations were made, all on the basis of the Latin Vulgate and all somewhat free. The earliest and most celebrated is that of Genesis–Kings in the so-called Stjórn (“Guidance”; i.e., of God) manuscript in the Old Norwegian language, probably to be dated about 1300. Swedish versions of the Pentateuch and of Acts have survived from the 14th century and a manuscript of Joshua–Judges by Nicholaus Ragnvaldi of Vadstena from c. 1500. The oldest Danish version covering Genesis–Kings derives from 1470.

Within two years of publication, Luther's New Testament had already influenced a Danish translation made at the request of the exiled king Christian II by Christiern Vinter and Hans Mikkelsen (Wittenberg, 1524). In 1550 Denmark received a complete Bible commissioned by royal command (the Christian III Bible, Copenhagen). A revision appeared in 1589 (the Frederick II Bible) and another in 1633 (the Christian IV Bible).

A rendering by Hans Paulsen Resen (1605–07) was distinguished by its accuracy and learning and was the first made directly from Hebrew and Greek, but its style was not felicitous and a revision was undertaken by Hans Svane (1647). Nearly 200 years later (1819), a combination of the Svaning Old Testament and the Resen–Svane New Testament was published. In 1931 a royal commission produced a new translation of the Old Testament with the New Testament following in 1948 and the Apocrypha in 1957.

The separation of Norway from Denmark in 1814 stimulated the revival of literature in the native language. The Old Testament of 1842–87 (revised, 1891) and New Testament of 1870–1904 were still intelligible to Danish readers, but the version of E. Blix (New Testament, 1889; complete Bible, 1921) is in New Norwegian. A revised Bible in this standardized form of the language, executed by R. Indrebö, was published by the Norwegian Bible Society in 1938.

The first Icelandic New Testament was the work of Oddur Gottskálksson (Roskilde, Denmark, 1540), based on the Latin Vulgate and Luther. It was not until 1584 that the complete Icelandic Scriptures were printed (at Hólar), mainly executed by Gudbrandur Thorláksson. It was very successful and became the Church Bible until displaced by the revision of Thorlákur Skúlason (1627–55), based apparently on Resen's Danish translation. In 1827 the Icelandic Bible Society published a new New Testament and a complete Bible in 1841 (Videyjar; 1859, Reykjavík), revised and reprinted at Oxford in 1866. A completely new edition (Reykjavík, 1912) became the official Church Bible.

Soon after Sweden achieved independence from Denmark in the early 16th century, it acquired its own version of the New Testament published by the royal press (Stockholm, 1526). Luther's New Testament of 1522 served as its foundation, but the Latin Vulgate and Erasmus' Greek were also consulted. The first official complete Bible and the first such in any Scandinavian country was the Gustav Vasa Bible (Uppsala; 1541), named for the Swedish king under whose reign it was printed. It utilized earlier Swedish translations as well as Luther's. A corrected version (the Gustavus Adolphus Bible, named for the reigning Swedish king) was issued in 1618, and another with minor alterations by Eric Benzelius in 1703. The altered Bible was called the Charles XII Bible, because it was printed during the reign of Charles XII. In 1917 the church diet of the Lutheran Church published a completely fresh translation directly from modern critical editions of the Hebrew and Greek originals and it received the authorization of Gustaf V to become the Swedish Church Bible.

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TRANSLATIONS INTO ENGLISH

Beginnings

Partial Bible translations into languages of the English people can be traced back to the late 7th century, including translations into Old and Middle English. More than 100 complete translations into English have been produced. A number of translations have been prepared of parts of the Bible, some deliberately limited to certain books and some projects that have been abandoned before the planned completion.

Knowledge of the pre-Wycliffite English renditions stems from the many actual manuscripts that have survived and from secondary literature, such as booklists, wills, citations by later authors, and references in polemical works that have preserved the memory of many a translation effort. For about seven centuries after the conversion of England to Christianity (beginning in the 3rd century), the common man had no direct access to the text of the Scriptures. Ignorant of Latin, his knowledge was derived principally from sermons and metrical prose paraphrases and summaries.

Modest Renderings into Anglo-Saxon

The earliest poetic rendering of any part of the Bible is credited to Caedmon (flourished 658–680), but only the opening lines of his poem on the Creation in the Northumbrian dialect have been preserved. An actual translation of the Psalter into Anglo-Saxon is ascribed to Aldhelm, bishop of Sherborne (died 709), but nothing has survived by which its true character, if it actually existed, might be determined. Linguistic considerations alone rule out the possibility that the prose translation of Psalms 1–50 extant in the Bibliothèque Nationale at Paris is a 7th-century production. In the next century, Bede (died 735) is said to have translated parts of the Gospels, and, though he knew Greek and possibly even some Hebrew, he does not appear to have applied himself to the Old Testament.

The outstanding name of the 9th century is that of King Alfred the Great. He appended to his laws a free translation of the Ten Commandments and an abridgment of the enactments of Exodus 21–23. These actually constitute the earliest surviving examples of a portion of the Old Testament in Anglo-Saxon prose.

An important step towards the emergence of a true English translation was the development of the interlinear gloss, a valuable pedagogic device for the introduction of youthful members of monastic schools to the study of the Bible. The Vespasian Psalter is the outstanding surviving example of the technique from the 9th century. In the next century the Lindisfarne Gospels, written in Latin c. 700, were glossed (explained) in Anglo-Saxon c. 950.

The last significant figure associated with the vernacular Bible before the Norman Conquest was the so-called Aelfric the Grammarian (c. 955–1020). Though he claimed to have rendered several books into English, his work is more a paraphrase and abridgment than a continuous translation.

Translation into Old English

The Bible in its entirety was not translated into English until the Middle English period, with John Wycliffe's translation in 1382. In the centuries before this, however, many had translated large portions of the Bible into English. Parts of the Bible were first translated from the Latin Vulgate into Old English by a few monks and scholars. Such translations were generally in the form of prose or as interlinear glosses (literal translations above the Latin words).

Very few complete translations existed during that time. Most of the books of the Bible existed separately and were read as individual texts. Translations of the Bible often included the writer's own commentary on passages in addition to the literal translation.

Aldhelm, Bishop of Sherborne and Abbot of Malmesbury (639–709), is thought to have written an Old English translation of the Psalms.

Bede (c. 672–735) produced a translation of the Gospel of John into Old English, which he is said to have prepared shortly before his death. This translation is lost; we know of its existence from Cuthbert of Jarrow's account of Bede's death.

In the 10th century an Old English translation of the Gospels was made in the Lindisfarne Gospels: a word-for-word gloss inserted between the lines of the Latin text by Aldred, Provost of Chester-le-Street. This is the oldest extant translation of the Gospels into the English language.

The Wessex Gospels (also known as the West-Saxon Gospels) are a full translation of the four gospels into a West Saxon dialect of Old English. Produced in approximately 990, they are the first translation of all four gospels into English without the Latin text.

In the 11th century, Abbot Ælfric translated much of the Old Testament into Old English. The Old English Hexateuch is an illuminated manuscript of the first six books of the Old Testament (the Hexateuch).

Translation into Anglo-Norman (French)

In 1066, a severe paradigm shift occured, the French-speaking Normans conquered England and had it transformed into a Norman-French province. The displacement of the English upper class, with the consequent decline of the Anglo-Saxon tradition following the Norman invasion, brought the use of English as written language to a complete halt for 250 years. Within about 50 years (c. 1120) of the Conquest, Eadwine's Psalterium triplex, which contained the Latin version accompanied by Anglo-Norman and Anglo-Saxon renderings, appeared. The contemporary Oxford Psalter achieved such influence that it became the basis of all subsequent Anglo-Norman versions. By 1361 a prose translation of most of Scripture in this dialect had been executed.

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Translation into Middle English

The Ormulum is in Middle English of the 12th century. Like its Old English precursor from Ælfric, an abbot of Eynsham, it includes very little Biblical text, and focuses more on personal commentary. This style was adopted by many of the original English translators. For example, the story of the Wedding at Cana is almost 800 lines long, but fewer than 40 lines are in the actual translation of the text. An unusual characteristic is that the translation mimics Latin verse, and so is similar to the better known and appreciated 14th-century English poem Cursor Mundi.

Richard Rolle (1290–1349) wrote an English Psalter. Many religious works are attributed to Rolle, but it has been questioned how many are genuinely from his hand. Many of his works were concerned with personal devotion, and some were used by the Lollards.

By the middle of the 13th century the English component in the Anglo-Norman amalgam had begun to assert itself and the close of the century witnessed a Northumbrian version of the Psalter made directly from Latin, which, because it survived in several manuscripts, must have achieved relatively wide circulation. By the next century, English had gradually superseded French among the upper classes. When the first complete translation of the Bible into English emerged, it became the object of violent controversy because it was inspired by the heretical teachings of John Wycliffe. Intended for the common man, it became the instrument of opposition to ecclesiastical authority.

The translation by Wycliffe

Theologian John Wycliffe (c. 1330-1384) is credited with translating what is now known as Wycliffe's Bible, though it is not clear how much of the translation he himself did. This translation came out in two different versions. The earlier text is characterised by a strong adherence to the word order of Latin, and might have been difficult for the layperson to comprehend. The later text made more concessions to the native grammar of English.

The exact degree of Wycliffe's personal involvement in the Scriptures that came to bear his name is not clear. Because a note containing the words “Here ends the translation of Nicholas of Hereford” is found in a manuscript copy of the original (and incomplete) translation, it may be presumed that, though there must have been other assistants, Hereford can be credited with overall responsibility for most of the translation and that his summons before a synod in London and his subsequent departure for Rome in 1382 terminated his participation in the work. Who completed it is uncertain.

However, we know why he launched the translation works in the first place. Translating the Bible was punishable by death. The Black Death shifted this arrogant notion of Church officials into desperation when almost everybody died who could read and write. The pandemic ravaged Europe between 1347 and 1351, when Wycliffe was a young man. It took a proportionately greater toll of life than any other known epidemic or war up to that time. The squallor of the Black Death happened in front of John Wycliffe's very eyes.

The Wycliffite translations encountered increasing ecclesiastical opposition. In 1408 a synod of clergy summoned to Oxford by Archbishop Arundel forbade the translation and use of Scripture in the vernacular. The proscription was rigorously enforced, but remained ineffectual. In the course of the next century the Wycliffite Bible, the only existing English version, achieved wide popularity as is evidenced by the nearly 200 manuscripts extant, most of them copied between 1420 and 1450.

Translation into Early Modern English

Early Modern English Bible translations are of between about 1500 and 1800, the period of Early Modern English. This was the first major period of Bible translation into the English language.

This period began with the introduction of the Tyndale Bible. The first complete edition of his New Testament was in 1526. William Tyndale used the Greek and Hebrew texts of the New Testament (NT) and Old Testament (OT) in addition to Jerome's Latin translation. He was the first translator to use the printing press – this enabled the distribution of several thousand copies of his New Testament translation throughout England. Tyndale did not complete his Old Testament translation.

The first printed English translation of the whole Bible was produced by Miles Coverdale in 1535, using Tyndale's work together with his own translations from the Latin Vulgate or German text. After much scholarly debate it is concluded that this was printed in Antwerp and the colophon gives the date as 4 October 1535. This first edition was adapted by Coverdale for his first "authorised version", known as the Great Bible, of 1539.

Other early printed versions were the Geneva Bible published by Sir Rowland Hill in 1560. This version is notable for being the first Bible divided into verses and which negated the Divine Right of Kings; the Bishop's Bible (1568), which was an attempt by Elizabeth I to create a new authorised version; and the Authorized King James Version of 1611.

The first complete Catholic Bible in English was the Douay–Rheims Bible, of which the New Testament portion was published in Rheims in 1582 and the Old Testament somewhat later in Douay in Gallicant Flanders. The Old Testament was completed by the time the New Testament was published but, due to time-delaying circumstances and financial issues, it was not published until nearly three decades later, in two editions: the first released in 1609, and the rest of the OT in 1610. In this version, the seven deuterocanonical books are amongst the other books, as in the Latin Vulgate, rather than kept separate in an appendix.

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Translation into Modern English

While early English Bibles were generally based on a small number of Greek texts, or on Latin translations, modern English translations of the Bible are based on a wider variety of manuscripts in the original languages, mostly Greek and Hebrew.

The translators put much scholarly effort into cross-checking the various sources such as the Septuagint, Textus Receptus, and Masoretic Text. Relatively recent discoveries such as the Dead Sea scrolls provide additional reference information. Some controversy has existed over which texts should be used as a basis for translation, as some of the alternate sources do not include phrases (or sometimes entire verses) which are found only in the Textus Receptus.

Some say the alternate sources were poorly representative of the texts used in their time, whereas others claim the Textus Receptus includes passages that were added to the alternate texts improperly. These controversial passages are not the basis for disputed issues of doctrine: they tend to be additional stories or snippets of phrases. Many modern English translations, such as the New International Version, contain limited text notes indicating where differences occur in original sources.

A somewhat greater number of textual differences are noted in the New King James Bible, indicating hundreds of New Testament differences between the Nestle-Aland, the Textus Receptus, and the Hodges edition of the Majority Text. The differences in the Old Testament are less well documented, but they do contain some references to differences between consonantal interpretations in the Masoretic Text, the Dead Sea Scrolls, and the Septuagint. Even with these hundreds of differences, however, a more complete listing is beyond the scope of most single-volume Bibles.

English translations after the Reformation

The translation of William Tyndale

Because of the influence of printing and a demand for scriptures in the vernacular, William Tyndale began working on a New Testament translation directly from the Greek in 1523. The work could not be continued in England because of political and ecclesiastical pressures, and the printing of his translation began in Cologne (in Germany) in 1525. Again under pressure, this time from the city authorities, Tyndale had to flee to Worms, where two complete editions were published in 1525. Copies were smuggled into England where they were at once proscribed. Of 18,000 copies printed (1525–28), two complete volumes and a fragment are all that remain.

When the New Testament was finished Tyndale began work on the Old Testament. The Pentateuch was issued in Marburg in 1530, each of the five books being separately published and circulated. Henry's henchmen captured Tyndale in Germany and Tyndale was smuggled back to England and then executed for having the Bible translated without permision. Tyndale's greatest achievement was the ability to strike a felicitous balance between the needs of scholarship, simplicity of expression, and literary gracefulness, all in a uniform dialect. As a matter of fact, Tyndale did exactly what Martin Luther did for the German language, he combined all main English dialects to the Standard English language we still use today created. The effect was the creation of an English style of Bible translation, tinged with Hebraisms, that was to serve as the model for all future English versions.

The translation of Miles Coverdale

King Henry VIII's totalitarian dictatorship found expression in a translation that, for all its great significance, turned out to be a backward step in the manner of its execution (due to fear of death), although it proved to be a justification of Tyndale's work. On October 4, 1535, the first complete English Bible, the work of Miles Coverdale, came off the press either in Zürich (Switzerland) or in Cologne (Germany). The edition was soon exhausted. A second impression appeared in the same year and a third in 1536. A new edition, “overseen and corrected,” was published in England by James Nycholson in Southwark in 1537. Another edition of the same year bore the announcement, “set forth with the king's most gracious license.” In 1538 a revised edition of Coverdale's New Testament printed with the Latin Vulgate in parallel columns issued in England was so full of errors that Coverdale promptly arranged for a rival corrected version to appear in Paris.

The Thomas Matthew version

In the same year that Coverdale's authorized version appeared, another English Bible was issued under royal license and with the encouragement of ecclesiastical and political power. It appeared (Antwerp?) under the name of Thomas Matthew, but it is certainly the work of John Rogers, a close friend of Tyndale. The Thomas Matthew version was a combination of the labours of Tyndale and Coverdale. Rogers used the former's Pentateuch and 1535 revision of the New Testament and the latter's translation from Ezra to Malachi and his Apocrypha. Rogers' own contribution was primarily editorial.

The Great Bible

In an injunction of 1538, Henry VIII commanded the clergy to install in a convenient place in every parish church, “one book of the whole Bible of the largest volume in English.” The order seems to refer to an anticipated revision of the Matthew Bible. The first edition was printed in Paris and appeared in London in April 1539 in 2,500 copies. The huge page size earned it the sobriquet the Great Bible. It was received with immediate and wholehearted enthusiasm.

The first printing was exhausted within a short while, and it went through six subsequent editions between 1540 and 1541. “Editions” is preferred to “impressions” here since the six successive issues were not identical.

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The Geneva Bible

The brief efflorescence of the Protestant movement during the short reign of Edward VI (1547–53) saw the reissue of the Scriptures, but no fresh attempts at revision. The repressive rule of Edward's successor, Mary, a Roman Catholic, put an end to the printing of Bibles in England for several years. Their public reading was proscribed and their presence in the churches discontinued.

The persecutions of Protestants caused the focus of English biblical scholarship to be shifted abroad where it flourished in greater freedom. A colony of Protestant exiles, led by Coverdale and John Knox (the Scottish Reformer), and under the influence of John Calvin, published the New Testament in 1557.

The editors of the Geneva Bible (or "Breeches Bible," so-named because of its rendering of the first garments made for Adam and Eve in chapter three, verse seven of Genesis)—published in 1560—may almost certainly be identified as William Whittingham, the brother-in-law of Calvin's wife, and his assistants Anthony Gilby and Thomas Sampson. The Geneva Bible was not printed in England until 1576, but it was allowed to be imported without hindrance. The accession of Elizabeth in 1558 put an end to the persecutions and the Great Bible was soon reinstated in the churches. The Geneva Bible, however, gained instantaneous and lasting popularity over against its rival, the Great Bible. Its technical innovations contributed not a little to its becoming for a long time the family Bible of England, which, next to Tyndale, exercised the greatest influence upon the King James Version.

The Bishops' Bible

The failure of the Great Bible to win popular acceptance against the obvious superiority of its Geneva rival and the objectionable partisan flavour of the latter's marginal annotations made a new revision a necessity. By about 1563–64 Archbishop Matthew Parker of Canterbury had determined upon its execution and the work was apportioned among many scholars, most of them bishops, from which the popular name was derived.

The Bishops' Bible came off the press in 1568 as a handsome folio volume, the most impressive of all 16th-century English Bibles in respect of the quality of paper, typography, and illustrations. A portrait of the Queen adorned the engraved title page, but it contained no dedication. For some reason Queen Elizabeth never officially authorized the work, but sanction for its public use came from the Convocation (church synod or assembly) of 1571 and it thereby became in effect the second authorized version.

Catholic Versions

With the exception of a version by Irish-American archbishop Francis Patrick Kenrick (1849–60), all translations up to the 20th century were merely versions of the Douay–Rheims Bible. A celebrated translation was that of Ronald Knox (New Testament, 1945; Old Testament, 1949; complete edition with Old Testament revised, 1955).

The most significant development in modern Catholic translations was initiated by the Confraternity of Christian Doctrine in 1936. A New Testament version of the Latin Clementine Vulgate (1941), intended as a revision, in effect was a new translation into clear and simple English. The Old Testament revision remained unfinished, the work having been interrupted by a decision inspired by the Pontifical Biblical Commission in 1943 to encourage modern vernacular translations from the original languages instead of from the Latin Vulgate. Accordingly, both the Old and New Testaments were respectively retranslated into modern English from the Hebrew and Greek originals. The resultant Confraternity Version (1952–61) was later issued as the New American Bible (1970). Another modern version, more colloquial, is the Jerusalem Bible (1966), translated from the French Catholic Bible de Jérusalem (one-volume edition, 1961).

The Douay–Rheims Bible

The Roman Catholics addressed themselves affirmatively to the same problem faced by the Anglican Church: a Bible in the vernacular. In 1568 English exiles, many from Oxford, established the English College of Douay (also spelled Douai, Doway) in Flanders, under William Allen (later the Cardinal of Rheims in France; also spelled Reims, Rhemes, Rheimes or Reimes). The burden of the work fell to Gregory Martin, professor of Hebrew at Douay. In the intervening period it had been brought into line with the new text of the Vulgate authorised by Clement VIII in 1592.

Gregory Martin, began the work of preparing an English translation of the Bible for Catholic readers In October, 1578, the first such translation into Modern English. Assisting were William Allen, Richard Bristow, Thomas Worthington, and William Reynolds who revised, criticised, and corrected Dr Martin's work. The college published the New Testament at Rheims, France, in 1582 through John Fogny with a preface and explanatory notes, authored chiefly by Bristol, Allen, and Worthington. The Old Testament, delayed by lack of funds, did not appear until 1609, when it was finally published in two parts (1609 and 1610) at Douay by Laurence Kellam through the efforts of Dr Worthington, then superior of the seminary. Later the Old Testament was published at The translation had been prepared before the appearance of the New Testament, but the publication was delayed due to financial difficulties. The religious and scholarly adherence to the Latin Vulgate text led to the less elegant and idiomatic words and phrases often found in the translation. In some instances where no English word conveyed the full meaning of the Latin, a Latin word was Anglicised and its meaning defined in a glossary. Although ridiculed by critics, many of these words later found common usage in the English language. Spellings of proper names and the numbering of the Psalms are adopted from the Latin Vulgate.

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In 1749 Dr Richard Challoner began a major revision of the Douay and Rheims texts, the spellings and phrasing of which had become increasingly archaic in the almost two centuries since the translations were first produced. He modernised the diction and introduced a more fluid style, while faithfully maintaining the accuracy of Dr Martin's texts. This revision became the 'de facto' standard text for English speaking Catholics until the 20th century. It is still highly regarded by many for its style, although it is now rarely used for liturgical purposes.

The greatest difference between the Caholic Bible and a Protestant Bible, such as the KJV, lies not so much in the text itself but in the order of the books in Bible. While the Hebrew Deuterocanon, the so-called Apocrypha ('hidden books'), builds an own part in between the Old Testament and the New Testament, the Catholic Bibles incorporates it within the text bulk of the Old Testament and it has therefore 46 books. In addition, in the original Hebrew Bible canon, the books Samuel, Kings (Reigns), Paralipomenon (Chronicles), Ezra & Nehamia, as well as the 12 Minor Prophets, are just one book each; they are not divided.

Challoner provided to many of the chapters and to some of the verses short explanatory texts. This was a useful thing as most readers in the past had no education in history what so ever. Those kind of texts were also added to some Protestant Bibles. That some of the explanations refered to Christ even in the Old Testament shows how past generations of Christians misused the old Hebrew texts for Christian propaganda purposes. (Douay-Rheims Version, Isa 11, 22, 28, 53, 55, 58, 60, etc.)

Unfortunately, some of those explanatory text were utterly deplorable with their unconcealed anti-Semitism and anti-Jewishness as they depicted Jews always as plotting and scheming bunch of evil people. Such irresponsible propaganda poisoned the mind of generations and consequential led directly to the murder of millions of Jews and others by the very hands of "righteous" Christians and Muslims. (Douay-Rheims, Isa 43, 48; Jer 5, 8, 11, 12, 43, 44, etc.)

The King James and Subsequent Versions

The King James (Authorised) Version

Because of changing conditions, another official revision of the Protestant Bible in English was needed. The reign of Queen Elizabeth had succeeded in imposing a high degree of uniformity upon the church. The failure of the Bishops' Bible to supplant its Geneva rival made for a discordant note in the quest for unity.

A conference of churchmen in 1604 became noteworthy for its request that the English Bible be revised because existing translations “were corrupt and not answerable to the truth of the original.” King James I was quick to appreciate the broader value of the proposal and at once made the project his own.

By June 30, 1604, King James had approved a list of 54 revisers, although extant records show that 47 scholars actually participated. They were organised into six companies, two each working separately at Westminster, Oxford, and Cambridge on sections of the Bible assigned to them. It was finally published in 1611.

Not since the Septuagint had a translation of the Bible been undertaken under royal sponsorship as a cooperative venture on so grandiose a scale. An elaborate set of rules was contrived to curb individual proclivities and to ensure its scholarly and nonpartisan character. In contrast to earlier practice, the new version was to preserve vulgarly used forms of proper names in keeping with its aim to make the Scriptures popular and familiar.

The impact of Jewish sources upon the King James Version is one of its noteworthy features. The wealth of scholarly tools available to the translators made their final choice of rendering an exercise in originality and independent judgment. For this reason, the new version was more faithful to the original languages of the Bible and more scholarly than any of its predecessors. The impact of the Hebrew upon the revisers was so pronounced that they seem to have made a conscious effort to imitate its rhythm and style in the Old Testament. The English of the New Testament actually turned out to be superior to its Greek original.

Two editions were actually printed in 1611, later distinguished as the “He” and “She” Bibles because of the variant reading “he” and “she” in the final clause of chapter 3, verse 15 of Ruth: “and he went into the city.” Both printings contained errors. Some errors in subsequent editions have become famous: The so-called Wicked Bible (1631) derives from the omission of “not” in chapter 20 verse 14 of Exodus, “Thou shalt commit adultery,” for which the printers were fined £300; the “Vinegar Bible” (1717) stems from a misprinting of “vineyard” in the heading of Luke, chapter 20.

The English Revised Version

The remarkable and total victory of the King James Version could not entirely obscure those inherent weaknesses that were independent of its typographical errors. The manner of its execution had resulted in a certain unequalness and lack of consistency. The translators' understanding of the Hebrew tense system was often limited so that their version contains inaccurate and infelicitous renderings. In particular, the Greek text of the New Testament, which they used as their base, was a poor one. The great early Greek codices were not then known or available, and Hellenistic papyri, which were to shed light on the common Greek dialect, had not yet been discovered.

A committee established by the Convocation of Canterbury in February 1870 reported favourably three months later on the idea of revising the King James Version: two companies were formed, one each for the Old and New Testaments. A novel development was the inclusion of scholars representative of the major Christian denominations, except the Roman Catholics (who declined the invitation to participate). Another innovation was the formation of parallel companies in the United States to whom the work of

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the English scholars was submitted and who, in turn, sent back their reactions. The instructions to the committees made clear that only a revision and not a new translation was contemplated.

The New Testament was published in England on May 17, 1881, and three days later in the United States, after 11 years of labour. Over 30,000 changes were made, of which more than 5,000 represent differences in the Greek text from that used as the basis of the King James Version. Most of the others were made in the interests of consistency or modernization.

The publication of the Old Testament in 1885 stirred far less excitement, partly because it was less well known than the New Testament and partly because fewer changes were involved. The poetical and prophetical books, especially Job, Ecclesiastes, and Isaiah, benefitted greatly.

The revision of the Apocrypha, not originally contemplated, came to be included only because of copyright arrangements made with the university presses of Oxford and Cambridge and was first published in 1895.

The American Standard Version

According to the original agreement, the preferred readings and renderings of the American revisers, which their British counterparts had declined to accept, were published in an appendix to the Revised Version. In 1900 the American edition of the New Testament, which incorporated the American scholars' preferences into the body of the text, was produced. A year later the Old Testament was added, but not the Apocrypha. The alterations covered a large number of obsolete words and expressions and replaced Anglicisms by the diction then in vogue in the United States.

The Revised Standard Version

The American Standard Version had been an expression of sensitivity to the needs of the American public. At the same time, several individual and unofficial translations into modern speech made from 1885 on had gained popularity, their appeal reinforced by the discovery that the Greek of the New Testament used the common nonliterary variety of the language spoken throughout the Roman Empire when Christianity was in its formative stage. The notion that a nonliterary modern rendering of the New Testament best expressed the form and spirit of the original was hard to refute. This, plus a new maturity of classical, Hebraic, and theological scholarship in the United States, led to a desire to produce a native American version of the English Bible.

In 1928 the copyright of the American Standard Version was acquired by the International Council of Religious Education and thereby passed into the ownership of churches representing 40 major denominations in the United States and Canada. A two-year study by a special committee recommended a thorough revision, and in 1937 the council gave its authorization to the proposal. Not until 1946, however, did the revision of the New Testament appear in print, and another six years elapsed before the complete Revised Standard Version (RSV) was published, the work of 32 scholars, one of them Jewish, drawn from the faculties of 20 universities and theological seminaries. A decision to translate the Apocrypha was not made until 1952 and the revision appeared in 1957. Insofar as the RSV was the first to make use of the Dead Sea Scroll of Isaiah, it was revolutionary.

The Revised Standard Version was essentially not a new translation into modern speech, but a revision. It did engage in a good deal of modernisation, however. It dispensed with archaic pronouns, retaining “thou” only for the Deity. But its basic conservatism was displayed in the retention of forms or expressions in passages that have special devotional or literary associations even where this practice makes for inconsistency. The primary aim was to produce a version for use in private and public worship.

Jewish Translation into English

Jewish English Bible translations are modern English Bible translations that include the books of the Hebrew Bible (Tanakh) according to the Masoretic Text, and according to the traditional division and order of Torah, Nevi'im, and Ketuvim.

Jewish translations often also reflect traditional Jewish interpretations of the Bible, as opposed to the Christian understanding that is often reflected in non-Jewish translations. For example, Jewish translations translate עלמה ‘almâh in Isaiah 14 as young woman, while many Christian translations render the word as virgin.

While modern biblical scholarship is similar for both Christians and Jews, there are distinctive features of Jewish translations, even those created by academic scholars. These include the avoidance of Christological interpretations, adherence to the Masoretic Text (at least in the main body of the text, as in the new Jewish Publication Society (JPS) translation) and greater use of classical Jewish exegesis. Some translations prefer names transliterated from the Hebrew, though the majority of Jewish translations use the Anglicised forms of biblical names.

The first English Jewish translation of the Bible into English was by Isaac Leeser in the 19th century.

The JPS produced two of the most popular Jewish translations, namely the JPS The Holy Scriptures of 1917 and the NJPS Tanakh (first printed in a single volume in 1985, second edition in 1999).

Since the 1980s there have been multiple efforts among Orthodox publishers to produce translations that are not only Jewish, but also adhere to Orthodox norms. Among these are The Living Torah and Nach by Aryeh Kaplan and others, the Torah and other portions in an ongoing project by Everett Fox, and the ArtScroll Tanakh.

Jewish Versions

Though Jews in English-speaking lands generally utilized the King James Version and the Revised Version, the English versions have presented great difficulties. They contain

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departures from the traditional Hebrew text; they sometimes embody Christological interpretations; the headings were often doctrinally objectionable and the renderings in the legal portions of the Pentateuch frequently diverged from traditional Jewish exegesis. In addition, where the meaning of the original was obscure, Jewish readers preferred to use the well-known medieval Jewish commentators. Finally, the order of the Jewish canon differs from Christian practice and the liturgical needs of Jews make a version that does not mark the scriptural readings for Sabbaths and festivals inconvenient.

Until 1917 all Jewish translations were the efforts of individuals. Planned in 1892, the project of the Jewish Publication Society of America was the first translation for which a group representing Jewish learning among English-speaking Jews assumed joint responsibility.

This version essentially retained the Elizabethan diction. It stuck unswervingly to the received Hebrew text that it interpreted in accordance with Jewish tradition and the best scholarship of the day. For over half a century it remained authoritative, even though it laid no claim to any official ecclesiastical sanction.

With an increasingly felt need for modernization, a committee of translators was established composed of three professional biblical and Semitic scholars and three rabbis. It began its work in 1955 and the Pentateuch was issued in 1962. The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, and Jonah, all in a single volume for the convenience of synagogue use, followed in 1969; and Isaiah and Psalms appeared in 1973. A second committee had been set up in 1955 to work separately on the rest of the Hagiographa (Ketuvim).

The New English Bible

The idea of a completely new translation into British English was first broached in 1946. Under a joint committee, representative of the major Protestant churches of the British Isles, with Roman Catholics appointed as observers, the New Testament was published in 1961 and a second edition appeared in 1970. The Old Testament and Apocrypha were also published in 1970.

The New English Bible proved to be an instant commercial success, selling at a rate of 33,000 copies a week in 1970. The translation differed from the English mainstream Bible in that it was not a revision but a completely fresh version from the original tongues. It abandoned the tradition of “biblical English” and, except for the retention of “thou” and “thy” in addressing God, freed itself of all archaisms. It endeavoured to render the original into the idiom of contemporary English and to avoid ephemeral modernisms.

Individual translations

While most Bible translations are made by committees of scholars in order to avoid bias or idiosyncrasy, translations are sometimes made by individuals. The following, selected translations are largely the work of individual translators:

• Noah Webster's Bible Translation (1833). Based on the KJV with updated grammar and lexicon.

• Young's Literal Translation (1862). An exacting literal English translation from the original Hebrew and Greek texts. Young even used the present tense extensively where most English translations use the past, because that conforms to the original Hebrew.

• Emphatic Diaglott by Benjamin Wilson (1864),

• Julia E. Smith Parker Translation (1876), "Translated Literally",

• J.N. Darby's Darby Bible (1890),

• Five Pauline Epistles, New Translation (1900) by William Gunion Rutherford,

• Bryant Rotherham's Emphasized Bible (1902),

• Modern Reader's Bible (1914) by Richard Green Moulton (1918)

• Helen Barrett Montgomery's The Centenary Translation (1924)

• George Lamsa translated The Holy Bible from Ancient Eastern Manuscripts (1933)

• S. H. Hooke's The Bible in Basic English (1949). A smart translation using the 850-word Basic English created by Charles Kay Ogden that especially addresses readers whose English vocabulary is not large yet and who do not know any legal and religious terminology either.

• R.A. Knox (1950),

• J.B. Phillips (1958),

• Verkuyl's Berkeley Version (1959),

• Holy Name Bible containing the Holy Name Version of the Old and New Testaments (1963) by Angelo Traina,

• The Living Bible (1971) by Kenneth N. Taylor,

• The Bible in Living English (1972) by Stephen T. Byington,

• Jay P. Green's Literal Translation (1985),

• Heinz Cassirer's translation (1989),

• The Complete Jewish Bible (1998) by Dr. David H. Stern,

• American King James Version (1999) by Michael Engelbrite,

• World English Bible (2000), in short WEB, is a contemporary project to create a modern translation of the Bible free of copyrights and archaic language. Based on the American Standard Version, the Greek Majority Text, and the Hebrew Biblia Hebraica Stuttgartensia. The WEB includes the Apocrypha.

• Eugene H. Peterson's The Message (2002),

• The Original Aramaic Bible in Plain English (2010) by David Bauscher,

• Father Nicholas King's translation of the Greek Bible into English.

• The Hebrew Bible: A Translation with Commentary, by Robert Alter (2019)

Others, such as N. T. Wright, have translated portions of the Bible.

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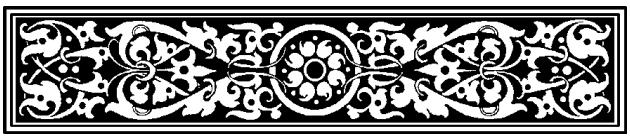

INTRODUCTION 2

THE JEWISH LAWS

The Holiness Code

Most Bible readers have a hard time to understood the texts of the Old Testament during the process of reading. Unfortunately, Christian clerics are neither willing nor able to explain what is written. As a result, readers feel uncomfortable while going through the chapters of a strange teaching, even worse, they are not aware that the texts of the Old Testament are the basis of our own books of law and the texts of the New Testament. (See: 'The Elephantine Papyrus Find,' p.1369.) For Jesus, the Old Testament was holy and untouchable and this applies also for the early Christians.

Roman Christians, also known as "gentiles," disagreed with the Hebrews in a only a few points for the simple reason that Roman Christians had to obey Roman law in which circumcision of the males was forbidden under the Lex Cornelia (the laws of Cornelius Sulla) and the typical Hebrew food laws (for purity reasons) were unknown and unpopular among Greeks and Romans. These were the two main points the opponents Paul the Apostle and James the Just (the brother of Jesus) were argueing about.

The schism of these two factions led to the beginnings of the Roman Church that was, one by one, replacing Hebrew and Pagan lithurgy, priest organisation and festivals for new, Christian, ones. Replacing the Hebrew laws proved to be much more difficult as there was no Christian law book. Despite strong efforts by Anti-Jews, like Marcion of Sinope, to get rid of the Old Testament, the Church Fathers decided to keep it as scripture. Instead of that, they began to write their own law codes, the Didache and the Apostolic Constitution. These few remarks will make it easier for you to grasp what the following laws are taliking about.

The Holiness Code is a term used in biblical criticism to refer to Leviticus chapters 17–26, and is so called due to its highly repeated use of the word Holy. Critical biblical scholars have regarded it as a distinct unit and have noted that the style is noticeably different from the main body of Leviticus. Unlike the remainder of Leviticus, the many laws of the Holiness Code are expressed very closely packed together, and very briefly.

According to most versions of the documentary hypothesis, the Holiness Code represents an earlier text that was edited and incorporated into the Priestly source and the Torah as a whole, although some scholars, such as Israel Knohl, believe the Holiness Code to be a later addition to the Priestly source. This source is often abbreviated as "H".[3] A generally accepted date is sometime in the seventh century BC, when it presumably originated among the priests in the Temple in Jerusalem.

The Holiness Code also uses a noticeably different choice of vocabulary, repeating phrases such as I, The LORD, am holy, I am the LORD, and I the LORD, which sanctify..., an unusually large number of times. Additionally, Leviticus 17 begins with This is the thing which the LORD hath commanded, saying.., and Leviticus 26 strongly resembles the conclusion of a law code, despite the presence of further laws afterward, such as at Leviticus 27, giving the Holiness Code the appearance of a single distinct unit.

Embedding In The Priestly Source

The Holiness Code is considered part of the Priestly source by scholars holding to the documentary hypothesis. However, such scholars generally believe it to have been an originally separate legal code (referred to as "H") which the priestly source edited and chose to embed into their writing after. Some such editing is simply the addition of phrases such as And the LORD spake unto Moses, saying, speak unto the children of Israel, and say unto them, designed to put the code into the context of the remainder of a code being given by God, as is the case for the remainder of Leviticus.

It is also alleged by critical scholarship that several additional laws, written with a style unlike that of the Holiness Code but like that of the remainder of Leviticus, were inserted into the body of the text by the Priestly source. These alleged additions are:

- The prohibition against consuming the naturally dead (Leviticus 115–16)
- The order to make trespass offerings after sexual involvement with an engaged slavewoman (Leviticus 19:20–22)
- The prohibition against an anointed high priest uncovering his head or rending his clothes (Leviticus 21:10)
- The prohibition against offerings by Aaronic priests who are blemished (Leviticus 21:21–22)
- The order to keep the sabbath, passover, and feast of unleavened bread (Leviticus 23:1–10a)
- The order to keep Yom Kippur, and Sukkot (Leviticus 23:23–44)
- The order for continual bread and oil (Leviticus 24:1–9)
- Case law concerning a blasphemer (Leviticus 24:10–15a and 24:23)
- The order for a trumpet sounding on Yom Kippur (Leviticus 25:9b)
- Rules concerning redeeming property (Leviticus 25:23 and 25:26–34)
- Order to release Israelite slaves at the year of jubilee (Leviticus 25:40, 25:42, 25:44–46)
- Rules concerning redeeming people (Leviticus 25:48–52, and 25:54)

The Covenant Code

(The Covenant Code, or Book of the Covenant, is the name given by academics to a text appearing in the Torah, at

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Exodus 20:22-23:19; or, more strictly, the term Covenant Code may be applied to Exodus 21:1-22:16. Biblically, the text is the second of the law codes given to Moses by God at Mount Sinai. This legal text provides a small but substantive proportion of the mitzvot within the Torah, and hence is a source of Jewish Law.)

The Large and Small Covenant Codes compared

Some scholars, calling attention to Exodus 34:10, "Then the LORD said: 'I am making a covenant with you'," note that the laws of Exodus 34 appear to be a shorter and differently organised version of the Covenant Code (Exodus 20:22–23:33). These have been differentiated as the "Small Covenant Code" (Exodus 34) and the "Large Covenant Code" (Exodus 20–23). These views are not mutually exclusive. Aaron (2006), for example, discusses how the "Exodus 34 Decalogue", while presented as the Ten Commandments, appears to be a reworking of the Covenant Code. Indeed, H.L. Ginsberg believed that the Ritual Decalogue was an interpolation, and that the phrase "Ten Commandments" in Exodus 34:28 originally referred to a portion of the Covenant Code, Exodus 23:10–27, which he called the First Ritual Decalogue. The reader may put the following two examples in a table or list with two columns.

LARGE COVENANT CODE, Exodus 23:10– 22

But if you listen attentively to his voice and do all that I say, then I will be an enemy to your enemies and a foe to your foes.

23 When my angel goes in front of you, and brings you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, and I blot them out,

32 You shall make no covenant with them and their gods.

33 They shall not live in your land, or they will make you sin against me; for if you worship their gods, it will surely be a snare to you.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their doings; but thou shalt utterly overthrow them, and break in pieces their pillars.

13 Be attentive to all that I have said to you. Do not invoke the names of other gods; do not let them be heard on your lips.

15a You shall observe the festival of unleavened bread; as I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of Abib, for in it you came out of Egypt.

15b No one shall appear before me empty-handed.

10 For six years you shall sow your land and gather in its yield; 11 but the seventh year you shall let it rest and lie fallow, so that the poor of your people may eat; and what they leave the wild animals may eat. You shall do the same with your vineyard, and with your olive orchard. 12 Six days you shall do your work, but on the seventh day you shall rest, so that your ox and your donkey may have relief, and your homeborn slave and the resident alien may be refreshed.

16 You shall observe the festival of harvest, of the first fruits of your labour, of what you sow in the field. You shall observe the festival of ingathering at the end of the year, when you gather in from the field the fruit of your labour.

17 Three times in the year all your males shall appear before the Lord God.

18 You shall not offer the blood of my sacrifice with anything leavened, or let the fat of my festival remain until the morning.

19 The choicest of the first fruits of your ground you shall bring into the house of the LORD your God.

You shall not boil a kid in its mother's milk.

In comparison to the Large Covenant Code, here is the Small Covenant Code in the same sequence:

SMALL COVENANT CODE (also known as Ritual Decalogue), Exodus 34:11–26

11 Observe what I command you today. See, I will drive out before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites.

12 Take care not to make a covenant with the inhabitants of the land to which you are going, or it will become a snare among you.

13 You shall tear down their altars, break their pillars, and cut down their sacred poles

14 (for you shall worship no other god, because the Lord, whose name is Jealous, is a jealous God).

15 You shall not make a covenant with the inhabitants of the land, for when they prostitute themselves to their gods and sacrifice to their gods, someone among them will invite you, and you will eat of the sacrifice.

16 And you will take wives from among their daughters for your sons, and their daughters who prostitute themselves to their gods will make your sons also prostitute themselves to their gods.

17 You shall not make cast idols.

18 You shall keep the festival of unleavened bread. For seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month of Abib; for in the month of Abib you came out from Egypt.

19 All that first opens the womb is mine, all your male livestock, the firstborn of cow and sheep.

20a The firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. All the firstborn of your sons you shall redeem.

20b No one shall appear before me empty-handed.

21 For six days you shall work, but on the seventh day you shall rest; even in ploughing time and in harvest time you shall rest.

22 You shall observe the festival of weeks, the first fruits of wheat harvest, and the festival of ingathering at the turn of the year.

23 Three times in the year all your males shall appear before the Lord God, the God of Israel.

24 For I will cast out nations before you, and enlarge your borders; no one shall covet your land when you go up to appear before the Lord your God three times in the year.

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25 You shall not offer the blood of my sacrifice with leaven, and the sacrifice of the festival of the passover shall not be left until the morning.

26 The best of the first fruits of your ground you shall bring to the house of the Lord your God.

You shall not boil a kid in its mother's milk.

THE RITUAL DECALOGUE is a list of laws at Exodus 34:11–26. These laws are similar to the Covenant Code and are followed by the phrase "ten commandments" (Hebrew: Aseret Ha-Dvarim, in Exodus 34:28). Although the phrase "Ten Commandments" has traditionally been interpreted as referring to a very different set of laws, in Exodus 20:2–17, many scholars believe it instead refers to the Ritual Decalogue found two verses earlier. (On history of the Jewish Law, see: 'The Elephantine Papyri Find,' p.1369.)

Critical biblical scholars understand the two sets of laws to have different authorship. Early scholars, adopting a proposal of Johann Wolfgang von Goethe, contrasted the "Ritual" Decalogue with the "Ethical" Decalogue of Exodus 20:2–17 and Deuteronomy 5:6–21, which are the texts more generally known as the Ten Commandments. Believing that the Bible reflected a shift over time from an emphasis on the ritual to the ethical, they argued that the Ritual Decalogue was composed earlier than the Ethical Decalogue. Later scholars have held that they were actually parallel developments, with the Ethical Decalogue a late addition to Exodus copied from Deuteronomy, or that the Ritual Decalogue was the later of the two, a conservative reaction to the secular Ethical Decalogue. A few Bible scholars call the verses in Exodus 34 the "small Covenant code", as it appears to be a compact version of the Covenant Code in Exodus 20:19–23:33; they argue the small Covenant code was composed around the same time as the Decalogue of Exodus 20, but either served different functions within Israelite religion, or reflects the influence of other Ancient Near Eastern religious texts.

The word decalogue comes from the Greek name for the Ten Commandments, δέκα λόγοι (déka lógoi; "ten terms"), a translation of the Hebrew (aseret ha-dvarîm "the ten items/terms").

The Ritual Decalogue is framed in the context of God making a covenant with Israel:

> Yahweh said to Moses, Cut two tablets of stone like the former ones, and I will write on the tablets the words that were on the former tablets, which you broke. ... I hereby make a covenant. [Commandments of Exodus 34]
>
> Yahweh said to Moses, Write these words; in accordance with these words I have made a covenant with you and with Israel. ... And he wrote on the tablets the words of the covenant, the ten commandments [aseret ha-dvarîm]. This is the only place in the Bible where the phrase Ten Commandments identifies a set of commandments.

THE ETHICAL DECALOGUE

The two Ethical Decalogues compared

We see now what is known as the Ten Commandments in Exodus 20, which is almost the same as the Ten Commandments of Deuteronomy 5, and in Deuteronomy 10:4.

Ethical Decalogue, Exodus 20:2–17

2 I am the Lord your God, who brought you up out of the land of Egypt, out of the house of slavery;

3 Do not have any other gods before me.

4 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

5 You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me,

6 but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

7 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

8 Remember the Sabbath day and keep it holy.

9 For six days you shall labour and do all your work.

10 But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns.

11 For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the Sabbath day and consecrated it.

12 Honour your father and your mother, so that your days may be long in the land that the Lord your God is giving you.

13 You shall not murder.

14 You shall not commit adultery.

15 You shall not steal.

16 You shall not bear false witness against your neighbour.

17 You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

Ethical Decalogue, Deuteronomy 5:6–21

6 I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery;

7 you shall have no other gods before me.

8 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

9 You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and fourth generation of those who reject me,

10 but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

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11 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

12 Observe the sabbath day and keep it holy, as the Lord your God commanded you.

13 For six days you shall labour and do all your work.

14 But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you.

15 Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the sabbath day.

16 Honour your father and your mother, as the Lord your God commanded you, so that your days may be long and that it may go well with you in the land that the Lord your God is giving you.

17 You shall not murder.

18 Neither shall you commit adultery.

19 Neither shall you steal.

20 Neither shall you bear false witness against your neighbour.

21 Neither shall you covet your neighbour's wife. Neither shall you desire your neighbour's house, or field, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

That we have two versions of the Covenant Code and also two versions of the Ethical Decalogue in the Torah underlines their significance.

COMMANDMENTS OF THE PARASHAH

The term parashah (Hebrew: "portion") formally means a section of a biblical book in the Masoretic Text of the Tanakh (Hebrew Bible).

According to the Sefer ha-Chinuch, there are 23 positive and 30 negative commandments in the parashah:

• To purchase a Hebrew slave in accordance with the prescribed laws.
• To betroth the Jewish maidservant.
• To redeem Jewish maidservants.
• The master must not sell his Jewish maidservant.
• Not to withhold food, clothing, or sexual relations from one's wife.
• The courts must execute by strangulation those who deserve it.
• Not to strike one's father or mother.
• The court must implement laws against the one who assaults another or damages another's property.
• The court must carry out the death penalty of the sword.
• The court must judge the damages incurred by a goring ox.
• Not to benefit from an ox condemned to be stoned.
• The court must judge the damages incurred by a pit.
• The court must implement punitive measures against the thief.
• The court must judge the damages incurred by an animal eating.
• The court must judge the damages incurred by fire.
• The courts must carry out the laws of an unpaid guard.
• The courts must carry out the laws of the plaintiff, admitter, or denier.
• The courts must carry out the laws of a hired worker and hired guard.
• The courts must carry out the laws of a borrower.
• The court must fine one who seduces a maiden.
• The court must not let the sorcerer live.
• Not to insult or harm a sincere convert with words.
• Not to cheat a sincere convert monetarily.
• Not to afflict any orphan or widow.
• To lend to the poor and destitute.
• Not to press them for payment if you know they don't have it.
• Not to intermediate in an interest loan, guarantee, witness, or write the promissory note.
• Not to curse judges.
• Not to blaspheme.
• Not to curse the head of state or leader of the Sanhedrin.
• Not to preface one tithe to the next, but separate them in their proper order.
• Not to eat meat of an animal that was mortally wounded.
• Judges must not accept testimony unless both parties are present.
• Transgressors must not testify.
• The court must not execute through a majority of one; at least a majority of two is required.

Celebrating Sukkot

• A judge who presented an acquittal plea must not present an argument for conviction in capital cases.
• To decide by majority in case of disagreement.
• Not to pity a poor man in judgement.
• To help another remove the load from a beast which can no longer carry it.
• A judge must not decide unjustly the case of the habitual transgressor.
• The court must not kill anybody on circumstantial evidence.
• Judges must not accept bribes.
• To leave free all produce that grew in the Sabbatical year.
• To rest on the Sabbath.
• Not to swear in the name of an idol.
• Not to turn Israelites to idolatry.
• To celebrate on the three Festivals of Passover, Shavuot, and Sukkot.

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• Not to slaughter the Passover lamb while in possession of leaven.
• Not to leave the fat overnight.
• To set aside the first fruits and bring them to the Temple.
• Not to eat meat and milk cooked together.
• Not to make any treaty with the seven nations to be extirpated, or with any idol worshiper.
• Not to let them dwell in our land.

PRIESTLY CODE

The Priestly Code (Hebrew: Torat Kohanim) is the name given, by academia, to the body of laws expressed in the Torah which do not form part of the Holiness Code, the Covenant Code, the Ritual Decalogue, or the Ethical Decalogue. Jewish Law as we know it today was introduced by Ezra in 445 BC; (On history of the Jewish Law, see: 'The Elephantine Papyri Find,' p.1369.).

The Priestly Code constitutes the majority of Leviticus, as well as some of the laws expressed in Numbers. The code forms a large portion, approximately one third, of the commandments of the Torah, and thus is a major source of Jewish law.

It is termed the Priestly Code due to its large concern with ritual and the Jewish priesthood, and also, in critical scholarship, it is defined as the whole of the law code believed to be present in the Priestly Source except for the Holiness Code. Under the documentary hypothesis, while some scholars believe that the Priestly Code was created to rival the Ethical Decalogue and Covenant Code, others believe was intended as only supplementary to the Holiness Code.

Constituent Parts of the Priestly Code

The majority of the Priestly Code is presented in the Torah as the Law which is given to Moses directly by God at Mount Sinai. Unlike the Decalogues, however, Yahweh speaks the laws to Moses while descended, in a cloud, upon the Tabernacle which the Israelites have constructed. The remainder is present as scattered laws either given by Moses directly, or by being given in a similar manner to the majority, via the tabernacle, but after the Israelites have moved elsewhere, taking the tabernacle with them. The implication, therefore, is that the tabernacle is the place where God speak with the priesthood.

Although the majority of the code forms the bulk of Leviticus, there are several laws which appear in other places in the Torah. The code is generally regarded to contain the following laws:

1. Law of circumcision (Genesis 17)
2. Laws concerning consumption of the Passover meal (Exodus 12:43-49)
3. Laws concerning the keeping of the Sabbath (Exodus 31:14b-17 and 35:1-3)
4. Law concerning the consumption of dead animals, fat, blood, and the portion due to the priest (Leviticus 22-38)
5. Law concerning inappropriate behaviour for priests (Leviticus 10:6-15)
6. List of clean and unclean animals (Leviticus 11)
7. Laws of purification and atonement (Leviticus 12, Leviticus 13, and Leviticus 15)
8. Laws interrupting the Holiness Code:
   8a The prohibition against consuming the naturally dead (Leviticus 115-16)
   8b The order to make trespass offerings after sexual involvement with an engaged slavewoman (Leviticus 19:21-22)
   8c. The prohibition against an anointed high priest uncovering his head or rending his clothes (Leviticus 21:10)
   8d. The prohibition against offerings by Aaronid priests who are blemished (Leviticus 21:21-22)
   8e. Case law concerning a blasphemer (Leviticus 24:10-15a and 24:23)
   8f. The order for a trumpet sounding on Yom Kippur (Leviticus 25:9b)
   8g. Rules concerning redeeming property (Leviticus 25:23 and 25:26-34)
   8h. Order to only keep heathens as slaves (Leviticus 25:40, 25:42, 25:44-46)
   8i. Rules concerning redeeming people (Leviticus 25:48-52, and 25:54)
9. Law concerning the commutation of vows (Leviticus 27)
10. Miscellaneous laws concerning lepers, and dedicated things (Numbers 5:1-10)
11. Law concerning women suspected of adultery (Numbers 5:11-31)
12. Law of the "Little Passover" (Numbers 9:9-14)
13. Laws concerning the duties and revenue of priests and Levites (Numbers 18)
14. Law concerning the daughters of Zelophehad and inheritance (Numbers 21-11)
15. Law concerning oaths (Numbers 30)
16. The giving of 48 cities to the Levits (Numbers 35:1-8)
17 Law on the treatment of murder and manslaughter (Numbers 35:9-34)
18. Law concerning the daughters of Zelophehad and marriage to a land owner (Numbers 36)

It is also generally regarded as containing the following descriptions and rules of ritual:

19. Ritual of Passover and the Feast of Unleavened Bread (Exodus 12:15-20)
20. Ritual of Consecration of Priests (Exodus 29:1-37, carried out at Leviticus 8)
21. Continual morning and evening offerings (Exodus 29:38-42)
22. Rules concerning the burning of incense and of hand washing (Exodus 30:7-10, and 30:19-20)
23. Rules about the composition of anointing oil and incense (Exodus 30:22-38)
24. Rules of burnt offerings, meal offerings, peace offerings, sin offerings, and guilt offerings, including specifications of the portions allocated to priests, and, in some cases, the

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appropriate costume of the officiating priest (Leviticus 1-21, carried out at Leviticus 9)

25. Ritual of cleansing lepers (Leviticus 14)

26. Rule of fringes (Leviticus 15:37-41)

27. Ritual of Yom Kippur (Leviticus 16:3-34, 25:9b)

28. Rituals interrupting the Holiness Code:

28a. The order to keep the sabbath, passover, and feast of unleavened bread (Leviticus 23:1-10a)

28b. The order to keep Yom Kippur, and Sukkot (Leviticus 23:23-38)

28c. The order for continual bread and oil (Leviticus 24:1-9)

29. Ritual concerning Nazarites (Numbers 6:1-21)

30. The priestly benediction (Numbers 6:22-27)

30a. The LORD bless thee, and keep thee:

30b. The LORD make his face shine upon thee, and be gracious unto thee:

30c. The LORD lift up his countenance upon thee, and give thee peace.

31. Rules concerning how to fix lamps on the golden candlestick, and how to consecrate priests (Numbers 8:1-15, carried out at Numbers 8:20-22)

32. Ritual of the Red Heifer, for purification after contact with a corpse (Numbers 19)

THE 613 MITZVOT

(All precepts and laws mentioned in the Torah, the Five Books of Moses, the Pentateuch, are summarised in a list codex known as "613 Mitzvot" [plural of Mitzvah meaning precept, commandment]. In this canonical order the list by Maimonides is sorted by occurrence in the Torah

The Mosaic Covenant (named after Moses), the Covenant of Moses, or, more precise: The Agreement between God and the People of Israel, also known as the Sinaitic Covenant (named after the biblical Mount Sinai), refers to God's promise to the biblical Israelites, including their proselytes, and their commitment to worship Him alone. The establishment and stipulations of the Mosaic covenant are recorded in the first five books of the Hebrew Bible, traditionally attributed to Moses and collectively called the Torah or Pentateuch. This covenant is sometimes also referred to as the Law of Moses, Mosaic Law, or the 613 Mitzvot, or commandments (singular: mitzvah).

The tradition that 613 commandments (Hebrew: mitzvot or mitzvah) is the number of mitzvot in the Torah, began in the 3rd century AD, when Rabbi Simlai mentioned it in a sermon that is recorded in Talmud Makkot 23b.

Although there have been many attempts to codify and enumerate the commandments contained in the Torah, the most traditional enumeration is by Moses ben Maimon (1135 - 1204) also called Maimonides. The 613 commandments include "positive commandments", to perform an act (mitzvot aseh), and "negative commandments", to abstain from certain acts (mitzvot lo taaseh). The negative commandments number 365, which coincides with the number of days in the solar year, and the positive commandments number 248, a number ascribed to the number of bones and main organs in the human body (Babylonian Talmud, Makkot 23b–24a). Though the number 613 is mentioned in the Talmud, its real significance increased in later medieval rabbinic literature, including many works listing or arranged by the mitzvot. Three types of negative commandments fall under the self-sacrificial principle yehareg ve'al ya'avor, meaning "One should let oneself be killed rather than violate it". These are murder, idolatry, and forbidden sexual relations.

The 613 mitzvot have been divided also into three general categories: mishpatim; edot; and chukim. Mishpatim ("laws") include commandments that are deemed to be self-evident, such as not to murder and not to steal. Edot ("testimonies") commemorate important events in Jewish history. For example, the Shabbat is said to testify to the story that Hashem created the world in six days and rested on the seventh day and declared it holy. Chukim ("decrees") are commandments with no known rationale, and are perceived as pure manifestations of the Divine will.

Many of the mitzvot cannot be observed now, following the destruction of the Second Temple, although they still retain religious significance. According to one standard reckoning, there are 77 positive and 194 negative commandments that can be observed today, of which there are 26 commands that apply only within the Land of Israel. Furthermore, there are some time-related commandments from which women are exempt (examples include shofar, sukkah, lulav, tzitzit and tefillin). Some depend on the special status of a person in Judaism (such as kohanim), while others apply only to men or only to women.)

Typical order

1. To know there is a God — Ex. 20:2

2. Not to even think that there are other gods besides Him — Standard: Ex. 20:3; Yemenite: Ex. 20:2 [17]

3. To know that God is One — Deut. 6:4

4. To love God —Deut. 6:5

5. To fear God — Deut. 10:20

6. To sanctify God's Name — Lev. 22:32

7. Not to profane God's Name — Lev. 22:32

8. Not to destroy objects associated with God's Name — Deut. 12:4

9. To listen to the prophet speaking in God's Name — Deut. 18:15

10. Not to try the LORD unduly — Deut. 6:16

11. To emulate God's ways — Deut. 28:9

12. To cleave to those who know God — Deut. 10:20

13. To love other Jews — Lev. 19:18

14. To love converts — Deut. 10:19

15. Not to hate fellow Jews — Lev. 19:17

16. To reprove a sinner — Lev. 19:17

17. Not to embarrass others — Lev. 19:17

18. Not to oppress the weak — Ex. 22:21

19. Not to speak derogatorily of others — Lev. 19:16

20. Not to take revenge — Lev. 19:18

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21. Not to bear a grudge — Lev. 19:18
22. To learn the Torah — Deut. 6:7
23. To honour those who teach and know the Torah — Lev. 19:32
24. Not to inquire into idolatry — Lev. 19:4
25. Not to follow the whims of your heart or what your eyes see — Num. 15:39
26. Not to blaspheme — Ex. 22:27
27. Not to worship idols in the manner they are worshiped — Standard: Ex. 20:6; Yemenite: Ex. 20:5
28. Not to worship idols in the four ways we worship God — Standard: Ex. 20:6; Yemenite: Ex. 20:5
29. Not to make an idol for yourself — Standard:Ex. 20:5; Yemenite: Ex. 20:4
30. Not to make an idol for others — Lev. 19:4
31. Not to make human forms even for decorative purposes — Standard: Ex. 20:21; Yemenite: Ex. 20:20
32. Not to turn a city to idolatry — Deut. 13:14
33. To burn a city that has turned to idol worship — Deut. 13:17
34. Not to rebuild it as a city — Deut. 13:17
35. Not to derive benefit from it — Deut. 13:18
36. Not to missionize an individual to idol worship — Deut. 13:12
37. Not to love the idolater — Deut. 13:9
38. Not to cease hating the idolater — Deut. 13:9
39. Not to save the idolater — Deut. 13:9
40. Not to say anything in the idolater's defense — Deut. 13:9
41. Not to refrain from incriminating the idolater — Deut. 13:9
42. Not to prophesy in the name of idolatry — Deut. 13:14
43. Not to listen to a false prophet — Deut. 13:4
44. Not to prophesy falsely in the name of God — Deut. 18:20
45. Not to be afraid of the false prophet — Deut. 18:22
46. Not to swear in the name of an idol — Ex. 23:13
47. Not to perform ov (medium) — Lev. 19:31
48. Not to perform yidoni ("magical seer") — Lev. 19:31
49. Not to pass your children through the fire to Molech — Lev. 18:21
50. Not to erect a pillar in a public place of worship — Deut. 16:22
51. Not to bow down before a smooth stone — Lev. 26:1
52. Not to plant a tree in the Temple courtyard — Deut. 16:21
53. To destroy idols and their accessories — Deut. 12:2
54. Not to derive benefit from idols and their accessories — Deut. 26
55. Not to derive benefit from ornaments of idols — Deut. 25
56. Not to make a covenant with idolaters —Deut. 2
57. Not to show favour to idolaters — Deut. 2
58. Not to let idolaters dwell in the Land of Israel — Ex. 23:33
59. Not to imitate idolaters in customs and clothing — Lev. 20:23
60. Not to be superstitious — Lev. 19:26
61. Not to go into a trance to foresee events, etc. — Deut. 18:10
62. Not to engage in divination or soothsaying — Lev. 19:26
63. Not to mutter incantations — Deut. 18:11
64. Not to attempt to contact the dead — Deut. 18:11
65. Not to consult the ov — Deut. 18:11
66. Not to consult the yidoni — Deut. 18:11
67. Not to perform acts of magic — Deut. 18:10
68. Men must not shave the hair off the sides of their head — Lev. 19:27
69. Men must not shave their beards with a razor — Lev. 19:27
70. Men must not wear women's clothing — Deut. 22:5
71. Women must not wear men's clothing — Deut. 22:5
72. Not to tattoo the skin — Lev. 19:28
73. Not to tear the skin in mourning — Deut. 14:1
74. Not to make a bald spot in mourning — Deut. 14:1
75. To repent and confess wrongdoings — Num. 5:7
76. To say the Shema twice daily — Deut. 6:7
77. To pray every day — Ex. 23:25
78. The Kohanim must bless the Jewish nation daily — Num. 6:23
79. To wear tefillin (phylacteries) on the head — Deut. 6:8
80. To bind tefillin on the arm — Deut. 6:8
81. To put a mezuzah on the door post — Deut. 6:9
82. Each male must write a Torah scroll — Deut. 31:19
83. The king must have a separate Torah scroll for himself — Deut. 118
84. To have tzitzit on four-cornered garments — Num. 15:38
85. To bless the Almighty after eating — Deut. 8:10
86. To circumcise all males on the eighth day after their birth — Gen. 110
87. To rest on the seventh day — Ex. 23:12
88. Not to do prohibited labour on the seventh day — Standard: Ex. 20:11; Yemenite: Ex. 20:10
89. The court must not inflict punishment on Shabbat — Ex. 35:3
90. Not to walk outside the city boundary on Shabbat — Ex. 16:29
91. To sanctify Shabbat with Kiddush and Havdalah — Standard: Ex. 20:9; Yemenite: Ex. 20:8
92. To rest from prohibited labour on Yom Kippur — Lev. 23:32
93. Not to do prohibited labour on Yom Kippur — Lev. 23:32
94. To afflict oneself on Yom Kippur — Lev. 16:29
95. Not to eat or drink on Yom Kippur — Lev. 23:29
96. To rest on the first day of Passover — Lev. 23:7
97. Not to do prohibited labour on the first day of Passover — Lev. 23:8
98. To rest on the seventh day of Passover — Lev. 23:8

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99. Not to do prohibited labour on the seventh day of Passover — Lev. 23:8
100. To rest on Shavuot — Lev. 23:21
101. Not to do prohibited labour on Shavuot — Lev. 23:21
102. To rest on Rosh Hashanah — Lev. 23:24
103. Not to do prohibited labour on Rosh Hashanah — Lev. 23:25
104. To rest on Sukkot — Lev. 23:35
105. Not to do prohibited labour on Sukkot — Lev. 23:35
106. To rest on Shemini Atzeret — Lev. 23:36
107. Not to do prohibited labour on Shemini Atzeret — Lev. 23:36
108. Not to eat chametz on the afternoon of the 14th day of Nisan — Deut. 16:3
109. To destroy all chametz on 14th day of Nisan — Ex. 12:15
110. Not to eat chametz all seven days of Passover —Ex. 13:3
111. Not to eat mixtures containing chametz all seven days of Passover — Ex. 12:20
112. Not to see chametz in your domain seven days — Ex. 13:7
113. Not to find chametz in your domain seven days — Ex. 12:19
114. To eat matzah on the first night of Passover — Ex. 12:18
115. To relate the Exodus from Egypt on that night — Ex. 13:8
116. To hear the Shofar on the first day of Tishrei (Rosh Hashanah) — Num. 9:1
117. To dwell in a Sukkah for the seven days of Sukkot — Lev. 23:42
118. To take up a Lulav and Etrog on the first day of Sukkot (in the temple, all seven days) — Lev. 23:40
119. Each man must give a half shekel annually — Ex. 30:13
120. Courts must calculate to determine when a new month begins — Ex. 12:2
121. To afflict oneself and cry out before God in times of calamity — Num. 10:9
122. To marry a wife by means of ketubah and kiddushin — Deut. 22:13
123. Not to have sexual relations with women not thus married — Deut. 23:18
124. Not to withhold food, clothing, and sexual relations from your wife — Ex. 21:10
125. To have children with one's wife — Gen. 1:28
126. To issue a divorce by means of a Get document — Deut. 24:1
127. A man must not remarry his ex-wife after she has married someone else — Deut. 24:4
128. To perform yibbum (marry the widow of one's childless brother) — Deut. 25:5
129. To perform halizah (free the widow of one's childless brother from yibbum) — Deut. 25:9
130. The widow must not remarry until the ties with her brother-in-law are removed (by halizah) — Deut. 25:5
131. The court must fine one who sexually seduces a maiden — Ex. 22:15-16
132. The rapist must marry his victim if she is unwed — Deut. 22:29
133. He is never allowed to divorce her — Deut. 22:29
134. The slanderer must remain married to his wife — Deut. 22:19
135. He must not divorce her — Deut. 22:19
136. To fulfill the laws of the Sotah — Num. 5:30
137. Not to put oil on her meal offering (as usual) — Num. 5:15
138. Not to put frankincense on her meal offering (as usual) — Num. 5:15
139. Not to have sexual relations with your mother — Lev. 18:7
140. Not to have sexual relations with your father's wife — Lev. 18:8
141. Not to have sexual relations with your sister — Lev. 18:9
142. Not to have sexual relations with your father's wife's daughter — Lev. 18:11
143. Not to have sexual relations with your son's daughter — Lev. 18:10
144. Not to have sexual relations with your daughter — Lev. 18:10
145. Not to have sexual relations with your daughter's daughter — Lev. 18:10
146. Not to have sexual relations with a woman and her daughter — Lev. 18:17
147. Not to have sexual relations with a woman and her son's daughter — Lev. 18:17
148. Not to have sexual relations with a woman and her daughter's daughter — Lev. 18:17
149. Not to have sexual relations with your father's sister — Lev. 18:12
150. Not to have sexual relations with your mother's sister — Lev. 18:13
151. Not to have sexual relations with your father's brother's wife — Lev. 18:14
152. Not to have sexual relations with your son's wife — Lev. 18:15
153. Not to have sexual relations with your brother's wife — Lev. 18:16
154. Not to have sexual relations with your wife's sister — Lev. 18:18
155. A man must not have sexual relations with an animal — Lev. 18:23
156. A woman must not have sexual relations with an animal — Lev. 18:23
157. A man must not have sexual relations with a man — Lev. 18:22
158. Not to have sexual relations with your father — Lev. 18:7

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159. Not to have sexual relations with your father's brother — Lev. 18:14

160. Not to have sexual relations with someone else's wife — Lev. 18:20

161. Not to have sexual relations with a menstrually impure woman — Lev. 18:19

162. Not to marry non-Jews — Deut. 3

163. Not to let Moabite and Ammonite males marry into the Jewish people — Deut. 23:4

164. Not to refrain from letting a third-generation Egyptian convert enter the Assembly — Deut. 23:8-9

165. Not to refrain from letting a third-generation Edomite convert enter the Assembly — Deut. 23:8-9

166. Not to let a mamzer (a child born due to an illegal relationship) marry into the Jewish people — Deut. 23:3

167. Not to let a eunuch marry into the Jewish people — Deut. 23:2

168. Not to offer to God any castrated male animals — Lev. 22:24

169. The High Priest must not marry a widow — Lev. 21:14

170. The High Priest must not have sexual relations with a widow even outside of marriage — Lev. 21:15

171. The High Priest must marry a virgin maiden — Lev. 21:13

172. A Kohen (priest) must not marry a divorcee — Lev. 21:7

173. A Kohen must not marry a zonah (a woman who has had a forbidden sexual relationship) — Lev. 21:7

174. A Kohen must not marry a chalalah ("a desecrated person") (party to or product of 169-172) — Lev. 21:7

175. Not to make pleasurable (sexual) contact with any forbidden woman — Lev. 18:6

176. To examine the signs of animals to distinguish between kosher and non-kosher — Lev. 11:2

177. To examine the signs of fowl to distinguish between kosher and non-kosher — Deut. 14:11

178. To examine the signs of fish to distinguish between kosher and non-kosher — Lev. 11:9

179. To examine the signs of locusts to distinguish between kosher and non-kosher — Lev. 11:21

180. Not to eat non-kosher animals — Lev. 11:4

181. Not to eat non-kosher fowl — Lev. 11:13

182. Not to eat non-kosher fish — Lev. 11:11

183. Not to eat non-kosher flying insects — Deut. 14:19

184. Not to eat non-kosher creatures that crawl on land — Lev. 11:41

185. Not to eat non-kosher maggots — Lev. 11:44

186. Not to eat worms found in fruit on the ground — Lev. 11:42

187. Not to eat creatures that live in water other than (kosher) fish — Lev. 11:43

188. Not to eat the meat of an animal that died without ritual slaughter — Deut. 14:21

189. Not to benefit from an ox condemned to be stoned — Ex. 21:2

190. Not to eat meat of an animal that was mortally wounded — Ex. 22:30

191. Not to eat a limb torn off a living creature — Deut. 12:23

192. Not to eat blood —Lev. 3:17

193. Not to eat certain fats of clean animals — Lev. 3:17

194. Not to eat the sinew of the thigh — Gen. 32:33

195. Not to eat mixtures of milk and meat cooked together — Ex. 23:19

196. Not to cook meat and milk together — Ex. 34:26

197. Not to eat bread from new grain before the Omer — Lev. 23:14

198. Not to eat parched grains from new grain before the Omer — Lev. 23:14

199. Not to eat ripened grains from new grain before the Omer — Lev. 23:14

200. Not to eat fruit of a tree during its first three years — Lev. 19:23

201. Not to eat diverse seeds planted in a vineyard — Deut. 22:9

202. Not to eat untithed fruits — Lev. 22:15

203. Not to drink wine poured in service to idols — Deut. 32:38

204. To ritually slaughter an animal before eating it — Deut. 12:21

205. Not to slaughter an animal and its offspring on the same day — Lev. 22:28

206. To cover the blood (of a slaughtered beast or fowl) with earth — Lev. 113

207. To send away the mother bird before taking its children — Deut. 22:6

208. To release the mother bird if she was taken from the nest — Deut. 22:7

209. Not to swear falsely in God's Name — Lev. 19:12

210. Not to take God's Name in vain — Standard: Ex. 20:7; Yemenite: Ex. 20:6

211. Not to deny possession of something entrusted to you — Lev. 19:11

212. Not to swear in denial of a monetary claim — Lev. 19:11

213. To swear in God's Name to confirm the truth when deemed necessary by court — Deut. 10:20

214. To fulfill what was uttered and to do what was avowed — Deut. 23:24

215. Not to break oaths or vows — Num. 30:3

216. For oaths and vows annulled, there are the laws of annulling vows explicit in the Torah — Num. 30:3

217. The Nazirite must let his hair grow — Num. 6:5

218. He must not cut his hair — Num. 6:5

219. He must not drink wine, wine mixtures, or wine vinegar — Num. 6:3

220. He must not eat fresh grapes — Num. 6:3

221. He must not eat raisins — Num. 6:3

222. He must not eat grape seeds — Num. 6:4

223. He must not eat grape skins — Num. 6:4

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224. He must not be under the same roof as a corpse — Num. 6:6
225. He must not come into contact with the dead — Num. 6:7
226. He must shave his head after bringing sacrifices upon completion of his Nazirite period — Num. 6:9
227. To estimate the value of people as determined by the Torah —Lev. 22
228. To estimate the value of consecrated animals — Lev. 212-13
229. To estimate the value of consecrated houses — Lev. 214
230. To estimate the value of consecrated fields — Lev. 216
231. Carry out the laws of interdicting possessions (cherem) — Lev. 228
232. Not to sell the cherem — Lev. 228
233. Not to redeem the cherem — Lev. 228
234. Not to plant diverse seeds together — Lev. 19:19
235. Not to plant grains or greens in a vineyard — Deut. 22:9
236. Not to crossbreed animals — Lev. 19:19
237. Not to work different animals together — Deut. 22:10
238. Not to wear shaatnez, a cloth woven of wool and linen — Deut. 22:11
239. To leave a corner of the field uncut for the poor — Lev. 19:10
240. Not to reap that corner — Lev. 19:9
241. To leave gleanings — Lev. 19:9
242. Not to gather the gleanings — Lev. 19:9
243. To leave the unformed clusters of grapes — Lev. 19:10
244. Not to pick the unformed clusters of grapes — Lev. 19:10
245. To leave the gleanings of a vineyard — Lev. 19:10
246. Not to gather the gleanings of a vineyard — Lev. 19:10
247. To leave the forgotten sheaves in the field — Deut. 24:19
248. Not to retrieve them — Deut. 24:19
249. To separate the "tithe for the poor" — Deut. 14:28
250. To give charity — Deut. 15:8
251. Not to withhold charity from the poor — Deut. 15:7
252. To set aside Terumah (heave offering) Gedolah (gift for the Kohen) — Deut. 18:4
253. The Levite must set aside a tenth of his tithe — Num. 18:26
254. Not to preface one tithe to the next, but separate them in their proper order — Ex. 22:28
255. A non-Kohen must not eat Terumah — Lev. 22:10
256. A hired worker or a Jewish bondsman of a Kohen must not eat Terumah — Lev. 22:10
257. An uncircumcised Kohen must not eat Terumah — Ex. 12:48
258. An impure Kohen must not eat Terumah — Lev. 22:4
259. A chalalah (party to #s 169-172 above) must not eat Terumah — Lev. 22:12
260. To set aside Ma'aser (tithe) each planting year and give it to a Levite — Num. 18:24
261. To set aside the second tithe (Ma'aser Sheni) — Deut. 14:22
262. Not to spend its redemption money on anything but food, drink, or ointment — Deut. 26:14
263. Not to eat Ma'aser Sheni while impure — Deut. 26:14
264. A mourner on the first day after death must not eat Ma'aser Sheni — Deut. 26:14
265. Not to eat Ma'aser Sheni grains outside Jerusalem — Deut. 12:17
266. Not to eat Ma'aser Sheni wine products outside Jerusalem — Deut. 12:17
267. Not to eat Ma'aser Sheni oil outside Jerusalem — Deut. 12:17
268. The fourth year crops must be totally for holy purposes like Ma'aser Sheni — Lev. 19:24
269. To read the confession of tithes every fourth and seventh year — Deut. 26:13
270. To set aside the first fruits and bring them to the Temple — Ex. 23:19
271. The Kohanim must not eat the first fruits outside Jerusalem — Deut. 12:17
272. To read the Torah portion pertaining to their presentation — Deut. 26:5
273. To set aside a portion of dough for a Kohen — Num. 15:20
274. To give the foreleg, two cheeks, and abomasum of slaughtered animals to a Kohen — Deut. 18:3
275. To give the first shearing of sheep to a Kohen — Deut. 18:4
276. To redeem firstborn sons and give the money to a Kohen — Num. 18:15
277. To redeem the firstborn donkey by giving a lamb to a Kohen — Ex. 13:13
278. To break the neck of the donkey if the owner does not intend to redeem it — Ex. 13:13
279. To rest the land during the seventh year by not doing any work which enhances growth — Ex. 34:21
280. Not to work the land during the seventh year — Lev. 25:4
281. Not to work with trees to produce fruit during that year — Lev. 25:4
282. Not to reap crops that grow wild that year in the normal manner — Lev. 25:5
283. Not to gather grapes which grow wild that year in the normal way — Lev. 25:5
284. To leave free all produce which grew in that year — Ex. 23:11
285. To release all loans during the seventh year — Deut. 15:2
286. Not to pressure or claim from the borrower — Deut. 15:2

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287. Not to refrain from lending immediately before the release of the loans for fear of monetary loss —Deut. 15:9

288. The Sanhedrin must count seven groups of seven years — Lev. 25:8

289. The Sanhedrin must sanctify the fiftieth year — Lev. 25:10

290. To blow the Shofar on the tenth of Tishrei to free the slaves — Lev. 25:9

291. Not to work the soil during the fiftieth year (Jubilee) — Lev. 25:11

292. Not to reap in the normal manner that which grows wild in the fiftieth year — Lev. 25:11

293. Not to pick grapes which grew wild in the normal manner in the fiftieth year — Lev. 25:11

294. Carry out the laws of sold family properties — Lev. 25:24

295. Not to sell the land in Israel indefinitely — Lev. 25:23

296. Carry out the laws of houses in walled cities — Lev. 25:29

297. The Tribe of Levi must not be given a portion of the land in Israel, rather they are given cities to dwell in — Deut. 18:1

298. The Levites must not take a share in the spoils of war — Deut. 18:1

299. To give the Levites cities to inhabit and their surrounding fields — Num. 35:2

300. Not to sell the fields but they shall remain the Levites' before and after the Jubilee year — Lev. 25:34

301. To build a Temple — Ex. 25:8

302. Not to build the altar with stones hewn by metal — Standard: Ex. 20:24; Yemenite: Ex. 20:23

303. Not to climb steps to the altar — Standard: Ex. 20:27; Yemenite: Ex. 20:26

304. To show reverence to the Temple — Lev. 19:30

305. To guard the Temple area — Num. 18:2

306. Not to leave the Temple unguarded — Num. 18:5

307. To prepare the anointing oil — Ex. 30:31

308. Not to reproduce the anointing oil — Ex. 30:32

309. Not to anoint with anointing oil — Ex. 30:32

310. Not to reproduce the incense formula — Ex. 30:37

311. Not to burn anything on the Golden Altar besides incense — Ex. 30:9

312. The Levites must transport the ark on their shoulders — Num. 9

313. Not to remove the staves from the ark — Ex. 25:15

314. The Levites must work in the Temple — Num. 18:23

315. No Levite must do another's work of either a Kohen or a Levite — Num. 18:3

316. To dedicate the Kohen for service — Lev. 21:8

317. The work of the Kohanim's shifts must be equal during holidays — Deut. 18:6-8

318. The Kohanim must wear their priestly garments during service — Ex. 28:2

319. Not to tear the priestly garments — Ex. 28:32

320. The Kohen Gadol 's (High Priest) breastplate must not be loosened from the Efod — Ex. 28:28

321. A Kohen must not enter the Temple intoxicated — Lev. 10:9

322. A Kohen must not enter the Temple with his head uncovered — Lev. 10:6

323. A Kohen must not enter the Temple with torn clothes — Lev. 10:6

324. A Kohen must not enter the Temple indiscriminately — Lev. 16:2

325. A Kohen must not leave the Temple during service — Lev. 10:7

326. To send the impure from the Temple — Num. 5:2

327. Impure people must not enter the Temple — Num. 5:3

328. Impure people must not enter the Temple Mount area — Deut. 23:11

329. Impure Kohanim must not do service in the temple — Lev. 22:2

330. An impure Kohen, following immersion, must wait until after sundown before returning to service — Lev. 22:7

331. A Kohen must wash his hands and feet before service — Ex. 30:19

332. A Kohen with a physical blemish must not enter the sanctuary or approach the altar — Lev. 21:23

333. A Kohen with a physical blemish must not serve — Lev. 21:17

334. A Kohen with a temporary blemish must not serve — Lev. 21:17

335. One who is not a Kohen must not serve — Num. 18:4

336. To offer only unblemished animals — Lev. 22:21

337. Not to dedicate a blemished animal for the altar — Lev. 22:20

338. Not to slaughter it — Lev. 22:22

339. Not to sprinkle its blood — Lev. 22:24

340. Not to burn its fat — Lev. 22:22

341. Not to offer a temporarily blemished animal — Deut. 11

342. Not to sacrifice blemished animals even if offered by non-Jews — Lev. 22:25

343. Not to inflict wounds upon dedicated animals — Lev. 22:21

344. To redeem dedicated animals which have become disqualified — Deut. 12:15

345. To offer only animals which are at least eight days old — Lev. 22:27

346. Not to offer animals bought with the wages of a harlot or the animal exchanged for a dog. Some interpret "exchange for a dog" as referring to wage of a male prostitute.[15][16] — Deut. 23:19

347. Not to burn honey or yeast on the altar — Lev. 2:11

348. To salt all sacrifices — Lev. 2:13

349. Not to omit the salt from sacrifices — Lev. 2:13

350. Carry out the procedure of the burnt offering as prescribed in the Torah — Lev. 1:3

351. Not to eat its meat — Deut. 12:17

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352. Carry out the procedure of the sin offering — Lev. 6:18
353. Not to eat the meat of the inner sin offering — Lev. 6:23
354. Not to decapitate a fowl brought as a sin offering — Lev. 5:8
355. Carry out the procedure of the guilt offering — Lev. 1
356. The Kohanim must eat the sacrificial meat in the Temple — Ex. 29:33
357. The Kohanim must not eat the meat outside the Temple courtyard — Deut. 12:17
358. A non-Kohen must not eat sacrificial meat — Ex. 29:33
359. To follow the procedure of the peace offering — Lev. 11
360. Not to eat the meat of minor sacrifices before sprinkling the blood — Deut. 12:17
361. To bring meal offerings as prescribed in the Torah — Lev. 2:1
362. Not to put oil on the meal offerings of wrongdoers — Lev. 5:11
363. Not to put frankincense on the meal offerings of wrongdoers — Lev. 3:11
364. Not to eat the meal offering of the High Priest — Lev. 6:16
365. Not to bake a meal offering as leavened bread — Lev. 6:10
366. The Kohanim must eat the remains of the meal offerings — Lev. 6:9
367. To bring all avowed and freewill offerings to the Temple on the first subsequent festival — Deut. 12:5-6
368. Not to withhold payment incurred by any vow — Deut. 23:22
369. To offer all sacrifices in the Temple — Deut. 12:11
370. To bring all sacrifices from outside Israel to the Temple — Deut. 12:26
371. Not to slaughter sacrifices outside the courtyard — Lev. 14
372. Not to offer any sacrifices outside the courtyard — Deut. 12:13
373. To offer two lambs every day — Num. 28:3
374. To light a fire on the altar every day — Lev. 6:6
375. Not to extinguish this fire — Lev. 6:6
376. To remove the ashes from the altar every day — Lev. 6:3
377. To burn incense every day — Ex. 30:7
378. To light the Menorah every day — Ex. 221
379. The Kohen Gadol must bring a meal offering every day — Lev. 6:13
380. To bring two additional lambs as burnt offerings on Shabbat — Num. 28:9
381. To make the show bread — Ex. 25:30
382. To bring additional offerings on Rosh Chodesh (" The New Month") — Num. 28:11
383. To bring additional offerings on Passover — Num. 28:19
384. To offer the wave offering from the meal of the new wheat — Lev. 23:10
385. Each man must count the Omer - seven weeks from the day the new wheat offering was brought — Lev. 23:15
386. To bring additional offerings on Shavuot — Num. 28:26
387. To bring two loaves to accompany the above sacrifice — Lev. 23:17
388. To bring additional offerings on Rosh Hashana — Num. 29:2
389. To bring additional offerings on Yom Kippur — Num. 29:8
390. To bring additional offerings on Sukkot — Num. 29:13
391. To bring additional offerings on Shmini Atzeret — Num. 29:35
392. Not to eat sacrifices which have become unfit or blemished — Deut. 14:3
393. Not to eat from sacrifices offered with improper intentions — Lev. 18
394. Not to leave sacrifices past the time allowed for eating them — Lev. 22:30
395. Not to eat from that which was left over — Lev. 19:8
396. Not to eat from sacrifices which became impure — Lev. 19
397. An impure person must not eat from sacrifices — Lev. 20
398. To burn the leftover sacrifices — Lev. 17
399. To burn all impure sacrifices — Lev. 19
400. To follow the procedure of Yom Kippur in the sequence prescribed in Parshah Acharei Mot ("After the death of Aaron's sons...") — Lev. 16:3
401. One who profaned property must repay what he profaned plus a fifth and bring a sacrifice — Lev. 5:16
402. Not to work consecrated animals — Deut. 15:19
403. Not to shear the fleece of consecrated animals — Deut. 15:19
404. To slaughter the paschal sacrifice at the specified time — Ex. 12:6
405. Not to slaughter it while in possession of leaven — Ex. 23:18
406. Not to leave the fat overnight — Ex. 23:18
407. To slaughter the second Paschal Lamb — Num. 9:11
408. To eat the Paschal Lamb with matzah and Marror on the night of the fourteenth of Nisan — Ex. 12:8
409. To eat the second Paschal Lamb on the night of the 15th of Iyar — Num. 9:11
410. Not to eat the paschal meat raw or boiled — Ex. 12:9
411. Not to take the paschal meat from the confines of the group — Ex. 12:46
412. An apostate must not eat from it — Ex. 12:43
413. A permanent or temporary hired worker must not eat from it — Ex. 12:45

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414. An uncircumcised male must not eat from it — Ex. 12:48

415. Not to break any bones from the paschal offering — Ex. 12:46 Ps. 34:20

416. Not to break any bones from the second paschal offering — Num. 9:12

417. Not to leave any meat from the paschal offering over until morning — Ex. 12:10

418. Not to leave the second paschal meat over until morning — Num. 9:12

419. Not to leave the meat of the holiday offering of the 14th until the 16th — Deut. 16:4

420. To be seen at the Temple on Passover, Shavuot, and Sukkot — Deut. 16:16

421. To celebrate on these three Festivals (bring a peace offering) — Ex. 23:14

422. To rejoice on these three Festivals (bring a peace offering) — Deut. 16:14

423. Not to appear at the Temple without offerings — Deut. 16:16

424. Not to refrain from rejoicing with, and giving gifts to, the Levites — Deut. 12:19

425. To assemble all the people on the Sukkot following the seventh year — Deut. 31:12

426. To set aside the firstborn animals — Ex. 13:12

427. The Kohanim must not eat unblemished firstborn animals outside Jerusalem — Deut. 12:17

428. Not to redeem the firstborn — Num. 18:17

429. Separate the tithe from animals — Lev. 232

430. Not to redeem the tithe — Lev. 233

431. Every person must bring a sin offering (in the temple) for his transgression — Lev. 4:27

432. Bring an asham talui (temple offering) when uncertain of guilt — Lev. 5:17-18

433. Bring an asham vadai (temple offering) when guilt is ascertained — Lev. 5:25

434. Bring an oleh v'yored (temple offering)(if the person is wealthy, an animal; if poor, a bird or meal offering) — Lev. 5:7-11

435. The Sanhedrin must bring an offering (in the Temple) when it rules in error — Lev. 4:13

436. A woman who had a running (vaginal) issue must bring an offering (in the Temple) after she goes to the Mikveh — Lev. 15:28-29

437. A woman who gave birth must bring an offering (in the Temple) after she goes to the Mikveh — Lev. 12:6

438. A man who had a running (unnatural urinary) issue must bring an offering (in the Temple) after he goes to the Mikveh — Lev. 15:13-14

439. A metzora (one having a skin disease) must bring an offering (in the Temple) after going to the Mikveh — Lev. 14:10

440. Not to substitute another beast for one set apart for sacrifice — Lev. 210

441. The new animal, in addition to the substituted one, retains consecration — Lev. 210

442. Not to change consecrated animals from one type of offering to another — Lev. 226

443. Carry out the laws of impurity of the dead — Num. 19:14

444. Carry out the procedure of the Red Heifer (Para Aduma) — Num. 19:2

445. Carry out the laws of the sprinkling water — Num. 19:21

446. Rule the laws of human tzara'at as prescribed in the Torah — Lev. 13:12

447. The metzora must not remove his signs of impurity — Deut. 24:8

448. The metzora must not shave signs of impurity in his hair — Lev. 13:33

449. The metzora must publicize his condition by tearing his garments, allowing his hair to grow and covering his lips — Lev. 13:45

450. Carry out the prescribed rules for purifying the metzora — Lev. 14:2

451. The metzora must shave off all his hair prior to purification — Lev. 14:9

452. Carry out the laws of tzara'at of clothing — Lev. 13:47

453. Carry out the laws of tzara'at of houses — Lev. 13:34

454. Observe the laws of menstrual impurity — Lev. 15:19

455. Observe the laws of impurity caused by childbirth — Lev. 12:2

456. Observe the laws of impurity caused by a woman's running issue — Lev. 15:25

457. Observe the laws of impurity caused by a man's running issue (irregular ejaculation of infected semen) — Lev. 15:3

458. Observe the laws of impurity caused by a dead beast — Lev. 11:39

459. Observe the laws of impurity caused by the eight shratzim (insects) — Lev. 11:29

460. Observe the laws of impurity of a seminal emission (regular ejaculation, with normal semen) — Lev. 15:16

461. Observe the laws of impurity concerning liquid and solid foods — Lev. 11:34

462. Every impure person must immerse himself in a Mikvah to become pure — Lev. 15:16

463. The court must judge the damages incurred by a goring ox — Ex. 21:28

464. The court must judge the damages incurred by an animal eating — Ex. 22:4

465. The court must judge the damages incurred by a pit — Ex. 21:33

466. The court must judge the damages incurred by fire — Ex. 22:5

467. Not to steal money stealthily — Lev. 19:11

468. The court must implement punitive measures against the thief — Ex. 21:37

469. Each individual must ensure that his scales and weights are accurate — Lev. 19:36

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470. Not to commit injustice with scales and weights — Lev. 19:35
471. Not to possess inaccurate scales and weights even if they are not for use — Deut. 25:13
472. Not to move a boundary marker to steal someone's property — Deut. 19:14
473. Not to kidnap — Standard: Ex. 20:14; Yemenite: Ex. 20:13
474. Not to rob openly — Lev. 19:13
475. Not to withhold wages or fail to repay a debt — Lev. 19:13
476. Not to covet and scheme to acquire another's possession — Standard: Ex. 20:15; Yemenite: Ex. 20:14
477. Not to desire another's possession — Standard: Deut. 5:19; Yemenite: Deut. 5:18
478. Return the robbed object or its value — Lev. 5:23
479. Not to ignore a lost object — Deut. 22:3
480. Return the lost object — Deut. 22:1
481. The court must implement laws against the one who assaults another or damages another's property — Ex. 21:18
482. Not to murder — Standard: Ex. 20:13; Yemenite: Ex. 20:12
483. Not to accept monetary restitution to atone for the murderer — Num. 35:31
484. The court must send the accidental murderer to a city of refuge — Num. 35:25
485. Not to accept monetary restitution instead of being sent to a city of refuge — Num. 35:32
486. Not to kill the murderer before he stands trial — Num. 35:12
487. Save someone being pursued even by taking the life of the pursuer — Deut. 25:12
488. Not to pity the pursuer — Num. 35:12
489. Not to stand idly by if someone's life is in danger — Lev. 19:16
490. Designate cities of refuge and prepare routes of access — Deut. 19:3
491. Break the neck of a calf by the river valley following an unsolved murder — Deut. 21:4
492. Not to work nor plant that river valley — Deut. 21:4
493. Not to allow pitfalls and obstacles to remain on your property — Deut. 22:8
494. Make a guard rail around flat roofs — Deut. 22:8
495. Not to put a stumbling block before a blind man (nor give harmful advice) — Lev. 19:14
496. Help another remove the load from a beast which can no longer carry it — Ex. 23:5
497. Help others load their beast — Deut. 22:4
498. Not to leave others distraught with their burdens (but to help either load or unload) — Deut. 22:4
499. Conduct sales according to Torah law — Lev. 25:14
500. Not to overcharge or underpay for an article — Lev. 25:14
501. Not to insult or harm anybody with words — Lev. 25:17
502. Not to cheat a convert monetarily — Ex. 22:20
503. Not to insult or harm a convert with words — Ex. 22:20
504. Purchase a Hebrew slave in accordance with the prescribed laws — Ex. 21:2
505. Not to sell him as a slave is sold — Lev. 25:42
506. Not to work him oppressively — Lev. 25:43
507. Not to allow a non-Jew to work him oppressively — Lev. 25:53
508. Not to have him do menial slave labour — Lev. 25:39
509. Give him gifts when he goes free — Deut. 15:14
510. Not to send him away empty-handed — Deut. 15:13
511. Redeem Jewish maidservants — Ex. 21:8
512. Betroth the Jewish maidservant — Ex. 21:8
513. The master must not sell his maidservant — Ex. 21:8
514. Canaanite slaves must work forever unless injured in one of their limbs — Lev. 25:46
515. Not to extradite a slave who fled to (Biblical) Israel — Deut. 23:16
516. Not to wrong a slave who has come to Israel for refuge — Deut. 23:16
517. The courts must carry out the laws of a hired worker and hired guard — Ex. 22:9
518. Pay wages on the day they were earned — Deut. 24:15
519. Not to delay payment of wages past the agreed time — Lev. 19:13
520. The hired worker may eat from the unharvested crops where he works — Deut. 23:25
521. The worker must not eat while on hired time — Deut. 23:26
522. The worker must not take more than he can eat — Deut. 23:25
523. Not to muzzle an ox while plowing — Deut. 25:4
524. The courts must carry out the laws of a borrower — Ex. 22:13
525. The courts must carry out the laws of an unpaid guard — Ex. 22:6
526. Lend to the poor and destitute — Ex. 22:24
527. Not to press them for payment if you know they don't have it — Ex. 22:24
528. Press the idolater for payment — Deut. 15:3
529. The creditor must not forcibly take collateral — Deut. 24:10
530. Return the collateral to the debtor when needed — Deut. 24:13
531. Not to delay its return when needed — Deut. 24:12
532. Not to demand collateral from a widow — Deut. 24:17
533. Not to demand as collateral utensils needed for preparing food — Deut. 24:6
534. Not to lend with interest — Lev. 25:37
535. Not to borrow with interest — Deut. 23:20
536. Not to intermediate in an interest loan, guarantee, witness, or write the promissory note — Ex. 22:24
537. Lend to and borrow from idolaters with interest — Deut. 23:21

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538. The courts must carry out the laws of the plaintiff, admitter, or denier — Ex. 22:8
539. Carry out the laws of the order of inheritance — Num. 28
540. Appoint judges — Deut. 16:18
541. Not to appoint judges who are not familiar with judicial procedure — Deut. 1:17
542. Decide by majority in case of disagreement — Ex. 23:2
543. The court must not execute through a majority of one; at least a majority of two is required — Ex. 23:2
544. A judge who presented an acquittal plea must not present an argument for conviction in capital cases — Deut. 23:2
545. The courts must carry out the death penalty of stoning — Deut. 22:24
546. The courts must carry out the death penalty of burning — Lev. 20:14
547. The courts must carry out the death penalty of the sword — Ex. 21:20
548. The courts must carry out the death penalty of strangulation — Lev. 20:10
549. The courts must hang those stoned for blasphemy or idolatry — Deut. 21:22
550. Bury the executed on the day they are killed — Deut. 21:23
551. Not to delay burial overnight — Deut. 21:23
552. The court must not let the sorcerer live — Ex. 22:17
553. The court must give lashes to the wrongdoer — Deut. 25:2
554. The court must not exceed the prescribed number of lashes — Deut. 25:3
555. The court must not kill anybody on circumstantial evidence — Ex. 23:7
556. The court must not punish anybody who was forced to do a crime — Deut. 22:26
557. A judge must not pity the murderer or assaulter at the trial — Deut. 19:13
558. A judge must not have mercy on the poor man at the trial — Lev. 19:15
559. A judge must not respect the great man at the trial — Lev. 19:15
560. A judge must not decide unjustly the case of the habitual transgressor — Ex. 23:6
561. A judge must not pervert justice — Lev. 19:15
562. A judge must not pervert a case involving a convert or orphan — Deut. 24:17
563. Judge righteously — Lev. 19:15
564. The judge must not fear a violent man in judgement — Deut. 1:17
565. Judges must not accept bribes — Ex. 23:8
566. Judges must not accept testimony unless both parties are present — Ex. 23:1
567. Not to curse judges — Ex. 22:27
568. Not to curse the head of state or leader of the Sanhedrin — Ex. 22:27
569. Not to curse any upstanding Jew — Lev. 19:14
570. Anybody who knows evidence must testify in court — Lev. 5:1
571. Carefully interrogate the witness — Deut. 13:15
572. A witness must not serve as a judge in capital crimes — Deut. 19:17
573. Not to accept testimony from a lone witness — Deut. 19:15
574. Transgressors must not testify — Ex. 23:1
575. Relatives of the litigants must not testify — Deut. 24:16
576. Not to testify falsely — Standard: Ex. 20:14; Yemenite: Ex. 20:13
577. Punish the false witnesses as they tried to punish the defendant — Deut. 19:19
578. Act according to the ruling of the Sanhedrin — Deut. 111
579. Not to deviate from the word of the Sanhedrin — Deut. 111
580. Not to add to the Torah commandments or their oral explanations — Deut. 13:1
581. Not to diminish from the Torah any commandments, in whole or in part — Deut. 13:1
582. Not to curse your father and mother — Ex. 21:17
583. Not to strike your father and mother — Ex. 21:15
584. Respect your father or mother — Standard: Ex. 20:13; Yemenite: Ex. 20:12
585. Fear your mother or father — Lev. 19:3
586. Not to be a rebellious son — Deut. 21:18
587. Mourn for relatives — Lev. 10:19
588. The High Priest must not defile himself for any relative — Lev. 21:11
589. The High Priest must not enter under the same roof as a corpse — Lev. 21:11
590. A Kohen must not defile himself (by going to funerals or cemeteries) for anyone except relatives — Lev. 21:1
591. Appoint a king from Israel — Deut. 115
592. Not to appoint a foreigner — Deut. 115
593. The king must not have too many wives — Deut. 117
594. The king must not have too many horses — Deut. 116
595. The king must not have too much silver and gold — Deut. 117
596. Destroy the seven Canaanite nations — Deut. 20:17
597. Not to let any of them remain alive — Deut. 20:16
598. Wipe out the memory of Amalek — Deut. 25:19
599. Remember what Amalek did to the Jewish people — Deut. 25:17
600. Not to forget Amalek's atrocities and ambush on our journey from Egypt in the desert — Deut. 25:19
601. Not to dwell permanently in Egypt — Deut. 116
602. Offer peace terms to the inhabitants of a city while holding siege, and treat them according to the Torah if they accept the terms — Deut. 20:10
603. Not to offer peace to Ammon and Moab while besieging them — Deut. 23:7

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604. Not to destroy food trees even during the siege — Deut. 20:19
605. Prepare latrines outside the camps — Deut. 23:13
606. Prepare a shovel for each soldier to dig with — Deut. 23:14
607. Appoint a priest to speak with the soldiers during the war — Deut. 20:2
608. He who has taken a wife, built a new home, or planted a vineyard is given a year to rejoice with his possessions — Deut. 24:5
609. Not to demand from the above any involvement, communal or military — Deut. 24:5
610. Not to panic and retreat during battle — Deut. 20:3
611. Keep the laws of the captive woman — Deut. 21:11
612. Not to sell her into slavery — Deut. 21:14
613. Not to retain her for servitude after having sexual relations with her — Deut. 21:14

Rabbinical Mitzvot

The Biblical mitzvot are referred to in the Talmud as mitzvot d'oraita, translated as commandments of the Law (Torah). In contradistinction to this are rabbinical commandments, referred to as mitzvot d'rabbanan. Mitzvot d'rabbanan are a type of takkanah. Among the more important mitzvot d'rabbanan are:

• To recite a blessing for each enjoyment
• To ritually wash the hands before eating bread
• To prepare lights in advance of Shabbat (to have peace in the home, and to act in contradiction to customs of Karaite Judaism)
• To construct an Eruv to permit carrying to and within public areas on Shabbat
• To recite the Hallel psalms on holy days
• To light the Hanukkah lights
• To read the Scroll of Esther on Purim

These seven rabbinical commandments are treated like Biblical commandments insofar as, prior to the performance of each, a benediction is recited, i.e.:

Blessed are You, O LORD our God, King of the universe, Who has commanded us ...

They give rise to the phrase "Keter Torah" ("The Crown of the Torah") as the numeric value of Keter is 620 (613+7).

The divine command is considered implied in the general law to follow any instructions of the religious authorities (Deuteronomy 111, and 32:7; Shab. 23a). In addition, many of the specific details of the Biblical mitzvot are only derived via rabbinical application of the Oral Torah (Mishna/Gemarah); for example, the three daily prayers in any language and the recitation of the Shema (Deuteronomy 6:4-7) twice a day in any language, the binding of the tefillin and the fixing of the mezuzah (Deuteronomy 6:8-9), and the saying of Grace After Meals (Deuteronomy 8:10).

The Six Constant Mitzvot

Out of the 613 Mitzvot mentioned in the Torah, there are six mitzvot which the Sefer Hachinuch calls "constant mitzvot": "We have six mitzvot which are perpetual and constant, applicable at all times, all the days of our lives".

1. To know God, and that he created all things.
2. Not to have any god(s) beside God (lit. in his face).
3. To know God's Oneness.
4. To fear God.
5. To love God.
6. Not to pursue the passions of your heart and stray after your eyes.

NOAHIDISM OR THE 7 LAWS OF NOAH

(Noahidism or Noachidism is a monotheistic, Jewish religious movement based upon the Seven Laws of Noah and their traditional interpretations within Orthodox Judaism. According to the Jewish law, non-Jews (Gentiles) are not obligated to convert to Judaism, but they are required to observe the Seven Laws of Noah to be assured of a place in the World to Come (Olam Ha-Ba), the final reward of the righteous. The divinely ordained penalty for violating any of these Noahide Laws is discussed in the Talmud, but in practical terms it is subject to the working legal system which is established by the society at large. Those who subscribe to the observance of the Noahic Covenant are referred to as Bnei Noach (Hebrew: "Children of Noah") or Noahides. There is a modern Noahide movement was founded in the 1990s by Orthodox rabbis from Israel.

Historically, the Hebrew term Bnei Noach has been applied to all non-Jews as descendants of Noah. However, nowadays it is primarily used to refer specifically to those "Righteous Gentiles" who observe the Seven Laws of Noah. According to a Noahide source in 2018, there are over 20,000 official Noahides, and the country with the greatest number is the Philippines.)

The Seven Laws Of Noah

The Seven Laws of Noah (Hebrew: Sheva Mitzvot B'nei Noach), also referred to as the Noahide Laws or the Noachide Laws (from the Hebrew pronunciation of "Noah"), are a set of imperatives which, according to the Talmud, were given by God as a binding set of laws for the "children of Noah" – that is, all of humanity.

According to Jewish tradition, non-Jews who adhere to these laws are said to be followers of Noahidism and regarded as righteous gentiles, who are assured of a place in Olam Haba (the world to come), the final reward of the righteous. The Seven Laws of Noah include prohibitions against worshipping idols, cursing God, murder, adultery and sexual immorality, theft, eating flesh torn from a living animal, as well as the obligation to establish courts of justice. The earliest complete rabbinic version of the seven laws can be found in the Tosefta: Seven commandments were commanded of the sons of Noah:

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1. concerning adjudication (dinim)
2. concerning idolatry (avodah zarah)
3. concerning blasphemy (qilelat ha-shem)
4. concerning sexual immorality (gilui arayot)
5. concerning blood-shed (shefikhut damim)
6. concerning robbery (gezel)
7. concerning a limb torn from a living animal (ever min ha-hay)

Clarification of The Seven Laws

The seven Noahide laws are better understandable in the following example. Here they are traditionally enumerated:

1. Not to worship idols.
2. Not to curse God.
3. To establish courts of justice.
4. Not to commit murder.
5. Not to commit adultery, bestiality, or sexual immorality.
6. Not to steal.
7. Not to eat flesh torn from a living animal.

According to the Talmud, the rabbis agree that the seven laws were given to the sons of Noah. However, they disagree on precisely which laws were given to Adam and Eve. Six of the seven laws are exegetically derived from passages in Genesis, with the seventh being the establishment of courts. The seven laws as listed by the Babylonian Talmud in Sanhedrin 56a are designed as straight-forward commandments to be easily understood by everyone:

1. Do not worship idols.
2. Do not blaspheme God.
3. Do not murder.
4. Do not practise sexual immorality.
5. Do not steal.
6. Do not eat flesh from a living animal.
7. Establish Courts of Justice to build upon these laws.

Origin

There are a range of theories regarding the origin of the Noachide laws, including the Bible, Hittite law, the Maccabean period, and the Roman period. The Seven Laws of Noah were not mentioned in Genesis but they might have been extracted from the Torah by second-century rabbis. They basically represent a smaller version of the Ten Commandments in which idolatry and blasphemy are reflected in the first four of the Ten Commandments, whilst concerns on justice, commit murder, stealing, adultery, bestiality, or sexual immorality can be traced back to earlier Egyptian and Mesopotamian regulations. The "concerning a limb torn from a living animal" seem to have come from Zoroastrianism.

Torah sources

According to the Genesis flood narrative, a deluge covered the whole world, killing every surface-dwelling creature except Noah, his wife, his sons and their wives, and the animals taken aboard Noah's Ark. According to this, all modern humans are descendants of Noah, thus the name Noahide Laws are referred to the laws that apply to all of humanity. After the flood, God sealed a covenant with Noah with the following admonitions (Genesis 9):

- Flesh of a living animal: "However, flesh with its life-blood [in it], you shall not eat." (9:4)
- Murder and courts: "Furthermore, I will demand your blood, for [the taking of] your lives, I shall demand it [even] from any wild animal. From man too, I will demand of each person's brother the blood of man. He who spills the blood of man, by man his blood shall be spilt; for in the image of God He made man." (9:5–6)

Book of Jubilees

The Book of Jubilees, generally dated to the 2nd century BC, may include an early reference to Noahide Law at verses 20–28:

And in the twenty-eighth jubilee Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgements that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and mother, and love their neighbour, and guard their souls from fornication and uncleanness and all iniquity. For owing to these three things came the flood upon the earth ... For whoso sheddeth man's blood, and whoso eateth the blood of any flesh, shall all be destroyed from the earth.

THE HALAKHA

Halakha, also transliterated as halacha, halakhah, and halocho, is the collective body of Jewish religious laws that are derived from the Written and Oral Torah. Halakha constitutes the practical application of the 613 mitzvot ("commandments") in the Torah, as developed through discussion and debate in the classical rabbinic literature, especially the Mishnah and the Talmud (the "Oral Torah"), and as codified in the Mishneh Torah and Shulchan Aruch. Because halakha is developed and applied by various halakhic authorities rather than one sole "official voice", different individuals and communities may well have different answers to halakhic questions. With few exceptions, controversies are not settled through authoritative structures because during the Jewish diaspora, Jews lacked a single judicial hierarchy or appellate review process for halakha. Halakha is often translated as "Jewish law", although a more literal translation of it might be "the way to behave" or "the way of walking". The words halakha and sharia both mean literally "the path to follow". The word is derived from the root which means "to behave" (also "to go" or "to walk"). Halakha not only guides religious practices and beliefs, it also guides numerous aspects of day-to-day life. The term may also be related to Akkadian ilku, a property tax, rendered in Aramaic as halakh, designating one or several obligations.

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Historically, widespread observance of the laws of the Torah is first in evidence beginning in the second century BC. In the Jewish diaspora, halakha served many Jewish communities as an enforceable avenue of law – both civil and religious, since no differentiation of them exists in classical Judaism, just like still in Islam today. Since the Jewish Enlightenment (Haskalah) and Jewish emancipation, some have come to view the halakha as less binding in day-to-day life, because it relies on rabbinic interpretation, as opposed to the authoritative, canonical text which is recorded in the Hebrew Bible. Under contemporary Israeli law, certain areas of Israeli family and personal status law are under the authority of the rabbinic courts, so they are treated according to halakha. Some minor differences in halakha are found among Ashkenazi Jews, Mizrahi Jews, Sephardi Jews, Yemenite, Ethiopian and other Jewish communities which historically lived in isolation.

Court of Law and Punishment: Halakha versus Sharia

The written Jewish Halakha law and the Islamic Sharia law have only minor differences because both derive from the antique Jewish law, which contains many brutal passages from the law Code of Hammurabi. Why then is the Sharia law considered more violent, brutal and inhuman than the Halakha law?

All 4 schools of Sunni jurisprudence (Hanbali, Hanafi, Maliki and Shafi'i) as well as Shia schools follow the laws recorded in the Koran, the Sira, and the Hadith. In both the rules of civil disputes and application of penal law, Sharia distinguishes between men and women, between Muslims and non-Muslims, and between free persons and slaves. Jewish law does not make such differences, is one answer. The second and most crucial answer, however, influences the outcome of a trial much more: There were two classes of Jewish courts called Sanhedrin, the "Great Sanhedrin" and the "Lesser Sanhedrin". A lesser Sanhedrin of 23 judges (trivial cases 3 judges) was appointed to each city, but there was to be only one Great Sanhedrin of 71 judges, which among other roles acted as the Supreme Court, taking appeals from cases decided by lesser courts.

In Jewish law, this court structure makes it almost impossible to apply the death penalty as these many judges almost never unanimously (that is: [the necessary] one hundred percent) agree to such a harsh penalty. Therefore, no record exists of a gentile having been put to death for violating any of the Seven Laws of Noah. Some of the categories of capital punishment recorded in the Talmud are recorded as having never been carried out.

In a Sharia court, on the other hand (and this is a grave distortion of the original Jewish law), presides only one judge (in some important cases 3 judges) who is expected to stick to the law in the Koran, the Sira, and the Hadith to the letter. He rules supreme like a dictator with the Islamic scripture in his hand as "hammer of law". In early Islamic times, the outcome of a trial has been (and is again) therefore almost always the same: certain death, amputation, slavery, or other harsh penalties. This explains also in part why the Jews have fought against Mohammed and his Islam so passionately. In consequence, the distortion of law in Islam has brought about the mutual hatred between Jews and Muslims.

The question is, why did Mohammed the creator of Islam deside (1st) to tear the Ten Commandments apart, and (2nd) why did he decide to get rid of the Sanhedrin? The answer can be found in the Koran, the Sira, and the Hadith: Al-Taqqiya (the doctrine of the sacred lie)! Al-Taqiyya is a tool of deceit in order to protect subversive Islamic actions towards non-Muslims. Muslims are expected to follow Mohammed'ss invokings such as: Fight non-Muslims until there is only Islam (Koran 2:193); - how long will this 1,400 years war last? -Until everybody has become a Muslim! Therefore, to promote Islam, one may lie (Koran 3:28, 16:106) as Muslims are in a constant state of war with non-Muslims, "War is deceit" (Bukhari 4, 52, 269). One may be violent as violent Medina verses abrogate all peaceful Mecca-verses (Koran 2:106); the Ten Commandments are a strategic obstable to total supprmacy of Islam. Mohammed, who started 95 wars and numerous attrocities within the last 12 years of his life, simply wanted to make sure that Islam can perform its evil doctrines and deeds without having any fear of being procecuted. And the Ten Commandments certainly would have hampered the violent progress of Islam the cult of death.

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THE CHRISTIAN LAWS

THE DIDACHE

The teaching of the Lord to the Nations

The Lord's Teaching Through the Twelve Apostles
to the Nations. (Part of the Constantine Bible)
Translation: Charles H. Hoole, 1885
Estimated range of dating: 90-150 AD

(The Didache (Greek: Didakhe, lit. "Teaching"), also known as "The Lord's Teaching Through the Twelve Apostles to the Nations", is a brief anonymous early Christian treatise written in Greek. It is the oldest Christian law text and its Greek title Didache means exactly the same as Torah in Hebrew: The Teaching of the Law..

Lost for centuries, a Greek manuscript of the Didache was rediscovered in Constantinople [Istanbul] in 1873 by Philotheos Bryennios, the Metropolitan of Nicomedia. He found it in the Codex Hierosolymitanus. A Latin version of the first five chapters was discovered in 1900 by J. Schlecht. The Codex Hierosolymitanus (also called the Bryennios manuscript or the Jerusalem Codex, often designated simply "H" in scholarly discourse) is an 11th-century Greek manuscript, written by an otherwise unknown scribe named Leo, who dated it 1056. The codex contained also the Epistle of Barnabas, the First Epistle of Clement and the Second Epistle of Clement, the long version of the letters of Ignatius of Antioch and a list of books of the Bible following the order of John Chrysostom. Hitchcock and Brown produced the first English translation in March 1884. Adolf von Harnack produced the first German translation in 1884, and Paul Sabatier produced the first French translation and commentary in 1885.

The first line of this treatise is "The teaching of the Lord to the Gentiles (or Nations) by the twelve apostles". The text, parts of which constitute the oldest extant written catechism, has three main sections dealing with Christian ethics, rituals such as baptism and Eucharist, and Church organisation. A catechism, from Ancient Greek katecheo, "to teach orally", is a summary of Christian doctrine and serves as a doctrinal manual – often in the form of questions followed by answers to be memorised.

The Didache is a relatively short text with only some 2,300 words. The contents may be divided into four parts, which most scholars agree were combined from separate sources by a later redactor: the first is the Two Ways, the Way of Life and the Way of Death (chapters 1–6); the second part is a ritual dealing with baptism, fasting, and Communion (chapters 7–10); the third speaks of the ministry and how to treat apostles, prophets, bishops, and deacons (chapters 11–15); and the final section (chapter 16) is a prophecy of the Antichrist and the Second Coming.

The opening chapters describe the virtuous Way of Life and the wicked Way of Death. The Lord's Prayer is included in full. Baptism is by immersion, or by affusion if immersion is not practical. Fasting is ordered for Wednesdays and Fridays. Two Eucharistic prayers are given. Church organisation was at an early stage of development. Itinerant apostles and prophets are important, serving as "chief priests". Meanwhile, local bishops and deacons also have authority and seem to be taking the place of the itinerant ministry.

The Didache is considered the first example of the genre of Church Orders. The Didache reveals how Jewish Christians saw themselves and how they adapted their practice for Gentile Christians. The Didache is similar in several ways to the Gospel of Matthew, either because it was considered the first gospel or the other gospels were not written yet. The opening chapters, which also appear in other early Christian texts, are likely derived from an earlier Jewish source.

The Didache is considered part of the group of second-generation Christian writings known as the "Apostolic Fathers". The work was considered by some Church Fathers to be a part of the New Testament, while being rejected by others as spurious or non-canonical, In the end, it was not accepted into the New Testament canon. However, the Ethiopian Orthodox Church "broader canon" includes the Didascalia, a work which draws on the Didache.

The Didache was most likely written in the first half of the second century AD. The document is a composite work, and the discovery of the Dead Sea Scrolls, with its Manual of Discipline, has provided evidence of development over a considerable period of time, developing from a Jewish catechetical work into a church manual. The teaching is anonymous, a pastoral manual which reveals more about how Jewish-Christians saw themselves and how they adapted their Judaism for gentiles than any other book in the Christian Scriptures. The Two Ways section is likely based on an earlier Jewish source. The community that produced the Didache could have been based in Syria, as it addressed the Gentiles but from a Judaic perspective, at some remove from Jerusalem, and shows no evidence of Pauline influence. Alan Garrow claims that its earliest layer may have originated in the decree issued by the Apostolic council of AD 49–50, that is by the Jerusalem assembly under James the Just [the brother of Jesus].)

DIDACHE CHAPTER 1

1 There are two paths, one of life and one of death, and the difference is great between the two paths.

2 Now the path of life is this -- first, thou shalt love the God who made thee, thy neighbour as thyself, and all things that thou wouldest not should be done unto thee, do not thou unto another.

3 And the doctrine of these maxims is as follows. Bless them that curse you, and pray for your enemies. Fast on behalf of

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those that persecute you; for what thank is there if ye love them that love you? Do not even the Gentiles do the same? But do ye love them that hate you, and ye will not have an enemy.

4 Abstain from fleshly and worldly lusts. If any one give thee a blow on thy right cheek, turn unto him the other also, and thou shalt be perfect; if any one compel thee to go a mile, go with him two; if a man take away thy cloak, give him thy coat also; if a man take from thee what is thine, ask not for it again, for neither art thou able to do so.

5 Give to every one that asketh of thee, and ask not again; for the Father wishes that from his own gifts there should be given to all. Blessed is he who giveth according to the commandment, for he is free from guilt; but woe unto him that receiveth. For if a man receive being in need, he shall be free from guilt; but he who receiveth when not in need, shall pay a penalty as to why he received and for what purpose; and when he is in tribulation he shall be examined concerning the things that he has done, and shall not depart thence until he has paid the last farthing.

6 For of a truth it has been said on these matters, let thy almsgiving abide in thy hands until thou knowest to whom thou hast given.

DIDACHE CHAPTER 2

1 But the second commandment of the teaching is this.

2 Thou shalt not kill; thou shalt not commit adultery; thou shalt not corrupt youth; thou shalt not commit fornication; thou shalt not steal; thou shalt not use soothsaying; thou shalt not practise sorcery; thou shalt not kill a child by abortion, neither shalt thou slay it when born; thou shalt not covet the goods of thy neighbour;

3 thou shalt not commit perjury; thou shalt not bear false witness; thou shalt not speak evil; thou shalt not bear malice;

4 thou shalt not be double-minded or double-tongued, for to be double tongued is the snare of death.

5 Thy speech shall not be false or empty, but concerned with action.

6 Thou shalt not be covetous, or rapacious, or hypocritical, or malicious, or proud; thou shalt not take up an evil design against thy neighbour;

7 thou shalt not hate any man, but some thou shalt confute, concerning some thou shalt pray, and some thou shalt love beyond thine own soul.

DIDACHE CHAPTER 3

1 My child, fly from everything that is evil, and from everything that is like to it.

2 Be not wrathful, for wrath leadeth unto slaughter; be not jealous, or contentious, or quarrelsome, for from all these things slaughter ensues.

3 My child, be not lustful, for lust leadeth unto fornication; be not a filthy talker; be not a lifter up of the eye, for from all these things come adulteries.

4 My child, be not an observer of omens, since it leadeth to idolatry, nor a user of spells, nor an astrologer, nor a travelling purifier, nor wish to see these things, for from all these things idolatry ariseth.

5 My child, be not a liar, for lying leadeth unto theft; be not covetous or conceited, for from all these things thefts arise.

6 My child, be not a murmurer, since it leadeth unto blasphemy; be not self-willed or evil-minded, for from all these things blasphemies are produced;

7 but be thou meek, for the meek shall inherit the earth;

8 be thou longsuffering, and compassionate, and harmless, and peaceable, and good, and fearing alway the words that thou hast heard.

9 Thou shalt not exalt thyself, neither shalt thou put boldness into thy soul. Thy soul shall not be joined unto the lofty, but thou shalt walk with the just and humble.

10 Accept the things that happen to thee as good, knowing that without God nothing happens.

DIDACHE CHAPTER 4

1 My child, thou shalt remember both night and day him that speaketh unto thee the Word of God; thou shalt honour him as thou dost the Lord, for where the teaching of the Lord is given, there is the Lord;

2 thou shalt seek out day by day the favour of the saints, that thou mayest rest in their words;

3 thou shalt not desire schism, but shalt set at peace them that contend; thou shalt judge righteously; thou shalt not accept the person of any one to convict him of transgression;

4 thou shalt not doubt whether a thing shall be or not.

5 Be not a stretcher out of thy hand to receive, and a drawer of it back in giving.

6 If thou hast, give by means of thy hands a redemption for thy sins.

7 Thou shalt not doubt to give, neither shalt thou murmur when giving; for thou shouldest know who is the fair recompenser of the reward.

8 Thou shalt not turn away from him that is in need, but shalt share with thy brother in all things, and shalt not say that things are thine own; for if ye are partners in what is immortal, how much more in what is mortal?

9 Thou shalt not remove thine heart from thy son or from thy daughter, but from their youth shalt teach them the fear of God.

10 Thou shalt not command with bitterness thy servant or thy handmaid, who hope in the same God as thyself, lest they fear not in consequence the God who is over both; for he cometh not to call with respect of persons, but those whom the Spirit hath prepared.

11 And do ye servants submit yourselves to your masters with reverence and fear, as being the type of God.

12 Thou shalt hate all hypocrisy and everything that is not pleasing to God;

13 thou shalt not abandon the commandments of the Lord, but shalt guard that which thou hast received, neither adding thereto nor taking therefrom;

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14 thou shalt confess thy transgressions in the Church, and shalt not come unto prayer with an evil conscience. This is the path of life.

DIDACHE CHAPTER 5

1 But the path of death is this. First of all, it is evil, and full of cursing; there are found murders, adulteries, lusts, fornication, thefts, idolatries, soothsaying, sorceries, robberies, false witnessings, hypocrisies, double-mindedness, craft, pride, malice, self-will, covetousness, filthy talking, jealousy, audacity, pride, arrogance;

2 there are they who persecute the good -- lovers of a lie, not knowing the reward of righteousness, not cleaving to the good nor to righteous judgement, watching not for the good but for the bad, from whom meekness and patience are afar off, loving things that are vain, following after recompense, having no compassion on the needy, nor labouring for him that is in trouble, not knowing him that made them, murderers of children, corrupters of the image of God, who turn away from him that is in need, who oppress him that is in trouble, unjust judges of the poor, erring in all things. From all these, children, may ye be delivered.

DIDACHE CHAPTER 6

1 See that no one make thee to err from this path of doctrine, since he who doeth so teacheth thee apart from God.

2 If thou art able to bear the whole yoke of the Lord, thou wilt be perfect; but if thou art not able, what thou art able, that do.

3 But concerning meat, bear that which thou art able to do. But keep with care from things sacrificed to idols, for it is the worship of the infernal deities.

DIDACHE CHAPTER 7

1 But concerning baptism, thus baptise ye: having first recited all these precepts, baptise in the name of the Father, and of the Son, and of the Holy Spirit, in running water;

2 but if thou hast not running water, baptise in some other water, and if thou canst not baptise in cold, in warm water;

3 but if thou hast neither, pour water three times on the head, in the name of the Father, and of the Son, and of the Holy Spirit.

4 But before the baptism, let him who baptiseth and him who is baptised fast previously, and any others who may be able. And thou shalt command him who is baptised to fast one or two days before.

DIDACHE CHAPTER 8

1 But as for your fasts, let them not be with the hypocrites, for they fast on the second and fifth days of the week, but do ye fast on the fourth and sixth days.

2 Neither pray ye as the hypocrites, but as the Lord hath commanded in his gospel so pray ye: Our Father in heaven, hallowed be thy name. Thy kingdom come. Thy will be done as in heaven so on earth. Give us this day our daily bread. And forgive us our debt, as we also forgive our debtors. And lead us not into temptation, but deliver us from the evil: for thine is the power, and the glory, for ever.

3 Thrice a day pray ye in this fashion.

DIDACHE CHAPTER 9

1 But concerning the Eucharist, after this fashion give ye thanks.

2 First, concerning the cup. We thank thee, our Father, for the holy vine, David thy Son, which thou hast made known unto us through Jesus Christ thy Son; to thee be the glory for ever.

3 And concerning the broken bread. We thank thee, our Father, for the life and knowledge which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

4 As this broken bread was once scattered on the mountains, and after it had been brought together became one, so may thy Church be gathered together from the ends of the earth unto thy kingdom; for thine is the glory, and the power, through Jesus Christ, for ever.

5 And let none eat or drink of your Eucharist but such as have been baptised into the name of the Lord, for of a truth the Lord hath said concerning this, Give not that which is holy unto dogs.

DIDACHE CHAPTER 10

1 But after it has been completed, so pray ye.

2 We thank thee, holy Father, for thy holy name, which thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

3 Thou, Almighty Master, didst create all things for the sake of thy name, and hast given both meat and drink, for men to enjoy, that we might give thanks unto thee, but to us thou hast given spiritual meat and drink, and life everlasting, through thy Son.

4 Above all, we thank thee that thou art able to save; to thee be the glory for ever.

5 Remember, Lord, thy Church, to redeem it from every evil, and to perfect it in thy love, and gather it together from the four winds, even that which has been sanctified for thy kingdom which thou hast prepared for it; for thine is the kingdom and the glory for ever.

6 Let grace come, and let this world pass away. Hosanna to the Son of David. If any one is holy let him come (to the Eucharist); if any one is not, let him repent. Maranatha. Amen.

7 But charge the prophets to give thanks, so far as they are willing to do so.

DIDACHE CHAPTER 11

1 Whosoever, therefore, shall come and teach you all these things aforesaid, him do ye receive;

2 but if the teacher himself turn and teach another doctrine with a view to subvert you, hearken not to him; but if he

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come to add to your righteousness, and the knowledge of the Lord, receive him as the Lord.

3 But concerning the apostles and prophets, thus do ye according to the doctrine of the Gospel.

4 Let every apostle who cometh unto you be received as the Lord.

5 He will remain one day, and if it be necessary, a second; but if he remain three days, he is a false prophet.

6 And let the apostle when departing take nothing but bread until he arrive at his resting-place; but if he ask for money, he is a false prophet.

7 And ye shall not tempt or dispute with any prophet who speaketh in the spirit; for every sin shall be forgiven, but this sin shall not be forgiven.

8 But not every one who speaketh in the spirit is a prophet, but he is so who hath the disposition of the Lord; by their dispositions they therefore shall be known, the false prophet and the prophet.

9 And every prophet who ordereth in the spirit that a table shall be laid, shall not eat of it himself, but if he do otherwise, he is a false prophet;

10 and every prophet who teacheth the truth, if he do not what he teacheth is a false prophet;

11 and every prophet who is approved and true, and ministering in the visible mystery of the Church, but who teacheth not others to do the things that he doth himself, shall not be judged of you, for with God lieth his judgement, for in this manner also did the ancient prophets.

12 But whoever shall say in the spirit, Give me money, or things of that kind, listen not to him; but if he tell you concerning others that are in need that ye should give unto them, let no one judge him.

DIDACHE CHAPTER 12

1 Let every one that cometh in the name of the Lord be received, but afterwards ye shall examine him and know his character, for ye have knowledge both of good and evil.

2 If the person who cometh be a wayfarer, assist him so far as ye are able; but he will not remain with you more than two or three days, unless there be a necessity.

3 But if he wish to settle with you, being a craftsman, let him work, and so eat;

4 but if he know not any craft, provide ye according to you own discretion, that a Christian may not live idle among you;

5 but if he be not willing to do so, he is a trafficker in Christ. From such keep aloof.

DIDACHE CHAPTER 13

1 But every true prophet who is willing to dwell among you is worthy of his meat,

2 likewise a true teacher is himself worthy of his meat, even as is a labourer.

3 Thou shalt, therefore, take the firstfruits of every produce of the wine-press and threshing-floor, of oxen and sheep, and shalt give it to the prophets, for they are your chief priests;

4 but if ye have not a prophet, give it unto the poor.

5 If thou makest a feast, take and give the firstfruits according to the commandment;

6 in like manner when thou openest a jar of wine or of oil, take the firstfruits and give it to the prophets;

7 take also the firstfruits of money, of clothes, and of every possession, as it shall seem good unto thee, and give it according to the commandment.

DIDACHE CHAPTER 14

1 But on the Lord's day, after that ye have assembled together, break bread and give thanks, having in addition confessed your sins, that your sacrifice may be pure.

2 But let not any one who hath a quarrel with his companion join with you, until they be reconciled, that your sacrifice may not be polluted,

3 for it is that which is spoken of by the Lord. In every place and time offer unto me a pure sacrifice, for I am a great King, saith the Lord, and my name is wonderful among the Gentiles.

DIDACHE CHAPTER 15

1 Elect, therefore, for yourselves bishops and deacons worthy of the Lord, men who are meek and not covetous, and true and approved, for they perform for you the service of prophets and teachers.

2 Do not, therefore, despise them, for they are those who are honoured among you, together with the prophets and teachers.

3 Rebuke one another, not in wrath but peaceably, as ye have commandment in the Gospel; and, but let no one speak to any one who walketh disorderly with regard to his neighbour, neither let him be heard by you until he repent.

4 But your prayers and your almsgivings and all your deeds so do, as ye have commandment in the Gospel of our Lord.

DIDACHE CHAPTER 16

1 Watch concerning your life; let not your lamps be quenched or your loins be loosed, but be ye ready, for ye know not the hour at which our Lord cometh.

2 But be ye gathered together frequently, seeking what is suitable for your souls; for the whole time of your faith shall profit you not, unless ye be found perfect in the last time.

3 For in the last days false prophets and seducers shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate;

4 and because iniquity aboundeth they shall hate each other, and persecute each other, and deliver each other up; and then shall the Deceiver of the world appear as the Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands; and he shall do unlawful things, such as have never happened since the beginning of the world.

5 Then shall the creation of man come to the fiery trial of proof, and many shall be offended and shall perish; but they who remain in their faith shall be saved by the rock of offence itself.

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6 And then shall appear the signs of the truth; first the sign of the appearance in heaven, then the sign of the sound of the trumpet, and thirdly the resurrection of the dead

7 -- not of all, but as it has been said, The Lord shall come and all his saints with him;

8 then shall the world behold the Lord coming on the clouds of heaven.

(The End of the Didache)

THE DIDASCALIA APOSTOLORUM

or: The Catholic Teaching of the Twelve Apostles
and Holy Disciples of Our Saviour
Translation: R. Hugh Connolly, 1929
Estimated Range of Dating: 200 - 250 A.D.

(Didascalia Apostolorum, or just Didascalia, is a Christian treatise which belongs to the genre of the Church Orders. It presents itself as being written by the Twelve Apostles at the time of the Council of Jerusalem; however, scholars agree that it was actually a composition of the 3rd century, perhaps around 230 AD. The Didascalia was clearly modeled on the earlier Didache. The author is unknown, but he was probably a bishop. The provenance is usually regarded as Northern Syria, possibly near Antioch.

The Latin title Didascalia Apostolorum means Teaching of the Apostles, and the full title given in Syriac is: "Didascalia, that is, the teaching of the twelve Apostles and the holy disciples of our Lord". The text never touches upon dogma but concerns itself entirely with practice. In comparison with the Didache, the Didascalia moved the main focus from the moral issues to empty and and plain belief of liturgical practice and church organisation, away from the original teachings of Jesus..

The earliest mention of the work is by Epiphanius of Salamis, who believed it to be truly Apostolic. He found it in use among the Audiani, Syrian heretics. The few extracts Epiphanius gives do not quite tally with our present text, but he is notoriously inexact in his quotations. At the end of the fourth century the Didascalia was used as the basis of the first six books of the Apostolic Constitutions. At the end of the 4th century it is quoted in the Pseudo-Chrysostom's Opus Imperfectum in Matthaeum. But the Didascalia never had a great vogue, and it was superseded by the Apostolic Constitutions.

The Didascalia, or the Catholic Teaching of the Twelve Apostles and Holy Disciples of Our Saviour, is a Church Order, composed, according to recent investigations, in the first part, perhaps even the first decades, of the third century, for a community of Christian converts from paganism in the northern part of Syria. The work is modelled on the Didache (cf. vol. I, pp. 29-39) and forms the main source of the first six books of the Apostolic Constitutions.

The unknown author of the Didascalia seems to have been of Jewish descent. A bishop with a considerable knowledge of medicin, he lacked special theological training. He makes ample use of Holy Scripture and borrows from the Didache, Hermas, Irenaeus, the Gospel of Peter and the Acts of Paul.

The text can be reconstructed from the Apostolic Constitutions, a few Greek fragments, a complete Syriac translation, an old Latin translation of about half, and the Arabic and Ethiopic Didascalia that depend on the Didascalia Apostolorum.

This document shows by what means the clergy, in the early centuries of the Christian movement, obtained for themselves, whether for good or evil, the unquestioning obedience of

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Christian people. To this end, the Didascalia Apostolorum must have been a potent instrument of Church rule. The title implicates that it had the authority of Jesus' apostles although that treatise was written during the reign of Flavius Constantinus, 10 generations after Jesus and when the real aspostles were long gone.

The Didascalia Apostolorum, whose lost original was in Greek, was first published in 1854 in Syriac by Paul de Lagarde. In 1900 Edmund Hauler published the Verona Palimpsest which includes a Latin translation of the Didascalia, perhaps of the fourth century, more than half of which has perished. In 1906 Franz Xaver von Funk published the texts, printed side by side, of both the Didascalia and the Apostolic Constitutions, in order to show the similarities A short fragment of chapter 15 has been found in Greek, and in 1996 another probable fragment in Coptic.

Margaret Dunlop Gibson was the first person to translate the work into English in 1903. It was published by C. J. Clay & Sons in Cambridge. R. Hugh Connolly translated the work into English in 1929. It was published by Clarendon Press, Oxford. It included an extensive introduction by Connolly. In the same year of 1929 G. Homer also did a translation, also in Oxford.)

Presentation of text in brackets:
{words} probably to be restored
[words] probably to be omitted
(words) supplied for translation sense

THE CATHOLIC DIDASCALIA
THAT IS, THE TEACHING OF THE TWELVE HOLY APOSTLES AND DISCIPLES OF OUR SAVIOUR

DIDASCALIA CHAPTER 1

On the simple and natural Law.

GOD'S planting and the holy vineyard of His Catholic Church, the elect, who rely on the simplicity of the fear of the Lord, who by their faith inherit His everlasting kingdom, who have received the power and fellowship of His Holy Spirit, and by Him are armed and made firm in the fear of Him, who are become partakers in the sprinkling of the pure and precious blood of the Great God, Jesus Christ, who have received boldness to call the Almighty God Father, as joint heirs and partakers with His Son and His beloved hear the Didascalia of God, you that hope and wait for His promises, which hath been written after the command of our Saviour and is in accord with His glorious words.

Give heed, children of God, and do all things so that you be obedient to God; and be you pleasing in all things to the Lord our God. For if any man run after iniquity and be contrary to the will of God, the same shall be accounted unto God as heathen and ungodly. Flee therefore and depart from all avarice and evil dealing. And you shall not desire that which is any man's, for it is written in the Law: Thou shalt not desire aught of that which is thy neighbour's: neither his field, nor his wife, nor his servant, nor his maidservant, nor his ox, nor his ass, nor any thing of his possessions. For all these desires are from the Evil One. For he that desires the wife of his companion, or his servant, or his maidservant, is already an adulterer and a thief, and is condemned of uncleanness, as they that lie with males, by our Lord and Teacher Jesus Christ: to whom (is) glory and honour for ever and ever, Amen. As also in the Gospel He renews and confirms and fulfils the Ten Words of the Law, (saying): For it is written in the Law: Thou shalt not commit adultery: but I say unto you this,-- who in the Law spake through Moses, but now myself say unto you: Whosoever shall look upon the wife of his neighbour to desire her, hath already committed adultery with her in his heart. And thus was he who desired condemned as an adulterer. He also that desires the ox or the ass of his neighbour, it is to steal and to lead it away that he is minded. And he again that desires the field of his companion, does he not seek to straiten him in his boundary, and contrive that he may sell it to him for nothing? For this cause therefore come slayings and deaths and condemnations from God upon these persons.

But for men who obey God there is one law, simple and true and mild -- without question, for Christians -- this, that what thou hatest that it should be done to thee by another, thou do not to another. Thou wouldst not that a man should look upon thy wife evilly to corrupt her: neither look thou upon the wife of thy companion with evil intent. Thou wouldst not that a man should take away thy garment: neither do thou take away that of another. Thou wouldst not be reviled and insulted, or beaten: neither do thou to another anyone of these things.

But if a man revile thee, do thou bless him; for it is written in the Book of Numbers: He that blesseth is blessed, and he that curseth is cursed. And in the Gospel also it is written again: Bless them that curse you. And to them that do you evil, do not you evil; and do good to them that hate you, and be patient and endure, for the Scripture saith: Thou shalt not say: I wilt render to mine enemy evil, even as he hath done to me: but be patient, and the Lord will be thy helper, and will bring a recompense upon him that doeth thee evil. And again He saith in the Gospel: Love them that hate you, and pray for them that curse you, and ye shall have no enemy. Let us attend then, our beloved, and understand these commandments and keep them, that we may be sons of the light.

DIDASCALIA CHAPTER 2

Teaching every man that he should please his wife alone; and that he should not adorn himself and become a cause of stumbling to women; and that he should not love idleness; and that he should occupy himself with the Scriptures of life, and avoid profane writings and the bonds of the Second Legislation; and that he should not bathe in a bath with women; and that he should not give himself to the vice of harlots.

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Bear with one another, O servants and sons of God. Let not a man despise or contemn his wife, nor be lifted up against her; but let him be merciful, and let his hand be open to give. And let him please his wife alone, and cherish her with honour; and let him study to be loved by her alone, and by none other. Adorn not thyself that a strange woman may see and desire thee. And if indeed thou be constrained by her and sin with her, death in fire shall come upon thee of a surety from God, even that which abides for ever, which is in sore and bitter fire; and thou shalt know and understand when thou art grievously tormented. But if thou do not this uncleanness, but put her from thee and deny her: in this only hast thou sinned, that by thy adornment thou hast caused the woman to be taken with the desire of thee; for thou hast caused her, to whom it so happened by reason of thee, to commit adultery through her desire. But not so art thou under sin, because thou didst not desire her: but there shall be mercy upon thee from the Lord, because thou didst not deliver thyself to her nor consent to her when she sent unto thee, neither in thought didst thou turn thyself to that woman who was taken with the desire of thee: but she on a sudden encountered thee, and was stricken in her thought and sent unto thee; but thou as a godfearing man didst deny her and avoid her, and didst not sin with her; but she was stricken in her heart, because thou art young and fair and comely, and didst adorn thyself and cause her to desire thee: and thou art found to be guilty of the sin of her to whom it so happened by reason of thy adornment. But entreat of the Lord God that sin be not ascribed to thee on this account. And if thou wouldst please God and not men, and lookest and hopest for the life and rest everlasting, adorn not thy natural beauty which is given thee from God, but with humility of neglect make it mean before men. In like manner also thou shalt not nourish the hair of thy head, but do thou shear it off; and thou shalt not comb and adorn it, nor anoint it, lest thou bring upon thee such women as ensnare, or are ensnared, by lust. Neither shalt thou put on fine raiment, nor be shod on thy feet with shoes which are fashioned according to the lust of folly; nor shalt thou put upon thy fingers rings of gold device: for all these things are the wiles of harlotry, and every thing that thou dost apart from nature. For to thee, a faithful man of God, it is not permitted to nourish the hair of thy head and to comb and smooth it, which is a wantonness of lust; neither shalt thou arrange and adorn it, nor adjust it so that it may be beautiful. And thou shalt not destroy the hairs of thy beard, nor alter the natural form of thy face and change it to other than God created it, because that thou desirest to please men. But if thou do these things, thy soul shall be deprived of life, and thou shalt be rejected before the Lord God. As a man therefore who would please God, take heed thou do no such things; and avoid all those things which the Lord hateth.

And thou shalt not stray and go about idly in the streets and see the vain spectacle of those who behave themselves evilly; but be thou always attending to thy craft and thy work, and be willing to do those things that are pleasing to God; and thou shalt be meditating constantly upon the words of the Lord.

But if thou art rich and hast no need of a craft whereby to live, thou shalt not stray and go about vacantly; but be ever constant in drawing near to the faithful and to them that are like-minded with thee, and be meditating and learning with them the living words. And if not, sit at home and read the Law, and the Book of Kings and the Prophets, and the Gospel the fulfilment of these.

But avoid all books of the heathen. For what hast thou to do with strange sayings or laws or lying prophecies, which also turn away from the faith them that are young For what is wanting to thee in the word of God, that thou shouldst cast thyself upon these fables of the heathen? If thou wouldst read historical narratives, thou hast the Book of Kings; but if wise men and philosophers, thou hast the Prophets, wherein thou shalt find wisdom and understanding more than that of the wise men and philosophers; for they are the words of the one God, the only wise. And if thou wish for songs, thou hast the Psalms of David; but if (thou wouldst read of) the beginning of the world, thou hast the Genesis of the great Moses; and if laws and commandments, thou hast the glorious Law of the Lord God. All strange (writings) therefore, which are contrary (to these), wholly avoid.

Yet when thou readest the Law, beware of the Second Legislation, that thou do but read it merely; but the commands and warnings that are therein much avoid, lest thou lead thyself astray and bind thyself with the bonds which may not be loosed of heavy burdens. For this cause therefore, if thou read the Second Legislation, consider this alone, that thou know and glorify God who delivered us from all these bonds. And have this set before thine eyes, that thou discern and know what [in the Law] is the Law, and what are the bonds that are in the Second Legislation, which after the Law were given to those who, in the Law and in the Second Legislation, committed so many sins in the wilderness. For the first Law is that which the Lord God spoke before the people had made the calf and served idols, which consists of the Ten Words and the Judgements. But after they had served idols, He justly laid upon them the bonds, as they were worthy. But do not thou therefore lay them upon thee; for our Saviour came for no other cause but to fulfil the Law, and to set us loose from the bonds of the Second Legislation. For He set loose from those bonds and thus called those who believe in Him, and said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Do thou therefore, without the weight of these burdens, read the simple Law, which is in accord with the Gospel; and moreover the Gospel itself, and the Prophets; and the Book of Kings likewise, that thou mayest know that as many kings as were righteous were both advanced by the Lord God in this world, and continued in God's promise of everlasting life; but those kings who turned aside from God and served idols did justly, by a summary judgement, perish miserably, and were deprived of the kingdom of God, and instead of (obtaining) rest are punished. When therefore thou readest

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these things, thou wilt grow the more in faith and be improved.

And afterwards rise up, go forth to the market-place and bathe in a bath of men: but not in one of women, lest, when thou hast stripped thyself and shewn the nakedness of thy bare body, either thou be ensnared, or thou constrain another and she slip and be ensnared by thee. Beware of these things therefore, and thou shalt live unto God.

Learn, then, what saith the holy word in Wisdom: My Son, keep my words, and my commandments hide within thee. My son, honour the Lord, and be strengthened; and beside him thou shalt fear none other. Keep my commandments, and live well, and my laws as the apple of thine eye; and bind them upon thy fingers. and write them on the tables of thy heart. And say to wisdom: Thou art my sister, and make known to thy soul understanding: that she may keep thee from a strange and adulterous woman, whose words are flattering. For from the window of her house and from the porch she looked forth into the streets; and whomsoever she saw of the youths that are simple and lack understanding, that pass in the street beside the corners of the paths of her house, and speak in the darkness, at even and in the gloom of the stillness of the night: then the woman went forth and met him, in the harlot's dress that fluttereth the heart of youths. And she is wanton and bold and dissolute: and her feet cannot be quiet in her house; but now she roameth abroad, and now she lurketh in the streets and in the corners. And she caught him and kissed him, and made her face impudent, and said to him: Sacrifices I have, even peace offerings, today do I pay my vows: therefore am I come forth to meet thee; for I was looking to see thee, and I have found thee. I have spread my couch with a coverlet, and with rugs of Egypt have I overlaid it: I have sprinkled saffron upon my couch, and cinnamon in my house. Come, let us take our pleasure with love until morning, and let us embrace each other with desire, For my husband is not at home: he is gone a long journey, and hath taken a bag of money in his hand; and after many days will he come to his house. And she beguiled him with her many words, and with the flattery of her lips she drew him unto her. And he went after her like a simpleton, and as an ox that goeth to the slaughter, and as a dog to the leash, and as a hart stricken with an arrow; and he maketh haste [and] as a bird to the snare: and he knew not that he went to the death of his soul. Now therefore, hear me, my son, and hearken tothe words of my mouth. Let not thy heart incline to her ways, and draw not nigh to the door of her house, and go not astray in her path; for many slain hath she cast down, and there is no number to them that are slain by her. The ways of her house are the ways of Sheol, which bring down to the chambers of death. My son, hearken to my wisdom, and to mine understanding bend thy mind: that my counsel may keep thee, and the knowledge of my lips which I command thee. For the lips of an adulterous woman drop honey, and with her flatteries she maketh sweet thy palate: but the latter end of them is more bitter than wormwood, and sharper than a two-edged sword. For the feet of a foolish (woman) lead down to the chambers of Sheol them that cleave unto her: for there is no standing for her footsteps, nor treading in the land of life: for her paths are error, and they are not known. Now therefore, my son, hear me, and turn not aside from the words of my mouth. Keep thy way far from her, and draw not nigh to the door of her house; lest thou give thy life to others, and thy years to them that have no mercy; and lest strangers be satisfied of thy strength, and thy revenues go into the houses of others: and in thine old age thy soul repent thee, when the flesh of thy body is consumed, and thou say: Why then did I hate correction, and my heart reject reproof; and hearkened I not to the voice of my teachers, and to them that admonished me inclined not mine ears I am come well-nigh into every evil.

And that we prolong not and extend the admonition of our teaching with many (words), if we have left anything, do you as wise men choose for yourselves those things that are good from the holy Scriptures and from the Gospel of God, that you may be made firm, and may put away and cast from you all evil, and be found blameless in life everlasting with God.

DIDASCALIA CHAPTER 3

An instruction to women, that they should please and honour their husbands alone, caring diligently and wisely for the work of their houses with attention; and that they should not bathe with men; and that they should not adorn themselves and become a cause of stumbling to men and ensnare them; and that they should be chaste and quiet, and not quarrel with their husbands.

And let a woman also be subject to her husband; because the head of the woman is the man, and the head of a man that walks in the way of justice is Christ. After the Lord Almighty, our God and the Father of the worlds, of the present and of that which is to come, and the Lord of every breath and of all powers, and His living and Holy Spirit -- to whom is glory and honour for evermore, Amen -- woman, fear thy husband and reverence him, and please him alone, and be ready to minister to him; and let thy hands be (put forth) to the wool, and thy mind be upon the spindle, as He saith in Wisdom: A valiant woman who shall find? For she is more worth than goodly stones of great price; 11and the heart of her husband relieth upon her, and provision is not wanting to her, For she is a helper to her husband in all things, and causeth that nothing be wanting to him in his living. She made wool and linen with her ready hands. She is become a good provider, as a merchant ship, and hath gathered all her riches from afar. She rose up in the night and gave victuals to her household, and work to her handmaids. She looked upon a field, and bought it; and of the fruits of her hands she planted a possession. She girded her loins with strength, and made firm her arms, and tasted that it is good to work: and her lamp was not put out all the night long. Her arms she stretched forth with diligence, and her hands to the spindle. Her hands she extended to the poor, and of her fruits she gave to the needy. And her husband hath no anxiety for the house; for all his household have been clothed with a double raiment. She

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made for her husband garments of fine linen and scarlet: her husband is notable in the gates, when he sitteth in the seat of the elders. She made in her house linen cloths and girdles , and sold to the Canaanites. Strength and comeliness are her raiment:? and she shall rejoice in the last day. She opened her mouth with wisdom and with prudence, and her tongue speaketh orderly. The ways of her house are strict: and bread she hath not eaten slothfully. She opened her mouth in wisdom, rightly: and the law of mercy is upon her tongue. Her sons rose up and were enriched, and praised he: and she shall rejoice in them in her last days. Her husband also congratulated her: and her many daughters have gotten riches. And many great things she did, and she was exalted above all the women: for a woman that feareth God shall be blessed, and the fear of the Lord shall glorify her. Give unto her of her fruits, which are worthy of her lips, and let her be praised in the gates: and in every place let her husband be praised. And again: A valiant woman is the crown of her husband.

You have heard, then, how great praise a chaste woman and one that loves her husband receives of the Lord God, one that is found faithful and is minded to please God. Thou therefore, O woman, shalt not adorn thyself that thou mayest please other men; and thou shalt not be plaited with the tresses of harlotry, nor put on the dress of harlotry, nor be shod with shoes so that thou resemble them that are such; lest thou bring upon thee those who are ensnared by these things. And if thou sin not thyself in this work of uncleanness, yet in this thou wilt have sinned, that thou hast constrained and caused that (man) to desire thee. But if thou also sin, thou hast destroyed thy life from God, and art become guilty also of the soul of that (man). And moreover, when thou hast sinned with one, thou wilt grow reckless and go also to others; as in Wisdom He said: When the wicked is come to the depth of evil, he contemneth and groweth reckless: and there cometh upon him dishonour and reproach. For one who is such that she is wholly stricken in her soul and taken with desire, leads captive the souls of them that lack understanding. But let us learn concerning these also, how the holy word in Wisdom exposes them; for it saith thus: As a ring of gold in a swine's snout, so is beauty to a woman that doeth evil. And again: As a worm in wood, so doth an evil woman destroy a man. And again: A woman void of understanding and boastful cometh to want bread, and knoweth no shame. For she sitteth in the street, by the door of her house, upon a high chair, and calleth to them that pass by the way, and to them that walk in her paths, and saith: Whoso among you is a simpleton, let him draw nigh to me; and to him that wanteth understanding I will say: Touch lovingly the hidden bread, and stolen waters that are sweet. And he knoweth not that valiant men perish with her, and come even to the depth of Sheol. But flee thou, and tarry not in that place; and lift not up thine eyes to look upon her. And again: It is better to sit upon a corner of the roof than to dwell with a prating and quarrelsome woman within the house.

Thou therefore that art a Christian, do not imitate such women; but if thou wouldst be a faithful woman, please thy husband only. And when thou walkest in the street, cover thy head with thy robe, that by reason of thy veil thy great beauty may be hidden. And adorn not thy natural face; but walk with downcast looks, being veiled.

And take heed that thou bathe not in a bath with men. For when there is a women's bath in the city or in the village, a believing woman may not bathe in a bath with men. For if thou coverest thy face from strange men with a veil of modesty, how then canst thou go in with strange men to a bath? But if there is no women's bath, and thou art constrained to bathe in a bath of men and women, -- which indeed is unfitting -- bathe with modesty and shame, and with bashfulness and moderation: and not at all times, nor every day, and not at midday; but let there be an appointed season for thee to bathe at, (to wit) at the tenth hour. For it behoves thee, as a believing woman, by every means to fly from the vain and curious gaze of the many which is met with in a bath.

And thy strife with all, and especially with thy husband, check and restrain as a believing woman; lest thy husband, if he be a heathen, be offended by reason of thee and blaspheme against God, and thou receive a Woe from God: for, Woe to them, by reason of whom the name of God is blasphemed among the gentiles; or (lest) again, if thy husband be a believer, he be constrained, as one who knows the Scriptures, and say to thee the word from Wisdom: It is better to sit upon a corner of the roof than to dwell with a prating and quarrelsome woman within the house. For it behoves women by a veil of modesty and humility to shew (their) fear of God, for the conversion and the increase of faith of them that are without, (both) of men and women.

Now if we have admonished and instructed you in brief, our sisters and our daughters and our members, do you as wise women seek and choose out for yourselves those things that are good and honourable and without reproach in worldly conversation; and learn and know those things whereby you may arrive at the kingdom of our Lord, and may find rest, pleasing Him with good works.

DIDASCALIA CHAPTER 4

Teaching what manner of man he is that is chosen for the Bishopric, and of what sort his conduct should be.

But concerning the bishopric, hear ye. The pastor who is appointed bishop and head among the presbytery in the Church in every congregation, it is required of him that he be blameless, in nothing reproachable, one remote from all evil, a man not less than fifty years of age, who is now removed from the manners of youth and from the lusts of the Enemy, and from the slander and blasphemy of false brethren, which they bring against many because they understand not that word which is said in the Gospel: Every one that shall say an idle word, shall give an answer concerning it to the Lord in the day of judgement: for from thy words thou shalt be justified, and from thy words thou shalt be condemned. But

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if it be possible, let him be instructed and apt to teach; but if he know not letters, let him be versed and skilled in the word, and let him be advanced in years.

But if the congregation be a small one, and there be not found a man advanced in years of whom they give testimony that he is wise and suitable to stand in the bishopric: but there be found there one who is young, of whom they that are with him give testimony that he is worthy to stand in the bishopric, and who, though he is young, yet by meekness and quietness of conduct shows maturity: let him be proved whether all give testimony concerning him, and so let him sit in peace. For Solomon also at the age of twelve years reigned over Israel; and Josiah at the age of eight years reigned with righteousness; and Joash likewise reigned when seven years old. Wherefore, even though he be young, yet let him be meek and fearful and quiet; for the Lord God said in Isaiah: On whom shall I look and take pleasure (in him), but on the quiet and meek, that trembleth at my words? And in the Gospel also He spoke thus: Blessed are the meek, for they shall inherit the earth. And let him be merciful; for He said again in the Gospel thus: Blessed are the merciful, for upon them there shall be mercy. And again let him be a peacemaker; for He saith: Blessed are the peacemakers, for they shall be called the sons of God. And let him be clear of all evil and wrong and iniquity; for He saith again: Blessed are the pure in heart, for they shall see God. And let him be watchful and chaste and staid and orderly; and let him not be turbulent, and let him not be one that exceeds in wine ; and let him not be a backbiter; but let him be quiet, and not be quarrelsome; and let him not be money-loving. And let him not be youthful in mind, lest he be lifted up and fall into the judgement of Satan: for everyone that exalteth himself shall be humbled. But it is required that the bishop be thus: a man that hath taken one wife, that hath governed his house well. And thus let him be proved when he receives the imposition of hands to sit in the office of the bishopric: whether he be chaste, and whether his wife also be a believer and chaste; and whether he has brought up his children in the fear of God, and admonished and taught them; and whether his household fear and reverence him, and all of them obey him. For if his household in the flesh withstand him and obey him not, how shall they that are without his house become his, and be subject to him?

And let him be proved whether he be without blemish in the things of the world, and likewise in his body; for it is written: See that there be no blemish in him that standeth up to be priest. But let him be also without anger; for the Lord saith: Anger destroyeth even the wise. And let him be merciful and gracious and full of love; for the Lord saith: Love covereth a multitude of sins. And let his hand be open to give; and let him love the orphans with the widows, and be a lover of the poor and of strangers. And let him be alert in his ministry, and constant in ministration; and let him be afflicting his soul, and not be one that is put to confusion. And let him know who is the more worthy to receive; for if there be a widow who has (some- what), or is able to nourish herself with that which she needs for her bodily sustenance; and there be another who, though she is not a widow, is in want, whether by reason of sickness, or of the rearing of children, or of bodily infirmity: to this (latter) rather let him stretch out his hand. But if there be any man who is dissolute, or drunken, or idle, and he be in straits for bodily nourishment, the same is not worthy of an alms, neither of the Church.

And let the bishop be also without respect of persons, and let him not defer to the rich nor favour them unduly; and let him not disregard or neglect the poor, nor be lifted up against them. And let him be scant and poor in his food and drink, that he may be able to be watchful in admonishing and correcting those who are undisciplined. And let him not be crafty and extravagant, nor luxurious, nor pleasure-loving, nor fond of dainty meats. And let him not be resentful, but let him be patient in his admonition; and let him be assiduous in his teaching, and constant in reading the divine Scriptures with diligence, that he may interpret and expound the Scriptures fittingly. And let him compare the Law and the Prophets with the Gospel, so that the sayings of the Law and the Prophets may be in accord with the Gospel. But before all let him be a good discriminator between the Law and the Second Legislation, that he may distinguish and show what is the Law of the faithful, and what are the bonds of them that believe not; lest anyone of those under thy authority take the bonds for the Law, and lay upon himself heavy burdens, and become a son of perdition. Be diligent therefore and attentive to the word, O bishop, so that, if thou canst, thou explain every saying: that with much doctrine thou mayest abundantly nourish and give drink to thy people; for it is written in Wisdom: Be careful of the herb of the field, that thou mayest shear thy flock: and gather the grass of summer, that thou mayest have sheep for thy clothing: give attention and care to thy pasture, that thou mayest have lambs. Let not the bishop therefore be a lover of filthy lucre, and especially from the heathen. Let him be suffering a wrong, and not doing a wrong; and let him not love riches. And let him not think ill of any man, nor bear false witness; and let him not be wrathful, nor quarrelsome; and let him not love the presidency; and let him not be double-minded nor double-tongued, nor given to incline his ear to words of slander and murmuring; and let him be no respecter of persons. And let him not love the festivals of the heathen, nor occupy himself with vain error. And let him not be lustful, nor money-loving: for all these things are of the agency or demons.

Now all these things let the bishop command and enjoin upon all the people. And let him be wise and lowly; and let him be admonishing and teaching with the doctrine and discipline of God. And let him be of a noble mind, and aloof from all the evil artifices of this world, and from all the evil lust of the heathen. And let his mind be keen to discern, that he may know beforehand them that are evil: and do you keep yourselves from them. But let him be the friend of all, being a righteous judge. And whatever of good there be that is found in men, let the same be in the bishop. For when the pastor

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shall be remote from all evil, he will be able to constrain his disciples also and encourage them by his good manners to be imitators of his good works; as the Lord has said in the Twelve Prophets: The people shall be even as the priest. For it behoves you to be an example to the people, for you also have Christ for an example. Be you therefore also a good example to your people, for the Lord said in Ezekiel: And the word of the Lord came unto me, saying: Son of man, speak to the sons of thy people, and say unto them: When I bring the sword upon a land, let the people of that land take one man from among them and make him their watchman: and he shall see the sword coming upon the land, and shall blow the trumpet and warn the people, and everyone that heareth the sound of the trumpet shall give ear. And if he take not warning, and the sword come and take him away, his blood shall be upon his head. Because he heard the sound of the trumpet, and took not warning, his blood shall be upon his head. But he that took warning hath delivered his soul. But if the watchman see the sword coming, and blow not the trumpet, and the people be not warned, and the sword come and take away a soul from them: he hath been taken away in his sins, and his blood will I require at the hands of the watchman. Now the sword is the judgement, and the trumpet is the Gospel, but the watchman is the bishop who is set over the Church.

DIDASCALIA CHAPTER 5

A teaching on judgement.

It behoves thee therefore, O bishop, when thou preachest, to testify and affirm concerning the judgement according as it is (found) in the Gospel. For to thee also has the Lord said: And thee, son of man, I have set as a watchman to the house of Israel; that thou mayest hear a word from my mouth, and give warning and preach it as from me. And when I say to the ungodly: The ungodly shall surely die, and thou preach not and say that the ungodly should depart from his iniquity: the ungodly shall die in his iniquity, and at thy hands will I require his blood. But if thou warn the ungodly from his way, and he take not warning: the ungodly shall die in his iniquity, and thou shalt deliver thy soul. Wherefore you also, since to your account is laid the blame of them that sin in ignorance, do you preach and testify; and those who behave themselves without discipline admonish and rebuke openly. Now whereas we speak and repeat these things often, we are not blameworthy; for through much teaching and hearing it happens that a man is put to shame, and does good and avoids evil. For the Lord also said in the Law: Hear, O Israel; and unto this day they have not heard. And in the Gospel likewise He often proclaims and says; Every one that hath ears to hear, let him hear. But not even they have heard who thought that they heard; for they cast themselves swiftly into the dire destruction of heresy: upon whom the word of sentence is about to go forth. For we believe not, brethren, that when a man has (once) gone down into the water he will do again the abominable and filthy works of the ungodly heathen. For this is manifest and known to all, that whosoever does evil after baptism, the same is already condemned to the Gehenna of fire.

And we think indeed that the heathen also will blaspheme on this account, that we do not mix with them nor hold communication with them. But through the falsehood of the heathen our brethren have the rather attained to the truth; for in the Gospel He saith thus: Blessed are ye when they shall revile you, and persecute you, and speak against you every evil word for my sake, falsely. But do ye rejoice and be glad, for your reward is great in heaven: for so did their fathers persecute the prophets. If therefore they shall blaspheme against any man falsely, blessed is he, even because that he is tempted; for the Scripture has said: A man that is not tempted, neither is he approved. But if a man be convicted of doing the works of iniquity, he is no Christian but a liar, and he holds the fear of the Lord in hypocrisy. Wherefore these persons, when they have been exposed and convicted by the truth openly, let ,the bishop who is without offence and without hypocrisy avoid.

But if the bishop himself is not of a clean conscience, and accepts persons for the sake of filthy lucre, or for the sake of the presents which he receives, and spares one who impiously sins, and suffers him to remain in the Church: such a bishop has polluted his congregation with God; yea, and with men also, and with many of the receivers who are young in their minds, or with the hearers; and youths and maidens beside he destroys with him. For by reason of the lewdness of an ungodly man, when they have seen such a one in their midst they too will doubt in their soul, and will imitate him, and themselves also will stumble and be taken with the same malady, and will perish with him. But if he who sins sees that the bishop and the deacons are clear of reproach, and the whole flock pure: first of all he will not dare to enter the congregation, because he is reproved by his conscience; but if it should happen that he is bold, and comes to the Church in his arrogance, and he is reproved and rebuked by the bishop, and looking upon all (present) finds no offence in any of them, neither in the bishop nor in those who are with him: he will then be put to confusion, and will go forth quietly, in great shame, weeping and in remorse of soul; and so shall the flock remain pure. Moreover, when he is gone out he will repent of his sin and weep and sigh before God, and there shall be hope for him. And the whole flock itself also, when it sees the weeping and tears of that man, will fear, knowing and understanding that everyone who sins perishes.

Wherefore, O bishop, strive to be pure in thy works. And know thy place, that thou art set in the likeness of God Almighty, and holdest the place of God Almighty; and so sit in the Church and teach as having authority to judge them that sin in the room of God Almighty. For to you bishops it is said in the Gospel: That which ye shall bind on earth, shall be bound in heaven.

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DIDASCALIA CHAPTER 6

Concerning transgressors, and concerning those who repent.

Judge therefore, O bishop, strictly as God Almighty; and those who repent receive with mercy as God Almighty. And rebuke and exhort and teach; for the Lord God also with an oath promised forgiveness to them that have sinned, as He said in Ezekiel: And thou, son of man, say to the house of Israel: Ye have said thus: Our crimes and our sins are upon us, and in them we are wasted away: how then can we live? Say unto them: As I live, saith the Lord Adonai, desire not the death of the sinner, but that the wicked return from his evil way and live. Return, therefore, and be converted from your evil ways, and ye shall not die, O house of Israel. Here, then, He gave hope to them that sin, when they shall have repented, that they may have salvation by their repentance, and may not despair of themselves and continue in their sins and further add to them, but may repent and sigh and weep for their sins, and be converted with all their heart.

But let them that have not sinned continue without sin, lest they also come to have need of weeping and sighs and sorrow, and of forgiveness. For whence knowest thou, O man that sinnest, how many are the days of thy life in this world, that thou mayest repent? For thou knowest not thy exit from the world, whether haply thou die in thy sins and there be no more repentance for thee; as it is said in David: In Sheol who shall confess to thee? Wherefore he remains without danger, whosoever spares his soul and remains without sin: so that the righteousness also which was done by him in time past may be preserved to him.

Do thou therefore, O bishop, thus judge: first of all strictly; and afterwards receive (the sinner) with mercy and compassion, when he promises to repent. And rebuke and afflict him, and (afterwards) be entreated of him, because of the word which is spoken in David thus: Deliver not up the soul that confesseth to thee. And in Jeremiah again He speaks thus concerning the repentance of them that sin: Shall he that is fallen not rise up or he that is turned away not return? Wherefore are my people turned away with a shameless perversion, and are held fast in their own devices, and have refused to repent and to return? For this cause, then, receive him that repents without hesitating ever so little; and be not hindered by those who are without mercy, who say: ' It is not fitting that we should be defiled with these.' For the Lord God has said: The fathers shall not die for the sons, nor the sons for the fathers. And again in Ezekiel He speaketh thus: And the word of the Lord came unto me saying: Son of man, if a land sin against me, and do iniquity before me, I will stretch forth my hand against her, and will destroy out of her the staff of bread, and will send a famine upon her, and will destroy out of her men and beasts. But if there be in her these three men, Noah and Daniel and Job, they by their righteousness shall deliver their souls, saith the Lord Adonai. The Scripture, then, has shown clearly that if there be found a righteous man with an ungodly, he shall not perish with him, but every man shall be saved by his righteousness: and if he is hindered, it is by his own sins that he is hindered. And again in Wisdom He saith: Every man is tied with the cord of his sins. Each one therefore of the laity is to render an account of his own sins; and a man is not hurt by reason of the sins of others. For neither did Judas harm us at all when he was praying with us, but he alone perished. And in the ark, Noah and his two sons who were saved alive, they were blessed; but Ham, his other son, was not blessed, but his seed was cursed; and the animals that went in, animals they came forth.

It behoves you not therefore to hearken to those who desire (to put to) death, and hate their brethren and love accusations, and are ready to slay on any pretext: (for one shall not die for another). But do you help them that are sore sick and exposed to danger and are sinning, that you may deliver them from death; and (do) not according to the hardness of heart and the word and thought of men, (but according to the will and command of the Lord our God). For it behoves thee not, O bishop, that being the head thou shouldst obey the tail, that is a layman, a contentious man who desires the destruction of another; but do thou regard only the word of the Lord God. And concerning this, that (men) are not to suppose that they perish or are defiled by the sins of others, He again cut off their evil thought, and by Ezekiel also the Lord our God spoke thus: And the word of the Lord came unto me, saying: Son of man, why use ye this proverb in the land of Israel, and say: The fathers do eat sour grapes, and their sons' teeth are on edge. As I live, saith the Lord Adonai, there shall no more be any that useth this proverb in Israel. For all the souls are mine: as the soul of the father is mine, so also the soul of the son is mine. The soul that sinneth, the same shall die. And a man, if he be righteous, and do judgement and righteousness, and eat not upon the mountains, and lift not up his eyes to the idols of the house of Israel, and defile not the wife of his neighbour, and come not near to a woman in her menstruation, and treat no man with violence, and restore the pledge of his debtor which he hath taken, and clothe the naked with a garment, 8and give not out his money on usury, and receive not (back) with overcharge, and turn away his hand from iniquity, and judge right judgement betwixt a man and his neighbour, and walk in my laws, and keep my judgements and do them: this man is righteous, he shall surely live, saith the Lord Adonai, And if he beget an evil son, that sheddeth blood and doeth iniquity, and walketh not in the way of his righteous father, and eateth upon the mountains, and defileth his neighbour's wife, and evil entreateth the poor and needy, and committeth robbery, and restoreth not the pledge which he hath taken, and lifteth up his eyes to idols, and doeth iniquity, and giveth out his money on usury, and receiveth (back) with overcharge: this man shall not live: because he hath done all this iniquity, he shall surely die, and his blood shall be upon him. But if he beget a son, and he see those sins which his father did, and fear and do not the like of them, and eat not upon the mountains, and lift not up his eyes to the idols of the house of Israel, and defile not his neighbour's wife, and

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evil entreat no man, and take not a pledge, and commit not robbery, and give his bread to the hungry, and clothe the naked with a garment, and turn away his hand from iniquity, and receive not usury and overcharge, and do righteousness and walk in my laws: this man shall not die for the iniquity of his father, but he shall surely live. But his father, because he indeed committed oppression and robbery, and did not good to my people, shall die for his iniquity. And ye say: Wherefore is not the son requited for the iniquity of his father? Because the son did righteousness and mercy, and kept all my commandments and did them, he shall surely live: the soul that sinneth, the same shall die. A son shall not be requited for the sins of his father; and a father shall not be requited for the sins of his son. The righteousness of the righteous shall be upon him; and the iniquity of the ungodly shall be upon him. And if the ungodly shall turn away from all his iniquity which he did, and keep all my commandments, and do judgement and righteousness, he shall surely live and not die; and all the iniquity which he did shall not be remembered unto him: for the righteousness which he did, for the same he shall live. For I desire not the death of the sinner, saith the Lord Adonai: but everyone that shall turn from his evil way shall live. And if the righteous turn away from his righteousness, and do iniquity according to all the iniquity which the ungodly did: all his righteousness which he did shall not be remembered unto him, but for the iniquity which he did, and for the sins which he sinned, for the same he shall die. And they have said: The way of the Lord is not well. Hear ye, house of Israel: my way is well, but your own ways are not well. And if the righteous shall turn away from his righteousness and do iniquity: for the iniquity which he hath done he shall die. And if the ungodly shall turn away from his iniquity which he did, and shall do judgement and righteousness: this man hath delivered his soul. Because he turned away from all the iniquity which he did, he shall surely live and not die. And the house of Israel say: The way of the Lord is not well. My way is well, O house of Israel, but your own ways are not well. Therefore will I judge every man of you according to his ways, saith the Lord Adonai. Return and be converted from all your iniquity and your wickedness, lest these things be unto you for an evil torment. And cast away and put from you all the wickedness which ye have done, and make to yourselves a new heart and a new spirit, and ye shall not die, O house of Israel: for I desire not the death of the sinner, saith the Lord Adonai: but do ye return and live.

You see, beloved and dear children, how abundant are the mercies of the Lord our God and His goodness and loving-kindness towards us, and (how) He exhorts them that have sinned to repent. And in many places He speaks of these things; and He gives no place to the thought of those who are hard of heart and wish to judge strictly and without mercy, and to cast away altogether them that have sinned as though there were no repentance for them. But God (is) not so, but even sinners He calls to repentance and gives them hope; and those who have not sinned He teaches, and tells them that they should not suppose that we bear or partake in the sins of others. Simply, then, receive them that repent, rejoicing. For He spoke again in the same prophet concerning repentance thus: And thou, son of man, say to the sons of thy people: The righteousness of the righteous shall not deliver him in the day that he doeth wickedly; and the iniquity of the ungodly shall not hurt him in the day that he returneth from his iniquity: and the righteous cannot live in the day that he sinneth. And when I shall say to the righteous that he shall surely live, and he rely upon his righteousness and do iniquity: all his righteousness shall not be remembered unto him, but for the iniquity which he hath done, for the same he shall die. And when I shall say to the ungodly: Thou shalt surely die; and he turn from his sin and do judgement and righteousness, and return the pledge which he hath taken, and restore that which he hath robbed, and walk in the judgements and commandments of life so that he do no iniquity: he shall surely live and not die, and all his sins which he sinned shall not be remembered unto him: he hath done judgement and righteousness, he shall surely live. And the sons of thy people say: The way of the Lord Adonai is not well. Say unto them: It is your own ways are not well: for if the righteous shall turn away from his righteousness and do iniquity, he shall surely die for his iniquity; and if the ungodly shall turn away from his iniquity and do judgement and righteousness, for the same he shall live.

It behoves you then, O bishops, to judge according to the Scriptures those who sin, with gentleness and with mercy. For if, when a man is walking by the brink of a river and is ready to slip, thou by suffering him (to slip) hast thrust (and) cast him into the river, thou hast also committed murder. But if a man were to slip on the brink of a river and be near to perish, thou wouldst quickly reach out a hand to him and draw him out, lest he perish altogether. So do therefore (with the sinner); that both thy people may learn and understand, and he also that sins may not utterly perish.

But when thou hast seen one who has sinned, be stern with him, and command that they put him forth; and when he is gone forth let them be stern with him, and take him to task, and keep him without the Church; and then let them come in and plead for him. For our Saviour Himself also was pleading with His Father for sinners, as it is written in the Gospel: My Father, they know not what they do, neither what they speak: but if it be possible, do Thou forgive them. And then do thou, O bishop, command him to come in, and examine him whether he be repentant. And if he is worthy to be received into the Church, appoint him days of fasting according to his offence, two or three weeks, or five, or seven; and so dismiss him that he may depart, saying to him whatever is right for admonition and instruction; and rebuke him, and say to him that he be by himself in humiliation, and that he beg and beseech during the days of his fast that he may be found worthy of the forgiveness of sins:? as it is written in Genesis: Hast thou sinned be silent: thy repentance shall be with thee, and thou shalt have power over it. To Mary the sister of Moses also, when she had spoken against

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Moses, and afterwards repented and was held worthy of forgiveness, it was said of the Lord: If her father had but spit in her face, it were right for her to be ashamed, and to be separate seven days without the camp, and then to come in. So it behoves you also to do: to put forth from the Church those who promise to repent of their sins (for a space) proportionate to their offences: and afterwards do you receive them as merciful fathers.

But if the bishop be in himself a (cause of) offence, how can he stand up and make inquisition of any man's misdeeds, or rebuke him and give sentence upon him? For by reason of partiality, or of the presents which they receive -- either he or the deacons, whose conscience is not pure -- they (the deacons) cannot exert themselves to help the bishop; for they are afraid lest they should hear (from the sinner), as from an insolent man, that word which is written in the Gospel: Why seest thou the mote that is in thy brother's eye, and perceivest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam from thine eye; and then shalt thou perceive to cast the mote out of thy brother's eye. The reason, then, that the bishop, with his deacons, is afraid, (is) lest they should hear from the sinner, as from an insolent man, that word of the Lord. For he knows not that it is a perilous thing for a man to speak against the bishop, and that he (the bishop) may be made an offence throughout the whole of that district. For one who has been sinning lacks understanding, and no more spares his soul. Hence, for whatever cause it be that the bishop is afraid, he feigns not to have knowledge of him who sins, and passes him over and rebukes and corrects him not. And hence Satan, when he has found him an occasion by means of one, gets power over others also -- which God forbid that it should come about -- and so it happens that the flock becomes such that it can no longer be set right. For when there are found many that sin, evil waxes strong; and whereas they that sin are not corrected and reproved that they should repent, this becomes to all an inducement to sin:? and that which is said is fulfilled: My house is called a house of prayer, but ye have made it a den of thieves. But if the bishop keeps not silent from them that sin, but rebukes and reproves and corrects and admonishes and afflicts him that sins, he casts dread and fear upon others also. For it behoves the bishop to be by his doctrine a restrainer of sins and an example and encourager of righteousness, and by the admonition of his teaching a director of good works, and one who lauds and magnifies the good things which are to come and are promised by God in the place of life everlasting: a proclaimer also of the wrath to come in the judgement of God, with threatening of the grievous fire which is unquenchable and intolerable. And let him know the meaning of God's will, that he despise no man; because our Saviour has said: See that ye despise not any of these little ones that believe in me.

Let the bishop therefore be careful of all, both of them that have not sinned, that they may continue as they are without sin, and of them that have sinned, that they may repent, and that he may grant them forgiveness of sins, as it is written in Isaiah that the Lord saith: Loose every bond of iniquity, and sever all bands of violence and extortion.

DIDASCALIA CHAPTER 7

To Bishops.

Do thou therefore, O bishop, teach and rebuke, and loose by forgiveness. And know thy place, that it is that of God Almighty, and that thou hast received authority to forgive sins. For to you bishops it was said: All that ye shall bind on earth, it shall be bound in heaven; and all that ye shall loose, it shall be loosed. As therefore thou hast authority to loose, know thyself and thy manners and thy conversation in this life, that they be worthy of thy place. But without sin there is none among men, for it is written: There is no man pure of defilement, not even though his life in the world be but one day. Therefore the life and manner of conversation of the just men and patriarchs was written, that it might be known that in each one of them there was found at least some small sin; that it might be understood that the Lord God alone is without sin, as He said in David: That thou mayest be justified in thy words, and prevail in thy judgements. For the little defilement of the just is to us a solace and an encouragement, and a (source of) trust that we also, if we sin but a little, have a hope of obtaining forgiveness.

There is no man, then, without sin. But do thou strive according to thy power to be in nothing reproachable. And have a care of all, that none may stumble and perish by reason of thee. For a layman has the care of himself alone, but thou carriest the burden of all. And very great is the load that thou bearest; for to whom the Lord hath given much, much also will he require at his hand. As therefore thou carriest the burden of all, be watchful; for it is written: The Lord said unto Moses: Thou and Aaron shall take upon you the sins of the priesthood. For as thou art to render an account for many, so be careful of all; for those that are sound thou shalt preserve, but those that have sinned do thou admonish and rebuke and afflict; and (afterwards) ease them with forgiveness. And when he that sinned has repented and wept, receive him; and while the whole people prays over him, lay hand upon him, and suffer him henceforth to be in the Church. But those who are drowsy and slack do thou bring back and stir up and make firm, and exhort them and make them sound: for thou knowest what reward thou hast if thou do thus; but if thou neglect it, danger shall come upon thee; for the Lord spoke thus in Ezekiel concerning those bishops who neglect their people: And the word of the Lord came unto me, saying: Son of man, prophesy against the shepherds of Israel, and say to them: Thus saith the Lord Adonai: Woe unto the shepherds of Israel, who feed themselves; and my sheep the shepherds have not fed. The milk ye eat, and with the wool ye are clothed, and that which is fat ye kill and the sheep ye feed not. That which was sick ye healed not, and that which was weak ye strengthened not, and that which was broken ye bound not up, and that which was gone astray ye brought not back, and that which was lost ye sought not out; but with force and with derision ye have subdued them.

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And my sheep were scattered for lack of a shepherd, and became meat for every beast of the field. And my sheep were scattered and gone astray on an the high mountains and on an the high hills, and on an the face of the land were my sheep scattered, and there was none to require and seek. Wherefore, ye shepherds, hear the word of the Lord Adonai. Forasmuch as my sheep are become a spoil and meat to every beast of the field for lack of a shepherd, and the shepherds have not sought my sheep, but the shepherds have fed themselves, and my sheep the shepherds have not fed: therefore, ye shepherds, hear the word of the Lord. Thus saith the Lord Adonai: Behold, I am against the shepherds, and I wilt seek my sheep at their hands; and I will cause them to cease, that henceforth they feed not my sheep: and the shepherds shalt no more feed themselves; but I will deliver my sheep out of their hands, and they shall no more be to them for meat. For thus saith the Lord Adonai: Therefore, behold, I wilt seek my sheep and visit them: as a shepherd visiteth his sheep in the day of tempest, when he is in their midst, so will I visit my sheep. And I will gather them together from all places wherein they were scattered in the day of cloud and thick darkness, and I will bring them forth from the peoples, and gather them from the lands, and bring them into their land; and I will feed them in the mountains of Israel, and in all the waste places of the land. And in a good and fat pasture will I feed them, and in the mountains of the Most High of Israel shall be the glory of their beauty. There shall they be encamped in a good encampment, and in a fat pasture shall they be fed in the mountains of Israel. I will feed my sheep, and I will stablish them, saith the Lord Adonai: that which is lost will I seek, and that which is gone astray will I bring back, and that which is broken will I bind up, and that which is sick will I strengthen, and that which is fat and sound will I keep: and I will feed them in judgement. And ye, my sheep, the sheep of my flock, thus saith the Lord Adonai: Behold, I will judge between ewe and ewe, and between ram and ram. Is this a small thing to you, that ye devour a good and fat pasture, and the residue of your pasture ye trample upon with your feet, and my sheep did drink that which was trodden with your feet. Wherefore thus saith the Lord Adonai: Behold, I will judge between ewe and ewe, and between them that are sick: because that ye were thrusting them with your sides and with your shoulders, and with your horns ye were butting all the sick ones, until ye had scattered them abroad. And I will deliver my sheep, and they shall no more be for a spoil: and I will judge between ewe and ewe. And I will set over them one shepherd, and he shall feed them, and he shall be their shepherd; and David my servant shall be their ruler in their midst: I the Lord have spoken it. And I will make for them a covenant of peace, and will cause evil beasts to cease from the land; and they shall dwell in the wilderness securely, and sleep in the woods. And I will give to them round about my mountain a blessing; and I will send down rain in its season, and it shall be rain of blessing. And the trees of the field shall give their fruits, and the land shall give its increase. And they shall dwell in their land securely: and they shall know that I am the Lord, when I shall cut the thongs of their yoke. And I will deliver them from the hand of them that subdued them, and they shall no more be for a prey to the peoples, and the beasts of the field shall no more devour them; but they shall lie down securely, and there shall be none to make them afraid. And I will establish for them a plantation for renown; and they shall no more be few and forsaken in the land, and they shall no more bear the shame of the peoples. And they shall know that I am the Lord their God with them, and they are my people of the house of Israel, saith the Lord Adonai. And ye my sheep, the sheep of my flock, are men, and I am your God, saith the Lord Adonai.

Hear, then, ye bishops, and hear, ye laymen, how the Lord saith: I will judge between ram and ram, and between ewe and ewe; that is, between bishop and bishop, and between layman and layman: whether layman loves layman, and whether again the layman loves the bishop and honours and fears him as father and lord, and (as) God after God Almighty; for to the bishop it was said through the apostles: Everyone that heareth you, heareth me; and everyone that rejecteth you rejecteth me, and him that sent me: and again, whether the bishop loves the laity as his children, and cherishes and keeps them warm with loving care, as eggs from which young birds are to come; or broods over them and cherishes them as young birds, for the rearing up of winged fowl. Teach, then, and admonish all; and them that deserve rebuke, rebuke and afflict: but unto conversion and not unto destruction; and admonish unto repentance and correct them, so that thou make their ways straight and fair, and order well the conduct of their life in the world.

That which is whole preserve: that is, him that is established in the faith guard watchfully; and shepherd the whole people in peace. And that which is weak strengthen: that is, him that is tempted confirm with admonition. And that which is sick heal: that is, him that is sick with doubting of his faith, heal with doctrine. And that which is broken bind up: that is, him that is stricken or buffeted or broken by his sins, and halts from the right way, bind up; that is, with the exhortation of admonition cure him, and lighten him of his transgressions, and comfort him and show him that there is hope for him; and bind him up and heal him and bring him into the Church. And that which is gone astray bring back: that is, him that was left in sins and was put forth for reproof, leave not without, but teach and admonish him, and bring him back and receive him into thy flock, that is, into the people of the Church. And that which is lost seek out: that is, him who by reason of the multitude of his transgressions has despaired and abandoned himself to destruction, suffer not to perish altogether, lest through utter neglect and indifference he fall asleep, and under the weight of his sleep forget his life, and hold aloof and depart from his flock, that is from the Church, and come to perdition. For when he shall be without the fold and removed from the flock, wolves will devour him while he is astray, and he will perish utterly. But do thou seek him out, and admonish and teach him, and bring him back; and visit him, and encourage him to be

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wakeful, and let him know that there is hope for him. And cut away this from men's thought, that they should say or imagine that which has already been rehearsed: Our crimes and our sins are upon us, and in them we are wasted away: how then can we live? For they ought not to say or to imagine these things; and they are not to think that their hope is cut off by reason of the multitude of their sins; but they are to know that the mercies of God are many, for that with an oath and with gracious intent He has promised forgiveness to them that sin.

But if a man sin and know not the Scriptures, and is not aware of the patience and mercy of God, and knows not the limit of forgiveness and repentance: by this very thing, that he is ignorant, he perishes. Do thou therefore as a compassionate shepherd, full of love and mercy and careful of his flock, visit and count thy flock, and seek that which is gone astray; as said the Lord God, Jesus Christ our good Teacher and Saviour: 'Leave the ninety and nine upon the mountains, and go seek that one which is gone astray. And when thou hast found it, bear it upon thy shoulders, rejoicing because thou hast found that which was gone astray; and bring it and let it mix with the flock.' So be thou also obedient, O bishop, and search out him that is lost, and seek him that is gone astray, and bring back him that is holding aloof. For thou hast authority to forgive sins to him that offendeth; for thou hast put on the person of Christ. Wherefore our Saviour also said to him that had sinned: Thy sins are forgiven thee: thy faith hath saved thee alive: go in peace. Now 'peace' is the Church of tranquillity and rest, into which He restored those whom He loosed from sins, sound (and) without blemish, having a good hope and earnest in exercises of labours and afflictions. For as a wise and compassionate physician He was healing all, and especially those who were gone astray in their sins; for they that are whole have no need of a physician, but they that are sick. And thou also, O bishop, art made the physician of the Church: do not therefore withhold the cure whereby thou mayest heal them that are sick with sins, but by all means cure and heal, and restore them sound to the Church. And be not reproached with this word which the Lord spoke: With force and with derision ye were subduing them. Do not then use force, and be not violent, and pass not sentence sharply, and be not unmerciful; and deride not the people that is under thy charge, nor hide from them the word of repentance. For this is that, With force and with derision ye were subduing them, if thou deal harshly with thy lay folk, and correct them with force, and thrust and drive out and receive not (back) them that sin, but harshly and without mercy hide away repentance from them, and become a helper for the return of evil, and for the scattering of the flock for meat to the beasts of the field, that is, to evil men of this world: nay, not to men in truth, but to beasts, to the heathen and to heretics. For to him who goes forth from the Church they presently join themselves, and like evil beasts devour him as meat. And by reason of thy harshness, he who goes forth from the Church will either depart and enter among the heathen, or will be sunk in the heresies; and he will become an alien altogether, and will depart from the Church and from the hope of God, And of the perdition of that (man) thou wilt be guilty, because thou art ready to drive out and cast away them that sin, and when they have repented and been converted thou wilt not receive them again. And thou hast fallen under the condemnation of that word of the Lord which He spoke: Their feet are swift to evil, and they hasten to shed blood. Affliction and misery are in their ways; and the way of peace they have not known. Now the way of peace is our Saviour Himself, as He said:? Forgive ye the sins of them that sin, that to you also your sins may be forgiven: give, and it shall be given unto you; which means: Give forgiveness of sins, that you also may receive forgiveness. And again He taught us that we should be constantly praying at all times and saying: Forgive us our debts, as we also have forgiven our debtors. But if thou forgive not them that sin, how shalt thou receive forgiveness? Lo, is not thine own mouth against thee, and dost not thou condemn thyself in that thou hast said, 'I have forgiven,' when thou hast not forgiven, but in sooth hast slain? For he who drives a man out of the Church without mercy, what does he else but cruelly slay and shed blood without pity For if by any a righteous man is unjustly slain with the sword, with God he shall be received into rest; but he who drives a man out of the Church and receives him not again, has committed everlasting murder, evilly and bitterly, and [God] gives for food to the grievous fire eternal him that is driven out from the Church, and regards not the mercy of God, and remembers not His goodness towards penitents, and takes not the example of Christ, nor considers those who repented of their many transgressions and received of Him forgiveness.

It behoves thee then, O bishop, to have before thine eyes those things which happened of old time, that from them thou mayest learn by comparison the healing of souls, and the admonition and reproof and exhortation of them that repent and have need of exhortation. And when thou judgest any persons, do thou with diligence and much investigation compare and follow out God's will: and as He did, so ought you also to do in your judgements. Hear then, O bishops, in regard to these things an apt and helpful example. It is written in the fourth Book of Kingdoms, and likewise in the second Book of Chronicles, thus: In those days reigned Manasseh, being twelve years old; and fifty years he reigned in Jerusalem: and the name of his mother was Hephzibah. And he did that which was evil before the Lord, after the uncleanness of those peoples which the Lord destroyed from before the children of Israel. And he turned again and built the shrines which Hezekiah his father had thrown down; and he set up pillars to Baal, and made abominations, as Ahab king of Israel had done. And he made altars for all the service of heaven, and worshipped all the hosts of heaven. And he built altars to demons in the house of the Lord, whereof the Lord had said: In the house of the Lord in Jerusalem, there will I set my name. And Manasseh served the shrines, and said: My name shall endure for ever. And he built altars for all the

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service of heaven in the two courts of the house of the Lord; 6and he made his sons to pass through the fire in the valley of Bar-Hinnom. And he practised augury and used magic; and he made soothsayers and enchanters and diviners, and did much evil before the eyes of the Lord to provoke him to anger. And he set the molten and graven image of abomination, which he had made, in the house of the Lord, whereof the Lord had said to David and to Solomon his son: In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, will I set my name for ever; and I will no more withhold my feet from the land of Israel, which I gave to their fathers: yet only if they will keep all that I have commanded them, according to all the commandments which my servant Moses commanded them. And they hearkened not: and Manasseh seduced them to do that which was evil before the eyes of the Lord, after the works of those peoples which the Lord destroyed from before the children of Israel. And the Lord spake against Manasseh and against his people by the hand of his servants the prophets, and said: Because Manasseh king of Judah hath done these evil abominations, as did the Amorites which were before him, and hath made Judah also to sin with his idols: therefore, thus saith the Lord the God of Israel: Behold, I bring such evils upon Jerusalem and upon Judah that everyone that heareth of them, both his ears shalt tingle. And I will stretch over Jerusalem the measuring line of Samaria and the plummet of the house of Ahab; and I will wipe Jerusalem as a water-pot is wiped, when it is overturned and falleth upon its face. And I wilt give the residue of mine inheritance to the sword, and wilt deliver them into the hand of their enemies; and they shall be for a prey and a spoil to all them that hate them, because they have done evil before mine eyes: for they are a provoking (people), from the day that I brought out their fathers from Egypt even unto this day. Moreover Manasseh shed much innocent blood, till he had filled Jerusalem from one end to the other with slain: by reason of the sins which he sinned, and caused Judah also to sin, in doing that which was evil before the Lord. And the Lord brought against them the chieftains of Assyria; and they took Manasseh and fettered him and cast ropes about him, and led him away to Babylon, and shut him up in prison all bound and fettered with iron? And there was given him bran-bread by weight, and water mingled with gall in small measure, that he might be alive and be sore afflicted and vexed. And when he was afflicted exceeding much, he entreated the face of the Lord his God, and humbled himself exceedingly before the God of his fathers; and he prayed before the Lord God and said:

THE PRAYER OF MANASSEH. O Lord God of my fathers, the God of Abraham and of Isaac and of Jacob and of their righteous seed, who madest the heaven and the earth with all the adornment thereof; who didst bind the sea and fix it by the commandment of thy word; who didst shut up the abyss and seal it with thy fearful and glorious name; before whose power all things fear and tremble: for unsupportable is the exceeding beauty of thy glory, and none can endure to stand before thine anger and thy wrath against sinners: without bound and without measure are the mercies of thy promises; for thou art a Lord long-suffering and merciful and very gracious, and dost repent thee of the evil of men. And thou, O Lord, according to the gentleness of thy goodness hast promised forgiveness to them that repent of their sins, and in the multitude of thy mercies hast appointed repentance for the salvation of sinners. If then, O Lord God of the righteous, thou didst not appoint repentance to the righteous, to Abraham and to Isaac and to Jacob: for neither did they sin against thee: yet hast thou appointed repentance to me a sinner. For more than the sands of the sea are my sins multiplied, and I have no respite to lift up my head for the multitude of mine iniquities. And now, O Lord, behold, I am justly afflicted; and as I am worthy, (so) am I vexed. For lo, I am bound and bowed down with (these) many bands of iron, so that I may not lift up my head: for neither am I worthy to lift up mine eyes and behold and see the height of heaven, by reason of the exceeding malice of my wickedness. For I have done evil before thee, and provoked thy wrath, and have set up idols and multiplied abominations. And now, behold, I bend the knees of my heart before thee, and beseech thy kindness: I have sinned, O Lord, I have sinned; and because that I know my sins, I make supplication before thee. Forgive me, O Lord, and destroy me not with mine offences, and be not angry with me for ever, nor keep against me mine evil (deeds), neither condemn and cast me into the nether parts of the earth. For thou art the God of penitents: wherefore in me also, O Lord, show thy goodness, that whereas I am unworthy, thou deliverest me after the multitude of thy mercies. And for this will I praise thee ever and all the days of my life: for thee do all the hosts of heaven praise, and unto thee do they sing for evermore.

And the Lord hearkened to the voice of Manasseh, and had mercy on him. And there was made over him a flame of fire, and all the iron (bands) that were upon him were melted and dissolved. And the Lord delivered Manasseh from his afflictions, and caused him to return to Jerusalem over his kingdom. And Manasseh knew the Lord, and said: He is the Lord God alone. And he served the Lord only, with all his heart and with all his soul, all the days of his life: and he was accounted righteous. And he slept with his fathers; and Amon his son reigned after him.

You have heard, beloved children, how Manasseh served idols evilly and bitterly, and slew righteous men; yet when he repented God forgave him, albeit there is no sin worse than idolatry. Wherefore, there is granted a place for repentance. But concerning one who says: I shall have good (success) when I shall walk in the perverse desire of my heart, thus saith the Lord: I will stretch out my hand against him, and he shall be for a byword and a parable. For Amon also the son of Manasseh, when he conceived a design that he should transgress the Law, and said: 'My father from his youth did exceeding wickedly, and in his old age he repented: I also will walk in all the desires of my soul, and in the end will return to the Lord,' and did that which was evil before the Lord: he reigned but two years, because the Lord God quickly

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destroyed him from (his) good land. Beware therefore, you that are without faith, lest any man of you establish in his heart the thought of Amon, and perish suddenly and swiftly. Wherefore, O bishop, so far as thou canst, keep those that have not sinned, that they may continue without sinning; and those that repent of (their) sins heal and receive. But if thou receive not him who repents, because thou art without mercy, thou shalt sin against the Lord God; for thou obeyest not our Saviour and our God, to do as He also did with her that had sinned, whom the elders set before Him, and leaving the judgement in His hands, departed. But He, the Searcher of hearts, asked her and said to her: Have the elders condemned thee, my daughter? She saith to him: Nay, Lord. And he said unto her: Go thy way: neither do I condemn thee. In Him therefore, our Saviour and King and God, be your pattern, O bishops, and do you imitate Him, that you may be quiet and meek, and merciful and compassionate, and peacemakers, and without anger, and teachers and correctors and receivers and exhorters; and that you be not wrathful, nor tyrannical; and that you be not insolent, nor haughty, nor boastful.

DIDASCALIA CHAPTER 8

Warnings to Bishops; how they ought to conduct themselves.

You shall not be lovers of wine, nor drunken; and you shall not be extravagant, nor luxurious, nor spending money improperly. You shall make use of the gifts of God not {as alien (funds), but} as your own, as being appointed good stewards of God, who is ready to require at your hands an account of the discharge of the stewardship entrusted to you. Let that suffice you therefore which is enough for you, food and clothing and whatsoever is necessary. And you shall not make use of the revenues (of the Church) improperly, as alien (funds), but with moderation; and you shall not procure pleasure and luxury from the revenues of the Church: for sufficient for the labourer is his clothing and his food. As good stewards of God, therefore, dispense well, according to the command, those things that are given and accrue to the Church, to orphans and widows and to those who are in distress and to strangers, as knowing that you have God who will require an account at your hands, who delivered this stewardship unto you. Divide and give therefore to all who are in want.

But be you also nourished and live from the revenues of the Church; yet do not devour them by yourselves, but let them that are in want be partakers with you, and you shall be without offence with God. For God upbraids those bishops who greedily and by themselves make use of the revenues of the Church, and make not the poor to be partakers with them, saying thus: The milk ye eat, and with the wool ye are clothed. For the bishops ought to be nourished from the revenues of the Church, but not to devour them; for it is written: Thou shalt not muzzle the ox that treadeth out (the corn). As then the ox which works unmuzzled in the threshing floor eats, indeed, but does not consume the whole, so do you also, who work in the threshing floor which is the Church of God, be nourished from the Church, after the manner of the Levites who ministered in the tabernacle of witness, which in all things was a type of the Church: for even by its name it declares (this), for the tabernacle 'of witness' foreshowed the Church. Now the Levites who ministered therein were nourished from those things which were given as offerings to God by all the people -- gifts, and part-offerings, and first fruits, and tithes, and sacrifices, and offerings, and holocausts -- without restraint, they and their wives and their sons and their daughters; because their work was the ministry of the tabernacle alone; and therefore they received no inheritance of land among the children of Israel, because the inheritance of Levi and his tribe was the produce of the people.

You also then to-day, O bishops, are priests to your people, and the Levites who minister to the tabernacle of God, the holy Catholic Church, who stand continually before the Lord God. You then are to your people priests and prophets, and princes and leaders and kings, and mediators between God and His faithful, and receivers of the word, and preachers and proclaimers thereof, and knowers of the Scriptures and of the utterances of God, and witnesses of His will, who bear the sins of all, and are to give an answer for all. You are they who have heard how the word sternly threatens you if you neglect and preach not God's will, who are in sore peril of destruction if you neglect your people. You again are they to whom is promised from God the great reward which is not falsified nor withheld, and grace unspeakable in great glory, when you shall minister well to the tabernacle of God, His Catholic Church. As then you have undertaken the burden of all, so also ought you to receive from all your people the ministration of food and clothing, and of other things needful. And so again, from these same gifts that are given you by the people which is under your charge, do you nourish the deacons and widows and orphans, and those who are in want, and strangers. For it behoves thee, O bishop, as a faithful steward to care for all; for as thou bearest the sins of all those under thy charge, so shalt thou beyond all men receive more abundant glory of God. For thou art an imitator of Christ: and as He took upon Him the sins of us all, so it behoves thee also to bear the sins of all those under thy charge; for it is written in Isaiah concerning our Saviour thus: We saw him having no splendour nor beauty, but as one whose aspect was marred and dejected beyond that of men; and as a man that suffereth, and knoweth to bear infirmities. For his face was changed: he was despised, and was nothing accounted in our eyes. But he endured our sins, and for our sake did sigh. But we accounted him as one smitten and plagued and brought low. Yet for our sins was he smitten, and, was made sick for our iniquities: and by his stripes all we are healed. And again He saith: He bare the sins of many, and for their iniquity was delivered up. And in David and in all the prophets, and in the Gospel also, our Saviour makes intercession for our sins, whereas He is without sin. Therefore, as you have Christ for a pattern, so

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be you also a pattern to the people under your charge; and as He took upon Him (our) sins, so do you also take upon you the sins of the people. For you are not to think that the burden of the bishopric is light or easy. Wherefore, as you have taken up the burden of all, so the fruits also which you receive from all the people shall be yours, for all things of which you have need. And do you nourish well them that are in want, as being to render an account to Him who will require it, who can make no mistake nor be evaded. For as you administer the office of the bishopric, so from the same office of the bishopric ought you to be nourished, as the priests and Levites and ministers who serve before God, according as it is written in the Book of Numbers: The Lord spake with Aaron and said: Thou and thy sons and thy father's house shall take upon you the sins of the sanctuary; and thou and thy sons shall take upon you the sins of your priesthood. And thy brethren the sons of thy father, the tribe of Levi, bring nigh unto thee, and let them be added to thee and minister unto thee. And thou and thy sons with thee shall minister before this tabernacle of witness. Howbeit the sons of Levi shall not come nigh unto the vessels of the sanctuary and unto the altar, lest they die, they and you; but let them be added unto thee, and let them keep the charges of the tabernacle of witness, according to all the ministry of the tabernacle: and a stranger shall not come nigh unto thee. And ye shall keep the charges of the sanctuary and the charges of the altar: and there shall be no wrath against the children of Israel. And I, behold, I have taken your brethren the sons of Levi from among the children of Israel: as a gift they are given unto the Lord, that they may perform the ministry of the tabernacle of witness. And do thou and thy sons with thee keep your priesthood, according to all the ministry of the altar and of that which is within the veil; and perform your ministry as that which is given to your priesthood. But the stranger that cometh near shall die the death. And the Lord spake with Aaron and said: Behold, I have given to you the charges of the firstfruits, of every thing which is hallowed unto me by the children of Israel: to thee have I given them for a ministry, and to thy children after thee: (it is) an everlasting ordinance. And this shall be yours, of every holy thing which is hallowed of their fruits and of their offerings, and of all their sacrifices, and of all their trespass offerings, and of all their sin offerings: all that they shall offer to me of things hallowed shall be for thee and for thy sons. In the holy place ye shall eat thereof: every male of you shall eat thereof, thou and thy sons: it shall be for thee a holy thing. And these shall be for thee the firstfruits of their gifts, of all the part-offerings of the children of Israel: to thee have I given them, and to thy sons and thy daughters with thee: (it is) an everlasting ordinance: every one that is clean in thy house shall eat thereof. All the firstfruits of oil, and all the firstfruits of wine, and the firstfruits of corn, even all things that they shall give to the Lord, shall be thine: everyone that is clean in thy house shall eat thereof. And every devoted thing of the children of Israel shall be thine; and all that openeth the womb of all flesh, even all which they offer to the Lord, from men even unto beasts, shall be thine. Howbeit the firstborn of men and the firstlings of unclean beasts which shall be offered, shall be redeemed. And the redemption of them (shall be on this wise): from a month old and upward thou shalt redeem with a price, five shekels according to the shekel of the sanctuary, which are twenty shekels of silver. But the firstlings of oxen, and the firstlings of sheep and of goats, thou shalt not redeem: they are holy: their blood thou shalt pour out before the altar, and the fat of them thou shalt offer up for an offering of a sweet savour unto the Lord; and their flesh shall be clean to thee. And the top of the breast of the part-offering, and the right shoulder shall be thine. All part-offerings of the sanctuary, which the children of Israel shall set apart unto the Lord, to thee have I given them and to thy sons and to thy daughters with thee: an ordinance for ever and an everlasting covenant is it before the Lord unto thee and unto thy seed after thee. And the Lord spake with Aaron and said: In their land thou shalt receive no inheritance, and thou shalt have no portion among them; for I am thy portion and thine inheritance among the children of Israel. And to the sons of Levi, behold, I have given all the tithes of the children of Israel for an inheritance, in return for their ministry which they minister in the tabernacle of witness. And the children of Israel shall no more come nigh to the tabernacle of witness, lest they contract a sin of death; but the Levites shall perform the ministry of the tabernacle of witness, and they shall take upon them their sins: it is an everlasting ordinance unto their generations. And among the children of Israel they shall receive no inheritance; because the tithes of the children of Israel, even all that they shall set apart as part-offerings to the Lord, I have given to the Levites for an inheritance. For which cause I said unto them: Among the children of Israel they shall receive no inheritance. And the Lord spake with Moses and said unto him: Speak to the Levites and say to them: When ye receive of the children of Israel the tithes which I have given you from them for an inheritance, set by thereof, ye also, a part-offering unto the Lord, a tithe of the tithes: and your part-offering shall be accounted unto you as the corn from the threshing floor, and as the part-offering of the winepress. So shall ye set apart, ye also, a part-offering unto the Lord of all your tithes which ye receive from all the children of Israel; and ye shall give thereof a part-offering for the Lord unto Aaron the priest. Of all your gifts ye shall set by a part-offering unto the Lord, even of the firstfruits, (part) whereof he halloweth unto himself. And say thou unto them: When ye have set apart his firstfruits therefrom, it shall be reckoned unto the Levites as the produce of the threshing floor and as the produce of the winepress:? 31and do ye eat thereof in every place, ye and your households, because it is your reward in return for your ministry in the tabernacle of witness:? 32and ye shall contract no sin by reason thereof, when ye shall set apart the firstfruits thereof. And the holy things of the children of Israel ye shall not profane, lest ye die.

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DIDASCALIA CHAPTER 9

An admonition to the People, that they should honour the Bishop.

Hear these things then, ye laymen also, the elect Church of God. For the former People also was called a church; but you are the Catholic Church, the holy and perfect, a royal priesthood, a holy multitude, a people for inheritance, the great Church, the bride adorned for the Lord God. Those things then which were said beforetime, hear thou also now. Set by part-offerings and tithes and first fruits to Christ, the true High Priest, and to His ministers, even tithes of salvation (to Him) the beginning of whose name is the Decade. Hear, thou Catholic Church of God, that wast delivered from the ten plagues, and didst receive the Ten Words, and didst learn the Law, and hold the faith, (and know the Decade,) and believe in the Yod in the beginning of the Name, and art established in the perfection of His glory: instead of the sacrifices which then were, offer now prayers and petitions and thanksgivings. Then were first fruits and tithes and part-offerings and gifts; but to-day the oblations which are offered through the bishops to the Lord God. For they are your high priests; but the priests and Levites now are the presbyters and deacons, and the orphans and widows: but the Levite and high priest is the bishop. He is minister of the word and mediator; but to you a teacher, and your father after God, who begot you through the water. This is your chief and your leader, and he is your mighty king. He rules in the place of the Almighty: but let him be honoured by you as God, for the bishop sits for you in the place of God Almighty. But the deacon stands in the place of Christ; and do you love him. And the deaconess shall be honoured by you in the place of the Holy Spirit; and the presbyters shall be to you in the likeness of the Apostles; and the orphans and widows shall be reckoned by you in the likeness of the altar. And as it was not lawful for a stranger, that is for one who was not a Levite, to draw near to the altar or to offer aught without the high priest, so you also shall do nothing without the bishop. But if any man do aught without the bishop, he does it in vain, for it shall not be accounted to him for a work; for it is not fitting that any man should do aught apart from the high priest.

Do you therefore present your offerings to the bishop, either you yourselves, or through the deacons; and when he has received he will distribute them justly. For the bishop is well acquainted of those who are in distress, and dispenses and gives to each one as is fitting for him; so that one may not receive often in the same day or in the same week, and another receive not even a little. For whom the priest and steward of God knows to be the more in distress, him he succours according as he requires. And to those who invite widows to suppers let him send frequently her whom he knows to be in the more distress. [And again, if anyone gives bounties to widows, let him send her the rather who is in want.] But let the portion of the pastor be separated and set apart for him according to rule at the suppers or the bounties, even though he be not present, in honour of Almighty God. But how much (soever) is given to one of the widows, let the double be given to each of the deacons in honour of Christ, (but) twice twofold to the leader for the glory of the Almighty. But if anyone wish to honour the presbyters also, let him give them a double (portion), as to the deacons; for they ought to be honoured as the Apostles, and as the counsellors of the bishop, and as the crown of the Church; for they are the moderators and councillors of the Church. But if there be also a lector, let him too receive with the presbyters. To every order, therefore, let everyone of the laity pay the honour which is befitting him, with gifts and presents and with the respect due to his worldly condition.

But let them have very free access to the deacons, and let them not be troubling the head at all times, but making known what they require through the ministers, that is through the deacons. For neither can any man approach the Lord God Almighty except through Christ. All things therefore that they desire to do, let them make known to the bishop through the deacons, and then do them. For neither formerly in the temple of the sanctuary was anything offered or done without the priest. And moreover, even the idol-temples of the impure and abhorred and reprobate heathen to this day imitate the sanctuary. Far indeed in comparison be the house of abomination from the sanctuary: nevertheless, even in their absurd rites they neither offer nor do anything without their unclean priest; but so they imagine, that the unclean priest is the mouthpiece of the stones; and they wait for what he will command them to do. And in all that they purpose to do they consult their unclean priest, and without him do nothing, And because they imagine that what they do is acceptable, they honour him and worship him, as it were for the honour of the dumb stones that are fixed in the walls, and for the service of the foul and evil and cruel demons. If then those who are vain, and their customs false, and who have no hope, but are deceived by an empty hope, study and desire to imitate the sanctuary, and bestow all honour upon those who stand before their absurd idols: you who manifestly and openly believe in the truth, and hold fast to the hope that is not belied, and wait for the glorious promise which shall never pass away nor be made void -- why should not you rather honour the Lord God through those who preside over you?

Do you therefore esteem the bishop as the mouth of God. For if Aaron, because he interpreted to Pharaoh the words which were given through Moses, was called a prophet, as the Lord said to Moses: Behold, I have given thee as a god to pharaoh and Aaron thy brother shall be to thee a prophet: why then should not you also reckon them as prophets who are for you the mediators of the word, and worship them as God? But for us now, Aaron is the deacon, and Moses is the bishop. Now if Moses was called a god by the Lord, let the bishop also be honoured by you as God, and the deacon as a prophet. Wherefore, for the honour of the bishop, make known to him all things that you do, and let them be performed through him. And if thou know of one who is in much distress, and the bishop know not of him, do thou

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inform him; and without him do not, to his discredit, anything, lest thou bring a reproach upon him as one who neglects the poor. For he who sets abroad an evil report against the bishop, whether by word or by deed, sins against God Almighty. And again, if any man speaks evil of a deacon, whether by word or deed, he offends against Christ, Wherefore in the Law also it is written: Thou shalt not revile thy gods; and thou shalt not speak evil of a prince of thy people. Now let no man think that the Lord speaks (here) of idols of stone; but he calls 'gods' those who preside over you. Moses also saith in the Book of Numbers, when the people had murmured against him and against Aaron: Not against us do ye murmur, but against the Lord God. And our Saviour likewise said: Everyone that rejecteth you, rejecteth me, and him that sent me. For what hope at all is there for him who speaks evil of the bishop, or of the deacon? For if one call a layman fool, or raca, he is liable to the assembly, as one of those who rise up against Christ: because that he calls 'empty' his brother in whom Christ dwells, who is not empty but fulfilled; or (calls) him 'fool' in whom dwells the Holy Spirit of God, fulfilled with all wisdom: as though he should become a fool by the very Spirit that dwells in him! If then one who should say any of these things to a layman is found to fall under so great condemnation, how much more if he should dare to say aught against the deacon, or against the bishop, through whom the Lord gave you the Holy Spirit, and through whom you have learned the word and have known God, and through whom you have been known of God, and through whom you were sealed, and through whom you became sons of the light, and through whom the Lord in baptism, by the imposition of hand of the bishop, bore witness to each one of you and uttered His holy voice, saying: Thou art my son: this day have begotten thee.

Wherefore, O man, know thy bishops, through whom thou wast made a son of God, and the right hand, thy mother; and love him who is become, after God, thy father and thy mother: for whosoever shall revile his father or his mother, shall die the death. But do you honour the bishops, who have loosed you from sins, who by the water regenerated you, who filled you with the Holy Spirit, who reared you with the word as with milk, who bred you up with doctrine, who confirmed you with admonition, and made you to partake of the holy Eucharist of God, and made you partakers and joint heirs of the promise of God. These reverence, and honour them with all honour; for they have received from God the authority of life and death: not as judging those who sin and condemning them to death in fire everlasting, by cutting off and casting away those who are judged, which God forbid, but that they may receive and save alive those who return and repent.

Let them be your rulers therefore, and let them be accounted of by you as kings; and do you offer them tribute in service as to kings; for by you they ought to be sustained, and those who are with them: for thus is it written in the first Book of Kingdoms: Samuel spake all the words of the Lord unto the people, which had asked of him a king, and said to them: This is the law of the king that shall reign over you: your sons he will take, and will set them upon his chariots; and he will make of them runners before him, and will make him captains of thousands and captains of hundreds. And they shall reap his harvest, and gather his vintage, and fashion the instruments of his chariots. And your daughters he will take to be weavers, and to be the ministers of his house. And your fields, and your vineyards, and your oliveyards, even the best (of them), he will take away and give to his servants. And he will take the tenth of your seed and of your vineyards, and give to his servants and to his eunuchs.? And your servants and your handmaids, and the best of your cattle, and your asses, he will take and tithe for the service of his work; and he will take the tenth of your sheep: and ye also shall be his servants. Now in like case is also the bishop. For if the king who reigned over so numerous a people -- as it is written in Hosea: The people of the children of Israel was numerous as the sand which is upon the seashore, which may not be measured nor numbered -- took also from the people the ministrations which he required according to the multitude of that people:? so now does the bishop also take for himself from the people those whom he accounts and knows to be worthy of him and of his office, and appoints him presbyters as counsellors and assessors, and deacons and subdeacons, as many as he has need of in proportion to the ministry of the house. And what can we say more? For the king who wears the diadem reigns over the body alone, and binds and looses it but on earth; but the bishop reigns over soul and body, to bind and to loose on earth with heavenly power. For great power, heavenly, almighty, is given to him. Therefore love the bishop as a father, and fear him as a king, and honour him as God. Your fruits and the works of your hands present to him, that you may be blessed; your firstfruits and your tithes and your vows and your part-offerings give to him; for he has need of them that he may be sustained, and that he may dispense also to those who are in want, to each as is just for him. And so shall thine offering be acceptable to the Lord thy God for a sweet savour, in the heights of heaven before the Lord thy God; and He will bless thee and multiply for thee the good things of His promise. For it is written in Wisdom: Every simple soul shall be blessed: and a blessing shall be upon the head of him that giveth.

Wherefore be constantly doing work, and be labouring and [[98]] offering an oblation. For the Lord has lightened the weight from you, and has loosed from you the collar-bands, and lifted from you the yoke of burden; and He has put away from you the Second Legislation after the abundance of His mercy; as it is written in Isaiah: Say to them that are in bonds, Go forth; and again: To bring forth the prisoners from bonds. And in David he said: His prisoners he hath not despised. And likewise in the Gospel He said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Take my yoke upon you, and learn of me; for I am gentle and lowly in heart: and ye shalt find rest unto your souls. For my yoke is pleasant, and my burden is light.

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If then the Lord, by the gift of His grace, has set you loose and given you rest, and brought you out into refreshment, that you should no more be bound with sacrifices and oblations, and with sin offerings, and purifications, and vows, and gifts, and holocausts, and burnt offerings, and (Sabbath) idlings, and shewbread, and the observing of purifications; nor yet with tithes and firstfruits, and part-offerings, and gifts and oblations, -- for it was laid upon them to give all these things as of necessity, but you are not bound by these things, -- it behoves you to know the word of the Lord, who said: Except your righteousness abound more than that of the scribes and Pharisees, ye shalt not enter into the kingdom of heaven. Now thus shall your righteousness abound more than their tithes and first fruits and part-offerings, when you shall do as it is written: Sell all thou hast, and give to the poor. So do, therefore, and keep the command through (him who is) bishop and priest and thy mediator with the Lord God. For thou art commanded to give, but he to dispense. And thou shalt require no account of the bishop, nor observe him, how he dispenses and discharges his stewardship, or when he gives, or to whom, or where, or whether well or ill, or whether he gives fairly; for he has One who will require, even the Lord God, who delivered this stewardship into his hands and held him worthy of the priesthood of so great an office. Wherefore, that thou observe not the bishop, nor require an account of him, nor speak ill of him and oppose God, nor offend the Lord, let that be set before thine eyes which is said to thee in Jeremiah: Shall the clay say to the potter: Thou workest not, and hast not hands as one who should say to his father or his mother: Why bearest thou me? But do thou work and labour simply in the house of God; and let that saving word of the renewing of the Law be ever written and laid up in thy heart, and remember it, as the Lord said: Thou shalt love the Lord thy God with all thy soul, and with all thy strength. Now thy strength is thy worldly substance. And not with the lips only shall you love the Lord, as did that People, to whom upbraiding them He saith: This people honoureth me with their lips, but their heart is very far from me; but do thou love and honour the Lord with all thy strength, and offer His oblations ever at all times. And hold not aloof from the Church; but when thou hast received the Eucharist of the oblation, that which comes into thy hands cast (in), that thou mayest share it with strangers: for this is collected (and brought) to the bishop for the entertainment of all strangers. Wherefore lay up and set by as much as thou canst, for the Lord has said in the Law: Thou shalt not appear before me empty. Be doing good works therefore, and laying up to thyself treasure everlasting in heaven, where the moth corrupteth not, neither do thieves steal. And in so doing thou shalt not judge thy bishop nor thy fellow layman; for to you laymen it is said: Judge not, that ye be not judged. For if thou judge thy brother and condemn him, thou hast reckoned thy brother guilty: that is, thou hast condemned thyself; for thou shalt be judged with them that are guilty. For it is lawful for the bishops to judge, because to them it is said: Be ye approved money-changers [Agraphon]: so that it behoves the bishop, as one who proves money, to separate the bad from the good, and to reject and cast away those that are altogether bad, and to leave in the melting-pot those that are hard, and for whatever reason faulty, like faulty (coins). But to the layman it is not permitted to judge his neighbour, nor to lay upon himself a burden that is not his. For the weight of this burden is not for laymen, but for the bishop. Wherefore, being a layman, thou shalt not lay snares for thyself; but leave judgement in the hand of those who will have to render an account, and do thou study to work peace with all men; and love thy members, thy fellow laymen, for the Lord saith: Love thy neighbour as thyself.

DIDASCALIA CHAPTER 10

Of False Brethren

But if there be false brethren who, through envy or jealousy of the Enemy and Satan, who works in them, bring an accusation against any of the brethren falsely, or even truly, let them know that everyone who searches out such things for the purpose of accusing or slandering any man, is a son of wrath: and where wrath is, God is not; for wrath is of Satan, and through these false brethren he never suffers peace to be in the Church. Wherefore, when you have known those who are thus void of understanding, first of all believe them not; and secondly, do you the bishops and deacons be wary of them; and when you hear them saying anything against one of the brethren, take knowledge of him against whom they bring the accusation, and make inquiry prudently, and weigh his conduct; and if he is found blameworthy, do according to the teaching of our Lord which is written in the Gospel: Reprove him between thyself and him; and save him when he repenteth and returneth. But if he be not persuaded, reprove him among two or three; that that may be fulfilled which is said: At the mouth of two or three witnesses every word shall be established. Now why, brethren, is it required that a testimony be established at the mouth of two or three witnesses? Because the Father and the Son and the Holy Spirit bear witness to the works of men. For where there is the admonition of doctrine, there also is correction and conversion of them that err. Wherefore, at the mouth of two or three witnesses every word shall be established. But if he obey not, reprove him before the whole church. But if he obey not even the church, let him be accounted by thee as the heathen and as the publican. For the Lord has commanded you, O bishops, that you should not henceforth receive such a one into the Church as a Christian, nor communicate with him. For neither dost thou receive the evil heathen or publicans into the Church and communicate with them except they first repent, professing that they believe and henceforth will do no more evil works: for to this end did our Lord and Saviour grant a place for repentance to those who have sinned. For I Matthew also, who am one of the twelve Apostles who speak to you in this Didascalia, was formerly a publican; but now, because that I believed, I have obtained mercy, and have repented of my former deeds, and have been

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counted worthy also to be an apostle and preacher of the word. And the prophet John likewise preached in the Gospel to publicans; and he deprived them not of hope, but taught them how they should order themselves; and when they asked him for advice, he said to them: Exact no more than that which is commanded and appointed you. And Zacchaeus, too, the Lord received unto repentance when he besought Him. Nor do we withhold life even from the heathen, if they will repent and put away and reject their error.

As a heathen, then, and as a publican let him be accounted by you who has been convicted of evil deeds and falsehood; and afterwards, if he promise to repent -- even as when the heathen desire and promise to repent, and say 'We believe' we receive them into the congregation that they may hear the word, but do not communicate with them until they receive the seal and are fully initiated: so neither do we communicate with these until they show the fruits of repentance. But let them by all means come in, if they desire to hear the word, that they may not wholly perish; but let them not communicate in prayer, but go forth without. For they also, when they have seen that they do not communicate with the Church, will submit themselves, and repent of their former works, and strive to be received into the Church for prayer; and they likewise who see and hear them go forth like the heathen and publicans, will fear and take warning to themselves not to sin, lest it so happen to them also, and being convicted of sin or falsehood they be put forth from the Church. But thou shalt by no means forbid them to enter the Church and hear the word, O bishop; for neither did our Lord and Saviour utterly thrust away and reject publicans and sinners, but did even eat with them. And for this cause the Pharisees murmured against Him, and said: He eateth with publicans and sinners. Then did our Saviour make answer against their thoughts and their murmuring, and say: They that are whole have no need of a physician, but they that are sick. Do you therefore consort with those who have been convicted of sins and are sick, and attach them to you, and be careful of them, and speak to them and comfort them, and keep hold of them and convert them. And afterwards, as each one of them repents and shows the fruits of repentance, receive him to prayer after the manner of a heathen. And as thou baptisest a heathen and then receivest him, so also lay hand upon this man, whilst all pray for him, and then bring him in and let him communicate with the Church. For the imposition of hand shall be to him in the place of baptism: for whether by the imposition of hand, or by baptism, they receive the communication of the Holy Spirit.

Wherefore, as a compassionate physician, heal all those who sin; and go about with all skill, and bring healing to bear for the succour of their lives. And thou shalt not be ready to cut off the members of the Church; but employ the bandages of the word, and the fomentations of admonition, and the compress of exhortation. But if the sore be sunken and lack flesh, nourish it and level it up with healing drugs; and if there be dirt in it, cleanse it with a pungent drug, that is with the word of rebuke. But if the flesh be over swollen, wear it down and level it with a violent drug, that is with the threat of judgement. But if gangrene should set in, cauterize it with burnings, that is, with incisions of much fasting cut away and clear out the rottenness of the sore. But if the gangrene assert itself and prevail even over the burnings, give judgement:? and then, whichever member it be that is putrified, with advice and much consultation with other physicians, cut off that putrefied member, that it may not corrupt the whole body. Yet be not ready to amputate straightway, and be not in haste to have recourse at once to the saw of many teeth; but use first the knife and cut the sore, that it may be clearly seen, and that it may be known what is the cause of the disease that is hidden within; so that the whole body may be kept uninjured. But if thou see that a man will not repent, but has altogether abandoned himself, then with grief and to sorrow cut him off and cast him out of the Church. But if it be found that the hostile charge is false, and you the pastors, with the deacons, accept the falsehood as truth -- whether through respect of persons, or by reason of the presents which you receive -- and pervert judgement because you desire to do the will of the Evil One, and expel and cast out from the Church him that is accused, whereas he is innocent of this charge: you shall render an account in the day of the Lord; for it is written: Thou shalt not respect persons in judgement; and again the Scripture saith: A bribe blindeth the eyes of them that see, and perverteth right words; and again it hath said: Deliver ye the oppressed, and judge the fatherless, and acquit the widows; and: Judge right judgement in the gates.

Give heed therefore that you be not respecters of persons and incur the judgement of the Lord's word, which He spoke thus: Woe to them that make bitter sweet, and sweet bitter; and call light darkness, and darkness light; and acquit the wicked for his bribe, and turn away the innocency of the innocent. But beware that you condemn not a man wrongfully, nor abet them that are evil; for when you judge others, you judge your own selves, as the Lord said: With the judgement that ye judge, ye shall be judged; and as ye condemn, ye shall be condemned. Wherefore, remember and have ready by you this saying: Forgive, and it shall be forgiven you; and condemn not, that ye may not be condemned.

But if your judgement be without respect of persons, O bishops, observe him that accuses his brother, whether he be not a false brother, and has brought the accusation out of envy or jealousy, that he may disturb the Church of God and slay him who is accused by him through his expulsion from the Church and his delivery over to the sword of fire. Judge him therefore, thou, sternly, because he has brought evil upon his brother. For as regards his own intent, if he had been able to catch beforehand the judge's ear, he would have slain his brother in fire. It is written: Whoso sheddeth man's blood, his own blood shall be shed for the blood which he hath shed. If then he is found to be such, expel him from the Church with great denunciation as a murderer; and after a time, if he promise to repent, warn him and correct him

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sternly; and then lay hand upon him and receive him into the Church. And be wary and guard such a one, that he no more disturb any other. But if, after he is come in, you see that he is still contentious and minded to accuse others also, and mischievous and designing, and making false complaints against many: drive him out, that he may no further disturb and trouble the Church. For such a one, though he be within, yet because he is unseemly to the Church, he is superfluous to her, and there is no profit in him. For we see that there are some men born with superfluous members to their bodies, as fingers or other excessive flesh; but these, though they pertain to the body, are a reproach and a disgrace both to the body and to the man, because they are superfluous to him. Yet when they are removed by the surgeon, that man recovers the comeliness and beauty of his body; and he suffers no defect by the removal from it of that which was superfluous, but is even the more conspicuous in his beauty.

In like manner then do you also act, O pastors. For since the Church is a body, and the members are we who believe in God and abide in love in the fear of the Lord, even as we have received command to be perfect: therefore, one who contrives evil against the Church, and troubles her members, and loves the complaints and fault-findings of the Enemy, to wit, disturbances, quarrels, slanders, murmurings, contentions, controversies, accusations, charges, vexations: he that loves and does these things -- rather it is the Enemy that works in him -- and remains within the Church, the same is alien to the Church and a domestic of the Enemy; for to him he ministers that he may be working through him and may thwart and harass the Church. Such a one therefore, if he remain within, is a disgrace to the Church by reason of his blasphemies and his manifold disorder; for through him the Church of God comes in danger of being scattered. Deal with him therefore as it is written in Wisdom: Put forth an evil man from the assembly, and his contention will go out with him; and make an end of strife and ignominy: lest, if he sit in the assembly, he dishonour you all. For when he has gone forth twice from the Church, he is justly cut off; and the Church is the more beautiful in her proper form, forasmuch as peace has been restored to her, which (before) was wanting to her: for from that hour the Church remains free from blasphemy and disorder. But if your mind be not pure -- whether it be through respect of persons, or the gifts of filthy lucre which you receive -- and you endure that an evil person should remain among you; or again, (if) you thrust away and expel from the Church them that are of good conversation, and foster among you many that are evil, contentious persons and scatterers (of the flock) and riotous:? you will bring blasphemy upon the assembly of the Church, and will run the risk of scattering her through these persons; and you will have put yourselves in deadly peril of forfeiting eternal life -- because you have pleased men, and have turned back from the truth of God, through respect of persons and the habit of receiving empty gifts: and you will have scattered the Catholic Church, the beloved daughter of the Lord God.

DIDASCALIA CHAPTER 11

An Exhortation to Bishops and Deacons

Strive therefore, O bishops, together with the deacons, to be right with the Lord; for the Lord has said: If ye will be right with me, I also will be right with you; and if ye will walk perversely with me, I also will walk perversely with you, saith the Lord of Hosts. Be right therefore, that you may deserve to receive praise of the Lord, and not blame (from him who is) of the contrary part.

Let the bishops and the deacons, then, be of one mind; and do you shepherd the people diligently with one accord. For you ought both to be one body, father and son; for you are in the likeness of the Lordship. And let the deacon make known all things to the bishop, even as Christ to His Father. But what things he can, let the deacon order, and all the rest let the bishop judge. Yet let the deacon be the hearing of the bishop, and his mouth and his heart and his soul; for when you are both of one mind, through your agreement there will be peace also in the Church.

Now for a Christian this is becoming praise, that he have no evil word with any man. But if by the agency of the Enemy some temptation befall a man, and he have a lawsuit, let him strive to be quit of it, even though he be to suffer some loss: and at all events let him not go to the tribunals of the heathen. And you shall not admit a testimony from the heathen against any of our own people; for through the heathen the Enemy contrives against the servants of God. Wherefore, because the heathen are to stand on the left, He called them 'the left hand;' for our Saviour spoke thus to us: Let not your left hand know what your right hand doeth. For the heathen are not to know of your lawsuits, and you shall not admit a testimony from them against yourselves, nor go to law before them: as also in the Gospel He saith: Give what is Caesar's to Caesar, and what is God's to God. Be thou willing therefore to suffer a loss, and striving rather to make peace. For when thou shalt suffer any worldly loss for the sake of peace, with God it shall be gain to thee, because that thou fearest God and doest according to His commandment.

But if there be brethren who have a quarrel one with another -- which God forbid -- you the leaders should know forthwith that it is no work of brotherhood in the Lord that they perform who have dared so to do. But if one of them be found to be of the sons of God, being meek and yielding, he is a son of the light. But one who is hard and froward, and overreaching and blasphemous, is a hypocrite, and the Enemy works in him. Reprove him therefore, and rebuke and upbraid him, and put him forth for correction; and afterwards, as we have already said, receive him, that he may not utterly perish. For when such are corrected and reproved, you will not have many lawsuits. But if they know not the word which was spoken by our Lord in the Gospel, which saith: How many times, if my brother offend against me, shall I forgive him? but are angry one with another and become enemies, teach them, you, and reprove them, and make peace between them; for the Lord has said: Blessed are

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the peacemakers. And know that it behoves the bishop and the presbyters to judge warily: as our Saviour said when we asked Him, How many times, if my brother offend against me, shall I forgive him?? unto seven times? But our Lord taught us and said to us: Not seven times, I say, only, but even unto seventyfold seven. For so the Lord desires, that they who are His in truth should never have anything at all against any man, and should not be angry with any man:? how much less does He desire that men should have lawsuits one with another? But if aught should happen to come about through the agency of the Enemy, so let them be judged before you as you also are surely to be judged.

First, then, let your judgements be held on the second day of the week, that if perchance anyone should contest the sentence of your words, you may have space until the Sabbath to compose the matter, and may make peace between them that are at odds and reconcile them on the Sunday. Now let the presbyters and the deacons be ever present in all judgements with the bishops. Judge without respect of persons.

When therefore the two parties who have the suit or quarrel one with another shall come and stand together in the judgement, as the Scripture saith, after you have heard them, pass sentence righteously. And give diligence to keep them in friendship before the sentence is pronounced upon them, lest there go forth from you against one of them, being a brother, a condemnation of earthly judgement. And so judge as you also are surely to be judged, even as you have Christ for partner and assessor and counsellor and spectator with you in the same cause. But if there be any who are accused by some one, it being charged against them that they conduct themselves not well in the way of the Lord: again, hearing both parties, make diligent inquiry, as being to give sentence in a matter of everlasting life or cruel and bitter death. For if a man is truly convicted, and he be condemned and go forth from the Church, he has been cast out from life and glory everlasting, and is become reprobate among men and guilty before God. Judge therefore, according to the magnitude of the charge, whatever it be, with much mercy; and incline rather to save alive without respect of persons than to destroy, by condemning, those who are judged.

But if there be one who is innocent, and he be condemned by the judges through respect of persons, the judgement of unjust judges shall do him no hurt with God, but shall rather profit him; for but for a little while is he unjustly judged by men, but afterwards, in the day of judgement, because he has been unjustly condemned, he shall be the judge of (his) unjust judges. For you have been the arbiters of an unjust judgement, and therefore shall be requited by God accordingly, and cast out of the Catholic Church of God. And that shall be fulfilled in your case: With what judgement ye judge, ye shall be judged.

Wherefore, when you sit to judge, let both parties -- for we do not call them brothers until peace has been made between them -- come and stand together; and do you make prudent and diligent inquiry as between those who have the suit and quarrel one with another. And learn first concerning him who makes the accusation, whether there be any accusation against him also, or whether perchance he has brought charges against others as well; and again, whether he has brought his accusation out of any former enmity or quarrel, or out of envy; and (inquire) also of what manner his conversation is -- whether he is meek, and without anger, and not given to slander, and whether he loves the widows and the poor and strangers, and is not greedy of filthy lucre; and whether he is quiet, and friendly to all and a lover of all; whether he is merciful and open-handed to give, and not a glutton and greedy, nor grasping, nor drunken, nor intemperate, nor slothful: for the perverse heart contriveth evil, and the same disturbeth cities at all times; and whether no such evil has been committed by him as is (done) in the world. And if he that makes the accusation is free from all these things, it is already evident and manifest that he is trustworthy, and that his accusation is true. But if he is known to be perverse and contentious, and his conduct not right, this (also) is evident, that he brings false witness against your brother. When therefore he is found and known to be an injurious person, rebuke him and put him forth for a time, until he repent and be converted and weep: lest perchance he again blaspheme against some other of our brethren who is of good conversation; or lest, while he sits in your congregation, some other like him, seeing him unreproved, should himself dare to do in like manner to one of our brethren, and should perish before God. But if he who has sinned is rebuked and corrected and put forth for a season, he also who was ready to imitate him and to do as he did, having seen him put forth, will fear lest it happen to him in like manner, and will submit himself: and he shall live before God, and in no wise be put to shame among men.

And concerning him again who is judged take counsel and thought among you in like manner:? and observe his manners and conduct in the world, whether perchance you have heard many charges against him, or whether he has committed many crimes. For if he is found to have committed crimes, it is likely that this charge also which they prefer against him is true. But again, it may happen that he had formerly committed some sin, but is innocent of this present charge. Wherefore, make diligent investigation of these things, that you may give sentence with great caution and surety; and do you judge rightfully concerning him who is found to be guilty, and pass judgement upon him. But let anyone of them who will not abide by your judgement be reproved and put forth from the congregation until he repent and make entreaty of the bishop or of the Church, and confess that he has sinned, and is penitent. And thus shall advantage accrue to many: lest at any time some other, seeing him sit in the Church unrebuked and uncorrected, should himself dare to do as he did, thinking him alive among men, whereas with God he is lost. But if you hear one party alone, while the other is not present to make his defence to the charge which they bring against him, and you pass sentence hastily, without counsel and without inquiry, and, in accordance

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with the falsehoods which you have believed, condemn him while he is not present to defend himself: you shall be partners before God of him that brought the false witness, and with him you shall be punished by God. For the Lord has said in Proverbs: He that meddleth in a quarrel that is not his own, is as he that taketh hold of a dog's tail; and again in another place He has said: Judge right judgement; and again He has said: Judge the fatherless, and justify the widows; and again He saith:? Deliver the oppressed, and sever every bond of iniquity But if you resemble those elders who were in Babylon, who bore false witness against Susanna and wickedly condemned her to death, you also shall be partners of their judgement and of their condemnation; for the Lord by Daniel saved Susanna from the hand of the ungodly, and those elders who were guilty of her blood He condemned to fire.

Now very far apart do we set the things of the sanctuary from those of the world; nevertheless (this) we say: You see, brethren, how, when murderers are brought before the (civil) authority, the judges question diligently those who bring them, and learn from them what they have done. And then again they ask the criminal whether these things are so; and though he himself confess and say, 'Yea' they do not send him straightway to death, but question him again for many days, and drawing the curtain take thought and counsel much together. And then at length they pass upon him the sentence of death, and lifting up their hands to heaven protest that they are innocent of the man's blood. And these things they do though they are heathens and know not God nor the requital they receive from God for those whom they judge and condemn unjustly. And do you, who know who is our God and what His judgements, dare to give sentence upon one who is not guilty? We counsel you therefore that you make inquiry with diligence and much caution. For the word of sentence which you decree ascends straightway to God; and if you have justly judged, you shall receive of God the reward of justice, both now and hereafter; but if you have judged unjustly, again you shall receive of God a recompense accordingly. Strive therefore, brethren, that you be worthy to receive praise from God, and not blame; for praise from God is everlasting life to men, but blame from God is eternal death to men.

Have a care therefore, O bishops, that you be not in haste to sit in judgement forthwith, lest you be constrained to condemn a man; but before they come and stand in the judgement, admonish them and make peace between them. And admonish those who have the suit and quarrel one with another, and teach them in the first place that it is not right for any man to be angry, because the Lord has said: Every one that is angry with his brother is liable to the judgement; and secondly, that if it should happen through the agency of the Enemy that some anger arise, they ought at once, that very day, to be reconciled and appeased, and to be at peace with one another. For it is written: Let not the sun go down upon thine anger against thy brother; and in David also He saith: Be angry, and sin not; that is, be speedily reconciled, lest, if anger continue, malice arise and beget sin. He saith in Proverbs: The soul that keepeth malice shall die. And our Lord and Saviour also said: If thou offer thy gift upon the altar, and there remember that thy brother keepeth any malice against thee, leave thy gift before the altar, and go, first be reconciled with thy brother: and then come, offer thy gift. Now the gift of God is our prayer and our Eucharist. If then thou keep any malice against thy brother, or he against thee, thy prayer is not heard and thy Eucharist is not accepted ; and thou shalt be found void (both) of prayer and Eucharist by reason of the anger which thou keepest. A man ought to pray diligently at all times; but those who bear anger and malice towards their brethren God does not hear; and though thou pray three times in one hour, thou shalt gain nothing, for thou art not heard by reason of thine enmity against thy brother. Wherefore, if thou carest and strivest to be a Christian, follow the saying of the Lord which saith: Loose all ties of iniquity; and sever the bands of violence and oppression. For upon thee has our Saviour laid this power, that thou shouldst forgive thy brother who has offended against thee unto seventyfold seven time, that is, four hundred and ninety. How many times then hast thou forgiven thy brother, that thou wilt no more forgive him, but keepest malice and maintainest enmity, and desirest to go to law? Therefore is thy prayer hindered. But even if thou hast forgiven the full four hundred and ninety times, add still more for thine own sake, and of thy bounty, without anger, forgive thy brother. And if thou do it not for thy brother's sake, bethink thee and do it at least for thine own; and forgive thy neighbour, that thou mayest be heard when thou prayest, and mayest offer an acceptable oblation to the Lord.

Wherefore, O bishops, that your oblations and your prayers may be acceptable, when you stand in the Church to pray let the deacon say with a loud voice: 'Is there any man that keepeth aught against his fellow?' that if there be found any who have a lawsuit or quarrel one with another, thou mayest entreat them and make peace between them. They who enter a house and say, Peace be in this house, both are proclaimers of peace and do bring peace. If then thou preach peace to others, still more does it behove thee to have peace with thy brethren. As a son of light and peace therefore, be thou light and peace to all men; and contend with no man, but be in quiet and peace with all men. And be a helper with God that (the number of) those who are saved may be increased; for this is the will of the Lord God. But they who love enmity and quarrels, and contentions and lawsuits, are enemies of God. For the Lord from the beginning, through the prophets and righteous men, called all generations to repentance and salvation; and we, moreover, the Apostles, who have been accounted worthy to be the witnesses of His manifestation and preachers of His divine word, have heard from the mouth of the Lord Jesus Christ, and do know of a surety and say what is His will, and the will of His Father, that no man should perish, but that all men should believe and be saved. For this is that which He taught us to say when we pray: Thy will be done in earth, as in heaven; that as the

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angels of heaven and the hosts and all (His) ministers praise God, so too on earth all men should praise God. It is His will, then, to save all; and this is His pleasure, that they who are saved should be many.

He who is contentious, or makes himself an enemy to his neighbour, diminishes the people of God. For either he drives out of the Church him whom he accuses, and diminishes her and deprives God of the soul of a man which was being saved, or by his contention he expels and ejects himself from the Church, and so again he sins against God. For God our Saviour spoke thus: Everyone that is not with me, is against me; and everyone that gathereth not with me, scattereth. Wherefore thou art no helper with God for the gathering together of the people, because thou art a disturber and a scatterer of the flock, and an adversary and enemy of God. Be not therefore forever embroiled in contentions and quarrels, or wrangling, or enmity, or lawsuits, lest thou scatter some one from the Church. For we by the power of the Lord God have gathered (men) from all peoples and from all tongues, and have brought them to the Church with much labour and toil and in daily peril, that we might do the will of God and fill the house with guests, that is His holy Catholic Church, that they might be glad and rejoicing, and be praising and glorifying God who called them to life.

Be you then, O laymen, peaceable one with another, and strive like wise doves to fill the Church, and to convert and tame those that are wild and bring them into her midst. And (for) this is the great reward that is promised by God: if you deliver them from fire, and present them to the Church firmly established and faithful.

DIDASCALIA CHAPTER 12

To Bishops: that they should be peaceable.

And you the bishops, be not hard, nor tyrannical, nor wrathful, and be not rough with the people of God which is delivered into your hands. And destroy not the Lord's house nor scatter His people; but convert all, that you may be helpers with God; and gather the faithful with much meekness and long-suffering and patience, and without anger, and with doctrine and exhortation, as ministers of the kingdom everlasting.

And in your congregations in the holy churches hold your assemblies with all decent order, and appoint the places for the brethren with care and gravity. And for the presbyters let there be assigned a place in the eastern part of the house; and let the bishop's throne be set in their midst, and let the presbyters sit with him. And again, let the lay men sit in another part of the house toward the east. For so it should be, that in the eastern part of the house the presbyters sit with the bishops, and next the lay men, and then the women that when you stand up to pray, the rulers may stand first, and after them the lay men, and then the women also. For it is required that you pray toward the east, as knowing that which is written: Give ye glory to God, who rideth upon the heaven of heavens toward the east.

But of the deacons let one stand always by the oblations of the Eucharist; and let another stand without by the door and observe them that come in; and afterwards, when you offer, let them minister together in the Church. And if anyone be found sitting out of his place, let the deacon who is within reprove him and make him to rise up and sit in a place that is meet for him. For our Lord likened the Church to a fold; for as we see the dumb animals, oxen and sheep and goats, lie down and rise up, and feed and chew the cud, according to their families, and none of them separate itself from its kind; and (see) the wild beasts also severally range with their like upon the mountains: so likewise in the Church ought those who are young to sit apart, if there be room, and if not to stand up; and those who are advanced in years to sit apart. And let the children stand on one side, or let their fathers and mothers take them to them; and let them stand up. And let the young girls also sit apart; but if there be no room, let them stand up behind the women. And let the young women who are married and have children stand apart, and the aged women and widows sit apart. And let the deacon see that each of them on entering goes to his place, that no one may sit out of his place. And let the deacon also see that no one whispers, or falls asleep, or laughs, or makes signs. For so it should be, that with decency and decorum they watch in the Church, with ears attentive to the word of the Lord.

But if any brother or sister come from another congregation, let the deacon question her and learn whether she is married, or again whether she is a widow (who is) a believer; and whether she is a daughter of the Church, or belongs perchance to one of the heresies; and then let him conduct her and set her in a place that is suitable for her. But if a presbyter should come from another congregation, do you the presbyters receive him with fellowship into your place. And if it be a bishop, let him sit with the bishop; and let him accord him the honour of his rank, even as himself. And do thou, O bishop, invite him to discourse to thy people; for the exhortation and admonition of strangers is very profitable, especially as it is written: There is no prophet that is acceptable in his own place. And when you offer the oblation, let him speak. But if he is wise and gives the honour to thee, and is unwilling to offer, at least let him speak over the cup. But if, as you are sitting, some one else should come, whether a man or a woman, who has some worldly honour, either of the same district or of another congregation: thou, O bishop, if thou art speaking the word of God, or hearing, or reading, shalt not respect persons and leave the ministry of thy word and appoint them a place; but do thou remain still as thou art and not interrupt thy word, and let the brethren themselves receive them. And if there be no place, let one of the brethren who is full of charity and loves his brethren, and is one fitted to do an honour, rise and give them place, and himself stand up. But if, while younger men or women sit, an older man or woman should rise and give up their place, do thou, O deacon, scan those who sit, and see which man or woman of them is younger than the rest, and make them stand up, and cause him to sit who had risen and

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given up his place; and him whom thou hast caused to stand up, lead away and make him to stand behind his neighbours: that others also may be trained and learn to give place to those more honourable than themselves. But if a poor man or woman should come, (whether of the same district) or of another congregation, and especially if they are stricken in years, and there be no place for such, do thou, O bishop, with all thy heart provide a place for them, even if thou have to sit upon the ground; that thou be not as one who respects the persons of men, but that thy ministry may be acceptable with God.

DIDASCALIA CHAPTER 13

An Instruction to the People to be constant in assembling in the Church.

Now when thou teachest, command and warn the people to be constant in assembling in the Church, and not to withdraw themselves but always to assemble, lest any man diminish the Church by not assembling, and cause the body of Christ to be short of a member. For let not a man take thought of others only, but of himself as well, hearkening to that which our Lord said: Everyone that gathereth not with me, scattereth. Since therefore you are the members of Christ, do not scatter yourselves from the Church by not assembling. Seeing that you have Christ for your head, as He promised -- for you are partakers with us -- be not then neglectful of yourselves, and deprive not our Saviour of His members, and do not rend and scatter His body. And make not your worldly affairs of more account than the word of God; but on the Lord's day leave every thing and run eagerly to your Church; for she is your glory. Otherwise, what excuse have they before God who do not assemble on the Lord's day to hear the word of life and be nourished with the divine food which abides for ever? For you are eager to receive temporal things and those that are but for a day and an hour, (but) those that are eternal you neglect; and you are anxious about baths, and to be fed with the meat and drink of the belly, and about other things, but for the things eternal you have no care, but neglect your soul and have no zeal for the Church, to hear and receive the word of God. And in comparison of them that err what excuse have you? For the heathen, when they daily rise from their sleep, go in the morning to worship and minister to their idols; and before all their works and undertakings they go first and worship their idols. Neither at their festivals and their fairs are they wanting, but are constant in assembling: not only they who are of the district, but even those who come from afar; and all likewise assemble and come to the spectacle of their theatre.? And so in like manner they who are vainly called Jews, they remain idle one day after six, and assemble in their synagogue; and never do they withdraw themselves or neglect their synagogue, nor disregard their (days of) idleness -- even they who by reason of their unbelief are made void of the power of the word, and of the very name by which they call themselves Jews: for 'Jew' is interpreted 'confession' but these are no confessors, since they do not confess the passion of Christ, which by transgression of the Law they caused, that they should repent and be saved. If then they who are not saved bestow care at all times on things wherein there is no profit and which avail them nothing, what excuse has he before the Lord God who withdraws himself from the assembly of the Church, and does not even imitate the gentiles, but by reason of his non-attendance grows indifferent and careless, and stands aloof and does evil to whom the Lord said by Jeremiah: My laws ye have not kept but neither have ye conversed after the laws of the gentiles; and ye have well nigh surpassed them in evildoing; and: Do the gentiles exchange their gods, which yet be no gods? But my people have exchanged their honour for that which is without profit. How then shall he excuse himself who is indifferent and has no zeal for the assembly of the Church? But if there be anyone who takes occasion of worldly business to withdraw himself, let him know this, that the trades of the faithful are called works of superfluity; for their true work is religion. Pursue your trades therefore as a work of superfluity, for your sustenance, but let your true work be religion.

Have a care therefore that you never withdraw yourselves from the assembly of the Church. But if any man leave the assembly of the Church of God and go to the assembly of the gentiles, what shall he say, and what excuse can he make to God in the day of judgement? seeing that he has left the holy Church, and the words of the living God, which are living and lifegiving and able to redeem and to deliver from fire and to save alive, and has gone to the assembly of the gentiles, because he has lusted after the spectacle of the theatre. Therefore shall he be accounted as one of them that go in thither; because he has lusted to hear and receive their fables, which are those of dead men and are from the spirit of Satan: for they are dead and deadly, and turn away from the faith and bring to everlasting fire. Nay, but the things of the world are your care, and you attend to the affairs of this life and scorn to betake yourselves to the Catholic Church, the beloved daughter of the Lord God Most High, that you may receive the teaching of God which endures for ever and is able to save them that receive the word of life.

Be constant therefore in coming together with the faithful who are being saved in your mother the Church, the living and lifegiving.

And beware of assembling with them that are perishing in the theatre, which is the assembly of the heathen, of error and of destruction. For he who enters an assembly of the gentiles shall be accounted as one of them, and shall receive the Woe. For to such the Lord God said by Isaiah: Woe, woe to them that come from the spectacle. And again He saith: Ye women that come from the spectacle, come: for it is a people without understanding. 'Women' then, He called the Churches, which He called and redeemed and brought forth from the spectacle of the theatre, and took and received; and He taught us from henceforth to go thither no more. For He saith in Jeremiah: Ye shall not learn according to the ways of the gentiles. And He saith again in the Gospel: In the way of the gentiles ye shall not go; {and into the cities of the

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Samaritans ye shall not enter}. Here then He commands and warns us wholly to avoid all heresies, which are the cities of the Samaritans; and furthermore, that we should keep far away from the assemblies of the gentiles, and not enter strange congregations; and that we should utterly avoid the theatre, and their fairs which are held for the sake of idols. A believer must not even come near to a fair, except to buy him nourishment for body ?and soul?. Therefore, avoid all vain shows of the idols, and the festivals of their fairs.

And let those who are young in the Church be ministering diligently, without sloth, in all things that are needful, with much reverence and modesty. Do you the faithful therefore, all of you, daily and hourly, whenever you are not in the Church, devote yourselves to your work; so that in all the conduct of your life you may either be occupied in the things of the Lord or engaged upon your work, and may never be idle. For the Lord has said: Imitate the ant, O sluggard, and emulate her ways, and be wiser than she. For she hath no husbandry, nor any to compel her, nor is she under authority: yet she gathereth her bread in summer, and storeth up for her much food in the harvest. And again He saith: Go to the bee, and learn how she worketh. For her work she performeth in wisdom: band there is brought of her labour to be food for rich and poor. Beloved and praiseworthy is she: and albeit she is little in strength, she honoureth wisdom, and is commended (thereby). How long wilt thou sleep, thou sluggard? When wilt thou arise from thy sleep? Thou shalt slumber a little, and sleep a little, and sit a little, and lay thy hand upon thy bosom a little: and poverty shall overtake thee as a runner, and want as a lusty man. But if thou wilt not be slothful, thine increase shall abound and overflow as a fountain; and poverty as a feeble runner shall depart from thee. Therefore, be always working, for idleness is a blot for which there is no cure. But if any man among you will not work, let him not eat: for the Lord God also hateth sluggards; for it is not possible for a sluggard to be a believer.

DIDASCALIA CHAPTER 14

On the time for the appointment of Widows.

Appoint as a widow one that is not under fifty years old, who in some sort, by reason of her years, shall be remote from the suspicion of taking a second husband. But if you appoint one who is young to the widows' order, and she endure not widowhood because of her youth, and marry, she will bring a reproach upon the glory of widowhood; and she shall render an account to God, first, because she has married a second husband; and again, because she promised to be a widow unto God, and was receiving (alms) as a widow, but did not continue in widowhood. But if there be one who is young, who has been a short time with her husband, and her husband die, or for any other cause there be a separation, and she continue by herself alone, having the honour of widowhood: she shall be blessed of God; for she is likened to the widow of Sarepta of Sidon with whom rested the holy angel, the prophet of God. Or again, she shall be like Anna, who hailed the coming of Christ and received a (good) testimony; and she shall be honoured for her virtue, winning honour on earth from men, and praise from God in heaven.

But let not young widows be appointed to the widows' order:? yet let them be taken care of and helped, lest by reason of their being in want they be minded to marry a second time, and some harmful matter ensue. For this you know, that she who marries one husband may lawfully marry also a second; but she who goes beyond this is a harlot. Wherefore, assist those who are young, that they may persevere in chastity unto God. And do thou accordingly, O bishop, bestow care upon these. And be mindful also of the poor, and assist and support them, even though there be among them those who are not widowers or widows, yet are in need of help through want or sickness or the rearing of children, and are in distress. It behoves thee to be careful of all and heedful of all. And hence it is that they who give gifts do not themselves with their own hands give them to the widows, but bring them to thee, that thou who art well acquainted of those who are in distress mayest, like a good steward, make distribution to them of those things which are given to thee: for God knows who it is that gives, even though he does not chance to be present. And when thou makest distribution, tell them the name of him who gave, that they may pray for him by name. For in all the Scriptures the Lord makes mention of the poor, and gives command concerning them; ...and even if they be married persons. And he adds further by Isaiah and says thus: Break thy bread to the hungry: and the poor man, that hath no roof, bring into thine house; and when thou seest the naked, cover him: and thou shalt not despise one that is of thine own flesh. By all means therefore be careful of the poor.

DIDASCALIA CHAPTER 15

How Widows ought to deport themselves.

Every widow therefore ought to be meek and quiet and gentle. And let her also be without malice and without anger; and let her not be talkative or clamorous, or forward in tongue, or quarrelsome. And when she sees anything unseemly done, or hears it, let her be as though she saw and heard it not. For a widow should have no other care save to be praying for those who give, and for the whole Church. And when she is asked a question by anyone, let her not straightway give an answer, except only concerning righteousness and faith in God; but let her send them that desire to be instructed to the rulers. And to those who question them let them (the widows) make answer only in refutation of idols and concerning the unity of God. But concerning punishment and reward, and the kingdom of the name of Christ, and His dispensation, neither a widow nor a layman ought to speak; for when they speak without the knowledge of doctrine, they will bring blasphemy upon the word. For our Lord likened the word of His tidings to mustard; but mustard, unless it be skilfully tempered, is bitter and sharp to those who use it. Wherefore our Lord said in the Gospel, to widows and to all the laity: Cast not your pearls before swine, lest they trample upon them and

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turn against you and rend you. For when the Gentiles who are being instructed hear the word of God not fittingly spoken, as it ought to be, unto edification of eternal life -- and all the more in that it is spoken to them by a woman -- how that our Lord clothed Himself in a body, and concerning the passion of Christ: they will mock and scoff, instead of applauding the word of doctrine; and she shall incur a heavy judgement for sin.

It is neither right nor necessary therefore that women should be teachers, and especially concerning the name of Christ and the redemption of His passion. For you have not been appointed to this, O women, and especially widows, that you should teach, but that you should pray and entreat the Lord God. For He the Lord God, Jesus Christ our Teacher, sent us the Twelve to instruct the People and the Gentiles; and there were with us women disciples, Mary Magdalene and Mary the daughter of James and the other Mary; but He did not send them to instruct the people with us. For if it were required that women should teach, our Master Himself would have commanded these to give instruction with us. But let a widow know that she is the altar of God; and let her sit ever at home, and not stray or run about among the houses of the faithful to receive. For the altar of God never strays or runs about anywhere, but is fixed in one place.

A widow must not therefore stray or run about among the houses. For those who are gadabouts and without shame cannot be still even in their houses; for they are no widows, but wallets, and they care for nothing else but to be making ready to receive. And because they are gossips and chatterers and murmurers, they stir up quarrels; and they are bold and shameless. Now they that are such are unworthy of Him who called them; for neither in the common assembly of rest of the Sunday, when they have come, are such women or men watchful, but they either fall asleep or prate about some other matter: so that through them others also are taken captive by the enemy Satan, who suffers not such persons to be watchful unto the Lord. And they who are such, coming in empty to the Church, go out more empty still, since they hearken not to that which is spoken or read to receive it with the ears of their hearts. Such persons, then, are like those of whom Isaiah said: Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not see. For the heart of this people is waxed gross, and with their ears they hear heavily, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears. So in like manner the ears of such widows' hearts are stopped, because they will not sit beneath the roof of their houses and pray and entreat the Lord, but are impatient to be running after gain; and by their chattering they execute the desires of the Enemy. Now such a widow does not conform to the altar of Christ; for it is written in the Gospel: If two shall agree together, and shall ask concerning any thing whatsoever, it shall be given them. And if they shall say to a mountain that it be removed and fall into the sea, it shall so be done.

Now we see that there are widows who esteem the matter as one of traffic, and receive greedily; and instead of doing good (works) and giving to the bishop for the entertainment of strangers and the refreshment of those in distress, they lend out on bitter usury; and they care only for Mammon, whose god is their purse and their belly:? for where their treasure is, there is also their heart. For she who is in the habit of roaming abroad and running about to receive takes no thought for good works, but serves Mammon and ministers to filthy lucre. And she cannot please God, nor is she obedient to His ministry, so as to be constantly praying and making intercession, because her mind is quite taken captive by the greed of avarice. And when she stands up to pray, she remembers whither she may go to receive somewhat; or else that she has forgotten to tell some matter to her friends. And when she stands (in prayer), her mind is not upon her prayer, but upon that thought which has occurred to her mind. Now the prayer of such a one is not heard in regard to any thing. But she soon interrupts her prayer by reason of the distraction of her mind; for she does not offer prayer to God with all her heart, but goes off with the thought suggested by the Enemy, and talks with her friends about some unprofitable matter. For she knows not ?how she has believed?, or of what order she has been accounted worthy.

But a widow who wishes to please God sits at home and meditates upon the Lord day and night, and without ceasing at all times offers intercession and prays with purity before the Lord. And she receives whatever she asks, because her whole mind is set upon this. For her mind is not greedy to receive, nor has she much desire to make large expenses; nor does her eye wander, that she should see aught and desire it, and her mind be withdrawn; nor does she hear evil words to give heed to them, because she does not go forth and run about abroad. Therefore her prayer suffers no hindrance from any thing; and thus her quietness and tranquillity and modesty are acceptable before God, and whatsoever she asks of God, she presently receives her request. For such a widow, not loving money or filthy lucre, and not avaricious nor greedy, but constant in prayer, and meek and unperturbed, and modest and reverent, sits at home and works at (her) wool, that she may provide somewhat for those who are in distress, or that she may make a return to others, so that she receive nothing from them. For she bethinks her of that widow of whom our Lord gave testimony in the Gospel, who came and cast into the treasury two mites, which is one dinar: whom when our Lord and Teacher, the trier of hearts, saw, He said to us: O my disciples, this poor widow hath cast in more alms than anyone; for everyone hath cast in of that which was superfluous to him: but this, of all that she possessed she hath laid her up treasure.

Widows ought then to be modest, and obedient to the bishops and the deacons, and to reverence and respect and fear the bishop as God. And let them not act after their own will, nor desire to do any thing apart from that which is commanded them, or without counsel to speak with any one by way of making answer, or to go to anyone to eat or drink,

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or to fast with anyone, or to receive aught of anyone, or to lay hand on and pray over anyone without the command of the bishop or the deacon. But if she do aught that is not commanded her, let her be rebuked for having acted without discipline. For whence knowest thou, O woman, from whom thou receivest, or from what ministry thou art nourished, or for whom thou fastest, or upon whom thou layest hand? For knowest thou not that concerning everyone of these thou shalt render an account to the Lord in the day of judgement, seeing that thou communicatest in their works? But thou, O widow who art without discipline, seest thy fellow widows or thy brethren in sickness, and hast no care to fast and pray over thy members, and to lay hand upon them and to visit them, but feignest thyself to be not in health, or not at leisure; but to others, who are in sins or are gone forth from the Church, because they give much, thou art ready and glad to go and to visit them. You then who are such ought to be ashamed; for you wish to be wiser and to know better, not only than the men, but even than the presbyters and the bishops. Know then, sisters, that whatsoever the pastors with the deacons command you, and you obey them, you obey God; and with whomsoever you communicate by the command of the bishop, you are without blame before God; and so is every brother of the laity who obeys the bishop and submits to him:? for they (the bishops) are to render an account for all. But if you obey not the mind of the bishops and deacons, they indeed will be quit of your offences, but you shall render an account of all that you do of your own will, whether men or women.

Now whosoever prays or communicates with one that is expelled from the Church, must rightly be reckoned with him; for these things lead to the undoing and destruction of souls. For if one communicate and pray with him who is expelled from the Church, and obey not the bishop, he obeys not God; and he is defiled with him (that is expelled). And moreover he suffers not that man to repent. For if no one communicate with him, he will feel compunction and weep, and will ask and beseech to be received (again); and he will repent of what he has done, and will be saved.

That a woman should baptise, or that one should be baptised by a woman, we do not counsel, for it is a transgression of the commandment, and a great peril to her who baptises and to him who is baptised. For if it were lawful to be baptised by a woman, our Lord and Teacher Himself would have been baptised by Mary His mother, whereas He was baptised by John, like others of the people. Do not therefore imperil yourselves, brethren and sisters, by acting beside the law of the Gospel.

But concerning envy or jealousy, or slander and fault-finding, or contention and ill-will, and carping or rivalry, we have already told you that these things ought not to be found in a Christian; but among widows it is not fitting that anyone of them should so much as be named. Yet because the author of evil has many wiles and devices, he enters into those who are no widows and boasts himself in them. For there are some indeed who profess themselves widows, but do not works worthy of their name. For not for the name of widowhood are they found worthy to enter into the kingdom, but for faith and works. For if one practise good works, she shall be praised and accepted; but if she practise evil works and do the works of the Evil One, she shall be blamed and cast out of the kingdom everlasting: because she has left the things eternal and desired and loved those that are temporal. Now we see and hear that there are widows in whom there is envy one towards another. For when thy fellow aged woman has been clothed, or has received somewhat from some one, thou oughtest, O widow, on seeing thy sister refreshed -- if thou be a widow of God -- to say: 'Blessed be God, who hath refreshed my fellow aged woman,' and to praise God; and afterwards (to praise) him that ministered, and say: 'May his work be acceptable in truth,' and: 'Remember him, Lord, for good in the day of Thy recompense, and my bishop who hath ministered well before Thee and hath dispensed the alms fairly; for my fellow aged woman was naked, and hath been provided: and add unto him glory, and give him also a crown of glory in the day of the manifestation of Thy coming.' And likewise also the widow who has received an alms of the Lord, let her pray for him that provided this ministration, suppressing his name like a wise woman, that his righteousness may be with God and not with men, -- as He said in the Gospel: When thou doest an alms, let not thy left hand know what thy rtght hand doeth -- lest, when thou pronounce and reveal his name in praying for him that gave, his name be disclosed and come to the ears of a heathen, and the heathen, being a man of the left hand, know it. Or it may even chance that one of the faithful, hearing thee, will go out and talk:? and it is not expedient that those things which are done or spoken in the Church should come abroad and be revealed; for he that divulges and speaks of them disobeys God, and becomes a betrayer of the Church. But do thou in praying for him suppress his name; and so shalt thou fulfil that which is written, thou and the widows who are such (as thou): for you are the holy altar of God, (even of) Jesus Christ.

But now we hear that there are widows who do not behave according to the commandment, but care only for this, that they may stray and run about asking questions. And moreover she who has received an alms of the Lord -- being without sense, in that she discloses (the matter) to her that asks her -- has revealed and declared the name of the giver; and the other, hearing it, murmurs and finds fault with the bishop who has dispensed, or with the deacon, or with him who has made some gift, saying: 'Knewest thou not that I was nearer to thee and in more distress than she?' And she knows not that it was not by man's will that this was done, but by the command of God. For if thou protest and say to him: 'I was nearer to thee, and thou knewest that I was more naked than she:' it behoved thee to know who it was that commanded, and to be silent and not find fault with him that ministered, but to go into thy house and fall upon thy face and give thanks to God for thy fellow widow; and to pray likewise for him that gave and for him that ministered, and

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to beseech the Lord that He would open to thee also the door of His favour. And the Lord would presently have heard thy prayer bountifully, and have sent thee more favour than thy fellow widow, from whence thou never thoughtest to receive a ministry; and (such) proof of thy patience would have been praiseworthy. Or know you not that it is written in the Gospel: When thou doest an alms, sound not the trumpet before men to be seen of them, as the hypocrites do. For verily I say unto you, they have received their reward.

Now if God has commanded that a ministry be ministered in secret, and he that ministered did so minister: why then dost thou, who hast received in secret, proclaim it openly? Or thou, again (who hast not received), why dost thou question it? For thou not only findest fault and murmurest, as one who is no widow, but even utterest a curse like the heathen. Or hast thou not heard what the Scripture saith: Everyone that blesseth, is blessed; and everyone that curseth, is cursed. And again in the Gospel He saith: Bless them that curse you; and again: When ye enter into a house, say: Peace be in this house. And if that house be worthy of peace, your peace shall come upon it; but if it be not worthy, your peace shall return unto you. If then peace returns to them that send it, much more will a curse return upon those who utter it idly: because that he upon whom it was sent does not merit to receive a curse. For everyone who curses a man idly, curses himself, since it is written in Proverbs: As birds and fowl fly, so do idle curses return. And again He saith: They that utter curses are void of understanding. For we are set forth in a parable by the example of the bee, as the Lord saith: Go to the bee, and learn how she worketh. For her work she performeth in wisdom; and there is brought of her labour to be food for rich and poor. Beloved and praiseworthy is she, albeit she is little in strength. As then the bee is little in strength, and when she has stung a man she loses her sting, and becomes barren and presently dies; so also we the faithful in like manner: whatever evil we do to another, we do it to ourselves; for, Whatsoever thou hatest that it should be done to thee, thou shalt not do to another. Wherefore, everyone that blesseth is blessed.

Do you therefore admonish and rebuke those (widows) who are undisciplined and likewise exhort and encourage and help forward those who conduct themselves rightly. And let widows keep themselves from cursing, for they have been appointed to bless. Wherefore, let not the bishop, nor a presbyter, nor a deacon, nor a widow utter a curse out of their mouth, that they may not inherit a curse but a blessing. And let this also be thy care, O bishop, that not even one of the laity utter from his mouth a curse: for thou hast the care of all.

DIDASCALIA CHAPTER 16

On the appointment of Deacons and Deaconesses.

Wherefore, O bishop, appoint thee workers of righteousness as helpers who may co-operate with thee unto salvation. Those that please thee out of all the people thou shalt choose and appoint as deacons:? a man for the performance of the most things that are required, but a woman for the ministry of women. For there are houses whither thou canst not send a deacon to the women, on account of the heathen, but mayest send a deaconess. Also, because in many other matters the office of a woman deacon is required. In the first place, when women go down into the water, those who go down into the water ought to be anointed by a deaconess with the oil of anointing; and where there is no woman at hand, and especially no deaconess, he who baptises must of necessity anoint her who is being baptised. But where there is a woman, and especially a deaconess, it is not fitting that women should be seen by men:? but with the imposition of hand do thou anoint the head only. As of old the priests and kings were anointed in Israel, do thou in like manner, with the imposition of hand, anoint the head of those who receive baptism, whether of men or of women; and afterwards -- whether thou thyself baptise, or thou command the deacons or presbyters to baptise -- let a woman deacon, as we have already said, anoint the women. But let a man pronounce over them the invocation of the divine Names in the water.? And when she who is being baptised has come up from the water, let the deaconess receive her, and teach and instruct her how the seal of baptism ought to be (kept) unbroken in purity and holiness. For this cause we say that the ministry of a woman deacon is especially needful and important. For our Lord and Saviour also was ministered unto by women ministers, Mary Magdalene, and Mary the daughter of James and mother of Jose, and the mother of the sons of Zebedee, with other women beside. And thou also hast need of the ministry of a deaconess for many things; for a deaconess is required to go into the houses of the heathen where there are believing women, and to visit those who are sick, and to minister to them in that of which they have need, and to bathe those who have begun to recover from sickness.

And let the deacons imitate the bishops in their conversation: nay, let them even be labouring more than he. And let them not love filthy lucre; but let them be diligent in the ministry. And in proportion to the number of the congregation of the people of the Church, so let the deacons be, that they may be able to take knowledge (of each) severally and refresh all; so that for the aged women who are infirm, and for brethren and sisters who are in sickness -- for every one they may provide the ministry which is proper for him.

But let a woman rather be devoted to the ministry of women, and a male deacon to the ministry of men. And let him be ready to obey and to submit himself to the command of the bishop. And let him labour and toil in every place whither he is sent to minister or to speak of some matter to anyone. For it behoves each one to know his office and to be diligent in executing it. And be you (bishop and deacon) of one counsel and of one purpose, and one soul dwelling in two bodies. And know what the ministry is, according as our Lord and Saviour said in the Gospel: Whoso among you desireth to be chief, let him be your servant: even as the Son

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of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. So ought you the deacons also to do, if it fall to you to lay down your life for your brethren in the ministry which is due to them. For neither did our Lord and Saviour Himself disdain (to be) ministering to us, as it is written in Isaiah: To justify the righteous, who hath performed well a service for many. If then the Lord of heaven and earth performed a service for us, and bore and endured everything for us, how much more ought we to do the like for our brethren, that we may imitate Him. For we are imitators of Him, and hold the place of Christ. And again in the Gospel you find it written how our Lord girded a linen cloth about his loins and cast water into a wash-basin, while we reclined (at supper), and drew nigh and washed the feet of us all and wiped them with the cloth. Now this He did that He might show us (an example of) charity and brotherly love, that we also should do in like manner one to another. If then our Lord did thus, will you, O deacons, hesitate to do the like for them that are sick and infirm, you who are workmen of the truth, and bear the likeness of Christ? Do you therefore minister with love, and neither murmur nor hesitate; otherwise you will have ministered as it were for men's sake and not for the sake of God, and you will receive your reward according to your ministry in the day of judgement. It is required of you deacons therefore that you visit all who are in need, and inform the bishop of those who are in distress; and you shall be his soul and his mind; and in all things you shall be taking trouble and be obedient to him.

DIDASCALIA CHAPTER 17

On the upbringing of Orphan Children

Now if anyone of the children of Christians be an orphan, whether boy or girl, it is well that, if there be one of the brethren who has no children, he should adopt the child in the place of children. And whoever has a son, let him adopt a girl; and when her time is come, let him give her to him to wife, that his work may be completed in the ministry of God. But if there be any who are unwilling to do thus because they would please men, and by reason of their riches are ashamed of orphan members: they who are such shall arrive at this very pass, and therein shall spend what they have spared; and that which the saints have not eaten, the Assyrians shall eat: and their land strangers shall devour before their eyes.

Do you therefore, O bishops, take pains over their upbringing, so that nothing may be wanting to them. And when a virgin's time is come, give her in marriage to one of the brethren. But when a boy is being brought up, let him learn a craft; and when he is become a man, let him receive the wage that is worthy of his craft, and let him fashion for himself the implements required for his craft, and not henceforth be a burden upon the love of the brethren, which was shown him without guile and without partiality.

And truly blessed is every one that is able to help himself, and shall not straiten the place of the orphan and the widow and the stranger. For woe from God to them that have, and receive in falsehood, {or are able to help themselves and (yet) receive;} for everyone of those who receive shall give an account to the Lord God in the day of judgement, how he received. If a man has received on account of a fatherless childhood, or on account of indigence in old age, or on account of infirmity and sickness, or on account of the rearing of children, he shall even be praised: for he is esteemed as the altar of God, therefore shall he be honoured of God. For he did not receive idly; because he was praying diligently (and) unremittingly at all times for those who give; for his prayer, which is his strength, he offered as his payment. Those then who are such shall be declared blessed by God in the life everlasting.

But those who have, and receive under pretence, or else are slothful, and instead of working and helping others rather themselves receive, shall be held to account for that which they receive, because they have straitened the place of the faithful poor. For everyone who has some possession, and neither gives to others nor uses it himself, lays up for himself a perishable treasure on earth; and he has inherited the place of the snake lying upon the treasure, and will come in danger of being reckoned with him. For whoever has, and receives in falsehood, puts his faith not in God but in the Mammon of iniquity; and for the gain of avarice he holds the word in hypocrisy, and he is fulfilled in unbelief. Now such a one will come in danger of being reckoned with the unbelievers. But he who gives simply to every man, does well in giving, and he is innocent. He also who receives on account of distress, and uses sparingly those things which he has received, has received well; and he shall be praised by God in the life and rest everlasting.

DIDASCALIA CHAPTER 18

That it is not right to receive gifts of alms from reprehensible persons.

Do you the bishops and the deacons be constant therefore in the ministry of the altar of Christ, -- we mean the widows and the orphans, -- so that with all care and with all diligence you make it your endeavour to search out concerning the things that are given, (and to learn) of what manner is the conversation of him, or of her, who gives for the nourishment -- we say again -- of 'the altar.' For when widows are nourished from (the fruits of) righteous labour, they will offer a holy and acceptable ministry before Almighty God through His beloved Son and His holy Spirit:? to whom be glory and honour for evermore.

Make it your care and endeavour therefore to minister to widows out of the ministry of a clean conscience, that what they ask and request may be granted them at once upon their praying for it. But if there be bishops who are careless and give no heed to these matters, through respect of persons, or for the sake of filthy lucre, or because they neglect to mak inquiry; they shall render no ordinary account. For they receive, forsooth, to administer for the nourishment of orphans and widows, from rich persons who keep men shut up in prison, or ill-treat their slaves, or behave with cruelty in their cities, or oppress the poor; or from the lewd, and

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those who abuse their bodies; or from evildoers; or from forgers; or from dishonest advocates, or false accusers; or from hypocritical lawyers; or from painters of pictures; or from makers of idols; or from workers of gold and silver and bronze (who are) thieves; or from dishonest tax-gatherers; or from spectators of shows; or from those who alter weights or measure deceitfully; or from inn-keepers who mingle water (with their wine); or from soldiers who act lawlessly; or from murderers; or from spies who procure condemnations; or from any Roman officials, who are defiled with wars and have shed innocent blood without trial:? perverters of judgement who, in order to rob them, deal unjustly and deceitfully with the peasantry and with all the poor; and from idolaters; or from the unclean; or from those who practise usury, and extortioners. Now they who nourish widows from these (sources) shall be found guilty in judgement in the day of the Lord; for the Scripture has said: Better is a supper of herbs with love and amity than the slaughter of fatted oxen with hatred. For if a widow be nourished with bread only from the labour of righteousness, it shall even be abundant for her; but if much be given her from (the proceeds) of iniquity it shall be insufficient for her. But again, if she be nourished from (the proceeds) of iniquity, she cannot offer her ministry and her intercession with purity before God; and even though she be righteous and pray for the wicked, her intercession for them will not be heard, but that for herself alone; for God makes trial of the hearts in judgement, and receives intercessions with discernment. But if they pray for those w ho have sinned and repent, their prayers will be heard. But those who are in sin, and do not repent, not only are they not heard when they pray, but they even call to remembrance their transgressions before the Lord.

Wherefore, a bishops, fly and avoid such ministrations; for it is written:There shall not go up upon the altar of the Lord (that which cometh) of the price of a dog, or of the hire of a harlot. For if widows pray for fornicators and transgressors through your blindness, and be not heard, not receiving their requests, you will perforce bring blasphemy upon the word through your evil management, as though God were not good and ready to give.

Take good heed therefore that you minister not to the altar of God out of the ministrations of transgression. For you have no pretext to say, 'We do not know;' for you have heard that which the Scripture saith:? Depart from an evil man, and thou shalt not fear; and trembling shall not come nigh unto thee. But if you say: 'These are they alone who give alms; and if we receive not of them, from whence shall the orphans and widows and those in distress be provided?' God saith to you: 'To this end did you receive the gifts of the Levites, the first fruits and offerings of your people, that you might be sustained and even have over and above, that you might not be constrained to receive from evil persons.' But if the Churches are so poor that those in want must needs be supported by such, it were better for you rather to be wasted with famine than to receive from evil persons.

Search out and make trial, therefore, that you may be receiving from the faithful, who communicate with the Churches and conduct themselves well, (wherewithal) to nourish those in distress, and may not receive from those who are expelled from the Church until they are found worthy to be members of the Church. But if you are in want, tell the brethren, and let them treat together and give; and thus perform your ministrations in righteousness. And teach your people and tell them that it is written: Honour the Lord with (the fruits of) righteous labour, and with the chiefest of all your increase. Wherefore, nourish and clothe those in want from the righteous labour of the faithful; and those things which are given by them, as we have already said, bestow for the ransom of the faithful; and redeem slaves and captives and prisoners, and those who are treated with violence, and those condemned by the mob, and those sentenced to fight with beasts, or to the mines, or to exile, and those condemned to the games. And let the deacons go in to those who are in distress, and let them visit each one and provide him with what he lacks.

But if ever it should happen that you are constrained and receive unwillingly some pieces of money from any evil person, you shall not employ them for (the purchase of) food; but if they be few, spend them on firewood for yourselves and for the widows, lest a widow, receiving of them, be forced to buy her some food with them. And so, unsullied by iniquity, the widows will pray and receive from God all good things for which they ask and make petition, all of them together and each one severally: and you also will not be reproached with these sins.

DIDASCALIA CHAPTER 19

That it is a duty to take care of those who for the name of Christ suffer affliction as Martyrs.

You shall not turn away your eyes from a Christian who for the name of God and for His faith and love is condemned to the games, or to the beasts, or to the mines; but of your labour and of the sweat of your face do you send to him for nourishment, and for a payment to the soldiers that guard him, that he may have relief and that care may be taken of him, so that your blessed brother be not utterly afflicted. For let him that is condemned for the name of the Lord God be esteemed of by you as a holy martyr, an angel of God, or God upon earth, even one that is spiritually clothed with the Holy Spirit of God; for through him you see the Lord our Saviour, inasmuch as he has been found worthy of the incorruptible crown, and has renewed again the witness of (His) passion. To those therefore who are bearing witness it is the duty of all you the faithful to minister with care, and to refresh them out of your possessions through your bishop. But if there be a man who has nothing, let him fast, and that which would have been spent by him that day let him give for his brethren. But if thou art rich, thou must minister to them according to thy power, or even give thy whole possession and redeem them from bonds; for they it is who are worthy of God, and the sons who perform His will; as the Lord has said: Every

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one that shall confess me before men, I also will confess him before my Father. And you shall not be ashamed to go to them where they are imprisoned. And when you do these things, you shall inherit everlasting life, for you become sharers of their martyrdom. For let us learn how our Lord said in the Gospel: Come unto me, all ye blessed of my Father, inherit the kingdom which was prepared for you from before the foundations of the world. For I was hungry, and ye gave me to eat; and I was thirsty, and ye gave me to drink. I was a stranger, and ye gathered me; and I was naked, and ye covered me. I was sick, and ye visited me; and I was in prison, and ye came unto me. Then will the righteous answer and say: Our Lord, when saw we thee hungry, and gave thee to eat or thirsty, and gave thee to drink or naked, and covered thee or sick, and did visit thee or a stranger, and gathered thee or in prison, and came unto thee. And he will answer and say to them: All that ye did to one of these little and mean ones, ye did it to me. And then shall they go into life everlasting.

But if there be one who is called a Christian, and he fall away and be tempted by Satan, and be convicted of evil deeds and condemned for (his) deeds, whether of theft or murder: avoid such persons, lest anyone of you be put on trial by those who seize him. For if one seize thee and question thee, and say to thee: 'Art thou also a Christian, like this man?' thou canst not deny that thou art a Christian, but must needs confess it. But thou wilt not be condemned as a Christian, but punished as a malefactor. For he asks thee whether thou art 'like this man:' and thy confession is rendered void. But if thou deny, thou hast also denied the Lord. Therefore avoid them, that you may be without offence. But the faithful who are violently and unjustly seized and imprisoned as evildoers, or even bound, help (as) your members with abundant care and with much pains, that you may deliver them from the hand of evil men. But if any man come near to them and be seized with them, and for no offence suffer affliction for his brother's sake, blessed is he in being called a Christian; for he has confessed the Lord, and he shall live before God. For if a man come near to those who are bound for the name of the Lord and be seized with them, he shall be blessed in being found worthy of such company.

And those again who are persecuted for the faith and pass from city to city, according to the Lord's command, do you receive and refresh; and when you receive them, rejoice, for you are made sharers of their persecution, For our Lord spoke concerning them in the Gospel thus: Blessed are ye, when they shall persecute you and revile you for my name's sake. For when a Christian is persecuted and bears witness and is slain for the faith, he becomes a man of God; and he is now no more persecuted by any man, for he has won him approval of the Lord. But if he deny, and say that he is not a Christian, he shall be called an offence; and (though) not persecuted by men, yet is he cast off by God for his denial; and he shall receive henceforth no portion with the saints in the kingdom everlasting, according to the Lord's promise, but his inheritance shall be with the ungodly. For the Lord God has said: Whosoever shall deny me and my words before men, or shall be ashamed of me: I also will be ashamed of him, and will deny him before my Father who is in heaven, when I come with power and glory to judge the dead and the living. And again you find it written: Every one that loveth his father or his mother more than me, is not worthy of me " and everyone that loveth his son or his daughter more than me, is not worthy of me; and every one that taketh not up his cross rejoicing and glad and cometh after me, is not worthy of life; and every one that shall lose his life for my sake, shall find it; and every one that shall save his life, by denying, shall lose it. For what shall a man be profited if he acquire the whole world, and forfeit his soul? or what shall he give in exchange for his soul? And again: Fear not them that kill the body, but are not able to kill the soul; but fear me rather, that am able to destroy soul and body in hell.

Now everyone who learns any craft watches his master and sees how by his skill and his knowledge he executes the work of his craft; and he himself copies him and executes the work which he has set him, that he may not be ill spoken of by him. But if he abate anything of the (tasks) set him, he is not perfect. We, then, who have our Lord for master and teacher, why do not we imitate His teaching and His conversation? For He left riches and favour, and power and glory, and came thus in poverty; and moreover He parted with Mary His blessed mother, and with His brethren, and with His life itself, and endured persecution even unto the cross. And these things He endured for our sake, that He might redeem us, who are of the People, from the bonds of the Second Legislation, of which we have already spoken, and might redeem you also, who are of the Gentiles, from the worship of idols and from all ungodliness, and get you for an inheritance. If then He suffered thus for our sake, to redeem us who believe in Him, and was not ashamed, why do not we also imitate His sufferings, while He gives us endurance? -- and this for our own sake, that we may be delivered from the death of fire. For He endured for our sake, but we for our own sake. Or has our Lord any need that we should suffer for Him? Rather it is this alone that He desires, to make proof of the love of our faith, and of our free will. Let us then part with our parents and our kinsfolk, and with all that is in this world, and even with our life.

We must indeed pray that we come not into temptation; yet if we be called to martyrdom, let us confess when we are interrogated, and when we suffer let us endure, and when we are afflicted let us rejoice, and when we are persecuted let us not grieve; for so doing, not only shall we deliver ourselves from hell, but we shall also teach those who are young in the faith, and the hearers, to do the like:? and they shall live before God. But if we fail in faith towards the Lord, and deny through the infirmity of the body -- as our Lord said:? The spirit is willing and ready, but the body is weak -- we shall not only destroy ourselves, but shall kill also our brethren with us. For when they see our denial, they will think that they have been made disciples of an erring doctrine; and when they stumble, we shall render an account

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for them as well as for ourselves, everyone of us, to the Lord in the day of judgement.

But if thou be taken and brought before the authority, and deny the hope that thou hast towards the Lord by thy holy faith, and thou be set at large to-day, but to-morrow fall sick of a fever and take to thy bed; or if thy stomach ail thee and retain no food, but vomit it out with grievous pains; or thou be afflicted with a disease of the belly, or with a disease in one of thy members; or thou bring up blood and bile from within thee by reason of dire disorders; or thou have an ulcer in one of thy members and be cut by the hands of physicians, and die in manifold afflictions and torments: what then will thy denial have availed thee which thou hast denied, O man? For behold, thy soul has inherited pains and afflictions, and thou hast destroyed thy life for ever before God; and thou shalt burn and be tormented without respite everlastingly: even as the Lord has said: Everyone that loveth his life, shall lose it; and everyone that shall lose his life for my sake, shall find it. Now a Christian who denies, loves his life for a little while in this world, that he may not die for the name of the Lord God; but he has destroyed himself for ever in fire, for he has fallen of himself into Gehenna. For Christ has denied him, as He said in the Gospel: Whosoever shall deny me before men, I also will deny him before my Father who is in heaven; but those whom the Lord has denied they put forth and cast into the outer darkness: and there is their weeping and their gnashing of teeth. For He said: Everyone that loveth his life more than me, is not worthy of me.

Let us be earnest then to commit ourselves to the Lord God; and if any man be found worthy of martyrdom, let him accept of it with joy, seeing that he has been counted worthy of so great a crown, and that his departure from this world is by martyrdom. For the Lord our Saviour has said: There is no disciple better than his master: but everyone shall be perfected as his master. Now our Lord consented to all these His sufferings that He might save us; and He submitted to be beaten, and that men should blaspheme Him and spit in His face, and to drink vinegar and gall; and at last He endured even to be hanged upon the cross. Let us therefore, who are His disciples, be also His imitators. For if He bore and endured all things for us, even to the sufferings (of His passion), how much more ought we, for our own sakes, to be patient when we suffer? And we ought not to doubt; for so He has promised us, that if we should be burned with coals of fire, while we believe in our Lord Jesus Christ and in God His Father, the Lord God Almighty, and in His Holy Spirit, -- to whom be glory and honour for evermore, Amen. --

DIDASCALIA CHAPTER 20

Concerning the Resurrection of the Dead.

God Almighty will raise us up through God our Saviour, as He has promised. And He will raise us up from the dead even as we are -- in this form in which we now are, but in the great glory of everlasting life, with nothing wanting to us. For though we be cast into the depths of the sea, or be scattered by the winds like chaff, we are still within the world; and the whole world itself is inclosed beneath the hand of God. From within His hand therefore will He raise us up: as the Lord our Saviour has said: A hair of your head shall not perish; but in your patience ye shall possess your souls.

Now concerning the resurrection, and concerning the glory of the martyrs, the Lord spoke in Daniel thus: Many that sleep in the breadth of the earth shall rise up in that day: some unto life everlasting, and some unto reproach and shame and dispersion. But they that understand shall shine as the luminaries which are in the heaven; and they that have been strengthened by the word, as the stars of heaven. As (of) the sun, then, and the moon, the luminaries of heaven, (such) glorious light has He promised to give to them that understand, and confess His holy name, and bear witness.

But not to the martyrs alone has He promised the resurrection, but to all men; for He speaks thus in Ezekiel: The hand of the Lord came upon me: and the Lord brought me forth in the spirit, and set me in the midst of a valley: and it was full of bones. And he caused me to pass over against them: and they were many, and they were exceeding dry. And he said unto me: Son of man, shall these bones live? And I said: Thou knowest, Lord Adonai. And the Lord said unto me: Prophesy unto these bones, and say to them: Ye dry bones, hear the word of the Lord. Thus saith the Lord Adonai unto these bones: Behold, I will cause the spirit to enter into you, and ye shall live; and I will put sinews upon you, and will build up flesh upon you, and will clothe you with skin; and I will give the spirit in you, and ye shall live: and ye shall know that I am the Lord. And I prophesied as he spake unto me. And as I prophesied, there was made a sound and a movement; and the bones drew nigh, bone unto bone. And I saw that there came upon them sinews and flesh, and skin was stretched over them above: but there was no spirit in them. And the Lord said unto me: Prophesy unto the spirit, and say: Thus saith the Lord Adonai: Come, spirit, from the four winds, and enter into these dead, and they shalt live. And I prophesied, as he spake unto me: and the spirit entered into them, and they lived: and they stood upon their feet in a great army. And the Lord said unto me: Son of man, these bones are the house of Israel; for they say: Our bones are dried up, and our hope is perished, and we are not. Thus saith the Lord Adonai: Behold, I open your graves, and I will bring you forth from thence, O my people, and wilt bring you in to the land of Israel; and ye shall know that I am the Lord, when I shall open your graves, to bring up my people from the graves. And I will give my spirit in you, and ye shall live. And I will cause you to dwell in your land: and ye shall know that I am the Lord, that have spoken and have performed it.

And all the inhabitants of the earth shall be silent, saith the Lord. And again by Isaiah He said: All they that sleep and are dead shall rise; and all they that are in the graves shall awake: for thy dew is a dew of healing unto them. But the land of the wicked shalt perish. And many other things also He said by Isaiah and by all the prophets concerning the resurrection and the life everlasting, and concerning the

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glory of the righteous; and as touching the wicked also, concerning their dishonour and exposure and downfall, and concerning their undoing and overthrow and condemnation. For that which He said, the land of the wicked shall fall, He speaks concerning their body; because it is of the earth, and shall be reckoned unto the earth in dishonour. Because they served not God, they shall fall into fire and torment. And in the Twelve Prophets again He speaks thus: Behold, ye wicked, and see, and understand marvels: and return to corruption. For I do a work in your days, the which if a man recount it unto you, ye will not believe. Now these things, and many more than these, are spoken concerning those who believe not in the resurrection, and concerning those who deny God, and those who serve not God, and concerning transgressors of the law and the heathen; and when they shall see the glory of the faithful, they will be turned back to be destroyed in fire, because they believed not.

But we have learned and have believed; and by our Lord's resurrection from the dead is made sure to us the resurrection which God, who lies not, has promised us. For our Saviour, by rising Himself first, was made an earnest also of our resurrection. And those also who are called from the Gentiles, and even the heathen, read and hear concerning the resurrection that which is spoken and proclaimed to them by the Sibyl thus: When all things have been made dust and ashes, God Most High will allay the fire, even he that kindled it. And then again will God himself raise up the bones and the ashes of men, and will clothe them with their form. For he will raise up men as they were before: and then shall be the judgement, wherein God will judge in the world to come. And the wicked and the ungodly the earth will cover again; (but) the just and the righteous shall live in the living world. And God will give them spirit and grace and life: and then shall they all see one another. And not only by the Sibyl, brethren, was the resurrection preached to the Gentiles, but by the holy Scriptures also our Lord proclaimed beforehand, to the Jews and the heathen and Christians at once, and announced the resurrection of the dead which is to be for men; and even by a dumb bird, we mean the Phoenix. which is but one alone, by means whereof God gives us again abundant demonstration of the resurrection. For if he had a mate, many would be seen by men; but now one only is seen, once in five hundred years. which enters Egypt and comes to the altar which is called 'of the Sun' bringing cinnamon. And as he prays toward the East, a fire is kindled of itself and burns him up, and he is reduced to ashes. And from the ashes again there is formed a worm; and it grows in his form and becomes a perfect Phoenix. And then he departs and goes away whence he came.? If then by means of a dumb animal God shows us concerning the resurrection, we who believe in the resurrection and in the promise of God ought much more, as men deemed worthy of so great glory that we should receive an incorruptible crown in the life everlasting, to rejoice, if martyrdom come to us, in the great grace and in the honour and glory of martyrdom for God, and to accept of it joyfully with all our soul, and to believe in the Lord God who will raise us up in glorious light. As in the beginning God commanded by a word, and the world was made, and said: Let there be light, and night and day, and heaven and earth and sea, and birds and living creatures of the sea, and creeping things of the earth and fourfooted beasts, and trees; and everything was made by His word and established in its nature, as the Scripture has said: these works themselves, which came into being through the obedience which they rendered Him, bear witness to God who made them that by Him they were made from that which was not; and they also show a sign of the resurrection. As then He made every thing, so will He the more rather quicken and raise up man, who is of His own forming. For if from that which was not He fashioned and established the world, much easier is this, that from that which is He should quicken and raise up man, who is the formation of His hands: even as also, in the human seed, He clothes man in the womb with a form and causes him to grow.

If then He raises up all men, -- as He said by Isaiah: All flesh shall see the salvation of God, -- much more will He quicken and raise up the faithful; and (yet more) again will He quicken and raise up the faithful of the faithful, who are the martyrs, and establish them in great glory and make them His counsellors. For to mere disciples, those who believe in Him, He has promised a glory as of the stars; but to the martyrs He has promised to give an everlasting glory, as of the luminaries which fail not, with more abundant light, that they may be shining for all time.

As disciples of Christ, therefore, let us believe that we shall receive from Him all the good things which He has promised us in the life everlasting; and so let us imitate all His teaching and His patience. For as touching His birth from a virgin, and His coming, and the will of His passion, we have assurance through His holy Scriptures, even as the prophets foreannounced and foretold all things concerning His coming, and all have been accomplished and established in our hearts: for even the demons, trembling before His name, lauded His advent. Concerning those, therefore, which have come to pass of the things we have already mentioned, you also have believed and have been fully assured; but we yet more, who were with Him and have seen Him with our eyes, and have eaten with Him, and have been made the associates and witnesses of His coming. As touching also His great and unspeakable gifts which He is yet to give us, according as He has promised, let us believe and hope that we shall receive them; for (by this) is all our faith put to the proof, if we believe in (those) His promises which are yet to be (fulfilled). If then we are called to martyrdom for His name, and go forth from the world confessing (Him), we shall be pardoned all sins and offences, and shall be found pure. For He spoke in David concerning the martyrs thus: Blessed are they whose iniquity is forgiven, and whose sins are covered. Blessed is the man to whom the Lord shall not impute his sins. Blessed therefore are the martyrs, and clear of all offences; for they have been removed and taken away from all iniquity: as He said in Isaiah of Christ and of His martyrs: Behold, the

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righteous (man) is perished, and there is none that understandeth; and godly men are taken away, and no man layeth it to heart. For the righteous is gathered up from the presence of evil: and his burial shall be in peace. Now these things are said of those who bear witness for the name of Christ.

But again, sins are forgiven by baptism also to those who from the Gentiles draw near and enter the holy Church of God. Let us inquire also, to whom sins are not imputed. To such as Abraham and Isaac and Jacob and all the patriarchs, as also to the martyrs. Let us hear then, brethren, for the Scripture saith: Who shall boast himself and say: I am clear of sins? Or who shall be confident and say: I am innocent? And again: There is no man pure of defilement: not though his life be but one day. To everyone therefore who believes and is baptised his former sins have been forgiven; but after baptism also, provided that he has not sinned a deadly sin nor been an accomplice (thereto), but has heard only, or seen, or spoken, and is thus guilty of sin. But if a man go forth from the world by martyrdom for the name of the Lord, blessed is he; for brethren who by martyrdom have gone forth from this world, of these the sins are covered.

DIDASCALIA CHAPTER 21

Concerning the Pascha and the Resurrection of Christ our Saviour.

Wherefore, a Christian ought to keep himself from vain speech and from words of levity and profanity. For not even on Sundays, in which we rejoice and make good cheer, is it permitted to anyone to speak a word of levity or one alien to religion: as our Lord also teaches us in the Psalm by David, saying thus: And now, ye kings, understand; and be instructed, all ye judges of the earth, Serve the Lord with fear, and rejoice unto him with trembling. Give ye heed to discipline, lest the Lord be angry, and ye perish from the way of justice: for his wrath will shortly be kindled against you. Blessed are all they that trust on him. We must conduct our festivals and our rejoicings, then, with fear and trembling; for a faithful Christian, it saith, must not sing the songs of the heathen, nor have anything to do with the laws and doctrines of strange assemblies; for it may happen that through (their) songs he will make mention also of the name of idols, which God forbid that it should be done by the faithful; for the Lord by Jeremiah upbraids certain folk and speaks thus: They have left me, and have sworn by them that be no gods. And again He saith: If Israel will return, let him return unto me, saith the Lord; and if he will put away his abominations out of his mouth, and will fear before my face, and swear, As the Lord liveth. And again He saith: I will take away the name of idols out of your mouth. And by Moses again He saith to them: They have provoked me to jealousy by that which is no god; and with their idols they have angered me. And in all the Scriptures He speaks of these things.

And not by idols only is it not lawful for the faithful to swear, but neither by the sun, nor by the moon; for the Lord God speaks by Moses thus: My people, if ye shall see the sun and the moon, ye shall not be led astray by them, and ye shall not serve them: for these have been given you for light upon the earth. And by Jeremiah again He saith: Ye shall not learn according to the ways of the gentiles; and ye shall not fear the signs of heaven. And by Ezekiel He speaks thus: And he brought me in to the court of the house of the Lord, between the porch and the altar. And I saw there men whose backs were toward the temple of the Lord, and their faces toward the east: and they were worshipping the sun. And the Lord said unto me: Son of man, is this a light thing to the house of Judah to do these abominations which they do here, that they have filled the earth with iniquity, and have turned again to provoke me to anger? And they are become as scoffers: but I will deal (with them) in wrath; and mine eye shall not spare, and I will not have mercy. And they shall cry in mine ears with a loud voice, and I will not hear them. You see, our beloved, how sternly and bitterly sentence is passed on those who worship the sun or swear thereby, that the Lord should deal in His wrath. Therefore it is not lawful for a believer to swear, neither by the sun nor by any other of the signs of heaven or the elements; nor to make mention with his mouth of the name of idols; nor to utter a curse out of his mouth, but rather blessings and psalms and (words from) the dominical and divine Scriptures, which are the firm foundation of our faith: and especially in the days of the Pascha, wherein all the faithful throughout the world fast; as our Lord and Teacher said when they asked Him: Why do John's disciples fast, but thine fast not? And he answered and said to them: The sons of the bridechamber cannot fast, as long as the bridegroom is with them. But the days will come when the bridegroom shall be taken away from them: and then they shall fast in those days. But now by His working is He with us, but visibly He is absent, because He has ascended to the heights of heaven and sat at the right hand of His Father.

Wherefore, when you fast, pray and intercede for them that are lost; as we also did when our Saviour suffered. For while He was yet with us before He suffered, as we were eating the Passover with Him, He said to us: To-day, in this night, one of you will betray me. And we said unto Him, each one of us: Is it I, Lord? And he answered and said to us: He that putteth forth his hand with me into the dish. And Judas Iscariot, who was one of us, rose up and went his way to betray Him. Then our Lord said to us: Verily I say unto you, a little while and ye will leave me; for it is written: I will strike the shepherd, and the lambs of his flock shall be scattered. And Judas came with the scribes and with the priests of the people, and betrayed our Lord Jesus.

Now this was done on the fourth day of the week. For when we had eaten the passover on the third day of the week at even, we went forth to the Mount of Olives; and in the night they seized our Lord Jesus. And the next day, which was the fourth of the week, He remained in ward in the house of

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Caiaphas the high priest. And on the same day the chiefs of the people were assembled and took counsel against Him. And on the next day again, which was the fifth of the week, they brought Him to Pilate the governor. And He remained again in ward with Pilate the night after the fifth day of the week. But when it drew on (towards day) on the Friday, they accused him much before Pilate; and they could show nothing that was true, but gave false witness against Him. And they asked Him of Pilate to be put to death; and they crucified Him on the same Friday.

He suffered, then, at the sixth hour on Friday. And these hours wherein our Lord was crucified were reckoned a day. And afterwards, again, there was darkness for three hours; and it was reckoned a night. And again, from the ninth hour until evening, three hours, (reckoned) a day. And afterwards again, (there was) the night of the Sabbath of the Passion. -- But in the Gospel of Matthew it is thus written: At even on the sabbath, when the first day of the week drew on, came Mary Magdalene and the other Mary to see the tomb. And there was a great earthquake: for an angel of the Lord came down and rolled away the stone. -- And again (there was) the day of the Sabbath; and then three hours of the night after the Sabbath, wherein our Lord slept. And that was fulfilled which He said: The Son of man must pass three days and three nights in the heart of the earth, as it is written in the Gospel. And again it is written in David: Behold, thou hast set my days in measure. Now because those days and nights came short, it was so written.

In the night, therefore, when the first day of the week drew on, He appeared to Mary Magdalene and to Mary the daughter of James; and in the morning of the first day of the week He went in to (the house of) Levi; and then He appeared also to us ourselves. And He said to us, teaching us: Are ye fasting for Me these days? or have I any need that ye should afflict yourselves? But it is for your brethren that ye have done this; and do ye the same in these days when ye fast, and on the fourth of the week and on the Friday always, as it is written in Zechariah: The fourth fast, and the fifth fast, which is the Friday. For it is not lawful to you to fast on the first of the week, because it is My resurrection; wherefore the first of the week is not counted in the number of the days of the Fast of the Passion, but they are counted from the second day of the week, and are five days. Wherefore, The fourth fast, and the fifth fast, and the seventh fast, and the tenth fast shall be to the house of Israel. Fast then from the second day of the week, six days wholly, until the night after the Sabbath; and it shall be reckoned to you as a week. But the tenth, -- because the beginning of My name is Yod, -- wherein was made the inception of the fasts. But (fast) not after the custom of the former People, but according to the new testament which I have appointed you: that you may be fasting for them on the fourth day of the week, because on the fourth of the week they began to destroy their souls, and apprehended Me. -- For the night after the third of the week belongs to the fourth of the week, as it is written: There was evening and there was morning, one day. The evening therefore belongs to the following day: for on the third of the week at even I ate My Pascha with you, and in the night they apprehended Me. -- But fast for them also on the Friday, because thereon they crucified Me, in the midst of their festival of unleavened bread, as it is said of old in David: In the midst of their festivals they set their signs, and they knew not.

'And be ye constant in fasting during these days always, and especially you who are of the Gentiles. For because the People was not obedient, I delivered them (the Gentiles) from blindness and from the error of idols and received them: that through your fast and theirs who are of the Gentiles, and your service during those days, when you pray and intercede for the error and destruction of the People, your prayer and intercession may be accepted before My Father who is in heaven, as though from one mouth of all the faithful on earth; and (that) all things which they did unto Me may be forgiven them. For this cause also I have already said to you in the Gospel: Pray for your enemies, and: Blessed are they that mourn, over the destruction of them that believe not.'

Know therefore, our brethren, that (as regards) our fast which we fast in the Pascha, it is on account of the disobedience of our brethren that you are to fast. For even though they hate you, yet ought we to call them brethren; for we have it written in Isaiah thus: Call them brethren that hate and reject you, that the name of the Lord may be glorified, For their sake therefore, and for the judgement and destruction of the (holy) place, we ought to fast and to mourn, that we may be glad and take our pleasure in the world to come; as it is written in Isaiah: Rejoice, all ye that mourn over Zion; and again He saith: To comfort all them that mourn over Zion: instead of ashes, the oil of gladness; and instead of a spirit afflicted with pain, a vesture of glory.

We ought then to take pity on them, and to have faith and to fast and to pray for them. For when our Lord came to the People, they did not believe Him when He taught them, but put away His teaching from their ears. Therefore, because this People was not obedient, He received you, the brethren who are of the Gentiles, and opened your ears that your heart might hear; as our Lord and Saviour Himself said by the prophet Isaiah: I appeared unto them that asked not after me, and I was found of them that sought me not; and I said, Behold, I am here, to a people that called not (upon) my name. Now of whom did He speak thus? Was it not of the Gentiles, because that they had never known God, and because that they were serving idols? But when our Lord came to the world and taught you, you believed, you who have believed in Him, that God is one; and they also who are worthy shall believe, until the number is filled up of them that are to be saved, a thousand thousand, and ten thousand times ten thousand, as it is written in David.

But concerning the People, who believed not in Him, He said thus: I spread forth my hands all the day long to a people that obey not and resist, and walk in a way that is not good, and go after their sins: a people that is provoking

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before me. See, then, that the People provoked our Lord in that they believed not in Him. Wherefore he saith: They provoked the holy Spirit; and he was turned to enmity unto them. And again He speaks otherwise of them by Isaiah the prophet: Land of Zebulun, land of Naphtali, the way of the sea, beyond Jordan, Galilee of the nations, a people that sitteth in darkness: ye have seen a great light; and they that sit in darkness and in the shadow of death, light is risen upon them. They that sit in darkness He said concerning those who have believed in our Lord Jesus from (among) the People. For by reason of the blindness of the People a great darkness was round about them. For they saw Jesus, but that He is the Christ they knew not; and they understood Him not, neither from the writings of the prophets nor from His works and His healings. But to you of the People who have believed in Jesus we say: Learn how the Scripture bears witness to us and saith, they have seen a great light. You then who have believed in Him have seen a great light, even Jesus Christ our Lord; and they also shall see who are (yet) to believe in Him, But they that sit in the shadow of death are you who are of the Gentiles; for you were in the shadow of death, because you had set your hope on the worship of idols, and knew not God. But when Jesus Christ our Lord and Teacher appeared to us, light rose upon you, for you beheld and set your hope on the promise of the kingdom everlasting; and you have departed from the customs and practices of (your) former error, and no more serve idols as you were wont to serve them, but have already believed and been baptised in Him: and a great light is risen upon you.

Thus then, because the People were not obedient, they were made darkness; but the hearing of the ear of you who are of the Gentiles was made light. Wherefore, do you pray and intercede for them, and especially in the days of the Pascha, that by your prayers they may be found worthy of forgiveness, and may return to our Lord Jesus Christ.

It behoves you then, our brethren, in the days of the Pascha to make inquiry with diligence and to keep your fast with all care. And do you make a beginning when your brethren who are of the People keep the Passover. For when our Lord and Teacher ate the Passover with us, He was betrayed by Judas after that hour; and immediately we began to be sorrowful, because He was taken from us. By the number of the moon, as we count according to the reckoning of the believing Hebrews, on the tenth of the moon, on the second day of the week, the priests and elders of the people assembled and came to the court of Caiaphas the high priest; and they took counsel to apprehend Jesus and put him to death: but they feared, saying: Not in the festival, lest the people make a tumult; for all men were hanging upon Him, and they held him for a prophet on account of His miracles of healing which He did among them. But Jesus was that day in the house of Simon the leper, and we together with Him, and He related to us that which was about to happen to Him. But Judas went out privily from us, thinking that he would evade our Lord, and went to the house of Caiaphas where the chief priests and elders were assembled, and said to them: What will ye give me, and I will betray Him to you when I have found an occasion? But they appointed and gave him thirty pieces of silver. And he said to them: 'Make ready young men armed, because of His disciples, that if He go forth by night to a desert place I may come and lead you.' And they made ready the young men and prepared to seize Him. And Judas was watching, when he might find him an occasion to betray him.

But by reason of the multitudes of all the people, from every city and from all the villages, who were coming up to the temple to keep the Passover in Jerusalem, the priests and elders took counsel and commanded and appointed that they should keep the festival straightway, that they might seize Him without disturbance. For the inhabitants of Jerusalem were engaged with the sacrifice and the eating of the Passover; and moreover, all the people that were without were not yet come, for they had deceived them as to the days. That they might be convicted before God of erring utterly in all things, therefore they anticipated the Passover by three days, and kept it on the eleventh of the moon, on the third day of the week. For they said: 'Because the whole people is gone astray after Him, now that we have an occasion let us seize Him; and then, when all the people are come, let us put Him to death before all, that this may be known openly, and all the people may turn back from after Him.'

And so in the night when the fourth day of the week drew on, (Judas) betrayed our Lord to them. But they made the payment to Judas on the tenth of the month, on the second day of the week; wherefore they were accounted by God as though on the second day of the week they had seized Him, because on the second of the week they had taken counsel to seize Him and put Him to death; and they accomplished their malice on the Friday: as Moses had said concerning the Passover, thus: It shall be kept by you from the tenth until the fourteenth: and then all Israel shall sacrifice the passover.

Therefore you shall fast in the days of the Pascha from the tenth, which is the second day of the week; and you shall sustain yourselves with bread and salt and water only, at the ninth hour, until the fifth day of the week. But on the Friday and on the Sabbath fast wholly, and taste nothing. You shall come together and watch and keep vigil all the night with prayers and intercessions, and with reading of the Prophets, and with the Gospel and with Psalms, with fear and trembling and with earnest supplication, until the third hour in the night after the Sabbath; and then break your fasts. For thus did we also fast, when our Lord suffered, for a testimony of the three days; and we were keeping vigil and praying and interceding for the destruction of the People, because that they erred and confessed not our Saviour. So do you also pray that the Lord may not remember their guilt against them unto the end for the guile which they used against our Lord, but may grant them a place of repentance and conversion, and forgiveness of their wickedness.

For he who was a heathen and of a foreign people, Pilate the judge, did not consent to their deeds of wickedness, but took water and washed his hands, and said: I am innocent of

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the blood of this man. But the People answered and said: His blood be upon us, and upon our children; and Herod commanded that He should be crucified; and our Lord suffered for us on the Friday. Especially incumbent on you therefore is the fast of the Friday and of the Sabbath; and likewise the vigil and watching of the Sabbath, and the reading of the Scriptures, and psalms, and prayer and intercession for them that have sinned, and the expectation and hope of the resurrection of our Lord Jesus, until the third hour in the night after the Sabbath. And then offer your oblations; and thereafter eat and make good cheer, and rejoice and be glad, because that the earnest of our resurrection, Christ, is risen. And this shall be a law to you for ever, unto the end of the world. For to those who have not believed in our Saviour He is dead, because their hope in Him is dead; but to you who believe, our Lord and Saviour is risen, because your hope in Him is immortal and living for ever.

Fast then on the Friday, because thereon the People killed themselves in crucifying our Saviour; and on the Sabbath also, because it is the sleep of our Lord; for it is a day which ought especially to be kept with fasting: even as blessed Moses also, the prophet of all (things touching) this matter, commanded. For because he knew by the Holy Spirit and it was commanded him by Almighty God, who knew what the People were to do to His Son and His beloved Jesus Christ, -- as even then they denied Him in the person of Moses, and said: Who hath appointed thee head and judge over us? -- therefore he bound them beforehand with mourning perpetually, in that he set apart and appointed the Sabbath for them. For they deserved to mourn, because they denied their Life, and laid hands upon their Saviour and delivered Him to death. Wherefore, already from that time there was laid upon them a mourning for their destruction.

But let us observe and see, brethren, that most men in their mourning imitate the Sabbath; and they likewise who keep Sabbath imitate mourning. For he that mourns kindles no light: neither do the People on the Sabbath, because of the commandment of Moses; for so it was commanded them by him. He that mourns takes no bath: nor yet the People on the Sabbath. He that mourns does not prepare a table: neither do the People on the Sabbath, but prepare and lay for themselves the evening before; because they have a presentiment of mourning, seeing that they were to lay hands on Jesus. He that mourns does no work, and does not speak, but sits in sorrow: so too the People on the Sabbath; for it was said to the People concerning the mourning of the Sabbath thus: Thou shalt not lift thy foot to do any work, and thou shalt speak no word out of thy mouth. Now who testifies that the Sabbath is a mourning for them? The Scripture testifies, and saith: Then shall the people lament, family over against family: the family of the house of Levi apart, and their women apart; the house of Judah apart, and their women apart: even as, after the mourning of Christ until now, on the ninth of the month of Ab (August) they come together and read the Lamentations of Jeremiah? and wail and lament. Now nine represents Theta; but Theta denotes God. For God therefore they lament, even for Christ who suffered -- rather, on account of God our Saviour, but over themselves and their own destruction. Does any man lament, brethren, except he have a grief? Therefore do you also mourn for them on the day of the Sabbath of the Pascha until the third hour in the night following; and thereafter, in the Resurrection of Christ, rejoice and make good cheer for their sake, and break your fast; and the surplus of your fast of six days offer to the Lord God, And let those of you who have abundance or worldly possessions minister diligently to those who are poor and needy and refresh them, that the reward of your fast may be received.

Wherever, then, the Fourteenth of the Pascha falls, so keep it; for neither the month nor the day squares with the same season every year, but is variable. When therefore that People keeps the Passover, do you fast; and be careful to perform your vigil within their (feast of) unleavened bread. But on the first day of the week make good cheer at all times; for he is guilty of sin, whosoever afflicts his soul on the first of the ac week. And hence it is not lawful, apart from the Pascha, for anyone to fast during those three hours of the night between the Sabbath and the first of the week, because that night belongs to the first of the week; but in the Pascha alone you are to fast these three hours of that night, being assembled together, you who are Christians, in the Lord.

DIDASCALIA CHAPTER 22

That Children should be taught Crafts.

And teach your children crafts that are agreeable and befitting to religion, lest through idleness they give themselves to wantonness. For if they are not corrected by their parents, they will do those things that are evil, like the heathen. Therefore spare not to rebuke and correct and teach them; for you will not kill them by chastising them, but rather save them alive: as our Lord also teaches us in Wisdom, saying thus: Chasten thy son, that there may be hope for him: for thou shalt strike him with a rod, and deliver his soul from Sheol. And He saith again: Whosoever spareth his rod, hateth his son. Now our rod is the Word of God, Jesus Christ: even as Jeremiah also saw Him (as) an almond rod. Every man accordingly who spares to speak a word of rebuke to his son, hates his son. Therefore teach your sons the word of the Lord, and punish them with stripes, and bring them into subjection from their youth by your word of religion. And give them no liberty to set themselves up against you their parents; and let them do nothing without your counsel, lest they go with those of their own age and meet together and carouse; for in this way they learn mischief, and are caught and fall into fornication. Now, whether this happen to them without their parents, their parents themselves will be accountable before God for the judgement of their souls; or whether again by your licence they are undisciplined and sin, you their parents will likewise be guilty on their account before God. Therefore be careful to take wives for them, and have them married when their time is come, lest in their early

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age by the ardour of youth they commit fornication like the heathen, and you have to render an account to the Lord God in the day of judgement.

DIDASCALIA CHAPTER 23

On Heresies and Schisms.

Before all things beware of all abominable and evil and bitter heresies, and fly from them as from a blazing fire, and from those who adhere to them. For if when a man makes a schism, he condemns himself to fire together with those who go astray after him, how much more if one go and sink himself in the heresies. For know this, that if any of you covet the primacy and dare to make a schism, he shall inherit the place of Korah and Dathan and Abiram, he and they that are with him, and with them he shall be condemned to fire. For even the adherents of Korah were Levites, and ministered in the tabernacle of witness; but they coveted the primacy, and desired the high priesthood; and they began to speak evil of the great Moses, because, said they, he is married to a heathen woman -- for he had an Ethiopian wife -- and is defiled with her; and many others, and they of the following of Zimri, who committed fornication with the Midianite women, are with him. And the people, said they, that are with him are defiled; and his brother Aaron, too, was the author of idolatry, who made for his people the molten and graven image.

And they spoke evil of Moses, who wrought so many mighty works and signs from God for the People; who did these excellent and marvellous works for their benefit; who brought the ten plagues upon the Egyptians; who divided the Red Sea that the waters stood up as a wall on this side and on that, and caused the People to pass over as in the dry desert, and drowned their enemies and them that evil entreated them, and all that were with them; who made sweet for them the fountain of water, and brought them forth streams from the flinty rock, so that they drank and were satisfied; who brought them down manna from heaven, and with the manna gave them also flesh ; who gave them a pillar of fire by night for light and guidance, and a cloud by day for a covert, and in the desert stretched forth the hand to them for the dispensation of the Law, and gave them the Ten Words of God. And they spoke evil against the friend and good servant of the Lord God, as men glorying in righteousness, and boasting of holiness, and making a show of purity, and in hypocrisy making a display of service.

And thus, as puritans and sticklers for holiness, they said: 'Let us not be polluted with Moses and the people that is with him, because they are defiled.' And there rose up two hundred and fifty men, and they (Korah, &c.) led them astray to forsake the great Moses, that (men) might suppose concerning them that they were giving God more glory and ministering to Him more zealously. For among that multitude of the people aforesaid but one censer of incense was offered to the Lord God; but they who were in the schism, two hundred and fifty men with their leaders, offered each one a censer of incense, two hundred and fifty censers, as though forsooth they were far more religious and pure and zealous than Moses and Aaron and the people that was with them. But the more numerous ministry of those in the schism availed them nothing, but fire was kindled from before the Lord, and devoured them; and those two hundred and fifty men were burned up, holding the censers in their hands. And the earth opened her mouth and swallowed up Korah and Dathan and Abiram, and their tents and their vessels, and all that were with them: and they went down alive to Sheol unto punishment. And thus were the error-leaders of the schism swallowed up by the earth; and those two hundred and fifty men who went astray were burned with fire while the whole people beheld it. But the most of the people the Lord spared, among whom were many sinners, whom the Lord would judge each according to his works. And the most of the people He spared; but those who supposed that they were pure and holy, and performing a better ministry, the fire devoured, because that they were in the schism. And the Lord said to Moses and to Aaron: Take the censers of brass from the midst of the burning, and make (of) them fine plates, and overlay the altar therewith; that the children of Israel may see, and no more do so. And scatter the strange fire there; because it hath sanctified the censers of (them that were) sinners in their souls.

Let us regard therefore and see, beloved, the end of the schismatics, what befell them. For though they should appear pure and holy and chaste, their last end is given unto fire and burning everlasting. Let this then inspire you with fear, that even the fire of the schismatics was judged with fire: not because it sanctified the censers, but because they in their souls sanctified them; that is, forasmuch as the fire was performing its work, they also supposed in their heart, and in their souls, that their censers were holy. For it behoved the fire, which was employed for the ministry of transgression and the provocation of God, not to obey them but to cease from its operation, or to be quenched, and not to devour or burn or consume that which was put upon it. But now, because it did not the will of the Lord God, but obeyed the schismatics, therefore it was said: And scatter also the strange fire there; that is, with fire the Lord judgeth the fire.

If therefore upon those schismatics, who supposed that they were glorifying God, this threat and judgement was laid, what will happen to these heretics who blaspheme Him? Do you then, when you see from the Scriptures with the eyes of faith the plates of brass laid over the altar, beware of making schisms. For the adherents of Korah, Dathan and Abiram were made a monument and example of the destruction of schismatics; and everyone who imitates them shall perish even as they. As men therefore who believe and know, keep yourselves far from schisms, and go not near them in any wise: as Moses said concerning them to the people: Separate yourselves from among these stubborn men, and come not near to any thing that is theirs, lest ye perish with them in all their sins. And when the anger of the Lord had burned against the schismatics, it is written that the people fled from them, and said: Lest the earth swallow us also with them. So

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then do you also, as men contending for their lives, flee from schisms; and those who would do any such thing reject, for you know the place of their condemnation.

But as for heresies, be unwilling even to hear their names, and defile not your ears (with them); for not only do they in no wise glorify God, but they verily blaspheme against Him. Wherefore, the heathen are judged because they have not known, but the heretics are condemned because they withstand God: as also our Lord and Saviour Jesus said: There shall be heresies and schisms: and again: Woe unto the world because of scandals. For it must needs be that scandals and schisms come: yet woe to the man by whom they come.

Then indeed we did but hear, but now we have also seen, even as the Scripture declares by Jeremiah saying: Defilement is gone forth in all the earth. Now these defilements, of heresies, are gone forth; and they have come about for the persuasion of our hearts, and for the confirming of our belief that those things which were foretold are true; for behold, they have come to pass and are accomplished. For all the working of the Lord our God has passed from the People to the Church through us the Apostles; and He has withdrawn Himself and left the People, as it is written in Isaiah: He hath left his people the house of Jacob; and: Jerusalem is deserted, and Judah is fallen. And their tongues are (busy) with iniquity, and they obey not the Lord; and: I will leave (my) vineyard; and: Behold, your house is left to you desolate.

He has left that People, therefore, and has filled the Church; and He has accounted her a mountain of habitation, and throne of glory, and lofty house, as He said in David: The mount of the Lord is a mountain of fatness, a mountain of peaks. What think ye of the mountain of peaks? It is the mountain which the Lord hath chosen him to dwell therein: the Lord shall abide therein for ever. You see then how He saith to others: What think ye? even to those who err (in thinking) that there are other churches: for one is she that is the mountain of God's sanctuary. And by Isaiah He said again: In the last days the mountain of the house of the Lord, the God of Jacob, shall be established on the top of the mountains, and higher than the hills; and all nations shall look unto it; and many peoples shall go and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he shall teach us his way, and we will go therein. And again He said: There shall be signs and wonders in the midst of the people from the Lord of Sabaoth, and him that dwelleth in Mount Zion. And again by Jeremiah He said: A high throne is our sanctuary. As then He left the People, so did He leave their temple to them desolate; and He rent the veil, and took away from it the Holy Spirit, and shed Him upon them that believed from among the Gentiles, as He said by Joel: I will pour out of my spirit upon all flesh. For He took away the Holy Spirit, and the power of the word, and all the ministry from that People, and set it in His Church. Now in like manner did Satan also, the tempter, depart from that People and come against the Church. And he now no longer tempts that People, because by their evil works they have fallen into his hands, but he has set about to tempt the Church and to exercise his agency in her. And he has raised up against her afflictions and persecutions, and blasphemies and heresies and schisms.

Formerly indeed, in that time, there were heresies and schisms in that People; but now Satan by his evil agency has driven forth (some) that were of the Church, and has made heresies and schisms.

Now the beginning of heresies was on this wise. Satan clothed himself in a certain Simon, one that was a magician and his minister of old; and when we, by the gift of the Lord our God and by the power of the Holy Spirit, were working miracles of healing in Jerusalem, and by the laying on of our hand the fellowship of the Holy Spirit was given to those who drew nigh (to the faith), then he offered us much money, and desired that, as he had deprived Adam of the knowledge of life through eating of the tree, so by the gift of money he might deprive us also of the gift of God, and might take captive our minds with the bestowal of possessions, to the end that we should barter away and give to him for money the power of the Holy Spirit. Hereupon were we all stirred up; then Peter looked upon Satan, who was dwelling in Simon, and said to him: Thy money go with thee to perdition: but thou shalt have no part in this word.

But when we had divided the whole world into twelve parts, and were gone forth among the Gentiles into all the world to preach the word, then Satan set about and stirred up the People to send after us false apostles for the undoing of the word. And he sent out from the People one whose name was Cleobius, and joined him to Simon, and others also after them.

Now the party of Simon followed hard upon me Peter, and came to corrupt the word. And when he was in Rome he disturbed the Church much and subverted many; and he even made a show as though he would fly. And he was capturing the Gentiles, moving them by the power and agency of his magic arts. And on a certain day I went and saw him flying in the air; then I stood still, and said: 'By the power of the name of Jesus I cut off thy powers.' And he fell and broke the ankle-bone of his foot. And then many turned back from him; but others, worthy of him, continued with him. And thus was that his heresy first established. And by other false prophets beside was the enemy working.

And they all had one law upon earth, that they should not employ the Torah and the Prophets, and that they should blaspheme God Almighty, and should not believe in the resurrection. And in other respects they were teaching and disturbing (men) with many opinions. For many of them taught that a man should not marry, saying that if one did not marry, this was holiness; and in the name of holiness they were commending the tenets of their heresies. Others again of them taught that a man might not eat flesh, saying that no one might eat any thing wherein there is a soul. But others said that one was bound to abstain from swine's flesh only, but might eat those things which the Law pronounces clean, and that he should be circumcised according to the Law. And

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some taught this, and some that, causing contentions and disturbing the Churches.

DIDASCALIA CHAPTER 24

On the ordering of the Church: showing also that the Apostles came together for the correction of abuses. Now already we had rightly preached the holy word of the Catholic Church; and we returned once more to come to the Churches, and found men occupied with other opinions. For some forsooth were observing holiness; and some abstained from flesh and from wine, and some from swine's flesh; and they were observing (some or other) of all the bonds which are in the Second Legislation.

When therefore the whole Church was in peril of falling into heresy, all we the twelve Apostles came together to Jerusalem and took thought what should be done. And it seemed good to us, being all of one accord, to write this Catholic Didascalia for the confirming of you all. And we have established and set down therein that you worship God Almighty and Jesus Christ and the Holy Spirit; that you employ the holy Scriptures, and believe in the resurrection of the dead; and that you make use of all His creatures with thanksgiving; and that men should marry: for He saith in Proverbs: Of God is a woman betrothed to a man; and in the Gospel again our Lord saith: He that created from the beginning the male, said that he created also the female. Therefore a man shall leave his father and his mother, and shall cleave to his wife: and they two shall be one body. What therefore God hath coupled, let not man separate. But sufficient for the faithful is the circumcision of the heart, (which is) spiritual, as He said by Jeremiah: Light you a lamp, and sow not among thorns. Be circumcised unto the Lord your God, and circumcise the foreskin of your heart, ye men of Judah. And again in Joel He saith: Rend your hearts, and not your garments. And as for baptism also, one is enough for you, even that which has perfectly forgiven you your sins. For Isaiah said not (only) Wash, but Wash, and be cleansed.

Now we had much questioning, as men contending for life; and not we the Apostles only, but also the people, together with James the bishop of Jerusalem, who is our Lord's brother after the flesh, and with his presbyters and deacons and all the Church. For also some days before, certain men had come down from Judaea to Antioch, and were teaching the brethren, (saying): Except ye be circumcised and conduct yourselves according to the law of Moses, and keep yourselves clean from meats, and all the rest, ye cannot be saved; and they had much conflict and questioning, And when the brethren of Antioch knew that we were all assembled and come to make inquiry of these matters, they sent to us certain men (that were) believers and had knowledge of the Scriptures to learn concerning this question, And when they were come to Jerusalem, they related to us the controversy which they had in the Church of Antioch, And there rose up certain (men) who had believed from the sect of the Pharisees, saying: Ye ought to be circumcised and to keep the law of Moses. And others also were crying out and saying in like manner. Then I Peter rose up and said to them:? 'Men, brethren, ye yourselves know that from the first days when I was among you, God made choice that by my hands the gentiles should hear the gospel and believe. And God, who proveth the hearts, gave witness of them; for to Cornelius, a certain centurion, there had appeared an angel and told him of me; and he sent for me. But when I was ready to go to him, it was shown me concerning the Gentiles that they were about to believe, and concerning all meats. For I had gone up to a housetop to pray; and I saw the heavens opened, and a certain vessel, that was tied by its four corners, being lowered and let down upon the earth; and there were therein all manner of fourfooted beasts and creeping things of the earth and fowls of the heaven.? And there came to me a voice? saying: Simon, arise, slay and eat. But I said: God forbid, Lord, for I have never eaten any thing defiled and profane.

And there came to me again another voice, the second time, saying: W hat God hath made clean, do not thou make profane. 16Now this was done thrice: and the vessel was taken up to heaven. Thereupon I bethought me, and understood the word of the Lord, how that He had said: Rejoice, ye gentiles, with the people, and that everywhere He had spoken of the calling of the Gentiles; and I rose up and went my way. And when I was entered into his house and had begun to speak the word of the Lord, the Holy Spirit lighted down upon him and upon all the Gentiles that were there present. God, then, hath given the Holy Spirit to them even as to us, and hath made no distinction between us and them in the faith, and he hath cleansed their hearts. Now therefore, why tempt ye God, that ye should lay a yoke upon the necks of the disciples which neither our fathers nor we were able to bear? But by the grace of our Lord Jesus Christ we believe that we shall be saved even as they also. For our Lord came and released us from those bonds, and said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Take my yoke upon you, and learn of me; for I am gentle and lowly in heart: and ye shall find rest unto your souls. For my yoke is pleasant, and my burden is light. If then our Lord has released and unburdened us, why will ye lay snares for your own selves?'

Then all the people was silent; and I James answered and said: Men, brethren, hear me. Simon hath told how formerly God said that he would choose him out a people from the gentiles to his name: 15whereunto agree the words of the prophets, as it is written: Hereafter will I raise up and build the tabernacle of David, that is fallen; and the ruins thereof will I build and raise up; that the residue of men may seek the Lord, and all the gentiles upon whom my name is called, saith the Lord who maketh known these things from everlasting. Wherefore I say, that no man vex them that turn to God from among the gentiles, but that word be sent them on this wise: that they abstain from evil (practices), and from idols, and from that which is sacrificed, and from that which is strangled, and from blood. Then we the apostles and the bishops and the elders, together with the whole church,

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thought it well to choose out men front amongst them and send them (to Antioch) in company with Barnabas and Paul, who were come thence. And we chose and appointed Judas, who was called Barsabbas, and Silas, notable men among the brethren, and wrote by them as followeth: --The apostles and elders and brethren to the brethren who are of the gentiles in Antioch and Syria and Cilicia, greeting. Forasmuch as we have heard that some have troubled you with words, that they might corrupt your souls, whom we sent not: we have determined, being all assembled together, to choose out and send men unto you with our beloved Barnabas and his companions, whom ye sent (hither). And we have sent Judas and Silas, who themselves will tell you of these things by word (of mouth). For it hath seemed good to the Holy Spirit, and to us, that no further burden be laid upon you, save that ye abstain from (these) necessary things: from that which is sacrificed, and from blood, and from that which is strangled, and from fornication. And from these keep yourselves, and do well. Fare ye well. Now the epistle we sent; but we ourselves remained in Jerusalem many days; and we were consulting and ordering together those things which were for the advantage of all the people, and writing also this Catholic Didascalia.

DIDASCALIA CHAPTER 25

Showing that the Apostles returned once more to the Churches and set them in order.

Now the decision which we reached with counsel and thought concerning those who have already gone astray, we have thus affirmed and established. And we will return yet again and go to the Churches a second time, as in the beginning of the preaching, and will confirm the faithful that they may avoid the offences aforesaid, and may not receive those who come deceitfully in the name of apostles, but may know them by the changeableness of their words and by the performance of their works. For these are they of whom our Lord said: There shall come unto you men having on the clothing of lambs, but inwardly ravening wolves: and by their fruits ye shall know them. Beware of them therefore. Now there shall arise false Christs and lying prophets, and lead many astray; and by reason of manifold iniquity the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.

Now let those who have not erred, and those also who repent of their error, be left in the Church. But as for those who are still held fast in error and repent not, we have decreed and enjoined that they be put forth from the Church and be separated and removed from the faithful, because they are become heretics; and that the faithful be commanded wholly to avoid them, and not to communicate with them either in speech or in prayer. For these are enemies and spoilers of the Church; for concerning these our Lord commanded us and said to us: Beware of the leaven of the Pharisees and of the Sadducees; and: Into the cities of the Samaritans ye shall not enter. Now the cities of the Samaritans are those of the heresies, which go in a perverse way, concerning which He said in Proverbs: There is a way which men think right: but the end thereof leadeth to the bottom of Sheol. These are they concerning whom our Lord sternly and bitterly gave sentence and said: It shall not be forgiven them, neither in this world nor in the world to come. For as regards the People, who believed not in Christ and laid hands upon Him, it is against the Son of Man, on whom they laid hands, that they blaspheme; and our Lord said: It shall be forgiven them; and again our Lord said of them: My Father, they know not what they have done, nor what they speak: if it be possible, forgive them. And as for the Gentiles again, it is against the Son of Man also that they blaspheme, by reason of the cross; and for these there shall come forth forgiveness. For to those w ho have believed, from the People or from the Gentiles, forgiveness of their evil works has been granted through baptism; as the Lord Christ said: Wherefore I say unto you: All sins and blasphemies shall be forgiven to men: but blasphemy against the Holy Spirit shall not be forgiven, neither in this world nor in the world to come. And everyone that shall say a word against the Son of Man, it shall be forgiven him; but everyone that shall say (it) against the Holy Spirit, it shall not be forgiven him, neither in this world nor in the world to come. But those who blaspheme the Holy Spirit, those who lightly and in hypocrisy blaspheme God Almighty, those heretics who receive (not) His holy Scriptures, or receive them ill, in hypocrisy with blaspheming, who with evil words blaspheme the Catholic Church which is the receptacle of the Holy Spirit: it is they who, before the judgement to come and before ever they can make a defence, are already condemned by Christ. For that which He said, It shall not be forgiven them, is the stern sentence of condemnation which goes forth for them.

And when we had ordained and affirmed and set down (these things) together with one accord, we set forth to go each one to his former province, confirming the Churches. For those things which were foretold have been fulfilled, and the hidden wolves are come, the false Christs and lying prophets have appeared. And this is evident and manifest, that when the times draw near and the Advent is at hand, there will be yet many more and worse than these: from whom the Lord God will deliver you.

Those then who have repented of the error of (their) godless apostasy we have healed with much admonition and with the word of doctrine (and) exhortation, and have made them whole and have suffered them to remain in the Churches; but those who are smitten unto death with the perverse word of error, and for whom there is no cure, we have driven out, that they may not contaminate the holy Catholic Church, the pure Church of God: that (the evil) may not creep like a leprosy and travel to all like a putrid gangrene, but that pure and without stain or blemish or scar the Church may remain sound unto the Lord God. And these things we so do in every place and in every city, and throughout the whole world; and we have given (our) testimony, and have left this Catholic Didascalia justly and rightly to the Catholic Church for a memorial and for the confirming of the faithful.

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DIDASCALIA CHAPTER 26

On the bonds of the Second Legislation of God.

But you who have been converted from the People to believe in God our Saviour Jesus Christ, do not henceforth continue in your former conversation, brethren, that you should keep vain obligations, purifications and sprinklings and baptisms and distinction of meats; for the Lord has said to you: Remember not the former things; and: Behold, I make all things new: the which I now declare, that ye may know them. And I will make in the desert a way. Now deserts the Churches formerly were, in which there is now a highway and the knowledge of religion, (a way) wherein there is no erring, but new and evident, even Jesus Christ and all His dispensation which was from the beginning. For you know that He gave a simple and pure and holy law, (a law) of life, wherein our Saviour set His name. For whereas He spoke the Ten Words, He signified Jesus: for Ten represents Yod; but Yod is the beginning of the name of Jesus. Now concerning the Law the Lord testifies in David, saying thus: The law of the Lord is without blemish, and converting souls. And many other things are said on this wise everywhere; for in completion of the writings of the Prophets the Lord spoke at the end by Malachi the Angel and said thus: Remember the law of Moses the servant of the Lord, how he commanded you commandments and judgements. And our Saviour also, when He cleansed the leper, sent him to the Law, and said to him: Go, show thyself to the high priests, and offer the gifts of thy cleansing, as Moses commanded, for a testimony unto them; that He might show that He does not undo the Law, but teaches what is the Law and what the Second Legislation. For He said thus: I am not come to undo the law, nor the prophets, but to fulfil them. The Law therefore is indissoluble; but the Second Legislation is temporary, and is dissoluble. Now the Law consists of the Ten Words and the Judgements; to which (Law) Jesus bore witness and said thus: One Yod letter shall not pass away from the law. Now it is the Yod which passes not away from the Law, even that which may be known from the Law itself through the Ten Words, which is the name of Jesus. But the letter is the extension of the wood of the cross. And in the mount also Moses and Elias appeared with our Lord: that is, the Law and the Prophets.

The Law then consists of the Ten Words and the Judgements, which God spoke before that the People made the calf and served idols. For also that it is called the Law, (is) truly on account of the Judgements. This is the simple and light Law, wherein is no burden, nor distinction of meats, nor incensings, nor offerings of sacrifices and burnt offerings. In this Law accordingly He shows concerning the dispensation of the Church and concerning the uncircumcision of the flesh only. For He spoke concerning sacrifices thus:? If thou shalt make me an altar, make it of earth: but if of stones, thou shalt make it of whole and unwrought, and not of wrought stones. Forasmuch as thou hast laid an iron (tool) upon it, thou hast also polluted it: not (as speaking) concerning (the axe, but concerning) the iron of the knife which is the physician's knife, with which he circumcises the foreskin. Wherefore He does not say, 'Make for me' but, If thou shalt make an altar. He did not impose this as a necessity, but showed what was about to be. For God had no need of sacrifices; as neither of old was it commanded Cain and Abel, but they of their own accord presented offerings: and their offering achieved a brother's murder. And Noah likewise offered, and was blamed. Wherefore He signified here: 'If thou desire to sacrifice, whereas I need it not thou sacrificest unto me.' So then the Law is easy and light, ?of no weak voice?. But when the People denied God, who by Moses visited them in their afflictions, who wrought signs by his hand and through his rod, who smote the Egyptians with the ten plagues and divided the Red Sea in two, who led them in the midst of the sea on dry land as in the desert, who drowned their enemies and them that hated them, who with wood made sweet the fountain of the bitter waters of Marah, who made water to flow for them in abundance from the rock that they might be satisfied, who with a pillar of cloud and a pillar of fire overshadowed and guided them, who brought them down manna from heaven, and gave them flesh from the sea, who ordained the Law for them in the mount: Him they denied and said: We have no God to go before us; and they made them a molten calf and worshipped it and sacrificed to a graven image. Therefore the Lord was angry; and in His hot anger -- (yet) with the mercy of His goodness -- He bound them with the Second Legislation, and laid heavy burdens upon them, and a hard yoke upon their neck. And He says now no longer: If thou shalt make, as formerly; but He said: 'Make an altar, and sacrifice continually' as though He had need of these things. Wherefore He laid upon them continual burnt offerings with a necessity, and caused them to abstain from meats by means of distinctions of meats. For from that time were animals discerned, and clean and unclean flesh; from that time were separations, and purifications, and baptisms, and sprinklings; from that time were sacrifices, and offerings, and tables; from that time were burnt offerings, and oblations, and shewbread, and the offering up of sacrifices, and firstlings, and redemptions, and he-goats for sin, and vows, and many other things marvellous. For because of manifold sins there were laid upon them customs unspeakable; but by none of them did they abide, but they again provoked the Lord. Wherefore He yet added to them by the Second Legislation a blindness worthy of their works, and spoke thus: If there be found in a man sins worthy of death, and he die, and ye hang him upon a tree; his body shall not remain the night upon the tree, but ye shall surely bury him the same day: for cursed is every one that is hanged upon a tree; that when Christ should come they might not be able to help Him, but might suppose that He was guilty of a curse. For their blinding therefore was this spoken, as Isaiah said: Behold, I show my righteousness, and thine evils: and they shall not help thee at all. For the Lord judged them with a just judgement, and dealt thus with them because of their wickedness, and hardened their heart like Pharaoh's; as

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the Lord said to them by Isaiah: Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not know. For the heart of this people is waxed gross; and their eyes they have shut, and their ears they have stopped, that they may not be converted: lest at any time they should see with their eyes, and hear with their ears. And in the Gospel again He said: This people's heart is waxed gross; and their eyes they have shut, and their ears they have stopped, lest at any time they should be converted. But blessed are your eyes that see, and your ears that hear. For you have been released from the bonds, and relieved of the Second Legislation, and set free from bitter slavery, and the curse has been taken off and put away from you.

For the Second Legislation was imposed for the making of the calf and for idolatry. But you through baptism have been set free from idolatry, and from the Second Legislation, which was (imposed) on account of idols, you have been released. For in the Gospel He renewed and fulfilled and affirmed the Law; but the Second Legislation He did away and abolished. For indeed it was to this end that He came, that He might affirm the Law, and abolish the Second Legislation, and fulfil the power of men's liberty, and show forth the resurrection of the dead. For even before His coming He foretold His coming through the prophets, and together with His coming He signified also the disobedience of the People, and preached the undoing of the Second Legislation; as He said by Jeremiah: Why bring ye me frankincense from Sheba, and cinnamon from a far country? Your burnt offerings are not acceptable unto me, and your sacrifices delight me not, And again He said: Bring together your burnt offerings with your sacrifices, and eat flesh. For I gave you no command, when I brought you out from the land of Egypt, neither concerning burnt offerings nor concerning sacrifices. Yea, verily, in the Law He gave no command, but in the bonds of the Second Legislation, after that they had served idols. And again by Isaiah also He said: To what purpose is the multitude of your sacrifices unto me? saith the Lord, I am sated with burnt offerings of rams; and the fat of lambs and the blood of oxen I desire not. And when ye come to see my face, who hath required these things at your hands? Trample my courts no more. If ye will bring me fine flour, it is a vain oblation; and your new moons and your sabbaths and solemn days are rejected of me: your fasts and your restings are not acceptable unto me, and your festivals my soul hateth. And in all the Scriptures He speaks thus; and through the sacrifices He abolishes the Second Legislation; for, as we have already said, it is in the Second Legislation that sacrifices are prescribed. If, then, even before His coming He made known and revealed His coming, and the disobedience of the People, and spoke of the abolition of the Second Legislation, much more, being come, did He fully and completely abolish the Second Legislation. For He did not use sprinklings, or baptisms, or other wonted rites; nor did He offer sacrifices or burnt offerings, or any thing that it is written in the Second Legislation to offer. And what else did He (hereby) signify but the abolition of the Second Legislation? as also He loosed you and called you from the bonds, and said: Come unto me, all ye that toil and are laden with heavy burdens; and I will give you rest. Now we know that our Saviour did not say (this) to the Gentiles, but He said it to us His disciples from among the Jews, and brought us out from burdens and a heavy load.

Those therefore who do not obey Him, that He may lighten and deliver them from the bonds of the Second Legislation, obey not God, who has called them to come forth unto release and rest and refreshment; and they bind themselves with the heavy burdens of the Second Legislation, which are of no avail.

For our Lord and Saviour Himself, who gave the Law and the Second Legislation, bears witness concerning the Law that it is life to them that keep it; (but) concerning the Second Legislation He testifies and shows that it is a bond and a blindness. For He everywhere makes a distinction; and He bears witness to the Law, and admonishes and commands us that we be under the Law: for every one who is not under law is lawless. And therefore He thus bears witness to the Law: In the law of the Lord shall be his pleasure, and in his law will he meditate day and night. Not so the wicked. We see then, beloved, how the righteous are declared blessed on account of righteousness and the keeping of the Law. But not so the wicked; for they have no pleasure either in the righteous or in the Law, and they do not mediate therein. Wherefore He calls 'the wicked' those who do not converse according to the Law. For in the Gospel also He affirms the Law, and calls and brings us out from (the burden of the bonds and from the Second) Legislation. But that the Law is other than the Second Legislation, in David likewise He shows by a distinction, speaking thus: Let us sever their cords, and loose their yoke from us. You see how the Holy Spirit speaks as it were out of the mouth of the world and reveals its thought, and says that the Law is a 'yoke' but the Second Legislation 'cords.' For the Law is a yoke, because like the plough-yoke of oxen it is laid upon the former People and upon the present Church of God; even as now in the Church it is upon us who are called from the People, and upon you who from among the Gentiles have obtained mercy: it has? gathered and held us both together in one accord. But He well calls the Second Legislation 'bonds;' for when the People served idols, there was added to them the weight of the Second Legislation. For the bonds were justly imposed, as it befell the People then; but the Church has not been bound. For to Ezekiel He explains and makes known that the Law of life is one, but the second Law, of death, is another; for He spoke thus: I brought them forth from the land of Egypt, and brought them into the wilderness, and gave them my commandments, and made known to them my judgements: that if a man should do them, he might live by them. And afterwards, upbraiding them because they had sinned and had not kept the Law of life, He repeats to them and saith thus: I have given them commandments that are not good, and judgements whereby they may not live. Now the judgements which do not give life are those of the bonds.

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Hence also the word aforesaid in the Second Legislation was for the blinding of a blind people, to wit: Cursed is everyone that is hanged upon a tree. For thus did they think of Him who gives and distributes blessings to them that are worthy, that He is under a curse. Wherefore, (because) they knew Him not, even after the signs that were done by Him in the world: when He suffered, justly in accordance with their works that word was set down for the blinding of the People; and it was a bar that they might not believe and be saved. Whence also by Isaiah He speaks thus: Who is blind, but my servants? and the servants of God are blinded. And I have brought out a blind people, that have eyes, and see not: and their ears also are deaf. For by this word, because of their works, their eyes were blinded, and their ears made deaf like Pharaoh's. Hence with this word the Second Legislation also was imposed, which Moses appointed. And it is the Second Legislation that He called judgements that are not good; and it cannot save alive.

They therefore who bring upon themselves those things which were imposed for the worship of idols, shall inherit the Woes; for Woe to them that prolong their sins as a long rope, and their iniquity as the band of a heifer's yoke. For the yoke of the bonds is the heifer's yoke -- the bonds of the (Second) Legislation (now) upon the People, which like a long rope is laid upon them by reason of other men's sins which from former times and generations they bring upon themselves. Everyone who strives to be under the (Second) Legislation becomes guilty of the calf-worship; for the Second Legislation was imposed for nothing else but for idolatry. For the bonds were decreed because of idolatry; they therefore who regard them are bondsmen and idolaters. Wherefore, every one who binds himself becomes guilty of the Woe, and ought likewise to profess idolatry. Now one who is such asserts also the curse against our Saviour; for if thou uphold the Second Legislation, thou also assertest the curse against our Saviour, and thou art held fast in the bonds and made guilty of the Woe -- an enemy of the Lord God.

Cease therefore, beloved brethren, you who from among the People have believed, yet desire (still) to be tied with the bonds, and say that the Sabbath is prior to the first day of the week because that the Scripture has said: In six days did God make all things; and on the seventh day he finished all his works, and he sanctified it. We ask you now, which is first, Alaf or Tau? For that (day) which is the greater is that which is the beginning of the world, even as the Lord our Saviour said by Moses: In the beginning God created the heaven and the earth. But the earth was invisible and unshapen. And again He said: And there was one day: and as yet the seventh day was unknown. But what say you? Which is greater, that which had come into being, and existed, or that which was yet unknown, and of which there was no expectation that it should come to be? But again we ask you: Are your last children blessed, or the firstborn? as the Scripture also saith: Jacob shall be blessed among the firstborn; and: My son, my firstborn (is) Israel; and: Every male that openeth the womb of his mother is blessed to the Lord.

But that we may make you firm in the faith, hear ye. The first day and the last are equal; for learn how you find it written, that In his kingdom the day of the Lord is as a thousand years: the day of yesterday which is past; and as a watch of the night. {One day therefore is a thousand years in the kingdom of Christ, wherein also will be the judgement. For a watch of the night} He said concerning the judgement, which is a dark prison to them that are condemned. A day therefore is to be revealed in which the sun will stand in his mid-course, and the moon likewise, following the sun. For He said: Behold, I make the first things as the last, and the last as the first; and: The last shall be first, and the first last; and: Remember no more the former things, and let them not come to your mind. Behold, I make things new, which now shall be revealed; and: In those days and in that time they shall no more say: The ark of the covenant; neither shall it come to mind, nor be visited, nor any more be made. But the Sabbath itself is counted even unto the Sabbath, and it becomes eight (days); thus an ogdoad is (reached), which is more than the Sabbath, even the first of the week.

Wherefore, brethren, every day is the Lord's; for the Scripture has said: The earth is the Lord's with the fullness thereof: the world that is under heaven, and all that dwell therein. For if God willed that we should be idle one day for six, first of all the patriarchs and righteous men, and all they that were before Moses, would have remained idle (upon it), and God Himself also with all His creatures. But now all the governance of the world is carried on ever continually; and the spheres do not cease even for a moment from their course, but at God's command (their universal and perpetual motion proceeds.) For if He would say: Thou shalt be idle, and thy son, and thy servant, and thy maidservant, and thine ass, how does He (continue to) work, causing to generate, and making? the winds to blow?, and fostering and nourishing us His creatures? On the Sabbath day He causes (the winds) to blow, and (the waters) to flow, and (thus) works. But this (the Sabbath) has been set as a type for the times, even as many other things have been set for a type. The Sabbath therefore is a type of the (final) rest, signifying the seventh thousand (-years), But the Lord our Saviour, when He was come, fulfilled the types and explained the parables, and He showed those things that are life-giving, and those that cannot help He did away, and those that cannot give life He abolished.

And not only in His own person did He show this, but He wrought also by the Romans; and He overthrew the temple, and caused the altar to cease, and made an end of sacrifices, and all the commands and bonds that are in the Second Legislation He abolished, For the Romans also hold the Law, but they refuse the Second Legislation: therefore is their dominion strong. Thou, therefore, who desirest to-day to be under the Second Legislation, whilst the Romans rule thou canst not perform aught that is written in the Second Legislation. For thou canst not stone the wicked, nor kill idolaters, nor discharge the ministry of sacrifices, nor perform the libations and sprinklings (with the ashes) of a

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heifer; nor canst thou fulfil aught else of those things which are in the Second Legislation, nor observe them. For it is written: Cursed is every one that keepeth not these words to do them; and this is a thing impossible, to fulfil the Second Legislation while dispersed among the Gentiles. Wherefore, everyone that touches it falls under a curse, and binds himself, and inherits a Woe; and he asserts the curse against our Saviour, and as an enemy of God he is condemned.

But if thou follow Christ, thou shalt inherit the blessings. For there is no disciple better than his master: but when thou conformest to Him, through the Gospel thou conformest to the Law, and thou wilt entirely avoid the Second Legislation: even as the Lord Himself, who gave the kingdom to men, declared also that His commands ought justly to be kept; for in every age there is of right a legislation (given). Now having the Gospel, [thou conformest to the Law,] the renewal of the Law and the seal, beyond the Law and the Prophets seek nothing else. For the Second Legislation is undone, but the Law is made firm. And those who would be without the Law, against their will come under the Law; for He said in the Law: Thou shalt not kill; but if a man kill, he is condemned by the law of the Romans, and he comes under the Law. But if you follow and conform to the truth of the Church and the power of the Gospel, your hope in the Lord shall not be frustrated.

Do you therefore avoid all heretics, who follow not the Law and the Prophets, and obey not Almighty God, but are His enemies; and who abstain from meats, and forbid to marry, and believe not in the resurrection of the body; who moreover will not eat and drink, but would fain rise up demons, unsubstantial spirits, who shall be damned everlastingly and punished in unquenchable fire. Fly and avoid them therefore, that you may not perish with them.

But if there be any who are precise and desire, after the Second Legislation, to observe the wonted courses of nature and issues and marriage intercourse: first let them know that, as we have already said, together with the Second Legislation they affirm the curse against our Saviour and condemn themselves to no purpose. And again, let them tell us, in what days or in what hours they keep themselves from prayer and from receiving the Eucharist, or from reading the Scriptures -- let them tell us whether they are void of the Holy Spirit. For through baptism they receive the Holy Spirit, who is ever with those that work righteousness, and does not depart from them by reason of natural issues and the intercourse of marriage, but is ever and always with those who possess Him, and keeps them; as the Lord said in Proverbs: If thou sleep. he keepeth thee; and when thou awakest, he will speak with thee. And in the Gospel also our Lord said: Everyone that hath, there shall be given to him, and shall be added unto him; but from him that hath not, even that which he thinketh he hath shall be taken away. To those therefore who have, yea, it shall be added unto them; but from those who think that they have not, even that which they think they have shall be taken away.

For if thou think, O woman, that in the seven days of thy flux thou art void of the Holy Spirit; if thou die in those days, thou wilt depart empty and without hope. But if the Holy Spirit is always in thee, without (just) impediment dost thou keep thyself from prayer and from the Scriptures and from the Eucharist. For consider and see, that prayer also is heard through the Holy Spirit, and the Eucharist through the Holy Spirit is accepted and sanctified, and the Scriptures are the words of the Holy Spirit, and are holy. For if the Holy Spirit is in thee, why dost thou keep thyself from approaching to the works of the Holy Spirit? as those who say: Whosoever sweareth by the altar, sinneth not; but whosoever sweareth by the gift that is upon it, sinneth. As our Lord said: Fools and blind, whether is greater, the gift, or the altar that sanctifieth the gift? Everyone therefore that sweareth by the altar, sweareth by it, and by all that is upon it, And every one that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And every one that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon. If therefore thou possess the Holy Spirit, but keep thyself from His fruits so that thou approach not to them, thou also shalt hear from our Lord Jesus Christ: 'Fool and blind, whether is greater, the bread, or the Spirit that {sanctifieth the bread?' Therefore, if the Holy Spirit} thou possessest: fool, thou keepest vain observances. But if the Holy Spirit is not in thee, how canst thou work righteousness? For the Holy Spirit continues ever with those who possess Him; but from whom He departs, to him an unclean spirit joins himself. For the unclean spirit, when he is gone out from a man, departeth and goeth about in waterless places -- that is, men who go not down into the water (of baptism) -- and when he hath found him no rest, he saith: I will return to my former house, whence I came out. If therefore he come and find it empty and swept and garnished, then he goeth and taketh with him seven other spirits worse than himself, and they come and dwell in that man; and his last state is made worse than the first.

Learn now, why, when the unclean spirit is gone out, he finds him no rest in any place: because every man soever is filled with a spirit, one with the Holy Spirit, and one with an unclean spirit. A believer is filled with the Holy Spirit, and an unbeliever with an unclean spirit: and his nature does not receive an alien spirit. He therefore who has withdrawn and separated himself and departed from the unclean spirit by baptism, is filled with the Holy Spirit; and if he do good works, the Holy Spirit continues with him, and he remains fulfilled; and the unclean spirit finds no place with him, for he who is filled with the Holy Spirit does not receive him. For all men are filled with their own spirit; and the unclean spirits depart not even a little from the heathen, while yet they are heathens, even though they imagine that they do good works; for there is no other power whereby the unclean spirit may depart save by the pure and holy Spirit of God. Thus, then, when he has nowhere found him a place to enter, he returns and comes to him from whom he went forth;

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because one who is filled with the Holy Spirit does not receive him.

Thou then, O woman, according as thou sayest, (if) in the days of thy flux thou art void, thou shalt be filled with unclean spirits. For when the unclean spirit returns to thee and finds him a place, he will enter and dwell in thee always: and then will there be entering in of the unclean spirit and going forth of the Holy Spirit, and perpetual warfare. Wherefore, O foolish (women), these misfortunes befall you because of your imaginings; and because of the observances which you keep, and on account of your imaginings, you are emptied of the Holy Spirit and filled with unclean spirits: and you are cast out from life into the burning of everlasting fire. But again I will say to thee, O woman: In the seven days of thy flux thou accountest thyself unclean according to the Second Legislation: after seven days, therefore, how canst thou be cleansed without baptism? But if thou be baptised for that which thou supposest, thou wilt undo the perfect baptism of God which wholly forgave thee thy sins, and wilt be found in the evil plight of thy former sins; and thou shalt be delivered over to eternal fire. But if thou be not baptised, according to thine own supposition thou remainest unclean, and the vain observing of the seven days has availed thee nothing, but is rather hurtful to thee; for according to thy supposition thou art unclean, and as unclean thou shalt be condemned.

Be thus minded therefore concerning all those who observe issues and the intercourse of marriage; for all these observances are foolish and hurtful. For if, when a man use matrimony, or a blood come forth from him, he be baptised, let him also wash his couch: and he will have this labour and vexation incessantly; he will be baptizing and will be washing his clothes and his couch, and will be able to do nothing else. Now if thou be baptised from an issue and from marriage intercourse according to the Second Legislation, thou owest it also to be baptised when thou treadest upon a mouse: and thou shalt never be clean. For even as to the shoes of thy feet, with the skin of dead (animals) and with the hides of those that are sacrificed thou art shod; and as to clothes also, with the wool of the like (animals) thou art clothed. And if thou tread upon a bone, or enter a tomb, thou oughtest to be baptised: and thou shalt never be clean. And thou wilt undo the baptism of God, and thou renewest thy offences, and art found in thy former sins, and affirmest the Second Legislation, and takest upon thee the idolatry of the calf, -- for if thou take upon thee the Second Legislation, take also idolatry, for because of idolatry the Second Legislation was imposed, -- and the former sins of others, as a long rope, and as the band of a heifer; thou drawest and bringest upon thee. Moreover, thou bringest upon thee the Woe; for when thou affirmest the Second Legislation, thou consentest to the curse against our Saviour; and thou settest at naught Christ the King, who distributes blessings to them that are worthy. Wherefore thou shalt inherit a curse; for every one that shall curse a man is cursed [and every one that blesseth is blessed]. To what curses, therefore, and to what judgement or to what condemnation shall they be delivered who affirm a curse against our Saviour and our Lord and our God!

Wherefore, beloved, flee and avoid such observances: for you have received release, that you should no more bind yourselves; and do not load yourselves again with that which our Lord and Saviour has lifted from you. And do not observe these things, nor think them uncleanness; and do not refrain yourselves on their account, nor seek after sprinklings, or baptisms, or purification for these things. For in the Second Legislation, if one touch a dead man or a tomb, he is baptised; but do you, according to the Gospel and according to the power of the Holy Spirit, come together even in the cemeteries, and read the holy Scriptures, and without demur perform your ministry and your supplication to God; and offer an acceptable Eucharist, the likeness of the royal body of Christ, both in your congregations and in your cemeteries and on the departures of them that sleep -- pure bread that is made with fire and sanctified with invocations -- and without doubting pray and offer for them that are fallen asleep. For they who have believed in God, according to the Gospel, even though they should sleep, they are not dead; as our Lord said to the Sadducees: Concerning the resurrection of the dead, have ye not read that which is written: I am the God of Abraham, and the God of Isaac, and the God of Jacob? And he is not the God of the dead, but of the living. And Elisha the prophet also, after he had slept and was a long while (dead), raised up a dead man; for his body touched the body of the dead and quickened and raised it up. But this could not have been were it not that, even when he was fallen asleep, his body was holy and filled with the Holy Spirit.

For this cause therefore do you approach without restraint to those who are at rest, and hold them not unclean. In like manner also you shall not separate those (women) who are in the wonted courses; for she also who had the flow of blood was not chidden when she touched the skirt of our Saviour's cloak, but was even vouchsafed the forgiveness of all her sins. And when (your wives) suffer those issues which are according to nature, have a care that, in a manner that is right, you cleave to them; for you know that they are your members, and do you love them as your soul: as it is written in the Twelve Prophets, (in) Malachi who was called the Angel: The Lord hath borne witness between thee and the wife of thy youth, whom thou hast left, thy partner, and she the wife of thy covenant. And did not he make her and they (fem.) are the residue of his spirit. And ye have said: What else doth God seek but pure seed? Give heed in your spirits: and the wife of thy youth thou shalt not leave. Wherefore, a woman when she is in the way of women, and a man when an issue comes forth from him, and a man and his wife when they consort and rise up one from another: let them assemble without restraint, without bathing, for they are clean. But if a man should corrupt and defile another's wife after baptism, or be polluted with a harlot, and rising up from her should bathe in all the seas and oceans and be baptised in all the rivers, he cannot be made clean.

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Do you therefore, our beloved, avoid all such foolish observances, and come not near them. And be careful to abide in the wedded company of one wife, and to keep your bodies unspotted and unsullied; that you may receive life, that you may be partakers of the kingdom of God, and that you may receive that which the Lord God has promised, and may have rest for evermore.

Now with many other demonstrations similar to these we might the more clearly declare to you the Didascalia; but not to extend and prolong the writing, already we conclude the discourse and lay it aside, lest by reason of the severity of the truth the teaching of our discourse should remain but a short time with you. Wherefore, take not amiss those things which have been said; for our Lord and Saviour also spoke with severity to those who were worthy of condemnation, and said: Take and cast them into the outer darkness: there shall be weeping and gnashing of teeth ; and: Depart from me, ye cursed, into everlasting fire, which my Father hath prepared for the evil one and his angels. That the word is likened to fire and a sword, He has said also in Jeremiah: Behold, my words go forth as fire, and as iron that cutteth stone -- yet sword and fire and constraint, not to those who hearken to the truth, but (He means) that word which the People heard not with pleasure when our Lord and Teacher reproved them; for they were unwilling to hearken to it because they esteemed it hard like iron. For they hearkened not to that which He said to them, for He appeared to them to speak harshly and severely. Wherefore He said to them: Why call ye me Lord, Lord, and that which I say ye do not? And so in like manner this our writing also appears to some to speak harshly and severely by reason of its truth. For if we had written indulgently for the gratification of men, many would grow weak and melt away from the faith, and we should be guilty of their blood. For as a physician, when he has not been able to conquer and heal an ulcer with drugs and fomentations, comes to a severer remedy and to surgical cuttings, that is to iron and cauteries, by which alone the physician is able to overcome and conquer (the sore) and presently heal the sick man: even so is the word; to those who hear and do it it is as a compress and an emollient and a plaster, but by those who hear and do it not it is esteemed as iron and fire.

Now to Him who is able to open the ears of your hearts to receive the incisive words of the Lord through the Gospel and the teaching of Jesus Christ the Nazarene, who was crucified in the days of Pontius Pilate, and slept, that He might announce to Abraham and to Isaac and to Jacob and to all His saints the end of the world and the resurrection that is to be for the dead; and rose from the dead, that He might show and give to us, that we might know Him, a pledge of the resurrection; and was taken up to heaven by the power of God His Father and of the Holy Spirit, and sat on the right hand of the throne of God Almighty upon the Cherubim; to Him who cometh with power and glory to judge the dead and the living: to Him (be) dominion and glory and majesty and kingdom, and to His Father and to the Holy Spirit: who was, and is, and abideth, both now and unto all generations and ages.

Amen.

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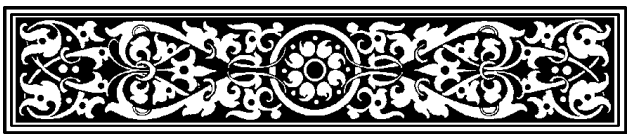

CREED

The Vow of Allegiance

A Creed (somestimes also called "symbol" from Greek sumbolon, "sign") is an authoritative formulation of the beliefs of a religious community (or, by transference, of individuals). The word creed comes from Latin credo, "I believe" and is related to words such as credit, give credit, credible, credential, creditor, etc. A creed is a vow of allegiance and is therefore also a legal act. In other words: The creed is an orally performed signature. A creed or sign can take many different forms. It is a matter of identity. To disregard creed (a signature of allegiance) leads to devaluation and dissolution of not only the religious or cultural community but in the long run also to the suicide of the social and political fabric of the society as a whole.

It was only a few hundred years ago that leaving a faith, called "apostacy" or "religious treason," was considered a capital crime in Europe. It is still a capital crime in Islam today, is considered treason towards the Umma, the whole nation of Islam, and therefore it carries the death penalty (Koran [Medina] 9:65-66). The terms “creed” and “confession of faith” are sometimes used interchangeably, but when distinguished “creed” refers to a brief affirmation of faith employed in public worship or initiation rites, while “confession of faith” is generally used to refer to a longer, more detailed, and systematic doctrinal declaration. The latter term is usually restricted to such declarations within the Christian faith and is especially associated with churches of the Protestant Reformation. Both creeds and confessions of faith were historically called "symbols," and the teachings they contain are termed "articles of faith" or, sometimes, "dogmas."

The role of belief within religion is interpreted differently in the various empirical disciplines and by the proponents of particular theological or philosophical positions. Traditionally, it has been considered the primary factor in religion, but some modern scholars often regard beliefs as rationales for ritual, that is to say, as secondary expressions of religious experience or as a posteriori ideological sanctions for social and cultural patterns. The present article follows a current anthropological and sociological tendency to define religion as a symbolic system in which ideas and their concomitant attitudinal aspects and actions provide to an individual or group a model of itself and its world. From this perspective, every religion involves distinctive views or beliefs regarding the nature of ultimate reality.

Origins and Functions of Creeds

These beliefs, however, need not be explicitly articulated but may be wholly embedded and transmitted in rituals, myths, and social structures and practices. This is especially true in primitive religions. Even when differentiated from other factors, beliefs are frequently not stated in creedal form but are diffusely expressed in sacred writings, legal codes, liturgical formulas, and theological and philosophical reflection. This was true in the ancient cultural religions of Egypt, Mesopotamia, Greece, and Rome, and in traditional Hinduism, Confucianism, and Daoism. When, however, a religion is transmitted from one culture to another (as from Semitic to Hellenistic; i.e., Palestine to Rome) or claims some degree of universal or exclusive truth, formal creeds often develop as aids in maintaining continuity and identity. They serve this purpose because the relative abstractness, comprehensiveness, and concentration of the verbal expressions of beliefs enable them to serve better than most other forms of religious symbolism as stable identifying marks in pluralistic, changing, proselytizing, and missionary situations.

Creeds in the full sense are therefore found only in so-called universal religions, such as Zoroastrianism, Buddhism, Judaism, Christianity, Islam, and certain modern Hindu movements (e.g., Brahmo Samaj). Even here they are of variable importance, with some groups rejecting all formal creeds. Confessions are less common. They function to define the distinctive beliefs of opposing or uniting groups within a given religion or to formulate doctrines appropriate to new circumstances, and are chiefly a Christian phenomenon during the period from the Reformation to the present.

CREED IN JUDAISM

In Judaism, the central affirmations of belief are parts of worship; e.g., the confessions of the oneness of God in the Shema (Deut. 6:4 “Hear, O Israel: The Lord our God is one Lord”) and of the resurrection of the dead in the amidah (standing prayer). Of the various medieval attempts to formulate creeds, the most enduring has been Maimonides' Thirteen Principles of Faith, but these have never become formally binding. The Reform movement's doctrinal declarations, such as the Pittsburgh Platform (1885), have been without lasting influence. The reason for this paucity of creeds is that Jewish identity has been chiefly defined in terms of the observance of the commandments and of the Oral Law, not the acceptance of doctrines.

Text of the 13 Jewish Principles of Faith

There is no established formulation of principles of faith that are recognised by all branches of Judaism. Central authority in Judaism is not vested in any one person or group - although the Sanhedrin, the supreme Jewish religious court, would fulfill this role if it were re-established - but rather in Judaism's sacred writings, laws, and traditions.

Judaism affirms the existence and uniqueness of God, and stresses performance of deeds or commandments alongside adherence to a strict belief system. In contrast to traditions such as Christianity which demand a more explicit identification of God, faith in Judaism requires one to

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honour God through a constant struggle with God's instructions (Torah) and the practice of their mitzvot.

Orthodox Judaism stresses a number of core principles in its educational programs, most importantly a belief that there is one single, omniscient, transcendent, non-compound God, who created the universe, and continues to be concerned with its governance. Traditional Judaism maintains that God established a covenant with the Jewish people at Mount Sinai, and revealed his laws and 613 commandments to them in the form of the Written and Oral Torah. In Rabbinic Judaism, the Torah consists of both the written Torah (Pentateuch) and a tradition of oral law, much of it later codified in sacred writings (see: Mishna, Talmud).

Traditionally, the practice of Judaism has been devoted to the study of Torah and observance of its laws and commandments. In normative Judaism, the Torah, and hence Jewish law itself, is unchanging, but interpretation of the law is more open. It is considered a mitzvah (commandment) to study and understand the law.

Judaism is based on a strict monotheism, and a belief in one single, indivisible, non-compound God. Judaism emphatically rejects any concept of plurality with respect to God, explicitly rejecting polytheism, dualism, and trinitarianism, which are incompatible with monotheism as Judaism understands it.

The unity of God is stated many times in Jewish tradition. It is the second of Maimonides's 13 principles of faith; Maimonides wrote that, "This God is One, not two or more than two, but One whose unity is different from all other unities that there are. He is not one as a genus, which contains many species, is one. Nor is He one as a body, containing parts and dimensions, is one. But His is a unity that which there is no other anywhere" (Yad, Yesode Ha-Torah 1:7). In Jewish tradition, dualistic and trinitarian conceptions of God are generally referred to as Shituf ("partnership"), meaning an incorrect, but not an idolatrous, view.

Moses ben Maimon (c. 1138-1204 AD), commonly known as Maimonides and also referred to by the acronym Rambam, was a Sephardic Jewish rabbi, physician, astronomer and philosopher who became the personal physician of Saladin. Born in Córdoba, Almoravid Empire (present-day Spain) he worked in Morocco and Egypt and he was one of the most prolific and influential Torah scholars of the Middle Ages. His fourteen-volume Mishneh Torah still carries significant canonical authority as a codification of Talmudic law. Under influence of Christianity and Islam, Maimonides formulated his 13 Principles of Faith, here presented in its summary:

1. I believe with perfect faith that the Creator, Blessed be His Name, is the Creator and Guide of everything that has been created; He alone has made, does make, and will make all things.

2. I believe with perfect faith that the Creator, Blessed be His Name, is One, and that there is no unity in any manner like His, and that He alone is our God, who was, and is, and will be.

3. I believe with perfect faith that the Creator, Blessed be His Name, has no body, and that He is free from all the properties of matter, and that there can be no (physical) comparison to Him whatsoever.

4. I believe with perfect faith that the Creator, Blessed be His Name, is the first and the last.

5. I believe with perfect faith that to the Creator, Blessed be His Name, and to Him alone, it is right to pray, and that it is not right to pray to any being besides Him.

6. I believe with perfect faith that all the words of the prophets are true.

7. I believe with perfect faith that the prophecy of Moses our teacher, peace be upon him, was true, and that he was the chief of the prophets, both those who preceded him and those who followed him.

8. I believe with perfect faith that the entire Torah that is now in our possession is the same that was given to Moses our teacher, peace be upon him.

9. I believe with perfect faith that this Torah will not be exchanged, and that there will never be any other Torah from the Creator, Blessed be His Name.

10. I believe with perfect faith that the Creator, Blessed be His Name, knows all the deeds of human beings and all their thoughts, as it is written, "Who fashioned the hearts of them all, Who comprehends all their actions" (Psalms 33:15).

11. I believe with perfect faith that the Creator, Blessed be His Name, rewards those who keep His commandments and punishes those that transgress them.

12. I believe with perfect faith in the coming of the Messiah; and even though he may tarry, nonetheless, I wait every day for his coming.

13. I believe with perfect faith that there will be a revival of the dead at the time when it shall please the Creator, Blessed be His name, and His mention shall be exalted for ever and ever.-Maimonides [See Birnbaum at p. 157]

CREED IN CHRISTIANITY

The actual purpose of a creed is to provide a doctrinal statement of correct belief or orthodoxy. In Christianity, there are over 150 officially recognised creeds and confessions. In part this is because the church was from the beginning doctrinally oriented, making the acceptance of a specific kerygma (proclamation) a condition for membership. The faith of the community was expressed in acclamations such as “Jesus is Lord” (e.g., Rom. 10:9, I Cor. 12:3) and in longer, partly stereotyped summaries of essential beliefs (e.g., I Cor. 15:3 ff.) For the New Testament community, in contrast to some Christian groups in later times, a creedless Christianity was inconceivable.

Fully formed creeds first developed for use in baptismal rites and catechetical instruction. They generally had three sections concerned with God the Father, Jesus Christ, and the Holy Spirit, but were variable in wording and content and only gradually became standardised.

This process culminated in the West in the Apostles' Creed, which is now almost universally recognized by Western

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churches, and is still used in baptismal rites as well as public worship by Catholics and most Protestants. This creed is wholly derived from New Testament affirmations, but the 5th-century legend that the Twelve Apostles were its authors is without foundation. Not until the 8th century is it quoted in its present wording. Its sources, however, are to be found in earlier baptismal creeds, most probably in the Old Roman Symbol, which appears to go back in its essentials to the 2nd century. As is true of other creeds, it is in part intended to exclude heretical views. For example, against Gnosticism and Marcionism (dualistic heresies), it emphasizes that God, not an evil demiurge, is the creator of the world, and against docetic views that Jesus was a heavenly being with a phantom body, it insists that he was born of the Virgin Mary and actually suffered and died and was buried.

The Nicene Creed, 325 AD

The Nicene Creed or the Creed of Nicaea, 325 AD, was created during a vicious power struggle in which the Pauline Christians, i.e., the Roman Christians fought for gaining the upper hand in political power against Arians, Nestorians, Gnostics, Jewish Christians [Ebionites], Mandaeans, Manichaeans, and others.

Arianism is a doctrine that came from Arius (c. 260–336 AD), an influential priest who taught in Alexandria, Egypt. Arius lived as an ascetic, in a lifestyle that was similar to Jesus' lifestyle which was characterised by abstinence from sensual pleasures, mainly for the purpose of pursuing redemption, salvation or spirituality.

Arianism simply teaches that Jesus was not God. For this reason, Arianism opposes the dogma of the Holy Trinity. In 325 AD, the Nicene Creed was made, which the early Christians used to defeat Arianism, with the statement: "We believe in one Lord Jesus Christ, the Son of God . . . begotten, not made, consubstantial with the Father."

The trinity developed out of the process of deification of a deceased Roman leader before the Roman Senate. Augustus used a formula like "in the name of Caesar my father, of me the son of a god, and of the Roman Pantheon (the divine Spririts), a proposal to deify Caesar, the father of the nation, is brought forward to the honourable Senate of Rome to its benevolent consideration." The succeeding emperors of Rome persuaded the Senate to do the same to them. When Christianity came along, this kind of petition had become a tradition and common knowledge as it could be read on the walls of temples, triumphal arches as well as on surfaces of coins like this: DIVI F or DV F for Divi Filius or Divi Filia, son or daughter of the god or the divine. It is the trinity as well as titles like Pontifex Maximus (chief of the Roman Imperial Cult, the ministry of religion, ancestor of the Roman church) held by Caesar, Augustus and most emperors up to the 4th century AD, that identifies Christianity clearly as Roman.

In the Christian religion, the Trinity is an idea used to explain that three different persons are called God: "God the Father", "God the Son", and "God the Holy Spirit" (also called the Holy Ghost). The Trinity says that each of these three entities be forms of the same God. The Apostle Paul and his gentile [non-Jewish] followers wanted to make Jesus devine and copied the Roman Imperial Cult whose leader, the Roman emperor, was recognised as God and his son and heir as the "son of god". The Jews, under the first bishop of Jerusalem, James the brother of Jesus, were furious. Knowing that this concept is blasphemy against God, the early Pauline Christians have tried to disguise their deification of Jesus in a weird explanation to which they have added also the so-called "Holy Spirit" or "Holy Ghost" that would have been represented the entire Pantheon of the empire's Roman Imperial Cult, the Ministry of Religion.

Due to Jesus deification, Jews have looked down on Christians as heretics, blasphemers, liers and traitors. They found it revolting that Christians were violating the first 3 of the 10 Commandments: 1. I am the Lord thy God, thou shalt have no other gods before me [You must not worship any other gods except me.]; 2. Thou shalt not make unto thee any graven image [Do not worship or serve idols of any kind.]; 3. Thou shalt not take the name of the Lord thy God in vain [You must not use the name of the Lord your God to make empty promises.]. The 3rd Commandment points to the concept of salvation only by believing in Jesus alone. Most Christians have not been aware that this concept is taken from Mithraism, a cult of Persian origin; this includes also the Eucharist.

Judaism and Gnosticism still oppose the heretic teachings of the Trinity. And so does Islam which teaches that God can not be divided. For this reason, the Islamic scripture, the Koran, the Sira and the Hadith is bashing the doctrine of Trinity as blasphemous (against God) and as heretic. And therefore Christians are viewed as spiritually unclean

Text of the Nicene Creed of 325 AD

We believe in one God, the Father Almighty, Maker of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God,] Light of Light, very God of very God, begotten, not made, being of one substance with the Father;

By whom all things were made [both in heaven and on earth];

Who for us men, and for our salvation, came down and was incarnate and was made man;

He suffered, and the third day he rose again, ascended into heaven;

From thence he shall come to judge the quick and the dead.

And in the Holy Ghost.

[But those who say: 'There was a time when he was not;' and 'He was not before he was made;' and 'He was made out of nothing,' or 'He is of another substance' or 'essence,' or 'The Son of God is created,' or 'changeable,' or 'alterable'— they are condemned by the holy catholic and apostolic Church.]

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The Old Roman Creed, 340 AD

The Old Roman Creed or Old Roman Symbol (Latin: vetus symbolum romanum), is an earlier and shorter version of the Apostles' Creed. It was based on the 2nd-century Rule of Faith and the interrogatory declaration of faith for those receiving Baptism (3rd century or earlier), which by the 4th century was everywhere tripartite in structure, following Matthew 28:19 ("baptising them in the name of the Father and of the Son and of the Holy Spirit"), which is part of the Great Commission.

According to the Oxford Dictionary of the Christian Church, the first text attesting it is a letter to Pope Julius I in 340 or 341, and it has recently been argued that it developed in the context of the Arian controversy. Bettenson and Maunder further comment on this that Marcellus had been exiled from his diocese through Arian influence, thus spending two years at Rome, and finally left his creed with Julius, Bishop of Rome.

Additionally, at c. 400 AD, Rufinus, a priest of Aquileia, left a Latin version in his Commentarius in Symbolum Apostolorum (P.L. xxi. 335B). He believed this to be the Roman creed as the "rule of faith" written by the Apostles at Jerusalem. About at the same time also Nicetas of Remesiana wrote an Explanatio Symboli (P.L. Lii. 865-874B) based on the Old Roman Symbol, but including also the communion of saints.

The Old Roman Creed, English translation
I believe in God the Father almighty;
and in Christ Jesus His only Son, our Lord,
Who was born of the Holy Spirit and the Virgin Mary,
Who under Pontius Pilate was crucified and buried,
on the third day rose again from the dead,
ascended to heaven,
sits at the right hand of the Father,
whence He will come to judge the living and the dead;
and in the Holy Spirit,
the holy Church,
the remission of sins,
the resurrection of the flesh
(the life everlasting).

The Creed Of Constantnople, 381 AD

In 381, it was amended at the First Council of Constantinople, and the amended form is referred to as the Nicene or the Niceno-Constantinopolitan Creed. The Apostles' Creed is also used in the Latin West, but not in the Eastern liturgies. On Sundays and solemnities, one of these two creeds is recited in the Roman Rite Mass after the homily. The Nicene Creed is also part of the profession of faith required of those undertaking important functions within the Catholic Church. In the Eastern Roman Rite, the Nicene Creed is sung or recited at the Divine Liturgy, immediately preceding the Anaphora (Eucharistic Prayer), and is also recited daily at compline.

The Oriental Orthodox and Assyrian churches use this profession of faith with the verbs in the original plural ("we believe"), but the Eastern Orthodox and Catholic churches convert those verbs to the singular ("I believe"). The Anglican and many Protestant denominations generally use the singular form, sometimes the plural.

What is known as the "Niceno-Constantinopolitan Creed" or the "Nicene–Constantinopolitan Creed" received this name because of a belief that it was adopted at the Second Ecumenical Council held in Constantinople in 381 as a modification of the original Nicene Creed of 325. In that light, it also came to be very commonly known simply as the "Nicene Creed". It is the only authoritative ecumenical statement of the Christian faith accepted by the Catholic Church, the Eastern Orthodox Church, Oriental Orthodoxy, the Church of the East, much of Protestantism including the Anglican communion. (The Apostles' and Athanasian creeds are not as widely accepted.)

Text of the Creed of Constantinople, 381 AD

We believe in one God, the Father Almighty, Maker of (heaven and earth, and of) all things visible and invisible.

And in one Lord Jesus Christ, the (only-begotten) Son of God, begotten of the Father (before all worlds (æons), Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down (from heaven,) and was incarnate (by the Holy Ghost and of the Virgin Mary,) and was made man; he (was crucified for us under Pontius Pilate, and) suffered, (and was buried,) and the third day he rose again, (according to the Scriptures,) and ascended) into heaven, (and sitteth on the right hand of the Father;) from thence he shall come (again, with glory,) to judge the quick and the dead; (whose kingdom shall have no end.)

And in the Holy Ghost, (the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified, who spake by the prophets.

In one holy catholic and apostolic Church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen.)

Comparison between the Creed of 325 and the Creed of 381

Although church officials seem to downplay it, the difference between the text of 325 and the text of 381 is quite significant. The following comparison makes that clear. The square brackets [. .] of the following Necene Creed, indicates portions of the 325 text that were omitted or moved in the Creed of Constantinople from 381 AD, and uses round brackets (. .) to indicate what phrases, absent in the text from 325 AD, were added in the text from 381 AD.

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Differences between the Latin and the Greek Text

The Latin (Rufinus) and the Greek (Marcellus) versions are faithful, literal, verbatim translations of each other. The only outstanding difference is the concluding clause in the Greek text, "life everlasting", which has no equivalent in the Latin text. This clause is present in the Apostles' Creed.

The Latin version of Nicetas of Remesiana also follows quite closely the version of Rufinus (usually verbatim) but also includes the vitam eternam, as Marcellus, and the communionem sanctorum, omitted by the other two.

Apostles' Creed, 390 AD

The Apostles' Creed (Latin: Symbolum Apostolorum or Symbolum Apostolicum), sometimes titled the Apostolic Creed or the Symbol of the Apostles, is an early statement of Christian belief—a creed or "symbol".[a] It is widely used by a number of Christian denominations for both liturgical and catechetical purposes, most visibly by liturgical Churches of Western tradition, including the Roman Catholic Church, Lutheranism and Anglicanism. It is also used by Presbyterians, Moravians, Methodists and Congregationalists.

The Apostles' Creed is trinitarian in structure with sections affirming belief in God the Father, God the Son, and God the Holy Spirit. The Apostles' Creed was based on Christian theological understanding of the canonical gospels, the letters of the New Testament and to a lesser extent the Old Testament. Its basis appears to be the old Roman Creed known also as the Old Roman Symbol.

Because of the early origin of its original form, it does not address some Christological issues defined in the Nicene and other Christian creeds. It thus says nothing explicitly about the divinity of either Jesus or the Holy Spirit. Nor does it address many other theological questions which became objects of dispute centuries later.

The earliest known mention of the expression "Apostles' Creed" occurs in a letter of AD 390 from a synod in Milan and may have been associated with the belief, widely accepted in the 4th century, that, under the inspiration of the Holy Spirit, each of the Twelve Apostles contributed an article to the twelve articles of the creed.

Though the name "Apostles' Creed" appears in a letter of Saint Ambrose (c. 390), what is now known as the Apostles' Creed is first quoted in its present form in the early 8th century. It developed from the Old Roman Symbol, and seems to be of Hispano-Gallic origin, being accepted in Rome some time after Charlemagne imposed it throughout his dominions.

Text of the Apostles' Creed, International Consultation on English Texts

The International Consultation on English Texts (ICET), a first inter-church ecumenical group that undertook the writing of texts for use by English-speaking Christians in common, published Prayers We Have in Common (Fortress Press, 1970,1971,1975). Its version of the Apostles' Creed was adopted by several churches.

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of the saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Text of the Apostles' Creed, English Language Liturgical Consultation

The English Language Liturgical Consultation (ELLC), a successor body to the International Consultation on English Texts (ICET), published in 1988 a revised translation of the Apostles' Creed. It avoided the word "his" in relation to God and spoke of Jesus Christ as "God's only Son" instead of "his only Son". In the fourth line, it replaced the personal pronoun "he" with the relative "who", and changed the punctuation, so as no longer to present the Creed as a series of separate statements. In the same line it removed the words "the power of". It explained its rationale for making these changes and for preserving other controverted expressions in the 1988 publication Praying Together, with which it presented its new version:

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

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OTHER DIFFERENCES

The Filioque clause, affirming that the Spirit proceeds "from the Son" as well as the Father, was inserted into the text in Spain during the 6th century and gradually spread to all Western churches, but was probably not used in Rome itself until 1014. Eastern Christians continue to reject this addition, though now they do not generally regard it as heretical, especially if it is understood in the sense of "through the Son."

The term Filioque is not in the original text of the Creed, attributed to the First Council of Constantinople (381 AD), the second ecumenical council, which says that the Holy Spirit proceeds "from the Father", without additions of any kind, such as "and the Son" or "alone". Eastern [Orthodox] Christians have argued that this interpolation is a violation of Canon VII of the Council of Ephesus, since the words were not included in the text by either the Council of Nicaea or that of Constantinople. This was incorporated into the liturgical practice of Rome in 1014, but was rejected by Eastern Christianity. Differences over this doctrine and the question of papal primacy have been and remain primary causes of schism between the Eastern Orthodox and Western churches.

The Athanasian Creed, also called the Quicumque vult from its initial words, is the last of what in the West are regarded as the three catholic or ecumenical creeds. It has received some slight recognition in the East, but only since the 16th century. While officially accepted in the Roman Catholic, Anglican, and Lutheran communions, its liturgical use has greatly declined in recent centuries. In part this is because it is in form more a theological exposition than a creed, and in part because of the damnatory clauses that exclude from salvation all those who do not accept every detail of its teaching. The main themes are the nature of Christ and the Trinity, and these are developed in opposition not only to Arianism but also apparently to later heresies such as Nestorianism and Eutychianism. While its doctrine can in general be attributed to the 4th-century Church Father Athanasius, he was not its author. It probably originated in southern France about 450–500, although there is no scholarly consensus on this point.

Text of the Athanasian Creed, 6th century AD:

Whosoever will be saved, before all things it is necessary that he hold the catholic faith. Which faith unless every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic faith is this: that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Essence. For there is one Person of the Father; another of the Son; and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty coeternal. Such as the Father is; such is the Son; and such is the Holy Ghost. The Father uncreated; the Son uncreated; and the Holy Ghost uncreated. The Father unlimited; the Son unlimited; and the Holy Ghost unlimited. The Father eternal; the Son eternal; and the Holy Ghost eternal. And yet they are not three eternals; but one eternal. As also there are not three uncreated; nor three infinites, but one uncreated; and one infinite. So likewise the Father is Almighty; the Son Almighty; and the Holy Ghost Almighty. And yet they are not three Almighties; but one Almighty. So the Father is God; the Son is God; and the Holy Ghost is God. And yet they are not three Gods; but one God. So likewise the Father is Lord; the Son Lord; and the Holy Ghost Lord. And yet not three Lords; but one Lord. For like as we are compelled by the Christian verity; to acknowledge every Person by himself to be God and Lord; So are we forbidden by the catholic religion; to say, There are three Gods, or three Lords. The Father is made of none; neither created, nor begotten. The Son is of the Father alone; not made, nor created; but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten; but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before, or after another; none is greater, or less than another. But the whole three Persons are coeternal, and coequal. So that in all things, as aforesaid; the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved, let him thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation; that he also believe faithfully the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess; that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance [Essence] of the Father; begotten before the worlds; and Man, of the Substance [Essence] of his Mother, born in the world. Perfect God; and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father, as touching his Godhead; and inferior to the Father as touching his Manhood. Who although he is God and Man; yet he is not two, but one Christ. One; not by conversion of the Godhead into flesh; but by assumption of the Manhood into God. One altogether; not by confusion of Substance [Essence]; but by unity of Person. For as the reasonable soul and flesh is one man; so God and Man is one Christ; Who suffered for our salvation; descended into hell; rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of God the Father Almighty, from whence he will come to judge the living and the dead. At whose coming all men will rise again with their bodies; And shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire. This is the catholic faith; which except a man believe truly and firmly, he cannot be saved.

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MODERN TEXT SAMPLES

Text of the Creed of the Roman Catholic Church

The initial (1970) English official translation of the Roman Missal of the Roman Catholic Church adopted the ICET version, as did catechetical texts such as the Catechism of the Catholic Church.

In 2008 the Catholic Church published a new English translation of the texts of the Mass of the Roman Rite, use of which came into force at the end of 2011. It included the following translation of the Apostles' Creed:

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.
Amen.

Text of the Traditional Twelve Articles of the Creed

In its discussion of the contents of the Creed, the Catechism of the Catholic Church presents it in the traditional division into twelve articles:

1. I believe in God the Father almighty, creator of heaven and earth.
2. I believe in Jesus Christ, his only Son, our Lord.
3. He was conceived by the power of the Holy Spirit and born of the Virgin Mary.
4. Under Pontius Pilate, He was crucified, died, and was buried.
5. He descended to the dead. On the third day he rose again.
6. He ascended into heaven and is seated at the right hand of the Father.
7. He will come again to judge the living and the dead.
8. I believe in the Holy Spirit,
9. the holy Catholic Church, the communion of saints,
10. the forgiveness of sins,
11. the resurrection of the body,
12. and the life everlasting.

Text of the Cewwd of the Church of England

In the Church of England there are currently two authorised forms of the creed: that of the Book of Common Prayer (1662) and that of Common Worship (2000).

Book of Common Prayer, 1662:

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ his only Son our Lord,
Who was conceived by the Holy Ghost,[b]
Born of the Virgin Mary,
Suffered under Pontius Pilate,
Was crucified, dead, and buried:
He descended into hell;
The third day he rose again from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The holy Catholick Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body,
And the Life everlasting.
Amen.

Text of the Creed during Common Worship:

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.

Text of the Creed of the Lutheran Church

The publication Evangelical Lutheran Worship published by Augsburg Fortress, is the primary worship resource for the Evangelical Lutheran Church in America, the largest Lutheran denomination in the United States, and the Evangelical Lutheran Church in Canada. It presents the official ELCA version, footnoting the phrase "he descended to the dead" to indicate an alternative reading: "or ‘he

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descended into hell,' another translation of this text in widespread use".

The text is as follows:

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.*
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Text of the Creed of the United Methodist Church

The United Methodists commonly incorporate the Apostles' Creed into their worship services. The version which is most often used is located at No. 881 in the United Methodist Hymnal, one of their most popular hymnals and one with a heritage to brothers John Wesley and Charles Wesley, founders of Methodism. It is notable for omitting the line "he descended into hell", but is otherwise very similar to the Book of Common Prayer version. The 1989 Hymnal has both the traditional version and the 1988 ecumenical version,[40] which includes "he descended to the dead."

The Apostles' Creed as found in The Methodist Hymnal of 1939 also omits the line "he descended..." The Methodist Hymnal of 1966 has the same version of the creed, but with a note at the bottom of the page stating, "Traditional use of this creed includes these words: 'He descended into hell.'"

However, when the Methodist Episcopal Church was organized in the United States in 1784, John Wesley sent the new American Church a Sunday Service which included the phrase "he descended into hell" in the text of The Apostles' Creed. It is clear that Wesley intended American Methodists to use the phrase in the recitation of the Creed.

The United Methodist Hymnal of 1989 also contains (at #882) what it terms the "Ecumenical Version" of this creed which is the ecumenically accepted modern translation of the International Committee on English Texts (1975) as amended by the subsequent successor body, the English Language Liturgical Consultation (1987). This form of the Apostles' Creed can be found incorporated into the Eucharistic and Baptismal Liturgies in the Hymnal and in The United Methodist Book of Worship, and hence it is growing in popularity and use. The word "catholic" is intentionally left lowercase in the sense that the word catholic applies to the universal and ecumenical Christian church.

I believe in God the Father Almighty,
maker of heaven and earth;
And in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
is seated at the right hand of the Father,
and will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body
and the life everlasting. Amen.[45]

Liturgical use in Western Christianity

The Apostles' Creed is used in its direct form or in interrogative forms by Western Christian communities in several of their liturgical rites, in particular those of baptism and the Eucharist.

Rite of Baptism

The Apostles' Creed, whose present form is similar to the baptismal creed used in Rome in the third and fourth centuries, actually developed from questions addressed to those seeking baptism. The Catholic Church still today uses an interrogative form of it in the Rite of Baptism (for both children and adults). In the official English translation (ICEL, 1974) the minister of baptism asks:

Do you believe in God, the Father almighty, creator of heaven and earth?

Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

Do you believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

To each question, the catechumen, or, in the case of an infant, the parents and sponsor(s) (godparent(s)) in his or her place, answers "I do." Then the celebrant says:

This is our faith. This is the faith of the Church. We are proud to profess it, in Christ Jesus our Lord.

And all respond: Amen.

The Presbyterian Church of Aotearoa New Zealand uses the Apostles' Creed in its baptism rite in spite of the reservations

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of some of its members regarding the phrase "born of the virgin Mary".

The Episcopal Church in the United States of America uses the Apostles' Creed as part of a Baptismal Covenant for those who are to receive the Rite of Baptism. The Apostles' Creed is recited by candidates, sponsors and congregation, each section of the Creed being an answer to the celebrant's question, "Do you believe in God the Father (God the Son, God the Holy Spirit)?" It is also used in an interrogative form at the Easter Vigil in The Renewal of Baptismal Vows.

The Church of England likewise asks the candidates, sponsors and congregation to recite the Apostles' Creed in answer to similar interrogations, in which it avoids using the word "God" of the Son and the Holy Spirit, asking instead: "Do you believe and trust in his Son Jesus Christ?", and "Do you believe and trust in the Holy Spirit?" Moreover, "where there are strong pastoral reasons", it allows use of an alternative formula in which the interrogations, while speaking of "God the Son" and "God the Holy Spirit", are more elaborate but are not based on the Apostles' Creed, and the response in each case is: "I believe and trust in him."[50] The Book of Common Prayer may also be used, which in its rite of baptism has the minister recite the Apostles' Creed in interrogative form. asking the godparents or, in the case "of such as are of Riper Years", the candidate: "Dost thou believe in God the Father ..." The response is: "All this I stedfastly believe."

Lutherans following the Lutheran Service Book (Lutheran Church–Missouri Synod and the Lutheran Church–Canada), like Catholics and Anglicans, use the Apostles' Creed during the Sacrament of Baptism:

Do you believe in God, the Father almighty, maker of heaven and earth?

Do you believe in Jesus Christ, His only son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven and sits at the right hand of God the Father Almighty; from thence He will come to judge the living and the dead?

Do you believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting?

Following each question, the candidate answers: "Yes, I believe". If the candidates are unable to answer for themselves, the sponsors are to answer the questions.

For ELCA Lutherans who use the Evangelical Lutheran Worship book, the Apostles' Creed appears during the Sacrament of Holy Baptism Rite on p. 229 of the hardcover pew edition.

Methodists use the Apostles' Creed as part of their baptismal rites in the form of an interrogatory addressed to the candidate(s) for baptism and the whole congregation as a way of professing the faith within the context of the Church's sacramental act. For infants, it is the professing of the faith by the parents, sponsors, and congregation on behalf of the candidate(s); for confirmands, it is the professing of the faith before and among the congregation. For the congregation, it is a reaffirmation of their professed faith.

Do you believe in God?

I believe in God, the Father Almighty, creator of heaven and earth.

Do you believe in Jesus Christ?

I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, is seated at the right hand of the Father, and will come again to judge the living and the dead.

Do you believe in the Holy Spirit?

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Christians without creeds

Some Christian denominations do not profess a creed. This stance is often referred to as "non-creedalism". The Religious Society of Friends, also known as the Quakers, consider that they have no need for creedal formulations of faith. The Church of the Brethren and other Schwarzenau Brethren churches also espouse no creed, referring to the New Testament, as their "rule of faith and practice." Jehovah's Witnesses contrast "memorizing or repeating creeds" with acting to "do what Jesus said". Unitarian Universalists do not share a creed.

CREED IN ISLAM AND WHAT IT REALLY MEANS

The intensely anti-non-Muslim faith of Islam is summed up in the Shahada (or shahadah). Recitation of the Shahada is the most common statement of faith for all Mohammedans. This is proclaimed in the daily calls to prayer from every mosque, and every Muslim must recite it aloud with full comprehension and assent at least once in his life, and profess it without hesitation until his death. It is considered as the first of the Five Pillars of Islam (which are: 1st: Shahada (Profession of Faith), 2nd: Salat (Prayer), 3rd: Zakat (paying tax), 4th: Sawm (Fasting), 5th: Hajj (Pilgrimage).

Learn the entire following Arabic **text**: Ash hadu an: "La ilaha ill Allah". Wa ash hadu an: "Muhammadun rasul Allah" Meaning: I testify, that: "There is no god but Allah". And I testify, that: "Muhammad is the messenger of Allah".

Another form of the Shahada sounds like: “Ash-hadu an: "La ilaha ill-Allah". Wa ash hadu an na "Muhammadan ‘abd-ullahi wa rasolah." Meaning: I testify that there is no true god except Allah, and I testify that Muhammad is His slave and Messenger.

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Arabic is the national language of the Umma (the nation of all Mohammedans / Muslims). Arabic, as most Semitic languages, has only 3 vowels: a, i, u. Pronunciation always: a as in father, i as in beat, u as in boot. Do not link the words. Consonants (never silent) in transcriptions, otherwise like in English except: q = k, kh = ch in Scots loch, r = 'rolled' r in Scots. Advice: practise and speak clearly; do not mumble!

This text may be important for you one day as it can safe your life when you are captured or threatened by islamo-fascist terrorists because the Recitation of the Shahada in front of witnesses is the first and only formal step in conversion to Islam. To harm such a convert is considered the worst crime in the Islamic world and muslims believe that the soul of such a criminal will burn in hell for all eternity. In addition, the perpetrator of such a crime is liable to the harshest punishment the Islamic law (the Sharia) can offer.

Why do we find in ths place the Islamic creed? When we talk in this book about Judaism and Christianity, we must also briefly mention the main adversary of them, and that is Islam. What is Islam? The word Islam means "submission" which makes non-Muslims feel uncomfortable. And that has its reason in the actions of Muslims that we perceive. One mundane answer to the question above could be "it is a monotheistic religion from Arabia." A biblical and koranic scholar might answer more enigmatically "the Koran and Mohammed" or "Allah and Mohammed." These answers refer to the 3 sacred books of Islam: Koran (the notebook or recital of the prophet Mohammed), the Sira (the biography of Mohammed, and the Hadith (the explained laws of Mohammed briefly outlined in the Koran). In other words: In order to understand the Koran and the actions of Muslims, we first have to read the Sira, and then the Hadith, because Muslims are required to emulate Mohammed and his actions. Over 50% of these 3 books together do not talk about Muslims but about YOU if you are not a Muslim! This alone ought to be a good reason to be interested in that what Islam has to say about non-Muslims (disbelievers, unbelievers, infidels, idolaters, kafirs).

Islam is dualistic, just as the biography of Mohammed. In the mind of Muslims there is not one humanity but two humanities: believers (Muslims), and infidels (the Kafirs, all non-Muslims and Islam-rejectors who are therefore not innocent.); the House of Islam (dar al-Islam, Muslims) and the House of War (sar al-harb, non-Muslims). There is no equality between them as much as there is no equality between man and woman (who is legally just half worth a man in Islam (Koran 4:11-12 [inheritance]; 4:34 [wife beating], 2:282 [witness].). These legal fact cannot be altered by new laws because one cannot challenge the devine words of Allah and Mohammed!

As Islam has not undergone the process of secularisation (banning religion from political power), like Christianity and some other belief systems. We must therefore understand that Islam is not just a religion for private purposes. Islam is always encompassing all matters of society, it is, as Islamic teachers emphasise, a "comprehesive system of civilisation", or to be more precise, a "totalitarian system of law" that every Muslim [and every non-Muslim in Islamic ruled regions] has to submit unto. Foremore, the Sharia law is the tool with which Islam and its Muslims constantly and relentlessly desintegrate the non-Muslim host societies. Sharia begins already by demanding halal food, prayer places and times. The non-Muslim complies and so has accepted Sharia. Not to know the Islamic doctrines has proved deadly for any society that has experienced Islamic immigration during the last 1,400 years. No exceptions!

Western people try to make a difference between Islam and Islamism, in their illusion that one day an imagined "peaceful Islam" may come to terms with the West or East Asia one day. As all Muslims emphasise that Islam, the Koran and Mohammed are perfect as they are, these illusion will remain wishful thinking. Islamism is just putting Islam, all Islamic doctrines and laws into practice. There is no escape - neither for Muslims, nor for non-Muslims!

It is vital to know the contents of the Islamic Trilogy [Koran, Sira, Hadith]. All Islamic states and organisations are explicily based on it; and also the violence of Muslims. Koran, Sira, Hadith are primarily books of law! There can be no doubt about it. Here some snippets to think about:

The Constitution Of Saudi Arabia (from 1992 with Amendments through 2005)

Article 1 (§2): Religion: Islam;

Constitution (and books of law): The Holy Koran and the Prophet's Sunna (two explanatory books called "Sira," biography of Mohammed, and "Hadith," his laws.)

Constitution Of The Islamic Republic Of Iran 1979 (rev. 1989)

Preamble: ... The Constitution of the Islamic Republic of Iran sets forth the cultural, social, political, and economic institutions of Iranian society on the basis of Islamic principles and norms, which represent the earnest aspiration of the Islamic Ummah (the Islamic nation consists of 56 Islamic countries, the largest voting block in the UN).

Section 5: ... In creating, on the basis of ideological outlook, the political infrastructures and institutions that are the foundation of society, the righteous will assume the responsibility of governing and administering the country (in accordance with the Koranic verse "Verily My righteous servants shall inherit the earth" [Koran 21:105]). Legislation setting forth regulations for the administration of society will revolve around the Koran and the Sunnah.

Article 2: The Islamic Republic is a system based on belief in:

§1. the One God (as stated in the phrase "There is no god except Allah"), His exclusive sovereignty and the right to legislate, and the necessity of submission to His commands;

§2. Divine revelation (Koran, Sira, Hadith) and its fundamental role in setting forth the laws;

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Article 4: All civil, penal, financial, economic, administrative, cultural, military, political, and other laws and regulations must be based on Islamic criteria (as outlined in Koran, Sira, Hadith).

Article 11: In accordance with the sacred verse of the Koran ("This your community is a single community, and I am your Lord, so worship Me" [21:92]), all Muslims (of the World) form a single nation (the Ummah), and the government of the Islamic Republic of Iran has the duty of formulating its general policies with a view to cultivating the friendship and unity of all Muslim peoples, and it must constantly strive to bring about the political, economic, and cultural unity of the Islamic world.

Hamas Covenant; The Covenant of the Islamic Resistance Movement, 18 August 1988

Article 1: The Islamic Resistance Movement: The Movement's programme is Islam. From it, it draws its ideas, ways of thinking and understanding of the universe, life and man. It resorts to it for judgement in all its conduct, and it is inspired by it for guidance of its steps.

The Islamic Resistance Movement's Relation With the Moslem Brotherhood Group:

Article 2: The Islamic Resistance Movement is one of the wings of Moslem Brotherhood in Palestine. Moslem Brotherhood Movement is a universal Organisation which constitutes the largest Islamic movement in modern times. It is characterised by its deep understanding, accurate comprehension and its complete embrace of all Islamic concepts of all aspects of life, culture, creed, politics, economics, education, society, justice and judgement, the spreading of Islam, education, art, information, science of the occult and conversion to Islam.

Article 8: Allah is its target, the Prophet is its model, the Koran its constitution: Jihad is its path and death for the sake of Allah is the loftiest of its wishes.

Muslim Brotherhood Memorandum, 1991

Original title: "An Explanatory Memorandum On The General Strategic Goal For The Group In North America: 5/22/1991" Government Exhibit 003-0085 3:04-CR-240-G U.S. v. HLF, et al. Original language and script: Arabic

In the name of God, the Beneficent, the Merciful

Thanks be to God, Lord of the Two Worlds [Dar al-Islam / House of Islam = Muslim territory) and Dar al-Harb / House of War = non-Muslim territory] And Blessed are the Pious [devout Muslim]

ONE: The Memorandum Is Derived From:

1. The general strategic goal of the Group in America which was approved by the Shura Council and the Organizational Conference for the year [1987] is "Enablement of Islam in North America" . . . .

TWO: An Introduction To The Explanatory Memorandum:

In order to begin with the explanation, we must "summon" the following question and place it in front of our eyes as its relationship is important and necessary with the strategic goal and the explanation project we are embarking on. The question we are facing is: "How do you like to see the Islam Movement in North America in ten years?", or "taking along" the following sentence when planning and working, "Islamic Work in North America in the year (2000): A Strategic Vision".

Also, we must summon and take along "elements" of the general strategic goal of the Group in North America and I will intentionally repeat them in numbers. They are:

[1. Establishing an effective and stable Islamic Movement led by the Muslim Brotherhood.

2. Adopting Muslims' causes domestically and globally.

3. Expanding the observant Muslim base.

4. Unifying and directing Muslims' efforts.

5. Presenting Islam as a civilization alternative

6. Supporting the establishment of the global Islamic State wherever it is].

• It must be stressed that it has become clear and emphatically known that all is in agreement that we must "settle" or "enable" Islam and its Movement in this part of the world.

• Therefore, a joint understanding of the meaning of settlement or enablement must be adopted, through which and on whose basis we explain the general strategic goal with its six elements for the Group in North America.

THREE: The Concept Of Settlement:

This term was mentioned in the Group's "dictionary" and documents with various meanings in spite of the fact that everyone meant one thing with it. We believe that the understanding of the essence is the same and we will attempt here to give the word and its "meanings" a practical explanation with a practical Movement tone, and not a philosophical linguistic explanation, while stressing that this explanation of ours is not complete until our explanation of "the process" of settlement itself is understood which is mentioned in the following paragraph. We briefly say the following:

Settlement: "That Islam and its Movement become a part of the homeland it lives in".

Establishment: "That Islam turns into firmly-rooted organizations on whose bases civilization, structure and testimony are built".

Stability: "That Islam is stable in the land on which its people move".

Enablement: "That Islam is enabled within the souls, minds and the lives of the people of the country in which it moves".

Rooting: "That Islam is resident and not a passing thing, or rooted "entrenched" in the soil of the spot where it moves and not a strange plant to it".

[When Muslims talk about "Settlement," they mean "civil conquest by immigration," infiltration of all social

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structures of the host country to subjugate and paralyse the indigenous people and their institutions by Sharia law which begins always with the Muslims' demand for halal food, getting rid of non-halal food from kindergartens and schools, demand 5 prayer times a day and demand prayer places, mosques, and own Islam schools (preferably paid for by the host country, of course).]

FOUR: The Process Of Settlement:

• In order for Islam and its Movement to become "a part of the homeland" in which it lives, "stable" in its land, "rooted" in the spirits and minds of its people, "enabled" in the live of its society and has firmly-established "organizations" on which the Islamic structure is built and with which the testimony of civilization is achieved, the Movement must plan and struggle to obtain "the keys" and the tools of this process in carry out this grand mission as a "Civilization Jihadist" responsibility which lies on the shoulders of Muslims and - on top of them - the Muslim Brotherhood in this country. Among these keys and tools are the following:

. . . . We will suffice here with mentioning the title for each of these stages [The title expresses the prevalent characteristic of the stage] [Details maybe mentioned in another future study]. Most likely, the stages are:

A.) The stage of searching for self and determining the identity.

B.) The stage of inner build-up and tightening the organization.

C.) The stage of mosques and the Islamic centers.

D.) The stage of building the Islamic organizations - the first phase.

E.) The stage of building the Islamic schools - the first phase.

F.) The stage of thinking about the overt Islamic Movement - the first phase.

G.) The stage of openness to the other Islamic movements and attempting to reach a formula for dealing with them - the first phase.

H.) The stage of reviving and establishing the Islamic organizations - the second phase. We believe that the Group is embarking on this stage in its second phase as it has to open the door and enter as it did the first time.

All these plans and demands are according to Koran, Sira, Hadith, Islamic Constitutions, and Islamic jurisprudence by Dawa (Islamic propaganda), Jihad (of Islamic encroachment, infiltration of the host's institutions, gaining political power over the host, the Zakat or money collected from Muslims and non-Muslims, intimidation of host and unwilling Muslims, violence, honour killings, terror attacks and the Sharia law.).

The mentioned writings, and the worries they cause, are not unfounded. Since 11 September 2001, and up to mid-2024, about 45,000 Islamic terrorist attacks have been carried out. 300,000 people have been murdered by Muslims, and 360,000 have been injured by Muslims; this equals to 650,000 direct victims of Islam in total. (Look up for a complete and constantly updated and detailed list of all terrorist attacks: thereligionofpeace.com)

This is an equivalent of the explosion of 4 Hiroshima-size atomic bombs. Interestingly, over 90% of the victims are Muslims. According to their murderers, these were not "real Muslims" but "collaborators with the non-Muslim West." Sobering realisation: Islam is not only bad for non-Muslims but especially bad for Muslims! 99.9% of all terror attacks in the World are being committed by Muslims!

(For the complete texts and more information, please see the Grand Bible, 6th edition 2024. Contents of Islamic (historical and modern) documents (plus page numbers):

- *The Basic Islamic Glossary, 4362*
- *Martin Luther on Islam and the Koran; 2 Prefaces , 4367*
- *Islam: What the West Needs to Know, 4369*
- *The Logic of Islam / Lecture by Carl Goldberg, 4374*
- *Clash of Civilzations? by Samuel P. Huntington, 4379*
- *Dawa, Islamic Proselytisation, 4384*
- *The Koran, The Recitation (Chronological Order), 4388*
- *The Life of Mohammed / Sira / Sirat Rasul Allah, 4453*
- *The Constitution of Medina, 4591*
- *The Edict of Umar / The Pact of Umar, 4591*
- *The Hadith, The Sahih al-Bukhari, 4597*
- *Statistics on Islamic Scripture (verses as evidence), 4896*
- *Misconceptions and Lies about Islam, 5029*
- *Manual to Sharia Law / Reliance of the Traveller, 5032*
- *Constitution of Saudi Arabia, 1992, 5122*
- *Constitution of the Islamic Republic of Iran, 1979, 5125*
- *The Hizballah Program (Manifesto), 1985, 8064*
- *The New Hizballah Manifesto, 2009, 8066*
- *The Hamas Covenant, 1988 (18 August 1988), 5132*
- *The Hamas Charter, 2017, 5136*
- *The Islamic Declaration on Human Rights, 1990, 5137*
- *The Arab Charter on Human Rights, 2004, 5139*
- *The Muslim Brotherhood Memorandum, 5141*
- *UN Declaration and Programme of Action, 5144*

With the obligatory perfomance of the Shahada, each and every Muslim swaers a legal oath of allegiance towards Allah and Mohammed, towards the Koran, the Sira, and the Hadith, towards the Umma, the One Nation of all Muslims on Earth. To act against this oath is treason and apostacy. That is why both carry the death penalty.

Ignoring the Islamic doctrine of migration, Islam's ruthlessness, relentlessness and the will to succeed politically, is fatal for all non-Muslims. (* the Islamic calendar is based on the migration of the Islamic prophet Mohammed.)*

1,400 years of Islamic history with the cry of roughly 250 million dead victims clearly should make the zealous wrath of Mohammed and his Allah audible to all of us.)

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THE OLD TESTAMENT

I

DOUAY RHEIMS VERSION

Faithfully translated out of the authentical Latin Vulgate.
First published by the English College at Douay, A.D. 1609.
Revised in 1749, 1750, and 1752 by Richard Challoner.
Revised Douay-Rheims 1899 American Edition (DRA).

Chief Editor:
LORD HENFIELD.

NEW-YORK.
GUILDFORD SCIENTIFIC PRESS.

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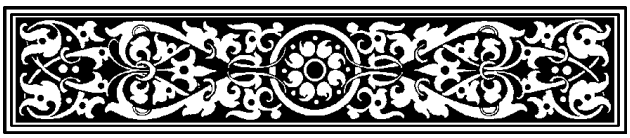

THE OLD TESTAMENT

or The Tanakh, The Miqra, The Hebrew Bible
Translation: American Standard Version, 1900
which is based on translations from Hebrew
publishd in the King James Version, 1611
.Estimated Range of Dating: c. 800-200 B.C.

(The Hebrew Bible, also called Hebrew Scriptures, Old Testament, Tanakh or Miqra, is a collection of writings that was first compiled and preserved as the sacred books of the Jewish people. Tanakh is an acronym (T-N-K), made from the first Hebrew letter of each of the three traditional divisions: Torah ('Teaching of the Law,' the Five Books of Moses), Nevi'im ('The Prophets'), and Ketuvim ('The Writings')—hence TaNaKh. Each of these 3 text groups is further subdivided. The Hebrew canon contains 24 books, one for each of the scrolls on which these works were written in ancient times.

The Hebrew Bible is a collection of Jewish accounts in which God is dealing with the Jews as his chosen people, who collectively called themselves Children of Israel. After an account of the world's creation by God and the emergence of human civilisation, the first six books narrate not only the history but the genealogy of the people of Israel to the conquest and settlement of the Promised Land under the terms of God's covenant with Abraham [who came from Ur in Sumer, perhaps c. 2000 BC], whom God promised to make the progenitor of a great nation. This covenant was subsequently renewed by Abraham's son Isaac and grandson Jacob (whose byname Israel became the collective name of his descendants and whose sons, according to legend, fathered the 12 Israelite tribes). The Exodus (Hebrew: Yezi'at Mizrayim: lit. 'Departure from Egypt') is another founding myth of the Israelites. It narrates the story of Moses [Mose is Egyptian for 'Son', an obvious connexion to names such as Dedimose I & II (c. 1600 BC), Kamose (c. 1555–1550 BC), Ahmose I (1550–1525 BC), or Thutmose II (1493–1479 BC)] and his people leaving Egypt while receiving the Ten Commandments from God at Mount Sinai on their way to Canaan, about four centuries after Abraham. The following seven books continue their story in the Promised Land, describing the people's constant apostasy and breaking of the covenant; the establishment and development of the monarchy in order to counter this; and the warnings by the prophets both of impending divine punishment and exile and of Israel's need to repent. The last 11 books contain poetry, theology, and some additional history.

The Hebrew Bible's profoundly monotheistic interpretation of human life and the universe as creations of God provides the basic structure of ideas that gave rise not only to Judaism and Christianity but also to Islam, which emerged from Jewish and Christian tradition and which views Abraham as a patriarch. Most of these scriptures were written originally in Hebrew during the period from 1200 to 200 BC, some were written in Aramaic, the daily language of the Jews.

The Torah contains narratives combined with rules and instructions in Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The books of the Nevi'im are categorised among either the Former Prophets—which contain anecdotes about major Hebrew persons and include Joshua, Judges, Samuel, and Kings—or the Latter Prophets—which exhort Israel to return to God and are named (because they are either attributed to or contain stories about them) for Isaiah, Jeremiah, Ezekiel, and (together in one book known as "The Book of the Twelve") the 12 Minor Prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi). The last of the three divisions, the Ketuvim, contains poetry (devotional and erotic), theology, and drama in Psalms, Proverbs, Job, Song of Songs (attributed to King Solomon), Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, and Chronicles.

The Tanakh is also the first and larger portion of the Christian Bible. name Old Testament was devised by a Christian, Melito of Sardis, about 170 AD to distinguish this part of the Bible from the New Testament, which recounts the ministry and gospel of Jesus and presents the history of the early Christian church. Many Christians refer to the Hebrew Bible as the Old Testament, the "prophecy foretelling the advent of Jesus Christ as God's appointed Messiah". The Old Testament is longer than the Hebrew Bible, in part because Christian editors divided particular works into two sections (Samuel, Kings, Chronicles) but also because different Christian groups consider as canonical some texts not found in the Hebrew Bible.

The Bibles of the Eastern Orthodox, Oriental Orthodox, Roman Catholic, and some Protestant churches were derived initially from the Septuagint, the Hebrew Bible in its Greek translation produced in the 3rd and 2nd centuries BC. This included some books deemed noncanonical by Orthodox Judaism and most Protestant churches (see also Apocrypha), slightly longer versions of Daniel and Esther, and one additional psalm. Moreover, the Ethiopian Tewahdo Orthodox Church, one of the Oriental Orthodox churches, also includes within its Old Testament two works considered by other Christian churches to be pseudepigraphical (both noncanonical and dubiously attributed to a biblical figure): the apocalyptic First Book of Enoch and the Book of Jubilees.

The Old Testament is largely identical with the Hebrew Bible as interpreted among the various branches of Christianity. In Judaism the Hebrew Bible (The Tanakh) is not only the primary text of instruction for a moral life but also the historical record of God's promise, first articulated in his covenant with Abraham (who came from "Erech", the Mesopotamian City of Ur[uk]), to consider the Jews as Israel, his chosen people. That Abraham came from Uruk or Ur in Sumer is in so far important as it explains why we find so

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many texts from Mesopotamia (Sumer, Babylonia, Akkad: the Instructions of Shuruppak, the Gilgamesh Epic, the Flood Story, the Code of Hammurabi etc.) in the Old Testament.

The first five books – Genesis, Exodus, Leviticus, book of Numbers and Deuteronomy – reached their present form in the Persian period (538–332 BC), and their authors were the elite of exilic returnees who controlled the Temple at that time. The books of Joshua, Judges, Samuel and Kings follow, forming a history of Israel from the Conquest of Canaan to the Siege of Jerusalem c. 587 BC. There is a broad consensus among scholars that these originated as a single work (the so-called "Deuteronomistic history") during the Babylonian exile of the 6th century BC. The two Books of Chronicles cover much the same material as the Pentateuch and Deuteronomistic history and probably date from the 6th century BC. Chronicles, and Ezra–Nehemiah, were probably finished during the 5th century BC. Catholic and Orthodox Old Testaments contain two (Catholic Old Testament) to four (Orthodox) Books of Maccabees, written in the 2nd and 1st centuries BC.

These history books make up around half the total content of the Old Testament. Of the remainder, the books of the various prophets – Isaiah, Jeremiah, Ezekiel, Daniel and the twelve "minor prophets" – were written between the 8th and 6th centuries BC, with the exceptions of Jonah and Daniel, which were written much later. The "wisdom" books – Job, Proverbs, Ecclesiastes, Psalms, Song of Solomon – have various dates: Proverbs possibly was completed by the Hellenistic time (332-198 BC), though containing much older material as well; Job completed by the 6th Century BC; Ecclesiastes by the 3rd Century BC. The entire Hebrew Bible probably reached its current form when it was translated into Greek in the 3rd and 2nd centuries BC.

Marcion, a critic and therefore heretic of Roman Christianity, was clearly opposed to include the Hebrew Bible into the Christian canon. And he had very good reasons. His teaching made a radical distinction between the God of the Old Testament (the Creator, a wrathful and punishing god) and the Father of Jesus on the one side, and Jesus (the son of God, the Saviour and Christ) as the God of Love on the other side. According to Marcion, that distinction had been obscured at the very earliest stages of the Christian movement, and, among the Apostles, only Paul had understood it because he created the doctrine of love. Due to corruptions that had consequently been introduced into the life and message of the church and into the very text of the New Testament had to be expunged, Marcion edited his own versions of the biblical books. His collection of those books that he regarded as authoritative: the Gospel of Luke and five letters of Paul. His actions led to a battle inside the Roman Church that lasted for 150 years and was finally solved in 325 AD at the Council of Nicaea by accepting the Hebrew Bible also as Christian Scripture.

Some Christian scholars talk about an Old Testamental Period, an Inter-Testamental Period (c. 500 years between c. 420 BC and c. 70 AD, in which was written nothing), and a New Testamental Period. The Inter-Testamental Period was actually created by the Romans as they have destroyed most Jewish texts (except the Apocrypha) created between c. 200 BC and 68 AD. These texts have been found again in 1947 when archaeologists rescued the Dead Sea Scrolls from the Qumran caves. The texts contained a lot of anti-Roman propaganda of the ancient Jewish Messianic Movement that led to the catastrophic Roman-Jewish war (66-73 AD). They show clearly what the fight was all about: a clash of two civilisations that had a fundamental difference in law: The (Jewish) Law of God, also called "the Covenant of Moses", and the (Roman) Law of Man.

The Covenant of Moses is most likely based on the 100 "Instructions of Shuruppak" from Mesopotamia and the Maxims of Ptah-Hotep from Egypt. A Covenant - and the Covenant of Moses especially so - is a binding promise of far-reaching importance in the relations between individuals, groups, and nations. It has social, legal, religious, and other aspects. This discussion is concerned primarily with the term in its special religious sense and especially with its role in Judaism and Christianity; and to some extant in Islam as it devolved from descendants of the Messianic Movement (the authors of the Messianic texts such as the War Scroll, the Messianic Scroll, the Community Rule, found in the Dead Sea Scrolls of Qumran).

Covenants in the ancient world were solemn agreements by which societies attempted to regularise the behaviour of both individuals and social organisations, particularly in those contexts in which social control was either inadequate or nonexistent. Though ancient Greek civilisations apparently never developed a descriptive theory of covenants, analysis of covenant forms and the ancient use of language yields a definition that essentially is the same as that found in modern law. It is a promise or agreement under consideration, usually under seal or guarantee between two parties, and the seal or symbol of guarantee is that which distinguishes covenant from modern contract.

The concept of covenant has been of enormous importance in the biblical tradition; from it there is derived the long traditional division of the Bible into the Old and New Testaments (Covenants). In postbiblical Judaism and sporadically in Christianity, the concept of covenant has been a major source and foundation of religious thought and especially of the concept of the religious community, but the nature and content of covenant ideas have undergone an extremely complex history of change, adaptation, and elaboration.

Though both covenant and law in the ancient world were means by which obligation was both established and sanctioned, and are often virtually identified with each other in modern scholarly literature, there are, nevertheless, very important contrasts between the two that should not be obscured. A covenant is a promise that is sanctioned by an oath. This promise in turn was accompanied by an appeal to a deity or deities to "see" or "watch over" the behaviour of the one who has sworn, and to punish any violation of the

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covenant by bringing into action the curses stipulated or implied in the swearing of the oath. Legal procedure, on the other hand, may be entirely secular, for law characteristically does not require that each member of the legal community voluntarily swear an oath to obey the law. Further, in ordinary legal procedure the sanctions of the law are carried out by appropriate agencies of the society itself, not by transcendent powers beyond the control of man and society.

It is the knowledge of the Law of God that can make us understand why the Old Testament has served as legitimisation of Christianity and even more as solid foundation of Mohammed's Islam, which is nothing else but a shadow of the ancient Messianic Movement that might have survived outside of the Roman sphere of influence in oral traditions and is hanging now over us like the sword of Damocles in the shape of the Islamic Jihad.

Lifespans of characters in the Genesis: *In Genesis 5:5, we can read: "And all the days that Adam lived were nine hundred and thirty years: and he died". The Torah (the five books of Moses) mentiones the lifespan of its characters. Methuselah was the oldest man ever recorded in the Bible and he lived to be 969 years old. It was after the flood that God said that he would shorten man's days upon the earth. It is very interesting to look at this chart and realise who might have lived long enough to meet some of the important characters mentioned in the Bible.*

Lifespans from Adam to Noah:

Name	*Lifespan*	*Age When Son was Born*
Adam	*930*	*130*
Seth	*912*	*105*
Enosh	*905*	*90*
Kenan	*910*	*70*
Mahalalel	*895*	*65*
Jared	*962*	*162*
Enoch	*365*	*65*
Methuselah	*969*	*187*
Lamech	*777*	*182*
Noah (Flood)	*950*	*600 (at time of flood)*
		1656 Total Years

LifeSpans of Shem's Children

Name	*Lifespan*	*Age When Son was Born*
Arpachshad	*438*	*35*
Shelah	*433*	*30*
Eber	*464*	*34*
Peleg	*239*	*30*
Reu	*239*	*32*
Serug	*230*	*30*
Nahor	*148*	*29*
Terah	*205*	*130*
Abraham	*175*	*100*
		450 Total Years

The are four possible ezplanations for such numbers:
1. The writers wanted to elevate the Characters because high age meant high authority.
2. The writers wrote one digit too many
*3. The writers meant months instead of years**
4. The writers refered to the lifespan of the house / dynasty of the mentioned person
[Adam's alleged age of 930 years, just for instance, divided by 12 mornths would result in 77.5. This number as 'years of reign' would be much more feasible in a biological sense; especially when we talk about years of the lunar calendar which are shorter than the years of the solar calendar. Just a reminder of biological reality: The oldest persons who ever lived died at the age of roughly 120 years.]*

Genealogy Data:
There were 1656 years from Adam to the Flood.
There were 427 years from the flood to the time Abraham entered the land of Canaan.
There were 450 years from the flood to the birth of Isaac.
Adams lifespan overlapped Methuselah by 243 years.
Methuselah's lifespan overlapped Noah by 600 years, and Shem by 98 years.
Methuselah's name means "when he dies it shall be sent" probably meaning the flood.
There were 126 years between the death of Adam and the birth of Noah.
Noah lived for 350 years after the flood, and he died two years before the birth of Abraham.
Shem lived from 98 years before the flood until 502 years after the flood.
Shem lived until 75 years after Abraham entered the land of Canaan.
Adam would've lived long enough to meet his great great great great grandchildren.
Noah lived through to the ninth generation of his own descendants.
The age of man gradually reduces afer the flood.

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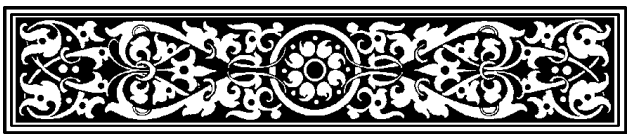

THE TORAH

The Instructions or Teachings of God's Laws
or The Pentateuch or The Five Books of Moses
or The Bible Canon of the Samaritans
Oldest surviving copy: Dead Sea Scrolls
from Qumran, 3rd - 2nd centuries B.C.
Estimated Range of Dating: 8th - 5th centuries B.C.

(The Torah is, without any doubt, the most pivotal Hebrew "Book of Law." The name Torah is a Hebrew synonym for "teaching, instruction, law, pentateuch, sefer torah or the Five Books of Moses." What these terms really mean is the "Teaching of the Law," and therefore, the name Torah has the same meaning as the Hindu word Sutra (in Sanskrit) or Sutta (in Pali).

The Torah, or Pentateuch (Five Scrolls), traditionally the most revered portion of the Hebrew Bible canon, comprises a series of narratives, interspersed with law codes, providing an account of events from the beginning of the world to the death of Moses. Among Samaritans (or Samaritan Hebrews), the Five Books of Moses are the only canon of the Bible; all other Biblical books are allowed but not part of the Bible canon. Modern critical scholarship tends to hold that there were originally four books by Biblical scholars called "The Jahwist Source," "The Elohist Source," "The Priestly Source," and "The Deuteronomist Source."

The final Torah is widely seen as a product of the Persian period 450–350 BC. A minority of scholars would place the final formation of the Pentateuch somewhat later, in the Hellenistic (333–164 BC) or even Hasmonean (140–37 BC) periods. The finalisation of the Torah in Hellenistic times seems to be a possibility. The Elephantine papyri, the records of a Hebrew colony in Egypt dating from the last quarter of the 5th century BC, make no reference to a written Torah, the Exodus, or to any other biblical event.

The Talmud holds that the Torah was written by Moses, with the exception of the last eight verses of Deuteronomy, describing his death and burial, being written by Joshua. By contrast, modern scholars are certain that the Torah has multiple authors and that its composition took place over centuries. The precise process by which the Torah was composed, the number of authors involved, and the date of each author remain debated.

The Torah had been made out of probably four distinct manuscripts that were re-arranged into five books later. In the mid-18th century, some scholars started a critical study of doublets (parallel accounts of the same incidents), inconsistencies, and changes in style and vocabulary in the Torah. Text analyses by German-speaking scientists result in the "documentary hypothesis" (DH). They identified 4 independent sources, which were later compiled together according to topic. The sources are named: J [the Jahwist source], E [the Elohist source], P [the Priestly source], and D [the Deuteronomist source]. The earliest of these sources, J, would have been composed in the late 7th or the 6th century BC, with the latest source, P, being composed around the 5th century BC. These source names are based what is actually written in the Torah texts.

1. The 'Jahwist source' (J) is so named because of its characteristic use of the term Yahweh (German: Jahwe) for God.

2. The 'Elohist source' (E) is so named because of its pervasive use of the word Elohim to refer to the Israelite god.

3. The 'Priestly source' (P) is both stylistically and theologically distinct from other material in the Torah, and includes a set of claims that are contradicted by non-Priestly passages and therefore uniquely characteristic: no sacrifice before the institution is ordained by Yahweh (God) at Sinai, the exalted status of Aaron and the priesthood, and the use of the divine title El Shaddai before God reveals his name to Moses, to name a few. In general, the Priestly source is concerned with priestly matters – religious law, the origins of shrines and rituals, and genealogies – all expressed in a formal, repetitive style. It stresses the rules and rituals of worship, and the crucial role of priests, expanding considerably on the role given to Aaron (all Levites are priests, but according to P only the descendants of Aaron were to be allowed to officiate in the inner sanctuary).

The history of Judah is little known when we look at the time its elite was taken captive to Babylonia. We know more of the time after their return through the Elephantine Papyri. A summary of current theories can be made as follows:

• Religion in monarchic Judah centred around ritual sacrifice in the Temple. There, worship was in the hands of priests known as Zadokites (meaning that they traced their descent from an ancestor called Zadok, who, according to the Hebrew Bible, was the high priest appointed by Samuel.) There was also a lower order of religious officials called Levites, who were not permitted to perform sacrifices and were restricted to menial functions.

• While the Zadokites were the only priests in Jerusalem, there were other priests at other centres. One of the most important of these was a temple at Bethel, north of Jerusalem. Bethel, the centre of the "golden calf" cult, was one of the main religious centres of the northern kingdom of Israel and had royal support until Israel was destroyed by the Assyrians in 721. Aaron was in some way associated with Bethel.*

('Saducees', a Greek word corruption of the Hebrew word 'Z-D-K' [Zadik] by transliteration, which in turn came back to the Aramaic speaking Jews as 'Sedukim'. Z-D-K means "the just" or "the righteous" one, as in "James the Just", who was the brother of Jesus and is refered to as "the Teacher of Righteousness" in the Dead Sea Scrolls from Qumran)*

• In 587 the Babylonians conquered Jerusalem and took most of the Zadokite priesthood into exile, leaving behind the Levites, who were too poor and marginalised to represent a threat to their interests. The temple at Bethel

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now assumed a major role in the religious life of the inhabitants of Judah, and the non-Zadokite priests, under the influence of the Aaronite priests of Bethel, began calling themselves "sons of Aaron" to distinguish themselves from the "sons of Zadok".

• When the Zadokite priests returned from exile after c. 538 and began re-establishing the temple in Jerusalem they came into conflict with the Levite priests. The Zadokites won the conflict but adopted the Aaronite name, whether as part of a compromise or in order to out-flank their opponents by accepting their ancestors.

• The Zadokites simultaneously found themselves in conflict with the Levites, who objected to their subordinate position. The priests also won this battle, writing into the Priestly document stories such as the rebellion of Korah, which paints the challenge to priestly prerogative as unholy and unforgivable. This conflict grew to a full-scale civil war envolving several messianic movements (Zealots, Sadusees, Pharisees, etc.) and Jihadist terror organisations such as the Sicarii. In 66 AD, this civil war culminated to the Roman-Jewish War that engulfed the entire eastern half of the Roman Empire. Titus Flavius Vespasianus had no other option but wiping out all messianic movements, distroying the "Temple of Jerusalem", killing the Messianic Army that brought 60.000 soldiers onto the battlefields. Titus Flavius Josephus, the adopted son of Titus Flavius Vespasianus, reported later these event in great detail in his book The Jewish War and gave a total death toll of 1.1 million. Vespasianus was hailed as the "Saviour" or "Messiah" of the Roman Empire.

4. The 'Deuteronomist source' (D) may refer either to the source document underlying the core chapters (12-26) of the Book of Deuteronomy, or to the broader "school" that produced all of Deuteronomy as well as the Deuteronomistic history of Joshua, Judges, Samuel, and Kings and also the book of Jeremiah. In general, the Deuteronomist source is concerned with Civil Law and rules for the daily life. This kind of law is commonly refered to as "The Law of Moses" but might better be called "The Law of God" as it refers to the tablets with their 10 Commandments. Those Deuteronomist Commandmends have in turn their origin in the tablets of the 100 "Instructions of Shuruppak" from Mesopotamia (c. 2600–2500 BC). Even the title is the very same, because "Torah" means "Instruction".

The "School of Deuteronomism" is usually described in a narrative such as follows:

• Following the destruction of Israel (the northern kingdom) by Assyria in 721 BC, refugees came south to Judah, bringing with them traditions, notably the concept of Yahweh as the only god who should be served, which had not previously been known. Among those influenced by these new ideas were the landowning aristocrats (called "people of the land" in the Bible) who provided the administrative elite in Jerusalem.

• In 640 BC there was a crisis in Judah when king Amon was murdered. The aristocrats suppressed the attempted coup, putting the ringleaders to death and placing Amon's eight-year-old son, Josiah, on the throne.

• Judah at this time was a vassal of Assyria, but Assyria now began a rapid and unexpected decline in power, leading to a resurgence of nationalism in Jerusalem. In 622 BC Josiah launched his reform program, based on an early form of Deuteronomy 5–26, framed as a covenant (treaty) between Judah and Yahweh in which Yahweh replaced the Assyrian king.

• By the end of the 7th century BC Assyria had been replaced by a new imperial power, Babylon. The trauma of the destruction of Jerusalem by the Babylonians in 586 BC, and the exile which followed, led to much theological reflection on the meaning of the tragedy, and the Deuteronomistic history was written as an explanation: Israel had been unfaithful to Yahweh, and the exile was God's punishment.

• By about 540 BC Babylon was also in rapid decline as the next rising power, the Achaemenid Empire, steadily ate away at it. With the end of the Babylonian oppression becoming ever more probable, Deuteronomy was given a new introduction and attached to the history books as an overall theological introduction.

• The final stage was the addition of a few extra laws following the Fall of Babylon to the Persians in 539 BC and the return of some (in practice only a small fraction) of the exiles to Jerusalem.)

NOTICE

For reasons of identification, we shall display
the book title but also all known alternative book titles.
Furthermore, we shall give information on
provenance, manuscript, author, language, script,
edition, archaeology, history, science,
any other findings and estimated range of dating.

The entire bible text of the American Douay-Rheims
Version has deliberately been stripped of all
annotations, remarks and comments given by
Bishop Richard Challoner, 1752.
**(Reason: Challoner's remarks are
extremely anti-Semitic and anti-Jewish.
They are co-responsible for a mindset that
made the millionfold murder of Jews
over a long period of time possible!)**

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GENESIS

The First Book of Moses
Hebrew Title: Bereshit ("In the Beginning")

(The original name of this Jewish book is Bereshit in Hebrew which means "In the Beginning". As usual in Semitic writings, the initial words of the text serves also as title. The First Book of Moses is in Greek called Genesis. It is the first book of the Hebrew Bible. It means "creation, origin, or birth" as the book begins with the creation of the Universe. It ends with the death of Joseph.

Contents or Torah portions:

• Bereshit, on Genesis 1–6: Creation, Eden, Adam and Eve, Cain and Abel, Lamech, wickedness
• Noach, on Genesis 6–11: Noah's Ark, the Flood, Noah's drunkenness, the Tower of Babel
• Lech-Lecha, on Genesis 12–1 Abraham, Sarah, Lot, covenant, Hagar and Ishmael, circumcision
• Vayeira, on Genesis 18–22: Abraham's visitors, Sodomites, Lot's visitors and flight, Hagar expelled, binding of Isaac
• Chayei Sarah, on Genesis 23–25: Sarah buried, Rebekah for Isaac
• Toledot, on Genesis 25–28: Esau and Jacob, Esau's birthright, Isaac's blessing
• Vayetze, on Genesis 28–32: Jacob flees, Rachel, Leah, Laban, Jacob's children and departure
• Vayishlach, on Genesis 32–36: Jacob's reunion with Esau, the rape of Dinah
• Vayeshev, on Genesis 37–40: Joseph's dreams, coat, and slavery, Judah with Tamar, Joseph and Potiphar
• Miketz, on Genesis 41–44: Pharaoh's dream, Joseph in government, Joseph's brothers visit Egypt
• Vayigash, on Genesis 44–4 Joseph reveals himself, Jacob moves to Egypt
• Vaychi, on Genesis 47–50: Jacob's blessings, death of Jacob and of Joseph)

GENESIS CHAPTER 1

(The creation myth in the Bible is a sensible text when we bear in mind the impossibility to get scientific facts at the time. The text most likely origins from a one thousand years old Babylonian [Akkadian] creation myth called "Enuma Elish" [see: The Grand Bible, pp.5213]. As Abraham came from Ur near Babylon, he probably knew that myth. The six days of creation in the Genesis myth parallel the six generations of gods in the Enuma Elish myth in type of god in Enuma Elish that is created [i.e. god of the earth] to what is created or happens on the corresponding day in Genesis [i.e. the waters are gathered together to expose dry land].)

1 In the beginning God created heaven, and earth.
2 And the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved over the waters.
3 And God said: Be light made. And light was made.
4 And God saw the light that it was good; and he divided the light from the darkness.
5 And he called the light Day, and the darkness Night; and there was evening and morning one day.
6 And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters.
7 And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament, and it was so.
8 And God called the firmament, Heaven; and the evening and morning were the second day.
9 God also said: Let the waters that are under the heaven, be gathered together into one place: and let the dry land appear. And it was so done.
10 And God called the dry land, Earth; and the gathering together of the waters, he called Seas. And God saw that it was good.
11 And he said: Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done.
12 And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit having seed each one according to its kind. And God saw that it was good.
13 And the evening and the morning were the third day.
14 And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years:
15 To shine in the firmament of heaven, and to give light upon the earth. And it was so done.
16 And God made two great lights: a greater light to rule the day; and a lesser light to rule the night: and the stars.
17 And he set them in the firmament of heaven to shine upon the earth.
18 And to rule the day and the night, and to divide the light and the darkness. And God saw that it was good.
19 And the evening and morning were the fourth day.
20 God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven.
21 And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good.
22 And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth.

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23 And the evening and morning were the fifth day.

24 And God said: Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds. And it was so done.

25 And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good.

26 And he said: Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth.

27 And God created man to his own image: to the image of God he created him: male and female he created them.

28 And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth.

29 And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat:

30 And to all the beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done.

31 And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day.

GENESIS CHAPTER 2

(Verses 10 to 15 contain a very accurate description of the geographical distribution of the Israelites and Judeans within the borders of the land of their Persian liberators and overlords. This area stretched from the easternmost extent [northwestern India] to the westernmost extent [Cush in Nubia, Sudan] of the Persian Empire. In the region of the four rivers Pishon [Indus], Gihon [Nile], Hiddekel [Tigris] and Phrat [Euphrates], the Aramaic-speaking Jews played a significant role as Persian government officials and military personnel because the lingua franca of the Empire was Aramaic. In Babylon, they completed the Hebrew Bible in the 6th and 5th centuries BC. See Appendix C: The Elephantine Papyrus Find by Eduard Meyer.)

1 So the heavens and the earth were finished, and all the furniture of them.

2 And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had done.

3 And he blessed the seventh day, and sanctified it: because in it he had rested from all his work which God created and made.

4 These are the generations of the heaven and the earth, when they were created, in the day that the Lord God made the heaven and the earth:

5 And every plant of the field before it spring up in the earth, and every herb of the ground before it grew: for the Lord God had not rained upon the earth; and there was not a man to till the earth.

6 But a spring rose out the earth, watering all the surface of the earth.

7 And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul.

8 And the Lord God had planted a paradise of pleasure from the beginning: wherein he placed man whom he had formed.

9 And the Lord God brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of: the tree of life also in the midst of paradise: and the tree of knowledge of good and evil.

10 And a river went out the place of pleasure to water paradise, which from thence is divided into four heads.

11 The name of the one is Phison (Indus): that is it which compasseth all the land of Hevilath (northwestern India), where gold groweth.

12 And the gold of that land is very good: there is found bdellium, and the onyx stone (Carnelian, Cornaline; Sard).

13 And the name of the second river is Gehon (Nile): the same is it that compasseth all the land of Ethiopia (from Meroë to Napata in Cush; Nubia, Sudan).

14 And the name of the third river is Tigris (Hiddekel): the same passeth along by the Assyrians. And the fourth river is Euphrates (Phrat).

15 And the Lord God took man, and put him into the paradise for pleasure, to dress it, and keep it.

16 And he commanded him, saying: Of every tree of paradise thou shalt eat:

17 But of the tree of knowledge of good and evil, thou shalt not eat. for in what day soever thou shalt eat of it, thou shalt die the death.

18 And the Lord God said: It is not good for man to be alone: let us make him a help like unto himself.

19 And the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to Adam (Akkadian: man, human) to see what he would call them: for whatsoever Adam called any living creature the same is its name.

20 And Adam called all the beasts by their names, and all the fowls of the air, and all the cattle of the field: but for Adam there was not found a helper like himself.

21 Then the Lord God cast a deep sleep upon Adam: and when he was fast asleep, he took one of his ribs, and filled up flesh for it.

22 And the Lord God built the rib which he took from Adam into a woman: and brought her to Adam.

23 And Adam said: This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man.

24 Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh.

25 And they were both naked: to wit, Adam and his wife: and were not ashamed.

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GENESIS CHAPTER 3

1 Now the serpent was more subtle than any of the beasts of the earth which the Lord God made. And he said to the woman: Why hath God commanded you, that you should not eat of every tree of paradise?

2 And the woman answered him, saying: Of the fruit of the trees that are in paradise we do eat:

3 But of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat; and that we should not touch it, lest perhaps we die.

4 And the serpent said to the woman: No, you shall not die the death.

5 For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as Gods, knowing good and evil.

6 And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat, and gave to her husband who did eat.

7 And the eyes of them both were opened: and when they perceived themselves to be naked, they sewed together fig leaves, and made themselves aprons.

8 And when they heard the voice of the Lord God walking in paradise at the afternoon air, Adam and his wife hid themselves from the face of the Lord God, amidst the trees of paradise.

9 And the Lord God called Adam, and said to him: Where art thou?

10 And he said: I heard thy voice in paradise; and I was afraid, because I was naked, and I hid myself.

11 And he said to him: And who hath told thee that thou wast naked, but that thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat?

12 And Adam said: The woman, whom thou gavest me to be my companion, gave me of the tree, and I did eat.

13 And the Lord God said to the woman: Why hast thou done this? And she answered: The serpent deceived me, and I did eat.

14 And the Lord God said to the serpent: Because thou hast done this thing, thou art cursed among all cattle, and the beasts of the earth: upon thy breast shalt thou go, and earth shalt thou eat all the days of thy life.

15 I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.

16 To the woman also he said: I will multiply thy sorrows, and thy conceptions: in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee.

17 And to Adam he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee that thou shouldst not eat, cursed is the earth in thy work; with labour and toil shalt thou eat thereof all the days of thy life.

18 Thorns and thistles shall it bring forth to thee; and thou eat the herbs of the earth.

19 In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return.

20 And Adam called the name of his wife Eve: because she was the mother of all the living.

21 And the Lord God made for Adam and his wife, garments of skins, and clothed them.

22 And he said: Behold Adam is become as one of us, knowing good and evil: now, therefore, lest perhaps he put forth his hand, and take also of the tree of life, and eat, and live for ever.

23 And the Lord God sent him out of the paradise of pleasure, to till the earth from which he was taken.

24 And he cast out Adam; and placed before the paradise of pleasure Cherubims, and a flaming sword, turning every way, to keep the way of the tree of life.

GENESIS CHAPTER 4

1 And Adam knew Eve (Eva, Akkadian: hawwa, "source of life") his wife: who conceived and brought forth Cain (Hebrew: the gotten), saying: I have gotten a man through God.

2 And again she brought forth his brother Abel (Akkadian: son). And Abel was a shepherd, and Cain a husbandman.

3 And it came to pass after many days, that Cain offered, of the fruits of the earth, gifts to the Lord.

4 Abel also offered of the firstlings of his flock, and of their fat: and the Lord had respect to Abel, and to his offerings.

5 But to Cain and his offerings he had no respect: and Cain was exceedingly angry, and his countenance fell.

6 And the Lord said to him: Why art thou angry? and why is thy countenance fallen?

7 If thou do well, shalt thou not receive? but if ill, shall not sin forthwith be present at the door? but the lust thereof shall be under thee, and thou shalt have dominion over it.

8 And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him.

9 And the Lord said to Cain: Where is thy brother Abel? And he answered, I know not: am I my brother's keeper?

10 And he said to him: What hast thou done? the voice of thy brother's blood crieth to me from the earth.

11 Now, therefore, cursed shalt thou be upon the earth, which hath opened her mouth and received the blood of thy brother at thy hand,

12 When thou shalt till it, it shall not yield to thee its fruit: a fugitive and vagabond shalt thou be upon the earth.

13 And Cain said to the Lord: My iniquity is greater than that I may deserve pardon.

14 Behold thou dost cast me out this day from the face of the earth, and I shall be hidden from thy face, and I shall be a vagabond and a fugitive on the earth: everyone, therefore, that findeth me, shall kill me.

15 And the Lord said to him: No, it shall not be so: but whosoever shall kill Cain, shall be punished sevenfold. And

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the Lord set a mark upon Cain, that whosoever found him should not kill him.

16 And Cain went out from the face of the Lord, and dwelt as a fugitive on the earth, at the east side of Eden.

17 And Cain knew his wife, and she conceived, and brought forth Henoch: and he built a city, and called the name thereof by the name of his son Henoch.

18 And Henoch begot Irad, and Irad begot Maviael, and Maviael begot Mathusael, and Mathusael begot Lamech:

19 Who took two wives: the name of the one was Ada, and the name of the other was Sella.

20 And Ada brought forth Jabel: who was the father of such as dwell in tents, and of herdsmen.

21 And his brother's name was Jubal; he was the father of them that play upon the harp and the organs.

22 Sella also brought forth Tubalcain, who was a hammerer and artificer in every work of brass and iron. And the sister of Tubalcain was Noema.

23 And Lamech said to his wives Ada and Sell: Hear my voice, ye wives of Lamech, hearken to my speech: for I have slain a man to the wounding of myself, and a stripling to my own bruising.

24 Sevenfold vengeance shall be taken for Cain: but for Lamech seventy times sevenfold.

25 Adam also knew his wife again: and she brought forth a son, and called his name Seth, saying: God hath given me another seed, for Abel whom Cain slew.

26 But to Seth also was born a son, whom he called Enos; this man began to call upon the name of the Lord.

GENESIS CHAPTER 5

1 This is the book of the generation of Adam. In the day that God created man, he made him to the likeness of God.

2 He created them male and female; and blessed them: and called their name Adam, in the day when they were created.

3 And Adam lived a hundred and thirty years, and begot a son to his own image and likeness, and called his name Seth.

4 And the days of Adam, after he begot Seth, were eight hundred years: and he begot sons and daughters.

5 And all the time that Adam lived came to nine hundred and thirty years, and he died.

6 Seth also lived a hundred and five years, and begot Enos.

7 And Seth lived after he begot Enos, eight hundred and seven years, and begot sons and daughters.

8 And all the days of Seth were nine hundred and twelve years, and he died.

9 And Enos lived ninety years, and begot Cainan.

10 After whose birth he lived eight hundred and fifteen years, and begot sons and daughters.

11 And the days of Enos were nine hundred and five years, and he died.

12 And Cainan lived seventy years, and begot Malaleel.

13 And Cainan lived after he begot Malaleel, eight hundred forty years, and begot sons and daughters.

14 And all the days of Cainan were nine hundred and ten years, and he died.

15 And Malaleel lived sixty-five years, and begot Jared.

16 And Malaleel lived after he begot Jared, eight hundred and thirty years, and begot sons and daughters.

17 And all the days of Malaleel were eight hundred and ninety-five years, and he died.

18 And Jared lived a hundred and sixty-two years, and begot Henoch.

19 And Jared lived after he begot Henoch, eight hundred years, and begot sons and daughters.

20 And all the days of Jared were nine hundred and sixty-two years, and he died.

21 And Henoch lived sixty-five years, and begot Mathusala.

22 And Henoch walked with God: and lived after he begot Mathusala, three hundred years, and begot sons and daughters.

23 And all the days of Henoch were three hundred and sixty-five years.

24 And he walked with God, and was seen no more: because God took him.

25 And Mathusala lived a hundred and eighty-seven years, and begot Lamech.

26 And Mathusala lived after he begot Lamech, seven hundred and eighty-two years, and begot sons and daughters.

27 And all the days of Mathusala were nine hundred and sixty-nine years, and he died.

28 And Lamech lived a hundred and eighty-two years, and begot a son.

29 And he called his name Noe, saying: This same shall comfort us from the works and labours of our hands on the earth which the Lord hath cursed.

30 And Lamech lived after he begot Noe, five hundred and ninety-five years, and he begot sons and daughters.

31 And all the days of Lamech came to seven hundred and seventy-seven years, and he died. And Noe, when he was five hundred years old, begot Sem, Cham, and Japheth.

GENESIS CHAPTER 6

1 And after that men began to be multiplied upon the earth, and daughters were born to them.

2 The sons of God seeing the daughters of men, that they were fair, took themselves wives of all which they chose.

3 And God said: My spirit shall not remain in man for ever, because he is flesh, and his days shall be a hundred and twenty years.

4 Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men and they brought forth children, these are the mighty men of old, men of renown.

5 And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times,

6 It repented him that he had made man on the earth. And being touched inwardly with sorrow of heart,

7 He said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the

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creeping thing even to the fowls of the air, for it repenteth me that I have made them.

8 But Noe found grace before the Lord.

9 These are the generations of Noe: Noe was a just and perfect man in his generations, he walked with God.

10 And he begot three sons, Sem, Cham, and Japheth.

11 And the earth was corrupted before God, and was filled with iniquity.

12 And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth,)

13 He said to Noe: The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth.

14 Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without.

15 And thus shalt thou make it: The length of the ark shall be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits.

16 Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it: and the door of the ark thou shalt set in the side: with lower, middle chambers, and third stories shalt thou make it.

17 Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life, under heaven. All things that are in the earth shall be consumed.

18 And I will establish my covenant with thee, and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee.

19 And of every living creature of all flesh, thou shalt bring two of each sort into the ark, that they may live with thee: of the male sex, and the female.

20 Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on earth according to its kind; two of every sort shall go in with thee, that they may live.

21 Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them.

22 And Noe did all things which God commanded him.

GENESIS CHAPTER 7

1 And the Lord said to him: Go in thou and all thy house into the ark: for thee I have seen just before me in this generation.

2 Of all clean beasts take seven and seven, the male and female.

3 But of the beasts that are unclean two and two, the male and female. Of the fowls also of the air seven and seven,the male and the female: that seed may be saved upon the face of the whole earth.

4 For yet a while, and after seven days, I will rain upon the earth forty days and forty nights; and I will destroy every substance that I have made, from the face of the earth.

5 And Noe did all things which the Lord had commanded him.

6 And he was six hundred years old, when the waters of the flood overflowed the earth.

7 And Noe went in and his sons, his wife and the wives of his sons with him into the ark, because of the waters of the flood.

8 And of the beasts clean and unclean, and of fowls, and of every thing that moveth upon the earth,

9 Two and two went in to Noe into the ark, male and female, as the Lord had commanded Noe.

10 And after seven days were passed, the waters of the flood overflowed the earth.

11 In the six hundreth year of the life of Noe in the second month, in the seventeenth day of the month, all the fountains of the great deep were broken up, and the flood gates of heaven were open:

12 And the rain fell upon the earth forty days and forty nights.

13 In the selfsame day Noe, and Sem, and Cham, and Japheth his sons: his wife, and the three wives of his sons with them, went into the ark:

14 They and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind, and every fowl according to its kind, all birds, and all that fly.

15 Went in to Noe into the ark, two and two of all flesh, wherein was the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in on the outside.

17 And the flood was forty days upon the earth, and the waters increased, and lifted up the ark on high from earth.

18 For they overflowed exceedingly: and filled all on the face of the earth: and the ark was carried upon the waters.

19 And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered.

20 The water was fifteen cubits higher than the mountains which it covered.

21 And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth: and all men.

22 And all things wherein there is the breath of life on the earth, died.

23 And he destroyed all the substance that was upon the earth, from man to beast, and the creeping things and fowls of the air: and they were destroyed from the earth: and Noe only remained, and they that were with him in the ark.

24 And the waters prevailed upon the earth a hundred and fifty days.

GENESIS CHAPTER 8

1 And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated.

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2 The fountains also of the deep, and the flood gates of heaven were shut up, and the rain from heaven was restrained.
3 And the waters returned from off the earth going and coming: and they began to be abated after a hundred and fifty days.
4 And the ark rested in the seventh month, the seven and twentieth day of the month, upon the mountains of Armenia.
5 And the waters were going and decreasing until the tenth month: for in the tenth month, the first day of the month, the tops of the mountains appeared.
6 And after that forty days were passed, Noe, opening the window of the ark which he had made, sent forth a raven:
7 Which went forth and did not return, till the waters were dried up upon the earth.
8 He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth.
9 But she, not finding where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he put forth his hand, and caught her, and brought her into the ark.
10 And having waited yet seven other days, he again sent forth the dove out of the ark.
11 And she came to him in the evening, carrying a bough of an olive tree, with green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the earth.
12 And he stayed yet other seven days: and he sent forth the dove, which returned not any more unto him.
13 Therefore in the six hundreth and first year, the first month, the first day of the month, the waters were lessened upon the earth, and Noe opening the covering of the ark, looked, and saw that the face of the earth was dried.
14 In the second month, the seven and twentieth day of the month, the earth was dried.
15 And God spoke to Noe, saying:
16 Go out of the ark, thou and thy wife, thy sons, and the wives of thy sons with thee.
17 All livings things that are with thee of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth: increased and multiply upon it.
18 So Noe went out, he and his sons: his wife, and the wives of his sons with him.
19 And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark.
20 And Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar.
21 And the Lord smelled a sweet savour, and said: I will no more curse the earth for the sake of man: for the imagination and thought of man's heart are prone to evil from his youth: therefore I will no more destroy every living soul as I have done.
22 All the days of the earth, seedtime and harvest, cold and heat, summer and winter, night and day, shall not cease.

GENESIS CHAPTER 9

1 And God blessed Noe and his sons. And he said to them: Increase and multiply, and fill the earth.
2 And let the fear and dread of you be upon all the beasts of the earth, and upon all the fowls of the air, and all that move upon the earth: all the fishes of the sea are delivered into your hand.
3 And every thing that moveth and liveth shall be meat for you: even as the green herbs have I delivered them all to you:
4 Saving that flesh with blood you shall not eat.
5 For I will require the blood of your lives at the hand of every beast, and at the hand of man, at the hand of every man, and of his brother, will I require the life of man.
6 Whosoever shall shed man's blood, his blood shall be shed: for man was made to the image of God.
7 But increase you and multiply, and go upon the earth, and fill it.
8 This also said God to Noe, and to his sons with him,
9 Behold I will establish my covenant with you, and with your seed after you:
10 And with every living soul that is with you, as well in all birds as in cattle and beasts of the earth, that are come forth out of the ark, and in all the beasts of the earth.
11 I will establish my covenant with you, and all flesh shall be no more destroyed with the waters of a flood, neither shall there be from henceforth a flood to waste the earth.
12 And God said: This is the sign of the covenant which I will give between me and you, and to every living soul that is with you, for perpetual generations.
13 I will set my bow in the clouds, and it shall be the sign of a covenant between me, and between the earth.
14 And when I shall cover the sky with clouds, my bow shall appear in the clouds:
15 And I will remember my covenant with you, and with every living soul that beareth flesh: and there shall no more be waters of a flood to destroy all flesh.
16 And the bow shall be in the clouds, and I shall see it, and shall remember the everlasting covenant, that was made between God and every living soul of all flesh which is upon the earth.
17 And God said to Noe: This shall be the sign of the covenant which I have established between me and all flesh upon the earth.
18 And the sons of Noe who came out of the ark, were Sem, Cham, and Japheth: and Cham is the father of Chanaan.
19 These three are the sons of Noe: and from these was all mankind spread over the whole earth.
20 And Noe, a husbandman, began to till the ground, and planted a vineyard.
21 And drinking of the wine was made drunk, and was uncovered in his tent.
22 Which when Cham the father of Chaanan had seen, to wit, that his father's nakedness was uncovered, he told it to his two brethren without.
23 But Sem and Japheth put a cloak upon their shoulders, and going backward, covered the nakedness of their father:

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and their faces were turned away, and they saw not their father's nakedness.

24 And Noe awaking from the wine, when he had learned what his younger son had done to him,

25 He said: Cursed be Chaanan, a servant of servants, shall he be unto his brethren.

26 And he said: Blessed be the Lord God of Sem, be Chanaan his servant.

27 May God enlarge Japheth, and may he dwell in the tents of Sem, and Chanaan be his servant.

28 And Noe lived after the flood three hundred and fifty years:

29 And all his days were in the whole nine hundred and fifty years: and he died.

GENESIS CHAPTER 10

1 These are the generations of the sons of Noe: Sem, Cham, and Japheth: and unto them sons were born after the flood.

2 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Thubal, and Mosoch, and Thiras.

3 And the sons of Gomer: Ascenez and Riphath and Thogorma.

4 And the sons of Javan: Elisa and Tharsis, Cetthim, and Dodanim.

5 By these were divided the islands of the Gentiles in their lands, every one according to his tongue and their families in their nations.

6 And the sons of Cham: Chus, and Mesram, and Phuth, and Chanaan.

7 And the sons of Chus: Saba and Hevila, and Sabatha, and Regma, and Sabatacha. The sons of Regma: Saba and Dadan.

8 Now Chus begot Nemrod: he began to be mighty on earth.

9 And he was a stout hunter before the Lord. Hence came a proverb: Even as Nemrod the stout hunter before the Lord.

10 And the beginning of his kingdom was Babylon, and Arach, and Achad, and Chalanne in the land of Sennaar.

11 Out of that land came forth Assur, and built Ninive, and the streets of the city, and Chale.

12 Resen also between Ninive and Chale: this is the great city.

13 And Mesraim begot Ludim, and Anamim, and Laabim, Nepthuim,

14 And Phetrusim, and Chasluim; of whom came forth the Philistines, and the Capthorim.

15 And Chanaan begot Sidon, his firstborn, the Hethite,

16 And the Jebusite, and the Amorrhite, and the Gergesite,

17 The Hevite and the Aracite: the Sinite,

18 And the Aradian, the Samarite, and the Hamathite: and afterwards the families of the Chanaanites were spread abroad.

19 And the limits of Chanaan were from Sidon as one comes to Gerara even to Gaza, until thou enter Sodom and Gomorrha, and Adama, and Seboim even to Lesa.

20 These are the children of Cham in their kindreds, and tongues, and generations, and lands, and nations.

21 Of Sem also, the father of all children of Heber, the elder brother of Japheth, sons were born.

22 The sons of Sem: Elam and Assur, and Arphaxad, and Lud, and Aram.

23 The sons of Aram: Us and Hull, and Gether: and Mess.

24 But Arphaxad begot Sale, of whom was born Heber.

25 And to Heber were born two sons: the name of the one was Phaleg, because in his days the earth was divided: and his brother's name Jectan.

26 Which Jectan begot Elmodad, and Saleph, and Asarmoth, Jare,

27 And Anduram, and Uzal, and Decla,

28 And Ebal, and Abimael, Saba,

29 And Ophir, and Hevila, and Jobab.

30 And their dwelling was from Messa as we go on as far as Sephar, a mountain in the east.

31 These are the children of Sem according to their kindreds and tongues, and countries in their nations.

32 These are the families of Noe, according to their peoples and nations. By these were the nations divided on the earth after the flood.

GENESIS CHAPTER 11

1 And the earth was of one tongue, and of the same speech.

2 And when they removed from the east, they found a plain in the land of Sennaar, and dwelt in it.

3 And each one said to his neighbour: Come, let us make brick, and bake them of stones, and slime instead of mortar.

4 And they said: Come, let us make a city and a tower, the top whereof may reach to heaven: and let us make our name famous before we be scattered abroad into all lands.

5 And the Lord came down to see the city and the tower, which the children of Adam were building.

6 And he said: Behold, it is one people, and all have one tongue: and they have begun to do this, neither will they leave off from their designs, till they accomplish them in deed.

7 Come ye, therefore, let us go down, and there may not understand one another's speech.

8 And so the Lord scattered them from that place into all lands, and they ceased to build the city.

9 And therefore the name thereof was called Babel, because there the language of the whole earth was confounded: and from thence the Lord scattered them abroad upon the face of all countries.

10 These are the generations of Sem: Sem was a hundred years old when he begot Arphaxad, two years old when he begot Arphaxad, two years after the flood.

11 And Sem lived after he begot Arphaxad, five hundred years, and begot sons and daughters.

12 And Arphaxad lived thirty-five years, and begot Sale.

13 And Arphaxad lived after he begot Sale, three hundred and three years; and begot sons and daughters.

14 Sale also lived thirty years, and begot Heber.

15 And Sale lived after he begot Heber, four hundred and three years; and begot sons and daughters.

16 And Heber lived thirty-four years, and begot Phaleg.

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17 And Heber lived after he begot Phaleg, four hundred and thirty years: and begot sons and daughters.
18 Phaleg also lived thirty years, and begot Reu.
19 And Phaleg lived after he begot Reu, two hundred and nine years, and begot sons and daughters.
20 And Reu lived thirty-two years, and begot Sarug.
21 And Reu lived after he begot Sarug, two hundred and seven years, and begot sons and daughters.
22 And Sarug lived thirty years, and begot Nachor.
23 And Sarug lived after he begot Nachor, two hundred years: and begot sons and daughters.
24 And Nachor lived nine and twenty years, and begot Thare.
25 And Nachor lived after he begot Thare, a hundred and nineteen years: and begot sons and daughters.
26 And Thare lived seventy years, and begot Abram (Abhira, Habiru, Hebrew; Akkadian: person, human, tribe, nation), and Nachor, and Aran.
27 And these are the generations of Thare: Thare begot Abram, Nachor, and Aran. And Aran begot Lot.
28 And Aran died before Thare his father, in the land of his nativity in Ur of the Chaldees (Ur in Sumer, near Uruk in Iraq).
29 And Abram and Nachor married wives: the name of Abram's wife was Sarai: and the name of Nachor's wife, Melcha, the daughter of Aran, father of Melcha, and father of Jescha.
30 And Sarai was barren, and had no children.
31 And Thare took Abram, his son, and Lot the son of Aran, his son's son, and Sarai his daughter in law, the wife of Abram his son, and brought them out of Ur of the Chaldees, to go into the land of Chanaan: and they came as far as Haran, and dwelt there.
32 And the days of Thare were tow hundred and five years, and he died in Haran.

GENESIS CHAPTER 12

1 And the Lord said to Abram: Go forth out of thy country, and from thy kindred, and out of they father's house, and come into the land which I shall shew thee.
2 And I will make of thee a great nation, and I will bless thee, and magnify thy name, and thou shalt be blessed.
3 I will bless them that bless thee, and curse them that curse thee, and IN THEE shall all the kindred of the earth be blessed:
4 So Abram went out as the Lord had commanded him, and Lot went with him: Abram was seventy-five years old when he went forth from Haran.
5 And he took Sarai his wife, and Lot his brother's son, and all the substance which they had gathered, and the souls which they had gotten in Haran: and they went out to go into the land of Chanaan. And when they were come into it,
6 Abram passed through the country into the place of Sichem, as far as the noble vale: now the Chanaanite was at that time in the land.
7 And the Lord appeared to Abram, and said to him: To thy seed will I give this land. And he built there an altar to the Lord, who had appeared to him.
8 And passing on from thence to a mountain, that was on the east side of Bethel, he there pitched his tent, having Bethel on the west, and Hai on the east; he built there also an altar to the Lord, and called upon his name.
9 And Abram went forward, going, and proceeding on to the south.
10 And there came a famine in the country; and Abram went down into Egypt, to sojourn there: for the famine was very grievous in the land.
11 And when he was near to enter into Egypt, he said to Sarai his wife: I know that thou art a beautiful woman:
12 And that when the Egyptians shall see thee, they will say: She is his wife: and they will kill me, and keep thee.
13 Say, therefore, I pray thee, that thou art my sister: that I may be well used for thee, and that my soul may live for thy sake.
14 And when Abram was come into Egypt, the Egyptians saw the woman that she was very beautiful.
15 And the princes told Pharao, and praised her before him: and the woman was taken into the house of Pharao.
16 And they used Abram well for her sake. And he had sheep and oxen, and he asses, and menservants and maidservants, and she asses, and camels.
17 But the Lord scourged Pharao and his house with most grievous stripes for Sarai, Abram's wife.
18 And Pharao called Abram, and said to him: What is this that thou hast done to me? Why didst thou not tell me that she was thy wife.
19 For what cause didst thou say, she was thy sister, that I might take her to my wife? Now therefore, there is thy wife, take her, and go thy way.
20 And Pharao gave his men orders concerning Abram: and they led him away, and his wife, and all that he had.

GENESIS CHAPTER 13

1 And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, into the south.
2 And he was very rich in possession of gold and silver.
3 And he returned by the way that he came, from the south to Bethel, to the place where before he had pitched his tent between Bethel and Hai:
4 In the place of the altar which he had made before; and there he called upon the name of the Lord.
5 But Lot also, who was with Abram, had flocks of sheep, and herds of beasts, and tents.
6 Neither was the land able to bear them, that they might dwell together: for their substance was great, and they could not dwell together.
7 Whereupon also there arose a strife between the herdsmen of Abram and of Lot. And at that time the Chanaanite and the Pherezite dwelled in that country.

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8 Abram therefore said to Lot: Let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen and thy herdsmen: for we are brethren.

9 Behold the whole land is before thee: depart from me I pray thee: if thou wilt go to the left hand, I will take the right: if thou choose the right hand, I will pass to the left.

10 And Lot, lifting up his eyes, saw all the country about the Jordan, which was watered throughout, before the Lord destroyed Sodom and Gomorrha, as the paradise of the Lord, and like Egypt as one comes to Segor.

11 And Lot chose to himself the country about the Jordan, and he departed from the east: and they were separated one brother from the other.

12 Abram dwelt in the land of Chanaan; and Lot abode in the towns that were about the Jordan, and dwelt in Sodom.

13 And the men of Sodom were very wicked, and sinners before the face of the Lord, beyond measure.

14 And the Lord said to Abram, after Lot was separated from him: Lift up thy eyes, and look from the place wherein thou now art, to the north and to the south, to the east and to the west.

15 All the land which thou seest, I will give to thee, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: if any man be able to number the dust of the earth, he shall be able to number thy seed also.

17 Arise and walk through the land in the length, and in the breadth thereof: for I will give it to thee.

18 So Abram removing his tent came and dwelt by the vale of Mambre, which is in Hebron: and he built there an altar to the Lord.

GENESIS CHAPTER 14

1 And it came to pass at that time, that Amraphel king of Sennaar, and Arioch king of Pontus, and Chodorlahomor king of the Elamites, and Thadal king of nations,

2 Made war against Bara king of Sodom, and against Bersa king of Gomorrha, and against Sennaab king of Adama, and against Semeber king of Seboim, and against the king of Bala, which is Segor.

3 All these came together into the woodland vale, which now is the salt sea.

4 For they had served Chodorlahomor twelve years, and in the thirteenth year they revolted from him.

5 And in the fourteenth year came Chodorlahomor, and the kings that were with him: and they smote the Raphaim in Astarothcarnaim, and the Zuzim with them, and the Emim in Save of Cariathaim.

6 And the Chorreans in the mountains of Seir, even to the plains of Pharan, which is in the wilderness.

7 And they returned, and came to the fountain of Misphat, the same is Cades: and they smote all the country of the Amalecites, and the Amorrhean that dwelt in Asasonthamar.

8 And the king of Sodom, and the king of Gomorrha, and the king of Adama, and the king of Seboim, and the king of Bala, which is Segor, went out: and they set themselves against them in battle array in the woodland vale:

9 To wit, against Chodorlahomor king of the Elamites, and Thadal king of nations, and Amraphel king of Sennaar, and Arioch king of Pontus: four kings against five.

10 Now the woodland vale had many pits of slime. And the king of Sodom, and the king of Gomorrha turned their backs and were overthrown there: and they that remained fled to the mountain.

11 And they took all the substance of the Sodomites, and Gomorrhites, and all their victuals, and went their way:

12 And Lot also, the son of Abram's brother, who dwelt in Sodom, and his substance.

13 And behold one that had escaped told Abram the Hebrew, who dwelt in the vale of Mambre the Amorrhite, the brother of Escol, and the brother of Aner: for these had made league with Abram.

14 Which when Abram had heard, to wit, that his brother Lot was taken, he numbered of the servants born in his house, three hundred and eighteen well appointed: and pursued them to Dan.

15 And dividing his company, he rushed upon them in the night: and defeated them, and pursued them as far as Hoba, which is on the left hand of Damascus.

16 And he brought back all the substance, and Lot his brother, with his substance, the women also the people.

17 And the king of Sodom went out to meet him, after he returned from the slaughter of Chodorlahomor, and of the kings that were with him in the vale of Save, which is the king's vale.

18 But Melchisedech the king of Salem, bringing forth bread and wine, for he was the priest of the most high God,

19 Blessed him, and said: Blessed be Abram by the most high God, who created heaven and earth.

20 And blessed be the most high God, by whose protection the enemies are in thy hands. And he gace him the tithes of all.

21 And the king of Sodom said to Abram: Give me the persons, and the rest take to thyself.

22 And he answered him: I lift up my hand to the Lord God the most high, the possessor of heaven and earth,

23 That from the very woof thread unto the shoe latchet, I will not take of any things that are thine, lest thou say I have enriched Abram:

24 Except such things as the young men have eaten, and the shares of the men that came with me, Aner, Escol, and Mambre: these shall take their shares.

GENESIS CHAPTER 15

1 Now when these things were done, the word of the Lord came to Abram by a vision, saying: Fear not, Abram, I am thy protector, and thy reward exceeding great.

2 And Abram said: Lord God, what wilt thou give me? I shall go without children: and the son of the steward of my house is this Damascus Eliezer.

3 And Abram added: But to me thou hast not given seed: and lo my servant, born in my house, shall be my heir.

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4 And immediately the word of the Lord came to him, saying: He shall not be thy heir: but he that shall come out of thy bowels, him shalt thou have for thy heir.

5 And he thought him forth abroad, and said to him: Look up to heaven and number the stars, if thou canst. And he said to him: So shall thy seed be.

6 Abram believed God, and it was reputed to him unto justice.

7 And he said to him: I am the Lord who brought thee out from Ur of the Chaldees, to gibe thee this land, and that thou mightest possess it.

8 But he said: Lord God, whereby may I know that I shall possess it?

9 And the Lord answered, and said: Take me a cow of three years old, and a she goat of three years, and a ram of three years, a turtle also, and a pigeon.

10 And he took all these, and divided them in the midst, and laid the two pieces of each one against the other; but the birds he divided not.

11 And the fowls came down upon carcasses, and Abram drove them away.

12 And when the sun was setting, a deep sleep fell upon Abram, and a great and darksome horror seized upon him.

13 And it was said unto him: Know thou beforehand that thy seed shall be a stranger in a land not their own, and they shall bring them under bondage, and afflict them four hundred years.

14 But I will judge the nation which they shall serve, and after this they shall come out with great substance.

15 And thou shalt go to thy fathers in peace, and be buried in a good old age.

16 But in the fourth generation they shall return hither: for as yet the iniquities of the Amorrhites are not at the full until this present time.

17 And when the sun was set, there arose a dark mist, and there appeared a smoking furnace and a lamp of fire passing between those divisions.

18 That day God made a covenant with Abram, saying: To thy seed will I give this land, from the river of Egypt even to the great river Euphrates.

19 The Cineans and Cenezites, the Cedmonites,

20 And the Hethites, and the Pherezites, the Raphaim also,

21 And the Amorrhites, and the Chanaanits, and the Gergesites, and the Jebusites.

GENESIS CHAPTER 16

1 Now Sarai the wife of Abram, had brought forth no children; having a handmaid, an Egyptian, named Agar,

2 She said to her husband: Behold, the Lord hath restrained me from bearing: go in unto my handmaid, it may be I may have children of her at least. And when he agreed to her request,

3 She took Agar the Egyptian her handmaid, ten years after they first dwelt in the land of Chanaan, and gave her to her husband to wife.

4 And he went in to her. But she, perceiving that she was with child, despised her mistress.

5 And Sarai said to Abram: Thou dost unjustly with me: I gave my handmaid into thy bosom, and she perceiving herself to be with child, despiseth me. The Lord judge between me and thee.

6 And Abram made answer, and said to her: Behold thy handmaid is in thy own hand, use her its it pleaseth thee. And when Sarai afflicted her, she ran away.

7 And the angel of the Lord having found her, by a fountain of water in the wilderness, which is in the way to Sur in the desert,

8 He said to her: Agar, handmaid of Sarai, whence comest thou? and whither goest thou? And she answered: I flee from the face of Sarai, my mistress.

9 And the angel of the Lord said to her: Return to thy mistress, and humble thyself under her hand.

10 And again he said: I will multiply thy seed exceedingly, and it shall not be numbered for multitude.

11 And again: Behold, said he, thou art with child, and thou shalt bring forth a son: and thou shalt call his name Ismael, because the Lord hath heard thy affliction.

12 He shall be a wild man: his hand will be against all men, and all men's hands against him: and he shall pitch his tents over against all his brethren.

13 And she called the name of the Lord that spoke unto her: Thou the God who hast seen me. For she said: Verily here have I seen the hinder parts of him that seeth me.

14 Therefore she called that well, The well of him that liveth and seeth me. The same is between Cades and Bared.

15 And Agar brought forth a son to Abram: who called his name Ismael.

16 Abram was fourscore and six years old when Agar brought him forth Ismael.

GENESIS CHAPTER 17

1 And after he began to be ninety and nine years old, the Lord appeared to him: and said unto him: I am the Almighty God: walk before me, and be perfect.

2 And I will make my covenant between me and thee: and I will multiply thee exceedingly.

3 Abram tell flat on his face.

4 And God said to him: I AM, and my covenant is with thee, and thou shalt be a father. of many nations.

5 Neither shall thy name be called any more Abram: but thou shalt be called Abraham (Akkadian: multitude of people, folk): because I have made thee a father of many nations.

6 And I will make thee increase, exceedingly, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between me and thee, and between thy sad after thee in their generations, by a perpetual covenant: to be a God to thee, and to thy seed after thee.

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8 And I will give to thee, and to thy seed, the land of thy sojournment, all the land of Chanaan for a perpetual possession, and I will be their God.

9 Again God said to Abraham: And thou therefore shalt keep my covenant, and thy seed after thee in their generations.

10 This is my covenant which you shall observe, between me and you, and thy seed after thee: All the male kind of you shall be circumcised:

11 And you shall circumcise the flesh of your foreskin, that it may be for a h sign of the covenant between me and you.

12 An infant of eight days old shall be circumcised among you, every man child in your generations: he that is born in the house, as well as the bought servant shall be circumcised, and whosoever is not of your stock:

13 And my covenant shall be in your flesh for a perpetual covenant.

14 The male, whose dash of his foreskin shall not be circumcised, that soul shall be destroyed out of his people: because he hath broken my covenant.

15 God said also to Abraham: Sarai thy wife thou shalt not call Sarai, but Sara.

16 And I will bless her, and of her I will give thee a son, whom I will bless, and he shell become nations, and kings of people shall spring from him.

17 Abraham fell upon his face, and laughed, saying in his heart: Shall a son, thinkest thou, be born to him that is a hundred years old? and shall Sara that is ninety years old bring forth?

18 And he said to God: O that Ismael may live before thee.

19 And God said to Abraham: Sara thy wife shall bear thee a son, and thou shalt call his name Isaac, and I will establish my covenant with him for a perpetual covenant, and with his seed after him.

20 And as for Ismael I have also heard thee. Behold, I will bless him, and increase, and multiply him exceedingly: he shall beget twelve chiefs, and I will make him a great nation.

21 But my covenant I will establish with Isaac, whom Sara shall bring forth to thee at this time in the next year.

22 And when he had left oil speaking with him, God went up from Abraham.

23 And Abraham took Ismael his son, and all that were born in his house: and all whom he had bought, every male among the men of his house: and he circumcised the flesh of their foreskin forthwith the very same day, as God had commanded him.

24 Abraham was ninety and nine years old, when he circumcised the flesh of his foreskin.

25 And Ismael his son was full thirteen years old at the time of his circumcision.

26 The selfsame day was Abraham circumcised and Ismael his son.

27 And all the men of his house, as well they that were born in his house, as the bought servants and strangers were circumcised with him.

GENESIS CHAPTER 18

1 And the Lord appeared to him in the vale of Mambre as he was sitting at the door of his tent, in the very heat of the day.

2 And when he had lifted up his eyes, there appeared to him three men standing near him: and as soon as he saw them he ran to meet them from the door of his tent, and adored down to the ground.

3 And he said: Lord, if I have found favour in thy sight, pass not away from thy servant:

4 But I will fetch a little water, and wash ye your feet, and rest ye under the tree.

5 And I will set a morsel of bread, and strengthen ye your heart, afterwards you shall pass on: for therefore are you come aside to your servant. And they said: Do as thou hast spoken.

6 Abraham made haste into the tent to Sera, and said to her: Make haste, temper together three measures of flour, and make cakes upon the hearth.

7 And he himself ran to the herd, and took from thence a calf very tender and very good, and gave it to a young man: who made haste and boiled it.

8 He took also butter and milk, and the calf which he had boiled, and set before them: but he stood by them under the tree.

9 And when they had eaten, they said to him: Where is Sara thy wife? He answered: Lo, she is in the tent.

10 And he said to him: I will return and come to thee at this time, life accompanying and Sara thy wife shall have a son. Which when Sara heard, she laughed behind the door of the tent.

11 Now they were both old, and far advanced in years, and it had ceased to be with Sara after the manner of women.

12 And she laughed secretly, saying: After I am grown old, and my lord is an old man, shall I give myself to pleasure?

13 And the Lord said to Abraham: Why did Sera laugh, saying: Shall I who am an old woman bear a child indeed?

14 Is there any thing hard to God? according to appointment I will return to thee at this same time, life accompanying, and Sara shall have a son.

15 Sara denied, saying: I did not laugh: for she was afraid. But the Lord said, Nay: but thou didst laugh:

16 And when the men rose up from thence, they turned their eyes towards Sodom: and Abraham walked with them, bringing them on the way.

17 And the Lord said: Can I hide from Abraham what I am about to do:

18 "Seeing he shall become a great and mighty nation, and in him all the nations of the earth shall be blessed?

19 For I know that he will command his children, and his household after him to keep the way of the Lord, and do judgment and justice: that for Abraham's sake the Lord may bring to effect all the things he hath spoken unto him.

20 And the Lord said: The cry of Sodom and Gomorrha is multiplied, and their sin is become exceedingly grievous.

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21 I will go down and see whether they have done according to the cry that is come to me: or whether it be not so, that I may know.

22 And they turned themselves from thence, and went their way to Sodom: but Abraham as yet stood before the Lord.

23 And drawing nigh he said: Wilt thou destroy the just with the wicked?

24 If there be fifty just men in the city, shall they perish withal? and wilt thou not spare that place for the sake of the fifty just, if they be therein?

25 Far be it from thee to do this thing, and to slay the just with the wicked, and for the just to be in like case as the wicked, this is not beseeming thee: thou who judgest all the earth, wilt not make this judgment.

26 And the Lord said to him: If I And in Sodom fifty just within the city, I will spare the whole place for their sake.

27 And Abraham answered, and said: Seeing I have once begun, I will speak to my Lord, whereas I am dust and ashes.

28 What if there be Ave less than fifty just persons? wilt thou for five and forty destroy the whole city? And he said: I will not destroy it, if I find five and forty.

29 And again he said to him: But if forty be found there, what wilt thou do? He said: I will not destroy it for the sake of forty.

30 Lord, saith he, be not angry, I beseech thee, if I speak: What if thirty shall be found there? He answered: I will not do it, if I And thirty there.

31 Seeing, saith he, I have once begun, I will speak to my Lord. What if twenty be found there? He said: I will not destroy it for the sake of twenty.

32 I beseech thee, saith he, be not angry, Lord, if I speak yet once more: What if tell should be found there? And he said: I will not destroy it for the sake of ten.

33 And the Lord departed, after he had left speaking to Abraham: and Abraham returned to his place.

GENESIS CHAPTER 19

1 And the two angels came to Sodom ii in the evening, and Lot was sitting in the gate of the city. And seeing them, he rose up and went to meet them: and worshipped prostrate to the ground,

2 And said: I beseech you, my lords, turn in to the house of your servant, and lodge there: wash your feet, and in the morning you shall go on your way. And they said: No, but we will abide in the street.

3 He pressed them very much to turn in unto him: and when they were come in to his house, he made them a feast, and baked unleavened bread and they ate:

4 But before they went to bed, the men of the city beset the house both young and old, all the people together.

5 And they called Lot, and said to him: Where are the men that came in to thee at night? bring them out hither that we may know them:

6 Lot went out to them, and shut the door after him, and said:

7 no not so, I beseech you, my brethren, do not commit this evil.

8 I have two daughters who as yet have not known man: I will bring them out to you, and abuse you them as it shall please you, so that you do no evil to these men, because they are come in under the shadow of my roof.

9 But they said: Get thee back thither. And again: Thou camest in, said they, as a, stranger, was it to be a judge? therefore we will afflict thee more than them. 0 And they pressed very violently upon Lot: and they were even at the point of breaking open the doors.

10 And behold the men put out their hand, and drew in Lot unto them, and shut the door:

11 And them that were without, p they struck with blindness from the least to the greatest, so that they could not find the door.

12 And they said to Lot: Hast thou here ally of thine? son in law, or sons, or daughters, all that are thine bring them out of this city:

13 For we will destroy this place, because their cry is grown loud before the Lord, who hath sent us to destroy them.

14 So Lot went out, and spoke to his sons in law that were to have his daughters, and said: Arise: get you out of this place, because the Lord will destroy this city. And he seemed to them to speak as it were in jest.

15 And when it was- morning, the angels pressed him, saying: Arise, take thy wife, and the two daughters which thou hast: lest thou also perish in the wickedness of the city.

16 And as he lingered, they took his hand, and the hand of his wife, and of his two daughters, because the Lord spared him.

17 And they brought him forth, and set him without the city: and there they spoke to him, saying: Save thy life: look not back, neither stay thou in all the country about: but save thyself in the mountain, lest thou be also consumed.

18 And Lot said to them: I beseech thee my Lord,

19 Because thy servant hath found grace before thee, and thou hast magnified thy mercy, which thou hast shewn to me, in saving my life, and I cannot escape to the mountain, lest some evil seize me, and I die:

20 There is this city here at hand, to which I may flee, it is a little one, and I shall be saved in it: is it not a little one, and my soul shall live?

21 And he said to him: Behold also in this, I have heard thy prayers, not to destroy the city for which thou hast spoken.

22 Make haste and be saved there, because I cannot do any thing till thou go in thither. Therefore the name of that city was called Segor.

23 The sun was risen upon the earth, and Lot entered into Segor.

24 And the Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of heaven.

25 And he destroyed these cities, and all the country about, all the inhabitants of the cities, and all things that spring from the earth.

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26 And his wife looking behind her, was turned into a statue of salt.

27 And Abraham got up early in the morning and in the place where he had stood before with the Lord, U

28 He looked towards Sodom and Gomorrha, and the whole land of that country: and he saw the ashes rise up from the earth as the smoke of a furnace.

29 Now when God destroyed the cities of that country, remembering Abraham, he delivered Lot out of the destruction of the cities wherein he had dwelt.

30 And Lot went up out of Segor, and abode in the mountain, and his two daughters with him, (for he was afraid to stay in Segor,) and he dwelt in a cave, he and his two daughters with him.

31 And the elder said to the younger Our father is old, and there is no man left on the earth, to come in unto us after the manner of the whole earth.

32 Come, let us make him drunk with wine, and let us lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night: and the elder went in and lay with her father: but he perceived not neither when his daughter lay down, nor when she rose up.

34 And the next day the elder said to the younger: Behold I lay last night with my father, let us make him drink wine also to night, and thou shalt lie with him, that we may save seed of our father.

35 They made their father drink wine that night also, and the younger daughter went in, and lay with him: and neither then did he perceive when she lay down, nor when she rose up.

36 the two daughters of Lot were with child by their father.

37 And the elder bore a son, and called his name Moab: he is the father of the Moabites unto this day.

38 The younger also bore a son, and called his name Ammon, that is, the son of my people: he is the father of the Ammonites unto this day.

GENESIS CHAPTER 20

1 Abraham removed from thence to the south country, and dwelt between Cedes and Sur, and sojourned in Gerara.

2 And he said of Sara his wife: She is my sister. So Abimelech the king of Oerara sent, and took her.

3 And God came to Abimelech in a dream by night, and he said to him: Lo thou shalt die for the woman thou hast taken: for she hath a husband.

4 Now Abimelech had not touched her, and he said: Lord, wilt thou slay a nation, that is ignorant and justl

5 Did not he say to me: She is my sister: and she say, He is my brother? in the simplicity of my heart, and cleanness of my hands have I done this.

6 And God said to him: And I know that thou didst it with a sincere heart: and therefore I withheld thee from sinning against me, and I suffered thee not to touch her.

7 Now therefore restore the man his wife, for he is a prophet: and he shall pray for thee, and thou shalt live: but if thou wilt not restore her, know that thou shalt surely die, thou and all that are thins.

8 And Abimelech forthwith rising up in the night, called all his servants: and spoke all these words in their hearing, and all the men were exceedingly afraid.

9 And Abimelech called also for Abraham, and said to him: What hast thou done to us? what have we offended thee in, that thou hast brought upon me and upon my kingdom a great sin? thou hast done to us what thou oughtest not to do.

10 And again he expostulated with him, and said, What sawest thou, that thou hast done this?

11 Abraham answered: I thought with myself, saying: Perhaps there is not the fear of God in this place: and they will kill me for the sake of my wife:

12 Howbeit, otherwise also she is truly my sister, the daughter of my father, and not the daughter of my mother, and I took her to wife.

13 And after God brought me out of my father's house, I said to her: I Thou shalt do me this kindness: In every place, to which we shall come, thou shalt say that I am thy brother.

14 And Abimelech took sheep and oxen, and servants and handmaids, and gave to Abraham: and restored to him Sara, his wife.

15 And said: The land is before you, dwell wheresoever it shall please thee.

16 And to Sara he said: Behold I have given thy brother a thousand pieces of silver: this shall serve thee for a covering of thy eyes to all that are with thee, and whithersoever thou shalt go: and remember thou wast taken.

17 And when Abraham prayed, God healed Abimelech and his wife, and his handmaids, and they bore children:

18 For the Lord had closed up every womb of the house of Abimelech on ac- count of Sara, Abraham's wife.

GENESIS CHAPTER 21

1 And the Lord visited Sara, as he had promised: and fulfilled what he had spoken.

2 And she conceived and bore a son in her old age, at the time that God had foretold her.

3 And Abraham called the name of his son, whom Sara bore him, Isaac.

4 And he circumcised him the eighth day, as God had commanded him,

5 When he was a hundred years old: for at this age of his father was Isaac born.

6 And Sara said: God hath made a laughter for me: whosoever shall hear of it will laugh with me.

7 And again she said: Who would believe that Abraham should hear that Sara gave suck to a son, whom she bore to him in his old age.

8 And the child grew and was weaned: and Abraham made a great feast on the day of his weaning.

9 And when Sara had seen the son of Agar the Egyptian playing with Isaac her son, she said to Abraham:

10 Cast out this bondwoman, and her son: for the son of the bondwoman shall not be heir with my son Isaac.

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11 Abraham took this grievously for his son.

12 And God said to him: Let it not seem grievous to thee for the boy, and for thy bondwoman: in all that Sara hath said to thee, hearken to her voice: for in Isaac shall thy seed be called.

13 But I will make the son also of the bondwoman a great nation, because he is thy seed.

14 So Abraham rose up in the morning, and taking bread and a bottle of water, put it upon her shoulder, and delivered the boy, and sent her away. And she departed, and wandered in the wilderness of Bersabee.

15 And when the water in the bottle was spent, she cast the boy under one of the trees that were there.

16 And she went her way, and sat over against him a great way off as far as a bow can carry, for she said: I will not see the boy die: and sitting over against, she lifted up her voice and wept.

17 And God heard the voice of the boy: and an angel of God called to Agar from heaven, saying: What art thou doing, Agar? fear not: for God hath heard the voice of the boy, from the place wherein he is.

18 Arise, take up the boy, and hold him by the hand: for I will make him a great nation.

19 And God opened her eyes: and she saw a well of water, and went and filled the bottle, and gave the boy to drink.

20 And God was with him: and he grew, and dwelt in the wilderness, and became a young man, an archer.

21 And he dwelt in the wilderness of Pharan, and his mother took a wife for him out of the land of Egypt.

22 At the same time Abimelech, and Phicol the general of his army said to Abraham: God is with thee in all that thou dost.

23 Swear therefore by God, that thou wilt not hurt me, nor my posterity, nor my stock: but according to the kindness that I have done to thee, thou shalt do to me, and to the land wherein thou hast lived a stranger.

24 And Abraham said: I will swear.

25 And he reproved Abimelech for a well of water, which his servants had taken away by force.

26 And Abimelech answered: I knew not who did this thing: and thou didst not tell me, and I heard not of it till to day.

27 And Abraham took sheep and oxen and gave them to Abimelech: and both of them made a league.

28 And Abraham set apart seven ewe lambs of the flock.

29 And Abimelech said to him: What mean these seven ewe lambs which thou hast set apart?

30 But he said: Thou shalt take seven ewe lambs at my hand: that they may be a testimony for me, that I dug this well.

31 Therefore that place was called Bersabee: because both of them did swear.

32 And they made a league for the well of oath.

33 And Abimelech, and Phicol the general of his army arose and returned to the land of the Palestines. But Abraham planted a grove in Bersabee, and there called upon the name of the Lord God eternal.

34 And he was a sojourner in the land of the Palestines many days.

GENESIS CHAPTER 22

1 After these things, God tempted Abraham, and said to him: Abraham, Abraham. And he answered: Here I am.

2 He said to him: Take thy only begotten son Isaac, whom thou lovest, and go into the land of vision: and there thou shalt offer him for a holocaust upon one of the mountains which I will show thee.

3 So Abraham rising up in the night, saddled his ass: and took with him two young men, and Isaac his son: and when he had cut wood for the holocaust he went his way to the place which God had commanded him.

4 And on the third day, lifting up his eyes, he saw the place afar off.

5 And he said to his young men: Stay you here with the ass: I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you.

6 And he took the wood for the holocaust, and laid it upon Isaac his son: and he himself carried in his hands fire and a sword. And as they two went on together,

7 Isaac said to his father: My father. And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust?

8 And Abraham said: God will provide himself a victim for an holocaust, my son. So they went on together.

9 And they came to the place which God had shown him, where he built an altar, and laid the wood in order upon it: and when he had bound Isaac his son, he laid him on the altar upon the pile of wood.

10 And he put forth his hand and took the sword, to sacrifice his son.

11 And behold an angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am.

12 And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thy only begotten son for my sake.

13 Abraham lifted up his eyes, and saw behind his back a ram amongst the briers sticking fast by the horns, which he took and offered for a holocaust instead of his son.

14 And he called the name of that place, The Lord seeth. Whereupon even to this day it is said: In the mountain the Lord will see.

15 And the angel of the Lord called to Abraham a second time from heaven, saying:

16 By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only begotten son for my sake:

17 I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the seashore: thy seed shall possess the gates of their enemies.

18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

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19 Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

20 After these things, it was told Abraham that Melcha also had borne children to Nachor his brother.

21 Hus the firstborn, and Buz his brother, and Camuel the father of the Syrians,

22 And Cased, and Azau, and Pheldas, and Jedlaph,

23 And Bathuel, of whom was born Rebecca: These eight did Melcha bear to Nachor Abraham's brother.

24 And his concubine, named Roma, bore Tabee, and Gaham, and Tahas, and Maacha.

GENESIS CHAPTER 23

1 And Sara lived a hundred and twenty-seven years.

2 And she died in the city of Arbee which is Hebron, in the land of Chanaan: and Abraham came to mourn and weep for her.

3 And after he rose up from the funeral obsequies, he spoke to the children of Heth, saying:

4 I am a stranger and sojourner among you: give me the right of a burying-place with you, that I may bury my dead.

5 The children of Heth answered, saying:

6 My Lord, hear us, thou art a prince of God among us: bury thy dead in our principle sepulchers: and no man shall have power to hinder thee from burying thy dead in his sepulcher.

7 Abraham rose up, and bowed down to the people of the land, to wit the children of Heth:

8 And said to them: If it please your soul that I should bury my dead, hear me, and intercede for me to Ephron the son of Seor.

9 That he may give me the double cave, which he hath in the end of his field: for as much money as it is worth he shall give it me before you, for a possession of a buryingplace.

10 Now Ephron dwelt in the midst of the children of Heth. And Ephron made answer to Abraham in the hearing of all that went in at the gate of the city, saying:

11 Let it not be so, my lord, but do thou rather hearken to what I say: The field I deliver to thee, and the cave that is therein, in the presence of the children of my people, bury thy dead.

12 Abraham bowed down before the people of the land,

13 And he spoke to Ephron, in the presence of the people: I beseech thee to hear me: I will give money for the field: take it, and so I will bury my dead in it.

14 And Ephron answered:

15 My lord, hear me. The ground which thou desirest, is worth four hundred sicles of silver: this is the price between me and thee: but what is this? bury thy dead.

16 And when Abraham had heard this, he weighed out the money that Ephron had asked, in the hearing of the children of Heth, four hundred sicles of silver of common current money.

17 And the field that before was Ephron's, wherein was the double cave, looking towards Mambre, both it and the cave, and all the trees thereof in all its limits round about,

18 Was made sure to Abraham for a possession, in the sight of the children of Heth, and of all that went in at the gate of his city.

19 And so Abraham buried Sara his wife, in a double cave of the field, that looked towards Mambre, this is Hebron in the land of Chanaan.

20 And the field was made sure to Abraham, and the cave that was in it, for a possession to bury in, by the children of Heth.

GENESIS CHAPTER 24

1 Now Abraham was old; and advanced in age: and the Lord had blessed him in all things.

2 And he said to the elder servant of his house, who was ruler over all he had: Put thy hand under my thigh,

3 That I may make thee swear by the Lord the God of heaven and earth, that thou take not a wife for my son, of the daughters of the Chanaanites, among whom I dwell:

4 But that thou go to my own country and kindred, and take a wife from thence for my son Isaac.

5 The servant answered: If the woman will not come with me into this land, must I bring thy son back again to the place, from whence thou camest out?

6 And Abraham said: Beware thou never bring my son back again thither.

7 The Lord God of heaven, who took me out of my father's house, and out of my native country, who spoke to me, and swore to me, saying: To thy seed will I give this land: he will send his angel before thee, and thou shalt take from thence a wife for my son.

8 But if the woman will not follow thee, thou shalt not be bound by the oath; only bring not my son back thither again.

9 The servant therefore put his hand under the thigh of Abraham his lord, and swore to him upon this word.

10 And he took ten camels of his master's herd, and departed, carrying something of all his goods with him, and he set forth and went on to Mesopotamia to the city of Nachor.

11 And when he had made the camels lie down without the town near a well of water in Evening, at the time when women were wont to come out to draw water, he said:

12 O Lord the God of my master Abraham, meet me to day, I beseech thee, and show kindness to my master Abraham.

13 Behold I stand nigh the spring of water, and the daughters of the inhabitants of this city will come out to draw water.

14 Now, therefore, the maid to whom I shall say: Let down thy pitcher that I may drink: and she shall answer, Drink, and I will give thy camels drink also: let it be the same whom thou hast provided for thy servant Isaac: and by this I shall understand, that thou hast shown kindness to my master.

15 he had not yet ended these words within himself, and behold Rebecca came out, the daughter of Bathuel, son of Melcha, wife to Nachor the brother of Abraham, having a pitcher on her shoulder:

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16 An exceedingly comely maid, and a most beautiful virgin, and not known to man: and she went down to the spring, and filled her pitcher and was coming back.

17 And the servant ran to meet her, and said: Give me a little water to drink of thy pitcher.

18 And she answered: Drink, my lord. And quickly she let down the pitcher upon her arm, and gave him drink.

19 And when he had drunk, she said: I will draw water for thy camels also, till they all drink.

20 And pouring out the pitcher into the troughs, she ran back to the well to draw water: and having drawn she gave to all the camels.

21 But he musing beheld her with silence, desirous to know whether the Lord had made his journey prosperous or not.

22 And after that the camels had drunk, the man took out golden earrings, weighing two sicles: and as many bracelets of ten sicles weight.

23 And he said to her: Whose daughter art thou? tell me: is there any place in thy father's house to lodge?

24 And she answered: I am the daughter of Bathuel, the son of Melcha, whom she bore to Nachor.

25 And she said moreover to him: We have good store of both straw and hay, and a large place to lodge in.

26 The man bowed himself down, and adored the Lord,

27 Saying: Blessed be the Lord God of my master Abraham, who hath not taken away his mercy and truth from my master, and hath brought me the straight way into the house of my master's brother.

28 Then the maid ran, and told in her mother's house, all that she had heard.

29 And Rebecca had a brother named Laban, who went out in haste to the man, to the well.

30 And when he had seen the earrings and bracelets in his sister's hands, and had heard all that she related, saying: Thus and thus the man spoke to me: he came to the man who stood by the camels, and near to the spring of water,

31 And said to him: Come in, thou blessed of the Lord: why standest thou without? I have prepared the house, and a place for the camels.

32 And he brought him in into his lodging: and he unharnessed the camels and gave straw and hay, and water to wash his feet, and the feet of the men that were come with him.

33 And bread was set before him. But he said: I will not eat, till I tell my message. He answered him: Speak.

34 And he said: I am the servant of Abraham:

35 And the Lord hath blessed my master wonderfully, and he is become great: and he hath given him sheep and oxen, silver and gold, menservants and womenservants, camels and asses.

36 And Sara my master's wife hath borne my master a son in her old age, and he hath given him all that he had.

37 And my master made me swear, saying: Thou shalt not take a wife for my son of the Chanaanites, in whose land I dwell:

38 But thou shalt go to my father's house, and shalt take a wife of my own kindred for my son:

39 But I answered my master: What if the woman will not come with me?

40 The Lord, said he, in whose sight I walk, will send his angel with thee, and will direct thy way: and thou shalt take a wife for my son of my own kindred, and of my father's house.

41 But thou shalt be clear from my curse, when thou shalt come to my kindred, if they will not give thee one.

42 And I came to day to the well of water, and said: O Lord God of my master Abraham, if thou hast prospered my way, wherein I now walk,

43 Behold I stand by the well of water, and the virgin, that shall come out to draw water, who shall hear me say: Give me a little water to drink of thy pitcher:

44 And shall say to me: Both drink thou, and I will also draw for thy camels: let the same be the woman, whom the Lord hath prepared for my master's son.

45 And whilst I pondered these things secretly with myself, Rebecca appeared coming with a pitcher, which she carried on her shoulder: and she went down to the well and drew water. And I said to her: Give me a little to drink.

46 And she speedily let down the pitcher from her shoulder, and said to me: Both drink thou, and to thy camels I will give drink. I drank, and she watered the camels.

47 And I asked her, and said: Whose daughter art thou? And she answered: I am the daughter of Bathuel, the son of Nachor, whom Melcha bore to him. So I put earrings on her to adorn her face, and I put bracelets on her hands.

48 And falling down I adored the Lord, blessing the Lord God of my master Abraham, who hath brought me the straight way to take the daughter of my master's brother for his son.

49 Wherefore if you do according to mercy and truth with my master, tell me: but if it please you otherwise, tell me that also, that I may go to the right hand, or to the left.

50 And Laban and Bathuel answered: The word hath proceeded from the Lord, we cannot speak any other thing to thee but his pleasure.

51 Behold Rebecca is before thee, take her and go thy way, and let her be the wife of thy master's son, as the Lord hath spoken.

52 WHich when Abraham's servant heard, falling down to the ground he adored the Lord.

53 And bringing forth vessels of silver and gold, and garments, he gave them to Rebecca for a present. He offered gifts also to her brothers, and to her mother.

54 And a banquet was made, and they ate and drank together, and lodged there. And in the morning, the servant arose, and said: Let me depart, that I may go to my master.

55 And her brother and mother answered: Let the maid stay at least ten days with us, and afterwards she shall depart.

56 Stay me not, said he, because the Lord hath prospered my way: send me away, that I may go to my master.

57 And they said: Let us call the maid, and ask her will.

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58 And they called her, and when she was come, they asked: Wilt thou go with this man? She said: I will go.

59 So they sent her away, and her nurse, and Abraham's servant, and his company,

60 Wishing prosperity to their sister, and saying: Thou art our sister, mayst thou increase to thousands of thousands, and may thy seed possess the gates of their enemies.

61 So Rebecca and her maids, being set upon camels, followed the man: who with speed returned to his master.

62 At the same time Isaac was walking along the way to the well which is called Of the living and the seeing: for he dwelt in the south country.

63 And he was gone forth to meditate in the field, the day being now well spent: and when he had lifted up his eyes, he saw camels coming afar off.

64 Rebecca also, when she saw Isaac, lighted off the camel,

65 And said to the servant: Who is that man who cometh towards us along the field? And he said to her: That man is my master. But she quickly took her cloak, and covered herself.

66 And the servant told Isaac all that he had done.

67 Who brought her into the tent of Sara his mother, and took her to wife: and he loved her so much, that it moderated the sorrow which was occasioned by his mother's death.

GENESIS CHAPTER 25

1 And Abraham married another wife, named Cetura:

2 Who bore to him Zamran, and Jecsan, and Madan, and Madian, and Jesboc, and Sue.

3 Jecsan also begot Saba and Dadan. The children of Dadan were Assurim, and Latusim, and Loomin.

4 But of Madian was born Epha, and Opher, and Henoch, and Abida, and Eldaa: all these were the children of Cetura.

5 And Abraham gave all his possessions to Isaac.

6 And to the children of the concubines he gave gifts, and separated them from Isaac his son, while he yet lived, to the east country.

7 And the days of Abraham's life were a hundred and seventy-five years.

8 And decaying he died in a good old age, and having lived a long time, and being full of days: and was gathered to his people.

9 And Isaac and Ismael his sons buried him in the double cave, which was situated in the field of Ephron the son of Seor the Hethite, over against Mambre;

10 Which he had bought of the children of Heth: there was he buried, and Sara his wife.

11 And after his death, God blessed Isaac his son, who dwelt by the well named Of the living and seeing.

12 These are the generations of Ismael the son of Abraham, whom Agar the Egyptian, Sara's servant, bore unto him:

13 And these are the names of his children according to their calling and generations. The firstborn of Ismael was Nabajoth, then Cedar, and Adbeel, and Mabsam.

14 And Masma, and Duma, and Massa,

15 Hadar, and Thema, and Jethur, and Naphis, and Cedma.

16 These are the sons of Ismael: and these are their names by their castles and towns, twelve princes of their tribes.

17 And the years of Ismael's life were a hundred and thirty-seven, and decaying he died, and was gathered unto his people.

18 And he dwelt from Hevila as far as Sur, which looketh towards Egypt, to them that go towards the Assyrians. He died in the presence of all his brethren.

19 These also are the generations of Isaac the son of Abraham: Abraham begot Isaac:

20 Who when he was forty years old, took to wife Rebecca the daughter of Bathuel the Syrian of Mesopotamia, sister to Laban.

21 And Isaac besought the Lord for his wife, because she was barren; and he heard him, and made Rebecca to conceive.

22 But the children struggled in her womb: and she said: If it were to be so with me, what need was there to conceive? And she went to consult the Lord.

23 And he answering said: Two nations are in thy womb, and two peoples shall be divided out of thy womb, and one people shall overcome the other, and the elder shall serve the younger.

24 And when her time was come to be delivered, behold twins were found in her womb.

25 He that came forth first was red, and hairy like a skin: and his name was called Esau. Immediately the other coming forth, held his brother's foot in his hand, and therefore he was called Jacob.

26 Isaac was threescore years old when the children were born unto him.

27 And when they were grown up, Esau became a skillful hunter, and a husbandman, but Jacob a plain man dwelt in tents.

28 Isaac loved Esau, because he ate of his hunting: and Rebecca loved Jacob.

29 And Jacob boiled Pottage: to whom Esau, coming faint out of the field,

30 Said: Give me of this red pottage, for I am exceeding faint. For which reason his name was called Edom.

31 And Jacob said to him: Sell me thy first birthright.

32 He answered: Lo I die, what will the first birthright avail me.

33 Jacob said: Swear therefore to me. Esau swore to him, and sold his first birthright.

34 And so taking bread and the pottage of lentils, he ate, and drank, and went his way; making little account of having sold his first birthright.

GENESIS CHAPTER 26

1 And when a famine came in the land, after that barrenness which had happened in the days of Abraham, Isaac went to Abimelech king of the Palestines to Gerara.

2 And the Lord appeared to him and said: Go not down into Egypt, but stay in the land that I shall tell thee.

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3 And sojourn in it, and I will be with thee, and will bless thee: for to thee and to thy seed I will give all these countries, to fulfill the oath which I swore to Abraham thy father.

4 And I will multiply thy seed like the stars of heaven: and I will give to thy posterity all these countries: and in thy seed shall all the nations of the earth be blessed.

5 Because Abraham obeyed my voice, and kept my precepts and commandments, and observed my ceremonies and laws.

6 So Isaac abode in Gerara.

7 And when he was asked by the men of that place, concerning his wife, he answered: She is my sister; for he was afraid to confess that she was his wife, thinking lest perhaps they would like him because of her beauty.

8 And when very many days were passed, and he abode there, Abimelech king of the Palestines looking out through a window, saw him playing with Rebecca his wife.

9 And calling for him, he said: It is evident she is thy wife: why didst thou feign her to be thy sister? He answered: I feared lest I should die for her sake.

10 And Abimelech said: Why hadst thou deceived us? Some man of the people might have lain with thy wife, and thou hadst brought upon us a great sin. And he commanded all the people, saying:

11 He that shall touch this man's wife, shall surely be put to death.

12 And Isaac sowed in that land, and he found that same year a hundredfold: and the Lord blessed him.

13 And the man was enriched, and he went on prospering and increasing, till he became exceeding great:

14 And he had possessions of sheep and of herds, and a very great family. Wherefore the Palestines envying him,

15 Stopped up at that time all the wells, that the servants of his father Abraham had digged, filling them up with earth:

16 Insomuch that Abimelech himself said to Isaac: Depart from us, for thou art become much mightier than we.

17 So he departed and came to the torrent of Gerara, to dwell there:

18 And he digged again other wells, which the servants of his father Abraham had digged, and which, after his death, the Palestines had of old stopped up: and he called them by the same names by which his father before had called them.

19 And they digged in the torrent, and found living water.

20 But there also the herdsmen of Gerara strove against the herdsmen of Isaac, saying: It is our water. Wherefore he called the name of the well, on occasion of that which had happened, Calumny.

21 And they digged also another; and for that they quarreled likewise, and he called the name of it, Enmity.

22 Going forward from thence, he digged another well, for which they contended not: therefore he called the name thereof, Latitude, saying: Now hath the Lord given us room, and made us to increase upon the earth.

23 And he went up from that place to Bersabee,

24 Where the Lord appeared to him that same might, saying: I am the God of Abraham thy father; do not fear, for I am with thee: I will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he built there an altar: and called upon the name of the Lord, and pitched his tent: and commanded his servants to dig a well.

26 To which place when Abimelech, and Ochozath his friend, and Phicol chief captain of his soldiers came from Gerara,

27 Isaac said to them: Why are ye come to me, a man whom you hate, and have thrust out from you?

28 And they answered: We saw that the Lord is with thee, and therefore we said: Let there be an oath between us, and let us make a covenant,

29 That thou do us no harm, as we on our part have touched nothing of thine, nor have done any thing to hurt thee: but with peace have sent thee away increased with the blessing of the Lord.

30 And he made them a feast, and after they had eaten and drunk:

31 Arising in the morning, they swore one to another: and Isaac sent them away peaceably to their own home.

32 And behold the same day the servants of Isaac came, telling him of a well which they had digged, and saying: We have found water.

33 Whereupon he called it Abundance: and the name of the city was called Bersabee, even to this day.

34 And Esau being forty years old, married wives, Judith the daughter of Beeri the Hethite, and Basemath the daughter of Elon of the same place.

35 And they both offended the mind of Isaac and Rebecca.

GENESIS CHAPTER 27

1 Now Isaac was old, and his eyes were dim, and he could not see: and he called Esau, his elder son, and said to him: My son? And he answered: Here I am.

2 And his father said to him: Thou seest that I am old, and know not the day of my death.

3 Take thy arms, thy quiver, and bow, and go abroad: and when thou hast taken some thing by hunting,

4 Make me savoury meat thereof, as thou knowest I like, and bring it, that I may eat: and my soul may bless thee before I die.

5 And when Rebecca had heard this, and he was gone into the field to fulfill his father's commandment,

6 She said to her son Jacob: I heard thy father talking with Esau thy brother, and saying to him:

7 Bring me of thy hunting, and make me meats that I may eat, and bless thee in the sight of the Lord, before I die.

8 Now, therefore, my son, follow my counsel:

9 And go thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth:

10 Which when thou hast brought in, and he hath eaten, he may bless thee before he die.

11 And he answered her: Thou knowest that Esau my brother is a hairy man, and I am smooth.

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12 If my father shall feel me, and perceive it, I fear lest he will think I would have mocked him, and I shall bring upon me a curse instead of a blessing.

13 And his mother said to him: Upon me be this curse, my son: only hear thou my voice, and go, fetch me the things which I have said.

14 He went, and brought, and gave them to his mother. She dressed meats, such as she knew his father liked.

15 And she put on him very good garments of Esau, which she had at home with her:

16 And the little skins of the kids she put about his hands, and covered the bare of his neck.

17 And she gave him the savoury meat, and delivered him bread that she had baked.

18 Which when he had carried in, he said: My father? But he answered: I hear. Who art thou, my son?

19 And Jacob said: I am Esau thy firstborn: I have done as thou didst command me: arise, sit, and eat of my venison, that thy soul may bless me.

20 And Isaac said to his son: How couldst thou find it so quickly, my son?

21 And Isaac said: Come hither, that I may feel thee, my son, and may prove whether thou be my son Esau, or not.

22 He came near to his father, and when he had felt him, Isaac said: The voice indeed is the voice of Jacob; but the hands are the hands of Esau.

23 He said: Art thou my son Esau? He answered: I am.

25 Then he said: Bring me the meats of thy hunting, my son, that my soul may bless thee. And when they were brought, and he had eaten, he offered him wine also, which after he had drunk,

26 He said to him: Come near me, and give me a kiss, my son.

27 He came near, and kissed him. And immediately as he smelled the fragrant smell of his garments, blessing him, he said: Behold the smell of my son is as the smell of a plentiful field, which Lord hath blessed.

28 God give thee the dew of heaven, and of the fatness of the earth, abundance of corn and wine.

29 And let peoples serve thee, and tribes worship thee: be thou lord of thy brethren, and let they mother's children bow down before thee. Cursed be he that curseth thee: and let him that blesseth thee be filled with blessings.

30 Isaac had scarce ended his words, when Jacob being now gone out abroad, Esau came,

31 And brought in to his father meats made of what he had taken in hunting, saying: Arise, my father, and eat of thy son's venison; that thy soul may bless me.

32 And Isaac said to him: Why! who art thou? He answered: I am thy firstborn son Esau.

33 Isaac was struck with fear, and astonished exceedingly: and wondering beyond what can be believed, said Who is he then the even now brought me venison that he had taken, and I ate of all before thou camest? and I have blessed him, and he shall be blessed.

34 Esau having heard his father's words, roared out with a great cry: and being in a great consternation, said: Bless me also, my father.

35 And he said: Thy brother came deceitfully and got thy blessing.

36 But he said again: Rightly is his name called Jacob; for he hath supplanted me lo this second time: my first birthright he took away before, and now this second time he hath stolen away my blessing. And again he said to his father: Hast thou not reserved me also a blessing?

37 Isaac answered: I have appointed him thy lord, and have made all his brethren his servants: I have established him with corn and wine, and after this, what shall I do more for thee, my son?

38 And Esac said to him: Hast thou only one blessing, father? I beseech thee bless me also. And when he wept with a loud cry,

39 Isaac being moved, said to him: In the fat of the earth, and in the dew of heaven from above,

40 Shall thy blessing be. Thou shalt live by the sword and shalt serve thy brother: and the time shall come, when thou shalt shake off and loose his yoke from thy neck.

41 Esau therefore always hated Jacob for the blessing wherewith his father had blessed him: and he said in his heart: The days will come of the mourning of my father, and I will kill my brother Jacob.

42 These things were told to Rebecca: and she sent and called Jacob her son, and said to him: Behold Esau thy brother threateneth to kill thee.

43 Now therefore, my son, hear my voice: arise and flee to Laban my brother to Haran:

44 And thou shalt dwell with him a few days, till wrath of thy brother be assuaged,

45 And his indignation cease, and he forget the things thou hast done to him: afterwards I will send, and bring thee from thence hither. Why shall I be deprived of both my sons in one day?

46 And Rebecca said to Isaac: I am weary of my life because of the daughters of Heth: if Jacob take a wife of the stock of this land, I choose not to live.

GENESIS CHAPTER 28

1 And Isaac called Jacob, and blessed him, and charged him, saying: Take not a wife of the stock of Chanaan:

2 But go, and take a journey to Mesopotamia of Syria, to the house of Bathuel thy mother's father, and take thee a wife thence of the daughters of Laban thy uncle.

3 And God almighty bless thee, and make thee to increase, and multiply thee: that thou mayst be a multitude of people.

4 And give the blessings of Abrabam to thee, and to thy seed after thee: that thou mayst possess the land of thy sojournment, which he promised to thy grandfather.

5 And when Isaac had sent him away, he took his journey and went to Mesopotamia of Syria to Laban the son of Bathuel the Syrian, brother to Rebecca his mother.

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6 And Esau seeing that his father had blessed Jacob, and had sent him into Mesopotamia of Syria, to marry a wife thence; and that after the blessing he had charged him, saying: Thou shalt not take a wife of the daughters of Chanaan:

7 And that Jacob obeying his parents was gone into Syria:

8 Experiencing also that his father was not well pleased with the daughters of Chanaan:

9 He went to Ismael, and took to wife, besides them he had before, Maheleth the daughter of Ismael, Abraham's son, the sister of Nabajoth.

10 But Jacob being departed from Bersabee, went on to Haran.

11 And when he was come to a certain place, and would rest in it after sunset, he took of the stones that lay there, and putting under his head, slept in the same place.

12 And he saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven: the angels also of God ascending and descending by it;

13 And the Lord leaning upon the ladder, saying to him: I am the Lord God of Abraham thy father, and the God of Isaac; the land, wherein thou sleepest, I will give to thee and to thy seed.

14 And thy seed shall be as the dust of the earth: thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and IN THEE and thy seed all the tribes of the earth SHALL BE BLESSED.

15 And I will be thy keeper whithersoever thou goest, and will bring thee back into this land: neither will I leave thee, till I shall have accomplished all that I have said.

16 And when Jacob awaked out of sleep, he said: Indeed the Lord is in this place, and I knew it not.

17 And trembling he said: How terrible is this place! this is no other but the house of God, and the gate of heaven.

18 And Jacob, arising in the morning, took the stone, which he had laid under his head, and set it up for a title, pouring oil upon the top of it.

19 And he called the name of the city Bethel, which before was called Luza.

20 And he made a vow, saying: If God shall be with me, and shall keep me in the way by which I walk, and shall give me bread to eat, and raiment to put on,

21 And I shall return prosperously to my father's house: the Lord shall be my God:

22 And this stone, which I have set up for a title, shall called the house of God: and of all things that thou shalt give to me, I will offer tithes to thee.

GENESIS CHAPTER 29

1 Then Jacob went on in his journey, and came into the east country.

2 And he saw a well in the field, and three flocks of sheep lying by it: for the beasts were watered out of it, and the mouth thereof was closed with a great stone.

3 And the custom was, when all the sheep were gathered together to roll away the stone, and after the sheep were watered, to put it on the mouth of the well again.

4 And he said to the shepherds: Brethren, whence are you? They answered: Of Haran.

5 And he asked them, saying: Know you Laban the son of Nachor? They said: We know him.

6 He said: Is he in health? He is in health, say they: and behold Rachel his daughter cometh with his flock.

7 And Jacob said: There is yet much day remaining, neither is it time to bring the flocks into the folds again: first give the sheep drink, and so lead them back to feed.

8 They answered: We cannot, till all the cattle be gathered together, and we remove the stone from the well's mouth, that we may water the flocks.

9 They were yet speaking, and behold Rachel came with her father's sheep: for she fed the flock.

10 And when Jacob saw her, and knew her to be his cousin-german, and that they were the sheep of Laban, his uncle: he removed the stone wherewith the well was closed.

11 And having watered the flock, he kissed her: and lifting up his voice, wept.

12 And he told her that he was her father's brother, and the son of Rebecca: but she went in haste and told her father.

13 Who, when he heard that Jacob his sister's son was come, ran forth to meet him; and embracing him, and heartily kissing him, brought him into his house. And when he had heard the causes of his journey,

14 He answered: Thou art my bone and my flesh. And after the days of one month were expired,

15 He said to him: Because thou art my brother, shalt thou serve me without wages? Tell me what wages thou wilt have.

16 Now he had two daughters, the name of the elder was Lia: and the younger was called Richel.

17 But Lia was blear eyed: Rachel was well favoured, and of a beautiful countenance.

18 And Jacob being in love with her, said: I will serve thee seven years for Rachel thy younger daughter.

19 Lahan answered: It is better that I give her thee than to another man; stay with me.

20 So Jacob served seven years for Rachel: and they seemed but a few days, because of the greatness of his love.

21 And he said to Laban: Give me my wife; for now the time is fulfilled, that I may go in unto her.

22 And he, having invited a great number of his friends to the feast, made the marriage.

23 And at night he brought in Lia his daughter to him,

24 Giving his daughter a handmaid, named Zalpha. Now when Jacob had gone in to her according to custom when morning was come he saw it was Lia:

25 And he said to his father in law: What is it that thou didst mean to do? did not I serve thee for Rachel? why hast thou deceived me?

26 Laban answered: It is not the custom in this place, to give the younger in marriage first.

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27 Make up the week of days of this match: and I will give thee her also, for the service that thou shalt render me other seven years.

28 He yielded to his pleasure: and after the week was past, he married Rachel:

29 To whom her father gave Bala for her servant.

30 And having at length obtained the marriage he wished for, he preferred the love of the latter before the former, and served with him other seven years.

31 And the Lord seeing that he despised Lia, opened her womb, but her sister remained barren.

32 And she conceived and bore a son, and called his name Ruben, saying: The Lord saw my affliction: now my husband will love me.

33 And again she conceived and bore a son, and said: Because the Lord heard that I was despised, he hath given this also to me: and she called his name Simeon.

34 And she conceived the third time, and bore another son: and said: Now also my husband will be joined to me, because I have borne him three sons: and therefore she called hi sname Levi.

35 The fourth time she conceived and bore a son, and said: now will I praise the Lord: and for this she called him Juda. And she left bearing.

GENESIS CHAPTER 30

1 And Rachel, seeing herself without children, envied her sister, and said to her husband: Give me children, otherwise I shall die.

2 And Jacob being angry with her, answered: Am I as God, who hath deprived thee of the fruit of thy womb?

3 But she said: I have here my servant Bala: go in unto her, that she may bear upon my knees, and I may have children by her.

4 And she gave him Bala in marriage: who,

5 When her husband had gone in unto her, conceived and bore a son.

6 And Rachel said: The Lord hath judged for me, and hath heard my voice, giving me a son, and therefore she called his name Dan.

7 And again Bala conceived and bore another,

8 For whom Rachel said: God hath compared me with my sister, and I have prevailed: and she called him Nephtali.

9 Lia, perceiving that she had left off bearing, gave Zelpha her handmaid to her husband.

10 And when she had conceived and brought forth a son,

11 She said: Happily. And therefore called his name Gad.

12 Zelpha also bore another.

13 And Lia said: This is for my happiness: for women will call me blessed. Therefore she called him Aser.

14 And Ruben, going out in the time of the wheat harvest into the field, found mandrakes: which he brought to his mother Lia. And Rachel said: Give me part of thy son's mandrakes.

15 She answered: Dost thou think it a small matter, that thou hast taken my husband from me, unless thou take also my son's mandrakes? Rachel said: He shall sleep with thee this night, for thy son's mandrakes.

16 And when Jacob returned at even from the field, Lia went out to meet him, and said: Thou shalt come in unto me, because I have hired thee for my son's mandrakes. And he slept with her that night.

17 And God heard her prayers: and she conceived and bore the fifth son,

18 And said: God hath given me a reward, because I gave my handmaid to my husband. And she called his name Issachar.

19 And Lia conceived again, and bore the sixth son,

20 And said: God hath endowed me with a good dowry: this turn also my husband will be with me, because I have borne him six sons: and therefore she called his name Zabulon.

21 After whom she bore a daughter, named Diana.

22 The Lord also remembering Rachel, heard her, and opened her womb.

23 And she conceived, and bore a son, saying: God hath taken my reproach.

24 And she called his name Joseph, saying: The Lord give me also another son.

25 And when Joseph was born, Jacob said to his father in law: Send me away that I may return into my country, and to my land.

26 Give me my wives, and my children, for whom I have served thee, that I may depart: thou knowest the service that I have rendered thee.

27 Laban said to him: Let me find favour in thy sight: I have learned by experience, that God hath blessed me for thy sake.

28 Appoint thy wages which I shall give thee.

29 But he answered: Thou knowest how I have served thee, and how great thy possession hath been in my hands.

30 Thou hadst but little before I came to thee, and now thou art become rich: and the Lord hath blessed thee at my coming. It is reasonable therefore that I should now provide also for my own house.

31 And Laban said: What shall I give thee? But he said: I require nothing: but if thou wilt do what I demand, I will feed, and keep thy sheep again.

32 Go round through all thy flocks, and separate all the sheep of divers colours, and speckled: and all that is brown and spotted, and of divers colours, as well among the sheep, as among the goats, shall be my wages.

33 And my justice shall answer for me to morrow before thee when the time of the bargain shall come: and all that is not of divers colours, and spotted, and brown, as well among the sheep as among the goats, shall accuse me of theft.

34 And Laban said: I like well what thou demandest.

35 And he separated the name day the she goats, and the sheep, and the he goats, and the rams of divers colours, and spotted: and all the flock of one colour, that is, of white and black fleece, he delivered into the hands of his sons.

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36 And he set the space of three days' journey betwixt himself and his son in law, who fed the rest of his flock.

37 And Jacob took green robs of poplar, and of almond, and of place trees, and pilled them in part: so when the bark was taken off, in the parts that were pilled, there appeared whiteness: but the parts that were whole remained green: and by this means the colour was divers.

38 And he put them in the troughs, where the water was poured out: that when the flocks should come to drink, they might have the rods before their eyes, and in the sight of them might conceive.

39 And it came to pass that in the very heat of coition, the sheep beheld the rods, and brought forth spotted, and of divers colours, and speckled.

40 And Jacob separated the flock, and put the rods in the troughs before the eyes of the rams: and all the white and the black were Laban's: and the rest were Jacob's, when the flocks were separated one from the other.

41 So when the ewes went first to ram, Jacob put the rods in the roughs of water before the eyes of the rams, and of the ewes, that they might conceive while they were looking upon them:

42 But when the latter coming was, and the last conceiving, he did not put them. And those that were late ward, become Laban's: and they of the first time, Jacob's.

43 And the man was enriched exceedingly, and he had many flocks, maid servants and men servants, camels and asses.

GENESIS CHAPTER 31

1 But after that he heard the words of the sons of Laban, saying: Jacob hath taken away all that was our father's, and being enriched by his substance is become great:

2 And perceiving also that Laban's countenance was not towards him as yesterday and the other day,

3 Especially the Lord saying to him: Return into the land of thy fathers, and to thy kindred, and I will be with thee.

4 He sent, and called Rachel and Lia into the field, where he fed the flocks,

5 And said to them: I see your father's countenance is not towards me as yesterday and the other day: but the God of my father hath been with me.

6 And you know that I have served your father to the utmost of my power.

7 Yea, your father also hath overreached me, and hath changes my wages ten times: and yet God hath not suffered him to hurt me.

8 If at any time he said: The speckled shall be thy wages: all the sheep brought forth speckled: but when he said on the contrary: Thou shalt take all the white ones for thy wages: all the flocks brought forth white ones.

9 And God hath taken your father's substance, and given it to me.

10 For after that time came of the ewes conceiving, I lifted up my eyes, and saw in my sleep that the males which leaped upon the females were of diverse colors, and spotted, and speckled.

11 And the angel of God said to me in my sleep: Jacob? And I answered: Here I am.

12 And he said: Lift up thy eyes, and see that all the males leaping upon the females, are of divers colors, spotted, and speckled. For I have seen all that Laban hath done to thee.

13 I am the God of Bethel, where thou didst anoint the stone, and make a vow to me. Now therefore arise, and go out of this land, and return into thy native country.

14 And Rachel and Lia answered: Have we anything left among the goods and inheritance of our father's house?

15 Hath he not counted us as strangers and sold us, and eaten up the price of us?

16 But God hath taken our father's riches, and delivered them to us, and to our children: wherefore do all that God hath commanded thee.

17 Then Jacob rose up, and having set his children and wives upon camels, went his way.

18 And he took all his substance, and flocks, and whatsoever he had gotten in Mesopotamia, and went forward to Isaac his father to the land of Chanaan.

19 At that time Laban was gone to shear his sheep, and Rachel stole away her father's idols.

20 And Jacob would not confess to his father in law that he was flying away.

21 And when he was gone, together with all that belonged to him, and having passed the river, was going on towards mount Galaad,

22 It was told Laban on the third day that Jacob fled.

23 And he took his brethren with him, and pursued after him seven days; and overtook him in the mount of Galaad.

24 And he saw in a dream God saying to him: Take heed thou speak not any thing harshly against Jacob.

25 Now Jacob had pitched his tent in the mountain: and when he with his brethren had overtaken him, he pitched his tent in the same mount of Galaad.

26 And he said to Jacob: Why hast thou done thus, to carry away, without my knowledge, my daughters, as captives taken with the sword.

27 Why wouldst thou run away privately and not acquaint me, that I might have brought thee on the way with joy, and with songs, and with timbrels, and with harps?

28 Thou hast not suffered me to kiss my sons and daughters: thou hast done foolishly: and now, indeed,

29 It is in my power to return thee evil: but the God of your father said to me yesterday: Take heed thou speak not any things harshly against Jacob.

30 Suppose thou didst desire to go to thy friends, and hadst a longing after thy father's house: why hast thou stolen away my gods?

31 Jacob answered: That I departed unknown to thee, it was for fear lest thou wouldst take away thy daughters by force.

32 But whereas thou chargest me with theft: with whomsoever thou shalt find thy gods, let him be slain before our brethren. Search, and if thou find any of thy things with

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me, take them away. Now when he said this, he knew not that Rachel had stolen the idols.

33 So Laban went into the tent of Jacob, and of Lia, and of both the handmaids, and found them not. And when he was entered into Rachel's tent,

34 She in haste hid the idols under the camel's furniture, and sat upon them: and when he had searched all the tent, and found nothing,

35 She said: Let not my lord be angry that I cannot rise up before thee, because it has now happened to me, according to the custom of women, So his careful search was in vain.

36 And jacob being angry, said in a chiding manner: For what fault of mine, and for what offense on my part hast thou so hotly pursued me,

37 And searched all my household stuff? What hast thou found of all the substance of thy house? lay it here before my brethren, and thy brethren, and let them judge between me and thee.

38 Have I therefore been with thee twenty years? thy ewes and goats were not barren, the rams of thy flocks I did not eat:

39 Neither did I show thee that which the beast had torn, I made good all the damage: whatsoever was lost by theft, thou didst exact it of me:

40 Day and night was I parched with heat, and with frost, and sleep departed from my eyes.

41 And in this manner have I served thee in thy house twenty years, fourteen for thy daughters, and six for thy flocks: thou hast changed also my wages ten times.

42 Unless the God of my father Abraham, and the fear of Isaac had stood by me, peradventure now thou hadst sent me away naked: God beheld my affliction and the labour of my hands, and rebuked thee yesterday.

43 Laban answered him: The daughters are mine and the children, and thy flocks, and all things that thou seest are mine: what can I do to my children, and grandchildren?

44 Come therefore, let us enter into a league: that it may be for a testimony between me and thee.

45 And Jacob took a stone, and set it up for a title:

46 And he said to his brethren: Bring hither stones. And they gathering stones together, made a heap, and they ate upon it.

47 And Laban called it The witness heap: and Jacob, The hillock of testimony: each of them according to the propriety of his language.

48 And Laban said: This heap shall be a witness between me and thee this day, and therefore the name thereof was called Galaad, that is, The witness heap.

49 The Lord behold and judge between us when we shall be gone one from the other.

50 If thou afflict my daughters, and if thou bring in other wives over them: none is witness of our speech but God, who is present and beholdeth.

51 And he said again to Jacob: Behold, this heap, and the stone which I have set up between me and thee,

52 Shall be a witness: this heap, I say, and the stone, be they for a testimony, if either I shall pass beyond it going towards thee, or thou shalt pass beyond it, thinking harm to me.

53 The God of Abraham, and the God of Nachor, the God of their father, judge between us. And jacob swore by the fear of his father Isaac.

54 And after he had offered sacrifices in the mountain, he called his brethren to eat bread. And when they had eaten, they lodged there:

55 But laban arose in the night, and kissed his sons, and daughters, and blessed them: and returned to his place.

GENESIS CHAPTER 32

1 Jacob also went on the journey he had begun: and the angels of God met him.

2 And when he saw them, he said: These are the camps of God, and he called the name of that place Mahanaim, that is, Camps.

3 And he sent messengers before him to Esau his brother to the land of Seir to the country of Edom:

4 And he commanded them, saying: Thus shall ye speak to my lord Esau: Thus saith thy brother Jacob: I have sojourned with Laban, and have been with him until this day.

5 I have oxen, and asses, and sheep, and menservants, and womenservants: and now I send a message to my lord, that I may find favor in thy sight.

6 And the messengers returned to Jacob, saying: We came to Esau thy brother, and behold he cometh with speed to meet thee with four hundred men.

7 Then Jacob was greatly afraid; and in his fear divided the people that was with him, and the flocks, and the sheep, and the oxen, and the camels, into two companies,

8 Saying: If Esau come to one company and destroy it, the other company that is left shall escape.

9 And Jacob said: O God of my father Abraham, and God of my father Isaac, O Lord, who saidst to me: Return to thy land and to the place of thy birth, and I will do well for thee,

10 I am not worthy of the least of all thy mercies, and of thy truth which thou hast fulfilled to thy servant. With my staff I passed over this Jordan; and now I return with two companies.

11 Deliver me from the hand of my brother Esau, for I am greatly afraid of him: lest perhaps he come, and kill the mother with the children.

12 Thou didst say that thou wouldst do well by me, and multiply my seed like the sand of the sea, which cannot be numbered for the multitude.

13 And when he had slept there that night, he set apart, of the things which he had, presents for his brother Esau.

14 Two hundred she goats, twenty he goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and twenty bulls, twenty she asses, and ten of their foals.

16 And he sent them by the hands of his servants, every drove by itself, and he said to his servants: Go before me, and let there be a space between drove and drove.

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17 And he commanded the first, saying: If thou meet my brother Esau, and he ask thee: Whose art thou? or whither goest thou? or whose are these before thee?

18 Thou shalt answer: Thy servant Jacob's: he hath sent them as a present to my lord Esau: and he cometh after us.

19 In like manner he commanded the second and the third, and all that followed with the droves, saying: Speak ye the same words to Esau, when ye find him.

20 And ye shall add: thy servant Jacob himself also followeth after us: for he said: I will appease him with the presents that go before, and afterwards I will see him, perhaps he will be gracious to me.

21 So the presents went before him, but himself lodged that night in the camp.

22 And rising early he took his two wives, and his two handmaids, with his eleven sons, and passed over the ford of Jaboc.

23 And when all things were brought over that belonged to him,

24 He remained alone: and behold a man wrestled with him till morning.

25 And when he saw that he could not overcome him, he touched the sinew of his thigh, and forthwith it shrank.

26 And he said to him: Let me go, for it is break of day. He answered: I will not let thee go except thou bless me.

27 And he said: What is thy name? He answered: Jacob.

28 But he said: Thy name shall not be called Jacob, but Israel: for if thou hast been strong against God, how much more shalt thou prevail against men?

29 Jacob asked him, Tell me by what name art thou called? He answered: Why dost thou ask my name? And he blessed him in the same place.

30 And Jacob called the name of the place Phanuel, saying: I have seen God face to face, and my soul has been saved.

31 And immediately the sun rose upon him, after he was past Phanuel; but he halted on his foot.

32 Therefore the children of Israel, unto this day, eat not the sinew, that shrank in Jacob's thigh: because he touched the sinew of his thigh and it shrank.

GENESIS CHAPTER 33

1 And Jacob lifting up his eyes, saw Esau coming, and with him four hundred men: and he divided the children of Lia, and of Rachel, and of the two handmaids:

2 And he put both the handmaids and their children foremost: and Lia and her children in the second place: and Rachel and Joseph last.

3 And he went forward and bowed down with his face to the ground seven times until his brother came near.

4 Then Esau ran to meet his brother, and embraced him: and clasping him fast about the neck, and kissing him, wept.

5 And lifting up his eyes, he saw the women and their children, and said: What mean these? And do they belong to thee? He answered: They are the children which God hath given to me thy servant.

6 Then the handmaids and their children came near, and bowed themselves.

7 Lia also with her children came near, and bowed down in like manner, and last of all Joseph and Rachel bowed down.

8 And Esau said: What are the droves that I met? He answered: That I might find favor before my lord.

9 But he said: I have plenty, my brother, keep what is thine for thyself.

10 And Jacob said: Do not so I beseech thee, but if I have found favor in thy eyes, receive a little present at my hands: for I have seen thy face, as if I should have seen the countenance of God: be gracious to me,

11 And take the blessing, which I have brought thee, and which God hath given me, who giveth all things. He took it with much ado at his brother's earnest pressing him,

12 And said: Let us go on together, and I will accompany thee in thy journey.

13 And Jacob said: My lord, thou knowest that I have with me tender children, and sheep, and kine with young: which if I should cause to be overdriven, in one day all the flocks will die.

14 May it please my lord to go before his servant: and I will follow softly after him, as I shall see my children to be able, until I come to my lord in Seir.

15 Esau answered: I beseech thee, that some of the people at least, who are with me, may stay to accompany thee in the way. And he said: There is no necessity: I want nothing else but only to find favor, my lord, in thy sight.

16 So Esau returned, that day, the way that he came, to Seir.

17 And Jacob came to Socoth: where having built a house, and pitched tents, he called the name of the place Socoth, that is, Tents.

18 And he passed over to Salem, a city of the Sichemites, which is in the land of Chanaan, after he returned from Mesopotamia of Syria: and he dwelt by the town:

19 And he bought that part of the field, in which he pitched his tents, of the children of Hemor, the father of Sichem for a hundred lambs.

20 And raising an altar there, he invoked upon it the most mighty God of Israel.

GENESIS CHAPTER 34

1 And Dina the daughter of Lia went out to see the women of that country.

2 And when Sichem the son of Hemor the Hevite, the prince of that land, saw her, he was in love with her: and took her away, and lay with her, ravishing the virgin.

3 And his soul was fast knit unto her, and whereas she was sad, he comforted her with sweet words.

4 And going to Hemor his father, he said: Get me this damsel to wife.

5 But when Jacob had heard this, his sons being absent, and employed in feeding the cattle, he held his peace till they came back.

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6 And when Hemor the father of Sichem was come out to speak to Jacob,

7 Behold his sons came from the field: and hearing what had passed, they were exceeding angry, because he had done a foul thing in Israel, and committed an unlawful act, in ravishing Jacob's daughter,

8 And Hemor spoke to them: The soul of my son Sichem has a longing for your daughter: give her him to wife:

9 And let us contract marriages one with another: give us your daughters and take you our daughters,

10 And dwell with us: the land is at your command, till, trade,and possess it.

11 Sichem also said to her father and to her brethren: Let me find favor in your sight: and whatsoever you shall appoint I will give.

12 Raise the dowery,, and ask gifts, and I will gladly give what you shall demand: only give me this damsel to wife.

13 The sons of Jacob answered Sichem and his father deceitfully, being enraged at the deflowering of their sister:

14 We cannot do what you demand, nor give our sister to one that is uncircumcised, which with us is unlawful and abominable.

15 But in this way may we be allied with you, if you will be like us, and all the male sex among you be circumcised:

16 Then will we mutually give and take your daughters, and ours: and we will dwell with you, and will be one people:

17 But if you will not be circumcised, we will take our daughter and depart:

18 Their offer pleased Hemor, and Sichem his son:

19 And the young man made no delay, but forthwith fulfilled what was required, for he loved the damsel exceedingly, and he was the greatest man in all his father's house.

20 And going into the gate of the city they spoke to the people:

21 These men are peaceable and willing to dwell with us: let them trade in the land, and till it, which being large and wide wanteth men to till it: we shall take their daughters for wives, and we will give them ours.

22 One thing there is for which so great a good is deferred: We must circumcise every male among us, following the manner of the nation.

23 And their substance, and cattle, and all that they possess, shall be ours: only in this let us condescend, and by dwelling together, we shall make one people.

24 And they all agreed, and circumcised all the males.

25 And behold the third day, when the pain of the wound was greatest, two of the sons of Jacob, Simeon and Levi, the brothers of Dina, taking their swords, entered boldly into the city, and slew all the men:

26 And they killed also Hemor and Sichem, and took away their sister Dina, out of Sichem's house.

27 And when they were gone out, the other sons of Jacob came upon the slain; and plundered the city in revenge of the rape.

28 And they took their sheep and their herds and their asses, wasting all they had in their houses and in the fields.

29 and their children and wives they took captive,

30 And when they had boldly perpetrated these things, Jacob said to Simeon and Levi: You have troubled me, and made me hateful to the Chanaanites and Pherezites, the inhabitants of this land: we are few: they will gather themselves together and kill me; and both I, and my house, shall be destroyed.

31 They answered: Should they abuse our sister as a strumpet?

GENESIS CHAPTER 35

1 In the meantime God said to Jacob: Arise, and go up to Bethel, and dwell there, and make there an altar to God, who appeared to thee when thou didst flee from Esau thy brother.

2 And Jacob having called together all his household, said: Cast away the strange gods that are among you, and be cleansed and change your garments.

3 Arise, and let us go up to Bethel, that we may make there an altar to God: who heard me in the day of my affliction, and accompanied me in my journey.

4 So they gave him all the strange gods they had, and the earrings which were in their ears: and he buried them under the turpentine tree, that is behind the city of Sichem.

5 And when they were departed, the terror of God fell upon all the cities round about, and they durst not pursue after them as they went away.

6 And Jacob came to Luza, which is in the land of Chanaan, surnamed Bethel: he and all the people that were with him.

7 And he built there an altar, and called the name of that place, The house of God: for there God appeared to him when he fled from his brother.

8 At the same time Debora the nurse of Rebecca died, and was buried at the foot of Bethel under an oak: and the name of that place was called, The oak of weeping.

9 And God appeared again to Jacob, after he returned from Mesopotamia of Syria, and he blessed him,

10 Saying: Thou shalt not be called any more Jacob, but Israel shall be thy name. And he called him Israel.

11 And said to him: I am God Almighty, increase thou and be multiplied. Nations and peoples of nations shall be from thee, and kings shall come out of thy loins.

12 And the land which I gave to Abraham and Isaac, I will give to thee, and to thy seed after thee.

13 And he departed from him.

14 But he set up a monument of stone, in the place where God had spoken to him: pouring drink offerings upon it, and pouring oil thereon:

15 And calling the name of that place Bethel.

16 And going forth from thence, he came in the springtime to the land which leadeth to Ephrata: wherein when Rachel was in travail,

17 By reason of her hard labor she began to be in danger, and the midwife said to her: Fear not, for thou shalt have this son also.

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18 And when her soul was departing for pain, and death was now at hand, she called the name of her son Benoni, that is, The son of my pain: but his father called him Benjamin, that is, The son of the right hand.

19 So Rachel died, and was buried in the highway that leadeth to Ephrata, that is Bethlehem.

20 And Jacob erected a pillar over her sepulcher: this is the pillar of Rachel's monument, to this day.

21 Departing thence, he pitched his tent beyond the Flock tower.

22 And when he dwelt in that country, Ruben went, and slept with Bala, the concubine of his father: which he was not ignorant of. Now the sons of Jacob were twelve.

23 The sons of Lia: Ruben the firstborn, and Simeon, and Levi, and Juda, and Issachar, and Zebulon.

24 The sons of Rachel: Joseph and Benjamin.

25 The sons of Bala, Rachel's handmaid: Dan and Naphthali.

26 The sons of Zelpha, Lia's handmaid: Gad and Aser: these are the sons of Jacob, that were born to him in Mesopotamia of Syria.

27 And he came to Isaac his father in Mambre, the city of Arbee, this is Hebron: Wherein Abraham and Isaac sojourned.

28 And the days of Isaac were a hundred and eighty years.

29 And being spent with age he died, and was gathered to his people, being old and full of days: and his sons Esau and Jacob buried him.

GENESIS CHAPTER 36

1 And these are the generations of Esau, the same is Edom.

2 Esau took wives of the daughters of Chanaan: Ada the daughter of Elon the Hethite, and Oolibama the daughter of Ana, the daughter of Sebeon the Hevite:

3 And Basemath the daughter of Ismael, sister of Nabajoth.

4 And Ada bore Eliphaz: Basemath bore Rahuel:

5 Oolibama bore Jehus and Ihelon and Core. These are the sons of Esau, that were born to him in the land of Chanaan.

6 And Esau took his wives and his sons and daughters, and every soul of his house, and his substance, and cattle, and all that he was able to acquire in the land of Chanaan: and went into another country, and departed from his brother Jacob.

7 For they were exceeding rich, and could not dwell together: neither was the land in which they sojourned able to bear them, for the multitude of their flocks.

8 And Esau dwelt in mount Seir: he is Edom.

9 And these are the generations of Esau the father of Edom in mount Seir,

10 And these the names of his sons: Eliphaz the son of Ada the wife of Esau: and Rahnel the son of Basemath his wife.

11 And Eliphaz had sons: Theman, Omar, Sepho, and Gatham, and Cenee.

12 And Thamna was the concubine of Eliphaz the son of Esau: and she bore him Amalech. These are the sons of Ada the wife of Esau.

13 And the sons of Rahuel were Nahath and Zara, Samma and Meza. These were the sons of Basemath the wife of Esau.

14 And these were the sons of Oolibama, the daughter of Ana, the daughter of Sebeon, the wife of Esau, whom she bore to him, Jehus, and Ihelon, and Core.

15 These were dukes of the sons of Esau: the sons of Eliphaz the firstborn of Esau: duke Theman, duke Omar, duke Sepho, duke Cenez,

16 Duke Core, duke Gatham, duke Amalech: these are the sons of Eliphaz, in the land of Edom, and these the Bone of Ada.

17 And these were the sons of Rahuel, the son of Esau: duke Nahath, duke Zara, duke Samma, duke Meza. And these are the dukes of Rahuel, in the land of Edom: these the sons of Base- math the wife of Esau.

18 And these the sons of Oolibama the wife of Esau: duke Jehus, duke Ihelon, duke Core. These are the dukes of Oolibama, the daughter of Ana, and wife of Esau.

19 These are the sons of Esau, and these the dukes of them: the same is Edom.

20 These are the sons of Seir the Horrite, the inhabitants of the land: Lotan, and Sobal, and Sebeon, and Ana,

21 And Dison, and Eser, and Disan. These are dukes of the Horrites, the sons of Seir in the land of Edom.

22 And Lotan had sons: Hori and Heman. And the sister of Lotan was Thamna.

23 And these the sons of Sobal: Alvan and Manahat, and Ebal, and Sepho, and Oman.

24 And these the sons of Sebeon: Aia and Ana. This is Ana that found the hot waters in the wilderness, when he fed the asses of Sebeon his father:

25 And he had a son Dison, and a daughter Oolibama.

26 And these were the sons of Dison: Hamdan, and Eseban, and Jethram, and Charan.

27 These also were the sons of Eser: Balaan, and Zavan, and Acan.

28 And Disan had sons: Hus, and Aram.

29 These were dukes of the Horrites: duke Lotan, duke Sobal, duke Sebeon, duke Ana,

30 Duke Dison, duke Eser, duke Disan: these were dukes of the Horrites that ruled in the land of Seir.

31 And the kings that ruled in the land of Edom, before the children of Israel had a king were these:

32 Bela the son of Beer, and the name of his city Denaba.

33 And Bela died, and Jobab the son of Zara of Bosra reigned in his stead.

34 And when Jobab was dead, Husam of the land of the Themanites reigned in his stead.

35 And after his death, Adad the son of Badad reigned in his stead, who defeated the Madianites in the country of Moab: and the name of his city was Avith.

36 And when Adad was dead, there reigned in his stead, Semla of Masreca.

37 And he being dead, Saul of the river Rohoboth, reigned in his stead.

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38 And when he also was dead, Balanan the son of Achobor succeeded to the kingdom.

39 This man also being dead, Adar reigned in his place, and the name of his city was Phau: and his wife was called Meetabel, the daughter of Matred, daughter of Mezaab.

40 And these are the names of the dukes of Esau in their kindreds, and places, and callings: duke Thamna, duke Alva, duke Jetheth,

41 Duke Oolibama, duke Ela, duke Phinon,

42 Duke Cenez, duke Theman, duke Mabsar,

43 Duke Magdiel, duke Hiram: these are the dukes of Edom dwelling in the land of their government; the same is Esau the father of the Edomites.

GENESIS CHAPTER 37

1 And Jacob dwelt in the land of Chanaan wherein his father sojourned.

2 And these are his generations: Joseph, when he was sixteen years old, was feeding the dock with his brethren, being but a boy: and he was with the sons of and of Zelpha his father's wives: and he accused his brethren to his father of a most wicked crime.

3 Now Israel loved Joseph above all his sons, because he had him in his old age: and he made him a coat of divers colours.

4 And his brethren seeing that he was loved by his father, more than all his sons, hated him, and could not speak peaceably to him.

5 Now it fell out also that he told his brethren a dream, that he had dreamed: which occasioned them to hate him the more.

6 And he said to them: Hear my dream which I dreamed.

7 I thought we were binding sheaves in the field: and my sheaf arose as it were, end stood, and your sheaves standing about, bowed down before my sheaf.

8 His brethren answered: Shalt thou be our king? or shall we be subject to thy dominion? Therefore this matter of his dreams and words ministered nourishment to their envy and hatred.

9 He dreamed also another dream, which he told his brethren, saying: I saw in a dream, as it were the sun, and the moon, and eleven stars worshipping me.

10 And when he had told this to his father and brethren, his father rebuked him, and said: What meaneth this dream that thou hast dreamed? shall I and thy mother, and thy brethren worship thee upon the earth?

11 His brethren therefore envied him: but his father considered the thing with himself.

12 And when his brethren abode in Sichem feeding their father's docks,

13 Israel said to him: Thy brethren feed the sheep in Sichem: come, I will send thee to them. And when he answered:

14 I am ready: he said to him: Go, and see if all things be well with thy brethren, and the cattle: and bring me word again what is doing. So being sent from the vale of Hebron, he came to Sichem:

15 And a man found him there wandering in the field, and asked what he sought.

16 But he answered: I seek my brethren; tell me where they feed the docks.

17 And the man said to him: They are departed from this place: for I heard them say: Let us go to Dothain. And Joseph went forward after his brethren, and found them in Dothain.

18 And when they saw him afar off, be- fore he came nigh them, they thought to kill him.

19 And said one to another: Behold the dreamer cometh.

20 Come, let us kill him, and cast him into some old pit: and we will say: Some evil beast hath devoured him: and then it shall appear what his dreams avail him:

21 And Ruben hearing this, endeavoured to deliver him out of their hands, end said:

22 Do not take away his life, nor shed his blood: but cast him into this pit, that is in the wilderness, and keep your hands harmless: now he said this, being desirous to deliver him out of their hands and to restore him to his father.

23 And as soon as he came to his brethren, they forthwith stript him of his outside coat, that was of divers colours:

24 And cast him into an old pit, where there was no water.

25 And sitting down to eat bread, they saw some Ismaelites on their way coming from Calaad, with their camels, carrying spices, and balm, and myrrh to Egypt.

26 And Juda said to his brethren: What will it profit us to kill our brother, and conceal his blood?

27 It is better that he be sold to the Ismaelites, and that our hands be not defiled: for he is our brother and our flesh. His brethren agreed to his words.

28 And when the Madianite merchants passed by, they drew him out of the pit, and sold him to the Ismaelites, for twenty pieces of silver: and they led him into Egypt.

29 And Ruben, returning to the pit, found not the boy:

30 And rending his garments he went to his brethren, and said: The boy doth not appear and whither shall I go?

31 And they took his coat, and dipped it in the blood of a kid, which they had killed:

32 Sending some to carry it to their father, and to say: This we have found: see whether it be thy son's coat, or not.

33 And the father acknowledging it, said: It is my son's coat, an evil wild beast hath eaten him, a beast hath devoured Joseph.

34 And tearing his garments, he put an sackcloth, mourning for his son a long time.

35 And alibis children being gathered together to comfort their father in his sorrow, he would not receive comfort, but said: I will go down to my son into hell, mourning. And whilst he continued weeping,

36 The Madianites sold Joseph in Egypt to Putiphar, an eunuch of Pharao, captain of the soldiers.

GENESIS CHAPTER 38

1 At that time Juda went down from his brethren, and turned in to a certain Odollamite, named Hiras.

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2 And he saw there the daughter of a man of Chanaan, called Sue: and taking her to wife, he went in unto her.

3 And she conceived, and bore a son, and called his name Her.

4 And conceiving again, she bore a son, and called him Onan.

5 She bore also a third: whom she called Sela. after whose birth, she ceased to bear any more.

6 And Juda took a wife for Her his firstborn, whose name was Thamar.

7 And Her, the firstborn of Juda, was wicked in the sight of the Lord: and was slain by him.

8 Juda, therefore add to Onan his son: Go in to thy brother's wife and marry her, that thou mayst raise seed to thy brother.

9 He knowing that the children should not be his, when he went in to his brother's wife, spilled his seed upon the ground, lest children should be born in his brother's name.

10 And therefore the Lord slew him, be- cause he did a detestable thing.

11 Wherefore Juda said to Thamar his daughter in law: Remain a widow in thy father's house, till Sela my son grow up: for he was afraid lest he also might die, as his brethren did. She went her way and dwelt in her father's house.

12 And after many days were past, the daughter of Sue the wife of Juda died: and when he had taken comfort after his mourning, he went up to Thamnas, to the shearers of his sheep, he and Hiras the Odollamite the shepherd of his flock.

13 And it was told Thamar that her father in law was come up to Thamnas to shear his sheep.

14 And she put off the garments of her widowhood, and took a veil: and changing her dress, sat in the cross way, that leadeth to Thamnas: because Sela was grown up, and she had not been married to him.

15 When Juda saw her, he thought she was a harlot: for she had covered her face, lest she should be known.

16 And going to her, he said: Suffer me to lie with thee: for he knew her not to be his daughter in law. And she answered: What wilt thou give me to en joy my company?

17 He said: I will send thee a kid out of the flock. And when she said again: I will suffer what thou wilt, if thou give a pledge, till thou send what thou promisest,

18 Juda said: What wilt thou have for a pledge? She answered: Thy ring and bracelet, and the staff which thou holdest in thy hand. The woman therefore at one copulation conceived.

19 And she arose and went her way: and putting off the apparel which she had taken, put on the garments of her widowhood.

20 And Juda sent a kid by his shepherd, the Odollamite, that he might receive the pledge again, which he had given to the woman: but he, not finding her,

21 asked the men of that place: Where is the woman that sat in the cross way? And when they all made answer: There was no harlot in this place,

22 He returned to Juda, and said to him: I have not found her; moreover the men of that place said to me, that there never sat a harlot there.

23 Juda said: Let her take it to herself ; surely she cannot charge us with a,lie: I sent the kid which I promised: and thou didst not find her.

24 And behold after three months they told a lie, saying: Thamar, thy daughter in law hath played the harlot, and she appeareth to have a big belly. And Juda said: Bring her out that she may be burnt.

25 But when she was led to execution, she sent to her father in law, saying: By the man, to whom these things belong, I am with child. See whose ring, and bracelet, and staff this is.

26 But he acknowledging the gifts, said: She is juster than I: because I did not give her to Sela, my son. However, he knew her no more.

27 And when she was ready to be brought to bed, there appeared twins in her womb: and in the very delivery of the infants, one put forth a hand, whereon the midwife tied a scarlet thread, saying:

28 This shall come forth the first.

29 But he drawing back his hand, the other came forth: and the woman said: Why is the partition divided for thee? and therefore called his name Phares.

30 Afterwards his brother came out, on whose hand was the scarlet thread: and she called him Zara.

GENESIS CHAPTER 39

1 And Joseph was brought into Egypt, and Putiphar an eunuch of Pharao, chief captain of the army, an Egyptian, bought him of the Ismaelites, by whom he was brought.

2 And the Lord was with him, and he was a prosperous man in all things: and he dwelt in his master's house,

3 Who knew very well that the Lord was with him, and made all that he did to prosper in his hand.

4 And Joseph found favour in the sight of his master, and ministered to him: and being set over all by him, he governed the house committed to him, and all things that were delivered to him:

5 And the Lord blessed the house of the Egyptian for Joseph's sake, and multiplied all his substance, both at home, and in the fields.

6 Neither knew he any other thing, but the bread which he ate. And Joseph was of a beautiful countenance, and comely to behold.

7 h And after many days his mistress 'cast her eyes on Joseph, and said: Lie with me.

8 But he, in no wise consenting to that wicked act, said to her: Behold, my master hath delivered all things to me, and knoweth not what he hath in his own house:

9 Neither is there any thing which is hot in my power, or that he hath not delivered to me, but thee, who art his wife: how then can I do this wicked thing, and I sin against my God?

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10 With such words as these day by day, both the woman was importunate with the young man, and he refused the adultery.

11 Now it happened on it certain day, that Joseph went into the house, and was doing some business without any, man with him:

12 And she catching the skirt of his garment, said: Lie with me. But he leaving the garment in her hand, fled, and went out.

13 And when the woman saw the garment in her hands, and herself disregarded,

14 She called to her the men of her house, and said to them: See, he hath brought in a Hebrew, to abuse us: he came in to me, to lie with me: and when I cried out,

15 And he heard my voice, he left the garment that I held, and got him out.

16 For a proof therefore of her fidelity, she kept the garment, and shewed it to her husband when he returned home:

17 And said: The Hebrew servant, whom thou best brought, came to me to abuse me.

18 And when he heard me cry, he left the garment which I held, and fled out.

19 His master hearing these things, and giving too much credit to his wife's words, was very angry.

20 And cast Joseph into the prison, where the king's prisoners were kept, and he was there shut up.

21 But the Lord was with Joseph and having mercy upon him gave him favour in the sight of the chief keeper of the prison:

22 Who delivered into his hand all the prisoners that were kept in custody: and whatsoever was done was under him.

23 Neither did he himself know any thing, having committed all things to him: for the Lord was with him, and made all that he did to prosper.

GENESIS CHAPTER 40

1 After this, it came to pass, that two eunuchs, the butler and the baker of the king of Egypt, offended their lord.

2 And Pharao being angry with them (now the one was chief butler, the other chief baker)

3 He sent them to the prison of the commander of the soldiers, in which Joseph also was prisoner,

4 But the keeper of the prison delivered them to Joseph, and he served them. Some little time passed, and they were kept in custody.

5 And they both dreamed a dream the same night, according to the interpretation agreeing to themselves:

6 And when Joseph was come in to them in the morning, and saw them sad,

7 He asked them, saying: Why is your oountenance sadder to day than usual?

8 They answered: We have dreamed a dream, and there is nobody to interpret it to us. And Joseph said to them: Both not interpretation belong to God? Tell me what you have dreamed.

9 The chief butler first told his dream: I saw before me a vine,

10 On which were three branches, which by little and little sent out buds, and after the blossoms brought forth ripe grapes:

11 And the cup of Pharao was in my hand: and I took the grapes, and pressed them into the cup which I held, and I gave the cup to Pharao.

12 Joseph answered: This is the interpretation of the dream: The three branches are yet three days:

13 After which Pharao will remember thy service, and will restore thee to thy former place: and thou shah present him the cup according to thy office, as before thou wast wont to do.

14 Only remember me, when it shall be well with thee, and do me this kindness: to put Pharao in mind to take me out of this prison:

15 For I was stolen away out of the land I of the Hebrews, and here without any fault was cast into the dungeon.

16 The chief baker seeing that he had wisely interpreted the dream, said: I also dreamed a dream, That I bed three baskets of meal upon my heed:

17 And that in one basket which was uppermost, I carried all meats that are made by the art of baking, and that the birds ate out of it.

18 Joseph answered: This is the interpretation of the dream: The three baskets are yet three days:

19 After which Pharao will take thy hand from thee, and hang thee on a cross, and the birds shall tear thy flesh.

20 The third day after this was the birthday of Pharao: and he made a. great feast for his servants, and at the banquet remembered the chief butler, and the chief baker.

21 And he restored the one to his place to present him the cup:

22 The other he hanged on a gibbet, that the truth of the interpreter might be shewn.

23 But the chief butler, when things prospered with him, forgot his interpreter.

GENESIS CHAPTER 41

1 After two years Pharao had a dream. He thought he stood by the river,

2 Out of which came up seven kine, very beautiful and fat: and they fed in marshy places.

3 Other seven also came up out of the river, ill favoured, and leanfleshed: and they fed on the very bank of the river, in green places:

4 And they devoured them, whose bodies were very beautiful and well conditioned. So Pharao awoke.

5 He slept again, and dreamed another dream: Seven ears of corn came up upon one stalk full and fair:

6 Then seven other ears sprung up thin and blasted,

7 And devoured all the beauty of the former. Pharao awaked after his rest:

8 And when morning was come, being struck with fear, he sent to all the interpreters of Egypt, and to all the wise men:

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and they being called for, he told them his dream, and there was not any one that could interpret it.

9 Then at length the chief butler remembering, said: I confess my sin:

10 The king being angry with his servants, commanded me and the chief baker to be cast into the prison of the captain of the soldiers:

11 Where in one night both of us dreamed a dream foreboding things to come.

12 There was there a young man a Hebrew, servant to the same captain of the soldiers: to whom we told our dreams,

13 And we heard what afterwards the event of the thing proved to be so. For I was restored to my office: and he was hanged upon a gibbet.

14 Forthwith at the king's command, Joseph was brought out of the prison, and they shaved him, and changing his apparel, brought him in to him.

15 And he said to him: I have dreamed dreams, and there is no one that can expound them: Now I have heard that thou art very wise at interpreting them.

16 Joseph answered: Without me, God shall give Pharao a prosperous answer.

17 So Pharao told what he had dreamed: Methought I stood upon the bank of the river,

18 And seven kine came up out of the river exceeding beautiful and full of flesh: and they grazed on green places in a marshy pasture.

19 And behold, there followed these, other seven kine, so very ill favoured and lean, that I never saw the like in the land of Egypt:

20 And the devoured and consumed the former,

21 And yet gave no mark of their being full: but were as lean and ill favoured as before. I awoke, and then fell asleep again,

22 And dreamed a dream: Seven ears of corn grew upon one stalk, full and very fair.

23 Other seven also thin and blasted, sprung of the stock:

24 And they devoured the beauty of the former: I told this dream to the conjecturers, and there is no man that can expound it.

25 Joseph answered: The king's dream is one: God hath shewn to Pharao what he is about to do.

26 The seven beautiful kine, and the seven full ears, are seven years of plenty: and both contain the same meaning of the dream.

27 And the seven lean and thin kine that came up after them, and the seven thin ears that were blasted with the burning wind, are seven years of famine to come:

28 Which shall be fulfilled in this order:

29 Behold, there shall come seven years of great plenty in the whole land of Egypt:

30 After which shall follow other seven years of so great scacity, that all the abundance before shall be forgotten: for the famine shall consume all the land,

31 And the greatness of the scarcity shall destroy the greatness of the plenty.

32 And for that thou didst see the second time a dream pertaining to the same thing: it is a token of the certainty, and that the word of God cometh to pass, and is fulfilled speedily.

33 Now therefore let the king provide a wise and industrious man, and make him ruler over the land of Egypt:

34 That he may appoint overseers over all the countries: and gather into barns the fifth part of the fruits, during the seven fruitful years,

35 That shall now presently ensue: and let all the corn be laid up under Pharao's hands and be reserved in the cities.

36 And let it be in readiness, against the famine of seven years to come, which shall oppress Egypt, and the land shall not consumed with scarcity.

37 The counsel pleased Pharao and all his servants.

38 And he said to them: Can we find such another man, that is full of the spirit of God?

39 He said therefore to Joseph: Seeing God hath shewn thee all that thou hast said, can I find one wiser and one like unto thee?

40 Thou shalt be over my house, and at the commandment of thy mouth all the people shall obey: only in the kingly throne will I be above thee.

41 And again Pharao said to Joseph: Behold, I have appointed thee over the whole land of Egypt.

42 And he took his ring from his own hand, and gave it into his hand: and he put upon him a robe of silk, and put a chain of gold about his neck.

43 And he made him go up into his second chariot, the crier proclaiming that all should bow their knee before him, and that they should know he was made govenor over the whole land of Egypt.

44 And the king said to Joseph: I am Pharao; without thy commandment no man shall move hand or foot in all the land of Egypt.

45 And he turned his name, and called him in the Eyyptian tounge, The saviour of the world. And he gave him to wife Asenth the daughter of Putiphare priest of Heliopolis. Then Joseph went out to the land of Egypt:

46 (Now he was thirty years old when he stood before king Pharao) and he went round all the countries of Egypt.

47 And the fruitfulness of the seven years came: and the corm being bound up into sheaves was gathered together into the barns of Egypt.

48 And all the abundance of grain was laid up in every city.

49 And there was so great abundance of wheat, that it was equal to the sand of the sea, and the plenty exceeded measure.

50 And before the famine came, Joseph had two sons born: whom Aseneth the daughter of Putiphare priest of Heliopolis bore unto him.

51 And he called the name of the first born Manasses, saying: God hath made me to forget all my labours, and my father's house.

52 And he named the second Epharaim, saying: God hath made me to grow in the land of my poverty.

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53 Now when the seven years of the plenty that had been in Egypt were past:

54 The seven years of scarcity, which Joseph had foretold, began to come: and the famine prevailed in the whole world, but there was bread in all the land of Egypt.

55 And when there also they began to be famished, the people cried to Pharao for food. And he said to them: Go to Joseph: and do all that he shall say to you.

56 And the famine increased daily in all the land: and Joseph opened all the barns, and sold to the Egyptians: for the famine had oppressed them also.

57 And all provinces came into Egypt, to buy food, and to seek some relief of their want.

GENESIS CHAPTER 42

1 And Jacob hearing that food was sold in Egypt, said to his sons: Why are ye careless?

2 I have heard that wheat is sold in Egypt: go ye down, and buy us necessaries, that we may live, and not be consumed with want.

3 So the ten brethren of Joseph went down, to buy corn in Egypt:

4 Whilst Benjamin was kept at home by Jacob, who said to his brethren: Lest perhaps he take any harm in the journey.

5 And they entered into the land of Egypt with others that went to buy. For the famine was in the land of Chanaan.

6 And Joseph was governor in the land of Egypt, and corn was sold by his direction to the people. And when his brethren had bowed down to him,

7 And he knew them, he spoke as it were to strangers somewhat roughly, asking them: Whence came you? They answered: From the land of Chanaan, to buy necessaries of life.

8 And though he knew his brethren, he was not known by them.

9 And remembering the dreams, which formerly he had dreamed, he said to them: You are spies. You are come to view the weaker parts of the land.

10 But they said: It is not so, my lord, but thy servants are come to buy food.

11 We are all the sons of one man: we are come as peaceable men, neither do thy servants go about any evil.

12 And he answered them: It is otherwise: you are come to consider the unfenced parts of this land.

13 But they said: We thy servants are twelve brethren, the sons of one man in the land of Chanaan: the youngest is with our father, the other is not living.

14 He saith: This is it that I said: You are spies.

15 I shall now presently try what you are: by the health of Pharao you shall not depart hence, until your youngest brother come.

16 Send one of you to fetch him: and you shall be in prison, till what you have said be proved, whether it be true or false: or else by the health of Pharao you are spies.

17 So he put them in prison three days.

18 And the third day he brought them out of prison, and said: Do as I have said, and you shall live: for I fear God.

19 If you be peaceable men, let one of your brethren be bound in prison: and go ye your ways and carry the corn that you have bought, unto your houses.

20 And bring your youngest brother to me, that I may find your words to be true, and you may not die. They did as he had said.

21 And they talked one to another: We deserve to suffer these things, because we have sinned against our brother, seeing the anguished of his soul, when he besought us, and we would not hear: therefore is this affliction come upon us.

22 And Ruben one of them, said: Did not I say to you: Do not sin against the boy: and you would not hear me? Behold his blood is required.

23 And they knew not that Joseph understood, because he spoke to them by an interpreter.

24 And he turned himself away a little while, and wept: and returning he spoke to them.

25 And taking Simeon, and binking him in their presence, he commanded his servants to fill their sacks with wheat, and to put every man's money again in their sacks, and to give them besides provisions for the way: and they did so.

26 But they having loaded their asses with the corn, went their way.

27 And one of them opening his sack, to give his beast provender in the inn, saw the money in the sack's mouth;

28 And said to his brethren: My money is given me again, behold it is in the sack. And thye were astonished, and troubled, and said to one another: What is this that God hath done unto us?

29 And they came to Jacob their father in the land of Chanaan, and they told him all things that had befallen them, saying:

30 The lord of the land spoke roughly to us, and took us to be spies of the country.

31 And we answered him: We are peaceable men, and we mean no plot.

32 We are twelve brethren born of one father: one is not living, the youngest is with our father in the land of Chanaan.

33 And he said to us: Hereby shall I know that you are peaceable men: Leave one of your brethren with me, and take ye necessary provision for your houses, and go your ways.

34 And bring your youngest brother to me, that I may know you are not spies: and you may receive this man again, that is kept in prison: and afterwards may have leave to buy what you will.

35 When they had told this, they poured out their corn and every man found his money tied in the mouth of his sack: and all being astonished together,

36 Their father Jacob said: You have made me to be without children: Joseph is not living, Simeon is kept in bonds, and Benjamin you will take away: all these evils are fallen upon me.

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37 And Ruben answered him: Kill my two sons if I bring him not again to thee: deliver him unto my hand, and I will restore him to thee.

38 But he said: My son shall not go down with you: his brother is dead, and he is left alone: if any mischief befall him in the land to which you go, you will bring down my gray hairs with sorrow to hell.

GENESIS CHAPTER 43

1 In the mean time the famine was heavy upon all the land.

2 And when they had eaten up all the corn, which they had brought out of Egypt, Jacob said to his sons: Go again and buy us a little food.

3 Juda answered: The man declared unto us with the attestation of an oath, saying: You shall not see my face, unless you bring your youngest brother with you.

4 If therefore thou wilt send him with us, we will set out together, and will buy necessaries for thee.

5 But if thou wilt not, we will not go: for the man, as we have often said, declared unto us, saying: You shall not see my face without your youngest brother.

6 Israel said to them: You have done this for my misery in that you told him you had also another brother.

7 But they answered: The man asked us in order concerning our kindred: if our father lived: if we had a brother: and we answered him regularly, according to what he demanded: Bring hither your brother with you?

8 And Juda said to his father: Send the bou with me, that we may set forward, and may live: lest both we and our children perish.

9 I take the boy upon me, require him at my hand: unless I bring him again, and restore him to thee, I will be guilty of sin against thee for ever.

10 If delay had not been made, we had been here again the second time.

11 Then Israel said to them: If it must needs be so, do what you will: take of the best fruits of the land in your vessels, and carry down presents to the man, a little balm, and honey, and storax, myrrh, turpentine, and almonds.

12 And take with you double money, and carry back what you found in your sacks, lest perhaps it was done by mistake.

13 And take also your brother, and go to the man.

14 And may my almighty Bod make him favourable to you; and send back with you your brother, whom he keepeth, and this Benjamin: and as for me I shall be desolate without children.

15 So the men took the presents, and double money, and Benjamin: and went down into Egypt, and stood before Joseph.

16 And when he had seen them, and Benjamin with them, he commanded the steward of his house, saying: Bring in the men into the house, and kill victims, and prepare a feast: because they shall eat with me at noon.

17 He did as he was commanded, and brought the men into the house.

18 And they being much afraid, said there one to another: Because of the money, which we carried back the first time in our sacks, we are brought in: that he may bring upon us a false accusation, and by violence make slaves of us and our asses.

19 Wherefore going up to the steward of the house, at the door,

20 They said: Sir, we desire thee to hear us: We came down once before to buy food:

21 And when we had bought, and come to the inn, we opened our sacks, and found our money in the mouths of the sacks: which we have now brought again in the same weight.

22 And we have brought other money besides, to buy what we want: we cannot tell who put it in our bags.

23 But he answered: Peace be with you, fear not: your God, and the God of your Father hath given you treasure in your sacks. For the money, which you gave me, I have for good. And he brought Simeon out to them.

24 And having brought them into the house, he fetched water, and they washed their feet, and he gave provender to their asses.

25 But they made ready the presents, against Joseph came at noon: for they had heard that they should eat bread there.

26 Then Joseph came into his house, and they offered him the presents holding them in their hands, and they bowed down with their face to the ground.

27 But he, courteously saluting them again, asked them, saying: Is the old man your father in health, of whom uou told me? Is he yet living?

28 And they answered: Thy servant our father is in health, he is yet living. And bowing themselves they made obeisance to him.

29 And Joseph lifting up his eyes, saw Benjamin his brother, by the same mother, and said: Is this your young brother, of whom you told me? And he said: God be gracious to thee, my son.

30 And he made haste becouse his heart was moved upon his brother, and tears gushed out: And going into his chamber he wept.

31 And when he had washed his face, coming out again, he refrained himself, and said: Set bread on the table.

32 And when it was set on, for Joseph apart, and for his brethren apart, for the Egyptians also that ate with him, apart, (for it is unlawful for the Egyptians to eat with the Hebrews, and they think such a feast profane:)

33 They sat before him, the firstborn according to his birthright, and the youngest according to his age. And they wondered very much:

34 Taking the messes which they received of him: and the greater mess came to Benjamin, so that it exceeded by five parts. And they drank, and were merry with him.

GENESIS CHAPTER 44

1 And Joseph commanded the steward of his house, saying: Fill their sacks with corn, as much as they can hold: and put the money of every one in the top of his sack.

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2 And in the mouth of the younger's sack put my silver cup, and the price which he gave for the wheat. And it was so done.

3 And when the morning arose, they were sent away with their asses.

4 And when they were now departed out of the city, and had gone forward a little way; Joseph sendingfor the steward of his house, said: Arise, and pursue after the men: and when thou hast overtaken them, say to them: Why have you returned evil for good?

5 The cup which you have stolen is that in which my lord drinketh, and in which he is wont to divine: you have done a very evil thing.

6 He did as he had commanded him. And having overtaken them, he spoke to them the same words.

7 And they answered: Why doth our lord speak so, as though thy servants had committed so heinous a fact?

8 The money, that we found in the top of our sacks, we brought back to thee from the land of Chanaan: how then should it be that we should steal out of thy lord's house, gold or silver?

9 With whomsoever of thy servants shall be found that which thou seekest, let him die, and we will be the bondmen of my lord.

10 And he said to them: Let it be according to your sentence: with whomsoever it shall be found, let him be my servant, and you shall be blameless.

11 Them they speedily took down their sacks to the ground, and every man opened his sack.

12 Which when he had searched, beginning at the eldest and ending at the youngest, he found the cup in Benjamin's sack.

13 Then they rent their garments, and loading their asses again, returned into the town.

14 And Juda at the head of his brethren went in to Joseph, (for he was not yet gone out of the place,) and they altogether fell down before him on the ground.

15 And he said to them: Why would you do so? know you not that there is no one like me in the science of divining.

16 And Juda said to him: What shall we answer my lord? or what shall we say, or be able justly to allege? God hath found out the iniquity of thy servants: behold, we are all bondmen to my lord, both we, and he with whom the cup was found.

17 Joseph answered: God forbid that should do so: he that stole the cup, he shall be my bondman: and go you away free to your father.

18 Then Juda coming hearer, said boldly: I beseech thee, my lord, let thy servant speak a word in thy ears,and be not angry with thy servant: for after Pharao thou art,

19 My lord. Thou didst ask thy servants the first time: Have you a father or a brother?

20 And we answered thee, my lord: We have a father an old man, and a young boy, that was born in his old age; whose brother by the mother is dead: and he alone is left of his mother, and his father loveth him tenderly.

21 And thou saidst to thy servants: Bring him hither to me, and I will set my eyes on him.

22 We suggested to my lord: The boy cannot leave his father: for if he leave him, he will die.

23 And thou saidst to thy servants: Except your youngest brother come with you, you shall see my face no more.

24 Therefore when we were gone up to thy servant our father, we told him all that my lord had said.

25 And our father said: Go again, and buy us a little wheat.

26 And we said to him: We cannot go: if our youngest brother go down with us, we will set out together: otherwise, without him we dare not see the man's face.

27 Whereunto he answered: You know that my wife bore two.

28 One went out, and you said: A beast devoured him: and hitherto he appeareth not.

29 If you take this also, and any thing befall him in the way you will bring down my gray hairs with sorrow unto hell.

30 30Therefore if I shall go to thy servant our father, and the boy be wanting, (whereas his life dependeth upon the life of him,)

31 And he shall see that he is not with us, he will die, and thy servants shall bring down his gray hairs with sorrow unto hell.

32 Let me be tht proper servant, who took him into my trust, and promised, saying: If I bring him not again, I will be guilty of sin against my father for ever.

33 Therefore I thy servant will stay instead of the boy in the service of my lord, and let the boy go up with his brethren.

34 For I cannot return to my father without the boy, lest I be a witness of the calamity that will oppress my father.

GENESIS CHAPTER 45

1 Joseph could no longer refrain himself before many that stood by: whereupon he commanded that all should go out, and no stranger be present at their knowing one another.

2 And he lifted up his voice with weeping, which the Egyptians and all the house of Pharao heard.

3 And he said to his brethren: I am Joseph: is my father yet living? His brethren could no answer him, being struck with exceeding great fear.

4 And he said mildly to them: Come nearer to me. And when they were come near him, he said: I am Joseph, your brother, whom you sold into Egypt.

5 Be not afraid, and let it not seem to you a hard case that you sold me into these countries: for God sent me before you into Egypt for your preservation.

6 For it is two years since the famine began to be upon the land, and five years more remain, wherein there can be neither ploughing nor reaping.

7 And God sent me before, that you may be preserved upon the earth, and may have food to live.

8 Not by your counsel was I sent hither, but by the will of God: who hath made me as it were a father to Pharao, and lord of his whold house, and governor in all the land of Egypt.

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9 Make haste, and go ye up to my father, and say to him: Thus saith thy son Joseph: God hath made me lord of the whole land of Egypt: come down to me, linger not.

10 And thou shalt dwell in the land of Gessen: and thou shalt be near me, thou and thy sons, and thy son's sons, thy sheep, and thy gerds, and all things that thou hast.

11 And there I will feed thee, (for there are yet five years of famine remaining,) lest both thou perish, and thy house, and all things that thou hast.

12 Behold, your eyes, and the eyes of my brother Benjamin see that it is my mouth that speaketh to you.

13 You shall tell my father of all my glory, and all things that you have seen in Egypt: make haste and bring him to me.

14 And falling upon the neck of his brother Benjamin, he embraced him and wept: and Benjamin in like manner wept also on his neck.

15 And Joseph kissed all his brethren, and wept upon every one of them: after which they were emboldened to ,peak to him.

16 And it was heard, and the fame was abroad in the king's court: The brethren of Joseph are come: and Pharao with all his family was glad.

17 And he spoke to Joseph that he should give orders to his brethren, saying: Load your beasts, and go into the land of Chanaan.

18 And bring away from thence your father and kindred, and come to me: and I will give you all the good things of Egypt, that you may eat the marrow of the land.

19 Give orders also that they take wagons out of the land of Egypt, for/ the carriage of their children and their wives: and say: Take up your father, and make haste to come with all speed:

20 And leave nothing of your house- hold stuff: for all the riches of Egypt shall be yours.

21 And the sons of Israel did as they were bid. And Joseph gave them wagons according to Pharao's commandment: and provisions for the way.

22 He ordered also to be brought out for every one of them two robes: but to Benjamin he gave three hundred pieces of silver with Ave robes of the best:

23 Sending to his father as much money and raiment, adding besides ten he asses to carry off all the riches of Egypt, and as many she asses, carrying wheat and bread for the journey.

24 So he sent away his brethren, and at their departing said to them: Be not angry in the way.

25 And they went up out of Egypt, and came into the land of Chanaan to their father Jacob.

26 And they told him, saying: Joseph thy son is living: and he is ruler in all the land of Egypt. Which when Jacob heard, he awaked as it were out of a deep sleep, yet did not believe them.

27 They, on the other side, told the whole order of the thing. And when he saw the wagons and all that he had sent his spirit revived,

28 And he said: It is enough for me, if Joseph my son be yet living: Iwill go and see him before I die.

GENESIS CHAPTER 46

1 And Israel taking his journey, with all that he had, came to the well of the oath, and killing victims there to the God of his father Isaac,

2 He heard him by a vision in the night calling him, and saying to him: Jacob, Jacob. And he answered him: Lo, here I am.

3 God said to him: I am the most mighty God of thy father: fear not, go down into Egypt, for I will make a great nation of thee there.

4 I will go down with thee thither, and will bring thee back again from thence: Joseph also shall put his hands upon thy eyes.

5 And Jacob rose up from the well of the oath: and his sons took him up, with their children and wives in the wagons, which Pharao had sent to carry the old man,

6 And all that he had in the land of Chanaan, and he came into Egypt with all his seed:"

7 His sons, and grandsons, daughters, and all his offspring together.

8 And these are the names of the children of Israel, that entered into Egypt, he and his children. His firstborn Ruben,

9 The sons of Ruben: Henoch and Phallu, and Hesron and Charmi.

10 The sons of Simeon: Jamuel and Jamin and Ahod, and Jachin and Sohar, and Saul the son of a woman of Chanaan.

11 The sons of Levi: Gerson and Caath and Merari.

12 The sons of Juda: Her and Onan and Sela and Phares and Zara. And Her and Onan died in the land of Chanaan. And sons were born to Phares: Hesron and Hamul.

13 The sons of Issachar: Thola and Phua and Job and Semron.

14 The sons of Zabulon: Sared and Elo and Jahelel.

15 These are the sons of Lia, whom she bore in Mesopotamia of Syria, with Dins his daughter. All the souls of her sons and daughters, thirty-three.

16 The sons of Cad: Sephian and Haggi and Suni and Esebon and Heri and Arodi and Areli.

17 The sons of Beer: Jamne and Jesua and Jessuri and Beria, and Sara their sister. The sons of Beria: Heber and Melchiel.

18 These are the sons of Zelpha, whom Laban gave to Lia his daughter. And these she bore to Jacob, sixteen souls.

19 The sons of Rachel Jacob's wife: Joseph and Benjamin.

20 And sons were born to Joseph, in the land of Egypt, whom Aseneth the daughter of Putiphare priest of Heliopolis bore him: Manasses and Ephraim.

21 The sons of Benjamin: Bela and Bechor and Asbel and Gera and Naaman and Echi and Ros and Mophim and Ophim and Ared.

22 These are the sons of Rachel, whom she bore to Jacob: all the souls, four- teen.

23 The sons of Dan: Husim.

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24 The sons of Nephtali: Jaziel and Guni and Jeser and Sallem.

25 These are the sons of Bala, whom Laban gave to Rachel his daughter: and these she bore to Jacob: all the souls, seven.

26 All the souls that went with Jacob into Egypt, and that came out of his thigh, besides his sons' wives, sixty-six.

27 And the sons of Joseph, that were born to him in the land of Egypt, two souls. All the souls of the house of Jacob, that entered into Egypt, were seventy.

28 And he sent Juda before him to Joseph, to tell him; and that he should meet him in Gessen.

29 And when he was come thither, Joseph made ready his chariot, and went up to meet his father, in the same place: and seeing him, he fell upon his neck, and embracing him wept.

30 And the father said to Joseph: Now shall I die with joy, because I have seen thy face, and leave thee alive.

31 And Joseph said to his brethren, and to all his father's house: I will go up, and will tell Pharao, and will say to him: My brethren and my father's house, that were in the land of Chanaan, are come to me:

32 And the men are shepherds, and their occupation is to feed cattle: their flocks and herds, and all they have, they have brought with them.

33 And when he shall call you, and shall say: What is your occupation?

34 You shall answer: We thy servants are shepherds, from our infancy until now, both we and our fathers. And this you shall say, that you may dwell in the land of Gessen, because the Egyptians have all shepherds in abomination.

GENESIS CHAPTER 47

1 Then Joseph went in and told Pharao, saying: My father and brethren, their sheep and their herds, and all that they possess, are come out of the land of Chanaan: and behold they stay in the land of Gessen.

2 Five men also the last of his brethren, he presented before the king:

3 And he asked them: What is your occupation? They answered: Re thy servants are shepherds, both we, and our fathers.

4 We are come to sojourn in thy land, because there is no grass for the flocks of thy servants, the famine being very grievous in the land of Chanaan: and we pray thee to give orders that we thy servants may be in the land of Gessen.

5 The king therefore said to Joseph: Thy father and thy brethren are come to thee.

6 The land of Egypt is before thee: make them dwell in the best place, and give them the land of Gessen. And if thou knowest that there are industrious men among them, make them rulers over my cattle.

7 After this Joseph brought in his to the king, and presented him before him: and he blessed him.

8 And being asked by him: How many are the days of the years of thy life?

9 He answered: The days of my pilgrimage are a hundred and thirty years, few, and evil, and they are not come up to the days of the pilgrimage of my fathers.

10 And blessing the king, he went out.

11 But Joseph gave a possession to his father and his brethren in Egypt, in the best place of the land, in Ramesses, as Pharao had commanded.

12 And he nourished them, and all his father's house, allowing food to every one.

13 For in the whole world there was want of bread, and a famine had op- pressed the land: more especially of Egypt and Chanaan.

14 Out of which he gathered up all the money for the corn which they bought, and brought it into the king's treasure.

15 And when the buyers wanted money, all Egypt came to Joseph, saying: Give us bread: why should we die in thy presence, having now net money.

16 And he answered them: Bring your cattle, and for them I will give you food, if you have no money.

17 And when they had brought them, he gave them food in exchange for their horses, and sheep, and oxen, end asses and he maintained them that year for the exchange of their cattle.

18 And they came the second year, and said to him: We will not hide from our lord, how that our money is spent, and our cattle also are gone: neither art thou ignorant that we have nothing now left but our bodies and our lands.

19 Why therefore shall we die before thy eyes? we will be thins, both we and our lands: buy us to be the king's servants, and give us seed, lest for want of tillers the land be turned into a wilderness.

20 So Joseph bought all the land of Egypt, every man selling his possessions, because of the greatness of the famine. And he brought it into Pharao's hands:

21 And all its people from one end of the borders of Egypt, even to the other end thereof,

22 Except the land of the priests, which had been given them by the king: to whom also a certain allowance of food was given out of the public stores, and therefore they were not forced to sell their possessions.

23 Then Joseph said to the people: Be- hold as you see, both you and your lands belong to Pharao: take seed and sow the fields,

24 That you may have corn. The fifth part you shall give to the king: the other four you shall have for seed, and for food for your families and children.

25 And they answered: Our life is in thy hand: only let my lord look favourably upon us, and we will gladly serve the king.

26 From that time unto this day, in the whole land of Egypt, the fifth part is paid to the king, and it is become as a law, except the land of the priests, which was free from this covenant.

27 So Israel dwelt in Egypt, that is, in the land of Gessen, and possessed it: and grew, and was multiplied exceedingly.

28 And he lived in it seventeen years: and all the days of his life came to a hundred and forty-seven years.

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29 And when he saw that the day of his death drew nigh, he called his son Joseph, and said to him: If I have found favour in thy sight, put thy hand under my thigh; and thou shalt shew me this kindness and truth, not to bury me in Egypt:

30 But I will sleep with my fathers, end thou shalt take me away out of this land, and bury me in the burying place of my ancestors. And Joseph answered him: I will do what thou hast commanded.

31 And he said: Swear then to me. And as he was swearing, Israel adored God, turning to the bed's head.

GENESIS CHAPTER 48

1 After these things, it was told Joseph that his father was sick: and he set out to go to him, taking his two sons Manasses and Ephraim.

2 And it was told the old man: Behold I thy son Joseph cometh to thee. And being strengthened he sat on his bed.

3 And when Joseph was come in to him, he said: God Almighty appeared to me at Lute, which is in the land of Chanaan: and he blessed me,

4 And he said: I will cause thee to increase and multiply, and I will make of thee a multitude of people: and I will give this land to thee, and to thy seed after thee for an everlasting possession.

5 So thy two sons who were born to thee in the land of Egypt before I came hither to thee, shall be mine: Ephraim and Manasses shall be reputed to me as Ruben and Simeon.

6 But the rest whom thou shalt have after them, shall be thine, and shall be called by the name of their brethren in their possessions.

7 For, when I came out of Mesopotamia, Rachel died from me in the land of Ohanaan in the very journey, and it was springtime: and I was going to Ephrata, and I buried her near the way of Ephrata, which by another name is called Bethlehem.

8 Then seeing his sons, he said to him: Who are these?

9 He answered: They are my sons, whom God hath given me in this place. And he said: Bring them to me that I may bless them.

10 For Israel's eyes were dim by reason of his great age, and he could not see clearly. And when they were brought to him, he kissed and embraced them.

11 And said to his son: I am not deprived of seeing thee: moreover God hath shewed me thy seed.

12 And when Joseph had taken them from his father's lap, he bowed down with his face to the ground.

13 And he set Ephraim on his right bend, that is, towards the left hand of Israel; but Manasses on his left hand, to wit, towards his father's right hand, and brought them near to him.

14 But he stretching forth his right hand, put it upon the head of Ephraim the younger brother; and the left upon the head of Manasses who was the elder, changing his hands.

15 And Jacob blessed the sons of Joseph, and said: God, in whose sight my fathers Abraham and Isaac walked, God that feedeth me from my youth until this day;

16 The angel that delivereth me from all evils, bless these boys: and let my name be called upon them, and the names of my fathers Abraham, and Isaac, and may they grow into a multitude upon the earth.

17 And Joseph seeing that his father had put his right hand upon the head of Ephraim, was much displeased: and taking his father's hand he tried to lift it from Ephraims head, and to remove it to the head of Manasses.

18 And he said to his father: It should not be so, my father: for this is the first- born, put thy right hand upon his head.

19 But he refusing, said: I know, my son, I know: and this also shall become peoples, and shall be multiplied: but this younger brother shall be greater than he: and his seed shall grow into nations.

20 And he blessed them at that time, saying: In thee shall Israel be blessed, and it shall be said: God do to thee as to Ephraim, and as to Manasses. And he set Ephraim before Manasses.

21 And he said to Joseph his son: Be- hold I die, and God will be with you, and will bring you back into the land of your fathers.

22 I give thee a portion above thy brethren, which I took out of the hand of the Amorrhite a with my sword and bow.

GENESIS CHAPTER 49

1 And Jacob called his sons, and said to them: Gather yourselves together that I may tell you the things that shall befall you in the last days.

2 Gather yourselves together, and hear, O ye sons of Jacob, hearken to Israel your father:

3 Ruben, my firstborn, thou art my strength, and the beginning of my sorrow: excelling in gifts, greater in command.

4 Thou art poured out as water, grow thou not: because thou wentest up to thy father's bed, and didst defile his couch.

5 Simeon and Levi brethren: vessels of iniquity, waging war.

6 Let not my soul go into their counsel, nor my glory be in their assembly: "be- cause in their fury they slew a man, and in their selfwill they undermined a wall.

7 Cursed be their fury, because it was stubborn: and their wrath because it was cruel: I Will divide them in Jacob, and will scatter them in Israel.

8 Juda, thee shall thy brethren praise: thy hands shall be on the necks of thy enemies: the sons of thy father shall bow down to thee.

9 Juda is a lion's whelp: to the prey, my son, thou art gone up: resting thou hast couched as a lion, and as a lioness, who shall rouse him?

10 The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations.

11 Tying his foal to the vineyard, and his ass, 0 my son, to the vine. He shall wash his robe in wine, and his garment in the blood of the grape.

12 His eyes are more beautiful than wine, and his teeth whiter than milk.

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13 Zabulon shall dwell on the sea shore, and in the road of ships, reaching as far as Sidon.

14 Issachar shall be a strong ass lying down between the borders.

15 He saw rest that it was good: and the land that it was excellent: and he bowed his shoulder to carry, and became a servant under tribute.

16 Dan shall judge his people like an- other tribe in Israel.

17 Let Dan be a snake in the way, a serpent in the path, that biteth the horse's heels that his rider may fall backward.

18 I will look for thy salvation, 0 Lord.

19 Gad, being girded, shall fight before him: and he himself shall be girded backward.

20 Aser, his bread shall be fat, and he shall yield dainties to kings.

21 Nephtali, a hart let loose, and giving words of beauty.

22 Joseph is a growing son, a growing son and comely to behold; the daughters run to and fro upon the wall.

23 But they that held darts provoked him, and quarrelled with him, and envied him.

24 His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a pastor, the stone of Israel.

25 The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth be- neath, with the blessings of the breasts and of the womb.

26 The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills should come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

27 Benjamin a ravenous wolf, in the morning shall eat the prey, and in the evening shall divide the spoil.

28 All these are the twelve tribes of Israel: these things their father spoke to them, and he blessed every one, with their proper blessings.

29 And he charged them, saying: I am now going to be gathered to my people: bury me with my fathers in the double cave, which is in the field of Ephron the Hethite,

30 Over against Mambre in the land of Chanaan, which Abraham bought to- gather with the field of Ephron the Hethite for a possession to bury in.

31 There they buried him, and Sara his wife: there was Isaac buried with Rebecca his wife: there also Lia doth lie buried.

32 And when he had ended the commandments, wherewith he instructed his sons, he drew up his feet upon the bed, and died: and he was gathered to his people."

GENESIS CHAPTER 50

1 And when Joseph saw this, he fell upon his father's face weeping and kissing him.

2 And he commanded his servants the physicians to embalm his father.

3 And while they were fulfilling his commands, there passed forty days: for this was the manner with bodies that were embalmed, and Egypt mounted for him seventy days.

4 And the time of the mourning being expired, Joseph spoke to the family of Pharao: If I have found favour in your sight, speak in the ears of Pharao:

5 For my father made me swear to him, saying: Behold I die: thou shalt bury me in my sepulchre which I have digged for myself in the land of Chanaan. So I will go up and bury my father, and return.

6 And Pharao said to him: Go up and bury thy father according as he made thee swear.

7 So he went up, and there went with him all the ancients of Pharao's house, and all the elders of the land of Egypt,

8 And the house of Joseph with his brethren, except their children, and their flocks and herds, which they left in the land of Gessen.

9 He had also in his train chariots and horsemen: and it was it great company.

10 And they came to the threshingfloor of Atad, which is situated beyond the Jordan: where celebrating the exequies with a great and vehement lamentation, they spent full seven days.

11 And when the inhabitants of Chanaan saw this, they said: This is a great mourning to the Egyptians. And there- fore the name of that place was called, The mourning of Egypt.

12 So the sons of Jacob did as he had commanded them.

13 And carrying him into the land of Chanaan, they buried him in the double cave which Abraham had bought together with the held for a possession of a buryingplace, of Ephron the Hethite over against Mambre.

14 And Joseph returned into Egypt with his brethren, and all that were in his company, after he had buried his father.

15 Now he being dead, his brethren were afraid, and talked one with another: Lest perhaps he should remember the wrong he suffered, and requite us all the evil that we did to him.

16 And they sent a message to him, saying: Thy father commanded us before he died,

17 That we should say thus much to thee from him: I beseech thee to forget the wickedness of thy brethren, and the sin and malice they practiced against thee: we also pray thee, to forgive the servants of the God of thy father this wickedness. And when Joseph heard this, he wept.

18 And his brethren came to him: and worshipping prostrate on the ground they said: We are thy servants.

19 And he answered them: Fear not: can we resist the will of God?

20 You thought evil against me: but God turned it into good, that he might exalt me, as at present you see, and might save many people.

21 Fear not: I will feed you and your children. And he comforted them, and spoke gently and mildly.

22 And he dwelt in Egypt with all his father's house: and lived a hundred and ten years. And he saw the children of

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Ephraim to the third generation. The children also of Machir the son of Ma-nasses were born on Joseph's knees.

23 After which he told his brethren: God will visit you after my death, and will make you go up out of this land, to the land which he swore to Abraham, Isaac, and Jacob.

24 And he made them swear to him, saying: God will visit you, Carry my bones with you out of this place:

25 And he died being a hundred and ten years old. And being embalmed he was laid in a coffin (sarcophagus) in Egypt.

EXODUS

The Second Book of Moses
Hebrew Title: Shemot ("Names"); Greek: Exodos
Estimated Range of Dating: 6th to 5th centuries B.C.

(The Book of Exodus is the second book of the Bible. Exodus is called Shemot in Hebrew, which means 'Names.' Exodus means 'Going Out' in Latin. It is about how the Hebrew people were led out of Egypt by Yahweh, the revelations at biblical Mount Sinai, and the subsequent "divine indwelling" of God with Israel. Exodus ends with God's laws and his instructions on how to build a holy container called the Ark of the Covenant. The Exodus is traditionally ascribed to Moses, but modern scholars see its initial composition as a product of the Babylonian exile (6th century BC), with final revisions in the Persian post-exilic period (5th century BC). The Exodus is by Jewish people considered very important as it presents the defining features of Israel's identity—memories of a past marked by hardship and escape, a binding covenant with God.

Contents or Torah portions:

• Shemot, on Exodus 1–5: Affliction in Egypt, discovery of baby Moses, Pharaoh
• Va'eira, on Exodus 6–9: Plagues 1 to 7 of Egypt
• Bo, on Exodus 10–13: Last plagues of Egypt, first Passover
• Beshalach, on Exodus 13–1 Parting the Sea, water, manna, Amalek
• Yitro, on Exodus 18–20: Jethro's advice, The Ten Commandments
• Mishpatim, on Exodus 21–24: The Covenant Code
• Terumah, on Exodus 25–2 God's instructions on the Tabernacle and furnishings
• Tetzaveh, on Exodus 27–30: God's instructions on the first priests
• Ki Tissa, on Exodus 30–34: Census, anointing oil, golden calf, stone tablets, Moses radiant
• Vayakhel, on Exodus 35–38: Israelites collect gifts, make the Tabernacle and furnishings
• Pekudei, on Exodus 38–40: Setting up and filling of The Tabernacle.)

EXODUS CHAPTER 1

1 These are the names of the children of Israel, that went into Egypt with Jacob: they went in, every man with his household:

2 Ruben, Simeon, Levi, Juda,

3 Issachar, Zabulon, and Benjamin,

4 Dan, and Nephtali, Gad and Aser.

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5 And all the souls that came out of Jacob's thigh, were seventy: but Joseph was in Egypt.

6 After he was dead, and all his brethren, and all that generation,

7 The children of Israel increased, and sprung up into multitudes, and growing exceedingly strong they filled the land.

8 In the mean time there arose a new king over Egypt, that knew not Joseph:

9 And he said to his people: Behold the people of the children of Israel are numerous and stronger than we.

10 Come, let us wisely oppress them, lest they multiply: and if any war shall rise against us, join with our enemies, and having overcome us, depart out of the land.

11 Therefore he set over them masters of the works, to afflict them with burdens, and they built for Pharao cities of tabernacles, Phithom and Ramesses.

12 But the more they oppressed them, the more they were multiplied, and increased:

13 And the Egyptians hated the children of Israel, and afflicted them and mocked them:

14 And they made their life bitter with hard works in clay, and brick, and with all manner of service, wherewith they were overcharged in the works of the earth.

15 And the king of Egypt spoke to the midwives of the Hebrews: of whom one was called Sephora, the other Phua,

16 Commanding them: When you shall do the office of midwives to the Hebrew women, and the time of delivery is come: if it be a man child, kill it: if a woman, keep it alive.

17 But the midwives feared God, and did not do as the king of Egypt had commanded, but saved the men children.

18 And the king called for them and said: What is that you meant to do, that you would save the men children?

19 They answered: The Hebrew women are not as the Egyptian women: for they themselves are skillful in the office of a midwife; and they are delivered before we come to them.

20 Therefore God dealt well with the midwives: and the people multiplied and grew exceedingly strong.

21 And because the midwives feared God, he built them houses.

22 Pharao therefore charged all his people, saying: Whatsoever shall be born of the male sex, ye shall cast into the river: whatsoever of the female, ye shall save alive.

EXODUS CHAPTER 2

(At least from the 17th century BC, Egypt was divided, and the Egyptian pharaoh [17th Dynasty] ruled only the southern half of Egypt. The pharaoh mentioned in the following text was a Canaanite pharaoh of the Hyksos dynasty (15th Dynasty, c. 1600 BC) that ruled northern Egypt from 1630 to c. 1523 BC. He resided in his capital, Avaris (called Pi Rameses, City of Ramose, in the Bible), which lies on the eastern edge of the Nile Delta; known in the Bible as the Land of Goshen. The dynasty came to Egypt under the leadership of Abraham. These individuals were depicted on the walls of the government official Knumhotep around 1950 BC; see Appendix A).

1 After this there went a man of the house of Levi; and took a wife of his own kindred.

2 And she conceived, and bore a son; and seeing him a goodly child hid him three months.

3 And when she could hide him no longer, she took a basket made of bulrushes, and daubed it with slime and pitch: and put the little babe therein, and laid him in the sedges by the river's brink,

4 His sister standing afar off, and taking notice what would be done.

5 And behold the daughter of Pharao came down to wash herself in the river: and her maids walked by the river's brink. And when she saw the basket in the sedges, she sent one of her maids for it: and when it was brought,

6 She opened it and seeing within it an infant crying, having compassion on it she said: This is one of the babes of the Hebrews.

7 And the child's sister said to her Shall I go and call to thee a Hebrew woman, to nurse the babe?

8 She answered: Go. The maid went and called her mother.

9 And Pharao's daughter said to her. Take this child and nurse him for me: I will give thee thy wages. The woman took, and nursed the child: and when he was grown up, she delivered him to Pharao's daughter.

10 And she adopted him for a son, and called him Moses (Mose; Egyptian: son, son of, e.g.: Ahmose [son of Yah, Yahweh, 'God'], Ramose [Ramesses or Ramses: son of Ra], Thutmose, Dedimose, Kamose, etc.), saying: Because I took him out of the water (womb).

11 In those days after Moses was grown up, he went out to his brethren: and saw their affliction, and an Egyptian striking one of the Hebrews his brethren.

12 And when he had looked about this way and that way, and saw no one there, he slew the Egyptian and hid him in the sand.

13 And going out the next day, he saw two Hebrews quarreling: and he said to him that did the wrong: Why strikest thou thy neighbour?

14 But he answered: Who hath appointed thee prince and judge over us: wilt thou kill me, as thou didst yesterday kill the Egyptian? Moses feared, and said: How is this come to be known?

15 And Pharao heard of this word and sought to kill Moses: but he fled from his sight, and abode in the land of Madian, and he sat down by a well.

16 And the priest of Madian had seven daughters, who came to draw water: and when the troughs were filled, desired to water their father's flocks.

17 And the shepherds came and drove them away: and Moses arose, and defending the maids, watered their sheep.

18 And when they returned to Raguel their father, he said to them: Why are ye come sooner than usual?

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19 They answered: A man of Egypt delivered us from the hands of the shepherds: and he drew water also with us, and gave the sheep to drink.

20 But he said: Where is he? why have you let the man go? call him that he may eat bread.

21 And Moses swore that he would dwell with him. And he took Sephora his daughter to wife:

22 And she bore him a son, whom he called Gersam, saying: I have been a stranger in a foreign country. And she bore another, whom he called Eliezer, saying: For the God of my father, my helper hath delivered me out of the hand of Pharao.

23 Now after a long time the king of Egypt died: and the children of Israel groaning, cried out because of the works: and their cry went up unto God from the works.

24 And he heard their groaning, and remembered the covenant which he made with Abraham, Isaac, and Jacob.

25 And the Lord looked upon the children of Israel, and he knew them.

EXODUS CHAPTER 3

1 Now Moses fed the sheep of Jethro his father in law, the priest of Madian: and he drove the flock to the inner parts of the desert, and came to the mountain of God, Horeb.

2 And the Lord appeared to him in a flame of fire out of the midst of a bush: and he saw that the bush was on fire and was not burnt.

3 And Moses said: I will go and see this great sight, why the bush is not burnt.

4 And when the Lord saw that he went forward to see, he called to him out of the midst of the bush, and said: Moses, Moses. And he answered: Here I am.

5 And he said: Come not nigh hither, put off the shoes from thy feet: for the place whereon thou standest is holy ground.

6 And he said: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Moses hid his face: for he durst not look at God.

7 And the Lord said to him: I have seen the affliction of my people in Egypt, and I have heard their cry because of the rigour of them that are over the works:

8 And knowing their sorrow, I am come down to deliver them out of the hands of the Egyptians, and to bring them out of that land into a good and spacious land, into a land that floweth with milk and honey, to the places of the Chanaanite, and Hethite, and Amorrhite, and Pherezite, and Hevite, and Jebusite.

9 For the cry of the children of Israel is come unto me: and I have seen their affliction, wherewith they are oppressed by the Egyptians.

10 But come, and I will send thee to Pharao, that thou mayst bring forth my people, the children of Israel out of Egypt.

11 And Moses said to God: Who am I that I should go to Pharao, and should bring forth the children of Israel out of Egypt?

12 And he said to him: I will be with thee: and this thou shalt have for a sign, that I have sent thee: When thou shalt have brought my people out of Egypt, thou shalt offer sacrifice to God upon this mountain.

13 Moses said to God: Lo, I shall go to the children of Israel, and say to them: The God of your fathers hath sent me to you. If they should say to me: What is his name? what shall I say to them?

14 God said to Moses: I AM WHO AM. He said: Thus shalt thou say to the children of Israel: HE WHO IS, hath sent me to you.

15 And God said again to Moses: Thus shalt thou say to the children of Israel: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me to you: This is my name for ever, and this is my memorial unto all generations.

16 Go, gather together the ancients of Israel, and thou shalt say to them: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to me, saying: Visiting I have visited you: and I have seen all that hath befallen you in Egypt.

17 And I have said the word to bring you forth out of the affliction of Egypt, into the land of the Chanaanite, the Hethite, and the Amorrhite, and Pherezite, and Hevite, and Jebusite, to a land that floweth with milk and honey.

18 And they shall hear thy voice: and thou shalt go in, thou and the ancients of Israel, to the king of Egypt, and thou shalt say to him: The Lord God of the Hebrews hath called us: we will go three days' journey into the wilderness, to sacrifice unto the Lord our God.

19 But I know that the king of Egypt will not let you go, but by a mighty hand.

20 For I will stretch forth my hand and will strike Egypt with all my wonders which I will do in the midst of them: after these he will let you go.

21 And I will give favour to this people, in the sight of the Egyptians: and when you go forth, you shall not depart empty:

22 But every woman shall ask of her neighbour, and of her that is in her house, vessels of silver and of gold, and raiment: and you shall put them on your sons and daughters, and shall spoil Egypt.

EXODUS CHAPTER 4

1 Moses answered and said: They will not believe me, nor hear my voice, but they will say: The Lord hath not appeared to thee.

2 Then he said to him: What is that thou holdest in thy hand? He answered: A rod.

3 And the Lord said: Cast it down upon the ground. He cast it down, and it was turned into a serpent: so that Moses fled from it.

4 And the Lord said: Put out thy hand and take it by the tail. He put forth his hand, and took hold of it, and it was turned into a rod.

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5 That they may believe, saith he, that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to thee.

6 And the Lord said again: Put thy hand into thy bosom. And when he had put it into his bosom, he brought it forth leprous as snow.

7 And he said: Put back thy hand into thy bosom. He put it back, and brought it out again, and it was like the other flesh.

8 If they will not believe thee, saith he, nor hear the voice of the former sign, they will believe the word of the latter sign.

9 But if they will not even believe these two signs, nor hear thy voice: take of the river water, and pour it out upon the dry land, and whatsoever thou drawest out of the river shall be turned into blood.

10 Moses said: I beseech thee, Lord. I am not eloquent from yesterday and the day before: and since thou hast spoken to thy servant, I have more impediment and slowness of tongue.

11 The Lord said to him: Who made man's mouth? or who made the dumb and the deaf, the seeing and the blind? did not I?

12 Go therefore and I will be in thy mouth: and I will teach thee what thou shalt speak.

13 But he said: I beseech thee, Lord send whom thou wilt send.

14 The Lord being angry at Moses, said Aaron the Levite is thy brother, I know that he is eloquent: behold he cometh forth to meet thee, and seeing thee shall be glad at heart.

15 Speak to him, and put my words in his mouth: and I will be in thy mouth, and in his mouth, and will shew you what you must do.

16 He shall speak in thy stead to the people, and shall be thy mouth: but thou shalt be to him in those things that pertain to God.

17 And take this rod in thy hand, wherewith thou shalt do the signs.

18 Moses went his way, and returned to Jethro his father in law and said to him: I will go and return to my brethren into Egypt, that I may see if they be yet alive. And Jethro said to him: Go in peace.

19 And the Lord said to Moses, in Madian: Go, and return into Egypt: for they are all dead that sought thy life.

20 Moses therefore took his wife, and his sons, and set them upon an ass: and returned into Egypt, carrying the rod of God in his hand.

21 And the Lord said to him as he was returning into Egypt: See that thou do all the wonders before Pharao, which I have put in thy hand: I shall harden his heart, and he will not let the people go.

22 And thou shalt say to him: Thus saith the Lord: Israel is my son, my firstborn.

23 I have said to thee: Let my son go, that he may serve me, and thou wouldst not let him go: behold I will kill thy son, thy firstborn.

24 And when he was in his journey, in the inn, the Lord met him, and would have killed him.

25 Immediately Sephora took a very sharp stone, and circumcised the fore skin of her son, and touched his feet and said: A bloody spouse art thou to me.

26 And he let him go after she had said A bloody spouse art thou to me, because of the circumcision.

27 And the Lord said to Aaron: Go into the desert to meet Moses. And he went forth to meet him in the mountain of God, and kissed him.

28 And Moses told Aaron all the words of the Lord, by which he had sent him, and the signs that he had commanded.

29 And they came together, and they assembled all the ancients of the children of Israel.

30 And Aaron spoke all the words which the Lord had said to Moses: and he wrought the signs before the people,

31 And the people believed. And they heard that the Lord had visited the children of Israel: and that he had looked upon their affliction: and falling down they adored.

EXODUS CHAPTER 5

1 After these things Moses and Aaron went in, and said to Pharao: Thus saith the Lord God of Israel: Let my people go that they may sacrifice to me in the desert.

2 But he answered: Who is the Lord, that I should hear his voice, and let Israel go? I know not the Lord, neither will I let Israel go.

3 And they said: The God of the Hebrews hath called us, to go three days' journey into the wilderness and to sacrifice to the Lord our God: lest a pestilence or the sword fall upon us.

4 The king of Egypt said to them: Why do you Moses and Aaron draw off the people from their works? Get you gone to your burdens.

5 And Pharao said: The people of the land is numerous: you see that the multitude is increased: how much more if you give them rest from their works?

6 Therefore he commanded the same day the overseers of the works, and the taskmasters of the people, saying:

7 You shall give straw no more to the people to make brick, as before: but let them go and gather straw.

8 And you shall lay upon them the task of bricks, which they did before, neither shall you diminish any thing thereof: for they are idle, and therefore they cry, saying: Let us go and sacrifice to our God.

9 Let them be oppressed, with works, and let them fulfill them: that they may not regard lying words.

10 And the overseers of the works and the taskmasters went out and said to the people: Thus saith Pharao, I allow you no straw:

11 Go, and gather it where you can find it: neither shall any thing of your work be diminished.

12 And the people was scattered through all the land of Egypt to gather straw.

13 And the overseers of the works pressed them, saying: Fulfill your work every day as before you were wont to do when straw was given you.

14 And they that were over the works of the children of Israel were scourged by Pharao's taskmasters, saying: Why

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have you not made up the task of bricks both yesterday and to day as before?

15 And the officers of the children of Israel came, and cried out to Pharao, saying: Why dealest thou so with thy servants?

16 Straw is not given us, and bricks are required of us as before: behold we thy servants are beaten with whips, and thy people is unjustly dealt withal.

17 And he said: You are idle, and therefore you say: Let us go and sacrifice to the Lord.

18 Go therefore, and work: straw shall not be given you, and you shall deliver the accustomed number of bricks.

19 And the officers of the children of Israel saw that they were in evil case, because it was said to them: There shall not a whit be diminished of the bricks for every day.

20 And they met Moses and Aaron, who stood over against them as they came out from Pharao:

21 And they said to them: The Lord see and judge, because you have made our savour to stink before Pharao and his servants, and you have given him a sword to kill us.

22 And Moses returned to the Lord, and said: Lord, why hast thou afflicted this people? wherefore hast thou sent me?

23 For since the time that I went in to Pharao to speak in thy name, he hath afflicted thy people: and thou hast not delivered them.

EXODUS CHAPTER 6

1 And the Lord said to Moses: Now thou shalt see what I will do to Pharao: for by a mighty hand shall he let them go, and with a strong hand shall he cast them out of his land.

2 And the Lord spoke to Moses, saying: I am the Lord,

3 That appeared to Abraham, to Isaac, and to Jacob, by the name of God Almighty; and my name ADONAI I did not shew them.

4 And I made a covenant with them, to give them the land of Chanaan, the land of their pilgrimage wherein they were strangers.

5 I have heard the groaning of the children of Israel, wherewith the Egyptians have oppressed them: and I have remembered my covenant.

6 Therefore say to the children of Israel: I am the Lord who will bring you out from the work prison of the Egyptians, and will deliver you from bondage: and redeem you with a high arm, and great judgments.

7 And I will take you to myself for my people, I will be your God: and you shall know that I am the Lord your God who brought you out from the work prison of the Egyptians.

8 And brought you into the land, concerning which I lifted up my hand to give it to Abraham, Isaac, and Jacob and I will give it you to possess, I am the Lord.

9 And Moses told all this to the children of Israel: but they did not hearken to him, for anguish of spirit, and most painful work.

10 And the Lord spoke to Moses, saying

11 Go in, and speak to Pharao king of Egypt, that he let the children of Israel go out of his land.

12 Moses answered before the Lord Behold the children of Israel do no hearken to me; and how will Pharao hear me, especially as I am of uncircumcised lips?

13 And the Lord spoke to Moses and Aaron, and he gave them a charge unto the children of Israel, and unto Pharao the king of Egypt, that they should bring forth the children of Israel out of the land of Egypt.

14 These are the heads of their house by their families. The sons of Rubel the firstborn of Israel: Henoch and Phallu, Hesron and Charmi.

15 These are the kindreds of Ruben. The sons of Simeon: Jamuel, and Jamin and Ahod, and Jachin, and Soar, and Saul the son of a chanaanitess: these are the families of Simeon.

16 And these are the names of the sons of Levi by their kindreds: Gerson, and Caath, and Merari. And the years of the life of Levi were a hundred and thirty seven.

17 The sons of Gerson: Lobni and Semei, by their kindreds.

18 The sons of Caath: Amram, and Isaar, and Elebron, and Oziel. And the years of Caath's life were a hundred and thirty-three.

19 The sons of Merari: Moholi and Musi. These are the kindreds of Levi by their families.

20 And Amram took to wife Jochabed his aunt by the father's side: and she bore him Aaron and Moses. And the years of Amram's life were a hundred and thirty-seven.

21 The sons also of Isaar: Core, and Nepheg, and Zechri.

22 The sons also of Oziel: Mizael, and Elizaphan, and Sethri.

23 And Aaron took to wife Elizabeth the daughter of Aminadab, sister of Nahason, who bore him Nadab, and Abiu, and Eleazar, and Ithamar.

24 The sons also of Core: Aser, and Elcana, and Abiasaph. These are the kindreds of the Corites.

25 But Eleazar the son of Aaron took a wife of the daughters of Phutiel: and she bore him Phinees. These are the heads of the Levitical families by their kindreds.

26 These are Aaron and Moses, whom the Lord commanded to bring forth the children of Israel out of the land of Egypt by their companies.

27 These are they that speak to Pharao king of Egypt, in order to bring out the children of Israel from Egypt: these are that Moses and Aaron

28 In the day when the Lord spoke to Moses in the land of Egypt.

29 And the Lord spoke to Moses, saying: I am the Lord: speak thou to Pharao king of Egypt all that I say to thee.

30 And Moses said before the Lord: Lo I am of uncircumcised lips, how will Pharao hear me?

EXODUS CHAPTER 7

1 And the Lord said to Moses: Behold I have appointed thee the God of Pharao: and Aaron thy brother shall be thy prophet.

2 Thou shalt speak to him all that I command thee; and he shall speak to Pharao, that he let the children of Israel go out of his land.

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3 But I shall harden his heart, and shall multiply my signs and wonders in the land of Egypt,

4 And he will not hear you: and I will lay my hand upon Egypt, and will bring forth my army and my people the children of Israel out of the land of Egypt, by very great judgments.

5 And the Egyptians shall know that I am the Lord, who have stretched forth my hand upon Egypt, and have brought forth the children of Israel out of the midst of them.

6 And Moses and Aaron did as the Lord had commanded: so did they.

7 And Moses was eighty years old, and Aaron eighty-three, when they spoke to Pharao.

8 And the Lord said to Moses and Aaron:

9 When Pharao shall say to you, Shew signs: thou shalt say to Aaron: Take thy rod, and cast it down before Pharao, and it shall be turned into a serpent.

10 So Moses and Aaron went in unto Pharao, and did as the Lord had commanded. And Aaron took the rod before Pharao, and his servants, and it was turned into a serpent.

11 And Pharao called the wise men and the magicians: and they also by Egyptian enchantments and certain secrets did in like manner.

12 And they every one cast down their rods, and they were turned into serpents: but Aaron's rod devoured their rods.

13 And Pharao's heart was hardened, and he did not hearken to them, as the Lord had commanded.

14 And the Lord said to Moses: Pharao's heart is hardened, he will not let the people go.

15 Go to him in the morning, behold he will go out to the waters: and thou shalt stand to meet him on the bank of the river: and thou shalt take in thy hand the rod that was turned into a serpent.

16 And thou shalt say to him: The Lord God of the Hebrews sent me to thee saying: Let my people go to sacrifice to me in the desert: and hitherto thou wouldst not hear.

17 Thus therefore saith the Lord: In this thou shalt know that I am the Lord: behold I will strike with the rods that is in my hand, the water of the river, and it shall be turned into blood.

18 And the fishes that are in the river shall die, and the waters shall be corrupted, and the Egyptians shall be afflicted when they drink the water of the river.

19 The Lord also said to Moses: Say to Aaron, Take thy rod, and stretch forth thy hand upon the waters of Egypt, and upon their rivers, and streams and pools, and all the ponds of waters, that they may be turned into blood: and let blood be in all the land of Egypt, both in vessels of wood and of stone.

20 And Moses and Aaron did as the Lord had commanded: and lifting up the rod he struck the water of the river before Pharao and his servants: and it was turned into blood.

21 And the fishes that were in the river died: and the river corrupted, and the Egyptians could not drink the water of the river, and there was blood in all the land of Egypt.

22 And the magicians of the Egyptians with their enchantments did in like manner: and Pharao's heart was hardened, neither did he hear them, as the Lord had commanded.

23 And he turned himself away and went into his house, neither did he set his heart to it this time also.

24 And all the Egyptians dug round about the river for water to drink: for they could not drink of the water of the river.

25 And seven days were fully ended, after that the Lord struck the river.

EXODUS CHAPTER 8

1 And the Lord said to Moses: Go in to Pharao, and thou shalt say to him: Thus saith the Lord: Let my people go to sacrifice to me.

2 But if thou wilt not let them go behold I will strike all thy coasts with frogs.

3 And the river shall bring forth an abundance of frogs: which shall come up, and enter into thy house, and thy bedchamber, and upon thy bed, and in the houses of thy servants, and to thy people, and into thy ovens, and into the remains of thy meats;

4 And the frogs shall come in to thee and to thy people, and to all thy servants.

5 And the Lord said to Moses: Say to Aaron, Stretch forth thy hand upon the streams and upon the rivers and the pools, and bring forth frogs upon the land of Egypt.

6 And Aaron stretched forth his hand upon the waters of Egypt, and the frogs came up, and covered the land of Egypt.

7 And the magicians also by their enchantments did in like manner, and the brought forth frogs upon all the land of Egypt

8 But Pharao called Moses and Aaron and said to them: Pray ye to the Lord to take away the frogs from me and from my people; and I will let the people go to sacrifice to the Lord.

9 And Moses said to Pharao: Set me a time when I shall pray for thee, and for thy servants, and for thy people, that the frogs may be driven away from thee and from thy house, and from thy servants, and from thy people: and may remain only in the river.

10 And he answered: To morrow. But he said: I will do according to thy word; that thou mayst know that there is none like to the Lord our God.

11 And the frogs shall depart from thee, and from thy house, and from thy servants, and from thy people; and shall remain only in the river.

12 And Moses and Aaron went forth from Pharao: and Moses cried to the Lord for the promise, which he had made to Pharao concerning the frogs.

13 And the Lord did according to the word of Moses: and the frogs died out of the houses, and out of the villages, and out of the fields:

14 And they gathered them together into immense heaps, and the land was corrupted.

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15 And Pharao seeing that rest was given, hardened his own heart, and did not hear them, as the Lord had commanded.

16 And the Lord said to Moses: Say to Aaron, Stretch forth thy rod, and strike the dust of the earth: and may there be sciniphs in all the land of Egypt.

17 And they did so. And Aaron stretched forth his hand, holding the rod: and he struck the dust of the earth, and there came sciniphs on men and on beasts: all the dust of the earth was turned into sciniphs through all the land of Egypt.

18 And the magicians with their enchantments practiced in like manner, to bring forth sciniphs, and they could not and there were sciniphs as well on men as on beasts.

19 And the magicians said to Pharao This is the finger of God. And Pharao heart was hardened, and he hearkened not unto them, as the Lord had commanded.

20 The Lord also said to Moses: Arise early, and stand before Pharao: for he will go forth to the waters: and thou shalt say to him: Thus saith the Lord: Let my people go to sacrifice to me.

21 But if thou wilt not let them go, behold I will send in upon thee, and upon thy servants, and upon thy houses all kind of flies: and the houses of the Egyptians shall be filled with flies of divers kinds, and the whole land wherein they shall be.

22 And I will make the land of Gessen wherein my people is, wonderful in that lay, so that flies shall not be there: and thou shalt know that I am the Lord in the midst of the earth.

23 And I will put a division between my people and thy people: to morrow shall this sign be.

24 And the Lord did so. And there came a very grievous swarm of flies into he houses of Pharao and of his servants, and into all the land of Egypt: and the land was corrupted by this kind of flies.

25 And Pharao called Moses and Aaron, and said to them: Go, and sacrifice to your God in this land.

26 And Moses said: It cannot be so: for we shall sacrifice the abominations of the Egyptians to the Lord our God: now if we kill those things which the Egyptians worship, in their presence, they will stone us.

27 We will go three days' journey into the wilderness: and we will sacrifice to the Lord our God, as he hath commanded us.

28 And Pharao said: I will let you go to sacrifice to the Lord your God in the wilderness: but go no farther: pray for me.

29 And Moses said: I will go out from thee, and will pray to the Lord: and the flies shall depart from Pharao, and from his servants, and from his people to morrow: but do not deceive any more, in not letting the people go to sacrifice to the Lord.

30 So Moses went out from Pharao, and prayed to the Lord.

31 And he did according to his word: and he took away the flies from Pharao, and from his servants, and from his people: there was not left so much as one.

32 And Pharao's heart was hardened, so that neither this time would he let the people go.

EXODUS CHAPTER 9

1 And the Lord said to Moses: Go in to Pharao, and speak to him: Thus saith the Lord God of the Hebrews: Let my people go to sacrifice to me.

2 But if thou refuse, and withhold them still:

3 Behold my hand shall be upon thy fields: and a very grievous murrain upon thy horses, and asses, and camels, and oxen, and sheep.

4 And the Lord will make a wonderful difference between the possessions of Israel and the possessions of the Egyptians, that nothing at all shall die of those things that belong to the children of Israel.

5 And the Lord appointed a time, saying: To morrow will the Lord do this thing in the land.

6 The Lord therefore did this thing the next day: and all the beasts of the Egyptians died, but of the beasts of the children of Israel there died not one.

7 And Pharao sent to see: and there was not any thing dead of that which Israel possessed. And Pharao's heart was hardened, and he did not let the people go.

8 And the Lord said to Moses and Aaron: Take to you handfuls of ashes out of the chimney, and let Moses sprinkle it in the air in the presence of Pharao.

9 And be there dust upon all the land of Egypt: for there shall be boils and swelling blains both in men and beasts in the whole land of Egypt.

10 And they took ashes out of the chimney, and stood before Pharao, and Moses sprinkled it in the air: and there came boils with swelling blains in men and beasts.

11 Neither could the magicians stand before Moses for the boils that were upon them, and in all the land of Egypt.

12 And the Lord hardened Pharao's heart, and he hearkened not unto them, as the Lord had spoken to Moses.

13 And the Lord said to Moses: Arise in the morning, and stand before Pharao, and thou shalt say to him: Thus saith the Lord the God of the Hebrews: Let my people go to sacrifice to me.

14 For I will at this time send all my plagues upon thy heart, and upon thy servants, and upon thy people: that thou mayst know there is none like me in all the earth.

15 For now I will stretch out my hand to strike thee, and thy people with pestilence, and thou shalt perish from the earth.

16 And therefore have I raised thee, that I may shew my power in thee, and my name may be spoken of throughout all the earth.

17 Dost thou yet hold back my people: and wilt thou not let them go?

18 Behold I will cause it to rain to morrow at this same hour, an exceeding great hail: such as hath not been in Egypt from the day that it was founded, until this present time.

19 Send therefore now presently, and gather together thy cattle, and all that thou hast in the field: for men and beasts,

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and all things that shall be found abroad, and not gathered together out of the fields, which the hail shall fall upon, shall die.

20 He that feared the word of the Lord among Pharao's servants, made his servants and his cattle flee into houses:

21 And the Lord said to Moses: Stretch forth thy hand towards heaven, that there may be hail in the whole land of Egypt, upon men, and upon beasts, and upon every herb of the field in the land of Egypt.

22 And Moses stretched forth his rod towards heaven, and the Lord sent thunder and hail, and lightning running along the ground: and the Lord rained hail upon the land of Egypt.

24 And the hail and fire mixed with it drove on together: and it was of so great bigness, as never before was seen in the whole land of Egypt since that nation was founded.

25 And the hail destroyed through all the land of Egypt all things that were in the fields, both man and beast: and the hail smote every herb of the field, and it broke every tree of the country.

26 Only in the land of Gessen, where the children of Israel were, the hail fell not.

27 And Pharao sent and called Moses and Aaron, saying to them: I have sinned this time also; the Lord is just: I and my people are wicked.

28 Pray ye to the Lord, that the thunderings of God and the hail may cease: that I may let you go, and that you may stay here no longer.

29 Moses said: As soon as I am gone out of the city, I will stretch forth my hands to the Lord, and the thunders shall cease, and the hail shall be no more: that thou mayst know that the earth is the Lord's.

30 But I know that neither thou, nor thy servants do yet fear the Lord God.

31 The flax therefore and the barley were hurt, because the barley was green, and the flax was now boiled:

32 But the wheat, and other winter corn were not hurt, because they were lateward.

33 And when Moses was gone from Pharao out of the city, he stretched forth his hands to the Lord: and the thunders and the hail ceased, neither did there drop any more rain upon the earth.

34 And Pharao seeing that the rain and the hail, and the thunders were ceased, increased his sin.

35 And his heart was hardened, and the heart of his servants, and it was made exceeding hard: neither did he let the children of Israel go, as the Lord had commanded by the hand of Moses.

EXODUS CHAPTER 10

1 And the Lord said to Moses: Go in to Pharao; for I have hardened his heart, and the heart of his servants: that I may work these my signs in him.

2 And thou mayest tell in the ears of thy sons, and of they grandsons, how often I have plagued the Egyptians, and wrought my signs amongst them: and you may know that I am the Lord:

3 Therefore Moses and Aaron went in to Pharao, and said to him: Thus saith the Lord God of the Hebrews: How long refusest thou to submit to me? let my people go, to sacrifice to me.

4 But if thou resist, and wilt not let them go, behold I will bring in to morrow the locust into thy coasts:

5 To cover the face of the earth that nothing thereof may appear, but that which the hail hath left may be eaten: for they shall feed upon all the trees that spring in the fields.

6 And they shall fill thy houses, and the houses of thy servants, and of all the Egyptians: such a number as thy fathers have not seen, nor thy grandfathers, from the time they were first upon the earth, until this present day. And he turned himself away, and went forth from Pharao.

7 And Pharao's servants said to him: How long shall we endure this scandal? let the men go to sacrifice to the Lord their God. Dost thou not see that Egypt is undone?

8 And they called back Moses and Aaron to Pharao: and he said to them: Go, sacrifice to the Lord your God: who are they that shall go?

9 Moses said: We will go with our young and old, with our sons and daughters, with our sheep and herds: for it is the solemnity of the Lord our God.

10 And Pharao answered: So be the Lord with you, as I shall let you and your children go: who can doubt but that you intend some great evil?

11 It shall not be so: but go ye men only, and sacrifice to the Lord: for this yourselves also desired. And immediately they were cast out from Pharao's presence.

12 And the Lord said to Moses: Stretch forth thy hand upon the land of Egypt unto the locust, that it may come upon it, and devour every herb that is left after the hail.

13 And Moses stretched forth his rod upon the land of Egypt: and the Lord brought a burning wind all that day, and night: and when it was morning, the burning wind raised the locusts:

14 And they came up over the whole land of Egypt: and rested in all the coasts of the Egyptians innumerable, the like as had not been before that time, nor shall be hereafter.

15 And they covered the whole face of the earth, wasting all things. And the grass of the earth was devoured, and what fruits soever were on the trees, which the hail had left: and there remained not any thing that was green on the trees, or in the herbs of the earth in all Egypt.

16 Wherefore Pharao in haste called Moses and Aaron, and said to them: I have sinned against the Lord your God, and against you.

17 But now forgive me my sin this time also, and pray to the Lord your God, that he take away from me this death.

18 And Moses going forth from the presence of Pharao, prayed to the Lord.

19 And he made a very strong wind to blow from the west, and it took the locusts and cast them into the Red Sea: there remained not so much as one in all the coasts of Egypt.

20 And the Lord hardened Pharao's heart, neither did he let the children of Israel go.

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21 And the Lord said to Moses: Stretch out they hand towards heaven: and may there be darkness upon the land of Egypt, so thick that it may be felt.

22 And Moses stretch forth his hand towards heaven: and there came horrible darkness in all the land of Egypt for three days.

23 No man saw his brother, nor moved himself out of the place where he was: but wheresoever the children of Israel dwelt there was light.

24 And Pharao called Moses and Aaron, and said to them: Go sacrifice to the Lord: let your sheep only, and herds remain; let your children go with you.

25 Moses said: Thou shalt give us also sacrifices and burnt offerings, to the Lord our God.

26 All the flocks shall go with us: there shall not a hoof remain of them: for they are necessary for the service of the Lord our God: especially as we know not what must be offered, till we come to the very place.

27 And the Lord hardened Pharao's heart, and he would not let them go.

28 And Pharao said to Moses: Get thee from me, and beware thou see not my face any more: in what day soever thou shalt come in my sight, thou shalt die.

29 Moses answered: So shall it be as thou hast spoken, I will not see thy face any more.

EXODUS CHAPTER 11

1 And the Lord said to Moses: Yet one plague more will I bring upon Pharao and Egypt, and after that he shall let you go and thrust you out.

2 Therefore thou shalt tell all the people that every man ask of his friend, and every woman of her neighbour, vessels of silver, and of gold.

3 And the Lord will give favour to his people in the sight of the Egyptians. And Moses was a very great man in the land of Egypt, in the sight of Pharao's servants, and of all the people.

4 And he said: Thus said the Lord: At midnight I will enter into Egypt.

5 And every firstborn in the land of the Egyptians shall die, from the firstborn of Pharao who sitteth on his throne, even to the first born of the handmaid that is at the mill, and all the firstborn of beasts.

6 And there shall be a great cry in all the land of Egypt, such as neither hath been before, nor shall be hereafter.

7 But with all the children of Israel there shall not a dog make the least noise, from man even to beast: that you may know how wonderful a difference the Lord maketh between the Egyptians and Israel.

8 And all these thy servants shall come down to me, and shall worship me, saying: Go forth thou, and all the people that is under thee: after that we will go out.

9 And he went out from Pharao exceeding angry. But the Lord said to Moses: Pharao will not hear you, that many signs may be done in the land of Egypt.

10 And Moses and Aaron did all the wonders that are written, before Pharao. And the Lord hardened Pharao's heart, neither did he let the children of Israel go out of his land.

EXODUS CHAPTER 12

1 And the Lord said to Moses and Aaron in the land of Egypt:

2 This month shall be to you the beginning of months: it shall be the first in the months of the year.

3 Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses.

4 But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb.

5 And it shall be a lamb without blemish, a male, of one year: according to which rite also you shall take a kid.

6 And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening.

7 And they shall take of the blood thereof, and put it upon both the side posts, and on the upper door posts of the houses, wherein they shall eat it.

8 And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce.

9 You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire: you shall eat the head with the feet and entrails thereof.

10 Neither shall there remain any thing of it until morning. If there be any thing left, you shall burn it with fire.

11 And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste: for it is the Phase (that is the Passage) of the Lord.

12 And I will pass through the land of Egypt that night, and will kill every firstborn in the land of Egypt both man and beast: and against all the gods of Egypt I will execute judgments: I am the Lord.

13 And the blood shall be unto you for a sign in the houses where you shall be: and I shall see the blood, and shall pass over you: and the plague shall not be upon you to destroy you, when I shall strike the land of Egypt.

14 And this day shall be for a memorial to you: and you shall keep it a feast to the Lord in your generations with an everlasting observance.

15 Seven days shall you eat unleavened bread: in the first day there shall be no leaven in your houses: whosoever shall eat any thing leavened, from the first day until the seventh day, that soul shall perish out of Israel.

16 The first day shall be holy and solemn, and the seventh day shall be kept with the like solemnity: you shall do no work in them, except those things that belong to eating.

17 And you shall observe the feast of the unleavened bread: for in this same day I will bring forth your army out of the land of Egypt, and you shall keep this day in your generations by a perpetual observance.

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18 The first month, the fourteenth day of the month in the evening, you shall eat unleavened bread, until the one and twentieth day of the same month in the evening.

19 Seven days there shall not be found any leaven in your houses: he that shall eat leavened bread, his soul shall perish out of the assembly of Israel, whether he be a stranger or born in the land.

20 You shall not eat any thing leavened: in all your habitations you shall eat unleavened bread.

21 And Moses called all the ancients of the children of Israel, and said to them: Go take a lamb by your families, and sacrifice the Phase.

22 And dip a bunch of hyssop in the blood that is at the door, and sprinkle the transom of the door therewith, and both the door cheeks: let none of you go out of the door of his house till morning.

23 For the Lord will pass through striking the Egyptians: and when he shall see the blood on the transom, and on both the posts, he will pass over the door of the house, and not suffer the destroyer to come into your houses and to hurt you.

24 Thou shalt keep this thing as a law for thee and thy children for ever.

25 And when you have entered into the land which the Lord will give you as he hath promised, you shall observe these ceremonies.

26 And when your children shall say to you: What is the meaning of this service?

27 You shall say to them: It is the victim of the passage of the Lord, when he passed over the houses of the children of Israel in Egypt, striking the Egyptians, and saving our houses. And the people bowing themselves, adored.

28 And the children of Israel going forth did as the Lord had commanded Moses and Aaron.

29 And it came to pass at midnight, the Lord slew every firstborn in the land of Egypt, from the firstborn of Pharao, who sat on his throne, unto the firstborn of the captive woman that was in the prison, and all the firstborn of cattle.

30 And Pharao arose in the night, and all his servants, and all Egypt: for there was not a house wherein there lay not one dead.

31 And Pharao calling Moses and Aaron, in the night, said: Arise and go forth from among my people, you and the children of Israel: go, sacrifice to the Lord as you say.

32 Your sheep and herds take along with you, as you demanded, and departing, bless me.

33 And the Egyptians pressed the people to go forth out of the land speedily, saying: We shall all die.

34 The people therefore took dough before it was leavened: and tying it in their cloaks, put it on their shoulders.

35 And the children of Israel did as Moses had commanded: and they asked of the Egyptians vessels of silver and gold, and very much raiment.

36 And the Lord gave favour to the people in the sight of the Egyptians, so that they lent unto them: and they stripped the Egyptians.

37 And the children of Israel set forward from Ramesse to Socoth, being about six hundred thousand men on foot, beside children.

38 And a mixed multitude without number went up also with them, sheep and herds and beasts of divers kinds, exceeding many.

39 And they baked the meal, which a little before they had brought out of Egypt, in dough: and they made earth cakes unleavened: for it could not be leavened, the Egyptians pressing them to depart, and not suffering them to make any stay: neither did they think of preparing any meat.

40 And the abode of the children of Israel that they made in Egypt, was four hundred and thirty years.

41 Which being expired, the same day all the army of the Lord went forth out of the land of Egypt.

42 This is the observable night of the Lord, when he brought them forth out of the land of Egypt: this night all the children of Israel must observe in their generations.

43 And the Lord said to Moses and Aaron: This is the service of the Phase: No foreigner shall eat of it.

44 But every bought servant shall be circumcised, and so shall eat.

45 The stranger and the hireling shall not eat thereof.

46 In one house shall it be eaten, neither shall you carry forth of the flesh thereof out of the house, neither shall you break a bone thereof.

47 All the assembly of the children of Israel shall keep it.

48 And if any stranger be willing to dwell among you, and to keep the Phase of the Lord, all his males shall first be circumcised, and then shall he celebrate it according to the manner: and he shall be as he that is born in the land: but if any man be uncircumcised, he shall not eat thereof.

49 The same law shall be to him that is born in the land, and to the proselyte that sojourneth with you.

50 And all the children of Israel did as the Lord had commanded Moses and Aaron.

51 And the same day the Lord brought forth the children of Israel out of the land of Egypt by their companies.

EXODUS CHAPTER 13

1 And the Lord spoke to Moses, saying:

2 Sanctify unto me every firstborn that openeth the womb among the children of Israel, as well of men as of beasts: for they are all mine.

3 And Moses said to the people: Remember this day in which you came forth out of Egypt, and out of the house of bondage, for with a strong hand hath the Lord brought you forth out of this place: that you eat no leavened bread.

4 This day you go forth in the month of new corn.

5 And when the Lord shall have brought thee into the land of the Chanaanite, and the Hethite, and the Amorrhite, and the Hevite, and the Jebusite, which he swore to thy fathers that he would give thee, a land that floweth with milk and honey, thou shalt celebrate this manner of sacred rites in this month.

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6 Seven days shalt thou eat unleavened bread: and on the seventh day shall be the solemnity of the Lord.

7 Unleavened bread shall you eat seven days: there shall not be seen any thing leavened with thee, nor in all thy coasts.

8 And thou shalt tell thy son in that day, saying: This is what the Lord did to me when I came forth out of Egypt.

9 And it shall be as a sign in thy hand, and as a memorial before thy eyes: and that the law of the Lord be always in thy mouth, for with a strong hand the Lord hath brought thee out of the land of Egypt.

10 Thou shalt keep this observance at the set time from days to days.

11 And when the Lord shall have brought thee into the land of the Chanaanite, as he swore to thee and thy fathers, and shall give it thee:

12 Thou shalt set apart all that openeth the womb for the Lord, and all that is first brought forth of thy cattle: whatsoever thou shalt have of the male sex, thou shalt consecrate to the Lord.

13 The firstborn of an ass thou shalt change for a sheep: and if thou do not redeem it, thou shalt kill it. And every firstborn of men thou shalt redeem with a price.

14 And when thy son shall ask thee to morrow, saying: What is this? thou shalt answer him: With a strong hand did the Lord bring us forth out of the land of Egypt, out of the house of bondage.

15 For when Pharao was hardened, and would not let us go, the Lord slew every firstborn in the land of Egypt, from the firstborn of man to the firstborn of beasts: therefore I sacrifice to the Lord all that openeth the womb of the male sex, and all the firstborn of my sons I redeem.

16 And it shall be as a sign in thy hand, and as a thing hung between thy eyes, for a remembrance: because the Lord hath brought us forth out of Egypt by a strong hand.

17 And when Pharao had sent out the people, the Lord led them not by the way of the land of the Philistines which is near: thinking lest perhaps they would repent, if they should see wars arise against them, and would return into Egypt.

18 But he led them about by the way of the desert, which is by the Red Sea: and the children of Israel went up armed out of the land of Egypt.

19 And Moses took Joseph's bones with him: because he had adjured the children of Israel, saying: God shall visit you, carry out my bones from hence with you.

20 And marching from Socoth they encamped in Etham in the utmost coasts of the wilderness.

21 And the Lord went before them to shew the way by day in a pillar of a cloud, and by night in a pillar of fire: that he might be the guide of their journey at both times.

22 There never failed the pillar of the cloud by day, nor the pillar of fire by night, before the people.

EXODUS CHAPTER 14

1 And the Lord spoke to Moses, saying:

2 Speak to the children of Israel: Let them turn and encamp over against Phihahiroth which is between Magdal and the sea over against Beelsephon: you shall encamp before it upon the sea.

3 And Pharao will say of the children of Israel: They are straitened in the land, the desert hath shut them in.

4 And I shall harden his heart, and he will pursue you: and I shall be glorified in Pharao, and in all his army: and the Egyptians shall know that I am the Lord. And they did so.

5 And it was told the king of the Egyptians that the people was fled: and the heart of Pharao and of his servants was changed with regard to the people, and they said: What meant we to do, that we let Israel go from serving us?

6 So he made ready his chariot, and took all his people with him.

7 And he took six hundred chosen chariots, and all the chariots that were in Egypt: and the captains of the whole army.

8 And the Lord hardened the heart of Pharao king of Egypt, and he pursued the children of Israel: but they were gone forth in a mighty hand.

9 And when the Egyptians followed the steps of them who were gone before, they found them encamped at the sea side: all Pharao's horse and chariots, and the whole army were in Phihahiroth before Beelsephon.

10 And when Pharao drew near, the children of Israel, lifting up their eyes, saw the Egyptians behind them: and they feared exceedingly, and cried to the Lord.

11 And they said to Moses: Perhaps there were no graves in Egypt, therefore thou hast brought us to die in the wilderness: why wouldst thou do this, to lead us out of Egypt?

12 Is not this the word that we spoke to thee in Egypt, saying: Depart from us that we may serve the Egyptians? for it was much better to serve them, than to die in the wilderness.

13 And Moses said to the people: Fear not: stand and see the great wonders of the Lord, which he will do this day: for the Egyptians, whom you see now, you shall see no more for ever.

14 The Lord will fight for you, and you shall hold your peace.

15 And the Lord said to Moses: Why criest thou to me? Speak to the children of Israel to go forward.

16 But lift thou up thy rod, and stretch forth thy hand over the sea, and divide it: that the children of Israel may go through the midst of the sea on dry ground.

17 And I will harden the heart of the Egyptians to pursue you: and I will be glorified in Pharao, and in all his host, and in his chariots, and in his horsemen.

18 And the Egyptians shall know that I am the Lord, when I shall be glorified in Pharao, and in his chariots and in his horsemen.

19 And the angel of God, who went before the camp of Israel, removing, went behind them: and together with him the pillar of the cloud, leaving the forepart,

20 Stood behind, between the Egyptians' camp and the camp of Israel: and it was a dark cloud, and enlightening the

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night, so that they could not come at one another all the night.

21 And when Moses had stretched forth his hand over the sea, the Lord took it away by a strong and burning wind blowing all the night, and turned it into dry ground: and the water was divided.

22 And the children of Israel went in through the midst of the sea dried up: for the water was as a wall on their right hand and on their left.

23 And the Egyptians pursuing went in after them, and all Pharao's horses, his chariots and horsemen through the midst of the sea,

24 And now the morning watch was come, and behold the Lord looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host.

25 And overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel: for the Lord fighteth for them against us.

26 And the Lord said to Moses: Stretch forth they hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen.

27 And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves.

28 And the waters returned, and covered the chariots and the horsemen of all the army of Pharao, who had come into the sea after them, neither did there so much as one of them remain.

29 But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left:

30 And the Lord delivered Israel on that day out of the hands of the Egyptians.

31 And they saw the Egyptians dead upon the sea shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses his servant.

EXODUS CHAPTER 15

1 Then Moses and the children of Israel sung this canticle to the Lord: and said: Let us sing to the Lord: for he is gloriously magnified, the horse and the rider he hath thrown into the sea.

2 The Lord is my strength and my praise, and he is become salvation to me: he is my God and I will glorify him: the God of my father, and I will exalt him.

3 The Lord is as a man of war, Almighty is his name.

4 Pharao's chariots and his army he hath cast into the sea: his chosen captains are drowned in the Red Sea.

5 The depths have covered them, they are sunk to the bottom like a stone.

6 Thy right hand, O Lord, is magnified in strength: thy right hand, O Lord, hath slain the enemy.

7 And in the multitude of they glory thou hast put down thy adversaries: thou hast sent thy wrath, which hath devoured them like stubble.

8 And with the blast of thy anger the waters were gathered together: the flowing water stood, the depth were gathered together in the midst of the sea.

9 The enemy said: I will pursue and overtake, I will divide the spoils, my soul shall have its fill: I will draw my sword, my hand shall slay them.

10 Thy wind blew and the sea covered them: they sunk as lead in the mighty waters.

11 Who is like to thee, among the strong, O Lord? who is like to thee, glorious in holiness, terrible and praiseworthy, doing wonders?

12 Thou stretchedst forth thy hand, and the earth swallowed them.

13 In thy mercy thou hast been a leader to the people which thou hast redeemed: and in thy strength thou hast carried them to thy holy habitation.

14 Nations rose up, and were angry: sorrows took hold on the inhabitants of Philisthiim.

15 Then were the princes of Edom troubled, trembling seized on the stout men of Moab: all the inhabitants of Chanaan became stiff.

16 Let fear and dread fall upon them, in the greatness of thy arm: let them become unmoveable as a stone, until thy people, O Lord, pass by: until this thy people pass by, which thou hast possessed.

17 Thou shalt bring them in, and plant them in the mountain of thy inheritance, in thy most firm habitation which thou hast made, O Lord; thy sanctuary, O Lord, which thy hands have established.

18 The Lord shall reign for ever and ever.

19 For Pharao went in on horseback with his chariots and horsemen into the sea: and the Lord brought back upon them the waters of the sea: but the children of Israel walked on dry ground in the midst thereof.

20 So Mary the prophetess, the sister of Aaron, took a timbrel in her hand: and all the women went forth after her with timbrels and with dances:

21 And she began the song to them, saying: Let us sing to the Lord, for he is gloriously magnified, the horse and his rider he hath thrown into the sea.

22 And Moses brought Israel from the Red Sea, and they went forth into the wilderness of Sur: and they marched three days through the wilderness, and found no water.

23 And they came into Mara, and they could not drink the waters of Mara, because they were bitter: whereupon he gave a name also agreeable to the place, calling it Mara, that is, bitterness.

24 And the people murmured against Moses, saying: What shall we drink?

25 But he cried to the Lord, and he shewed him a tree, which when he had cast into the waters, they were turned into sweetness. There he appointed him ordinances, and judgments, and there he proved him,

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26 Saying: If thou wilt hear the voice of the Lord thy God, and do what is right before him, and obey his commandments, and keep all his precepts, none of the evils that I laid upon Egypt, will I bring upon thee: for I am the Lord thy healer.

27 And the children of Israel came into Elim, where there were twelve fountains of water, and seventy palm trees: and they encamped by the waters.

EXODUS CHAPTER 16

1 And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai: the fifteenth day of the second month, after they came out of the land of Egypt.

2 And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

3 And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh pots, and ate bread to the full. Why have you brought us into this desert, that you might destroy all the multitude with famine?

4 And the Lord said to Moses: Behold I will rain bread from heaven for you: let the people go forth, and gather what is sufficient for every day: that I may prove them whether they will walk in my law, or not.

5 But the sixth day let them provide for to bring in: and let it be double to that they were wont to gather every day.

6 And Moses and Aaron said to the children of Israel: In the evening you shall know that the Lord hath brought you forth out of the land of Egypt:

7 And in the morning you shall see the glory of the Lord: for he hath heard your murmuring against the Lord: but as for us, what are we, that you mutter against us?

8 And Moses said: In the evening the Lord will give you flesh to eat, and in the morning bread to the full: for he hath heard your murmurings, with which you have murmured against him, for what are we? your murmuring is not against us, but against the Lord.

9 Moses also said to Aaron: Say to the whole congregation of the children of Israel: Come before the Lord: for he hath heard your murmuring.

10 And when Aaron spoke to all the assembly of the children of Israel, they looked towards the wilderness: and behold the glory of the Lord appeared in a cloud.

11 And the Lord spoke to Moses, saying:

12 I have heard the murmuring of the children of Israel: say to them: In the evening you shall eat flesh, and in the morning you shall have your fill of bread: and you shall know that I am the Lord your God.

13 So it came to pass in the evening, that quails coming up, covered the camp: and in the morning, a dew lay round about the camp.

14 And when it had covered the face of the earth, it appeared in the wilderness small, and as it were beaten with a pestle, like unto the hoar frost on the ground.

15 And when the children of Israel saw it, they said one to another: Manhu! which signifieth: What is this! for they knew not what it was. And Moses said to them: This is the bread, which the Lord hath given you to eat.

16 This is the word, that the Lord hath commanded: Let every one gather of it as much as is enough to eat: a gomor for every man, according to the number of your souls that dwell in a tent, so shall you take of it.

17 And the children of Israel did so: and they gathered, one more, another less.

18 And they measured by the measure of a gomor: neither had he more that had gathered more: nor did he find less that had provided less: but every one had gathered, according to what they were able to eat.

19 And Moses said to them: Let no man leave thereof till the morning.

20 And they hearkened not to him, but some of them left until the morning, and it began to be full of worms, an it putrefied, and Moses was angry with them.

21 Now every one of them gathered in the morning, as much as might suffice to eat: and after the sun grew hot, it melted.

22 But on the sixth day they gathered twice as much, that is, two gomors every man: and all the rulers of the multitude came, and told Moses.

23 And he said to them: This is what the Lord hath spoken: To morrow is the rest of the sabbath sanctified to the Lord. Whatsoever work is to be done, do it: and the meats that are to be dressed, dress them: and whatsoever shall remain, lay it up until the morning.

24 And they did so as Moses had commanded, and it did not putrefy, neither was there worm found in it.

25 And Moses said: Eat it to day, because it is the sabbath of the Lord: to day it shall not be found in the field.

26 Gather it six days: but on the seventh day is the sabbath of the Lord, therefore it shall not be found.

27 And the seventh day came: and some of the people going forth to gather, found none.

28 And the Lord said to Moses: How long will you refuse to keep my commandments, and my law?

29 See that the Lord hath given you the sabbath, and for this reason on the sixth day he giveth you a double provision: let each man stay at home, and let none go forth out of his place the seventh day.

30 And the people kept the sabbath on the seventh day.

31 And the house of Israel called the name thereof Manna: and it was like coriander seed white, and the taste thereof like to flour with honey.

32 And Moses said: This is the word, which the Lord hath commanded: Fill a gomor of it, and let it be kept unto generations to come hereafter, that they may know the bread, wherewith I fed you in the wilderness, when you were brought forth out of the land of Egypt.

33 And Moses said to Aaron: Take a vessel, and put manna into it, as much as a gomor can hold: and lay it up before the Lord to keep unto your generations,

34 As the Lord commanded Moses. And Aaron put it in the tabernacle to be kept.

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35 And the children of Israel ate manna forty years, till they came to a habitable land: with this meat were they fed, until they reached the borders of the land of Chanaan.

36 Now a gomor is the tenth part of an ephi.

EXODUS CHAPTER 17

1 Then all the multitude of the children of Israel setting forward from the desert of Sin, by their mansions, according to the word of the Lord, encamped in Raphidim, where there was no water for the people to drink.

2 And they chode with Moses, and said: Give us water, that we may drink. And Moses answered them: Why chide you with me? Wherefore do you tempt the Lord?

3 So the people were thirsty there for want of water, and murmured against Moses, saying: Why didst thou make us go forth out of Egypt, to kill us and our children, and our beasts with thirst?

4 And Moses cried to the Lord, saying: What shall I do to this people? Yet a little more and they will stone me.

5 And the Lord said to Moses: God before the people, and take with thee of the ancients of Israel: and take in thy hand the rod wherewith thou didst strike the river, and go.

6 Behold I will stand there before thee, upon the rock Horeb: and thou shalt strike the rock, and water shall come out of it that the people may drink. Moses did so before the ancients of Israel:

7 And he called the name of that place Temptation, because the chiding of the children of Israel, and for that they tempted the Lord, saying: Is the Lord amongst us or not?

8 And Amalec came, and fought against Israel in Raphidim.

9 And Moses said to Josue: Choose out men: and go out and fight against Amalec: to morrow I will stand on the top of the hill having the rod of God in my hand.

10 Josue did as Moses had spoken, and he fought against Amalec; but Moses, and Aaron, and Hur went up upon the top of the hill.

11 And when Moses lifted up his hands, Israel overcame: but if he let them down a little, Amalec overcame.

12 And Moses' hands were heavy: so they took a stone, and put under him, and he sat on it: and Aaron and Hur stayed up his hands on both sides. And it came to pass that his hands were not weary until sunset.

13 And Josue put Amalec and his people to flight, by the edge of the sword.

14 And the Lord said to Moses: Write this for a memorial in a book, and deliver it to the ears of Josue: for I will destroy the memory of Amalec from under heaven.

15 And Moses built an altar: and called the name thereof, The Lord my exaltation, saying:

16 Because the hand of the throne of the Lord, and the war of the Lord shall be against Amalec, from generation to generation.

EXODUS CHAPTER 18

1 And when Jethro the priest of Madian, the kinsman of Moses, had heard all the things that God had done to Moses, and to Israel his people, and that the Lord had brought forth Israel out of Egypt,

2 He took Sephora the wife of Moses whom he had sent back:

3 And her two sons, of whom one was called Gersam, his father saying: I have been a stranger in a foreign country.

4 And the other Eliezer: For the God of my father, said he, is my helper, and hath delivered me from the sword of Pharao.

5 And Jethro the kinsman of Moses came with his sons and his wife, to Moses into the desert, where he was camped by the mountain of God.

6 And he sent word to Moses, saying: I Jethro thy kinsman come to thee, and thy wife, and thy two sons with her.

7 And he went out to meet his kinsman, and worshipped and kissed him: and they saluted one another with words of peace. And when he was come into the tent,

8 Moses told his kinsman all that the Lord had done to Pharao, and the Egyptians, in favour of Israel: and all the labour which had befallen them in the journey, and that the Lord had delivered them.

9 And Jethro rejoiced for all the good things that the Lord had done to Israel, because he had delivered them out of the hands of the Egyptians.

10 And he said: Blessed is the Lord, who hath delivered you out of the hand of Pharao, and out of the hand of the Egyptians, who hath delivered his people out of the hand of Egypt.

11 Now I know that the Lord is great above all gods: because they dealt proudly against them.

12 So Jethro the kinsman of Moses offered holocausts and sacrifices to God: and Aaron and all the ancients of Israel came, to eat bread with them before God.

13 And the next day Moses sat, to judge the people, who stood by Moses from morning until night.

14 And when his kinsman had seen all things that he did among the people, he said: What is it that thou dost among the people? Why sittest thou alone, and all the people wait from morning till night.

15 And Moses answered him: The people come to me to seek the judgment of God.

16 And when any controversy falleth out among them, they come to me to judge between them, and to shew the precepts of God, and his laws.

17 But he said: The thing thou dost is not good.

18 Thou are spent with foolish labour, both thou and this people that is with thee: the business is above thy strength, thou alone canst not bear it.

19 But hear my words and counsels, and God shall be with thee. Be thou to the people in those things that pertain to God, to bring their words to him:

20 And to shew the people the ceremonies and the manner of worshipping, and the way wherein they ought to walk, and the work that they ought to do.

21 And provide out of all the people able men, such as fear God, in whom there is truth, and that hate avarice, and

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appoint of them rulers of thousands, and of hundreds, and of fifties, and of tens.

22 Who may judge the people at all times: and when any great matter soever shall fall out, let them refer it to thee, and let them judge the lesser matters only: that so it may be lighter for thee, the burden being shared out unto others.

23 If thou dost this, thou shalt fulfil the commandment of God, and shalt be able to bear his precepts: and all this people shall return to their places with peace.

24 And when Moses heard this, he did all things that he had suggested unto him.

25 And choosing able men out of all Israel, he appointed them rulers of the people, rulers over thousands, and over hundreds, and over fifties, and over tens.

26 And they judged the people at all times: and whatsoever was of greater difficulty they referred to him, and they judged the easier cases only.

27 And he let his kinsman depart: and he returned and went into his own country.

EXODUS CHAPTER 19

1 In the third month of the departure of Israel out of the land of Egypt, on this day they came into the wilderness of Sinai:

2 For departing out of Raphidim, and coming to the desert of Sinai, they camped in the same place, and there Israel pitched their tents over against the mountain.

3 And Moses went up to God: and the Lord called unto him from the mountain, and said: Thus shalt thou say to the house of Jacob, and tell the children of Israel:

4 You have seen what I have done to the Egyptians, how I have carried you upon the wings of eagles, and have taken you to myself.

5 If therefore you will hear my voice, and keep my covenant, you shall be my peculiar possession above all people: for all the earth is mine.

6 And you shall be to me a priestly kingdom, and a holy nation. Those are the words thou shalt speak to the children of Israel.

7 Moses came, and calling together the elders of the people, he declared all the words which the Lord had commanded.

8 And all the people answered together: All that the Lord hath spoken, we will do. And when Moses had related the people's words to the Lord,

9 The Lord said to him: Lo, now will I come to thee in the darkness of a cloud, that the people may hear me speaking to thee, and may believe thee for ever. And Moses told the words of the people to the Lord.

10 And he said to him: Go to the people, and sanctify them to day, and to morrow, and let them wash their garments.

11 And let them be ready against the third day: for on the third day the Lord will come down in the sight of all the people upon mount Sinai.

12 And thou shalt appoint certain limits to the people round about, and thou shalt say to them: Take heed you go not up into the mount, and that ye touch not the borders thereof: every one that toucheth the mount dying he shall die.

13 No hands shall touch him, but he shall be stoned to death, or shall be shot through with arrows: whether it be beast, or man, he shall not live. When the trumpet shall begin to sound, then let them go up into the mount.

14 And Moses came down from the mount to the people, and sanctified them. And when they had washed their garments,

15 He said to them: Be ready against the third day, and come not near your wives.

16 And now the third day was come, and the morning appeared: and behold thunders began to be heard, and lightning to flash, and a very thick cloud to cover the mount, and the noise of the trumpet sounded exceeding loud, and the people that was in the camp, feared.

17 And when Moses had brought them forth to meet God from the place of the camp, they stood at the bottom of the mount.

18 And all mount Sinai was on a smoke: because the Lord was come down upon it in fire, and the smoke arose from it as out of a furnace: and all the mount was terrible.

19 And the sound of the trumpet grew by degrees louder and louder, and was drawn out to a greater length: Moses spoke, and God answered him.

20 And the Lord came down upon mount Sinai, in the very top of the mount, and he called Moses unto the top thereof. And when he was gone up thither,

21 He said unto him: Go down, and charge the people: lest they should have a mind to pass the limits to see the Lord, and a very great multitude of them should perish.

22 The priests also that come to the Lord, let them be sanctified, lest he strike them.

23 And Moses said to the Lord: The people cannot come up to mount Sinai: for thou did charge, and command, saying: Set limits about the mount, and sanctify it.

24 And the Lord said to him: Go, get thee down: and thou shalt come up, thou and Aaron with thee: but let not the priests and the people pass the limits, nor come up to the Lord, lest he kill them.

25 And Moses went down to the people and told them all.

EXODUS CHAPTER 20

1 And the Lord spoke all these words:

2 I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt not have strange gods before me.

4 Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth.

5 Thou shalt not adore them, nor serve them: I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me:

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6 And shewing mercy unto thousands to them that love me, and keep my commandments.

7 Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

8 Remember that thou keep holy the sabbath day.

9 Six days shalt thou labour, and shalt do all thy works.

10 But on the seventh day is the sabbath of the Lord thy God: thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy beast, nor the stranger that is within thy gates.

11 For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day, and sanctified it.

12 Honour thy father and thy mother, that thou mayest be longlived upon the land which the Lord thy God will give thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house: neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor any thing that is his.

18 And all the people saw the voices and the flames, and the sound of the trumpet, and the mount smoking: and being terrified and struck with fear, they stood afar off,

19 Saying to Moses: Speak thou to us, and we will hear: let not the Lord speak to us, lest we die.

20 And Moses said to the people: Fear not: for God is come to prove you, and that the dread of him might be in you, and you should not sin.

21 And the people stood afar off. But Moses went to the dark cloud wherein God was.

22 And the Lord said to Moses: Thus shalt thou say to the children of Israel: You have seen that I have spoken to you from heaven.

23 You shall not make gods of silver, nor shall you make to yourselves gods of gold.

24 You shall make an altar of earth unto me, and you shall offer upon it your holocausts and peace offerings, your sheep and oxen, in every place where the memory of my name shall be: I will come to thee, and will bless thee.

25 And if thou make an altar of stone unto me, thou shalt not build it of hewn stones: for if thou lift up a tool upon it, it shall be defiled.

26 Thou shalt not go up by steps unto my altar, lest thy nakedness be discovered.

EXODUS CHAPTER 21

1 These are the judgments which thou shalt set before them.

2 If thou buy a Hebrew servant, six years shall he serve thee: in the seventh he shall go out free for nothing.

3 With what raiment he came in, with the like let him go out: if having a wife, his wife also shall go out with him.

4 But if his master gave him a wife, and she hath borne sons and daughters: the woman and her children shall be her master's: but he himself shall go out with his raiment.

5 And if the servant shall say: I love my master and my wife and children, I will not go out free:

6 His master shall bring him to the gods, and he shall be set to the door and the posts, and he shall bore his ear through with an awl: and he shall be his servant for ever.

7 If any man sell his daughter to be a servant, she shall not go out as bondwomen are wont to go out.

8 If she displease the eyes of her master to whom she was delivered, he shall let her go: but he shall have no power to sell her to a foreign nation, if he despise her.

9 But if he have betrothed her to his son, he shall deal with her after the manner of daughters.

10 And if he take another wife for him, he shall provide her a marriage, and raiment, neither shall he refuse the price of her chastity.

11 If he do not these three things, she shall go out free without money.

12 He that striketh a man with a will to kill him, shall be put to death.

13 But he that did not lie in wait for him, but God delivered him into his hands: I will appoint thee a place to which he must flee.

14 If a man kill his neighbour on set purpose and by lying in wait for him: thou shalt take him away from my altar, that he may die.

15 He that striketh his father or mother, shall be put to death.

16 He that shall steal a man, and sell him, being convicted of guilt, shall be put to death.

17 He that curseth his father, or mother, shall die the death.

18 If men quarrel, and the one strike his neighbour with a stone or with his fist, and he die not, but keepeth his bed:

19 If he rise again and walk abroad upon his staff, he that struck him shall be quit, yet so that he make restitution for his work, and for his expenses upon the physicians.

20 He that striketh his bondman or bondwoman with a rod, and they die under his hands, shall be guilty of the crime.

21 But if the party remain alive a day or two, he shall not be subject to the punishment, because it is his money.

22 If men quarrel, and one strike a woman with child, and she miscarry indeed, but live herself: he shall be answerable for so much damage as the woman's husband shall require, and as arbiters shall award.

23 But if her death ensue thereupon, he shall render life for life.

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 If any man strike the eye of his manservant or maidservant, and leave them but one eye, he shall let them go free for the eye which he put out.

27 Also if he strike out a tooth of his manservant or maidservant, he shall in like manner make them free.

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28 If an ox gore a man or a woman, and they die, he shall be stoned: and his flesh shall not be eaten, but the owner of the ox shall be quit.

29 But if the ox was wont to push with his horn yesterday and the day before, and they warned his master, and he did not shut him up, and he shall kill a man or a woman: then the ox shall be stoned, an his owner also shall be put to death.

30 And if they set a price upon him, he shall give for his life whatsoever is laid upon him.

31 If he have gored a son, or a daughter, he shall fall under the like sentence.

32 If he assault a bondman or a bond woman, he shall give thirty sicles of silver to their master, and the ox shall be stoned.

33 If a man open a pit, and dig one, and cover it not, and an ox or an ass fall into it,

34 The owner of the pit shall pay the price of the beasts: and that which is dead shall be his own.

35 If one man's ox gore another man's ox, and he die: they shall sell the live ox, and shall divide the price, and the carcass of that which died they shall part between them:

36 But if he knew that his ox was wont to push yesterday and the day before, and his master did not keep him in: he shall pay ox for ox, and shall take the whole carcass.

EXODUS CHAPTER 22

1 If any man steal an ox or a sheep, and kill or sell it: he shall restore five oxen for one ox, and four sheep for one sheep.

2 If a thief be found breaking open a house or undermining it, and be wounded so as to die: he that slew him shall not be guilty of blood.

3 But if he did this when the sun is risen, he hath committed murder, and he shall die. If he have not wherewith to make restitution for the theft, he shall be sold.

4 If that which he stole be found with him, alive, either ox, or ass, or sheep: he shall restore double.

5 If any man hurt a field or a vineyard, and put in his beast to feed upon that which is other men's: he shall restore the best of whatsoever he hath in his own field, or in his vineyard, according to the estimation of the damage.

6 If a fire breaking out light upon thorns, and catch stacks of corn, or corn standing in the fields, he that kindled the fire shall make good the loss.

7 If a man deliver money, or any vessel unto his friend to keep, and they be stolen away from him that received them: if the thief be found he shall restore double:

8 If the thief be not known, the master of the house shall be brought to the gods, and shall swear that he did not lay his hand upon his neighbour's goods,

9 To do any fraud, either in ox, or in ass, or sheep, or raiment, or any thing that may bring damage: the cause of both parties shall come to the gods: and if they give judgment, he shall restore double to his neighbour.

10 If a man deliver ass, ox, sheep, or any beast, to his neighbour's custody, and it die, or be hurt, or be taken by enemies, and no man saw it:

11 There shall be an oath between them, that he did not put forth his hand to his neighbour's goods: and the owner shall accept of the oath; and he shall not be compelled to make restitution.

12 But if it were taken away by stealth, he shall make the loss good to the owner.

13 If it were eaten by a beast, let him bring to him that which was slain, and he shall not make restitution.

14 If a man borrow of his neighbour any of these things, and it be hurt or die, the owner not being present, he shall be obliged to make restitution.

15 But if the owner be present, he shall not make restitution, especially if it were hired and came for the hire of his work.

16 If a man seduce a virgin not yet espoused, and lie with her: he shall endow her, and have her to wife.

17 If the maid's father will not give her to him, he shall give money according to the dowry, which virgins are wont to receive.

18 Wizards thou shalt not suffer to live.

19 Whosoever copulateth with a beast shall be put to death.

20 He that sacrificeth to gods, shall be put to death, save only to the Lord.

21 Thou shalt not molest a stranger, nor afflict him: for yourselves also were strangers in the land of Egypt.

22 You shall not hurt a widow or an orphan.

23 If you hurt them they will cry out to me, and I will hear their cry:

24 And my rage shall be enkindled, and I will strike you with the sword, and your wives shall be widows, and your children fatherless.

25 If thou lend money to any of my people that is poor, that dwelleth with thee, thou shalt not be hard upon them as an extortioner, nor oppress them with usuries.

26 If thou take of thy neighbour a garment in pledge, thou shalt give it him again before sunset.

27 For that same is the only thing wherewith he is covered, the clothing of his body, neither hath he any other to sleep in: if he cry to me, I will hear him, because I am compassionate.

28 Thou shalt not speak ill of the gods, and the prince of thy people thou shalt not curse.

29 Thou shalt not delay to pay thy tithes and thy firstfruits: thou shalt give the firstborn of thy sons to me.

30 Thou shalt do the same with the firstborn of thy oxen also and sheep: seven days let it be with its dam, the eighth day thou shalt give it to me.

31 You shall be holy men to me: the flesh that beasts have tasted of before, you shall not eat, but shall cast it to the dogs.

EXODUS CHAPTER 23

1 Thou shalt not receive the voice of a lie: neither shalt thou join thy hand to bear false witness for a wicked person.

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2 Thou shalt not follow the multitude to do evil: neither shalt thou yield in judgment, to the opinion of the most part, to stray from the truth.

3 Neither shalt thou favour a poor man in judgment.

4 If thou meet thy enemy's ox or ass going astray, bring it back to him.

5 If thou see the ass of him that hateth thee lie underneath his burden, thou shalt not pass by, but shalt lift him up with him.

6 Thou shalt not go aside in the poor man's judgment.

7 Thou shalt fly lying. The innocent and just person thou shalt not put to death: because I abhor the wicked.

8 Neither shalt thou take bribes, which even blind the wise, and pervert the words of the just.

9 Thou shalt not molest a stranger, for you know the hearts of strangers: for you also were strangers in the land of Egypt.

10 Six years thou shalt sow thy ground, and shalt gather the corn thereof.

11 But the seventh year thou shalt let it alone, and suffer it to rest, that the poor of thy people may eat, and whatsoever shall be left, let the beasts of the field eat it: so shalt thou do with thy vineyard and thy oliveyard.

12 Six days thou shalt work: the seventh day thou shalt cease, that thy ox and thy ass may rest: and the son of thy handmaid and the stranger may be refreshed.

13 Keep all things that I have said to you. And by the name of strange gods you shall not swear, neither shall it be heard out of your mouth.

14 Three times every year you shall celebrate feasts to me.

15 Thou shalt keep the feast of unleavened bread. Seven days shalt thou eat unleavened bread, as I commanded thee, in the time of the month of new corn, when thou didst come forth out of Egypt: thou shalt not appear empty before me.

16 And the feast of the harvest of the firstfruits of thy work, whatsoever thou hast sown in the field. The feast also in the end of the year, when thou hast gathered in all thy corn out of the field.

17 Thrice a year shall all thy males appear before the Lord thy God.

18 Thou shalt not sacrifice the blood of my victim upon leaven, neither shall the fat of my solemnity remain until the morning.

19 Thou shalt carry the firstfruits of the corn of thy ground to the house of the Lord thy God. Thou shalt not boil a kid in the milk of his dam.

20 Behold I will send my angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared.

21 Take notice of him, and hear his voice, and do not think him one to be contemned: for he will not forgive when thou hast sinned, and my name is in him.

22 But if thou wilt hear his voice, and do all that I speak, I will be an enemy to thy enemies, and will afflict them that afflict thee.

23 And my angel shall go before thee, and shall bring thee in unto the Amorrhite, and the Hethite, and the Pherezite, and the Chanaanite, and the Hevite, and the Jebusite, whom I will destroy.

24 Thou shalt not adore their gods, nor serve them. Thou shalt not do their works, but shalt destroy them, and break their statues.

25 And you shall serve the Lord your God, that I may bless your bread and your waters, and may take away sickness from the midst of thee.

26 There shall not be one fruitless nor barren in thy land: I will fill the number of thy days.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come: and will turn the backs of all thy enemies before thee.

28 Sending out hornets before, that shall drive away the Hevite, and the Chanaanite, and the Hethite, before thou come in.

29 I will not cast them out from thy face in one year: lest the land be brought into a wilderness, and the beasts multiply against thee.

30 By little and little I will drive them out from before thee, till thou be increased, and dost possess the land.

31 And I will set thy bounds from the Red Sea to the sea of the Palestines, and from the desert to the river: I will deliver the inhabitants of the land into your hands, and will drive them out from before you.

32 Thou shalt not enter into league with them, nor with their gods.

33 Let them not dwell in thy land, lest perhaps thy make thee sin against me, if thou serve their god: which undoubtedly will be a scandal to thee.

EXODUS CHAPTER 24

1 And he said to Moses: Come up to the Lord, thou, and Aaron, Nadab, and Abiu, and seventy of the ancients of Israel, and you shall adore afar off.

2 And Moses alone shall come up to the Lord, but they shall not come nigh; neither shall the people come up with him.

3 So Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice: We will do all the words of the Lord, which he hath spoken.

4 And Moses wrote all the words of the Lord: and rising in the morning he built an altar at the foot of the mount, and twelve titles according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, and they offered holocausts, and sacrificed pacific victims of calves to the Lord.

6 Then Moses took half of the blood, and put it into bowls: and the rest he poured upon the altar.

7 And taking the book of the covenant, he read it in the hearing of the people: and they said: All things that the Lord hath spoken we will do, we will be obedient.

8 And he took the blood and sprinkled it upon the people, and he said: This is the blood of the covenant which the Lord hath made with you concerning all these words.

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9 Then Moses and Aaron, Nadab and Abiu, and seventy of the ancients of Israel went up:

10 And they saw the God of Israel: and under his feet as it were a work of sapphire stone, and as the heaven, when clear.

11 Neither did he lay his hand upon those of the children of Israel, that retired afar off, and they saw God, and they did eat and drink.

12 And the Lord said to Moses: Come up to me into the mount, and be there: and I will give thee tables of stone, and the law, and the commandments which I have written: that thou mayst teach them.

13 Moses rose up, and his minister Josue: and Moses going up into the mount of God,

14 Said to the ancients: Wait ye here till we return to you. You have Aaron and Hur with you: if any question shall arise, you shall refer it to them.

15 And when Moses was gone up, a cloud covered the mount.

16 And the glory of the Lord dwelt upon Sinai, covering it with a cloud six days: and the seventh day he called him out of the midst of the cloud.

17 And the sight of the glory of the Lord was like a burning fire upon the top of the mount, in the eyes of the children of Israel.

18 And Moses, entering into the midst of the cloud, went up into the mountain: and he was there forty days, and forty nights.

EXODUS CHAPTER 25

1 And the Lord spoke to Moses, saying:

2 Speak to the children of Israel, that they bring firstfruits to me: of every man that offereth of his own accord, you shall take them.

3 And these are the things you must take: gold, and silver, and brass,

4 Violet and purple, and scarlet twice dyed, and fine linen, and goats' hair,

5 And rams' skins dyed red, and violet skins, and setim wood:

6 Oil to make lights: spices for ointment, and for sweetsmelling incense:

7 Onyx stones, and precious stones to adorn the ephod and the rational.

8 And they shall make me a sanctuary, and I will dwell in the midst of them:

9 According to all the likeness of the tabernacle which I will shew thee, and of all the vessels for the service thereof: and thus you shall make it:

10 Frame an ark of setim wood, the length whereof shall be of two cubits and a half: the breadth, a cubit and a half: the height, likewise, a cubit and a half.

11 And thou shalt overlay it with the purest gold within and without: and over it thou shalt make a golden crown round about:

12 And four golden rings, which thou shall put at the four corners of the ark: let two rings be on the one side, and two on the other.

13 Thou shalt make bars also of setim wood, and shalt overlay them with gold.

14 And thou shalt put them in through the rings that are in the sides of the ark, that it may be carried on them.

15 And they shall be always in the rings, neither shall they at any time be drawn out of them.

16 And thou shalt put in the ark the testimony which I will give thee.

17 Thou shalt make also a propitiatory of the purest gold: the length thereof shall be two cubits and a half, and the breadth a cubit and a half.

18 Thou shalt make also two cherubims of beaten gold, on the two sides of the oracle.

19 Let one cherub be on the one side, and the other on the other.

20 Let them cover both sides of the propitiatory, spreading their wings, and covering the oracle, and let them look one towards the other, their faces being turned towards the propitiatory wherewith the ark is to be covered.

21 In which thou shalt put the testimony that I will give thee.

22 Thence will I give orders, and will speak to thee over the propitiatory, and from the midst of the two cherubims, which shall be upon the ark of the testimony, all things which I will command the children of Israel by thee.

23 Thou shalt make a table also of setim wood, of two cubits in length, and a cubit in breadth, and a cubit and half in height.

24 And thou shalt overlay it with the purest gold: and thou shalt make to it a golden ledge round about.

25 And to the ledge itself a polished crown, four inches high: and over the same another little golden crown.

26 Thou shalt prepare also four golden rings, and shalt put them in the four corners of the same table over each foot.

27 Under the crown shall the golden rings be, that the bars may be put through them, and the table may be carried.

28 The bars also themselves thou shalt make of setim wood, and shalt overlay them with gold to bear up the table.

29 Thou shalt prepare also dishes, and bowls, censers, and cups, wherein the libations are to be offered of the purest gold.

30 And thou shalt set upon the table loaves of proposition in my sight always.

31 Thou shalt make also a candlestick of beaten work of the finest gold, the shaft thereof, and the branches, the cups, and the bowls, and the lilies going forth from it.

32 Six branches shall come out of the sides, three out of the one side, and three out of the other.

33 Three cups as it were nuts to every branch, and a bowl withal, and a lily; and three cups, likewise of the fashion of nuts in the other branch, and a bowl withal, and a lily. Such shall be the work of the six branches, that are to come out from the shaft:

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34 And in the candlestick itself shall be four cups in the manner of a nut, and at every one, bowls and lilies.
35 Bowls under two branches in three places, which together make six coming forth out of one shaft.
36 And both the bowls and the branches shall be of the same beaten work of the purest gold.
37 Thou shalt make also seven lamps, and shalt set them upon the candlestick, to give light over against.
38 The snuffers also and where the snuffings shall be put out, shall be made of the purest gold.
39 The whole weight of the candlestick with all the furniture thereof shall be a talent of the purest gold.
40 Look and make it according to the pattern, that was shewn thee in the mount.

EXODUS CHAPTER 26

1 And thou shalt make the tabernacle in this manner: Thou shalt make ten curtains of fine twisted linen, and violet and purple, and scarlet twice dyed, diversified with embroidery.
2 The length of one curtain shall be twenty-eight cubits, the breadth shall be four cubits. All the curtains shall be of one measure.
3 Five curtains shall be joined one to another, and the other five shall be coupled together in like manner.
4 Thou shalt make loops of violet in the sides and tops of the curtains, that they may be joined one to another.
5 Every curtain shall have fifty loops on both sides, so set on, that one loop may be against another loop, and one may be fitted to the other.
6 Thou shalt make also fifty rings of gold wherewith the veils of the curtains are to be joined, that it may be made one tabernacle.
7 Thou shalt make also eleven curtains of goats' hair, to cover the top of the tabernacle.
8 The length of one hair curtain shall be thirty cubits: and the breadth four: the measure of all the curtains shall be equal.
9 Five of which thou shalt couple by themselves, and the six others thou shalt couple one to another, so as to double the sixth curtain in the front of the roof.
10 Thou shalt make also fifty loops in the edge of one curtain, that it may be joined with the other: and fifty loops in the edge of the other curtain, that it may be coupled with its fellow.
11 Thou shalt make also fifty buckles of brass, wherewith the loops may be joined, that of all there may be made one covering.
12 And that which shall remain of the curtains, that are prepared for the roof, to wit, one curtain that is over and above, with the half thereof thou shalt cover the back parts of the tabernacle.
13 And there shall hang down a cubit on the one side, and another on the other side, which is over and above in the length of the curtains, fencing both sides of the tabernacle.
14 Thou shalt make also another cover to the roof, of rams' skins dyed red; and over that again another cover of violet coloured skins.
15 Thou shalt make also the boards of the tabernacle standing upright of setim wood.
16 Let every one of them be ten cubits in length, and in breadth on cubit and a half.
17 In the sides of the boards shall be made two mortises, whereby one board may be joined to another board: and after this manner shall all the boards be prepared.
18 Of which twenty shall be in the south side southward.
19 For which thou shalt cast forty sockets of silver, that under every board may be put two sockets at the two corners.
20 In the second side also the tabernacle that looketh to the north, there shall be twenty boards,
21 Having forty sockets of silver, two sockets shall be put under each board.
22 But on the west side of the tabernacle thou shalt make six boards.
23 And again other two which shall be erected in the corners at the back of the tabernacle.
24 And they shall be joined together from beneath unto the top, and one joint shall hold them all. The like joining shall be observed for the two boards also that are to be put in the corners.
25 And they shall be in all eight boards, and their silver sockets sixteen, reckoning two sockets for each board.
26 Thou shalt make also five bars of setim wood, to hold together the boards on one side of the tabernacle.
27 And five others on the other side, and as many at the west side:
28 And they shall be put along by the midst of the boards from one end to the other.
29 The boards also themselves thou shalt overlay with gold, and shall cast rings of gold to be set upon them, for places for the bars to hold together boardwork: which bars thou shalt cover with plates of gold.
30 And thou shalt rear up the tabernacle according to the pattern that was shewn thee in the mount.
31 Thou shalt make also a veil of violet and purple, and scarlet twice dyed, and fine twisted linen, wrought with embroidered work, and goodly variety:
32 And thou shalt hang it up before four pillars of setim wood, which themselves also shall be overlaid with gold, and shall have heads of gold, but sockets of silver.
33 And the veils shall be hanged on with rings, and within it thou shalt put the ark of the testimony, and the sanctuary, and the holy of holies shall be divided with it.
34 And thou shalt set the propitiatory upon the ark of the testimony in the holy of holies.
35 And the table without the veil: and over against the table the candlestick in the south side of the tabernacle; for the table shall stand in the north side.
36 Thou shalt make also a hanging in the entrance of the tabernacle of violet and purple, and scarlet twice dyed, and fine twisted linen with embroidered work.

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37 And thou shalt overlay with gold five pillars of setim wood, before which the hanging shall be drawn: their heads shall be of gold, and the sockets of brass.

EXODUS CHAPTER 27

1 Thou shalt make also an altar of setim wood, which shall be five cubits long and as many broad, that is, foursquare, and three cubits high.

2 And there shall be horns at the four corners of the same: and thou shalt cover it with brass.

3 And thou shalt make for the uses thereof pans to receive the ashes, and tongs and fleshhooks, and firepans: all its vessels thou shalt make of brass.

4 And a grate of brass in manner of a net: at the four corners of which shall be four rings of brass,

5 Which thou shalt put under the hearth of the altar: and the grate shall be even to the midst of the altar.

6 Thou shalt make also two bars for the altar of setim wood, which thou shalt cover with plates of brass:

7 And thou shalt draw them through rings, and they shall be on both sides of the altar to carry it.

8 Thou shalt not make it solid, but empty and hollow in the inside, as it was shewn thee in the mount.

9 Thou shalt make also the court of the tabernacle, in the south side whereof southward there shall be hangings of fine twisted linen of a hundred cubits long for one side.

10 And twenty pillars with as many sockets of brass, the heads of which with their engraving of silver.

11 In like manner also on the north side there shall be hangings of a hundred cubits long, twenty pillars, and as many sockets of brass, and their heads with their engraving of silver.

12 But in the breadth of the court, that looketh to the west, there shall be hangings of fifty cubits, and ten pillars, and as many sockets.

13 In that breadth also of the court, which looketh to the east, there shall be fifty cubits.

14 In which there shall be for one side hangings of fifteen cubits, and three pillars and as many sockets.

15 And in the other side there shall be hangings of fifteen cubits, with three pillars and as many sockets.

16 And in the entrance of the court there shall be made a hanging of twenty cubits of violet and purple, and scarlet twice dyed, and fine twisted linen, with embroidered work: it shall have four pillars with as many sockets.

17 All the pillars of the court round about shall be garnished with plates of silver, silver heads and sockets of brass.

18 In length the court shall take up a hundred cubits, in breadth fifty, the height shall be of five cubits, and it shall be made of fine twisted linen, and shall have sockets of brass.

19 All the vessels of the tabernacle for all uses and ceremonies, and the pins both of it, and of the court, thou shalt make of brass.

20 Command the children of Israel that they bring thee the purest oil of the olives, and beaten with a pestle: that a lamp may burn always,

21 In the tabernacle of the testimony without the veil that hangs before the testimony. And Aaron and his sons shall order it, that it may give light before the Lord until the morning. It shall be a perpetual observance throughout their successions among the children of Israel.

EXODUS CHAPTER 28

1 Take unto thee also Aaron thy brother with his sons, from among the children of Israel, that they may minister to me in the priest's office: Aaron, Nadab, and Abiu, Eleazar, and Ithamar.

2 And thou shalt make a holy vesture for Aaron thy brother for glory and for beauty.

3 And thou shalt speak to all the wise of heart, whom I have filled with the spirit of wisdom, that they may make Aaron's vestments, in which he being consecrated may minister to me.

4 And these shall be the vestments that they shall make: A rational and an ephod, a tunick and a strait linen garment, a mitre and a girdle. They shall make the holy vestments for thy brother Aaron and his sons, that they may do the office of priesthood unto me.

5 And they shall take gold, and violet, and purple, and scarlet twice dyed, and fine linen.

6 And they shall make the ephod of gold, and violet, and purple, and scarlet twice dyed, and fine twisted linen, embroidered with divers colours.

7 It shall have the two edges joined in the top on both sides, that they may be closed together.

8 The very workmanship also and all the variety of the work shall be of gold, and violet, and purple, and scarlet twice dyed, and fine twisted linen.

9 And thou shalt take two onyx stones, and shalt grave on them the names of the children of Israel:

10 Six names on one stone, and the other six on the other, according to the order of their birth.

11 With the work of an engraver and the graving of a jeweller, thou shalt engrave them with the names of the children of Israel, set in gold and compassed about:

12 And thou shalt put them in both sides of the ephod, a memorial for the children of Israel. And Aaron shall bear their names before the Lord upon both shoulders, for a remembrance.

13 Thou shalt make also hooks of gold.

14 And two little chains of the purest gold linked one to another, which thou shalt put into the hooks.

15 And thou shalt make the rational of judgment with embroidered work of divers colours, according to the workmanship of the ephod, of gold, violet, and purple, and scarlet twice dyed, and fine twisted linen.

16 It shall be foursquare and doubled: it shall be the measure of a span both in length and in breadth.

17 And thou shalt set in it four rows of stones: in the first row shall be a sardius stone, and a topaz, and an emerald:

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18 In the second a carbuncle, a sapphire and a jasper.
19 In the third a ligurius, an agate, and an amethyst:
20 In the fourth a chrysolite, an onyx, and a beryl. They shall be set in gold by their rows.
21 And they shall have the names of the children of Israel: with twelve names shall they be engraved, each stone with the name of one according to the twelve tribes.
22 And thou shalt make on the rational chains linked one to another of the purest gold:
23 And two rings of gold, which thou shalt put in the two ends at the top of the rational.
24 And the golden chains thou shalt join to the rings, that are in the ends thereof:
25 And the ends of the chains themselves thou shalt join together with two hooks on both sides of the ephod, which is towards the rational.
26 Thou shalt make also two rings of gold which thou shalt put in the top parts of the rational, in the borders that are over against the ephod, and look towards the back parts thereof.
27 Moreover also other two rings of gold, which are to be set on each side of the ephod beneath, that looketh towards the nether joining, that the rational may be fitted with the ephod,
28 And may be fastened by the rings thereof unto the rings of the ephod with a violet fillet, that the joining artificially wrought may continue, and the rational and the ephod may not be loosed one from the other.
29 And Aaron shall bear the names of the children of Israel in the rational of judgement upon his breast, when he shall enter into the sanctuary, a memorial before the Lord for ever.
30 And thou shalt put in the rational of judgment doctrine and truth, which shall be on Aaron's breast, when he shall go in before the Lord: and he shall bear the judgment of the children of Israel on his breast, in the sight of the Lord always.
31 And thou shalt make the tunick of the ephod all of violet,
32 In the midst whereof above shall be a hole for the head, and a border round about it woven, as is wont to be made in the outmost parts of garments, that it may not easily be broken.
33 And beneath at the feet of the same tunick round about, thou shalt make as it were pomegranates, of violet, and purple, and scarlet twice dyed, with little bells set between:
34 So that there shall be a golden bell and a pomegranate, and again another golden bell and a pomegranate.
35 And Aaron shall be vested with it in the office of his ministry, that the sound may be heard, when he goeth in and cometh out of the sanctuary, in the sight of the Lord, and that he may not die.
36 Thou shalt make also a plate of the purest gold: wherein thou shalt grave with engraver's work, Holy to the Lord.
37 And thou shalt tie it with a violet fillet, and it shall be upon the mitre,
38 Hanging over the forehead of the high priest. And Aaron shall bear the iniquities of those things, which the children of Israel have offered and sanctified, in all their gifts and offerings. And the plate shall be always on his forehead, that the Lord may be well pleased with them.
39 And thou shalt gird the tunick with fine linen, and thou shalt make a fine linen mitre, and a girdle of embroidered work.
40 Moreover for the sons of Aaron thou shalt prepare linen tunicks, and girdles and mitres for glory and beauty:
41 And with all these things thou shalt vest Aaron thy brother, and his sons with him. And thou shalt consecrate the hands of them all, and shalt sanctify them, that they may do the office of priesthood unto me.
42 Thou shalt make also linen breeches, to cover the flesh of their nakedness from the reins to the thighs:
43 And Aaron and his sons shall use them when they shall go in to the tabernacle of the testimony, or when they approach the altar to minister in the sanctuary, lest being guilty of iniquity they die. It shall be a law for ever to Aaron, and to his seed after him.

EXODUS CHAPTER 29

1 And thou shalt also do this, that they may be consecrated to me in priesthood. Take a calf from the herd, and two rams without blemish,
2 And unleavened bread, and a cake without leaven, tempered with oil, wafers also unleavened anointed with oil: thou shalt make them all of wheaten flour.
3 And thou shalt put them in a basket and offer them: and the calf and the two rams.
4 And thou shalt bring Aaron and his sons to the door of the tabernacle of the testimony. And when thou hast washed the father and his sons with water,
5 Thou shalt clothe Aaron with his vestments, that is, with the linen garment and the tunick, and the ephod and the rational, which thou shalt gird with the girdle.
6 And thou shalt put the mitre upon his head, and the holy plate upon the mitre,
7 And thou shalt pour the oil of unction upon his head: and by this rite shall he be consecrated.
8 Thou shalt bring his sons also and shalt put on them the linen tunicks, and gird them with a girdle:
9 To wit, Aaron and his children, and thou shalt put mitres upon them: and they shall be priests to me by a perpetual ordinance. After thou shalt have consecrated their hands,
10 Thou shalt present also the calf before the tabernacle of the testimony. And Aaron and his sons shall lay their hands upon his head,
11 And thou shalt kill him in the sight of the Lord, beside the door of the tabernacle of the testimony.
12 And taking some of the blood of the calf, thou shalt put it upon the horns of the altar with thy finger, and the rest of the blood thou shalt pour at the bottom thereof.
13 Thou shalt take also all the fat that covereth the entrails, and the caul of the liver, and the two kidneys, and the fat that is upon them, and shalt offer a burnt offering upon the altar:

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14 But the flesh of the calf and the hide and the dung, thou shalt burn abroad, without the camp, because it is for sin.

15 Thou shalt take also one ram upon the head whereof Aaron and his sons shall lay their hands.

16 And when thou hast killed him, thou shalt take of the blood thereof, and pour round about the altar:

17 And thou shalt cut the ram in pieces, and having washed his entrails and feet, thou shalt put them upon the flesh that is cut in pieces, and upon his head.

18 And thou shalt offer the whole ram for a burnt offering upon the altar: it is an oblation to the Lord, a most sweet savour of the victim of the Lord.

19 Thou shalt take also the other ram, upon whose head Aaron and his sons shall lay their hands.

20 And when thou hast sacrificed him, thou shalt take of his blood, and put upon the tip of the right ear of Aaron and of his sons, and upon the thumbs and great toes of their right hand and foot, and thou shalt pour the blood upon the altar round about.

21 And when thou hast taken of the blood, that is upon the altar, and of the oil of unction, thou shalt sprinkle Aaron and his vesture, his sons and their vestments. And after they and their vestments are consecrated,

22 Thou shalt take the fat of the ram, and the rump, and the fat that covereth the lungs, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, because it is the ram of consecration.

23 And one roll of bread, a cake tempered with oil, a wafer out of the basket of unleavened bread, which is set in the sight of the Lord.

24 And thou shalt put all upon the hands of Aaron and of his sons, and shalt sanctify them elevating before the Lord.

25 And thou shalt take all from their hands, and shalt burn them upon the altar for a holocaust, a most sweet savour in the sight of the Lord, because it is his oblation.

26 Thou shalt take also the breast of the ram, wherewith Aaron was consecrated, and elevating it thou shalt sanctify it before the Lord, and it shall fall to thy share.

27 And thou shalt sanctify both the consecrated breast, and the shoulder that thou didst separate of the ram,

28 Wherewith Aaron was consecrated and his sons, and they shall fall to Aaron's share and his sons' by a perpetual right from the children of Israel: because they are the choicest and the beginnings of their peace victims which they offer to the Lord.

29 And the holy vesture, which Aaron shall use, his sons shall have after him, that they may be anointed, and their hands consecrated to it.

30 He of his sons that shall be appointed high priest in his stead, and that shall enter into the tabernacle of the testimony to minister in the sanctuary, shall wear it seven days.

31 And thou shalt take the ram of the consecration, and shalt boil the flesh thereof in the holy place:

32 And Aaron and his sons shall eat it. The loaves also, that are in the basket, they shall eat in the entry of the tabernacle of the testimony,

33 That it may be an atoning sacrifice, and the hands of the offerers may be sanctified. A stranger shall not eat of them, because they are holy.

34 And if there remain of the consecrated flash, or of the bread till the morning, thou shalt burn the remainder with fire: they shall not be eaten, because they are sanctified.

35 All that I have commanded thee, thou shalt do unto Aaron and his sons. Seven days shalt thou consecrate their hands:

36 And thou shalt offer a calf for sin every day for expiation. And thou shalt cleanse the altar when thou hast offered the victim of expiation, and shalt anoint it to sanctify it.

37 Seven days shalt thou expiate the altar and sanctify it, and it shall be most holy. Every one that shall touch it shall be holy.

38 This is what thou shalt sacrifice upon the altar: Two lambs of a year old every day continually.

39 One lamb in the morning and another in the evening.

40 With one lamb a tenth part of flour tempered with beaten oil, of the fourth part of a hin, and wine for libation of the same measure.

41 And the other lamb thou shalt offer in the evening, according to the rite of the morning oblation, and according to what we have said, for a savour of sweetness:

42 It is a sacrifice to the Lord, by perpetual oblation unto your generations, at the door of the tabernacle of the testimony before the Lord, where I will appoint to speak unto thee.

43 And there will I command the children of Israel, and the altar shall be sanctified by my glory.

44 I will sanctify also the tabernacle of the testimony with the altar, and Aaron with his sons, to do the office of priesthood unto me.

45 And I will dwell in the midst of the children of Israel, and will be their God:

46 And they shall know that I am the Lord their God, who have brought them out of the land of Egypt, that I might abide among them, I the Lord their God.

EXODUS CHAPTER 30

1 Thou shalt make also an altar to burn incense, of setim wood.

2 It shall be a cubit in length, and another in breadth, that is, foursquare, and two in height. Horns shall go out of the same.

3 And thou shalt overlay it with the purest gold, as well as the grate thereof, as the walls round about and the horns. And thou shalt make to it a crown of gold round about,

4 And two golden rings under the crown on either side, that the bars may be put into them, and the altar be carried.

5 And thou shalt make the bars also of setim wood, and shalt overlay them with gold.

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6 And thou shalt set the altar over against the veil, that hangeth before the ark of the testimony before the propitiatory wherewith the testimony is covered, where I will speak to thee.

7 And Aaron shall burn sweet smelling incense upon it in the morning. When he shall dress the lamps, he shall burn it:

8 And when he shall place them in the evening, he shall burn an everlasting incense before the Lord throughout your generations.

9 You shall not offer upon it incense of another composition nor oblation, and victim, neither shall you offer libations.

10 And Aaron shall pray upon the horns thereof once a year, with the blood of that which was offered for sin, and shall make atonement upon it in your generations. It shall be most holy to the Lord.

11 And the Lord spoke to Moses, saying:

12 When thou shalt take the sum of the children of Israel according to their number, every one of them shall give a price for their souls to the Lord, and there shall be no scourge among them, when they shall be reckoned.

13 And this shall every one give that passeth at the naming, half a sicle according to the standard of the temple. A sicle hath twenty obols. Half a sicle shall be offered to the Lord.

14 He that is counted in the number from twenty years and upwards, shall give the price.

15 The rich man shall not add to half a sicle, and the poor man shall diminish nothing.

16 And the money received which was contributed by the children of Israel, thou shalt deliver unto the uses of the tabernacle of the testimony, that it may be a memorial of them before the Lord, and he may be merciful to their souls.

17 And the Lord spoke to Moses, saying:

18 Thou shalt make also a brazen laver with its foot, to wash in: and thou shalt set it between the tabernacle of the testimony and the altar. And water being put into it,

19 Aaron and his sons shall wash their hands and feet in it:

20 When they are going into the tabernacle of the testimony, and when they are to come to the altar, to offer on it incense to the Lord,

21 Lest perhaps they die. It shall be an everlasting law to him, and to his seed by successions.

22 And the Lord spoke to Moses,

23 Saying: Take spices, of principal and chosen myrrh five hundred sicles, and of cinnamon half so much, that is, two hundred and fifty sicles, of calamus in like manner two hundred and fifty.

24 And of cassia five hundred sicles by the weight of the sanctuary, of oil of olives the measure hin:

25 And thou shalt make the holy oil of unction, an ointment compounded after the art of the perfumer,

26 And therewith thou shalt anoint the tabernacle of the testimony, and the ark of the testament,

27 And the table with the vessels thereof, the candlestick and furniture thereof, the altars of incense,

28 And of holocaust, and all the furniture that belongeth to the service of them.

29 And thou shalt sanctify all, and they shall be most holy: he that shall touch them shall be sanctified.

30 Thou shalt anoint Aaron and his sons, and shalt sanctify them, that they may do the office of priesthood unto me.

31 And thou shalt say to the children of Israel: This oil of unction shall be holy unto me throughout your generations.

32 The flesh of man shall not be anointed therewith, and you shall make none other of the same composition, because it is sanctified, and shall be holy unto you.

33 What man soever shall compound such, and shall give thereof to a stranger, he shall be cut off from his people.

34 And the Lord said to Moses: Take unto thee spices, stacte, and onycha, galbanum of sweet savour, and the clearest frankincense, all shall be of equal weight.

35 And thou shalt make incense compounded by the work of the perfumer, well tempered together, and pure, and most worthy of sanctification.

36 And when thou has beaten all into very small powder, thou shalt set of it before the tabernacle of the testimony, in the place where I will appear to thee. Most holy shall this incense be to you.

37 You shall not make such a composition for your own uses, because it is holy to the Lord.

38 What man soever shall make the like, to enjoy the smell thereof, he shall perish out of his people.

EXODUS CHAPTER 31

1 And the Lord spoke to Moses, saying:

2 Behold, I have called by name Beseleel the son of Uri the son of Hur of the tribe of Juda,

3 And I have filled him with the spirit of God, with wisdom and understanding, and knowledge in all manner of work.

4 To devise whatsoever may be artificially made of gold, and silver, and brass,

5 Of marble, and precious stones, and variety of wood.

6 And I have given him for his companion Ooliab the son of Achisamech of the tribe of Dan. And I have put wisdom in the heart of every skilful man, that they may make all things which I have commanded thee,

7 The tabernacle of the covenant, and the ark of the testimony, and the propitiatory that is over it, and all the vessels of the tabernacle,

8 And the table and the vessels thereof, the most pure candlestick with the vessels thereof, and the altars of incense,

9 And of holocaust, and all their vessels, the laver with its foot,

10 The holy vestments in the ministry for Aaron the priest, and for his sons, that they may execute their office about the sacred things:

11 The oil of unction, and the incense of spices in the sanctuary, all things which I have commanded thee, shall they make.

12 And the Lord spoke to Moses, saying:

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13 Speak to the children of Israel, and thou shalt say to them: See that thou keep my sabbath: because it is a sign between me and you in your generations: that you may know that I am the Lord, who sanctify you.

14 Keep you my sabbath: for it is holy unto you: he that shall profane it, shall be put to death: he that shall do my work in it, his soul shall perish out of the midst of his people.

15 Six days shall you do work: in the seventh day is the sabbath, the rest holy to the Lord. Every one that shall do any work on this day, shall die.

16 Let the children of Israel keep the sabbath, and celebrate it in their generations. It is an everlasting covenant

17 Between me and the children of Israel, and a perpetual sign. For in six days the Lord made heaven and earth, and in the seventh he ceased from work.

18 And the Lord, when he had ended these words in mount Sinai, gave to Moses two stone tables of testimony, written with the finger of God.

EXODUS CHAPTER 32

1 And the people seeing that Moses delayed to come down from the mount, gathering together against Aaron, said: Arise, make us gods, that may go before us: for as to this Moses, the man that brought us out of the land of Egypt, we know not what has befallen him.

2 And Aaron said to them: Take the golden earrings from the ears of your wives, and your sons and daughters, and bring them to me.

3 And the people did what he had commanded, bringing the earrings to Aaron.

4 And when he had received them, he fashioned them by founders' work, and made of them a molten calf. And they said: These are thy gods, O Israel, that have brought thee out of the land of Egypt.

5 And when Aaron saw this, he built an altar before it, and made proclamation by a crier's voice, saying: To morrow is the solemnity of the Lord.

6 And rising in the morning, they offered holocausts, and peace victims, and the people sat down to eat, and drink, and they rose up to play.

7 And the Lord spoke to Moses, saying: Go, get thee down: thy people, which thou hast brought out of the land of Egypt, hath sinned.

8 They have quickly strayed from the way which thou didst shew them: and they have made to themselves a molten calf, and have adored it, and sacrificing victims to it, have said: These are thy gods, O Israel, that have brought thee out of the land of Egypt.

9 And again the Lord said to Moses: See that this people is stiffnecked:

10 Let me alone, that my wrath may be kindled against them, and that I may destroy them, and I will make of thee a great nation.

11 But Moses besought the Lord his God, saying: Why, O Lord, is thy indignation kindled against thy people, whom thou hast brought out of the land of Egypt, with great power, and with a mighty hand?

12 Let not the Egyptians say, I beseech thee: He craftily brought them out, that he might kill them in the mountains, and destroy them from the earth: let thy anger cease, and be appeased upon the wickedness of thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou sworest by thy own self, saying: I will multiply your seed as the stars of heaven: and this whole land that I have spoken of, I will give to you seed, and you shall possess it for ever.

14 And the Lord was appeased from doing the evil which he had spoken against his people.

15 And Moses returned from the mount, carrying the two tables of the testimony in his hand, written on both sides,

16 And made by the work of God: the writing also of God was graven in the tables.

17 And Josue hearing the noise of the people shouting, said to Moses: The noise of battle is heard in the camp.

18 But he answered: It is not the cry of men encouraging to fight, nor the shout of men compelling to flee: but I hear the voice of singers.

19 And when he came nigh to the camp, he saw the calf, and the dances: and being very angry, he threw the tables out of his hand, and broke them at the foot of the mount:

20 And laying hold of the calf which they had made, he burnt it, and beat it to powder, which he strowed into water, and gave thereof to the children of Israel to drink.

21 And he said to Aaron: What has this people done to thee, that thou shouldst bring upon them a most heinous sin?

22 And he answered him: Let not my lord be offended: for thou knowest this people, that they are prone to evil.

23 They said to me: Make us gods, that may go before us: for as to this Moses, who brought us forth out of the land of Egypt, we know not what is befallen him.

24 And I said to them: Which of you hath any gold? and they took and brought it to me: and I cast it into the fire, and this calf came out.

25 And when Moses saw that the people were naked, (for Aaron had stripped them by occasion of the shame of the filth, and had set them naked among their enemies,)

26 Then standing in the gate of the camp, he said: If any man be on the Lord's side let him join with me. And all the sons of Levi gathered themselves together unto him:

27 And he said to them: Thus saith the Lord God of Israel: Put every man his sword upon his thigh: go, and return from gate to gate through the midst of the camp, and let every man kill his brother, and friend, and neighbour.

28 And the sons of Levi did according to the words of Moses, and there were slain that day about three and twenty thousand men.

29 And Moses said: You have consecrated your hands this day to the Lord, every man in his son and in his brother, that a blessing may be given to you.

30 And when the next day was come, Moses spoke to the people: You have sinned a very great sin: I will go up to the

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Lord, if by any means I may be able to entreat him for your crime.

31 And returning to the Lord, he said: I beseech thee: this people hath sinned a heinous sin, and they have made to themselves gods of gold: either forgive them this trespass,

32 Or if thou do not, strike me out of the book that thou hast written.

33 And the Lord answered him: He that hath sinned against me, him will I strike out of my book:

34 But go thou, and lead this people whither I have told thee: my angel shall go before thee. And I in the day of revenge will visit this sin also of theirs.

35 The Lord therefore struck the people for the guilt on occasion of the calf which Aaron had made.

EXODUS CHAPTER 33

1 And the Lord spoke to Moses, saying: God, get thee up from this place, thou and thy people which thou has brought out of the land of Egypt, into the land concerning which I swore to Abraham, Isaac, and Jacob, saying: To thy seed I will give it.

2 And I will send an angel before thee, that I may cast out the Chanaanite, and the Amorrhite, and the Hethite, and the Pherezite, and the Hevite, and the Jebusite.

3 That thou mayst enter into the land that floweth with milk and honey. For I will not go up with thee, because thou art a stiffnecked people: lest I destroy thee in the way.

4 And the people hearing these very bad tidings, mourned: and no man put on his ornaments according to custom.

5 And the Lord said to Moses: Say to the children of Israel: Thou are a stiffnecked people; once I shall come up in the midst of thee, and shall destroy thee. Now presently lay aside thy ornaments, that I may know what to do with thee.

6 So the children of Israel laid aside their ornaments by mount Horeb.

7 Moses also taking the tabernacle, pitched it without the camp afar off, and called the name thereof, The tabernacle of the covenant. And all the people that had any question, went forth to the tabernacle of the covenant, without the camp.

8 And when Moses went forth to the tabernacle, all the people rose up, and every one stood in the door of his pavilion, and they beheld the back of Moses, till he went into the tabernacle.

9 And when he was gone into the tabernacle of the covenant, the pillar of the cloud came down, and stood at the door, and he spoke with Moses.

10 And all saw that the pillar of the cloud stood at the door of the tabernacle. And they stood, and worshipped at the doors of their tents.

11 And the Lord spoke to Moses face to face, as a man is wont to speak to his friend. And when he returned into the camp, his servant Josue the son of Nun, a young man, departed not from the tabernacle.

12 And Moses said to the Lord; Thou commandest me to lead forth this people: and thou dost not let me know whom thou wilt send with me, especially whereas thou hast said: I know thee by name, and thou hast found favour in my sight.

13 If therefore I have found favour in thy sight, show me thy face, that I may know thee, and may find grace before thy eyes: look upon thy people this nation.

14 And the Lord said: My face shall go before thee, and I will give thee rest.

15 And Moses said: If thou thyself dost not go before, bring us not out of this place.

16 For how shall we be able to know, I and thy people, that we have found grace in thy sight, unless thou walk with us, that we may be glorified by all people that dwell upon the earth?

17 And the Lord said to Moses: This word also, which thou hast spoken, will I do: for thou hast found grace before me, and thee I have known by name.

18 And he said: Shew me thy glory.

19 He answered: I will shew thee all good, and I will proclaim in the name of the Lord before thee: and I will have mercy on whom I will, and I will be merciful to whom it shall please me.

20 And again he said: Thou canst not see my face: for man shall not see me and live.

21 And again he said: Behold there is a place with me, and thou shalt stand upon the rock.

22 And when my glory shall pass, I will set thee in a hole of the rock, and protect thee with my right hand, till I pass:

23 And I will take away my hand, and thou shalt see my back parts: but my face thou canst not see.

EXODUS CHAPTER 34

1 And after this he said: Hew thee two tables of stone like unto the former, and I will write upon them the words which were in the tables, which thou brokest.

2 Be ready in the morning, that thou mayst forthwith go up into mount Sinai, and thou shalt stand with me upon the top of the mount.

3 Let no man go up with thee: and let not any man be seen throughout all the mount: neither let the oxen nor the sheep feed over against it.

4 Then he cut out two tables of stone, such as had been before: and rising very early he went up into the mount Sinai, as the Lord had commanded him, carrying with him the tables.

5 And when the Lord was come down in a cloud, Moses stood with him, calling upon the name of the Lord.

6 And when he passed before him, he said: O the Lord, the Lord God, merciful and gracious, patient and of much compassion, and true,

7 Who keepest mercy unto thousands: who takest away iniquity, and wickedness, and sin, and no man of himself is innocent before thee. Who renderest the iniquity of the fathers to the children, and to the grandchildren, unto the third and fourth generation.

8 And Moses making haste, bowed down prostrate unto the earth, and adoring,

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9 Said: If I have found grace in thy sight: O Lord, I beseech thee, that thou wilt go with us, (for it is a stiffnecked people,) and take away our iniquities and sin, and possess us.

10 The Lord answered: I will make a covenant in the sight of all. I will do signs such as were never seen upon the earth, nor in any nation: that this people, in the midst of whom thou art, may see the terrible work of the Lord which I will do.

11 Observe all things which this day I command thee: I myself will drive out before thy face the Amorrhite, and the Chanaanite, and the Hethite, and the Pherezite, and the Hevite, and the Jebusite.

12 Beware thou never join in friendship with the inhabitants of that land, which may be thy ruin:

13 But destroy their altars, break their statues, and cut down their groves:

14 Adore not any strange god. The Lord his name is Jealous, he is a jealous God.

15 Make no covenant with the men of those countries lest, when they have committed fornication with their gods, and have adored their idols, some one call thee to eat of the things sacrificed.

16 Neither shalt thou take of their daughters a wife for thy son, lest after they themselves have committed fornication, they make thy sons also to commit fornication with their gods.

17 Thou shalt not make to thyself any molten gods.

18 Thou shalt keep the feast of the unleavened bread. Seven days shalt thou eat unleavened bread, as I commanded thee in the time of the month of the new corn: for in the month of the springtime thou camest out from Egypt.

19 All of the male kind, that openeth the womb, shall be mine. Of all beasts, both of oxen and of sheep, it shall be mine.

20 The firstling of an ass thou shalt redeem with a sheep: but if thou wilt not give a price for it, it shall be slain. The firstborn of thy sons thou shalt redeem: neither shalt thou appear before me empty.

21 Six days shalt thou work, the seventh day thou shalt cease to plough, and to reap.

22 Thou shalt keep the feast of weeks with the firstfruits of the corn of thy wheat harvest, and the feast when the time of the year returneth that all things are laid in.

23 Three times in a year all thy males shall appear in the sight of the Almighty Lord the God of Israel.

24 For when I shall have taken away the nations from thy face, and shall have enlarged thy borders, no man shall lie in wait against thy land when thou shalt go up, and appear in the sight of the Lord thy God thrice in a year.

25 Thou shalt not offer the blood of my sacrifice upon leaven: neither shall there remain in the morning any thing of the victim of the solemnity of the Lord.

26 The first of the fruits of thy ground thou shalt offer in the house of the Lord thy God. Thou shalt not boil a kid in the milk of his dam.

27 And the Lord said to Moses: Write these words by which I have made a covenant both with thee and with Israel.

28 And he was there with the Lord forty days and forty nights: he neither ate bread nor drank water, and he wrote upon the tables the ten words of the covenant.

29 And when Moses came down from the mount Sinai, he held the two tables of the testimony, and he knew not that his face was horned from the conversation of the Lord.

30 And Aaron and the children of Israel seeing the face of Moses horned, were afraid to come near.

31 And being called by him, they returned, both Aaron and the rulers of the congregation. And after that he spoke to them.

32 And all the children of Israel came to him: and he gave them in commandment all that he had heard of the Lord in mount Sinai.

33 And having done speaking, he put a veil upon his face.

34 But when he went in to the Lord, and spoke with him, he took it away until he came forth, and then he spoke to the children of Israel all things that had been commanded him.

35 And they saw that the face of Moses when he came out was horned, but he covered his face again, if at any time he spoke to them.

EXODUS CHAPTER 35

1 And all the multitude of the children of Israel being gathered together, he said to them: These are the things which the Lord hath commanded to be done.

2 Six days you shall do work: the seventh day shall be holy unto you, the sabbath, and the rest of the Lord: he that shall do any work on it, shall be put to death.

3 You shall kindle no fire in any of your habitations on the sabbath day.

4 And Moses said to all the assembly of the children of Israel: This is the word the Lord hath commanded, saying:

5 Set aside with you firstfuits to the Lord. Let every one that is willing and hath a ready heart, offer them to the Lord: gold, and silver, and brass,

6 Violet and purple, and scarlet twice dyed, and fine linen, goats' hair,

7 And rams' skins dyed red, and violet coloured skins, setim wood,

8 And oil to maintain lights, and to make ointment, and most sweet incense.

9 Onyx stones, and precious stones, for the adorning of the ephod and the rational.

10 Whosoever of you is wise, let him come, and make that which the Lord hath commanded:

11 To wit, the tabernacle and the roof thereof, and the cover, the rings, and the board work with the oars, the pillars, and the sockets:

12 The ark and the staves, the propitiatory, and the veil that is drawn before it:

13 The table with the bars and the vessels, and the loaves of proposition:

14 The candlestick to bear up the lights, the vessels thereof and the lamps, and the oil for the nourishing of fires:

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15 The altar of incense, and the bars, and the oil of unction and the incense of spices: the hanging at the door of the tabernacle:

16 The altar of holocaust, and its grate of brass, with the bars and vessels thereof: the laver and its foot:

17 The curtains of the court with the pillars and the sockets, the hanging in the doors of the entry,

18 The pins of the tabernacle and of the court with their little cords:

19 The vestments that are to be used in the ministry of the sanctuary, the vesture of Aaron the high priest, and of his sons, to do the office of priesthood to me.

20 And all the multitude of the children of Israel going out from the presence of Moses,

21 Offered firstfruits to the Lord with a most ready and devout mind, to make the work of the tabernacle of the testimony. Whatsoever was necessary to the service, and to the holy vestments,

22 Both men and women gave bracelets and earrings, rings and tablets: every vessel of gold was set aside to be offered to the Lord.

23 If any man had violet, and purple, and scarlet twice dyed, fine linen and goats' hair, rams' skins dyed red, and violet coloured skins,

24 Metal of silver and brass, they offered it to the Lord, and setim wood for divers uses.

25 The skilful women also gave such things as they had spun, violet, purple, and scarlet, and fine linen,

26 And goats' hair, giving all of their own accord.

27 But the princes offered onyx stone, and precious stones, for the ephod and the rational,

28 And spices and oil for the lights, and for the preparing of ointment, and to make the incense of most sweet savour.

29 All both men and women with devout mind offered gifts, that the works might be done which the Lord had commanded by the hand of Moses. All the children of Israel dedicated voluntary offerings to the Lord.

30 And Moses said to the children of Israel: Behold the Lord hath called by name Beseleel the son of Uri the son of Hur of the tribe of Juda.

31 And hath filled him with the spirit of God, with wisdom and understanding and knowledge and all learning.

32 To devise and to work in gold and silver and brass,

33 And in engraving stones, and in carpenters' work. Whatsoever can be devised artificially,

34 He hath given in his heart: Ooliab also the son of Achisamech of the tribe of Dan:

35 Both of them hath he instructed with wisdom, to do carpenters' work and tapestry, and embroidery in blue and purple, and scarlet twice dyed, and fine linen, and to weave all things, and to invent all new things.

EXODUS CHAPTER 36

1 Beseleel, therefore, and Ooliab, and every wise man, to whom the Lord gave wisdom and understanding, to know how to work artificially, made the things that are necessary for the uses of the sanctuary, and which the Lord commanded.

2 And when Moses had called them, and every skilful man, to whom the Lord had given wisdom, and such as of their own accord had offered themselves to the making of the work,

3 He delivered all the offerings of the children of Israel unto them. And while they were earnest about the work, the people daily in the morning offered their vows.

4 Whereupon the workmen being constrained to come,

5 Said to Moses: The people offereth more than is necessary.

6 Moses therefore commanded proclamation to be made by the crier's voice: Let neither man nor woman offer any more for the work of the sanctuary. And so they ceased from offering gifts,

7 Because the things that were offered did suffice, and were too much.

8 And all the men that were wise of heart, to accomplish the work of the tabernacle, made ten curtains of twisted fine linen, and violet, and purple, and scarlet twice dyed, with varied work, and the art of embroidering:

9 The length of one curtain was twenty-eight cubits, and the breadth four: all the curtains were of the same size.

10 And he joined five curtains, one to another, and the other five he coupled one to another.

11 He made also loops of violet in the edge of the curtain on both sides, and in the edge of the other curtain in like manner,

12 That the loops might meet on against another, and might be joined each with the other.

13 Whereupon also he cast fifty rings of gold, that might catch the loops of the curtains, and they might be made one tabernacle.

14 He made also eleven curtains of goats' hair, to cover the roof of the tabernacle:

15 One curtain was thirty cubits long and four cubits broad: all the curtains were of one measure.

16 Five of which he joined apart, and the other six apart.

17 And he made fifty loops in the edge of one curtain, and fifty in the edge of another curtain, that they might be joined one to another.

18 And fifty buckles of brass wherewith the roof might be knit together, that of all the curtains there might be made one covering.

19 He made also a cover for the tabernacle of rams' skins dyed red: and another cover over that of violet skins.

20 He made also the boards of the tabernacle of setim wood standing.

21 The length of one board was ten cubits: and the breadth was one cubit and a half.

22 There were two mortises throughout every board, that one might be joined to the other. And in this manner he made for all the boards of the tabernacle.

23 Of which twenty were at the south side southward,

24 With forty sockets of silver, two sockets were put under one board on the two sides of the corners, where the mortises of the sides end in the corners.

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25 At that side also of the tabernacle, that looketh toward the north, he made twenty boards.
26 With forty sockets of silver, two sockets for every board.
27 But against the west, to wit, at that side of the tabernacle, which looketh to the sea, he made six boards,
28 And two others at each corner of the tabernacle behind:
29 Which were also joined from beneath unto the top, and went together into one joint. Thus he did on both sides at the corners:
30 So there were in all eight boards and they had sixteen sockets of silver, to wit, two sockets under every board.
31 He made also bars of setim wood, five to hold together the boards of one side of the tabernacle,
32 And five others to join together the boards of the other side: and besides these, five other bars at the west side of the tabernacle towards the sea.
33 He made also another bar, that might come by the midst of the boards from corner to corner.
34 And the board works themselves he overlaid with gold, casting for them sockets of silver. And their rings he made of gold, through which the bars might be drawn: and he covered the bars themselves with plates of gold.
35 He made also a veil of violet, and purple, scarlet, and fine twisted linen, varied and distinguished with embroidery:
36 And four pillars of setim wood, which with their heads be overlaid with gold, casting for them sockets of silver.
37 He made also a hanging in the entry of the tabernacle of violet, purple, scarlet, and fine twisted linen, with the work of an embroiderer.
38 And five pillars with their heads, which he covered with gold, and their sockets he cast of brass.

EXODUS CHAPTER 37

1 And Beseleel made also the ark of setim wood: it was two cubits and a half in length, and a cubit and a half in breadth, and the height was of one cubit and a half: and he overlaid it with the purest gold within and without.
2 And he made to it a crown of gold round about,
3 Casting four rings of gold at the four corners thereof: two rings in one side, and two in the other.
4 And he made bars of setim wood, which he overlaid with gold,
5 And he put them into the rings that were at the sides of the ark to carry it.
6 He made also the propitiatory, that is, the oracle, of the purest gold, two cubits and a half in length, and a cubit and a half in breadth.
7 Two cherubims also of beaten gold, which he set on the two sides of the propitiatory:
8 One cherub in the top of one side, and the other cherub in the top of the other side: two cherubims at the two ends of the propitiatory,
9 Spreading their wings, and covering the propitiatory, and looking one towards the other, and towards it.
10 He made also the table of setim wood, in length two cubits, and in breadth one cubit, and in height it was a cubit and a half.
11 And he overlaid it with the finest gold, and he made to it a golden ledge round about.
12 And to the ledge itself he made a polished crown of gold, of four fingers' breadth, and upon the same another golden crown.
13 And he cast four rings of gold, which he put in the four corners at each foot of the table,
14 Over against the crown: and he put the bars into them, that the table might be carried.
15 And the bars also themselves he made of setim wood, and overlaid them with gold,
16 And the vessels for the divers uses of the table, dishes, bowls, and cups, and censers of pure gold, wherein the libations are to be offered.
17 He made also the candlestick of beaten work of the finest gold. From the shaft whereof its branches, its cups, and bowls, and lilies came out:
18 Six on the two sides: three branches on one side, and three on the other.
19 Three cups in manner of a nut on each branch, and bowls withal and lilies; and three cups of the fashion of a nut in another branch, and bowls withal and lilies. The work of the six branches that went out from the shaft of the candlestick was equal.
20 And in the shaft itself were four cups after the manner of a nut, and bowls withal at every one, and lilies:
21 And bowls under two branches in three places, which together make six branches going out from one shaft.
22 So both the bowls, and the branches were of the same, all beaten work of the purest gold.
23 He made also the seven lamps with their snuffers, and the vessels where the snuffings were to be put out, of the purest gold.
24 The candlestick with all the vessels thereof weighed a talent of gold.
25 He made also the altar of incense of setim wood, being a cubit on every side foursquare, and in height two cubits: from the corners of which went out horns.
26 And he overlaid it with the purest gold, with its grate and the sides, and the horns.
27 And he made to it a crown of gold round about, and two golden rings under the crown at each side, that the bars might be put into them, and the altar be carried.
28 And the bars themselves he made also of setim wood, and overlaid them with plates of gold.
29 He compounded also the oil for the ointment of sanctification, and incense of the purest spices, according to the work of a perfumer.

EXODUS CHAPTER 38

1 He made also the altar of holocaust of setim wood, five cubits square, and three in height:

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2 The horns whereof went out from the corners, and he overlaid it with plates of brass.

3 And for the uses thereof, he prepared divers vessels of brass, cauldrons, tongs, fleshhooks, pothooks, and firepans.

4 And he made the grate thereof of brass, in manner of a net, and under it in the midst of the altar a hearth,

5 Casting four rings at the four ends of the net at the top, to put in bars to carry it.

6 And he made the bars of setim wood, and overlaid them with plates of brass:

7 And he drew them through the rings that stood out in the sides of the altar. And the altar itself was not solid, but hollow, of boards, and empty within.

8 He made also the laver of brass, with the foot thereof, of the mirrors of the women that watch at the door of the tabernacle.

9 He made also the court, in the south side whereof were hangings of fine twisted linen, of a hundred cubits,

10 Twenty pillars of brass with their sockets, the heads of the pillars, and the whole graving of the work, of silver.

11 In like manner at the north side the hangings, the pillars, and the sockets and heads of the pillars were of the same measure, and work and metal.

12 But on that side that looketh to the west, there were hangings of fifty cubits, ten pillars of brass with their sockets, and the heads of the pillars, and all the graving of the work, of silver.

13 Moreover towards the east he prepared hangings of fifty cubits:

14 Fifteen cubits of which were on one side with three pillars, and their sockets:

15 And on the other side (for between the two he made the entry of the tabernacle) there were hangings equally of fifteen cubits, and three pillars, and as many sockets.

16 All the hangings of the court were woven with twisted linen.

17 The sockets of the pillars were of brass, and their heads with all their gravings of silver: and he overlaid the pillars of the court also with silver.

18 And he made in the entry thereof an embroidered hanging of violet, purple, scarlet, and fine twisted linen, that was twenty cubits long, and five cubits high according to the measure of all the hangings of the court.

19 And the pillars in the entry were four with sockets of brass, and their heads and gravings of silver.

20 The pins also of the tabernacle and of the court round about he made of brass.

21 These are the instruments of the tabernacle of the testimony, which were counted according to the commandment of Moses, in the ceremonies of the Levites, by the hand of Ithamar son of Aaron the priest:

22 Which Beseleel the son of Uri the son of Hur of the tribe of Juda had made as the Lord commanded by Moses,

23 Having for his companion Ooliab the son of Achisamech of the tribe of Dan: who also was an excellent artificer in wood, and worker in tapestry and embroidery in violet, purple, scarlet, and fine linen.

24 All the gold that was spent in the work of the sanctuary, and that was offered in gifts was nine and twenty talents, and seven hundred and thirty sicles according to the standard of the sanctuary.

25 And it was offered by them that went to be numbered, from twenty years old and upwards, of six hundred and three thousand five hundred and fifty men able to bear arms.

26 There were moreover a hundred talents of silver, whereof were cast the sockets of the sanctuary, and of the entry where the veil hangeth.

27 A hundred sockets were made of a hundred talents, one talent being reckoned for every socket.

28 And of the thousand seven hundred and seventy-five he made the heads of the pillars, which also he overlaid with silver.

29 And there were offered of brass also seventy-two thousand talents, and four hundred sicles besides.

30 Of which were cast the sockets in the entry of the tabernacle of the testimony, and the altar of brass with the grate thereof, and all the vessels that belong to the use thereof.

31 And the sockets of the court as well round about as in the entry thereof, and the pins of the tabernacle and of the court round about.

EXODUS CHAPTER 39

1 And he made, of violet and purple, scarlet and fine linen, the vestments for Aaron to wear when he ministered in the holy places, as the Lord commanded Moses.

2 So he made an ephod of gold, violet, and purple, and scarlet twice dyed, and fine twisted linen.

3 With embroidered work: and he cut thin plates of gold, and drew them small into threads, that they might be twisted with the woof of the aforesaid colours,

4 And two borders coupled one to the other in the top on either side,

5 And a girdle of the same colours, as the Lord had commanded Moses.

6 He prepared also two onyx stones, fast set and closed in gold, and graven by the art of a lapidary, with the names of the children of Israel:

7 And he set them in the sides of the ephod for a memorial of the children of Israel, as the Lord had commanded Moses.

8 He made also a rational with embroidered work, according to the work of the ephod, of gold, violet, purple, and scarlet twice dyed, and fine twisted linen,

9 Foursquare, double, of the measure of a span.

10 And he set four rows of precious stones in it. In the first row was a sardius, a topaz, and emerald.

11 In the second, a carbuncle, a sapphire, and a jasper.

12 In the third, a ligurius, an agate, and an amethyst.

13 In the fourth, a chrysolite, an onyx, and a beryl, set and enclosed in gold by their rows.

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14 And the twelve stones were engraved with the names of the twelve tribes of Israel, each one with its several name.

15 They made also in the rational little chains linked one to another of the purest gold,

16 And two hooks, and as many rings of gold. And they set the rings on either side of the rational,

17 On which rings the two golden chains should hang, which they put into the hooks that stood out in the corners of the ephod.

18 These both before and behind so answered one another, that the ephod and the rational were bound together,

19 Being fastened to the girdle and strongly coupled with rings, which a violet fillet joined, lest they should flag loose, and be moved one from the other, as the Lord commanded Moses.

20 They made also the tunick of the ephod all of violet,

21 And a hole for the head in the upper part at the middle, and a woven border round about the hole:

22 And beneath at the feet pomegranates of violet, purple, scarlet, and fine twisted linen:

23 And little bells of the purest gold, which they put between the pomegranates at the bottom of the tunick round about:

24 To wit, a bell of gold, and a pomegranate, wherewith the high priest went adorned, when he discharged his ministry, as the Lord had commanded Moses.

25 They made also fine linen tunicks with woven work for Aaron and his sons:

26 And mitres with their little crowns of fine linen:

27 And linen breeches of fine linen:

28 And a girdle of fine twisted linen, violet, purple, and scarlet twice dyed, of embroidery work, as the Lord had commanded Moses.

29 They made also the plate of sacred veneration of the purest gold, and they wrote on it with the engraving of a lapidary, The Holy of the Lord:

30 And they fastened it to the mitre with a violet fillet, as the Lord had commanded Moses.

31 So all the work of the tabernacle and of the roof of the testimony was finished: and the children of Israel did all things which the Lord had commanded Moses.

32 And they offered the tabernacle and the roof and the whole furniture, the rings, the boards, the bars, the pillars, and their sockets,

33 The cover of rams' skins dyed red, and the other cover of violet skins,

34 The veil, the ark, the bars, the propitiatory,

35 The table, with the vessels thereof, and the loaves of proposition:

36 The candlestick, the lamps, and the furniture of them with the oil:

37 The altar of gold, and the ointment, and the incense of spices:

38 And the hanging in the entry of the tabernacle:

39 The altar of brass, the grate, the bars, and all the vessels thereof: the laver with the foot thereof: the hangings of the court, and the pillars with their sockets:

40 The hanging in the entry of the court, and the little cords, and the pins thereof. Nothing was wanting of the vessels, that were commanded to be made for the ministry of the tabernacle, and for the roof of the covenant.

41 The vestments also, which the priests, to wit, Aaron and his sons, used in the sanctuary,

42 The children of Israel offered as the Lord had commanded.

43 And when Moses saw all things finished, he blessed them.

EXODUS CHAPTER 40

1 And the Lord spoke to Moses, saying:

2 The first month, the first day of the month, thou shalt set up the tabernacle of the testimony,

3 And shalt put the ark in it, and shalt let down the veil before it:

4 And thou shalt bring in the table, and set upon it the things that are commanded according to the rite. The candlestick shall stand with its lamps,

5 And the altar of gold whereon the incense is burnt, before the ark of the testimony. Thou shalt put the hanging in the entry of the tabernacle,

6 And before it the altar of holocaust:

7 The laver between the altar and the tabernacle, and thou shalt fill it with water.

8 And thou shalt encompass the court with hangings, and the entry thereof.

9 And thou shalt take the oil of unction and anoint the tabernacle with its vessels, that they may be sanctified:

10 The altar of holocaust and all its vessels:

11 The laver with its foot: thou shalt consecrate all with the oil of unction, that they may be most holy.

12 And thou shalt bring Aaron and his sons to the door of the tabernacle of the testimony, and having washed them with water,

13 Thou shalt put on them the holy vestments, that they may minister to me, and that the unction of them may prosper to an everlasting priesthood.

14 And Moses did all that the Lord had commanded.

15 So in the first month of the second year, the first day of the month, the tabernacle was set up.

16 And Moses reared it up, and placed the boards and the sockets and the bars, and set up the pillars,

17 And spread the roof over the tabernacle, putting over it a cover, as the Lord had commanded.

18 And he put the testimony in the ark, thrusting bars underneath, and the oracle above.

19 And when he had brought the ark into the tabernacle, he drew the veil before it to fulfil the commandment of the Lord.

20 And he set the table in the tabernacle of the testimony at the north side without the veil,

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21 Setting there in order the loaves of proposition, as the Lord had commanded Moses.
22 He set the candlestick also in the tabernacle of the testimony over against the table on the south side,
23 Placing the lamps in order, according to the precept of the Lord.
24 He set also the altar of gold under the roof of the testimony over against the veil,
25 And burnt upon it the incense of spices, as the Lord had commanded Moses.
26 And he put also the hanging in the entry of the tabernacle of the testimony,
27 And the altar of holocaust of the entry of the testimony, offering the holocaust, and the sacrifices upon it, as the Lord had commanded.
28 And he set the laver between the tabernacle of the testimony and the altar, filling it with water.
29 And Moses and Aaron, and his sons washed their hands and feet,
30 When they went into the tabernacle of the covenant, and went to the altar, as the Lord had commanded Moses.
31 He set up also the court round about the tabernacle and the altar, drawing the hanging in the entry thereof. After all things were perfected,
32 The cloud covered the tabernacle of the testimony, and the glory of the Lord filled it.
33 Neither could Moses go into the tabernacle of the covenant, the cloud covering all things and the majesty of the Lord shining, for the cloud had covered all.
34 If at any time the cloud removed from the tabernacle, the children of Israel went forward by their troops:
35 If it hung over, they remained in the same place.
36 For the cloud of the Lord hung over the tabernacle by day, and a fire by night, in the sight of all the children of Israel throughout all their mansions..
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LEVITICUS

Greek: Levitikon; The Third Book of Moses
Hebrew Title: Vayikra ("And He Called")

(In Hebrew the book is called Vayikra, from the opening of the book, vayikra "And He [God] called." The name Leviticus comes from the Latin Leviticus, which is in turn from the Greek Leuitikon, referring to the Levites, the Jewish priestly tribe or caste of Levi. The Greek expression is in turn a variant of the rabbinic Hebrew "torat kohanim" meaning "law of priests", as many of its laws relate to priests. In principle, the Leviticus is the Basic Jewish Book of Law.

Contents or Structure:
SECTION 1: Laws on sacrifice (1:1–38)
A. Instructions for the laity on bringing offerings (1:1–6:7)
1–5. The types of offering: burnt, cereal, peace, purification, reparation (or sin) offerings (ch. 1–5)
B. Instructions for the priests (6:1–38)
1–6. The various offerings, with the addition of the priests' cereal offering (6:1–36)
7. Summary (37–38)
Chapters 1–5 describe the various sacrifices from the sacrificers' point of view, although the priests are essential for handling the blood. Chapters 6–7 go over much the same ground, but from the point of view of the priest, who, as the one actually carrying out the sacrifice and dividing the "portions", needs to know how to do this. Sacrifices are between God, the priest, and the offerers, although in some cases the entire sacrifice is a single portion to God—i.e., burnt to ashes.

SECTION 2: Institution of the priesthood (8:1–10:20)
A. Ordination of Aaron and his sons (ch. 8)
B. Aaron makes the first sacrifices (ch. 9)
C. Judgement on Nadab and Abihu (ch. 10)
Chapters 8–10 describe how Moses consecrates Aaron and his sons as the first priests, the first sacrifices, and God's destruction of two of Aaron's sons for ritual offenses. The purpose is to underline the character of altar priesthood (i.e., those priests with power to offer sacrifices to God) as an Aaronite privilege, and the responsibilities and dangers of their position.

SECTION 3: Uncleanliness and its treatment (11:1–15:33)
A. Unclean animals (ch. 11)
B. Childbirth as a source of uncleanliness (ch. 12)
C. Unclean diseases (ch. 13)
D. Cleansing of diseases (ch. 14)
E. Unclean discharges (ch. 15)

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With sacrifice and priesthood established, chapters 11–15 instruct the lay people on purity (or cleanliness). Eating certain animals produces uncleanliness, as does giving birth; certain skin diseases (but not all) are unclean, as are certain conditions affecting walls and clothing (mildew and similar conditions); and genital discharges, including female menses and male gonorrhea, are unclean. The reasoning behind the food rules are obscure; for the rest the guiding principle seems to be that all these conditions involve a loss of "life force", usually but not always blood.

SECTION 4: Day of Atonement: purification of the tabernacle (the tent of congregation or provisional temple) from the effects of uncleanliness and sin (ch. 16)

Leviticus 16 concerns the Day of Atonement. This is the only day on which the High Priest is to enter the holiest part of the sanctuary, the holy of holies. He is to sacrifice a bull for the sins of the priests, and a goat for the sins of the laypeople. The priest is to send a second goat into the desert to "Azazel", bearing the sins of the whole people. Azazel may be a wilderness-demon, but its identity is mysterious.

SECTION 5: Prescriptions for practical holiness (the Holiness Code, chs. 17–26)

A. Sacrifice and food (ch. 17)
B. Sexual behaviour (ch. 18)
C. Neighbourliness (ch.19)
D. Grave crimes (ch. 20)
E. Rules for priests (ch. 21)
F. Rules for eating sacrifices (ch. 22)
G. Festivals (ch.23)
H. Rules for the tabernacle (ch. 24:1–9)
I. Blasphemy (ch. 24:10–23)
J. Sabbatical and Jubilee years (ch. 25)
K. Exhortation to obey the law: blessing and curse (ch. 26)

Chapters 17–26 are the Holiness code. It begins with a prohibition on all slaughter of animals outside the Temple, even for food, and then prohibits a long list of sexual contacts and also child sacrifice. The "holiness" injunctions which give the code its name begin with the next section: there are penalties for the worship of Molech, consulting mediums and wizards, cursing one's parents and engaging in unlawful sex. Priests receive instruction on mourning rituals and acceptable bodily defects. The punishment for blasphemy is death, and there is the setting of rules for eating sacrifices; there is an explanation of the calendar, and there are rules for sabbatical and Jubilee years; there are rules for oil lamps and bread in the sanctuary; and there are rules for slavery. The code ends by telling the Israelites they must choose between the law and prosperity on the one hand, or, on the other, horrible punishments, the worst of which will be expulsion from the land.

SECTION 6: Redemption of votive gifts (ch. 27).

Chapter 27 is a disparate and probably late addition telling about persons and things serving as dedication to the Lord and how one can redeem, instead of fulfill, vows.)

LEVITICUS CHAPTER 1

1 And the Lord called Moses, and spoke to him from the tabernacle of the testimony, saying:

2 Speak to the children of Israel, and thou shalt say to them: The man among you that shall offer to the Lord a sacrifice of the cattle, that is, offering victims of oxen and sheep,

3 If his offering be a holocaust, and of the herd, he shall offer a male without blemish, at the door of the testimony, to make the Lord favourable to him:

4 And he shall put his hand upon the head of the victim, and it shall be acceptable, and help to its expiation.

5 And he shall immolate the calf before the Lord, and the priests the sons of Aaron shall offer the blood thereof, pouring it round about the altar, which is before the door of the tabernacle.

6 And when they have flayed the victim, they shall cut the joints into pieces,

7 And shall put fire on the altar, having before laid in order a pile of wood:

8 And they shall lay the parts that are cut out in order thereupon, to wit, the head, and all things that cleave to the liver,

9 The entrails and feet being washed with water: and the priest shall burn them upon the altar for a holocaust, and a sweet savour to the Lord.

10 And if the offering be of the hocks, a holocaust of sheep or of goats, he shall offer a male without blemish:

11 And he shall immolate it at the side of the altar that looketh to the north, before the Lord: but the sons of Aaron shall pour the blood thereof upon the altar round about:

12 And they shall divide the joints, the head, and all that cleave to the liver: and shall lay them upon the wood, under which the fire is to be put:

13 But the entrails and the feet they shall wash with water. And the priest shall offer it all and burn it all upon the altar for a holocaust, and most sweet savour to the Lord.

14 But if the oblation of a holocaust to the Lord be of birds, of turtles, or of young pigeons,

15 The priest shall offer it at the altar: and twisting back the neck, and breaking the place of the wound, he shall make the blood run down upon the brim of the altar.

16 But the crop of the throat, and the feathers he shall cast beside the altar at the east side, in the place where the ashes are wont to be poured out,

17 And he shall break the pinions thereof, and shall not cut, nor divide it with a knife, and shall burn it upon the altar, putting fire under the wood. It is a holocaust and oblation of most sweet savour to the Lord.

LEVITICUS CHAPTER 2

1 When any one shall offer an oblation of sacrifice to the Lord, his offering shall be of fine flour, and he shall pour oil upon it, and put frankincense,

2 And shall bring it to the sons of Aaron the priests: and one of them shall take a handful of the flour and oil, and all

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the frankincense, and shall put it a memorial upon the altar for a most sweet savour to the Lord.

3 And the remnant of the sacrifice shall be Aaron's, and his sons', holy of holies of the offerings of the Lord.

4 But when thou offerest a sacrifice baked in the oven of flour, to wit, loaves without leaven, tempered with oil, and unleavened wafers, anointed with oil:

5 If thy oblation be from the fryingpan, of flour tempered with oil, and without leaven,

6 Thou shalt divide it into little pieces, and shalt pour oil upon it.

7 And if the sacrifice be from the gridiron, in like manner the flour shall be tempered with oil:

8 And when thou offerest it to the Lord, thou shalt deliver it to the hands of the priest.

9 And when he hath offered it, he shall take a memorial out of the sacrifice, and burn it upon the altar for a sweet savour to the Lord.

10 And whatsoever is left, shall be Aaron's, and his sons', holy of holies of the offerings of the Lord.

11 Every oblation that is offered to the Lord shall be made without leaven, neither shall any leaven or honey be burnt in the sacrifice to the Lord.

12 You shall offer only the firstfruits of them and gifts: but they shall not be put upon the altar, for a savour of sweetness,

13 Whatsoever sacrifice thou offerest, thou shalt season it with salt, neither shalt thou take away the salt of the covenant of thy God from thy sacrifice. In all thy oblations thou shalt offer salt.

14 But if thou offer a gift of the firstfruits of thy corn to the Lord, of the ears yet green, thou shalt dry it at the fire, and break it small like meal, and so shalt thou offer thy firstfruits to the Lord,

15 Pouring oil upon it and putting on frankincense, because it is the oblation of the Lord.

16 Whereof the priest shall burn for a memorial of the gift, part of the corn broken small and of the oil, and all the frankincense.

LEVITICUS CHAPTER 3

1 And if his oblation be a sacrifice of peace offerings, and he will offer of the herd, whether male or female, he shall offer them without blemish before the Lord.

2 And he shall lay his hand upon the head of his victim, which shall be slain in the entry of the tabernacle of the testimony, and the sons of Aaron the priests shall pour the blood round about upon the altar.

3 And they shall offer of the sacrifice of peace offerings, for an oblation to the Lord, the fat that covereth the entrails, and all the fat that is within.

4 The two kidneys with the fat wherewith the flanks are covered, and the caul of the liver with the two little kidneys.

5 And they shall burn them upon the altar, for a holocaust, putting fire under the wood: for an oblation of most sweet savour to the Lord.

6 But if his oblation and the sacrifice of peace offering be of the flock, whether he offer male or female, they shall be without blemish.

7 If he offer a lamb before the Lord,

8 He shall put his hand upon the head of his victim: and it shall be slain in the entry of the tabernacle of the testimony: and the sons of Aaron shall pour the blood thereof round about upon the altar.

9 And they shall offer of the victim of peace offerings a sacrifice to the Lord: the fat and the whole rump,

10 With the kidneys, and the fat that covereth the belly and all the vitals and both the little kidneys, with the fat that is about the flanks, and the caul of the liver with the little kidneys.

11 And the priest shall burn them upon the altar, for the food of the fire, and of the oblation of the Lord.

12 If his offering be a goat, and he offer it to the Lord,

13 He shall put his hand upon the head thereof: and shall immolate it in the entry of the tabernacle of the testimony. And the sons of Aaron shall pour the blood thereof round about upon the altar.

14 And they shall take of it for the food of the Lord's fire, the fat that covereth the belly, and that covereth all the vital parts:

15 The two little kidneys with the caul that is upon them which is by the flanks, and the fat of the liver with the little kidneys:

16 And the priest shall burn them upon the altar, for the food of the fire, and of a most sweet savour. All the fat shall be the Lord's.

17 By a perpetual law for your generations, and in all your habitations: neither blood nor fat shall you eat at all.

LEVITICUS CHAPTER 4

1 And the Lord spoke to Moses, saying:

2 Say to the children of Israel: The soul that sinneth through ignorance, and doth any thing concerning any of the commandments of the Lord, which he commanded not to be done:

3 If the priest that is anointed shall sin, making the people to offend, he shall offer to the Lord for his sin a calf without blemish.

4 And he shall bring it to the door of the testimony before the Lord, and shall put his hand upon the head thereof, and shall sacrifice it to the Lord.

5 He shall take also of the blood of the calf, and carry it into the tabernacle of the testimony.

6 And having dipped his finger in the blood, he shall sprinkle with it seven times before the Lord, before the veil of the sanctuary.

7 And he shall put some of the same blood upon the horns of the altar of the sweet incense most acceptable to the Lord, which is in the tabernacle of the testimony. And he shall pour all the rest of the blood at the foot of the altar of holocaust in the entry of the tabernacle.

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8 And he shall take off the fat of the calf for the sin offering, as well that which covereth the entrails, as all the inwards:
9 The two little kidneys, and the caul that is upon them, which is by the hanks, and the fat of the liver with the little kidneys,
10 As it is taken off from the calf of the sacrifice of peace offerings, and he shall burn them upon the altar of holocaust.
11 But the skin and all the flesh with the head and the feet and the bowels and the dung,
12 And the rest of the body he shall carry forth without the camp into a clean place where the ashes are wont to be poured out, and he shall burn them upon a pile of wood, they shall be burnt in the place where the ashes are poured out.
13 And if all the multitude of Israel shall be ignorant, and through ignorance shall do that which is against the commandment of the Lord,
14 And afterwards shall understand their sin, they shall offer for their sin a calf, and shall bring it to the door of the tabernacle.
15 And the ancients of the people shall put their hands upon the head thereof before the Lord. And the calf being immolated in the sight of the Lord,
16 The priest that is anointed shall carry of the blood into the tabernacle of the testimony.
17 And shall dip his finger in it and sprinkle it seven times before the veil.
18 And he shall put of the same blood on the horns of the altar that is before the Lord, in the tabernacle of the testimony: and the rest of the blood he shall pour at the foot of the altar of holocaust, which is at the door of the tabernacle of the testimony.
19 And all the fat thereof he shall take off, and shall burn it upon the altar:
20 Doing so with this calf, as he did also with that before: and the priest praying for them, the Lord will be merciful unto them.
21 But the calf itself he shall carry forth without the camp, and shall burn it as he did the former calf: because it is for the sin of the multitude.
22 If a prince shall sin, and through ignorance do any one of the things that the law of the Lord forbiddeth,
23 And afterwards shall come to know his sin, he shall offer a buck goat without blemish, a sacrifice to the Lord.
24 And he shall put his hand upon the head thereof: and when he hath immolated it in the place where the holocaust is wont to be slain before the Lord, because it is for sin,
25 The priest shall dip his finger in the blood of the victim for sin, touching therewith the horns of the altar of holocaust, and pouring out the rest at the foot thereof.
26 But the fat he shall burn upon it, as is wont to be done with the victims of peace offerings: and the priest shall pray for him, and for his sin, and it shall be forgiven him.
27 And if any one of the people of the land shall sin through ignorance, doing any of those things that by the law of the Lord are forbidden, and offending,
28 And shall come to know his sin, he shall offer a she goat without blemish.
29 And he shall put his hand upon the head of the victim that is for sin, and shall immolate it in the place of the holocaust.
30 And the priest shall take of the blood with his finger, and shall touch the horns of the altar of holocaust, and shall pour out the rest at the foot thereof.
31 But taking off all the fat, as is wont to be taken away of the victims of peace offerings, he shall burn it upon the altar, for a sweet savour to the Lord: and he shall pray for him, and it shall be forgiven him.
32 But if he offer of the flock a victim for his sin, to wit, an ewe without blemish:
33 He shall put his hand upon the head thereof, and shall immolate it in the place where the victims of holocausts are wont to be slain.
34 And the priest shall take of the blood thereof with his finger, and shall touch the horns of the altar of holocaust, and the rest he shall pour out at the foot thereof.
35 All the fat also he shall take off, as the fat of the ram that is offered for peace offerings is wont to be taken away: and shall burn it upon the altar, for a burnt sacrifice of the Lord: and he shall pray for him and for his sin, and it shall be forgiven him.

LEVITICUS CHAPTER 5

1 If any one sin, and hear the voice of one swearing, and is a witness either because he himself hath seen, or is privy to it: if he do not utter it, he shall bear his iniquity.
2 Whosoever toucheth any unclean thing, either that which hath been killed by a beast, or died of itself, or any other creeping thing: and forgetteth his uncleanness, he is guilty, and hath offended:
3 And if he touch any thing of the uncleanness of man, according to any uncleanness wherewith he is wont to be defiled, and having forgotten it, come afterwards to know it, he shall be guilty of an offence.
4 The person that sweareth, and uttereth with his lips, that he would do either evil or good, and bindeth the same with an oath, and his word, and having forgotten it afterwards understandeth his offence,
5 Let him do penance for his sin,
6 And offer of the flocks an ewe lamb, or a she goat, and the priest shall pray for him and for his sin:
7 But if he be not able to offer a beast, let him offer two turtles, or two young pigeons to the Lord, one for sin, and the other for a holocaust,
8 And he shall give them to the priest: who shall offer the first for sin, and twist back the head of it to the little pinions, so that it stick to the neck, and be not altogether broken off.
9 And of its blood he shall sprinkle the side of the altar, and whatsoever is left, he shall let it drop at the bottom thereof, because it is for sin.

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10 And the other he shall burn for a holocaust, as is wont to be done: and the priest shall pray for him, and for his sin, and it shall be forgiven him.

11 And if his hand be not able to offer two turtles, or two young pigeons, he shall offer for his sin the tenth part of an ephi of flour. He shall not put oil upon it, nor put any frankincense thereon, because it is for sin:

12 And he shall deliver it to the priest: who shall take a handful thereof, and shall burn it upon the altar for a memorial of him that offered it:

13 Praying for him and making atonement: but the part that is left, he himself shall have for a gift.

14 And the Lord spoke to Moses, saying:

15 If any one shall sin through mistake, transgressing the ceremonies in those things that are sacrificed to the Lord, he shall offer for his offence a ram without blemish out of the flocks, that may be bought for two sicles, according to the weight of the sanctuary:

16 And he shall make good the damage itself which he hath done, and shall add the fifth part besides, delivering it to the priest, who shall pray for him, offering the ram, and it shall be forgiven him.

17 If any one sin through ignorance, and do one of those things which by the law of the Lord are forbidden, and being guilty of sin, understand his iniquity,

18 He shall offer of the hocks a ram without blemish to the priest, according to the measure and estimation of the sin: and the priest shall pray for him, because he did it ignorantly: and it shall be forgiven him,

19 Because by mistake he trespassed against the Lord.

LEVITICUS CHAPTER 6

1 The Lord spoke to Moses, saying:

2 Whosoever shall sin, and despising the Lord, shall deny to his neighbour the thing delivered to his keeping, which was committed to his trust; or shall by force extort any thing, or commit oppression;

3 Or shall find a thing lost, and denying it, shall also swear falsely, or shall do any other of the many things, wherein men are wont to sin:

4 Being convicted of the offence, he shall restore

5 All that he would have gotten by fraud, in the principal, and the fifth part besides to the owner, whom he wronged.

6 Moreover for his sin he shall offer a ram without blemish out of the flock, and shall give it to the priest, according to the estimation and measure of the offence:

7 And he shall pray for him before the Lord, and he shall have forgiveness for every thing in doing of which he hath sinned.

8 And the Lord spoke to Moses, saying:

9 Command Aaron and his sons: This is the law of a holocaust: It shall be burnt upon the altar, all night until morning: the fire shall be of the same altar.

10 The priest shall be vested with the tunick and the linen breeches, and he shall take up the ashes of that which the devouring fire hath burnt, and putting them beside the altar,

11 Shall put off his former vestments, and being clothed with others, shall carry them forth without the camp, and shall cause them to be consumed to dust in a very clean place,

12 And the fire on the altar shall always burn, and the priest shall feed it, putting wood on it every day in the morning, and laying on the holocaust, shall burn thereupon the fat of the peace offerings.

13 This is the perpetual fire which shall never go out on the altar.

14 This is the law of the sacrifice and libations, which the children of Aaron shall offer before the Lord, and before the altar.

15 The priest shall take a handful of the flour that is tempered with oil, and all the frankincense that is put upon the flour: and he shall burn it on the altar for a memorial of most sweet odour to the Lord:

16 And the part of the flour that is left, Aaron and his sons shall eat, without leaven: and he shall eat it in the holy place of the court of the tabernacle.

17 And therefore it shall not be leavened, because part thereof is offered for the burnt sacrifice of the Lord. It shall be most holy, as that which is offered for sin and for trespass.

18 The males only of the race of Aaron shall eat it. It shall be an ordinance everlasting in your generations concerning the sacrifices of the Lord: Every one that toucheth them shall be sanctified.

19 And the Lord spoke to Moses, saying:

20 This is the oblation of Aaron, and of his sons, which they must offer to the Lord, in the day of their anointing: They shall offer the tenth part of an ephi of flour for a perpetual sacrifice, half of it in the morning, and half of it in the evening:

21 It shall be tempered with oil, and shall be fried in a fryingpan.

22 And the priest that rightfully succeedeth his father, shall offer it hot, for a most sweet odour to the Lord, and it shall be wholly burnt on the altar.

23 For every sacrifice of the priest shall be consumed with fire, neither shall any man eat thereof.

24 And the Lord spoke to Moses, saying:

25 Say to Aaron and his sons: This is the law of the victim for sin: in the place where the holocaust is offered, it shall be immolated before the Lord. It is holy of holies.

26 The priest that offereth it, shall eat it in a holy place, in the court of the tabernacle.

27 Whatsoever shall touch the flesh thereof, shall be sanctified. If a garment be sprinkled with the blood thereof, it shall be washed in a holy place.

28 And the earthen vessel, wherein it was sodden, shall be broken, but if the vessel be of brass, it shall be scoured, and washed with water.

29 Every male of the priestly race shall eat of the flesh thereof, because it is holy of holies.

30 For the victim that is slain for sin, the blood of which is carried into the tabernacle of the testimony to make

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atonement in the sanctuary, shall not be eaten, but shall be burnt with fire.

LEVITICUS CHAPTER 7

1 This also is the law of the sacrifice for a trespass, it is most holy:

2 Therefore where the holocaust is immolated, the victim also for a trespass shall be slain: the blood thereof shall be poured round about the altar.

3 They shall offer thereof the rump and the fat that covereth the entrails:

4 The two little kidneys, and the fat which is by the flanks, and the caul of the liver with the little kidneys.

5 And the priest shall burn them upon the altar: it is the burnt sacrifice of the Lord for a trespass.

6 Every male of the priestly race, shall eat this flesh in a holy place, because it is most holy.

7 As the sacrifice for sin is offered, so is also that for a trespass: the same shall be the law of both these sacrifices: it shall belong to the priest that offereth it.

8 The priest that offereth the victim of holocaust, shall have the skin thereof.

9 And every sacrifice of flour that is baked in the oven, and whatsoever is dressed on the gridiron, or in the fryingpan, shall be the priest's that offereth it:

10 Whether they be tempered with oil, or dry, all the sons of Aaron shall have one as much as another.

11 This is the law of the sacrifice of peace offerings that is offered to the Lord.

12 If the oblation be for thanksgiving, they shall offer leaves without leaven tempered with oil, and unleavened wafers anointed with oil, and fine flour fried, and cakes tempered and mingled with oil:

13 Moreover leaves of leavened bread with the sacrifice of thanks, which is offered for peace offerings:

14 Of which one shall be offered to the Lord for firstfruits, and shall be the priest's that shall pour out the blood of the victim.

15 And the flesh of it shall be eaten the same day, neither shall any of it remain until the morning.

16 If any man by vow, or of his own accord offer a sacrifice, it shall in like manner be eaten the same day: and if any of it remain until the morrow, it is lawful to eat it:

17 But whatsoever shall be found on the third day shall be consumed with fire.

18 If any man eat of the flesh of the victim of peace offerings on the third day, the oblation shall be of no effect, neither shall it profit the offerer: yea rather whatsoever soul shall defile itself with such meat, shall be guilty of transgression.

19 The flesh that hath touched any unclean thing, shall not be eaten, but shall be burnt with fire: he that is clean shall eat of it.

20 If any one that is defiled shall eat of the flesh of the sacrifice of peace offerings, which is offered to the Lord, he shall be cut off from his people.

21 And he that hath touched the uncleanness of man, or of beast, or of any thing that can defile, and shall eat of such kind of flesh, shall be cut off from his people.

22 And the Lord spoke to Moses, saying:

23 Say to the children of Israel: The fat of a sheep, and of an ox, and of a goat you shall not eat.

24 The fat of a carcass that hath died of itself, and of a beast that was caught by another beast, you shall have for divers uses.

25 If any man eat the fat that should be offered for the burnt sacrifice of the Lord, he shall perish out of his people.

26 Moreover you shall not eat the blood of any creature whatsoever, whether of birds or beasts.

27 Every one that eateth blood, shall perish from among the people.

28 And the Lord spoke to Moses, saying:

29 Speak to the children of Israel, saying: He that offereth a victim of peace offerings to the Lord, let him offer therewith a sacrifice also, that is, the libations thereof.

30 He shall hold in his hands the fat of the victim, and the breast: and when he hath offered and consecrated both to the Lord, he shall deliver them to the priest,

31 Who shall burn the fat upon the altar, but the breast shall be Aaron's and his sons'.

32 The right shoulder also of the victims of peace offerings shall fall to the priest for firstfruits.

33 He among the sons of Aaron, that offereth the blood, and the fat, he shall have the right shoulder also for his portion.

34 For the breast that is elevated and the shoulder that is separated I have taken of the children of Israel, from off their victims of peace offerings, and have given them to Aaron the priest, and to his sons, by a law for ever, from all the people of Israel.

35 This is the anointing of Aaron and his sons, in the ceremonies of the Lord, in the day when Moses offered them, that they might do the office of priesthood,

36 And the things that the Lord commanded to be given them by the children of Israel, by a perpetual observance in their generations.

37 This is the law of holocaust, and of the sacrifice for sin, and for trespass, and for consecration, and the victims of peace offerings:

38 Which the Lord appointed to Moses in mount Sinai, when he commanded the children of Israel, that they should offer their oblations to the Lord in the desert of Sinai.

LEVITICUS CHAPTER 8

1 And the Lord spoke to Moses, saying:

2 Take Aaron with his sons, their vestments, and the oil of unction, a calf for sin, two rams, a basket with unleavened bread,

3 And thou shalt gather together all the congregation to the door of the tabernacle.

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4 And Moses did as the Lord had commanded. And all the multitude being gathered together before the door of the tabernacle,

5 He said: This is the word that the Lord hath commanded to be done.

6 And immediately he offered Aaron and his sons: and when he had washed them,

7 He vested the high priest with the strait linen garment, girding him with the girdle, and putting on him the violet tunick, and over it he put the ephod,

8 And binding it with the girdle, he fitted it to the rational, on which was Doctrine and Truth.

9 He put also the mitre upon his head: and upon the mitre over the forehead, he put the plate of gold, consecrated with sanctification, as the Lord had commanded him.

10 He took also the oil of unction, with which he anointed the tabernacle, with all the furniture thereof.

11 And when he had sanctified and sprinkled the altar seven times, he anointed it, and all the vessels thereof, and the laver with the foot thereof, he sanctified with the oil.

12 And he poured it upon Aaron's head, and he anointed and consecrated him:

13 And after he had offered his sons, he vested them with linen tunicks, and girded them with girdles, and put mitres on them as the Lord had commanded.

14 He offered also the calf for sin: and when Aaron and his sons had put their hands upon the head thereof,

15 He immolated it: and took the blood, and dipping his finger in it, he touched the horns of the altar round about. Which being expiated, and sanctified, he poured the rest of the blood at the bottom thereof.

16 But the fat that was upon the entrails, and the caul of the liver, and the two little kidneys, with their fat, he burnt upon the altar:

17 And the calf with the skin, and the flesh and the dung, he burnt without the camp, as the Lord had commanded.

18 He offered also a ram for a holocaust: and when Aaron and his sons had put their hands upon its head,

19 He immolated it, and poured the blood thereof round about upon the altar.

20 And cutting the ram into pieces, the head thereof, and the joints, and the fat he burnt in the fire,

21 Having first washed the entrails, and the feet, and the whole ram together he burnt upon the altar, because it was a holocaust of most sweet odour to the Lord, as he had commanded him.

22 He offered also the second ram, in the consecration of priests: and Aaron, and his sons put their hands upon the head thereof:

23 And when Moses had immolated it, he took of the blood thereof, and touched the tip of Aaron's right ear, and the thumb of his right hand, and in like manner also the great toe of his right foot.

24 He offered also the sons of Aaron: and when with the blood of the ram that was immolated, he had touched the tip of the right ear of every one of them, and the thumbs of their right hands, and the great toes of their right feet, the rest he poured on the altar round about:

25 But the fat, and the rump, and all the fat that covereth the entrails, and the caul of the liver, and the two kidneys with their fat, and with the right shoulder, he separated.

26 And taking out of the basket; of unleavened bread, which was before the Lord, a loaf without leaven, and a cake tempered with oil and a wafer, he put them upon the fat, and the right shoulder,

27 Delivering all to Aaron, and to his sons: wile having lifted them up before the Lord,

28 He took them again from their hands, and burnt them upon the altar of holocaust, because it was the oblation of consecration, for a sweet odour of sacrifice to the Lord.

29 And he took of the ram of consecration, the breast for his portion, elevating it before the Lord, as the Lord had commanded him.

30 And taking the ointment, and the blood that was upon the altar, he sprinkled Aaron, and his vestments, and his sons, and their vestments with it.

31 And when he had sanctified them in their vestments, he commanded them, saying: Boil the flesh before the door of the tabernacle, and there eat it. Eat ye also the loaves of consecration, that are laid in the basket, as the Lord commanded me, saying: Aaron and his sons shall eat them:

32 And whatsoever shall be left of the flesh and the leaves, shall be consumed with fire.

33 And you shall not go out of the door of the tabernacle for seven days, until the day wherein the time of your consecration shall be expired. For in seven days the consecration is finished:

34 As at this present it hath been done, that the rite of the sacrifice might be accomplished.

35 Day and night shall you remain in the tabernacle observing the watches of the Lord, lest you die: for so it hath been commanded me.

36 And Aaron and his sons did all things which the Lord spoke by the hand of Moses.

LEVITICUS CHAPTER 9

1 And when the eighth day was come, Moses called Aaron and his sons, and the ancients of Israel, and said to Aaron:

2 Take of the herd a calf for sin, and a ram for a holocaust, both without blemish, and offer them before the Lord.

3 And to the children of Israel thou shalt say: Take ye a he goat for sin, and a calf, and a lamb, both of a year old, and without blemish for a holocaust,

4 Also a bullock and a ram for peace offerings: and immolate them before the Lord, offering for the sacrifice of every one of them flour tempered with oil; for to day the Lord will appear to you.

5 They brought therefore all things that Moses had commanded before the door of the tabernacle: where when all the multitude stood,

6 Moses said: This is the word, which the Lord hath commanded: do it, and his glory will appear to you.

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7 And he said to Aaron: Approach to the altar, and offer sacrifice for thy sin: offer the holocaust, and pray for thyself and for the people: and when thou hast slain the people's victim, pray for them, as the Lord hath commanded.

8 And forthwith Aaron, approaching to the altar, immolated the calf for his sin:

9 And his sons brought him the blood of it: and he dipped his finger therein, and touched the horns of the altar, and poured the rest at the foot thereof.

10 And the fat, and the little kidneys, and the caul of the liver, which are for sin, he burnt upon the altar, as the Lord had commanded Moses:

11 But the flesh and skins thereof he burnt with fire without the camp.

12 He immolated also the victim of holocaust: and his sons brought him the blood thereof, which he poured round about on the altar.

13 And the victim being cut into pieces, they brought to him the head and all the members, all which he burnt with fire upon the altar,

14 Having first washed the entrails and the feet with water.

15 Then offering for the sin of the people, he slew the he goat: and expiating the altar,

16 He offered the holocaust:

17 Adding in the sacrifice the libations, which are offered withal, and burning them upon the altar, besides the ceremonies of the morning holocaust.

18 He immolated also the bullock and the ram, the peace offerings of the people: and his sons brought him the blood, which he poured upon the altar round about.

19 The fat also of the bullock, and the rump of the ram, and the two little kidneys, with their fat, and the caul of the liver,

20 They put upon the breasts. And after the fat was burnt upon the altar,

21 Aaron separated their breasts, and the right shoulders, elevating them before the Lord, as Moses had commanded.

22 And stretching forth his hands to the people, he blessed them. And so the victims for sin, and the holocausts, and the peace offerings being finished, he came down.

23 And Moses and Aaron went into the tabernacle of the testimony, and afterwards came forth and blessed the people. And the glory of the Lord appeared to all the multitude:

24 And behold a fire, coming forth from the Lord, devoured the holocaust, and the fat that was upon the altar: which when the multitude saw, they praised the Lord, falling on their faces.

LEVITICUS CHAPTER 10

1 And Nadab and Abiu, the sons of Aaron, taking their censers, put fire therein, and incense on it, offering before the Lord strange fire: which was not commanded them.

2 And fire coming out from the Lord destroyed them, and they died before the Lord.

3 And Moses said to Aaron: This is what the Lord hath spoken: I will be sanctified in them that approach to me, and I will be glorified in the sight of all the people. And when Aaron heard this, he held his peace.

4 And Moses called Misael and Elisaphan, the sons of Oziel, the uncle of Aaron, and said to them: Go and take away your brethren from before the sanctuary, and carry them without the camp.

5 And they went forthwith and took them as they lay, vested with linen tunicks, and cast them forth, as had been commanded them.

6 And Moses said to Aaron, and to Eleazar and Ithamar, his sons: Uncover not your heads, and rend not your garments, lest perhaps you die, and indignation come upon all the congregation. Let your brethren, and all the house of Israel, bewail the burning which the Lord has kindled:

7 But you shall not go out of the door of the tabernacle, otherwise you shall perish, for the oil of the holy unction is on you. And they did all things according to the precept of Moses.

8 The Lord also said to Aaron:

9 You shall not drink wine nor any thing that may make drunk, thou nor thy sons, when you enter into the tabernacle of the testimony, lest you die: because it is an everlasting precept through your generations:

10 And that you may have knowledge to discern between holy and unholy, between unclean and clean:

11 And may teach the children of Israel all my ordinances which the Lord hath spoken to them by the hand of Moses.

12 And Moses spoke to Aaron, and to Eleazar and Ithamar, his sons that were left: Take the sacrifice that is remaining of the oblation of the Lord, and eat it without leaven beside the altar, because it is holy of holies.

13 And you shall eat it in a holy place: which is given to thee and thy sons of the oblations of the Lord, as it hath been commanded me.

14 The breast also that is offered, and the shoulder that is separated, you shall eat in a most clean place, thou and thy sons, and thy daughters with thee. For they are set aside for thee and thy children, of the victims of peace offerings of the children of Israel:

15 Because they have elevated before the Lord the shoulder and the breast, and the fat that is burnt on the altar, and they belong to thee and to thy sons by a perpetual law, as the Lord hath commanded.

16 While these things were a doing, when Moses sought for the buck goat, that had been offered for sin, he found it burnt: and being angry with Eleazar and Ithamar, the sons of Aaron that were left, he said:

17 Why did you not eat in the holy place the sacrifice for sin, which is most holy, and given to you, that you may bear the iniquity of the people, and may pray for them in the sight of the Lord,

18 Especially whereas none of the blood thereof hath been carried within the holy places, and you ought to have eaten it in the sanctuary, as was commanded me?

19 Aaron answered: This day hath been offered the victim for sin, and the holocaust before the Lord: and to me what

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thou seest has happened: how could I eat it, or please the Lord in the ceremonies, having a sorrowful heart?

20 Which when Moses had heard he was satisfied.

LEVITICUS CHAPTER 11

1 And the Lord spoke to Moses and Aaron, saying:

2 Say to the children of Israel: These are the animals which you are to eat of all the living things of the earth.

3 Whatsoever hath the hoof divided, and cheweth the cud among the beasts, you shall eat.

4 But whatsoever cheweth indeed the cud, and hath a hoof, but divideth it not, as the camel, and others, that you shall not eat, but shall reckon it among the unclean.

5 The cherogrillus which cheweth the cud, but divideth not the hoof, is unclean.

6 The hare also: for that too cheweth the cud, but divideth not the hoof.

7 And the swine, which, though it divideth the hoof, cheweth not the cud.

8 The flesh of these you shall not eat, nor shall you touch their carcasses, because they are unclean to you.

9 These are the things that breed in the waters, and which it is lawful to eat. All that hath fins, and scales, as well in the sea, as in the rivers, and the pools, you shall eat.

10 But whatsoever hath not fins and scales, of those things that move and live in the waters, shall be an abomination to you,

11 And detestable: their flesh you shall not eat, and their carcasses you shall avoid.

12 All that have not fins and scales, in the waters, shall be unclean.

13 Of birds these are they which you must not eat, and which are to be avoided by you: The eagle, and the griffon, and the osprey,

14 And the kite, and the vulture, according to their kind,

15 And all that is of the raven kind, according to their likeness.

16 The ostrich, and the owl, and the larus, and the hawk according to its kind.

17 The screech owl, and the cormorant, and the ibis,

18 And the swan, and the bittern, and the porphyrion,

19 The heron, and the charadrion according to its kind, the houp also, and the bat.

20 Of things that fly, whatsoever goeth upon four feet, shall be abominable to you.

21 But whatsoever walketh upon four feet, but hath the legs behind longer, wherewith it hoppeth upon the earth,

22 That you shall eat, as the bruchus in its kind, the attacus, and ophiomachus, and the locust, every one according to their kind.

23 But of dying things whatsoever hath four feet only, shall be an abomination to you:

24 And whosoever shall touch the carcasses of them, shall be defiled, and shall be unclean until the evening:

25 And if it be necessary that he carry any of these things when they are dead, he shall wash his clothes, and shall be unclean until the sun set.

26 Every beast that hath a hoof, but divideth it not, nor cheweth the cud, shall be unclean: and he that toucheth it, shall be defiled.

27 That which walketh upon hands of all animals which go on all four, shall be unclean: he that shall touch their carcasses shall be defiled until evening.

28 And he that shall carry such carcasses, shall wash his clothes, and shall be unclean until evening: because all these things are unclean to you.

29 These also shall be reckoned among unclean things, of all that move upon the earth, the weasel, and the mouse, and the crocodile, every one according to their kind:

30 The shrew, and the chameleon, and the stello, and the lizard, and the mole:

31 31All these are unclean. He that toucheth their carcasses shall be unclean until the evening.

32 And upon what thing soever any of their carcasses shall fall, it shall be defiled, whether it be a vessel of wood, or a garment, or skins or haircloths; or any thing in which work is done, they shall be dipped in water, and shall be unclean until the evening, and so afterwards shall be clean.

33 But an earthen vessel, into which any of these shall fall, shall be defiled, and therefore is to be broken.

34 Any meat which you eat, if water from such a vessel be poured upon it, shall be unclean; and every liquor that is drunk out of any such vessel, shall be unclean.

35 And upon whatsoever thing any of these dead beasts shall fall, it shall be unclean: whether it be oven, or pots with feet, they shall be destroyed, and shall be unclean.

36 But fountains and cisterns, and all gatherings together of waters shall be clean. He that toucheth their carcasses shall be defiled.

37 If it fall upon seed corn, it shall not defile it.

38 But if any man pour water upon the seed, and afterwards it be touched by the carcasses, it shall be forthwith defiled.

39 If any beast die, of which it is lawful for you to eat, he that toucheth the carcass thereof, shall be unclean until the evening:

40 And he that eateth or carrieth any thing thereof, shall wash his clothes, and shall be unclean until the evening.

41 41All that creepeth upon the earth shall be abominable, neither shall it be taken for meat.

42 Whatsoever goeth upon the breast on four feet, or hath many feet, or traileth on the earth, you shall not eat, because it is abominable.

43 Do not defile your souls, nor touch aught thereof, lest you be unclean,

44 For I am the Lord your God: be holy because I am holy. Defile not your souls by any creeping thing, that moveth upon the earth.

45 For I am the Lord, who brought you out of the land of Egypt, that I might be your God.

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46 You shall be holy, because I am holy. This is the law of beasts and fowls, and of every living creature that moveth in the waters, and creepeth on the earth:

47 That you may know the differences of the clean, and unclean, and know what you ought to eat, and what to refuse.

LEVITICUS CHAPTER 12

1 And the Lord spoke to Moses, saying:

2 Speak to the children of Israel, and thou shalt say to them: If a woman having received seed shall bear a man child, she shall be unclean seven days, according to the days of the separation of her flowers.

3 And on the eighth day the infant shall be circumcised:

4 But she shall remain three and thirty days in the blood of her purification. She shall touch no holy thing, neither shall she enter into the sanctuary, until the days of her purification be fulfilled.

5 But if she shall bear a maid child, she shall be unclean two weeks, according to the custom of her monthly courses, and she shall remain in the blood of her purification sixty-six days.

6 And when the days of her purification are expired, for a son, or for a daughter, she shall bring to the door of the tabernacle of the testimony, a lamb of a year old for a holocaust, and a young pigeon or a turtle for sin, and shall deliver them to the priest:

7 Who shall offer them before the Lord, and shall pray for her, and so she shall be cleansed from the issue of her blood. This is the law for her that beareth a man child or a maid child.

8 And if her hand find not sufficiency, and she is not able to offer a lamb, she shall take two turtles, or two young pigeons, one for a holocaust, and another for sin: and the priest shall pray for her, and so she shall be cleansed.

LEVITICUS CHAPTER 13

1 And the Lord spoke to Moses and Aaron, saying:

2 The man in whose skin or flesh shalt arise a different colour or a blister, or as it were something shining, that is, the stroke of the leprosy, shall be brought to Aaron the priest, or any one of his sons.

3 And if he see the leprosy in his skin, and the hair turned white, and the place where the leprosy appears lower than the skin and the rest of the flesh: it is the stroke of the leprosy, and upon his judgment he shall be separated.

4 But if there be a shining whiteness in the skin, and not lower than the other flesh, and the hair be of the former colour, the priest shall shut him up seven days.

5 And the seventh day he shall look on him: and if the leprosy be grown no farther, and hath not spread itself in the skin, he shall shut him up again other seven days.

6 And on the seventh day, he shall look on him: if the leprosy be somewhat obscure, and not spread in the skin, he shall declare him clean, because it is but a scab: and the man shall wash his clothes, and shall be clean.

7 But if the leprosy grow again, after he was seen by the priest and restored to cleanness, he shall be brought to him,

8 And shall be condemned of uncleanness.

9 If the stroke of the leprosy be in a man, he shall be brought to the priest,

10 And he shall view him. And when there shall be a white colour in the skin, and it shall have changed the look of the hair, and the living flesh itself shall appear:

11 It shall be judged an inveterate leprosy, and grown into the skin. The priest therefore shall declare him unclean, and shall not shut him up, because he is evidently unclean.

12 But if the leprosy spring out running about in the skin, and cover all the skin from the head to the feet, whatsoever falleth under the sight of the eyes,

13 The priest shall view him, and shall judge that the leprosy which he has is very clean: because it is all turned into whiteness, and therefore the man shall be clean.

14 But when the live flesh shall appear in him,

15 Then by the judgment of the priest he shall be defiled, and shall be reckoned among the unclean: for live flesh, if it be spotted with leprosy, is unclean.

16 And if again it be turned into whiteness, and cover all the man,

17 The priest shall view him, and shall judge him to be clean.

18 When also there has been an ulcer in the flesh and the skin, and it has been healed,

19 And in the place of the ulcer, there appeareth a white scar, or somewhat red, the man shall be brought to the priest:

20 And when he shall see the place of the leprosy lower than the other flesh, and the hair turned white, he shall declare him unclean, for the plague of leprosy is broken out in the ulcer.

21 But if the hair be of the former colour, and the scar somewhat obscure, and be not lower than the flesh that is near it, he shall shut him up seven days.

22 And if it spread, he shall judge him to have the leprosy:

23 But if it stay in its place, it is but the scar of an ulcer, and the man shall be clean.

24 The flesh also and skin that hath been burnt, and after it is healed hath a white or a red scar,

25 The priest shall view it, and if he see it turned white, and the place thereof is lower than the other skin: he shall declare him unclean, because the evil of leprosy is broken out in the scar.

26 But if the colour of the hair be not changed, nor the blemish lower than the other flesh, and the appearance of the leprosy be somewhat obscure, he shall shut him up seven days,

27 And on the seventh day he shall view him: if the leprosy be grown farther in the skin, he shall declare him unclean.

28 But if the whiteness stay in its place, and be not very clear, it is the sore of a burning, and therefore he shall be cleansed, because it is only the scar of a burning.

29 If the leprosy break out in the head or the beard of a man or woman, the Priest shall see them,

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30 And if the place be lower than the other flesh, and the hair yellow, and thinner than usual: he shall declare them unclean, because it is the leprosy of the head and the beard;

31 But if he perceive the place of the spot is equal with the flesh that is near it, and the hair black: he shall shut him up seven days,

32 And on the seventh day he shall look upon it. If the spot be not grown, and the hair keep its colour, and the place of the blemish be even with the other flesh:

33 The man shall be shaven all but the place of the spot, and he shall be shut up other seven days:

34 If on the seventh day the evil seem to have stayed in its place, and not lower than the other flesh, he shall cleanse him, and his clothes being washed he shall be clean.

35 But if after his cleansing the spot spread again in the skin,

36 He shall seek no more whether the hair be turned yellow, because he is evidently unclean.

37 But if the spot be stayed, and the hair be black, let him know that the man is healed, and let him confidently pronounce him clean.

38 If a whiteness appear in the skin of a man or a woman,

39 The priest shall view them. If he find that a darkish whiteness shineth in the skin, let him know that it is not the leprosy, but a white blemish, and that the man is clean.

40 The man whose hair falleth off from his head, he is bald and clean:

41 And if the hair fall from his forehead, he is bald before and clean.

42 But if in the bald head or in the bald forehead there be risen a white or reddish colour,

43 And the priest perceive this, he shall condemn him undoubtedly of leprosy which is risen in the bald part.

44 Now whosoever shall be defiled with the leprosy, and is separated by the judgment of the priest,

45 Shall have his clothes hanging loose, his head bare, his mouth covered with a cloth, and he shall cry out that he is defiled and unclean.

46 All the time that he is a leper and unclean, he shall dwell alone without the camp.

47 A woollen or linen garment that shall have the leprosy

48 In the warp, and the woof, or a skin. or whatsoever is made of a skin,

49 If it be infected with a white or red spot, it shall be accounted the leprosy, and shall be shewn to the priest.

50 And he shall look upon it and shall shut it up seven days:

51 51And on the seventh day when he looketh on it again, if he find that it if grown, it is a Axed leprosy: he shall judge the garment unclean, and every thing wherein it shall be found:

52 And therefore it shall be burnt with fire.

53 But if he see that it is not grown,

54 He shall give orders, and they shall wash that part wherein the leprosy is, and he shall shut it up other seven days.

55 And when he shall see that the former colour is not returned, nor yet the leprosy spread, he shall judge it unclean, and shall burn it with fire, for the leprosy has taken hold of the outside of the garment, or through the whole.

56 But if the place of the leprosy be somewhat dark, after the garment is washed, he shall tear it off, and divide it from that which is sound.

57 And if after this there appear in those places that before were without spot, a flying and wandering leprosy: it must be burnt with fire.

58 If it cease, he shall wash with water the parts that are pure, the second time, and they shall be clean.

59 This is the law touching the leprosy of any woollen or linen garment, either in the warp or woof, or any thing of skins, how it ought to be cleansed, or pronounced unclean.

LEVITICUS CHAPTER 14

1 And the Lord spoke to Moses, saying:

2 This is the rite of a leper, when he is to be cleansed: he shall be brought to the priest:

3 Who going out of the camp when he shall And that the leprosy is cleansed,

4 Shall command him that is to be purified, to offer for himself two living sparrows, which it is lawful to eat, and cedar wood, and scarlet, and hyssop.

5 And he shall command one of the sparrows to be immolated in an earthen vessel over living waters:

6 But the other that is alive he shall dip, with the cedar wood, and the scarlet and the hyssop, in the blood of the sparrow that is immolated:

7 Wherewith he shall sprinkle him that is to be cleansed seven times, that he may be rightly purified: and he shall let go the living sparrow, that it may fly into the field.

8 And when the man hath washed his clothes, he shall shave all the hair of his body, and shall be washed with water: and being purified, he shall enter into the camp, yet so that he tarry without his own tent seven days:

9 And on the seventh day he shall shave the hair of his head, and his beard and his eyebrows, and the hair of all his body. And having washed again his clothes, and his body,

10 On the eighth day he shall take two lambs without blemish, and an ewe of a year old without blemish, and three tenths of flour tempered with oil for a sacrifice, and a sextary of oil apart.

11 And when the priest that purifieth the man, hath presented him, and all these things before the Lord, at the door of the tabernacle of the testimony,

12 He shall take a. lamb, and offer it for a trespass offering with the sextary of oil: and having offered all before the Lord,

13 He shall immolate the lamb, where the victim for sin is wont to be immolated, and the holocaust, that is, in the holy place: for as that which is for sin, so also the victim for a trespass offering pertaineth to the priest: it is holy of holies.

14 And the priest taking of the blood of the victim that was immolated for trespass, shall put it upon the tip of the right

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ear of him that is cleansed, and upon the thumb of his right hand and the great toe of his right foot:

15 And he shall pour of the sextary of oil into his own left. hand,

16 And shall dip his right finger in it, and sprinkle it before the Lord seven times.

17 And the rest of the oil in his left band, he shall pour upon the tip of the right ear of him that is cleansed, and upon the thumb of his right hand and the great toe of his right foot, and upon the blood that was shed for trespass,

18 And upon his head.

19 And he shall pray for him before the Lord, and shall offer the sacrifice for sin: then shall he immolate the holocaust,

20 And put it on the altar with the libations thereof, and the man shall be rightly cleansed.

21 But if he be poor, and his hand cannot find the things aforesaid: he shall take a lamb for an offering for trespass, that the priest may pray for him, and a tenth part of hour tempered with oil for a sacrifice, and a sextary of oil,

22 And two turtles or two young pigeons, of which one may be for sin, and the other for a holocaust:

23 And he shall offer them on the eighth day of his purification to the priest, at the door of the tabernacle of the testimony before the Lord.

24 And the priest receiving the lamb for trespass, and the sextary of oil, shall elevate them together.

25 And the lamb being immolated, he shall put of the blood thereof upon the tip of the right ear of him that is cleansed, and upon the thumb of his right hand, and the great toe of his right foot:

26 But he shall pour part of the oil into his own left hand,

27 And dipping the finger of his right hand in it, he shall sprinkle it seven times before the Lord:

28 And he shall touch the tip of the right ear of him that is cleansed, and the thumb of his right hand and the great toe of his right foot, in the place of the blood that was shed for trespass.

29 And the other part of the oil that is in his left hand, he shall pour upon the head of the purified person, that he may appease the Lord for him.

30 And he shall offer a turtle, or young pigeon,

31 One for trespass, and the other for a holocaust, with their libations.

32 This is the sacrifice of a leper, that is not able to have all things that appertain to his cleansing.

33 And the Lord spoke to Moses and Aaron, saying:

34 When you shall be come into the land of Chanaan, which I will give you for a possession, if there be the plague of leprosy in a house,

35 He whose house it is, shall go and tell the priest, saying: It seemeth to me, that there is the plague of leprosy in my house,

36 And he shall command, that they carry forth all things out of the house, before he go into it, and see whether it have the leprosy, lest all things become unclean that are in the house. And after- wards he shall go in to view the leprosy of the house.

37 And if he see in the walls thereof as it were little dints, disfigured with paleness or redness, and lower than all the rest,

38 He shall go out of the door of the house, and forthwith shut it up seven days,

39 And returning on the seventh day, he shall look upon it. If he find that the leprosy is spread,

40 He shall command, that the stones wherein the leprosy is, be taken out, and cast without the city into an unclean place:

41 And that the house be scraped on the inside round about, and the dust of the scraping be scattered without the city into an unclean place:

42 And that other stones be laid in the place of them that were taken away, and the house be plastered with other mortar.

43 But if, after the stones be taken out, and the dust scraped off, and it be plastered with other earth,

44 The priest going in perceive that the leprosy is returned, and the walls full of spots, it is a lasting leprosy, and the house is unclean:

45 And they shall destroy it forthwith, and shall cast the stones and timber thereof, and all the dust without the town into an unclean place.

46 He that entereth into the house when it is shut, shall be unclean until evening,

47 And he that sleepeth in it, and eateth any thing, shall wash his clothes.

48 But if the priest going in perceive that the leprosy is not spread in the house, after it was plastered again, he shall purify it, it being cured,

49 And for the purification thereof he shall take two sparrows, and cedar wood, and scarlet, and hyssop:

50 And having immolated one sparrow In an earthen vessel over living waters,

51 He shall take the cedar wood, and the hyssop, and the scarlet, and the living sparrow, and shall dip all in the blood of the sparrow that is immolated, and in the living water, and he shall sprinkle the house seven times:

52 And shall purify it as well with the blood of the sparrow, as with the living water, and with the living sparrow, and with the cedar wood, and the hyssop, and the scarlet.

53 And when he hath let go the sparrow to fly freely away into the field, he shall pray for the house, and it shall be rightly cleansed.

54 This is the law of every kind of leprosy and stroke.

55 Of the leprosy of garments and houses,

56 Of a scar and of blisters breaking out, of a shining spot, and when the colours are diversely changed:

57 That it may be known when a thing is clean or unclean.

LEVITICUS CHAPTER 15

1 And the Lord spoke to Moses and Aaron, saying:

2 Speak to the children of Israel, and say to them: The man that hath an issue of seed, shall be unclean.

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3 And then shall he be judged subject to this evil, when a filthy humour, at every moment, cleaveth to his flesh, and gathereth there.

4 Every bed on which he sleepeth, shall be unclean, and every place on which he sitteth.

5 If ally man touch his bed, he shall wash his clothes: and being washed with water, he shall be unclean until the evening.

6 If a man sit where that man hath sitten, he also shall wash his clothes: and being washed with water, shall be unclean until the evening.

7 He that toucheth his flesh, shall wash his clothes: and being himself washed with water shall be unclean until the evening.

8 If such a man cast his spittle upon him that is clean, he shall wash his clothes: and being washed with water, he shall be unclean until the evening.

9 The saddle on which he hath sitten shall be unclean.

10 And whatsoever has been under him that hath the issue of seed, shall be unclean until the evening. He that carrieth any of these things, shall wash his clothes: and being washed with water, he shall be unclean until the evening.

11 Every person whom such a one shall touch, not having washed his hands before, shall wash his clothes: and being washed with water, shall be unclean until the evening.

12 If he touch a vessel of earth, it shall be broken: but if a vessel of wood, if shall be washed with water.

13 If he who suffereth this disease be healed, he shall number seven days after his cleansing, and having washed his clothes, and all his body in living water, he shall be clean.

14 And on the eighth day he shall take two turtles, or two young pigeons, and he shall come before the Lord, to the door of the tabernacle of the testimony, and shall give them to the priest:

15 Who shall offer one for sin, and the other for a holocaust: and he shall pray for him before the Lord, that he may be cleansed of the issue of his seed.

16 The man from whom the seed of copulation goeth out, shall wash all his body with water: and he shall be unclean until the evening.

17 The garment or skin that he weareth, he shall wash with water, and it shall be unclean until the evening.

18 The woman, with whom he copulateth, shall be washed with water, and shall be unclean until the evening.

19 The woman, who at the return of the month, hath her issue of blood, shall be separated seven days.

20 Every one that toucheth her, shall be unclean until the evening.

21 21And every thing that she sleepeth on, or that she sitteth on in the days of her separation, shall be defiled.

22 He that toucheth her bed shall wash his clothes: and being himself washed with water, shall be unclean until the evening.

23 Whosoever shall touch any vessel on which she sitteth, shall wash his clothes: and himself being washed with water, shall be defiled until the evening.

24 If a man copulateth with her in the time of her flowers, he shall be unclean seven days: and every bed on which he shall sleep shall be defiled.

25 The woman that hath an issue of blood many days out of her ordinary time, or that ceaseth not to flow after the monthly courses, as long as she is subject to this disease, shall be unclean, in the same manner as if she were in her flowers.

26 Every bed on which she sleepeth, and every vessel on which she sitteth, shall be defiled.

27 Whosoever toucheth them shall wash his clothes: and himself being washed with water, shall be unclean until the evening.

28 If the blood stop and cease to run, she shall count seven days of her purification:

29 And on the eighth day she shall offer for herself to the priest, two turtles, or two young pigeons, at the door of the tabernacle of the testimony:

30 And he shall offer one for sin, and the other for a holocaust, and he shall pray for her before the Lord, and for the issue of her uncleanness.

31 You shall teach therefore the children of Israel to take heed of uncleanness, that they may not die in their filth, when they shall have defiled my tabernacle that is among them.

32 This is the law of him that hath the issue of seed, and that is defiled by copulation.

33 And of the woman that is separated in her monthly times, or that hath a continual issue of blood, and of the man that sleepeth with her.

LEVITICUS CHAPTER 16

1 And the Lord spoke to Moses, after the death of the two sons of Aaron, when they were slain upon their offering strange fire:

2 And he commanded him, saying, Speak to Aaron thy brother, that he enter not at all into the sanctuary, which is within the veil before the propitiatory, with which the ark is covered, lest he die, (for I will appear in a cloud over the oracle,)

3 Unless he first do these things: He shall offer a calf for sin, and a ram for a holocaust.

4 He shall be vested with a linen tunick, he shall cover his nakedness with linen breeches: he shall be girded with a linen girdle, and he shall put a linen mitre upon his head: for these are holy vestments: all which he shall put on, after he is washed.

5 And he shall receive from the whole multitude of the children of Israel two buck goats for sin, and one ram for a holocaust.

6 And when he hath offered the calf and prayed for himself, and for his own house,

7 He shall make the two buck goats to stand before the Lord in the door of the tabernacle of the testimony:

8 And casting lots upon them both, one to be offered to the Lord, and the other to be the emissary goat:

9 That whose lot fell to be offered to the Lord, he shall offer for sin:

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10 But that whose lot was to be the emissary goat, he shall present alive before the Lord, that he may pour out prayers upon him, and let him go into the wilderness.

11 After these things are duly celebrated, he shall offer the calf, and praying for himself and for his own house, he shall immolate it:

12 And taking the censer, which he hath filled with the burning coals of the altar, and taking up with his hand the compounded perfume for incense, he shall go in within the veil into the holy place:

13 That when the perfumes are put upon the fire, the cloud and vapour thereof may cover the oracle, which is over the testimony, and he may not die.

14 He shall take also of the blood of the calf, and sprinkle with his finger seven times towards the propitiatory to the east.

15 And when he hath killed the buck goat for the sin of the people, he shall carry in the blood thereof within the veil, as he was commanded to do with the blood of the calf, that he may sprinkle it over against the oracle,

16 And may expiate the sanctuary from the uncleanness of the children of Israel, and from their transgressions, and all their sins. According to this rite shall he do to the tabernacle of the testimony, which is fixed among them in the midst of the filth of their habitation.

17 Let no man be in the tabernacle when the high priest goeth into the sanctuary, to pray for himself and his house, and for the whole congregation of Israel, until he come out.

18 And when he is come out to the altar that is before the Lord, let him pray for himself, and taking the blood of the calf, and of the buck goat, let him pour it upon the horns thereof round about:

19 And sprinkling with his finger seven times, let him expiate, and sanctify it from the uncleanness of the children of Israel.

20 After he hath cleansed the sanctuary, and the tabernacle, and the altar, then let him offer the living goat:

21 And putting both hands upon his head, let him confess all the iniquities of the children of Israel, and all their offences and sins: and praying that they may light on his head, he shall turn him out by a man ready for it, into the desert.

22 And when the goat hath carried all their iniquities into an uninhabited land, and shall be let go into the desert,

23 Aaron shall return into the tabernacle of the testimony, and putting off the vestments, which he had on him before when he entered into the sanctuary, and leaving them there,

24 He shall wash his flesh in the holy place, and shall put on his own garments. And after that he has come out and hath offered his own holocaust, and that of the people, he shall pray both for himself, and for the people:

25 And the fat that is offered for sins, he shall burn upon the altar.

26 But he that hath let go the emissary goat, shall wash his clothes, and his body with water, and so shall enter into the camp.

27 But the calf and the buck goat, that were sacrificed for sin, and whose blood was carried into the sanctuary, to accomplish the atonement, they shall carry forth without the camp, e and shall burn with fire, their skins and their flesh, and their dung:

28 And whosoever burneth them shall wash his clothes, and flesh with water, and so shall enter into the camp.

29 And this shall be to you an everlasting ordinance: The seventh month, the tenth day of the month, you shall afflict your souls, and shall do no work, whether it be one of your own country, or a stranger that sojourneth among you.

30 Upon this day shall be the expiation for you, and the cleansing from all your sins: you shall be cleansed before the Lord.

31 For it is a sabbath of rest, and you shall afflict your souls by a perpetual religion.

32 And the priest that is anointed, and whose hands are consecrated to do the office of the priesthood in his father's stead, shall make atonement; and he shall be vested with the linen robe and the holy vestments,

33 And he shall expiate the sanctuary and the tabernacle of the testimony and the altar, the priest also and all the people.

34 And this shall be an ordinance for ever, that you pray for the children of Israel, and for all their sins once in a year. He did therefore as the Lord had commanded Moses.

LEVITICUS CHAPTER 17

1 And the Lord spoke to Moses, saying:

2 Speak to Aaron and his sons, and to all the children of Israel, saying to them: This is the word, which the Lord hath commanded, saying:

3 Any man whosoever of the house of Israel if he kill an ox, or a sheep, or a goat in the camp, or without the camp,

4 And offer it not at the door of the tabernacle an oblation to the Lord, shall be guilty of blood: as if he had shed blood, so shall he perish from the midst of his people.

5 Therefore the children of Israel shall bring to the priest their victims, which they kill in the field, that they may be sanctified to the Lord before the door of the tabernacle of the testimony, and they may sacrifice them for peace offerings to the Lord.

6 And the priest shall pour the blood upon the altar of the Lord, at the door of the tabernacle of the testimony, and shall burn the fat for a sweet odour to the Lord.

7 And they shall no more sacrifice their victims to devils, with whom they have committed fornication. It shall be an ordinance for ever to them and to their posterity.

8 And thou shalt say to them: The man of the house of Israel, and of the strangers who sojourn among you, that offereth a holocaust or a victim,

9 And bringeth it not to the door of the tabernacle of the testimony, that it may be offered to the Lord, shall perish from among his people.

10 If any man whosoever of the house of Israel, and of the strangers that sojourn among them, eat blood, I will set my

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face against his soul, and will cut him off from among his people:

11 Because the life of the flesh is in the blood: and I have given it to you, that you may make atonement with it upon the altar for your souls, and the blood may be for an expiation of the soul.

12 Therefore I have said to the children of Israel: No soul of you, nor of the strangers that sojourn among you, shall eat blood.

13 Any man whosoever of the children of Israel, and of the strangers that sojourn among you, if by hunting or fowling, he take a wild beast or a bird, which is lawful to eat, let him pour out its blood, and cover it with earth.

14 For the life of all flesh is in the blood: therefore I said to the children of Israel: You shall not eat the blood of any flesh at all, because the life of the flesh is in the blood, and whosoever eateth it, shall be cut off.

15 The soul that eateth that which died of itself, or has been caught by a beast, whether he be one of your own country or a stranger, shall wash his clothes and himself with water, and shall be defiled until the evening: and in this manner he shall be made clean.

16 But if he do not wash his clothes, and his body, he shall bear his iniquity.

LEVITICUS CHAPTER 18

1 And the Lord spoke to Moses, saying:

2 Speak to the children of Israel, and thou shalt say to them: I am the Lord your God.

3 You shall not do according to the custom of the land of Egypt, in which you dwelt: neither shall you act according to the manner of the country of Chanaan, into which I will bring you, nor shall you walk in their ordinances.

4 You shall do my judgments, and shall observe my precepts, and shall walk in them. I am the Lord your God.

5 Keep my laws and my judgments, which if a man do, he shall live in them. I am the Lord.

6 No man shall approach to her that is near of kin to him, to uncover her nakedness. I am the Lord.

7 Thou shalt not uncover the nakedness of thy father, or the nakedness of thy mother: she is thy mother, thou shalt not uncover her nakedness.

8 Thou shalt not uncover the nakedness of thy father's wife: for it is the nakedness of thy father.

9 Thou shalt not uncover the nakedness of thy sister by father or by mother, whether born at home or abroad.

10 Thou shalt not uncover the nakedness of thy son's daughter, or thy daughter's daughter: because it is thy own nakedness.

11 11Thou shalt not uncover the nakedness of thy father's wife's daughter, whom she bore to thy father, and who is thy sister.

12 Thou shalt not uncover the nakedness of thy father's sister: because she is the flesh of thy father.

13 Thou shalt not uncover the nakedness of thy mother's sister: because she is thy mother's flesh.

14 Thou shalt not uncover the nakedness of thy father's brother: neither shalt thou approach to his wife, who is joined to thee by affinity.

15 Thou shalt not uncover the nakedness of thy daughter in law: because she is thy son's wife, neither shalt thou discover her shame.

16 Thou shalt not uncover the nakedness of thy brother's wife: because it is the nakedness of thy brother.

17 Thou shalt not uncover the nakedness of thy wife and her daughter. Thou shalt not take her son's daughter or her daughter's daughter, to discover her shame: because they are her flesh, and such copulation is incest.

18 Thou shalt not take thy wife's sister for a harlot, to rival her, neither shalt thou discover her nakedness, while she is yet living.

19 Thou shalt not approach to a woman having her flowers, neither shalt thou uncover her nakedness.

20 Thou shalt not lie with thy neighbour's wife, nor be defiled with mingling of seed.

21 Thou shalt not give any of thy seed to be consecrated to the idol Moloch, nor defile the name of thy God: I am the Lord.

22 Thou shalt not lie with mankind as with womankind, because it is an abomination.

23 Thou shalt not copulate with any beast, neither shalt thou be defiled with it. A woman shall not lie down to a beast, nor copulate with it: because it is a heinous crime.

24 Defile not yourselves with any of these things with which all the nations have been defiled, which I will cast out before you,

25 And with which the land is defiled: the abominations of which I will visit, that it may vomit out its inhabitants.

26 Keep ye my ordinances and my judgments, and do not any of these abominations: neither any of your own nation, nor any stranger that sojourneth among you.

27 For all these detestable things the inhabitants of the land have done, that; were before you, and have defiled it.

28 Beware then, lest in like manner, it vomit you also out, if you do the like things, as it vomited out the nation that was before you.

29 Every soul that shall commit any of these abominations, shall perish from the midst of his people.

30 Keep my commandments. Do not the things which they have done, that have been before you, and be not defiled therein. I am the Lord your God.

LEVITICUS CHAPTER 19

1 The Lord spoke to Moses, saying:

2 Speak to all the congregation of the children of Israel, and thou shalt say to them: Be ye holy, because I the Lord your God am holy.

3 Let every one fear his father, and his mother. Keep my sabbaths. I am the Lord your God.

4 Turn ye not to idols, nor make to yourselves molten gods. I am the Lord your God.

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5 If ye offer in sacrifice a peace offering to the Lord, that he may be favourable,

6 You shall eat it on the same day it was offered, and the next day: and whatsoever shall be left until the third day, you shall burn with fire.

7 If after two days ally man eat thereof, he shall be profane and guilty of impiety:

8 And shall bear his iniquity, because he hath defiled the holy thing of the Lord, and that soul shall perish from among his people.

9 When thou reapest the corn of thy land, thou shalt not cut down all that is on the face of the earth to the very ground: nor shalt thou gather the ears that remain.

10 Neither shalt thou gather the bunches and grapes that fall down in thy vineyard, but shalt leave them to the poor and the strangers to take. I am the Lord your God.

11 You shall not steal. You shall not lie, neither shall any man deceive his neighbour.

12 Thou shalt not swear falsely by my name, nor profane the name of thy God. I am the Lord.

13 Thou shalt not calumniate thy neighbour, nor oppress him by violence. The wages of him that hath been hired by thee shall not abide with thee until the morning.

14 Thou shalt not speak evil of the deaf, nor put a stumblingblock before the blind: but thou shalt fear the Lord thy God, because I am the Lord.

15 Thou shalt not do that which is unjust, nor judge unjustly. Respect not the person of the poor, nor honour the countenance of the mighty. But judge thy neighbour according to justice.

16 Thou shalt not be a detractor nor a whisperer among the people. Thou shalt not stand against the blood of thy neighbour. I am the Lord.

17 Thou shalt not hate thy brother in thy heart, but reprove him openly, lest thou incur sin through him.

18 Seek not revenge, nor be mindful of the injury of thy citizens. Thou shalt love thy friend as thyself. I am the Lord.

19 Keep ye my laws. Thou shalt not make thy cattle to gender with beasts of any other kind. Thou shalt not sow thy field with different seeds. Thou shalt not wear a garment that is woven of two sorts.

20 If a man carnally lie with a woman that is a bondservant and marriageable, and yet not redeemed with a price, nor made free: they both shall be scourged, and they shall not be put to death, because she was not a free woman.

21 And for his trespass he shall offer a ram to the Lord, at the door of the tabernacle of the testimony:

22 And the priest shall pray for him and for his sin before the Lord, and he shall have mercy on him, and the sin shall be forgiven.

23 When you shall be come into the land, and shall have planted in it fruit trees, you shall take away the firstfruits of them: the fruit that comes forth shall be unclean to you, neither shall you eat of them.

24 But in the fourth year, all their fruit shall be sanctified, to the praise of the Lord.

25 And in the fifth year you shall eat the fruits thereof, gathering the increase thereof. I am the Lord your God.

26 You shall not eat with blood. You shall not divine nor observe dreams.

27 Nor shall you cut your hair roundwise: nor shave your beard.

28 You shall not make any cuttings in your flesh, for the dead, neither shall you make in yourselves any figures or marks: I am the Lord.

29 Make not thy daughter a common strumpet, lest the land be defiled, and filled with wickedness.

30 Keep ye my sabbaths, and reverence my sanctuary. I am the Lord.

31 31Go not aside after wizards, neither ask any thing of soothsayers, to be defiled by them: I am the Lord your God.

32 Rise up before the hoary head, and honour the person of the aged man: and fear the Lord thy God. I am the Lord.

33 If a stranger dwell in your land, and abide among you, do not upbraid him:

34 But let him be among you as one of the same country: and you shall love him as yourselves: for you were strangers in the land of Egypt. I am the Lord your God.

35 Do not any unjust thing in judgment, in rule, in weight, or in measure.

36 Let the balance be just and the weights equal, the bushel just, and the sextary equal. I am the Lord your God, that brought you out of the land of Egypt.

37 Keep all my precepts, and all my judgments, and do them. I am the Lord.

LEVITICUS CHAPTER 20

1 And the Lord spoke to Moses, saying:

2 Thus shalt thou say to the children of Israel: If any man of the children of Israel, or of the strangers, that dwell in Israel, give of his seed to the idol Moloch, dying let him die: the people of the land shall stone him.

3 And I will set my face against him: and I will cut him off from the midst of his people, because he hath given of his seed to Moloch, and hath defiled my sanctuary, and profaned my holy name.

4 And if the people of the land neglecting, and as it were little regarding my commandment, let alone the man that hath given of his seed to Moloch, and will not kill him:

5 I will set my face against that man, and his kindred, and will cut off both him and all that consented with him, to commit fornication with Moloch, out of the midst of their people.

6 The soul that shall go aside after magicians, and soothsayers, and shall commit fornication with them, I will set my face against that soul, and destroy it out of the midst of its people.

7 Sanctify yourselves, and be ye holy because I am the Lord your God.

8 Keep my precepts, and do them. I am the Lord that sanctify you.

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9 He that curseth his father, or mother, dying let him die: he hath cursed his father, and mother, let his blood be upon him.

10 If any man commit adultery with the wife of another, and defile his neighbour's wife, let then: be put to death, both the adulterer and the adulteress.

11 If a man lie with his stepmother, and discover the nakedness of his father, let them both be put to death: their blood be upon them.

12 If any man lie with his daughter in law, let both die, because they have done a heinous crime: their blood be upon them.

13 If any one lie with a man se with a woman, both have committed an abomination, let them be put to death: their blood be upon them.

14 If any man after marrying the daughter, marry her mother, he hath done a heinous crime: he shall be burnt alive with them: neither shall so great an abomination remain in the midst of you.

15 He that shall copulate with any beast or cattle, dying let him die, the beast also ye shall kill.

16 The woman that shall lie under any beast, shall be killed together with the same: their blood be upon them.

17 If any man take his sister, the daughter of his father, or the daughter of his mother, and see her nakedness, and she behold her brother's shame: they have committed a crime: they shall be slain, in the sight of their people, because they have discovered one another's nakedness, and they shall bear their iniquity.

18 If any man lie with a woman in her flowers, and uncover her nakedness, and she open the fountain of her blood, both shall be destroyed out of the midst of their people.

19 Thou shalt not uncover the nakedness of thy aunt by thy mother, and of thy aunt by thy father: he that doth this, hath uncovered the shame of his own flesh, both shall bear their iniquity.

20 If any mall lie with the wife of his uncle by the father, or of his uncle by the mother, and uncover the shame of his near akin, both shall bear their sin: they shall die without children.

21 He that marrieth his brother's wife, doth an unlawful thing, he hath uncovered his brother's nakedness: they shall be without children.

22 Keep my laws and my judgments, and do them: lest the land into which you are to enter to dwell therein, vomit you also out.

23 Walk not after the laws of the nations, which I will cast out before you. For they have done all these things, and therefore I abhorred them.

24 But to you I say: Possess their land which I will give you for an inheritance, a land flowing with milk and honey. I am the Lord your God, who have separated you from other people.

25 Therefore do you also separate the clean beast from the unclean, and the clean fowl from the unclean: defile not your souls with beasts, or birds, or any things that move on the earth, and which I have shewn you to be unclean.

26 You shall be holy unto me, because I the Lord am holy, and I have separated you from other people, that you should be mine.

27 A man, or woman, in whom there is a pythonical or divining spirit, dying let them die: they shall stone them: their blood be upon them.

LEVITICUS CHAPTER 21

1 The Lord said also to Moses: Speak to the priests the sons of Aaron, and thou shalt say to them: Let not a priest incur an uncleanness at the death of his citizens:

2 But only for his kin, such as are near in blood, that is to say, for his father and for his mother, and for his son, and for his daughter, for his brother also,

3 And for a maiden sister, who hath had no husband:

4 But not even for the prince of his people shall he do any thing that may make him unclean.

5 Neither shall they shave their head, nor their beard, nor make incisions in their flesh.

6 They shall be holy to their God, and shall not profane his name: for they offer the burnt offering of the Lord, and the bread of their God, and therefore they shall be holy.

7 They shall not take to wife a harlot or a vile prostitute, nor one that has been put away from her husband: because they are consecrated to their God,

8 And offer the leaves of proposition. Let them therefore be holy, because I also am holy, the Lord, who sanctify them.

9 If the daughter of a priest be taken in whoredom, and dishonour the name of her father, she shall be burnt with fire.

10 The high priest, that is to say, the priest, is the greatest among his brethren. upon whose head the oil of unction hath been poured, and whose hands have been consecrated for the priesthood, and who hath been vested with the holy vestments, shall not uncover his head, he shall not rend his garments:

11 Nor shall he go in at all to any dead person: not even for his father, or his mother, shall he be defiled:

12 Neither shall he go out of the holy places, lest he defile the sanctuary of the Lord, because the oil of the holy unction of his God is upon him. I am the Lord.

13 He shall take a virgin unto his wife:

14 But a widow or one that is divorced, or defiled, or a harlot, he shall not take, but a maid of his own people:

15 He shall not mingle the stock of his kindred with the common people of his nation: for I am the Lord who sanctify him.

16 And the Lord spoke to Moses, saying:

17 Say to Aaron: Whosoever of thy seed throughout their families, hath a blemish, he shall not offer bread to his God.

18 Neither shall he approach to minister to him: If he be blind, if he be lame, if he have a little, or a great, or a crooked nose,

19 If his foot, or if his hand be broken,

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20 If he be crookbacked, or blear eyed, or have a pearl in his eye, or a continual scab, or a dry scurf in his body, or a rupture:

21 Whosoever of the seed of Aaron the priest hath a blemish, he shall not approach to offer sacrifices to the Lord, nor bread to his God.

22 He shall eat nevertheless of the loaves, that are offered in the sanctuary,

23 Yet so that he enter not within the veil, nor approach to the altar, because he hath a blemish, and he must not defile my sanctuary. I am the Lord who sanctify them.

24 Moses therefore spoke to Aaron, and to his sons and to all Israel, all the things that had been commanded him.

LEVITICUS CHAPTER 22

1 And the Lord spoke to Moses, saying:

2 Speak to Aaron and to his sons, that they beware of those things that are consecrated of the children of Israel, and defile not the name of the things sanctified to me, which they offer. I am the Lord.

3 Say to them and to their posterity: Every man of your race, that approacheth to those things that are consecrated, and which the children of Israel have offered to the Lord, in whom there is uncleanness, shall perish before the Lord. I am the Lord.

4 The man of the seed of Aaron, that is a leper, or that suffereth a running of the seed, shall not eat of those things that are sanctified to me, until he be healed. He that toucheth any thing unclean by occasion of the dead, and he whose seed goeth from him as in generation,

5 And he that toucheth a creeping thing, or any unclean thing, the touching of which is defiling,

6 Shall be unclean until the evening, and shall not eat those things that are sanctified: but when he hath washed his flesh with water,

7 And the sun is down, then being purified, he shall eat of the sanctified things, because it is his meat.

8 That which dieth of itself, and that which was taken by a beast, they shall not eat, nor be defiled therewith, I am the Lord.

9 Let them keep my precepts, that they may not fall into sin, and die in the sanctuary, when they shall have defiled it. I am the Lord who sanctify them.

10 No stranger shall eat of the sanctified things: a sojourner of the priests, or a hired servant, shall not eat of them.

11 But he whom the priest hath bought, and he that is his servant, born in his house, these shall eat of them.

12 If the daughter of a priest be married to any of the people, she shall not eat of those things that are sanctified, nor of the firstfruits.

13 But if she be a widow, or divorced, and having no children return to her father's house, she shall eat of her father's meats, as she was wont to do when she was a maid, no stranger hath leave to eat of them.

14 He that eateth of the sanctified things through ignorance, shall add the fifth part with that which he ate, and shall give it to the priest into the sanctuary.

15 And they shall not profane the sanctified things of the children of Israel, which they offer to the Lord:

16 Lest perhaps they bear the iniquity of their trespass, when they shall have eaten the sanctified things. I am the Lord who sanctify them.

17 And the Lord spoke to Moses, saying:

18 Speak to Aaron, and to his sons, and to all the children of Israel, and thou shalt say to them: The man of the house of Israel, and of the strangers who dwell with you, that offereth his oblation, either paying his vows, or offering of his own accord, whatsoever it be which he presenteth for a holocaust of the Lord,

19 To be offered by you, it shall be a male without blemish of the beeves, or of the sheep, or of the goats.

20 If it have a blemish you shall not offer it, neither shall it be acceptable.

21 The man that offereth a victim of peace offerings to the Lord, either paying his vows, or offering of his own accord, whether of beeves or of sheep, shall offer it without blemish, that it may be acceptable: there shall be no blemish in it.

22 If it be blind, or broken, or have a scar or blisters, or a scab, or a dry scurf: you shall not offer them to the Lord, nor burn any thing of them upon the Lord's altar.

23 An ox or a sheep, that hath the ear and the tail cut off, thou mayst offer voluntarily: but a vow may not be paid with them.

24 You shall not offer to the Lord any beast that hath the testicles bruised, or crushed, or cut and taken away: neither shall you do any such thing in your land.

25 You shall not offer bread to your God, from the hand of a stranger, nor any other thing that he would give: because they are all corrupted, and defiled: you shall not receive them.

26 And the Lord spoke to Moses, saying:

27 When a bullock, or a sheep, or a goat, is brought forth, they shall be seven days under the udder of their dam: but the eighth day, and thenceforth, they may be offered to the Lord.

28 Whether it be a cow, or a sheep, they shall not be sacrificed the same day with their young ones.

29 If you immolate a victim for thanksgiving to the Lord, that he may be favourable,

30 You shall eat it the same day, there shall not any of it remain until the morning of the next day. I am the Lord.

31 Keep my commandments, and do them. I am the Lord.

32 Profane not my holy name, that I may be sanctified in the midst of the children of Israel. I am the Lord who sanctify you,

33 And who brought you out of the land of Egypt, that I might be your God: I am the Lord.

LEVITICUS CHAPTER 23

1 And the Lord spoke to Moses, saying:

2 Speak to the children of Israel, and thou shalt say to them: These are the feasts of the Lord, which you shall call holy.

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3 Six days shall ye do work: the seventh day, because it is the rest of the sabbath, shall be called holy. You shall do no work on that day: it is the sabbath of the Lord in all your habitations.

4 These also are the holy days of the Lord, which you must celebrate in their seasons.

5 The first month, the fourteenth day of the month at evening, is the phase of the Lord:

6 And the fifteenth day of the same month is the solemnity of the unleavened bread of the Lord. Seven days shall you eat unleavened bread.

7 The first day shall be most solemn unto you, and holy: you shall do no servile work therein:

8 But you shall offer sacrifice in fire to the Lord seven days. And the seventh day shall be more solemn, and more holy: and you shall do no servile work therein.

9 And the Lord spoke to Moses, saying:

10 Speak to the children of Israel, and thou shalt say to them: When you shall have entered into the land which I will give you, and shall reap your corn, you shall bring sheaves of ears, the firstfruits of your harvest to the priest:

11 Who shall lift up the shed before the Lord, the next day after the sabbath, that it may be acceptable for you, and shall sanctify it.

12 And on the same day that the sheaf is consecrated, a lamb without blemish of the first year shall be killed for a holocaust of the Lord.

13 And the libations shall be offered with it, two tenths of hour tempered with oil for a burnt offering of the Lord, and a most sweet odour: libations also of wine, the fourth part of a hin.

14 You shall not eat either bread, or parched corn, or frumenty of the harvest, until the day that you shall offer thereof to your God. It is a precept for ever throughout your generations, and all your dwellings.

15 You shall count therefore from the morrow after the sabbath, wherein you offered the sheaf of the firstfruits, seven full weeks.

16 Even unto the marrow after the seventh week be expired, that is to say, fifty days, and so you shall offer a new sacrifice to the Lord.

17 Out of all your dwellings, two leaves of the firstfruits, of two tenths of flour leavened, which you shall bake for the firstfruits of the Lord.

18 And you shall offer with the leaves seven lambs without blemish of the first year, and one calf from the herd, and two rams, and they shall be for a holocaust with their libations far a most sweet odour to the Lord.

19 You shall offer also a buck goat for sin, and two lambs of the first year for sacrifices of peace offerings.

20 And when the priest hath lifted them up with the leaves of the firstfruits before the Lord, they shall fall to his use.

21 And you shall call this day most solemn, and most holy. You shall do no servile work therein. It shall be an everlasting ordinance in all your dwellings and generations.

22 And when you reap the corn of your land, you shall not cut it to the very ground: neither shall you gather the ears that remain; but you shall leave them for the poor and for the strangers. I am the Lord your God.

23 And the Lord spoke to Moses, saying:

24 Say to the children of Israel: The seventh month, on the first day of the month, you shall keep a sabbath, a memorial, with she sound of trumpets, and it shall be called holy.

25 You shall do no servile work therein, and you shall offer a holocaust to the Lord.

26 And the Lord spoke to Moses, saying:

27 Upon the tenth day of this seventh month shall be the day of atonement, it shall be most solemn, and shall be called holy: and you shall afflict your souls on that day, and shall offer a holocaust to the Lord.

28 You shall do no servile work in the time of this day: because it is a day of propitiation, that the Lord your God may be merciful unto you.

29 Every soul that is not afflicted on this day, shall perish from among his people:

30 And every soul that shall do any work, the same will I destroy from among his people.

31 You shall do no work therefore on that day: it shall be an everlasting ordinance unto you in all your generations, and dwellings.

32 It is a sabbath of rest, and you shell afflict your souls beginning on the ninth day of the month: from evening until evening you shall celebrate your sabbaths.

33 And the Lord spoke to Moses, saying:

34 Say to the children of Israel: From the fifteenth day of this same seventh month, shall be kept the feast of tabernacles seven days to the Lord.

35 The first day shall be called most solemn and most holy: you shall do no servile work therein. And seven days you shall offer holocausts to the Lord.

36 The eighth day also shall be most solemn and most holy, and you shall offer holocausts to the Lord: for it is the day of assembly and congregation: you shall do no servile work therein.

37 These are the feasts of the Lord, which you shall call most solemn and most holy, and shall offer on them oblations to the Lord, holocausts and libations according to the rite of every day,

38 Besides the sabbaths of the Lord, and your gifts, and those things that you offer by vow, or which you shall give to the Lord voluntarily.

39 So from the fifteenth day of the seventh month, when you shall have gathered in all the fruits of your land, you shall celebrate the feast of the Lord seven days: on the first day and the eighth shall be a sabbath, that is a day of rest.

40 And you shall take to you on the first day the fruits of the fairest tree, and branches of palm trees, and boughs of thick trees, and willows of the brook, and you shall rejoice before the Lord your God.

41 And you shall keep the solemnity thereof seven days in the year. It shall be an everlasting ordinance in your

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generations. In the seventh month shall you celebrate this feast.

42 And you shall dwell in bowers seven days: every one that is of the race of Israel, shall dwell in tabernacles:

43 That your posterity may know, that I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt. I am the Lord your God.

44 And Moses spoke concerning the feasts of the Lord to the children of Israel.

LEVITICUS CHAPTER 24

1 And the Lord spoke to Moses, saying:

2 Command the children of Israel, that they bring unto thee the finest and dearest oil of olives, to furnish the lamps continually,

3 Without the veil of the testimony in the tabernacle of the covenant. And Aaron shall set them from evening until morning before the Lord, by a perpetual service and rite in your generations.

4 They shall be set upon the most pure candlestick before the Lord continually.

5 Thou shalt take also fine hour, and shalt bake twelve leaves thereof, two tenths shall be in every loaf:

6 And thou shalt set them six and six one against another upon the most clean table before the Lord:

7 And thou shalt put upon them the dearest frankincense, that the bread may be for a memorial of the oblation of the Lord.

8 Every sabbath they shall be changed before the Lord, being received of the children of Israel by an everlasting covenant:

9 And they shall be Aaron's and his sons', that they may eat them in the holy place: because it is most holy of the sacrifices of the Lord by a perpetual right.

10 And behold there went out the son of a woman of Israel, whom she had of an Egyptian, among the children of Israel, and fell at words in the camp with a man of Israel.

11 And when he had blasphemed the name, and had cursed it, he was brought to Moses: (now his mother was called Salumith, the daughter of Dabri, of the tribe of Dan:)

12 And they put him into prison, till they might know what the Lord would command.

13 And the Lord spoke to Moses,

14 Saying: Bring forth the blasphemer without the camp, and let them that heard him, put their hands upon his head, and let all the people stone him.

15 And thou shalt speak to the children of Israel: the man that curseth his God, shall bear his sin:

16 And he that blasphemeth the name of the Lord, dying let him die: all the multitude shall stone him, whether he be a native or a stranger. He that blasphemeth the name of the Lord, dying let him die.

17 He that striketh and killeth a man, dying let him die.

18 He that killeth a beast, shall make it good, that is to say, shall give beast for beast.

19 He that giveth a blemish to any of his neighbours: as he hath done, so shall it be done to him:

20 Breach for breach, eye for eye, tooth for tooth, shall he restore. What blemish he gave, the like shall he be compelled to suffer.

21 He that striketh a beast, shall render another. He that striketh a man shall be punished.

22 Let there be equal judgment among you, whether he be a stranger, or a native that offends: because I am the Lord your God.

23 And Moses spoke to the children of Israel: and they brought forth him that had blasphemed, without the camp, and they stoned him. And the children of Israel did as the Lord had commanded Moses.

LEVITICUS CHAPTER 25

1 And the Lord spoke to Moses in mount Sinai, saying:

2 Speak to the children of Israel, and thou shalt say to them: When you shall have entered into the land which I will give you, observe the rest of the sabbath to the Lord.

3 Six years thou shalt sow thy field and six years thou shalt prune thy vineyard, and shalt gather the fruits thereof:

4 But in the seventh year there shall be a sabbath to the land, of the resting of the Lord: thou shalt not sow thy field, nor prune thy vineyard.

5 What the ground shall bring forth of itself, thou shalt not reap: neither shalt thou gather the grapes of the firstfruits as a vintage: for it is a year of rest to the land:

6 But they shall be unto you for meat, to thee and to thy manservant, to thy maidservant and thy hireling, and to the strangers that sojourn with thee:

7 All things that grow shall be meat to thy beasts and to thy cattle.

8 Thou shalt also number to thee seven weeks of years, that is to say, seven times seven, which together make forty-nine years:

9 And thou shalt sound the trumpet in the seventh month, the tenth day of the month, in the time of the expiation in all your land.

10 And thou shalt sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of thy land: for it is the year of jubilee. Every man shall return to his possession, and every one shall go back to his former family:

11 Because it is the jubilee and the fiftieth year. You shall not sow, nor reap the things that grow in the field of their own accord, neither shall you gather the firstfruits of the vines,

12 Because of the sanctification of the jubilee: but as they grow you shall presently eat them.

13 In the year of the jubilee all shall return to their possessions.

14 When thou shalt sell any thing to thy neighbour, or shalt buy of him; grieve not thy brother: but thou shalt buy of him according to the number of years from the jubilee.

15 And he shall sell to thee according to the computation of the fruits.

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16 The more years remain after the jubilee, the more shall the price increase: and the less time is counted, so much the less shall the purchase cost. For he shall sell to thee the time of the fruits.

17 Do not afflict your countrymen, but let every one fear his God: because I am the Lord your God.

18 Do my precepts, and keep my judgments, and fulfil them: that you may dwell in the land without any fear,

19 And the ground may yield you its fruits, of which you may eat your fill, fearing no mall's invasion.

20 But if you say: What shall we eat the seventh year, if we sow not, nor gather our fruits?

21 I will give you my blessing the sixth year, and it shall yield the fruits of three years:

22 And the eighth year you shall sow, and shall eat of the old fruits, until the ninth year: till new grow up, you shall eat the old store.

23 The land also shall not be sold for ever: because it is mine, and you are strangers and sojourners with me.

24 For which cause all the country of your possession shall be under the condition of redemption.

25 If thy brother being impoverished sell his little possession, and his kinsman will, he may redeem what he had sold.

26 But if he have no kinsman, and he himself can find the price to redeem it:

27 The value of the fruits shall be counted from that time when he sold it: and the overplus he shall restore to the buyer, and so shall receive his possession again.

28 But if his hands find not the means to repay the price, the buyer shall have what he bought, until the year of the jubilee. For in that year all that is sold shall return to the owner, and to the ancient possessor.

29 He that selleth a house within the walls of a city, shall have the liberty to redeem it, until one year be expired:

30 If he redeem it not, and the whole year be fully out, the buyer shall possess it, and his posterity for ever, and it cannot be redeemed, not even in the jubilee.

31 But if the house be in a village, that hath no walls, it shall be sold according to the same law as the fields: if it be not redeemed before, in the jubilee it shall return to the owner.

32 The houses of Levites, which are in cities, may always be redeemed:

33 If they be not redeemed, in the jubilee they shall all return to the owners, because the houses of the cities of the Levites are for their possessions among the children of Israel.

34 But let not their suburbs be sold, because it is a perpetual possession.

35 If thy brother be impoverished, and weak of hand, and thou receive him as a stranger and sojourner, and he live with thee,

36 Take not usury of him nor more than thou gavest: fear thy God, that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor exact of him any increase of fruits.

38 I am the Lord your God, who brought you out of the land of Egypt, that I might give you the land of Chanaan, and might be your God.

39 If thy brother constrained by poverty, sell himself to thee, thou shalt not oppress him with the service of bondservants:

40 But he shall be as a hireling, and a sojourner: he shall work with thee until the year of the jubilee,

41 And afterwards he shall go out with his children, and shall return to his kindred and to the possession of his fathers,

42 For they are my servants, and I brought them out of the land of Egypt: let them not be sold as bondmen:

43 Afflict him not by might, but fear thy God.

44 Let your bondmen, and your bondwomen, be of the nations that are round about you.

45 And of the strangers that sojourn among you, or that were born of them in your land, these you shall have for servants:

46 And by right of inheritance shall leave them to your posterity, and shall possess them for ever. But oppress not your brethren the children of Israel by might.

47 If the hand of a stranger or a sojourner grow strong among you, and thy brother being impoverished sell himself to him, or to any of his race:

48 After the sale he may be redeemed. He that will of his brethren shall redeem him:

49 Either his uncle, or his uncle's son, or his kinsman, by blood, or by affinity. But if he himself be able also, he shall redeem himself,

50 Counting only the years from the time of his selling unto the year of the jubilee: and counting the money that he was sold for, according to the number of the years and the reckoning of a hired servant,

51 If there be many years that remain until the jubilee, according to them shall he also repay the price.

52 If few, he shall make the reckoning with him according to the number of the years, and shall repay to the buyer of what remaineth of the years,

53 His wages being allowed for which he served before: he shall not afflict him violently in thy sight.

54 And if by these means he cannot be redeemed, in the year of the jubilee he shall go out with his children.

55 For the children of Israel are my servants, whom I brought forth out of the land of Egypt.

LEVITICUS CHAPTER 26

1 I am the Lord your God: you shall not make to yourselves any idol or graven thing, neither shall you erect pillars, nor set up a remarkable stone in your land, to adore it: for I am the Lord your God.

2 Keep my sabbaths, and reverence my sanctuary: I am the Lord.

3 If you walk in my precepts, and keep my commandments, and do them, I will give you rein in due seasons.

4 And the ground shall bring forth its increase, and the trees shall be filled with fruit.

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5 The threshing of your harvest shall reach unto the vintage, and the vintage shall reach unto the sowing time: and you shall eat your bread to the full, and dwell in your land without fear.

6 I will give peace in your coasts: you shall sleep, and there shall be none to make you afraid. I will take away evil beasts: and the sword shall not pass through your quarters.

7 You shall pursue your enemies, and they shall fall before you.

8 Five of yours shall pursue a hundred others, and a hundred of you ten thousand: your enemies shall fall before you by the sword.

9 I will look on you, and make you increase: you shell be multiplied, and I will establish my covenant with you.

10 You shall eat the oldest of the old store, and, new coming on, you shall cast away the old.

11 I will set my tabernacle in the midst of you, and my soul shall not cast you off.

12 I will walk among you, and will be your God, and you shall be my people.

13 I am the Lord your God: who have brought you out of the land of the Egyptians, that you should not serve them, and who have broken the chains of your necks, that you might go upright.

14 But if you will not hear me, nor do all my commandments,

15 If you despise my laws, and contemn my judgments so as not to do those things which are appointed by me, and to make void my covenant:

16 I also will do these things to you: I will quickly visit you with poverty, and burning heat, which shall waste your eyes, and consume your lives. You shall sow your seed in vain, which shall be devoured by your enemies.

17 I will set my face against you, and you shall fall down before your enemies, and shall be made subject to them that hate you, you shall flee when no man pursueth you.

18 But if you will not yet for all this obey me: I will chastise you seven times more for your sins,

19 And I will break the pride of your stubbornness, and I will make to you the heaven above as iron, and the earth as brass:

20 Your labour shall be spent in vain, the ground shall not bring forth her increase, nor the trees yield their fruit.

21 If you walk contrary to me, and will not hearken to me, I will bring seven times more plagues upon you for your sins:

22 And I will send in upon you the beasts of the held, to destroy you and your cattle, and make you few in number, and that your highways may be desolate.

23 And if even so you will not amend, but will walk contrary to me:

24 I also will walk contrary to you, and will strike you seven times for your sins.

25 And I will bring in upon you the sword that shall avenge my covenant. And when you shall flee into the cities, I will send the pestilence in the midst of you, and you shall be delivered into the hands of your enemies,

26 After I shall have broken the staff of your bread: so that ten women shall bake your bread in one oven, and give it out by weight: and you shall eat, and shall not be filled.

27 But if you will not for all this hearken to me, but will walk against me:

28 I will also go against you with opposite fury, and I will chastise you with seven plagues for your sins,

29 So that you shall eat the flesh of your sons and of your daughters.

30 I will destroy your high places, and break your idols. You shall fall among the ruins of your idols, and my soul shall abhor you.

31 Insomuch that I will bring your cities to be a wilderness, and I will make your sanctuaries desolate, and will receive no more your sweet odours.

32 And I will destroy your land, and your enemies shall be astonished at it, when they shall be the inhabitants thereof.

33 And I will scatter you among the Gentiles, and I will draw out the sword after you, and your land shall be desert, and your cities destroyed.

34 Then shell the land enjoy her sabbaths all the days of her desolation: when you shall be

35 In the enemy's land, she shall keep a sabbath, and rest in the sabbaths of her desolation, because she did not rest in your sabbaths when you dwelt therein.

36 And as to them that shall remain of you I will send fear in their hearts in the countries of their enemies, the sound of a flying leaf shall terrify them, and they shall flee as it were from the sword: they shall fall, when no man pursueth them,

37 And they shall every one fall upon their brethren as fleeing from wars, none of you shall dare to resist your enemies.

38 You shall perish among the Gentiles, and an enemy's land shall consume you.

39 And if of them also some remain, they shall pine away in their iniquities, in the land of their enemies, and they shall be afflicted for the sins of their fathers, and their own:

40 Until they confess their iniquities and the iniquities of their ancestors, whereby they have transgressed me, and walked contrary unto me.

41 Therefore I also will walk them, and bring them into their enemies' land until their uncircumcised mind be ashamed: then shall they pray for their sins.

42 And I will remember my covenant, that I made with Jacob, and Isaac, and Abraham. I will remember also the land:

43 Which when she shall be left by them, shall enjoy her sabbaths, being desolate for them. But they shall pray for their sins, because they rejected my judgments, and despised my laws.

44 And yet for all that when they were in the land of their enemies, I did not cast them off altogether, neither did I so despise them that they should be quite consumed, and I should make void my covenant with them. For I am the Lord their God.

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45 And I will remember my former covenant, when I brought them out of the land of Egypt, in the sight of the Gentiles, to be their God. I am the Lord. These are the judgments, and precepts, and laws, which the Lord gave between him and the children of Israel in mount Sinai by the hand of Moses.

LEVITICUS CHAPTER 27

1 And the Lord spoke to Moses, saying:

2 Speak to the children of Israel, and thou shalt say to them: The man that shall have made a vow, and promised his soul to God, shall give the price according to estimation.

3 If it be a man from twenty years old unto sixty years old, he shall give fifty sides of silver, after the weight of the sanctuary:

4 If a woman, thirty.

5 But from the fifth year until the twentieth, a man shall give twenty sicles: a woman ten.

6 From one month until the fifth year. for a male shall be given five sides: for a female three.

7 A man that is sixty years old or upward, shall give fifteen aisles: a woman ten.

8 If he be poor, and not able to pay tile estimation, he shall stand before tile priest: and as much as he shall value him at, and see him able to pay, so much shall he give.

9 But a beast that may be sacrificed to the Lord, if ally one shall vow, shall be holy,

10 And cannot be changed, that is to say, neither a better for a worse, nor a worse for a better. And if he shall change it: both that which was changed, and that for which it was changed, shall be consecrated to the Lord.

11 An unclean beast, which cannot be sacrificed to the Lord, if my man shall vow, shall be brought before the priest:

12 Who judging whether it be good or bad, shall set the price:

13 Which if he that offereth it will give, he shall add above the estimation the fifth part.

14 If a man shall vow his house, and sanctify it to the Lord, the priest shall consider it, whether it be good or bad, and it shall be sold according to the price, which he shall appoint.

15 But if he that vowed, will redeem it, he shall give the fifth part of the estimation over and above, and shall have the house.

16 And if he vow the field of his possession, and consecrate it to the Lord, the price shall be rated according to the measure of the seed. If the ground be sowed with thirty bushels of barley, let it be sold for fifty sides of silver.

17 If he vow his field immediately from the year of jubilee that is beginning, as much as it may be worth, at so much it shall be rated.

18 But if some time after, the priest shall reckon the money according to the number of years that remain until the jubilee, and the price shall be abated.

19 And if he that had vowed, will redeem his field, he shall add the fifth part of the money of the estimation, and shall possess it.

20 And if he will not redeem it, but it be sold to any other man, he that vowed it, may not redeem it any more:

21 For when the day of jubilee cometh, it shall be sanctified to the Lord, and as a possession consecrated, pertaineth to the right of the priests.

22 If a field that was bought, and not of a man's ancestors' possession, be sanctified to the Lord,

23 The priest shall reckon the price according to the number of years: unto the jubilee: and he that had vowed, shall give that to the Lord.

24 But in the jubilee, it shall return to the former owner, who had sold it, and had it in the lot of his possession.

25 All estimation shall be made according to the side of the sanctuary. A sicle hath twenty obols.

26 The firstborn, which belong to the Lord, no man may sanctify and vow: whether it be bullock, or sheep, they are the Lord's.

27 And if it be an unclean beast, he that offereth it shall redeem it, according to thy estimation, and shall add the fifth part of the price. If he will not redeem it, it shall be sold to another for how much soever it was estimated by thee.

28 Any thing that is devoted to the Lord, whether it be man, or beast, or field, shall not be sold, neither may it be redeemed. Whatsoever is once consecrated shall be holy of holies to the Lord.

29 And any consecration that is offered by man, shall not be redeemed, but dying shall die.

30 All tithes of the land, whether of corn, or of the fruits of trees, are the Lord's, and are sanctified to him.

31 And if any man will redeem his tithes, he shall add the fifth part of them.

32 Of all the tithes of oxen, and sheep, and goats, that pass under the shepherd's rod, every tenth that cometh shall be sanctified to the Lord.

33 It shall not be chosen neither good nor bad, neither shall it be changed for another. If any man change it: both that which was changed, and that for which it was changed, shall be sanctified to the Lord, and shall not be redeemed.

34 These are the precepts which the Lord commanded Moses for the children of Israel in mount Sinai.

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NUMBERS

Greek: Arithmoi; The Fourth Book of Moses
Hebrew Title: Bamidebar ("In the Wilderness")

(The Book of Numbers (from Greek Arithmoi; Hebrew: Bemidbar, "In the Wilderness" or "In the Desert") is the fourth book of the Hebrew Bible, and the fourth of five books of the Jewish Torah. The book has a long and complex history, but its final form is probably due to a Priestly redaction (i.e., editing) of a Yahwistic source made some time in the early Persian period (5th century BC). The name of the book comes from the two censuses taken of the Israelites.

Numbers begins at Mount Sinai, where the Israelites have received their laws and covenant from God and God has taken up residence among them in the sanctuary. The task before them is to take possession of the Promised Land. The people are counted and preparations are made for resuming their march. The Israelites begin the journey, but they "murmur" at the hardships along the way, and about the authority of Moses and Aaron. For these acts, God punishes them through various means. They arrive at the borders of Canaan and send spies into the land. Upon hearing the spies' fearful report concerning the conditions in Canaan, the Israelites refuse to take possession of it. God condemns them to death in the wilderness until a new generation can grow up and carry out the task. The book ends with the new generation of Israelites in the Plain of Moab ready for the crossing of the Jordan River.)

Contents or Torah Portions:

• Bemidbar, on Numbers 1–4: First census, priestly duties
• Naso, on Numbers 4– Priestly duties, the camp, unfaithfulness, and the Nazirite, Tabernacle consecration
• Behaalotecha, on Numbers 8–12: Levites, journeying by cloud and fire, complaints, questioning of Moses
• Shlach, on Numbers 13–15: Mixed report of the scouts and Israel's response, libations, bread, idol worship, fringes
• Korach, on Numbers 16–18: Korah's rebellion, plague, Aaron's staff buds, duties of the Levites
• Chukat, on Numbers 19–21: Red heifer, water from a rock, Miriam's and Aaron's deaths, victories, serpents
• Balak, on Numbers 22–25: Balaam's donkey and blessing
• Pinechas, on Numbers 25–29: Phinehas, second census, inheritance, Moses' successor, offerings and holidays
• Matot, on Numbers 30–32: Vows, Midian, dividing booty, land for Reuben, Gad, and half of Manasseh
• Masei, on Numbers 33–36: Stations of the Israelites' journeys, instructions for conquest, cities for Levites.)

NUMBERS CHAPTER 1

1 And the Lord spoke to Moses in the desert of Sinai in the tabernacle of the covenant, the first day of the second month, the second year of their going out of Egypt, saying:

2 Take the sum of all the congregation of the children of Israel by their families, and houses, and the names of every one, as many as are of the male sex,

3 From twenty years old and upwards, of all the men of Israel fit for war, and you shall number them by their troops, thou and Aaron.

4 And there shall be with you the princes of the tribes, and of the houses in their kindreds,

5 Whose names are these: Of Ruben, Elisur the son of Sedeur.

6 Of Simeon, Salamiel the son of Surisaddai.

7 Of Juda, Nahasson the son of Aminadab.

8 Of Issachar, Nathanael the son of Suar.

9 Of Zabulon, Eliab the son of Helon.

10 And of the sons of Joseph: of Ephraim, Elisama the son of Ammiud: of Manasses, Gamaliel the son of Phadassur.

11 Of Benjamin, Abidan the son of Gedeon.

12 Of Dan, Ahiezer the son of Ammisaddai.

13 Of Aser, Phegiel the son of Ochran.

14 Of Gad, Eliasaph the son of Duel.

15 Of Nephtali, Ahira the son of Enan.

16 These are the most noble princes of the multitude by their tribes and kindreds, and the chiefs of the army of Israel:

17 Whom Moses and Aaron took with all the multitude of the common people:

18 And assembled them on the first day of the second month, reckoning them up by the kindreds, and houses, and families, and heads, and names of every one from twenty years old and upward,

19 As the Lord had commanded Moses. And they were numbered in the desert of Sinai.

20 Of Ruben the eldest son of Israel, by their generations and families and houses and names of every head, all that were of the male sex, from twenty years old and upward, that were able to go forth to war,

21 Were forty-six thousand five hundred.

22 Of the sons of Simeon by their generations and families, and houses of their kindreds, were reckoned up by the names and heads of every one, all that were of the male sex, from twenty years old and upward, that were able to go forth to war,

23 Fifty-nine thousand three hundred.

24 Of the sons of Gad, by their generations and families and houses of their kindreds were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

25 Forty-five thousand six hundred and fifty.

26 Of the sons of Juda, by their generations and families and houses of their kindreds, by the names of every one from twenty years old and upward, all that were able to go forth to war,

27 Were reckoned up seventy-four thousand six hundred.

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28 Of the sons of Issachar, by their generations and families and houses of their kindreds, by the names of every one from twenty years old and upward, all that could go forth to war,

29 Were reckoned up fifty-four thousand four hundred.

30 Of the sons of Zabulon, by the generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

31 Fifty-seven thousand four hundred.

32 Of the sons of Joseph, namely, of the sons of Ephraim, by the generations and families and houses of their kindreds, were reckoned up by the names of every one, from twenty years old and upward, all that were able to go forth to war,

33 Forty thousand five hundred.

34 Moreover of the sons of Manasses, by the generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that could go forth to war,

35 Thirty-two thousand two hundred.

36 Of the sons of Benjamin, by their generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

37 Thirty-five thousand four hundred.

38 Of the sons of Dan, by their generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

39 Sixty-two thousand seven hundred.

40 Of the sons of Aser, by their generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

41 Forty-one thousand and five hundred.

42 Of the sons of Nephtali, by their generations and families and houses of their kindreds, were reckoned up by the names of every one from twenty years old and upward, all that were able to go forth to war,

43 Fifty-three thousand four hundred.

44 These era they who were numbered by Moses and Aaron, and the twelve princes of Israel, every one by the houses of their kindreds.

45 And the whole number of the children of Israel by their houses and families, from twenty years old and upward, that were able to go to war,

46 Were six hundred and three thousand five hundred and fifty men.

47 But the Levites in the tribes of their families were not numbered with them.

48 And the Lord spoke to Moses, saying:

49 Number not the tribe of Levi, neither shalt thou put down the sum of them with the children of Israel:

50 But appoint them over the tabernacle of the testimony, and all the vessels thereof, and whatsoever pertaineth to the ceremonies. They shall carry the tabernacle and all the furniture thereof: and they shall minister, and shall encamp round about the tabernacle.

51 When you are to go forward, the Levites shall take down the tabernacle: when you are to camp, they shall set it up. What stranger soever cometh to it, shall be slain.

52 And the children of Israel shall camp every man by his troops and bands and army.

53 But the Levites shall pitch their tents round about the tabernacle, lest there come indignation upon the multitude of the children of Israel, and they shall keep watch, and guard the tabernacle of the testimony.

54 And the children of Israel did according to all things which the Lord had commanded Moses.

NUMBERS CHAPTER 2

1 And the Lord spoke to Moses and Aaron, saying:

2 All the children of Israel shall camp by their troops, ensigns, and standards, and the houses of their kindreds, round about the tabernacle of the covenant.

3 On the east Juda shall pitch his tents by the bands of his army: and the prince of his sons shall be Nahasson the son of Aminadab.

4 And the whole sum of the fighting men of his stock, were seventy-four thousand six hundred.

5 Next unto him they of the tribe of Issachar encamped, whose prince was Nathanael, the son of Suar.

6 And the whole number of his fighting men were fifty-four thousand four hundred.

7 In the tribe of Zabulon the prince was Eliab the son of Helon.

8 And all the army of fighting men of his stock, were fifty-seven thousand four hundred.

9 All that were numbered in the camp of Juda, were a hundred and eighty-six thousand four hundred: and they by their troops shall march first.

10 In the camp of the sons of Ruben, on the south side, the prince shall be Elisur the son of Sedeur:

11 And the whole army of his fighting men, that were numbered, were forty-six thousand five hundred.

12 Beside him camped they of the tribe of Simeon: whose prince was Salamiel the son of Surisaddai.

13 And the whole army of his fighting men, that were numbered, were fifty-nine thousand three hundred.

14 In the tribe of Gad the prince was Eliasaph the son of Duel.

15 And the whole army of his fighting men that were numbered, were forty- five thousand six hundred and fifty.

16 All that were reckoned up in the camp of Ruben, were a hundred and fifty-one thousand four hundred and fifty, by their troops: they shall march in the second place.

17 And the tabernacle of the testimony shall be carried by the officers of the Levites and their troops. As it shall be set up, so shall it be taken down. Every one shall march according to their places, and ranks.

18 On the west side shall be the camp of the sons of Ephraim, whose prince was Elisama, the son of Ammiud.

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19 The whole army of his fighting men, that were numbered, were forty thousand five hundred.

20 And with them the tribe of the sons of Manasses, whose prince was Gamaliel the son of Phadassur.

21 And the whole army of his fighting men, that were numbered, were thirty-two thousand two hundred.

22 In the tribe of the sons of Benjamin the prince was Abidan the son of Gedeon.

23 And the whole army of his fighting men, that were reckoned up, were thirty-five thousand four hundred.

24 All that were numbered in the camp of Ephraim, were a hundred and eight thousand one hundred by their troops: they shall march in the third place.

25 On the north side camped the sons of Dan: whose prince was Ahiezar the son of Ammisaddai.

26 The whole army of his fighting men, that were numbered, were sixty-two thousand seven hundred.

27 Beside him they of the tribe of Aser pitched their tents: whose prince was Phegiel the son of Ochran.

28 The whole army of his fighting men, that were numbered, were forty-one thousand five hundred.

29 Of the tribe of the sons of Nephtali the prince was Ahira the son of Enan.

30 The whole army of his fighting men, were fifty-three thousand four hundred.

31 All that were numbered in the camp of Dan, were a hundred and fifty-seven thousand six hundred: and they shall march last.

32 This is the number of the children of Israel, of their army divided according to the houses of their kindreds and their troops, six hundred and three thousand five hundred and fifty.

33 And the Levites were not numbered among the children of Israel: for so the Lord had commanded Moses.

34 And the children of Israel did according to all things that the Lord had commanded. They camped by their troops, and marched by the families and houses of their fathers.

NUMBERS CHAPTER 3

1 These are the generations of Aaron and Moses in the day that the Lord spoke to Moses in mount Sinai.

2 And these the names of the sons of Aaron: his firstborn Nadab, then Abiu, and Eleazar, and Ithamar.

3 These the names of the sons of Aaron the priests that were anointed, and whose hands were filled and consecrated, to do the functions of priesthood.

4 Now Nadab and Abiu died, without children, when they offered strange fire before the Lord, in the desert of Sinai: and Eleazar and Ithamar performed the priestly office in the presence of Aaron their father.

5 And the Lord spoke to Moses, saying:

6 Bring the tribe of Levi, and make them stand in the sight of Aaron the priest to minister to him, and let them watch,

7 And observe whatsoever appertaineth to the service of the multitude before the tabernacle of the testimony,

8 And let them keep the vessels of the tabernacle, serving in the ministry thereof.

9 And thou shalt give the Levites for a gift,

10 To Aaron and to his sons, to whom they are delivered by the children of Israel. But thou shalt appoint Aaron and his sons over the service of priesthood. The stranger that approacheth to minister, shall be put to death.

11 And the Lord spoke to Moses, saying:

12 I have taken the Levites from the children of Israel, for every firstborn that openeth the womb among the children of Israel, and the Levites shall be mine.

13 For every firstborn is mine: since I struck the firstborn in the land of Egypt: I have sanctified to myself whatsoever is firstborn in Israel both of man and beast, they are mine: I am the Lord.

14 And the Lord spoke to Moses in the desert of Sinai, saying:

15 Number the sons of Levi by the houses of their fathers and their families, every male from one month and upward.

16 Moses numbered them as the Lord had commanded.

17 And there were found sons of Levi by their names, Gerson and Caath and Merari.

18 The sons of Gerson: Lebni and Semei.

19 The sons of Caath: Amram, and Jesaar, Hebron and Oziel:

20 The sons of Merari: Moholi and Musi.

21 Of Gerson were two families, the Lebnites, and the Semeites:

22 Of which were numbered, people of the male sex from one month and upward, seven thousand five hundred.

23 These shall pitch behind the tabernacle on the west,

24 Under their prince Eliasaph the son of Lael.

25 And their charge shall be in the tabernacle of the covenant:

26 The tabernacle itself and the cover thereof, the hanging that is drawn before the doors of the tabernacle of the covenant, and the curtains of the court: the hanging also that is hanged in the entry of the court of the tabernacle, and whatsoever belongeth to the rite of the altar, the cords of the tabernacle, and all the furniture thereof.

27 Of the kindred of Caath come the families of the Amramites and Jesaarites and Hebronites and Ozielites. These are the families of the Caathites reckoned up by their names:

28 All of the male sex from one month and upward, eight thousand six hundred: they shall have the guard of the sanctuary,

29 And shall camp on the south side.

30 And their prince shall be Elisaphan the son of Oziel:

31 And they shall keep the ark, and the table and the candlestick, the altars, and the vessels of the sanctuary, wherewith they minister, and the veil, and all the furniture of this kind.

32 And the prince of the princes of the Levites, Eleazar, the son of Aaron the priest, shall be over them that watch for the guard of the sanctuary.

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33 And of Merari are the families of the Moholites, and Musites, reckoned up by their names:

34 All of the male kind from one month and upward, six thousand two hundred.

35 Their prince Suriel the son of Abihaiel: they shall camp on the north side.

36 Under their custody shall be the boards of the tabernacle, and the bars, and the pillars and their sockets, and all things that pertain to this kind of service:

37 And the pillars of the court round about with their sockets, and the pins with their cords.

38 Before the tabernacle of the covenant, that is to say on the east side, shall Moses and Aaron camp, with their sons, having the custody of the sanctuary, in the midst of the children of Israel. What stranger soever cometh unto it, shall be put to death.

39 All the Levites, that Moses and Aaron numbered according to the precept of the Lord, by their families, of the male kind from one month and upward, were twenty-two thousand.

40 And the Lord said to Moses: Number the firstborn of the male sex of the children of Israel, from one month and upward, and thou shalt take the sum of them.

41 And thou shalt take the Levites to me for all the firstborn of the children of Israel, I am the Lord: and their cattle for all the firstborn of the cattle of the children of Israel:

42 Moses reckoned up, as the Lord had commanded, the firstborn of the children of Israel:

43 And the males by their names, from one month and upward, were twenty-two thousand two hundred and seventy-three.

44 And the Lord spoke to Moses, saying:

45 Take the Levites for the firstborn of the children of Israel, and the cattle of the Levites for their cattle, and the Levites shall be mine. I am the Lord.

46 But for the price of the two hundred and seventy-three, of the firstborn of the children of Israel, that exceed the number of the Levites,

47 Thou shalt take five sides for every head, according to the weight of the sanctuary. A sicle hath twenty obols.

48 And then shalt give the money to Aaron and his sons, the price of them that are above.

49 Moses therefore took the money of them that were above, and whom they had redeemed from the Levites,

50 For the firstborn of the children of Israel, one thousand three hundred and sixty-five sicles, according to the weight of the sanctuary,

51 And gave it to Aaron and his sons, according to the word that the Lord had commanded him.

NUMBERS CHAPTER 4

1 And the Lord spoke to Moses, and Aaron, saying:

2 Take the sum of the sons of Caath from the midst of the Levites, by their houses and families.

3 From thirty years old and upward, to fifty years old, of all that go in to stand and to minister in the tabernacle of the covenant.

4 This is the service of the sons of Caath:

5 When the camp is to set forward, Aaron and his sons shall go into the tabernacle of the covenant, and the holy of holies, and shall take down the veil that hangeth before the door, and shall wrap up the ark of the testimony in it,

6 And shall cover it again with a cover of violet skins, and shall spread over it a cloth all of violet, and shall put in the bars.

7 They shall wrap up also the table of proposition in a cloth of violet, and shall put with it the censers and little mortars, the cups and bowls to pour out the libations: the leaves shall be always on it:

8 And they shall spread over it a cloth of scarlet, which again they shall cover with a covering of violet skins, and shall put in the bars.

9 They shall take also a cloth of violet wherewith they shall cover the candlestick with the lamps and tongs thereof and the snuffers and all the oil vessels, which are necessary for the dressing of the lamps:

10 And over all they shall put a cover of violet skins and put in the bars.

11 And they shall wrap up the golden altar also in a cloth of violet, and shall spread over it a cover of violet skins, and put in the bars.

12 All the vessels wherewith they minister in the sanctuary, they shall wrap up in a cloth of violet, and shall spread over it a cover of violet skins, and put in the bars.

13 They shall cleanse the altar also from the ashes, and shall wrap it up in a purple cloth,

14 And shall put it with all the vessels that they use in the ministry thereof, that is to say, firepans, fleshhooks and forks, pothooks and shovels. They shall cover all the vessels of the altar together with a covering of violet skins, and shall put in the bars.

15 And when Aaron and his sons have wrapped up the sanctuary and the vessels thereof at the removing of the camp, then shall the sons of Caath enter in to carry the things wrapped up: and they shall not touch the vessels of the sanctuary, lest they die. These are the burdens of the sons of Caath: in the tabernacle of the covenant:

16 And over them shall be Eleazar the son of Aaron the priest, to whose charge pertaineth the oil to dress the lamps, and the sweet incense, and the sacrifice, that is always offered, and the oil of unction, and whatsoever pertaineth to the service of the tabernacle, and of all the vessels that are in the sanctuary.

17 And the Lord spoke to Moses and Aaron, saying:

18 Destroy not the people of Caath from the midst of the Levites:

19 But do this to them, that they may live, and not die, by touching the holies of holies. Aaron and his sons shall go in, and they shall appoint every man his work, and shall divide the burdens that every man is to carry.

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20 Let not others by any curiosity see the things that are in the sanctuary before they be wrapped up, otherwise they shall die.

21 And the Lord spoke to Moses, saying:

22 Take the sum of the soils of Gerson also by their houses and families and kindreds.

23 From thirty Sears old and upward, unto fifty years old. Number them all that go in and minister in the tabernacle of the covenant.

24 This is the office of the family of the Gersonites:

25 To carry the curtains of the tabernacle and the roof of the covenant, the other covering, and the violet covering over all, and the hanging that hangeth in the entry of the tabernacle of the covenant,

26 The curtains of the court, and the veil in the entry that is before the tabernacle. All things that pertain to the altar, the cords and the vessels of the ministry,

27 The sons of Gerson shall carry, by the commandment of Aaron and his sons: and each man shall know to what burden he must be assigned.

28 This is the service of the family of the Gersonites in the tabernacle of the covenant, and they shall be under the hand of Ithamar the son of Aaron the priest.

29 Thou shalt reckon up the sons of Merari also by the families and houses of their fathers,

30 From thirty years old and upward, unto fifty years old, all that go in to the office of their ministry, and to the service of the covenant of the testimony.

31 These are their burdens: They shall carry the boards of the tabernacle and the bars thereof, the pillars and their sockets,

32 The pillars also of the court round about, with their sockets and pins and cords. They shall receive by account all the vessels and furniture, and so shall carry them.

33 This is the office of the family of the Merarites, and their ministry in the tabernacle of the covenant: and they shall be under the hand of Ithamar the son of Aaron the priest.

34 So Moses and Aaron and the princes of the synagogue reckoned up the sons of Caath, by their kindreds and the houses of their fathers,

35 From thirty years old and upward, unto fifty years old, all that go in to the ministry of the tabernacle of the covenant:

36 And they were found two thousand seven hundred and fifty.

37 This is the number of the people of Caath that go in to the tabernacle of the covenant: these did Moses and Aaron number according to the word of the Lord by the hand of Moses.

38 The sons of Gerson also were numbered by the kindreds and houses of their fathers,

39 From thirty years old and upward, unto fifty years old, all that go in to minister in the tabernacle of the covenant:

40 And they were found two thousand six hundred and thirty.

41 This is the people of the Gersonites, whom Moses and Aaron numbered according to the word of the Lord.

42 The sons of Merari also were numbered by the kindreds and houses of their fathers,

43 From thirty years old and upward, unto fifty years old, all that go in to fulfil the rites of the tabernacle of the covenant:

44 And they were found three thousand two hundred.

45 This is the number of the sons of Merari, whom Moses and Aaron reckoned up according to the commandment of the Lord by the hand of Moses.

46 All that were reckoned up of the Levites, and whom Moses and Aaron and the princes of Israel took by name, by the kindreds and houses of their fathers,

47 From thirty years old and upward, until fifty years old, that go into the ministry of the tabernacle, and to carry the burdens,

48 Were in all eight thousand five hundred and eighty.

49 Moses reckoned them up according to the word of the Lord, every one according to their office and burdens, as the Lord had commanded him.

NUMBERS CHAPTER 5

1 And the Lord spoke to Moses, saying:

2 Command the children of Israel, that they cast out of the camp every leper, and whosoever hath an issue of seed, or is defiled by the dead:

3 Whether it be man or woman, cast ye them out of the camp, lest they defile it when I shall dwell with you.

4 And the children of Israel did so, and they cast them forth without the camp, as the Lord had spoken to Moses.

5 And the Lord spoke to Moses, saying:

6 Say to the children of Israel: When a man or woman shall have committed any of all the sins that men are wont to commit, and by negligence shall have transgressed the commandment of the Lord, and offended,

7 They shall confess their sin, and restore the principal itself, and the fifth part over and above, to him against whom they have sinned.

8 But if there be no one to receive it, they shall give it to the Lord, and it shall be the priest's, besides the ram that is offered for expiation, to be an atoning sacrifice.

9 an the firstfruits also, which the children of Israel offer, belong to the priest:

10 And whatsoever is offered into the sanctuary by every one, and is delivered into the hands of the priest, it shall be his.

11 And the Lord spoke to Moses, saying:

12 Speak to the children of Israel, and thou shalt say to them: The man whose wife shall have gone astray, and contemning her husband,

13 Shall have slept with another man, and her husband cannot discover it, but the adultery is secret, and cannot be proved by witnesses, because she was not found in the adultery:

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14 If the spirit of jealousy stir up the husband against his wife, who either is defiled, or is charged with false suspicion,

15 He shall bring her to the priest, and shall offer an oblation for her, the tenth part of a measure of barley meal: he shall not pour oil thereon, nor put frank- incense upon it: because it is a sacrifice of jealousy, and an oblation searching out adultery.

16 The priest therefore shall offer it, and set it before the Lord.

17 And he shall take holy water in an earthen vessel, and he shall cast a little earth of the pavement of the tabernacle into it.

18 And when the woman shall stand before the Lord, he shall uncover her head, and shall, put on her hands the sacrifice of remembrance, and the oblation of jealousy: and he himself shall hold the most bitter waters, whereon he hath heaped curses with execration.

19 And he shall adjure her, and shall say: If another man hath not slept with thee, and if thou be not defiled by forsaking thy husband's bed, these most bitter waters, on which I have heaped curses, shall not hurt thee.

20 But if thou hast gone aside from thy husband, and art defiled, and hast lain with another man:

21 These curses shall light upon thee: The Lord make thee a curse, and an example for all among his people: may he make thy thigh to rot, and may thy belly swell and burst asunder.

22 Let the cursed waters enter into thy belly, and may thy womb swell and thy thigh rot. And the woman shall answer, Amen, amen.

23 And the priest shall write these curses in a book, and shall wash them out with the most bitter waters, upon which he hath heaped the curses,

24 And he shall give them her to drink. And when she hath drunk them up,

25 The priest shall take from her hand the sacrifice of jealousy, and shall elevate it before the Lord, and shall put it upon the altar: yet so as first,

26 To take a handful of the sacrifice of that which is offered, and burn it upon the altar: and so give the most bitter waters to the woman to drink.

27 And when she hath drunk them, if she be defiled, and having despised her husband be guilty of adultery, the malediction shall go through her, and her belly swelling, her thigh shall rot: and the woman shall be a curse, and an example to all the people.

28 But if she be not defiled, she shall not be hurt, and shall bear children.

29 This is the law of jealousy. If a woman hath gone aside from her husband, and be defiled,

30 And the husband stirred up by the spirit of jealousy bring her before the Lord, and the priest do to her according to all things that are here written:

31 The husband shall be blameless, and she shall bear her iniquity.

NUMBERS CHAPTER 6

1 And the Lord spoke to Moses, saying:

2 Speak to the children of Israel, and thou shalt say to them: When a man, or woman, shall make a vow to be sanctified, and will consecrate themselves to the Lord:

3 They shall abstain from wine, and from every thing that may make a man drunk. They shall not drink vinegar of wine, or of any other drink, nor any thing that is pressed out of the grape: nor shall they eat grapes either fresh or dried.

4 All the days that they are consecrated to the Lord by vow: they shall eat nothing that cometh of the vineyard, from the raisin even to the kernel.

5 All the time of his separation no razor shall pass over his head, until the day be fulfilled of his consecration to the Lord. He shall be holy, and shall let the hair of his head grow.

6 All the time of his consecration he shall not go in to any dead,

7 Neither shall he make himself unclean, even for his father, or for his mother, or for his brother, or for his sister, when they die, because the consecration of his God is upon his head.

8 All the days of his separation he shall be holy to the Lord.

9 But if any man die suddenly before him: the head of his consecration shall be defiled: and he shall shave it forthwith on the same day of his purification, and again on the seventh day.

10 And on the eighth day he shall bring two turtles, or two young pigeons to the priest in the entry of the covenant of the testimony.

11 And the priest shall offer one for sin, and the other for a holocaust, and shall pray for him, for that he hath sinned by the dead: and he shall sanctify his head that day:

12 And shall consecrate to the Lord the days of his separation, offering a lamb of one year for sin: yet so that the former days be made void, because his sanctification was profaned.

13 This is the law of consecration. When the days which he had determined by vow shall be expired, he shall bring him to the door of the tabernacle of the covenant,

14 And shall offer his oblation to the Lord: one he lamb of a year old without blemish for a holocaust, and one awe lamb of a year old without blemish for a sin offering, and one ram without blemish for a victim of peace offering,

15 A basket also of unleavened bread, tempered with oil, and wafers without leaven anointed with oil, and the libations of each:

16 And the priest shall present them before the Lord, and shall offer both the sin offering and the holocaust.

17 But the ram he shall immolate for a sacrifice of peace offering to the Lord, offering at the same time the basket of unleavened bread, and the libations that are due by custom.

18 Then shall the hair of the consecration of the Nazarite, be shaved off before the door of the tabernacle of the covenant: and he shall take his hair, and lay it upon the fire, which is under the sacrifice of the peace offerings.

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19 And shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and he shall deliver them into the hands of the Nazarite, after his head is shaven.

20 And receiving them again from him, he shall elevate them in the sight of the Lord: and they being sanctified shall belong to the priest, as the breast, which was commanded to be separated, and the shoulder. After this the Nazarite may drink wine.

21 This is the law of the Nazarite, when he hath vowed his oblation to the Lord in the time of his consecration, besides those things which his hand shall find, according to that which he had vowed in his mind, so shall he do for the fulfilling of his sanctification.

22 And the Lord spoke to Moses, saying:

23 Say to Aaron and his sons: Thus shall you bless the children of Israel, and you shall say to them:

24 The Lord bless thee, and keep thee.

25 The Lord shew his face to thee, and have mercy on thee.

26 The Lord turn his countenance to thee, and give thee peace.

27 And they shall invoke my name upon the children of Israel, and I will bless them.

NUMBERS CHAPTER 7

1 And it came to pass in the day that Moses had finished the tabernacle, and set it up, and had anointed and sanctified it with all its vessels, the altar likewise and all the vessels thereof,

2 The princes of Israel and the heads of the families, in every tribe, who were the rulers of them who had been numbered, offered

3 Their gifts before the Lord, six wagons covered, and twelve oxen. Two princes offered one wagon, and each one an ox, and they offered them before the tabernacle.

4 And the Lord said to Moses:

5 Receive them from them to serve in the ministry of the tabernacle, and thou shalt deliver them to the Levites according to the order of their ministry.

6 Moses therefore receiving the wagons and the oxen, delivered them to the Levites.

7 Two wagons and four oxen he gave to the sons of Gerson, according to their necessity.

8 The other four wagons, and eight oxen he gave to the sons of Merari, according to their offices and service, under the hand of Ithamar the son of Aaron the priest.

9 But to the sons of Caath he gave no wagons or oxen: because they serve in the sanctuary and carry their burdens upon their own shoulders.

10 And the princes offered for the dedication of the altar on the day when it was anointed, their oblation before the altar.

11 And the Lord said to Moses: Let each of the princes one day after another offer their gifts for the dedication of the altar.

12 The first day Nahasson the son of Aminadab of the tribe of Juda offered his offering:

13 And his offering was a silver dish weighing one hundred and thirty sides, a silver bowl of seventy sides according to the weight of the sanctuary, both full of flour tempered with oil for sacrifice:

14 A little mortar of ten sides of gold full of incense:

15 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

16 And a buck goat for sin:

17 And for the sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of a year old. This was the offering of Nahasson the son of Aminadab.

18 The second day Nathanael the son of Suar, prince of the tribe of Issachar, made his offering,

19 A silver dish weighing one hundred and thirty sides, a silver bowl of seventy sides, according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

20 A little mortar of gold weighing ten sides full of incense:

21 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

22 And a buck goat for sin:

23 And for the sacrifice of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Nathanael the son of Suar.

24 The third day the prince of the sons of Zabulon, Eliab the son of Helon,

25 Offered a silver dish weighing one hundred and thirty sides, a silver bowl of seventy sides by the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

26 A little mortar of gold weighing ten sides full of incense:

27 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

28 And a buck goat for sin:

29 And for the sacrifice of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This is the oblation of Eliab the son of Helon.

30 The fourth day the prince of the sons of Ruben, Elisur the son of Sedeur,

31 Offered a silver dish weighing one hundred and thirty sides, a silver bowl of seventy sides according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

32 A little mortar of gold weighing ten sides full of incense:

33 An ox of the herd, and a ram, and a lamb of a year old, for a holocaust:

34 And a buck goat for sin:

35 And for victims of peace offerings two oxen, five rams, five buck goats. five lambs of a year old. This was the offering of Elisur the son of Sedeur.

36 The fifth day the prince of the sons of Simeon, Salamiel the son of Surisaddai,

37 Offered a silver dish weighing one hundred and thirty sides, a silver bowl of seventy sides after the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

38 A little mortar of gold weighing ten sides full of incense:

39 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

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40 And a buck goat for sin:

41 And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Salamiel the son of Surisaddai.

42 The sixth day the prince of the sons of Gad, Eliasaph the son of Duel,

43 Offered a silver dish weighing a hundred and thirty sides, a silver bowl of seventy sides by the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

44 A little mortar of gold weighing ten sides full of incense:

45 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

46 And a buck goat for sin:

47 And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Eliasaph the son of Duel.

48 The seventh day the prince of the sons of Ephraim, Elisama the son Ammiud,

49 Offered a silver dish weighing a hundred and thirty sides, a silver bowl of seventy sides according to the weight of the sanctuary, both full of hour tempered with oil for a sacrifice:

50 A little mortar of gold weighing ten sides full of incense:

51 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

52 And a buck goat for sin:

53 And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Elisama the son of Ammiud.

54 The eighth day the prince of the sons of Manasses, Gamaliel the son of Phadassur,

55 Offered a silver dish weighing a hundred and thirty sicles, a silver bowl of seventy sicles, according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

56 A little mortar of gold weighing ten sicles full of incense:

57 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

58 And a buck goat for sin:

59 And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Gamaliel the son of Phadassur.

60 The ninth day the prince of the sons of Benjamin, Abidan the son of Gedeon,

61 Offered a silver dish weighing a hundred and thirty sides, a silver bowl of seventy sides by the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

62 A little mortar of gold weighing ten sides full of incense:

63 An ox of the herd, and a ram, and a lamb of a year old for a, holocaust:

64 And a buck goat for sin:

65 And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Abidan the son of Gedeon.

66 The tenth day the prince of the sons of Dan, Ahiezer the son of Ammisaddai,

67 Offered a silver dish weighing a hundred and thirty sides, a silver bowl of seventy sides, according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

68 A little mortar of gold weighing ten sides full of incense:

69 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

70 And a buck goat for sin:

71 And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Ahiezer the son of Ammisaddai.

72 The eleventh day the prince of the sons of Aser, Phegiel the son of Ochran,

73 Offered a silver dish weighing a hundred and thirty sides, a silver bowl of seventy sides, according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

74 A little mortar of gold weighing ten sides full of incense:

75 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

76 And a buck goat for sin:

77 And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Phegiel the son of Ochran.

78 The twelfth day the prince of the sons of Nephtali, Ahira the son of Enan,

79 Offered a silver dish weighing a hundred and thirty sides, a silver bowl of seventy sides, according to the weight of the sanctuary, both full of flour tempered with oil for a sacrifice:

80 A little mortar of gold weighing ten sides full of incense:

81 An ox of the herd, and a ram, and a lamb of a year old for a holocaust:

82 And a buck goat for sin:

83 And for sacrifices of peace offerings, two oxen, five rams, five buck goats, five lambs of a year old. This was the offering of Ahira the son of Enan.

84 These were the offerings made by the princes of Israel in the dedication of the altar, in the day wherein it was consecrated. Twelve dishes of silver: twelve silver bowls: twelve little mortars of gold:

85 Each dish weighing a hundred and thirty sides of silver, and each bowl seventy sides: that is, putting all the vessels of silver together, two thousand four hundred sides, by the weight of the sanctuary.

86 Twelve little mortars of gold full of incense, weighing ten sides apiece, by the weight of the sanctuary: that is, in all a hundred and twenty sides of gold.

87 Twelve oxen out of the herd for a holocaust, twelve rams, twelve lambs of a year old, and their libations: twelve buck goats for sin.

88 And for sacrifices of peace offerings, oxen twenty-four, rams sixty, buck goats sixty, lambs of a year old sixty. These things were offered in the dedication of the altar, when it was anointed.

89 And when Moses entered into the tabernacle of the covenant, to consult the oracle, he heard the voice of one speaking to him from the propitiatory, that was over the ark

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between the two cherubims, and from this place he spoke to him.

NUMBERS CHAPTER 8

1 And the Lord spoke to Moses, saying:

2 Speak to Aaron, and thou shalt say to him: When thou shalt place the seven lamps, let the candlestick be set up on the south side. Give orders therefore that the lamps look over against the north, towards the table of the leaves of proposition, over against that part shall they give light, towards which the candlestick looketh.

3 And Aaron did so, and he put the lamps upon the candlestick, as the Lord had commanded Moses.

4 Now this was the work of the candlestick, it was of beaten gold, both the shaft in the middle, and all that came out of both sides of the branches: according to the pattern which the Lord had shewn to Moses, so he made the candlestick.

5 And the Lord spoke to Moses, saying:

6 Take the Levites out of the midst of the children of Israel, and thou shalt purify them,

7 According to this rite: Let them be sprinkled with the water of purification, and let them shave all the hairs of their flesh. And when they shall have washed their garments, and are cleansed,

8 They shall take an ox of the herd, and for the offering thereof fine flour tempered with oil: and thou shalt take another ox of the herd for a sin offering:

9 And thou shalt bring the Levites before the tabernacle of the covenant, calling together all the multitude of the children of Israel:

10 And when the Levites are before the Lord, the children of Israel shall put their hands upon them:

11 And Aaron shall offer the Levites, as a gift in the sight of the Lord from the children of Israel, that they may serve in his ministry.

12 The Levites also shall put their hands upon the heads of the oxen, of which thou shalt sacrifice one for sin, and the other for a holocaust to the Lord, to pray for them.

13 And thou shalt set the Levites in the sight of Aaron and of his sons, and shalt consecrate them being offered to the Lord,

14 And shalt separate them from the midst of the children of Israel, to be mine.

15 And afterwards they shall enter into the tabernacle of the covenant, to serve me. And thus shalt thou purify and consecrate them for an oblation of the Lord: for as a gift they were given me by the children of Israel.

16 I have taken them instead of the firstborn that open every womb in Israel,

17 For all the firstborn of the children of Israel, both of men and of beasts, are mine. From the day that I slew every firstborn in the land of Egypt, have I sanctified them to myself:

18 And I have taken the Levites for all the firstborn of the children of Israel:

19 And have delivered them for a gift to Aaron and his sons out of the midst of the people, to serve me for Israel in the tabernacle of the covenant, and to pray for them, lest there should be a plague among the people, if they should presume to approach unto my sanctuary.

20 And Moses and Aaron and all the multitude of the children of Israel did with the Levites all that the Lord had commanded Moses:

21 And they were purified, and washed their garments. And Aaron lifted them up in the sight of the Lard, and prayed for them,

22 That being purified they might go into the tabernacle of the covenant to do their services before Aaron and his sons. As the Lord had commanded Moses touching the Levites, so was it done.

23 And the Lord spoke to Moses, saying:

24 This is the law of the Levites: From twenty-five years old and upwards, they shall go in to minister in the tabernacle of the covenant.

25 And when they shall have accomplished the fiftieth year of their age, they shall cease to serve:

26 And they shall be the ministers of their brethren in the tabernacle of the covenant, to keep the things that are committed to their care, but not to do the works. Thus shalt thou order the Levites touching their charge.

NUMBERS CHAPTER 9

1 The Lord spoke to Moses in the desert of Sinai, the second year after they were come out of the land of Egypt, in the first month, saying:

2 Let the children of Israel make the phase in its due time,

3 The fourteenth day of this month in the evening, according to all the ceremonies and justifications thereof.

4 And Moses commanded the children of Israel that they should make the phase.

5 And they made it in its proper time: the fourteenth day of the month at evening, in mount Sinai. The children of Israel did according to all things that the Lord had commanded Moses.

6 But behold some who were unclean by occasion of the soul of a men, who could not make the phase on that day, coming to Moses and Aaron,

7 Said to them: We are unclean by occasion of the soul of a man. Why are we kept back that we may not offer in its season the offering to the Lord among the children of Israel?

8 And Moses answered them: Stay that I may consult the Lord what he will ordain concerning you.

9 And the Lord spoke to Moses, saying:

10 Say to the children of Israel: The man that shall be unclean by occasion of one that is dead, or shall be in a journey afar off in your nation, let him make the phase to the Lord.

11 In the second month, on the fourteenth day of the month in the evening, they shall eat it with unleavened bread and wild lettuce:

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12 They shall not leave any thing thereof until morning, nor break a bone thereof, they shall observe all the ceremonies of the phase.

13 But if any man is clean, and was not on a journey, and did not make the phase, that soul shall be cut off from among his people, because he offered not sacrifice to the Lord in due season: he shall bear his sin.

14 The sojourner also and the stranger if they be among you, shall make the phase to the Lord according to the ceremonies and justifications thereof. The same ordinance shall be with you both for the stranger, and for him that was born in the land.

15 Now on the day that the tabernacle was reared up, a cloud covered it. But from the evening there was over the tabernacle, as it were, the appearance of fire until the morning.

16 So it was always: by day the cloud covered it, and by night as it were the appearance of fire.

17 And when the cloud that covered the tabernacle was taken up, then the children of Israel marched forward: and in the place where the cloud stood still, there they camped.

18 At the commandment of the Lord they marched, and at his commandment they pitched the tabernacle. All the days that the cloud abode over the tabernacle, they remained in the same place:

19 And if it was so that it continued over it a long time, the children of Israel kept the watches of the Lord, and marched not,

20 For as many days soever as the cloud stayed over the tabernacle. At the commandment of the Lord they pitched their tents, and at his commandment they took them down.

21 If the cloud tarried from evening until morning, and immediately at break of day left the tabernacle, they marched forward: and if it departed after a day and a night, they took down their tents.

22 But if it remained over the tabernacle for two days or a month or a longer time, the children of Israel remained in the same place, and marched not: but immediately as soon as it departed, they removed the camp.

23 By the word of the Lord they pitched their tents, and by his word they marched: and kept the watches of the Lord according to his commandment by the hand of Moses.

NUMBERS CHAPTER 10

1 And the Lord spoke to Moses, saying:

2 Make thee two trumpets of beaten silver, wherewith thou mayest call together the multitude when the camp is to be removed.

3 And when thou shalt sound the trumpets, all the multitude shall gather unto thee to the door of the tabernacle of the covenant.

4 If thou sound but once, the princes and the heads of the multitude of Israel shall come to thee.

5 But if the sound of the trumpets be longer, and with interruptions, they that are on the east side, shall first go forward.

6 And at the second sounding and like noise of the trumpet, they who lie on the south side shall take up their tents. And after this manner shall the rest do, when the trumpets shall sound for a march.

7 But when the people is to be gathered together, the sound of the trumpets shall be plain, and they shall not make a broken sound.

8 And the sons of Aaron the priest shall sound the trumpets: and this shall be an ordinance for ever in your generations.

9 If you go forth to war out of your land against the enemies that fight against you, you shall sound aloud with the trumpets, and there shall be a remembrance of you before the Lord your God, that you may be delivered out of the hands of your enemies.

10 If at any time you shall have a banquet, end on your festival days, and on the first days of your months, you shall sound the trumpets over the holocausts, and the sacrifices of peace offerings, that they may be to you for a remembrance of your God. I am the Lord your God.

11 The second year, in the second month, the twentieth day of the month, the cloud was taken up from the tabernacle of the covenant.

12 And the children of Israel marched by their troops from the desert of Sinai, and the cloud rested in the wilderness of Pharan.

13 And the first went forward according to the commandment of the Lord by the hand of Moses.

14 The sons of Juda by their troops: whose prince was Nahasson the son of Aminadab.

15 In the tribe of the sons of Issachar, the prince was Nathanael the son of Suar.

16 In the tribe of Zabulon, the prince was Eliab the son of Helon.

17 And the tabernacle was taken down, and the sons of Gerson and Merari set forward, bearing it.

18 And the sons of Ruben also marched, by their troops and ranks, whose prince was Helisur the son of Sedeur.

19 And in the tribe of Simeon, the prince was Salamiel the son of Surisaddai.

20 And in the tribe of Cad, the prince was Eliasaph the son of Duel.

21 Then the Caathites also marched carrying the sanctuary. So long was the tabernacle carried, till they same to the place of setting it up.

22 The sons of Ephraim also moved their camp by their troops, in whose army the prince was Elisama the son of Ammiud.

23 And in the tribe of the sons of Manasses, the prince was Gamaliel the son of Phadassur.

24 And in the tribe of Benjamin, the prince was Abidan the son of Gedeon.

25 The last of all the camp marched the sons of Dan by their troops, in whose army the prince was Ahiezer the son of Ammisaddai.

26 And in the tribe of the sons of Aser, the prince was Phegiel the son of Ochran.

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27 And in the tribe of the sons of Nephtali, the prince was Ahira the son of Enan.

28 This was the order of the camps, and marches of the children of Israel by their troops, when they set forward.

29 And Moses said to Hobab the son of Raguel the Madianite, his kinsman: We are going towards the place which the Lord will give us: come with us, that we may do thee good: for the Lord hath promised good things to Israel.

30 But he answered him: I will not go with thee, but I will return to my country, wherein I was born.

31 And he said: Do not leave us: for thou knowest in what places we should encamp in the wilderness, and thou shalt be our guide.

32 And if thou comest with us, we will give thee what is the best of the riches which the Lord shall deliver to us.

33 So they marched from the mount of the Lord three days' journey, and the ark of the covenant of the Lord went before them, for three days providing a place for the camp.

34 The cloud also of the Lord was over them by day when they marched.

35 And when the ark was lifted up, Moses said: Arise, O Lord, and let thy enemies be scattered, and let them that hate thee, flee from before thy face.

36 And when it was set down, he said: Return, O Lord, to the multitude of the host of Israel.

NUMBERS CHAPTER 11

1 In the mean time there arose a murmuring of the people against the Lord, as it were repining at their fatigue. And when the Lord heard it he was angry. And the fire of the Lord being kindled against them, devoured them that were at the uttermost part of the camp.

2 And when the people cried to Moses, Moses prayed to the Lord, and the fire was swallowed up.

3 And he called the name of that place, The burning: for that the fire of the Lord had been kindled against them.

4 For a mixt multitude of people, that came up with them, burned with desire, sitting and weeping, the children of Israel also being joined with them, and said: Who shall give us flesh to eat?

5 We remember the Ash that we ate in Egypt free cost: the cucumbers come into our mind, and the melons, and the leeks, and the onions, and the garlic.

6 Our soul is dry, our eyes behold nothing else but manna.

7 A Now the manna was like coriander seed, of the colour of bdellium.

8 And the people went about, and gathering it, ground it in a mill, or beat it in a mortar, and boiled it in a pot, and made cakes thereof of the taste of bread tempered with oil.

9 and when the dew fell in the night upon the camp, the manna also fell with it.

10 Now Moses heard the people weeping by their families, every one at the door of his tent. And the wrath of the Lord was exceedingly enkindled: to Moses also the thing seemed insupportable.

11 And he said to the Lord: Why hast thou afflicted thy servant? wherefore do I not find favour before thee? and why hast thou laid the weight of all this people upon me?

12 Have I conceived all this multitude, or begotten them, that thou shouldst say to me: Carry them in thy bosom as the nurse is wont to carry the little infant, and bear them into the land, for which thou hast sworn to their fathers?

13 Whence should I have flesh to give to so great a multitude? they weep against me, saying: Give us flesh that we may eat.

14 I am not able alone to bear all this people, because it is too heavy for me.

15 But if it seem unto thee otherwise, I beseech thee to kill me, and let me find grace in thy eyes, that I be not afflicted with so great evils.

16 And the Lord said to Moses: Gather unto me seventy men of the ancients of Israel, whom thou knowest to be ancients and masters of the people: and thou shalt bring them to the door of the tabernacle of the covenant, and shalt make them stand there with thee,

17 That I may come down and speak with thee: and I will take of thy spirit, and will give to them, that they may bear with thee the burden of the people, and thou mayest not be burthened alone.

18 And thou shalt say to the people: Be ye sanctified: to morrow you shall eat flesh: for I have heard you say: Who will give us flesh to eat? it was well with us in Egypt. That the Lord may give you flesh, and you may eat:

19 Not for one day, nor two, nor five, nor ten, no nor for twenty.

20 But even for a month of days, till it come out at your nostrils, and become loathsome to you, because you have cast off the Lord, who is in the midst of you, and have wept before him, saying: Why came we out of Egypt?

21 And Moses said: There are six hundred thousand footmen of this people, and sayest thou: I will give them flesh to eat a whole month?

22 Shall then a multitude of sheep and oxen be killed, that it may suffice for their food? or shall the fishes of the sea be gathered together to fill them?

23 And the Lord answered him: Is the hand of the Lord unable? Thou shalt presently see whether my word shall come to pass or no.

24 Moses therefore came, and told the people the words of the Lord, and assembled seventy men of the ancients of Israel, and made them to stand about the tabernacle.

25 And the Lord came down in a cloud, and spoke to him, taking away of the spirit that was in Moses, and giving to the seventy men. And when the spirit had rested on them they prophesied, nor did they cease afterwards.

26 Now there remained in the camp two of the men, of whom one was called Eldad, and the other Medad, upon whom the spirit rested; for they also had been enrolled, but were not gone forth to the tabernacle.

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27 And when they prophesied in the camp, there ran a young man, and told Moses, saying: Eldad and Medad prophesy in the camp.

28 Forthwith Josue the son of Nun, the minister of Moses, and chosen out of many, said: My lord Moses forbid them.

29 But he said: Why hast thou emulation for me? O that all the people might prophesy, and that the Lord would give them his spirit!

30 And Moses returned, with the ancients of Israel, into the camp.

31 And a wind going out from the Lord, taking quails up beyond the sea brought them, and cast them into the camp for the space of one day's journey, on every side of the camp round about, and they flew in the air two cubits high above the ground.

32 The people therefore rising up all that day, and night, and the next day, gathered together of quails, he that did least, ten cores: and they dried them round about the camp.

33 As yet the flesh was between their teeth, neither had that kind of meat failed: when behold the wrath of the Lord being provoked against the people, struck them with an exceeding great plague.

34 And that place was called, The graves of lust: for there they buried the people that had lusted. And departing from the graves of lust, they came unto Haseroth, and abode there.

NUMBERS CHAPTER 12

1 And Mary and Aaron spoke against Moses, because of his wife the Ethiopian,

2 And they said: Hath the Lord spoken by Moses only? hath he not also spoken to us in like manner? And when the Lord heard this,

3 (For Moses was a man exceeding meek above all men that dwelt upon earth)

4 Immediately he spoke to him, and to Aaron and Mary: Come out you three only to the tabernacle of the covenant. And when they were come out,

5 The Lord came down in a pillar of the cloud, and stood in the entry of the tabernacle calling to Aaron and Mary. And when they were come,

6 He said to them: Hear my words: if there be among you a prophet of the Lord, I will appear to him in a vision, or I will speak to him in a dream.

7 But it is not so with my servant Moses who is most faithful in all my house:

8 For I speak to him mouth to mouth: and plainly, and not by riddles and figures doth he see the Lord. Why then were you not afraid to speak ill of my servant Moses?

9 And being angry with them he went away:

10 The cloud also that was over the tabernacle departed: and behold Mary appeared white as snow with a leprosy. And when Aaron had looked on her, and saw her all covered with leprosy,

11 He said to Moses: I beseech thee, my lord, lay not upon us this sin, which we have foolishly committed:

12 Let her not be as one dead, and as an abortive that is cast forth from the mother's womb. Lo, now one half of her flesh is consumed with the leprosy.

13 And Moses cried to the Lord, saying: O God, I beseech thee heal her.

14 And the Lord answered him: If her father had spitten upon her face, ought she not to have been ashamed for seven days at least? Let her be separated seven days without the camp, and after wards she shall be called again.

15 Mary therefore was put out of the camp seven days: and the people moved not from that place until Mary was called again.

NUMBERS CHAPTER 13

1 And the people marched from Haseroth, and pitched their tents in the desert of Pharan.

2 And there the Lord spoke to Moses, saying:

3 Send men to view the land of Chanaan, which I will give to the children of Israel, one of every tribe, of the rulers.

4 Moses did what the Lord had commanded, sending from the desert of Pharan, principal men, whose names are these:

5 Of the tribe of Ruben, Sammua the son of Zechur.

6 Of the tribe of Simeon, Saphat the son of Hurl.

7 Of the tribe of Juda, Caleb the son of Jephone.

8 Of the tribe of Issachar, Igal the son of Joseph.

9 Of the tribe of Ephraim, Osee the son of Nun.

10 Of the tribe of Benjamin, Phalti the son of Raphu.

11 Of the tribe of Zabulon, Geddiel the son of Sodi.

12 Of the tribe of Joseph, of the sceptre of Manasses, Gaddi the son of Susi.

13 Of the tribe of Dan, Ammiel the son of Gemalli.

14 Of the tribe of Aser, Sthur the son of Michael.

15 Of the tribe of Nephtali, Nahabi the son of Vapsi.

16 Of the tribe of Gad, Guel the son of Machi.

17 These are the names of the men, whom Moses sent to view the land: and he called Osee the son of Nun, Josue.

18 And Moses sent them to view the land of Chanaan, and said to them: Go you up by the south side. And when you shall come to the mountains,

19 View the land, of what sort it is: and the people that are the inhabitants thereof, whether they be strong or weak: few in number or many:

20 The land itself, whether it be good or bad: what manner of cities, walled or without walls:

21 The ground, fat or barren, woody or without trees. Be of good courage, and bring us of the fruits of the land. Now it was the time when the first ripe grapes are fit to be eaten.

22 And when they were gone up, they viewed the land from the desert of Sin, unto Rohob as you enter into Emath.

23 And they went up at the south side, and came to Hebron, where were Achiman and Sisai and Tholmai the sons of Enac. For Hebron was built seven years before Tanis the city of Egypt.

24 And going forward as far as the torrent of the cluster of grapes, they cut off a branch with its cluster of grapes, which

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two men carried upon a lever. They took also of the pomegranates and of the figs of that place:

25 Which was called Nehelescol, that is to say, the torrent of the cluster of grapes, because from thence the children of Israel had carried a cluster of grapes.

26 And they that went to spy out the land returned after forty days, having gone round all the country,

27 And came to Moses and Aaron and to all the assembly of the children of Israel to the desert of Pharan, which is in Cades. And speaking to them and to all the multitude, they shewed them the fruits of the land:

28 And they related and said: We came into the land to which thou sentest us, which in very deed floweth with milk and honey as may be known by these fruits:

29 But it hath very strong inhabitants, and the cities are great and walled. We saw there the race of Enac.

30 Amalec dwelleth in the south, the Hethite and the Jebusite and the Amorrhite in the mountains: but the Chanaanite abideth by the sea and near the streams of the Jordan.

31 In the mean time Caleb, to still the murmuring of the people that rose against Moses, said: Let us go up and possess the land, for we shall be able to conquer it.

32 But the others, that had been with him, said: No, we are not able to go up to this people, because they are stronger than we.

33 And they spoke ill of the land, which they had viewed, before the children of Israel, saying: The land which we have viewed, devoureth its inhabitants: the people, that we beheld, are of a tall stature.

34 There we saw certain monsters of the sons of Enac, of the giant kind: in comparison of whom, we seemed like locusts.

NUMBERS CHAPTER 14

1 Therefore the whole multitude crying wept that night.

2 And all the children of Israel murmured against Moses and Aaron, saying:

3 Would God that we had died in Egypt and would God we may die in this vast wilderness, and that the Lord may not bring us into this land, lest we fall by the sword, and our wives and children be led away captives. Is it not better to return into Egypt?

4 And they said one to another: Let us appoint a captain, and let us return into Egypt.

5 And when Moses and Aaron heard this, they fell down flat upon the ground before the multitude of the children of Israel.

6 But Josue the son of Nun, and Caleb the son of Jephone, who themselves also had viewed the land, rent their garments,

7 And said to all the multitude of the children of Israel: The land which we have gone round is very good:

8 If the Lord be favourable, he will bring us into it, and give us a land flowing with milk and honey.

9 Be not rebellious against the Lord: and fear ye not the people of this land, for we are able to eat them up as bread. All aid is gone from them: the Lord is with us, fear ye not.

10 And when all the multitude cried out, and would have stoned them, the glory of the Lord appeared over the tabernacle of the covenant to all the children of Israel.

11 And the Lord said to Moses: How long will this people detract me? how long will they not believe me for all the signs that I have wrought before them?

12 I will strike them therefore with pestilence, and will consume them: but thee I will make a ruler over a great nation, and a mightier than this is.

13 And Moses said to the Lord: That the Egyptians, from the midst of whom thou hast brought forth this people,

14 And the inhabitants of this land, (who have heard that thou, O Lord, art among this people, and art seen face to face, and thy cloud protecteth them, and thou goest before them in a pillar of a cloud by day, and in a pillar of fire by night,)

15 May hear that thou hast killed so great a multitude as it were one man and may say:

16 He could not bring the people into the land for which he had sworn, therefore did he kill them in the wilderness.

17 Let their the strength of the Lord be magnified, as thou hast sworn, saying:

18 The Lord is patient and full of mercy, taking away iniquity and wickedness, and leaving no man clear, who visitest the sins of the fathers upon the children unto the third and fourth generation.

19 Forgive, I beseech thee, the sins of this people, according to the greatness of thy mercy, as thou hast been merciful to them from their going out of Egypt unto this place.

20 And the Lord said: I have forgiven according to thy word.

21 As I live: and the whole earth shall be filled with the glory of the Lord.

22 But yet all the men that have seen my majesty, and the signs that I have done in Egypt, and in the wilderness, and have tempted me now ten times, and have not obeyed my voice,

23 Shall not see the land for which I aware to their fathers, neither shall any one of them that hath detracted me behold it.

24 My servant Caleb, who being full of another spirit hath followed me, I will bring into this land which he hath gone round: and his seed shall possess it.

25 For the Amalecite and the Chanaanite dwell in the valleys. To morrow remove the camp, and return into the wilderness by the way of the Red Sea.

26 And the Lord spoke to Moses and Aaron, saying:

27 How long doth this wicked multitude murmur against me? I have heard the murmurings of the children of Israel.

28 Say therefore to them: As I live, saith the Lord: According as you have spoken in my hearing, so will I do to you.

29 fin the wilderness shall your carcasses lie. All you that were numbered from twenty years old and upward, and have murmured against me,

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30 Shall not enter into the land, over which I lifted up my bend to make you dwell therein, except Caleb the son of Jephone, and Josue the son of Nun.

31 But your children, of whom you said, that they should be a prey to the enemies, will I bring in: that they may see the land which you have despised.

32 Your carcasses shall lie in the wilderness.

33 Your children shall wander in the desert forty years, and shall bear your fornication, until the carcasses of their fathers be consumed ill the desert,

34 According to the number of the forty days, wherein you viewed the land: a year shall be counted for a day. And forty years you shall receive your iniquities, and shall know my revenge:

35 For as I have spoken, so will I do to all this wicked multitude, that hath risen up together against me: in this wilderness shall it faint away and die.

36 Therefore all the men, whom Moses had sent to view the land, and who at their return had made the whole multitude to murmur against him, speaking ill of the land that it was naught,

37 Died and were struck in the sight of the Lord.

38 But Josue .the son of Nun. and Caleb the son of Jephone lived, of all them that had gone to view the land.

39 And Moses spoke all these words to all the children of Israel, and the people mourned exceedingly.

40 And behold rising up very early in the morning, they went up to the top of the mountain, and said: We are ready to go up to the place, of which the Lord hath spoken: for we have sinned.

41 And Moses said to them: Why transgress you the word of the Lord, which shall not succeed prosperously with you?

42 Go not up, for the Lord is not with you: lest you fall before your enemies.

43 The Amalecite and the Chanaanite are before you, and by their sword you shall fall, because you would not consent to the Lord, neither will the Lord be with you.

44 But they being blinded went up to the top of the mountain. But the ark of the testament of the Lord and Moses departed not from the camp.

45 And the Amalecite came down, and the Chanaanite that dwelt in the mountain: and smiting and slaying them pursued them as far as Horma.

NUMBERS CHAPTER 15

1 And the Lord spoke to Moses, saying:

2 Speak to the children of Israel and thou shalt say to them: When you shall be come into the land of your habitation, which I will give you,

3 And shall make an offering to the Lord, for a holocaust, or a victim, paying your vows, or voluntarily offering gifts, or in your solemnities burning a sweet savour unto the Lord, of oxen or of sheep:

4 Whosoever immolateth the victim, shall offer a sacrifice of fine flour, the tenth part of an ephi, tempered with the fourth part of a hin of oil:

5 And he shall give the same measure of wine to pour out in libations for the holocaust or for the victim. For every lamb,

6 And for every ram there shall be a sacrifice of hour of two tenths, which shall be tempered with the third part of a hin of oil:

7 And he shall offer the third part of the same measure of wine for the libation, for a sweet savour to the Lord.

8 But when thou offerest a holocaust or sacrifice of oxen, to fulfil thy vow or for victims of peace offerings,

9 Thou shalt give for every ox three tenths of flour tempered with half a hin of oil,

10 And wine for libations of the same measure, for an offering of most sweet savour to the Lord.

11 Thus shalt thou do

12 For every ox and ram and lamb and kid.

13 Both they that are born in the land, and the strangers

14 Shall offer sacrifices after the same rite.

15 There shall be all one law and judgment both for you and for them who are strangers in the land.

16 And the Lord spoke to Moses, saying:

17 Speak to the children of Israel, and thou shalt say to them:

18 When you are come into the land which I will give you,

19 And shall eat of the bread of that country, you shall separate firstfruits to the Lord,

20 Of the things you eat. As you separate firstfruits of your barnfloors:

21 So also shall you give firstfruits of your dough to the Lord.

22 And if through ignorance you omit any of these things, which the Lord hath spoken to Moses,

23 And by him hath commanded you, from the day that he began to command and thenceforward,

24 And the multitude have forgotten to do it: they shall offer a calf out of the herd, a holocaust for a most sweet savour to the Lord, and the sacrifice and libations thereof, as the ceremonies require, and a buck goat for sin:

25 And the priest shall pray for all the multitude of the children of Israel: and it shall be forgiven them, because they sinned ignorantly, offering notwithstanding a burnt offering to the Lord for themselves and for their sin and their ignorance:

26 And it shall be forgiven all the people of the children of Israel: and the strangers that sojourn among them: because it is the fault of all the people through ignorance.

27 But if one soul shall sin ignorantly, he shall offer a she goat of a year old for his sin.

28 And the priest shall pray for him, because he sinned ignorantly before the Lord: and he shall obtain his pardon, and it shall be forgiven him.

29 The same law shall be for all that sin by ignorance, whether they be natives or strangers.

30 But the soul that committeth any thing through pride, whether he be born in the land or a stranger (because he hath been rebellious against the Lord) shall be cut off from among his people:

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31 For he hath contemned the word the Lord, and made void his precept: therefore shall he be destroyed, and shall bear his iniquity.

32 And it came to pass, when the children of Israel were in the wilderness, and had found a man gathering sticks on the sabbath day,

33 That they brought him to Moses and Aaron and the whole multitude.

34 And they put him into prison, not knowing what they should do with him.

35 And the Lord said to Moses: Let that man die, let all the multitude stone him without the camp.

36 And when they had brought him out, they stoned him, and he died as the Lord had commanded.

37 The Lord also said to Moses:

38 Speak to the children of Israel, and thou shalt tell them to make to themselves fringes in the corners of their garments, putting in them ribands of blue:

39 That when they shall see them, they may remember all the commandments of the Lord, and not follow their own thoughts and eyes going astray after divers things,

40 But rather being mindful of the precepts of the Lord, may do them and be holy to their Cod.

41 I am the Lord your God, who brought you out of the land of Egypt, that I might be your God.

NUMBERS CHAPTER 16

1 And behold Core the son of Isaar, the son of Caath, the son of Levi, and Dathan and Abiron the sons of Eliab, and Hon the son of Pheleth of the children of Ruben,

2 Rose lap against Moses, and with them two hundred and fifty others of the children of Israel, leading men of the synagogue, and who in the time of assembly were called by name.

3 And when they had stood up against Moses and Aaron, they said: Let it be enough for you, that all the multitude consisteth of holy ones, and the Lord is among them: Why lift you up yourselves above the people of the Lord?

4 When Moses heard this, he fell flat on his face:

5 And speaking to Core and all the multitude, he said: In the morning the Lord will make known who belong to him, and the holy he will join to himself: and whom he shall choose, they shall approach to him.

6 Do this therefore: Take every man of you your censers, thou Core, and all thy company.

7 And putting fire in them to morrow, put incense upon it before the Lord: and whomsoever he shall choose, the same shall be holy: you take too much upon you, ye sons of Levi.

8 And he said again to Core: Hear ye sons of Levi.

9 Is it a small thing unto you, that the God of Israel hath spared you from all the people, and joined you to himself, that you should serve him in the service of the tabernacle, and should stand before the congregation of the people, and should minister to him?

10 Did he therefore make thee and all thy brethren the sons of Levi to approach unto him, that you should challenge to yourselves the priesthood also,

11 And that all thy company should stand against the Lord? for what is Aaron that you murmur against him?

12 Then Moses sent to call Dathan and Abiron the sons of Eliab. But they answered: We will not come.

13 Is it a small matter to thee, that thou hast brought us out of a land that flowed with milk and honey, to kill us in the desert, except thou rule also like a lord over us?

14 Thou best brought us indeed into a land that floweth with rivers of milk and honey, and hast given us possessions of fields and vineyards; wilt thou also pull out our eyes? We will not come.

15 Moses therefore being very angry, raid to the Lord: Respect not their sacrifices: thou knowest that I have not taken of them so much as a young ass at any time, nor have injured any of them.

16 And he said to Core: Do thou and thy congregation stand apart before the Lord to morrow, and Aaron apart.

17 Take every one of you censers, and put incense upon them, offering to the Lord two hundred and fifty censers: let Aaron also hold his censer.

18 When they had done this, Moses and Aaron standing,

19 And had drawn up all the multitude against them to the door of the tabernacle, the glory of the Lord appeared to them all.

20 And the Lord speaking to Moses and Aaron, said:

21 Separate yourselves from among this congregation, that I may presently destroy them.

22 They fell flat on their face, and said: O most mighty, the God of the spirits of all flesh, for one man's sin shall thy wrath rage against all?

23 And the Lord said to Moses:

24 Command the whole people to separate themselves from the tents of Core and Dathan and Abiron.

25 And Moses arose, and went to Dathan and Abiron: and the ancients of Israel following him,

26 He said to the multitude: Depart from the tents of these wicked men, and touch nothing of theirs, lest you be involved in their sins.

27 And when they were departed from their tents round about, Dathan and Abiron coming out stood in the entry of their pavilions with their wives and children, and all the people.

28 And Moses said: By this you shall know that the Lord hath sent me to do all things that you see, and that I have not forged them of my own head:

29 If these men die the common death of men, and if they be visited with a plague, wherewith others also are wont to be visited, the Lord did not send me.

30 But if the Lord do a new thing, and the earth opening her mouth swallow them down, and all things that belong to them, and they go down alive into hell, you shall know that they have blasphemed the Lord.

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31 And immediately as he had made an end of speaking, the earth broke asunder under their feet:

32 And opening her mouth, devoured them with their tents and all their substance.

33 And they went down alive into hell the ground closing upon them, and they perished from among the people.

34 But all Israel, that was standing round about, fled at the cry of them that were perishing: saying: Lest perhaps the earth swallow us up also.

35 And a fire coming out from the Lord, destroyed the two hundred and fifty men that offered the incense.

36 And the Lord spoke to Moses, saying:

37 Command Eleazar the son of Aaron the priest to take up the censers that lie in the burning, and to scatter the fire of one side and the other: because they are sanctified

38 In the deaths of the sinners: and let him beat them into plates, and fasten them to the altar, because incense hath been offered in them to the Lord, and they are sanctified, that the children of Israel may see them for a sign and a memorial.

39 Then Eleazar the priest took the brazen censers, wherein they had offered, whom the burning fire had devoured, and beat them into plates, fastening them to the altar:

40 That the children of Israel might have for the time to come wherewith they should be admonished, that no stranger or any one that is not of seed of Aaron should come near to offer incense to the Lord, lest he should suffer as Core suffered, and all his congregation, according as the Lord spoke to Moses.

41 The following day all the multitude of the children of Israel murmured against Moses and Aaron, saying: You have killed the people of the Lord.

42 And when there arose a sedition, and the tumult increased,

43 Moses and Aaron fled to the tabernacle of the covenant. And when the were gone into it, the cloud covered it, and the glory of the Lord appeared.

44 And the Lord said to Moses:

45 Get you out from the midst of this multitude, this moment will I destroy them. And as they were lying on the ground,

46 Moses said to Aaron: Take the censer, and putting fire in it from the altar, put incense upon it, and go quickly to the people to pray for them: for already wrath is gone out from the Lord, and the plague rageth.

47 When Aaron had done this, and had run to the midst of the multitude which the burning fire was now destroying, he offered the incense:

48 And standing between the dead and the living, he prayed for the people, and the plague ceased.

49 And the number of them that were slain was fourteen thousand and seven hundred men, besides them that had perished in the sedition of Core.

50 And Aaron returned to Moses to the door of the tabernacle of the covenant after the destruction was over.

NUMBERS CHAPTER 17

1 And the Lord spoke to Moses, saying:

2 Speak to the children of Israel, and take of every one of them a rod by their kindreds, of all the princes of the tribes, twelve rods, and write the name of every man upon his rod.

3 And the name of Aaron shall be for the tribe of Levi, and one rod shall contain all their families:

4 And thou shalt lay them up in the tabernacle of the covenant before the testimony, where I will speak to thee.

5 Whomsoever of these I shall choose, his rod shall blossom: and I will make to cease from me the murmurings of the children of Israel, wherewith they murmur against you.

6 And Moses spoke to the children of Israel: and all the princes gave him rods one for every tribe: and there were twelve rods besides the rod of Aaron.

7 And when Moses had laid them up before the Lord in the tabernacle of the testimony:

8 He returned on the following day, and found that the rod of Aaron for the house of Levi, was budded: and that the buds swelling it had bloomed blossoms, which spreading the leaves, were formed into almonds.

9 Moses therefore brought out all the rods from before the Lord to all the children of Israel: and they saw, and every one received their rods.

10 And the Lord said to Moses: Carry back the rod of Aaron into the tabernacle of the testimony, that it may be kept there for a token of the rebellious children of Israel, and that their complaints may cease from me lest they die.

11 And Moses did as the Lord had commanded.

12 And the children of Israel said to Moses: Behold we are consumed, we all perish.

13 Whosoever approacheth to the tabernacle of the Lord, he dieth. Are we all to a man to be utterly destroyed?

NUMBERS CHAPTER 18

1 And the Lord said to Aaron: Thou, and thy sons, and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the sins of your priesthood.

2 And take with thee thy brethren also of the tribe of Levi, and the sceptre of thy father, and let them be ready in hand, and minister to thee: but thou and thy sons shall minister in the tabernacle of the testimony.

3 And the Levites shall watch to do thy commands, and about all the works of the tabernacle: only they shall not come nigh the vessels of the sanctuary nor the altar, lest both they die, and you also perish with them.

4 But let them be with thee, and watch in the charge of the tabernacle, and in all the ceremonies thereof. A stranger shall not join himself with you.

5 Watch ye in the charge of the sanctuary, and in the ministry of the altar: lest indignation rise upon the children of Israel.

6 I have given you your brethren the Levites from among the children of Israel, and have delivered them for a gift to the Lord, to serve in the ministries of the tabernacle.

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7 But thou and thy sons look ye to the priesthood: and all things that pertain to the service of the altar, and that are within the veil, shall be executed by the priests. If any stranger shall approach, he shall be slain.

8 And the Lord said to Aaron: Behold I have given thee the charge of my firstfruits. All things that are sanctified by the children of Israel, I have delivered to thee and to thy sons for the priestly office, by everlasting ordinances.

9 These therefore shalt thou take of the things that are sanctified, and are offered to the Lord. Every offering, and sacrifice, and whatsoever is rendered to me for sin and for trespass, and becometh holy of holies, shall be for thee and thy sons.

10 Thou shalt eat it in the sanctuary: the males only shall eat thereof, because it is a consecrated thing to thee.

11 But the firstfruits, which the children of Israel shall vow and offer, I have given to thee, and to thy sons, and to thy daughters, by a perpetual law. He that is clean in thy house, shall eat them.

12 All the best of the oil, and of the wine, and of the corn, whatsoever firstfruits they offer to the Lord, I have given them to thee.

13 All the firstripe of the fruits, that the ground bringeth forth, and which are brought to the Lord, shall be for thy use: he that is clean in thy house, shall eat them.

14 Every thing that the children of Israel shall give by vow, shall be thine.

15 Whatsoever is firstborn of all flesh, which they offer to the Lord, whether it be of men, or of beasts, shall belong to thee: only for the firstborn of man thou shalt take a price, and every beast that is unclean thou shalt cause to be redeemed,

16 And the redemption of it shall be after one month, for five sicles of silver, by the weight of the sanctuary. A sicle hath twenty obols.

17 But the firstling of a cow and of a sheep and of a goat thou shalt not cause to be redeemed, because they are sanctified to the Lord. Their blood only thou shalt pour upon the altar, and their fat thou shalt burn for a most sweet odour to the Lord.

18 But the flesh shall fall to thy use, as the consecrated breast, and the right shoulder shall be thine.

19 All the firstfruits of the sanctuary which the children of Israel offer to the Lord, I have given to thee and to thy sons and daughters, by a perpetual ordinance. It is a covenant of salt for ever before the Lord, to thee and to thy sons.

20 And the Lord said to Aaron: You shall possess nothing in their land, neither shall you have a portion among them: I am thy portion and inheritance in the midst of the children of Israel.

21 And I have given to the sons of Levi all the tithes of Israel for a possession for the ministry wherewith they serve me in the tabernacle of the covenant:

22 That the children of Israel may not approach any more to the tabernacle, nor commit deadly sin,

23 But only the sons of Levi may serve me in the tabernacle, and bear the sins of the people. It shall be an everlasting ordinance in your generations. They shall not possess any other thing,

24 But be content with the oblation or tithes, which I have separated for their uses and necessities.

25 And the Lord spoke to Moses, saying:

26 Command the Levites, and declare unto them: When you shall receive of the children of Israel the tithes, which I have given you, offer the firstfruits of them to the Lord, that is to say, the tenth part of the tenth:

27 That it may be reckoned to you as an oblation of firstfruits, as well of the barnfloors as of the winepresses:

28 And of all the things of which you receive tithes, offer the firstfruits to the Lord, and give them to Aaron the priest.

29 All the things that you shall offer of the tithes, and shall separate for the gifts of the Lord, shall be the best and choicest things.

30 And thou shalt say to them: If you offer all the goodly and the better things of the tithes, it shall be reckoned to you as if you had given the firstfruits of the barnfloor and the winepress:

31 And you shall eat them in all your places, both you and your families: because it is your reward for the ministry, wherewith you serve in the tabernacle of the testimony.

32 And you shall not sin in this point, by reserving the choicest and fat things to yourselves, lest you profane the oblations of the children of Israel, and die.

NUMBERS CHAPTER 19

1 And the Lord spoke to Moses and Aaron, saying:

2 This is the observance of the victim, which the Lord hath ordained. Command the children of Israel, that they bring unto thee a red cow of full age, in which there is no blemish, and which hath not carried the yoke:

3 And you shall deliver her to Eleazar the priest, who shall bring her forth without the camp, and shall immolate her in the sight of all:

4 And dipping his finger in her blood, shall sprinkle it over against the door of the tabernacle seven times,

5 And shall burn her in the sight of all, delivering up to the fire her skin, and her flesh, and her blood, and her dung.

6 The priest shall also take cedar wood, and hyssop, and scarlet twice dyed, and cast it into the flame, with which the cow is consumed.

7 And then after washing his garments, and body, he shall enter into the camp, and shall be unclean until the evening.

8 He also that hath burned her, shall wash his garments, and his body, and shall be unclean until the evening.

9 And a man that is clean shall gather up the ashes of the cow, and shall pour them forth without the camp in a most clean place, that they may be reserved for the multitude of the children of Israel, and for a water of aspersion: because the cow was burnt for sin.

10 And when he that carried the ashes of the cow, hath washed his garments, he shall be unclean until the evening.

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The children of Israel, and the strangers that dwell among them, shall observe this for a holy thing by a perpetual ordinance.

11 He that toucheth the corpse of a man, and is therefore unclean seven days,

12 Shall be sprinkled with this water on the third day, and on the seventh, and so shall be cleansed. If he were not sprinkled on the third day, he cannot be cleansed on the seventh.

13 Every one that toucheth the corpse of a man, and is not sprinkled with mixture, shall profane the tabernacle of the Lord, and shall perish out of Israel: because he was not sprinkled with the water of expiation, he shall be unclean, and his uncleanness shall remain upon him.

14 This is the law of a mall that dieth in a tent: All that go into his tent and all the vessels that are there, shall be unclean seven days.

15 The vessel that hath no cover, nor binding over it, shall be unclean.

16 If any man in the field touch the corpse of a man that was slain, or that died of himself, or his bone, or his grave, he shall be unclean seven days.

17 And they shall take of the ashes of the burning and of the sin offering, and shall pour living waters upon them into a vessel.

18 And a man that is clean shall dip hyssop in them, and shall sprinkle therewith all the tent, and all the furniture, and the men that are defiled with touching any such thing:

19 And in this manner he that is clean shall purify the unclean on the third and on the seventh day. And being expiated the seventh day, he shall wash both himself and his garments, and be unclean until the evening.

20 If any man be not expiated after this rite, his soul shall perish out of the midst of the church: because he hath profaned the sanctuary of the Lord, and was not sprinkled with the water of purification.

21 This precept shall be an ordinance for ever. He also that sprinkled the water, shall wash his garments. Every one that shall touch the waters of expiation, shall be unclean until the evening.

22 Whatsoever a person toucheth who is unclean, he shall make it unclean: and the person that toucheth any of these things, shall be unclean until the evening.

NUMBERS CHAPTER 20

1 And the children of Israel, and all the multitude came into the desert of Sin, in the first month: and the people abode in Cades. And Mary died there, and was buried in the same place.

2 And the people wanting water, came together against Moses and Aaron:

3 And making a sedition, they said: Would God we had perished among our brethren before the Lord.

4 Why have you brought out the church of the Lord into the wilderness, that both we and our cattle should die?

5 Why have you made us come up out of Egypt, and have brought us into this wretched place which cannot be sowed, nor bringeth forth figs, nor vines, nor pomegranates, neither is there any water to drink?

6 And Moses and Aaron leaving the multitude, went into the tabernacle of the covenant, and fell flat upon the ground, and cried to the Lord, and said: O Lord God, hear the cry of this people, and open to them thy treasure, a fountain of living water, that being satisfied, they may cease to murmur. And the glory of the Lord appeared over them.

7 And the Lord spoke to Moses, saying:

8 Take the rod, and assemble the people together, thou and Aaron thy brother, and speak to the rock before them, and it shall yield waters. And when thou hast brought forth water out of the rock, all the multitude and their cattle shall drink.

9 Moses therefore took the rod, which was before the Lord, as he had commanded him,

10 And having gathered together the multitude before the rock, he said to them: Hear, ye rebellious and incredulous: Can we bring you forth water out of this rock?

11 And when Moses had lifted up his hand, and struck the rook twice with the rod, there came forth water in great abundance, so that the people and their cattle drank,

12 And the Lord said to Moses and Aaron: Because you have not believed me, to sanctify me before the children of Israel, you shall not bring these people into the land, which I will give them.

13 This is the Water of contradiction, where the children of Israel strove with words against the Lord, and he was sanctified in them.

14 In the mean time Moses sent messengers from Cades to the king of Edom, to say: Thus saith thy brother Israel: Thou knowest all the labour that hath come upon us:

15 In what manner our fathers went down into Egypt, and there we dwelt a long time, and the Egyptians afflicted us and our fathers.

16 And how we cried to the Lord, and he heard us, and sent an angel, who hath brought us out of Egypt. Lo, we are now in the city of Cades, which is in the uttermost of thy borders,

17 And we beseech thee that we may have leave to pass through thy country. We will not go through the fields, nor through the vineyards, we will not drink the waters of thy wells, but we will go by the common highway, neither turning aside to the right hand, nor to the left, till we are past thy borders.

18 And Edom answered them: Thou shalt not pass by me: if thou dost I will come out armed against thee.

19 And the children of Israel said: We will go by the beaten way: and if we and our cattle drink of thy waters, we will give thee what is just: there shall be no difficulty in the price, only let us pass speedily.

20 But he answered: Thou shalt not pass. And immediately he came forth to meet them with an infinite multitude, and a strong hand,

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21 Neither would he condescend to their desire to grant them passage through his borders. Wherefore Israel turned another way from him.

22 And when they had removed the camp from Cades, they came to mount Her, which is in the borders of the land of Edom:

23 Where the Lord spoke to Moses:

24 Let Aaron, saith he, go to his people: for he shall not go into the land which I have given the children of Israel, because he was incredulous to my words, at the waters of contradiction.

25 Take Aaron and his son with him, and bring them up into mount Hor:

26 And when thou hast stripped the father of his vesture, thou shalt vest therewith Eleazar his son: Aaron shall be gathered to his people, and die there.

27 Moses did as the Lord had commanded: and they went up into mount Hor before all the multitude.

28 And when he had stripped Aaron of his vestments, he vested Eleazar his son with them.

29 And Aaron being dead in the top of the mountain, he came down with Eleazar.

30 And all the multitude seeing that Aaron was dead, mourned for him thirty days throughout all their families.

NUMBERS CHAPTER 21

1 And when king Arad the Chanaanite, who dwelt towards the south, had heard this, to wit, that Israel was come by the way of the spies, he fought against them, and overcoming them carried off their spoils.

2 But Israel binding himself by vow to the Lord, said: It thou wilt deliver this people into my hand, I will utterly destroy their cities.

3 And the Lord heard the prayers of Israel, and delivered up the Chanaanite, and they cut them off and destroyed their cities: and they called the name of that place Horma, that is to say, Anathema.

4 And they marched from mount Hor, by the way that leadeth to the Red Sea, to compass the land of Edom. And the people began to be weary of their journey and labour:

5 And speaking against God end Moses, they said: Why didst thou bring us out of Egypt, to die in the wilderness? There is no bread, nor have we any waters: our soul now loatheth this very light food.

6 Wherefore the Lord sent among the people fiery serpents, which bit them and killed many of them.

7 Upon which they came to Moses, and said: We have sinned, because we have spoken against the Lord and thee: pray that he may take away these serpents from us. And Moses prayed for the people.

8 And the Lord said to him: Make brazen serpent, and set it up for a sign: whosoever being struck shall look on it, shall live.

9 Moses therefore made a brazen serpent, and set it up for a sign: which when they that were bitten looked upon, they were healed.

10 And the children of Israel setting forwards camped in Oboth.

11 And departing thence they pitched their tents in Jeabarim, in the wilderness, that faceth Moab toward the east.

12 And removing from thence, they came to the torrent Zared:

13 Which they left and encamped over against Arnon, which is in the desert and standeth out on the borders of the Amorrhite. For Arnon is the border of Moab, dividing the Moabites and the Amorrhites.

14 Wherefore it is said in the book of the wars of the Lord: As he did in the Red Sea, so will he do in the streams of Amen.

15 The rocks of the torrents were bowed down that they might rest in Ar, and lie down in the borders of the Moabites.

16 When they went from that place, the well appeared whereof the Lord said to Moses: Gather the people together, and I will give them water.

17 Then Israel sung this song: Let the well spring up. They sung thereto:

18 The well, which the princes dug, and the chiefs of the people prepared by the direction of the lawgiver, and with their staves. And they marched from the wilderness to Mathana.

19 From Mathana unto Nahaliel: from Nahaliel unto Bamoth.

20 From Bamoth, is a valley in the country of Moab, to the top of Phasga, which looked towards the desert.

21 And Israel sent messengers to Sehon king of the Amorrhites, saying:

22 I beseech thee that I may have leave to pass through thy land: we will not go aside into the fields or the vineyards, we will not drink waters of the wells, we will go the king's highway, till we be past thy borders.

23 And he would not grant that Israel should pass by his borders: but rather gathering an army, went forth to meet them in the desert, and came to Jasa, and fought against them.

24 And he was slain by them with the edge of the sword, and they possessed his land from the Arnon unto the Jeboc, and to the confines of the children of Ammon: for the borders of the Ammonites, were kept with a strong garrison.

25 So Israel took all his cities, and dwelt in the cities of the Amorrhite, to wit, in Hesebon, and in the villages thereof.

26 Hesebon was the city of Sehon the king of the Amorrhites, who fought against the king of Moab: and took all the land, that had been of his dominions, as far as the Arnon.

27 Therefore it is said in the proverb: Come into Hesebon, let the city of Sehon be built and set up:

28 A fire is gone out of Hesebon, a flame from the city of Sehon, and hath consumed Ar of the Moabites, and the inhabitants of the high places of the Arnon.

29 Woe to thee Moab: thou art undone, O people of Chamos. He hath given his sons to flight, and his daughters into captivity to Sehon the king of the Amorrhites.

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30 Their yoke is perished from Hesebon unto Dibon, they came weary to Nophe, and unto Medaba.

31 So Israel dwelt in the land of the Amorrhite.

32 And Moses sent some to take a view of Jazer: and they took the villages of it, and conquered the inhabitants.

33 And they turned themselves, and went up by the way of Basan, and Og the king of Basan came against them with all his people, to fight in Edrai.

34 And the Lord said to Moses: Fear him not, for I have delivered him and all his people, and his country into thy hand: and thou shalt do to him as thou didst to Sehon the king of the Amorrhites, the inhabitant of Hesebon.

35 So they slew him also with his sons, and all his people, not letting any one escape, and they possessed his land.

NUMBERS CHAPTER 22

1 And they went forward and encamped in the plains of Moab, over against where Jericho is situate beyond the Jordan.

2 And Balac the son of Sephor, seeing all that Israel had done to the Amorrhite,

3 And that the Moabites were in great fear of him, and were not able to sustain his assault,

4 He said to the elders of Madian: So will this people destroy all that dwell in our borders, as the ox is wont to eat the grass to the very roots. Now he was at that time king in Moab.

5 He sent therefore messengers to Balaam the son of Beer, a soothsayer, who dwelt by the river of the land of the children of Ammon, to call him, and to say: Behold a people is come out of Egypt, that hath covered the face of the earth, sitting over against me.

6 Come therefore, and curse this people, because it is mightier than I: if by any means I may beat them and drive them out of my land: for I know that he whom thou shalt bless is blessed, and he whom thou shalt curse is cursed.

7 And the ancients of Moab, and the elders of Madian, went with the price of divination in their hands. And when they were come to Balaam, and had told him all the words of Balac:

8 He answered: Tarry here this night, and I will answer whatsoever the Lord shall say to me. And while they stayed with Balaam, God came and said to him:

9 What mean these men that are with thee?

10 He answered: Balac the son of Sephor king of the Moabites hath sent to me,

11 Saying: Behold a people that is come out of Egypt, hath covered the face of the land: come and curse them, if by any means I may fight with them and drive them away.

12 And God said to Balaam: Thou shalt not go with them, nor shalt thou curse the people: because it is blessed.

13 And he rose in the morning and said to the princes: Go into your country, because the Lord hath forbid me to come with you.

14 The princes returning, said to Balac: Balaam would not come with us.

15 Then he sent many more and more noble than he had sent before:

16 Who, when they were come to Balaam, said: Thus saith Balac the son of Sephor, Delay not to come to me:

17 For I am ready to honour thee, and will give thee whatsoever thou wilt: come and curse this people.

18 Balaam answered: If Balac would give me his house full of silver and gold, I cannot alter the word of the Lord my God, to speak either more or less.

19 I pray you to stay here this night also, that I may know what the Lord will answer me once more.

20 God therefore came to Balaam in the night, and said to him: It these men be come to call thee, arise and go with them: yet so, that thou do what I shall command thee.

21 Balaam arose in the morning, and saddling his ass went with them.

22 And God was angry. And an angel of the Lord stood in the way against Balaam, who sat on the ass, and had two servants with him.

23 The ass seeing the angel standing in the way, with a drawn sword, turned herself out of the way, and went into the field. And when Balaam beat her, and had a mind to bring her again to the way,

24 The angel stood in a narrow place between two walls, wherewith the vineyards were enclosed.

25 And the ass seeing him, thrust herself close to the wall, and bruised the foot of the rider. But he beat her again:

26 And nevertheless the angel going on to a narrow place, where there was no way to turn aside either to the right hand or to the left, stood to meet him.

27 And when the ass saw the angel standing, she fell under the feet of the rider: who being angry beat her sides more vehemently with a staff.

28 And the Lord opened the mouth of the ass, and she said: What have I done to thee? Why strikest thou me, lo, now this third time?

29 Balaam answered: Because thou hast deserved it, and hast served me ill: I would I had a sword that I might kill thee.

30 The ass said: Am not I thy beast, on which thou hast been always accustomed to ride until this present day? tell me if I ever did the like thing to thee. But he said: Never.

31 Forthwith the Lord opened the eyes of Balaam, and he saw the angel standing in the way with a drawn sword, and he worshipped him falling flat on the ground.

32 And the angel said to him: Why beatest thou thy ass these three times? I am come to withstand thee, because thy way is perverse, and contrary to me:

33 And unless the ass had turned out of the way, giving place to me who stood against thee, I had slain thee, and she should have lived.

34 Balaam said: I have sinned, not knowing that thou didst stand against me: and now if it displease thee that I go, I will return.

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35 The angel said: Go with these men, and see thou speak no other thing than what I shall command thee. He went therefore with the princes.

36 And when Balac heard it he came forth to meet him in a town of the Moabites, that is situate in the uttermost borders of Arnon.

37 And he said to Balaam: I sent messengers to call thee, why didst thou not come immediately to me? was it because I am not able to reward thy coming?

38 He answered him: Lo, here I am: shall I have power to speak any other thing but that which God shall put in my mouth?

39 So they went on together, and came into a city, that was in the uttermost borders of his kingdom.

40 And when Balac had killed oxen and sheep, he sent presents to Balaam, and to the princes that were with him.

41 And when morning was come, he brought him to the high places of Baal, and he beheld the uttermost part of the people.

NUMBERS CHAPTER 23

1 And Balaam said to Balac: Build me here seven altars, and prepare as many calves, and the same number of rams.

2 And when he had done according to the word of Balaam, they laid together a calf and a ram upon every altar.

3 And Balaam said to Balac: Stand a while by thy burnt offering, until I go, to see if perhaps the Lord will meet me, and whatsoever he shall command, I will speak to thee.

4 And when he was gone with speed, God met him. And Balaam speaking to him, said: I have erected seven altars, and have laid on everyone a calf and a ram.

5 And the Lord put the word in his mouth, and said: Return to Balac, and thus shalt thou speak.

6 Returning he found Balac standing by his burnt offering, with all the princes of the Moabites:

7 And taking up his parable, he said: Balac king of the Moabites hath brought me from Aram, from the mountains of the east: Come, said he, and curse Jacob: make haste and detest Israel.

8 How shall I curse him, whom God hath not cursed? By what means should I detest him, whom the Lord detesteth not?

9 I shall see him from the tops of the rocks, and shall consider him from the hills. This people shall dwell alone, and shall not be reckoned among the nations.

10 Who can count the dust of Jacob, and know the number of the stock of Israel? Let my soul die the death of the just, and my last end be like to them.

11 And Balac said to Balaam: What is this that thou dost? I sent for thee to curse my enemies: and thou contrariwise blessest them.

12 He answered him: Call I speak any thing else but what the Lord commandeth?

13 Balac therefore said: Come with me to another place from whence thou mayest see part of Israel, and canst not see them all: curse them from thence.

14 And when he had brought him to a high place, upon the top of mount Phasga, Balaam built seven altars, and laying on every one a calf and a ram,

15 He said to Balac: Stand here by thy burnt offering while I go to meet him.

16 And when the Lord had met him, and had put the word in his mouth, he said: Return to Balac, and thus shalt thou say to him.

17 Returning he found him standing by his burnt sacrifice, and the princes of the Moabites with him. And Balac said to him: What hath the Lord spoken?

18 But he taking up his parable, said: Stand, O Balac, and give ear: hear, thou son of Sephor:

19 God is not a man, that he should lie, nor as the son of man, that he should be changed. Hath he said then, and will he not do? hath he spoken, and will he not fulfil?

20 I was brought to bless, the blessing I am not able to hinder.

21 There is no idol in Jacob, neither is there an image god to be seen in Israel. The Lord his God is with him, and the sound of the victory of the king in him.

22 God hath brought him out of Egypt, whose strength is like to the rhinoceros.

23 There is no soothsaying in Jacob, nor divination in Israel. In their times it shall be told to Jacob and to Israel what God hath wrought.

24 Behold the people shall rise up as a lioness, and shall lift itself up as a lion: it shall not lie down till it devour the prey, and drink the blood of the slain.

25 And Balac said to Balaam: Neither curse, nor bless him.

26 And he said: Did I not tell thee, that whatsoever God should command me, that I would do?

27 And Balac said to him: Come and I will bring thee to another place; if peradventure it please God that thou mayest curse them from thence.

28 And when he had brought him upon the top of mount Phogor, which looketh towards the wilderness,

29 Balaam said to him: Build me here seven altars, and prepare as many calves, and the same number of rams.

30 Balac did as Balaam had said: and he laid on every altar, a calf and a ram.

NUMBERS CHAPTER 24

1 And when Balaam saw that it pleased the Lord that he should bless Israel. he went not as he had gone before, to seek divination: but setting his face towards the desert,

2 And lifting up his eyes, he saw Israel abiding in their tents by their tribes: and the spirit of God rushing upon him,

3 He took up his parable and said: Balaam the son of Beor hath said: The man hath said, whose eye ire stopped up:

4 The hearer of the words of God hath said, he that hath beheld the vision of the Almighty, he that falleth, and so his eyes are opened:

5 How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel!

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6 As woody valleys, as watered gardens near the rivers, as tabernacles which the Lord hath pitched, as cedars by the waterside.

7 Water shall flow out of his bucket, and his seed shall be in many waters. For Agag his king shall be removed, and his kingdom shall be taken awry.

8 God hath brought him out of Egypt, whose strength is like to the rhinoceros. They shall devour the nations that are his enemies, and break their bones, and pierce them with arrows.

9 Lying down he hath slept as a lion, and as a lioness, whom none shall dare to rouse. He that blesseth thee, shall also himself be blessed: he that curseth thee shall be reckoned accursed.

10 And Balac being angry against Balaam, clapped his hands together and said: I called thee to curse my enemies, and thou on the contrary hast blessed them three times.

11 Return to thy place. I had determined indeed greatly to honour thee, but the Lord hath deprived thee of the honour designed for thee.

12 Balaam made answer to Balac: Did I not say to thy messengers, whom thou sentest to me:

13 If Balac would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to utter any thing of my own head either good or evil: but whatsoever the Lord shall say, that I will speak?

14 But yet going to my people, I will give thee counsel, what this people shall do to thy people in the latter days.

15 Therefore taking up his parable, again he said: Balaam the son of Beor hath said: The man whose eye is stopped up, hath said:

16 The hearer of the words of God hath said, who knoweth the doctrine of the Highest, and seeth the visions of the Almighty, who falling hath his eyes opened:

17 I shall see him, but not now: I shall behold him, but not near. A STAR SHALL RISE out of Jacob and a sceptre shall spring up from Israel: and shall strike the chiefs of Moab, and shall waste all the children of Seth.

18 And he shall possess Idumea: the inheritance of Seir shall come to their enemies, but Israel shall do manfully

19 Out of Jacob shall he come that shall rule, and shall destroy the remains of the city.

20 And when he saw Amalec, he took up his parable, and said: Amalec the beginning of nations, whose latter ends shall be destroyed.

21 He saw also the Cinite: and took up his parable, and said: Thy habitation in- deed is strong: but though thou build thy nest in a rock,

22 And thou be chosen of the stock of Cin, how long shalt thou be able to continue? For Assur shall take thee captive.

23 And taking up his parable, again he said: Alas, who shall live when God shall do these things?

24 They shall come in galleys from Italy, they shall overcome the Assyrians, and shall waste the Hebrews, and at the last they themselves also shall perish.

25 And Balaam rose, and returned to his place: Balac also returned the way that he came.

NUMBERS CHAPTER 25

1 And Israel at that time abode in Settim, and the people committed fornication with the daughters of Moab,

2 Who called them to their sacrifices. And they ate of them, and adored their gods.

3 And Israel was initiated to Beelphegor: upon which the Lord being angry,

4 Said to Moses: Take all the princes of the people, and hang them up on gibbets against the sun: that my fury may be turned away from Israel.

5 And Moses said to the judges of Israel: Let every man kill his neighbours, that have been initiated to Beelphegor.

6 And behold one of the children of Israel went in before his brethren to a harlot of Madian, in the sight of Moses, and of all the children of Israel, who were weeping before the door of the tabernacle.

7 And when Phinees the son of Eleazar the son of Aaron the priest saw it, he rose up from the midst; of the multitude, and taking a dagger,

8 Went in after the Israelite into the brothel house, and thrust both of them through together, to wit, the man and the woman in the genital parts. And the scourge ceased from the children of Israel:

9 And there were slain four and twenty thousand men.

10 And the Lord said to Moses:

11 Phinees the son of Eleazar the son of Aaron the priest, hath turned away my wrath from the children of Israel: because he was moved with my zeal against them, that I myself might not destroy the children of Israel in my zeal.

12 Therefore say to him: Behold I give him the peace of my covenant,

13 And the covenant of the priesthood for ever shall be both to him and his seed, because he hath been zealous for his God, and hath made atonement for the wickedness of the children of Israel.

14 And the name of the Israelite, was slain with the woman of Madian, was Zambri the son of Salu, a prince the kindred and tribe of Simeon.

15 And the Madianite woman, that was slain with him, was called Cozbi the daughter of Sur, a most noble prince among the Madianites.

16 And the Lord spoke to Moses, saying:

17 Let the Madianites find you enemies, and slay you them:

18 Because they also have acted like enemies against you, and have guilefully deceived you by the idol Phogor, and Cozbi their sister, a daughter of a prince of Madian, who was slain in the day the plague for the sacrilege of Phogor.

NUMBERS CHAPTER 26

1 After the blood of the guilty was shed, the Lord said to Moses and to Eleazar the son of Aaron, the priest:

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2 Number the whole sum of the children of Israel from twenty years old and upward, by their houses and kindreds, all that are able to go forth to war.

3 Moses therefore and Eleazar the priest, being in the plains of Moab upon the Jordan over against Jericho, spoke to them that were

4 From twenty years old and upward, as the Lord had commanded: and this is the number of them:

5 Ruben the firstborn of Israel. His sons were Henoch, of whom is the family of the Henochites: and Phallu, of whom is the family of the Phalluites:

6 And Hesron, of whom is the family of the Hesronites: and Charmi, of whom is the family of the Charmites.

7 These are the families of the stock of Ruben: whose number was found to be forty-three thousand seven hundred and thirty.

8 The son of Phallu was Eliab.

9 His sons, were Namuel and Dathan and Abiron. These are Dathan and Abiron the princes of the people, that rose against Moses and Aaron in the sedition of Core, when they rebelled against the Lord:

10 And the earth opening her mouth swallowed up Core, many others dying, when the fire burned two hundred and fifty men. And there was a great miracle wrought,

11 That when Core perished, his sons did not perish.

12 The sons of Simeon by their kindreds: Namuel, of him is the family of the Namuelites: Jamin, of him is the family of the Jaminites: Jachin, of him is the family of the Jachinites:

13 Zare, of him is the family of the Zarites: Saul, of him is the family of the Saulites.

14 These are the families of the stock of Simeon, of which the whole number was twenty-two thousand two hundred.

15 The sons of Gad by their kindreds: Sephon, of hin; Is the family of the Sephonites: Aggi, of him is the family of the Aggites: Suni, of him is the family of the Sunites:

16 Ozni, of him is the family of the Oznites: Her, of him is the family of the Herites:

17 Arod, of him is the family of the Arodites: Ariel, of him is the family of the Arielites.

18 These are the families of Gad, of which the whole number was forty thousand five hundred.

19 The sons of Juda, Her and Onan, who both died in the land of Chanaan.

20 And the sons of Juda by their kindreds were: Sela, of whom is the family of the Selaites: Phares, of whom is the family of the Pharesites: Zare, of whom is the family of the Zarites.

21 Moreover the sons of Phares were: Hesron, of whom is the family of the Hesronites: and Hamul, of whom is the family of the Hamulites.

22 These are the families of Juda, of which the whole number was seventy-six thousand five hundred.

23 The sons of Issachar, by their kindreds: Thola, of whom is the family of the Tholaites: Phua, of whom is the family of the Phuaites:

24 Jasub, of whom is the family of the Jasubites: Semran, of whom is the family of the Semranites.

25 These are the kindreds of Issachar, whose number was sixty-four thousand three hundred.

26 The sons of Zabulon by their kindreds: Sared, of whom is the family of the Saredites: Elon, of whom is the family of the Elonites: Jalel, of whom is the family of the Jalelites.

27 These are the kindreds of Zabulon, whose number was sixty thousand five hundred.

28 The sons of Joseph by their kindred, Manasses and Ephraim.

29 Of Manasses was born Machir, of whom is the family of the Machirites. Machir beget Galaad, of whom is the family of the Galaadites.

30 Galaad had sons: Jezer, of whom is the family of the Jezerites: and Helec, of whom is the family of the Helecites:

31 And Asriel, of whom is the family of the Asrielites: and Sechem, of whom is the family of the Sechemites:

32 And Semida, of whom is the family of the Semidaites: and Hepher, of whom is the family of the Hepherites.

33 And Hepher was the father of Salphaad, who had no sons, but only daughters, whose names are these: Maala, and Noa, and Hegla, and Melcha, and Thersa.

34 These are the families of Manasses, and the number of them fifty-two thousand seven hundred.

35 And the sons of Ephraim by their kindreds were these: Suthala, of whom is the family of the Suthalaites: Becher, of whom is the family of the Becherites: Thehen, of whom is the family of the Thehenites.

36 Now the son of Suthala was Heran, of whom is the family of the Heranites.

37 These are the kindreds of the sons of Ephraim: whose number was thirty-two thousand five hundred.

38 These are the sons of Joseph by their families. The sons of Benjamin in their kindreds: Bela, of whom is the family of the Belaites: Asbel, of whom is the family of the Asbelites: Ahiram, of whom is the family of the Ahiramites:

39 Supham, of whom is the family of the Suphamites: Hupham, of whom is the family of the Huphamites.

40 The sons of Bela: Hered, and Noeman. Of Hered, is the family of the Heredites: of Noeman, the family of tile Noemanites.

41 These are the sons of Benjamin by their kindreds, whose number was forty- five thousand six hundred.

42 The sons of Dan by their kindreds: Suham, of whom is the family of the Suhamites: These are the kindreds of Dan by their families.

43 All were Suhamites, whose number was sixty-four thousand four hundred.

44 The sons of Aser by their kindreds: Jemna, of whom is the family of the Jemnaites: Jessui, of whom is the family of the Jessuites: Brie, of whom is the family of the Brieites.

45 The sons of Brie: Heber, of whom is the family of the Heberites: and Melchiel, of whom is the family of the Melchielites.

46 And the name of the daughter of Aser, was Sara.

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47 These are the kindreds of the sons of Aser, and their number fifty-three thousand four hundred.

48 The sons of Nephtali by their kindreds: Jesiel, of whom is the family of the Jesielites: Guni, of whom is the family of the Gunites:

49 Jeser, of whom is the family of the Jeserites: Sellem, of whom is the family of the Sellemites.

50 These are the kindreds of the sons of Nephtali by their families: whose number was forty-five thousand four hundred.

51 This is the sum of the children of Israel, that were reckoned up, six hundred and one thousand seven hundred and thirty.

52 And the Lord spoke to Moses, saying:

53 To these shall the land be divided for their possessions according to the number of names.

54 To the greater number thou shalt give a greater portion, and to the fewer a less: to every one, as they have now been reckoned up, shall a possession be delivered:

55 Yet so that by lot the land be divided to the tribe and families.

56 Whatsoever shall fall by lot, that shall be taken by the more, or the fewer.

57 This also is the number of the sons of Levi by their families: Gerson, of whom is the family of the Gersonites: Caath, of whom is the family of the Caathites: Merari, of whom is the family of the Merarites.

58 These are the families of Levi: The family of Lobni, the family of Hebroni, the family of Moholi, the family of Musi, the family of Core. Now Caath beget Amram:

59 Who had to wife Jochabed the daughter of Levi, who was horn to him in Egypt. She bore to her husband Amram sons, Aaron and Moses, and Mary their sister.

60 Of Aaron were born Nadab and Abiu, and Eleazar and Ithamar:

61 Of whom Nadab and Abiu died, when they had offered the strange fire before the Lord.

62 And all that were numbered, were twenty-three thousand males from one month old and upward: for they were not reckoned up among the children of Israel, neither was a possession given to them with the rest.

63 This is the number of the children of Israel, that were enrolled by Moses and Eleazar the priest, in the plains of Moab upon the Jordan, over against Jericho.

64 Among whom there was not one of them that were numbered before by Moses and Aaron in the desert of Sinai.

65 For the Lord had foretold that they should die in the wilderness. And none remained of them, but Caleb the son of Jephone, and Josue the son of Nun.

NUMBERS CHAPTER 27

1 Then came the daughters of Salphaad, the son of Hepher, the son of Galaad, the son of Machir, the son of Manasses, who was the son of Joseph: and their names are Maala, and Noa, and Hegla, and Melcha, and Thersa.

2 And they stood before Moses and Eleazar the priest, and all the princes of the people at the door of the tabernacle of the covenant, and said:

3 Our father died in the desert, and was not in the sedition, that was raised against the Lord under Core, but he died in his own sin: and he had no male children. Why is his name taken away out of his family, because he had no son? Give us a possession among the kinsmen of our father.

4 And Moses referred their cause to the judgment of the Lord.

5 And the Lord said to him:

6 The daughters of Salphaad demand a just thing: Give them a possession among their father's kindred, and let them succeed him in his inheritance.

7 And to the children of Israel thou shalt speak these things:

8 When a man dieth without a son, his inheritance shall pass to his daughter.

9 If he have no daughter, his brethren shall succeed him.

10 And if he have no brethren, you shall give the inheritance to his father's brethren.

11 But if he have no uncles by the father, the inheritance shall be given to them that are the next akin. And this shall be to the children of Israel sacred by a perpetual law, as the Lord hath commanded Moses.

12 The Lord also said to Moses: Go up into this mountain Abarim, and view from thence the land which I will give to the children of Israel.

13 And when thou shalt have seen it, thou also shalt go to thy people, as thy brother Aaron is gone:

14 Because you offended me in the desert of Sin in the contradiction of the multitude, neither would you sanctify me before them at the waters. These are the waters of contradiction in Cades of the desert of Sin.

15 And Moses answered him:

16 May the Lord the God of the spirits of all flesh provide a man, that may be over this multitude:

17 And may go out and in before them, and may lead them out, or bring them in: lest the people of the Lord be as sheep without a shepherd.

18 And the Lord said to him: Take Josue the son of Nun, a man in whom is the Spirit, and put thy hand upon him.

19 And he shall stand before Eleazar the priest and all the multitude:

20 And thou shalt give him precepts in the sight of all, and part of thy glory, that all the congregation of the children of Israel may hear him.

21 If any thing be to be done, Eleazar the priest shall consult the Lord for him. He and all the children of Israel with him, and the rest of the multitude shall go out and go in at his word.

22 Moses did as the Lord had commanded. And when he had taken Josue, he set him before Eleazar the priest, and all the assembly of the people,

23 And laying his hands on his head, he repeated all things that the Lord had commanded.

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NUMBERS CHAPTER 28

1 The Lord also said to Moses:

2 Command the children of Israel, and thou shalt say to them: Offer ye my oblation and my bread, and burnt sacrifice of most sweet odour, in their due seasons.

3 These are the sacrifices which you shall offer: Two lambs of a year old without blemish every day for the perpetual holocaust:

4 One you shall offer in the morning, and the other in the evening:

5 And the tenth part of an ephi of flour, which shall be tempered with the purest oil, of the measure of the fourth part of a hin.

6 It is the continual holocaust which you offered in mount Sinai for a most sweet. odour of a sacrifice by fire to the Lord.

7 And for a libation you shall offer of wine the fourth part of a hin for every lamb in the sanctuary of the Lord.

8 And you shall offer the other lamb in like manner ill the evening according to all the rites of the morning sacrifice, and of the libations thereof, an oblation of most sweet odour to the Lord.

9 And on the sabbath day you shall offer two lambs of a year old without blemish, and two tenths of flour tempered with oil in sacrifice, and the libations,

10 Which regularly are poured out every sabbath for the perpetual holocaust.

11 And on the first day of the month you shall offer a holocaust to the Lord, two calves of the herd, one ram, and seven lambs of a year old, without blemish,

12 And three tenths of flour tempered with oil in sacrifice for every calf: and two tenths of flour tempered with oil for every ram:

13 And the tenth of a tenth of flour tempered with oil in sacrifice for every lamb. It is a holocaust of most sweet odour and an offering by fire to the Lord.

14 And these shall be the libations of wine that are to be poured out for every victim: Half a hin for every calf, a third for a ram, and a fourth for a lamb. This shall be the holocaust for every month, as they succeed one another in the course of the year.

15 A buck goat also shall be offered to the Lord for a sin offering over and above the perpetual holocaust with its libations.

16 And in the first month, on the fourteenth day of the month, shall be the phase of the Lord,

17 And on the fifteenth day the solemn feast: seven days shall they eat unleavened bread.

18 And the first day of them shall be venerable and holy: you shall not do any servile work therein.

19 And you shall offer a burnt sacrifice a holocaust to the Lord, two calves of the herd, one ram, seven lambs of a year old, without blemish:

20 And for the sacrifices of every one three tenths of flour which shall be tempered with oil to every calf, and two tenths to every ram,

21 21And the tenth of a tenth, to every lamb, that is to say, to all the seven lambs:

22 And one buck goat for sin, to make atonement for you,

23 Besides the morning holocaust which you shall always offer.

24 So shall you do every day of the seven days for the food of the fire, and for a most sweet odour to the Lord, which shall rise from the holocaust, and from the libations of each.

25 The seventh day also shall be most solemn and holy unto you: you shall do no servile work therein.

26 The day also of firstfruits, when after the weeks are accomplished, you shall offer new fruits to the Lord, shall be venerable and holy: you shall do no servile work therein.

27 And you shall offer a holocaust for a most sweet odour to the Lord, two calves of the herd, one ram, and seven lambs of a year old, without blemish:

28 And in the sacrifices of them three tenths of flour tempered with oil to every calf, two to every ram,

29 The tenth of a tenth to every lamb, which in all are seven lambs: a buck goat also,

30 Which is slain for expiation: besides the perpetual holocaust and the libations thereof.

31 31You shall offer them all without blemish with their libations.

NUMBERS CHAPTER 29

1 The first day also of the seventh month shall be venerable and holy unto you; you shall do no servile work therein, because it is the day of the sounding and of trumpets.

2 And you shall offer a holocaust for a most sweet odour to the Lord, one calf of the herd, one ram and seven lambs of a year old, without blemish.

3 And for their sacrifices, three tenths of flour tempered with oil to every calf, two tenths to a ram,

4 One tenth to a lamb, which in all are seven lambs:

5 And a buck goat for sin, which is offered for the expiation of the people,

6 Besides the holocaust of the first day of the month with the sacrifices thereof, and the perpetual holocaust with the accustomed libations. With the same ceremonies you shall offer a burnt sacrifice for a most sweet odour to the Lord.

7 The tenth day also of this seventh month shall be holy and venerable unto you, and you shall afflict your souls: you shall do no servile work therein.

8 And you shall offer a holocaust to the Lord for a most sweet odour, one calf of the herd, one ram, and seven lambs of a year old, without blemish:

9 And for their sacrifices, three tenths of flour tempered with oil to every calf, two tenths to a ram,

10 The tenth of a tenth to every lamb, which are in all seven lambs:

11 And a buck goat for sin, besides the things that are wont to be offered for sin, for expiation, and for the perpetual holocaust with their sacrifice and libations.

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12 And on the fifteenth day of the seventh month, which shall be unto you holy and venerable, you shall do no servile work, but shall celebrate a solemnity to the Lord seven days.
13 And you shall offer a holocaust for a most sweet odour to the Lord, thirteen calves of the herd, two rams, and fourteen lambs of a year old, without blemish:
14 And for their libations three tenths of flour tempered with oil to every calf, being in all thirteen calves: and two tenths to each ram, being two rams,
15 And the tenth of a tenth to every lamb, being in all fourteen lambs:
16 And a buck goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.
17 On the second day you shall offer twelve calves of the herd, two rams and fourteen lambs of a year old, without blemish:
18 And the sacrifices and the libations for every one, for the calves and for the rams and for the lambs you shall duly celebrate:
19 And a buck goat for a sin offering besides the perpetual holocaust, and the sacrifice and the libation thereof.
20 The third day you shall offer eleven calves, two rams, and fourteen lambs of a year old, without blemish:
21 And the sacrifices and the libations of every one for the calves and for the rams and for the lambs you shall offer according to the rite:
22 And a buck goat for sin, besides the perpetual holocaust, and the sacrifice, and the libation thereof.
23 The fourth day you shall offer tell calves, two rams, and fourteen lambs of a year old, without blemish:
24 And the sacrifices and the libations of every one for the calves and for the rams and for the lambs you shall celebrate in right manner:
25 And a buck goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.
26 The fifth day you shall offer nine calves, two rams, and fourteen lambs of a year old, without blemish:
27 And the sacrifices and the libations of every one for the calves and for the rams and for the lambs you shall celebrate according to the rite:
28 And a buck goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.
29 The sixth day you shall offer eight calves, two rams, and fourteen lambs of a year old, without blemish:
30 And the sacrifices and the libations of every one for the calves and for the rams and for the lambs you shall celebrate according to the rite:
31 And a buck goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.
32 The seventh day you shall offer seven calves and two rams, and fourteen lambs of a year old, without blemish:
33 And the sacrifices and the libations of every one for the calves and for the rams and for the lambs you shall celebrate according to the rite:
34 And a buck goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.
35 On the eighth day, which is moat solemn, you shall do no servile work:
36 But you shall offer a holocaust for a most sweet odour to the Lord, one calf, one ram, and seven lambs of a year old, without blemish:
37 And the sacrifices and the libations of every one for the calves and for the rams and for the lambs you shall celebrate according to the rite:
38 And a buck goat for sin, besides the perpetual holocaust, and the sacrifice and the libation thereof.
39 These things shall you offer to the Lord in your solemnities: besides your vows and voluntary oblations for holocaust, for sacrifice, for libation, and for victims of peace offerings.

NUMBERS CHAPTER 30

1 And Moses told the children of Israel all that the Lord had commanded him:
2 And he said to the princes of the tribes of the children of Israel: This is the word that the Lord hath commanded:
3 If any man make a vow to the Lord, or bind himself by an oath: he shall not make his word void but shall fulfil all that he promised.
4 If a woman vow any thing, and bind herself by an oath, being in her father's house, and but yet a girl in age: if her father knew the vow that she hath promised, and the oath wherewith she hath bound her soul, and held his peace, she shall be bound by the vow:
5 Whatsoever she promised and swore, she shall fulfil in deed.
6 But if her father, immediately as soon as he heard it, gainsaid it, both her vows and her oaths shall be void, neither shall she be bound to what she promised, because her father hath gainsaid it.
7 If she have a husband, and shall vow any thing, and the word once going out of her mouth shall bind her soul by an oath:
8 The day that her husband shall hear it, and not gainsay it, she shall be bound to the vow, and shall give whatsoever she promised.
9 But if as soon as he heareth he gainsay it, and make her promises and the words wherewith she had bound her soul of no effect: the Lord will forgive her.
10 The widow, and she that is divorced, shall fulfil whatsoever they vow.
11 If the wife in the house of her husband, hath bound herself by vow and by oath,
12 If her husband hear, and hold his peace, and doth not disallow the promise, she shall accomplish whatsoever she had promised.
13 But if forthwith he gainsay it, she shall not be bound by the promise: because her husband gainsaid it, and the Lord will be merciful to her.
14 If she vow and bind herself by oath, to afflict her soul by fasting, or abstinence from other things, it shall depend on the will of her husband, whether she shall do it, or not do it.

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15 But if the husband hearing it hold his peace, and defer the declaring his mind till another day: whatsoever she had vowed and promised, she shall fulfil: because immediately as he heard it, he held his peace.

16 But if he gainsay it after that he knew it, he shall bear her iniquity.

17 These are the laws which the Lord appointed to Moses between the husband and the wife, between the father and the daughter that is as yet but a girl in age, or that abideth in her father's house.

NUMBERS CHAPTER 31

1 And the Lord spoke to Moses, saying:

2 Revenge first the children of Israel on the Madianites, and so thou shalt be gathered to thy people.

3 And Moses forthwith said: Arm of you men to fight, who may take the revenge of the Lord on the Madianites.

4 Let a thousand men be chosen out of every tribe of Israel to be sent to the war.

5 And they gave a thousand of every tribe, that is to say, twelve thousand men well appointed for battle.

6 And Moses sent them with Phinees the son of Eleazar the priest, and he delivered to him the holy vessels, and the trumpets to sound.

7 And when they had fought against the Madianites and had overcome them, they slew all the men.

8 And their kings Evi, and Recem, and Sur, and Hur, and Rebe, five princes of the nation: Balaam also the son of Beer they killed with the sword.

9 And they took their women, and their children captives, and all their cattle, and all their goods: and all their possessions they plundered:

10 And all their cities, and their villages, and castles, they burned.

11 And they carried away the booty, and all that they had taken both of men and of beasts.

12 And they brought them to Moses, and Eleazar the priest, and to all the multitude of the children of Israel. But the rest of the things for use they carried to the camp on the plains of Moab, beside the Jordan over against Jericho.

13 And Moses and Eleazar the priest and all the princes of the synagogue went forth to meet them without the camp.

14 And Moses being angry with the chief officers of the army, the tribunes, and the centurions that were come from the battle,

15 Said: Why have you saved the women?

16 Are not these they, that deceived the children of Israel by the counsel of Balaam, and made you transgress against the Lord by the sin of Phogor, for which also the people was punished?

17 Therefore kill all that are of the male sex, even of the children: and put to death the women, that have carnally known men.

18 But the girls, and all the women that are virgins save for yourselves:

19 And stay without the camp seven days. He that hath killed a man, or touched one that is killed, shall be purified the third day and the seventh day.

20 And of all the spoil, every garment, or vessel, or any thing made for use, of the skins, or hair of goats, or of wood, shall be purified.

21 Eleazar also the priest spoke to the men of the army, that had fought, in this manner: This is the ordinance of the law, which the Lord hath commanded Moses:

22 Gold, and silver, and brass, and iron, and lend, and tin,

23 And all that may pass through the fire, shall be purified by fire, but whatsoever cannot abide the fire, shall be sanctified with the water of expiation:

24 And you shall wash your garments the seventh day, and being purified, you shall afterwards enter into the camp.

25 And the Lord said to Moses:

26 Take the sum of the things that were taken both of man and beast, thou and Eleazar the priest and the princes of the multitude:

27 And thou shalt divide the spoil equally, between them that fought and went out to the war, and between the rest of the multitude.

28 And thou shalt separate a portion to the Lord from them that fought and were in the battle, one soul of five hundred as well of persons as of oxen and asses and sheep.

29 And thou shalt give it to Eleazar the priest, because they are the firstfruits of the Lord.

30 Out of the moiety also of the children of Israel thou shalt take the fiftieth head of persons, and of oxen, and asses, and sheep, and of all beasts, and thou shalt give them to the Levites that watch in the charge of the tabernacle of the Lord.

31 And Moses and Eleazar did as the Lord had commanded.

32 And the spoil which the army had taken, was six hundred seventy-five thousand sheep,

33 Seventy-two thousand oxen,

34 Sixty-one thousand asses:

35 And thirty-two thousand persons of the female sex, that had not known men.

36 And one half was given to them that had been in the battle, to wit, three hundred thirty-seven thousand five hundred sheep:

37 Out of which, for the portion of the Lord, were reckoned six hundred seventy-five sheep.

38 And out of the thirty-six thousand oxen, seventy-two oxen:

39 Out of the thirty thousand five hundred asses, sixty-one asses:

40 Out of the sixteen thousand persons, there fell to the portion of the Lord, thirty-two souls.

41 And Moses delivered the number of the firstfruits of the Lord to Eleazar the priest, as had been commanded him,

42 Out of the half of the children of Israel, which he had separated for them that had been in the battle.

43 But out of the half that fell to the rest of the multitude, that is to say, out of the three hundred thirty-seven thousand five hundred sheep,

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44 And out of the thirty-six thousand oxen,
45 And out of the thirty thousand five hundred asses,
46 And out of the sixteen thousand persons,
47 Moses took the fiftieth head, and gave it to the Levites that watched in the tabernacle of the Lord, as the Lord had commanded.
48 And when the commanders of the army, and the tribunes and centurions were come to Moses, they said:
49 We thy servants have reckoned up the number of the fighting men, whom we had under our hand, and not so much as one was wanting.
50 Therefore we offer as gifts to the Lord what gold every one of us could find in the booty, in garters and tablets, rings and bracelets, and chains, that thou mayst pray to the Lord for us.
51 And Moses and Eleazar the priest received all the gold in divers kinds,
52 In weight sixteen thousand seven hundred and fifty sicles, from the tribunes and from the centurions.
53 For that which every one had taken in the booty was his own.
54 And that which was received they brought into the tabernacle of the testimony, for a memorial of the children of Israel before the Lord.

NUMBERS CHAPTER 32

1 And the sons of Ruben and Gad had many flocks of cattle, and their substance in beasts was infinite. And when they saw the lands of Jazer and Galaad fit for feeding cattle,
2 They came to Moses and Eleazar the priest, and the princes of the multitude, and said:
3 Ataroth, and Dibon, and Jazer, and Nemra, Hesebon, and Eleale, and Saban, and Nebo, and Beon,
4 The land, which the Lord hath conquered in the sight of the children of Israel, is a very fertile soil for the feeding of beasts: and we thy servants have very much cattle:
5 And we pray thee, if we have found favour in thy sight, that thou give it to us thy servants in possession, and make us not pass over the Jordan.
6 And Moses answered them: What, shall your brethren go to fight, and will you sit here?
7 Why do ye overturn the minds of the children of Israel, that they may not dare to pass into the place which the Lord hath given them?
8 Was it not thus your fathers did, when I sent from Cadesbarne to view the land?
9 And when they were come as far as the valley of the cluster, having viewed all the country, they overturned the hearts of the children of Israel, that they should not enter into the coasts, which the Lord gave them.
10 And he swore in his anger, saying:.
11 If these men, that came up out of Egypt, from twenty years old and upward, shall see the land, which I promised with an oath to Abraham, Isaac, and Jacob: because they would not follow me,
12 Except Caleb the son of Jephone the Cenezite, and Josue the son of Nun: these have fulfilled my will.
13 And the Lord being angry against Israel, led them about through the desert forty years, until the whole generation, that had done evil in his sight, was consumed.
14 And behold, said he, you are risen up instead of your fathers, the increase and offspring of sinful men, to augment the fury of the Lord against Israel.
15 For if you will not follow him, he will leave the people in the wilderness, end you shall be the cause of the destruction of all.
16 But they coming near, said: We will make sheepfolds, and stalls for our cattle, and strong cities for our children:
17 And we ourselves will go armed and ready for battle before the children of Israel, until we bring them in unto their places. Our little ones, and all we have, shall be in walled cities, for fear of the ambushes of the inhabitants.
18 We will not return into our houses until the children of Israel possess their inheritance:
19 Neither will we seek any thing beyond the Jordan, because we have already our possession on the east side thereof,
20 And Moses said to them: If you do what you promise, go on well appointed for war before the Lord:
21 And let every fighting man pass over the Jordan, until the Lord overthrow his enemies:
22 And all the land be brought under him, then shall you be blameless before the Lord and before Israel, and you shall obtain the countries that you desire, before the Lord.
23 But if you do not what you say, no man can doubt but you sin against God: and know ye, that your sin shall overtake you.
24 Build therefore cities for your children, and folds and stalls for your sheep and beasts, and accomplish what you have promised.
25 And the children of Gad and Ruben said to Moses: We are thy servants, we will do what my lord commandeth.
26 We will leave our children, and our wives and sheep and cattle, in the cities of Galaad:
27 And we thy servants all well appointed will march on to the war, as thou, my lord, speakest.
28 Moses therefore commanded Eleazar the priest, and Josue the son of Nun, and the princes of the families of all the tribes of Israel, and said to them:
29 If the children of Gad, and the children of Ruben pass with you over the Jordan, all armed for war before the Lord, and the land be made subject to you: give them Galaad in possession.
30 But if they will not pass armed with you into the land of Chanaan, let them receive places to dwell in among you.
31 And the children of Gad, and the children of Ruben answered: As the Lord hath spoken to his servants, so will we do:
32 We will go armed before the Lord into the land of Chanaan, and we confess that we have already received our possession beyond the Jordan.

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33 Moses therefore gave to the children of Cad and of Ruben, and to the half tribe of Manasses the son of Joseph, the kingdom of Sehon king of the Amorrhites, and the kingdom of Og king of Basan, and their land and the cities thereof round about.

34 And the sons of Cad built Dibon, and Ataroth, and Aroer,

35 And Etroth, and Sophan, and Jazer, and Jegbaa,

36 And Bethnemra, and Betharan, fenced cities, and folds for their cattle.

37 But the children of Ruben built Hesebon, and Eleale, and Cariathaim,

38 And Nabo, and Baalmeon (their names being changed) and Sabama: giving names to the cities which they had built.

39 Moreover the children of Machir, the son of Manasses, went into Galaad, and wasted it, cutting off the Amorrhites, the inhabitants thereof.

40 And Moses gave the land of Galaad to Machir the son of Manasses, and he dwelt in it.

41 And Jair the son of Manasses went, and took the villages thereof, and he called them Havoth Jair, that is to say, the villages of Jair.

42 Nobe also went, and took Canath with the villages thereof: and he called it by his own name, Nobe.

NUMBERS CHAPTER 33

1 These are the mansions of the children of Israel, who went out of Egypt by their troops under the conduct of Moses and Aaron,

2 Which Moses wrote down according to the places of their encamping, which they changed by the commandment of the Lord.

3 Now the children of Israel departed from Ramesses the first month, on the fifteenth day of the first month, the day after the phase, with a mighty hand, in the eight of all the Egyptians,

4 Who were burying their firstborn, whom the Lord had slain (upon their gods also he had executed vengeance,)

5 And they camped in Soccoth.

6 And from Soccoth they came into Etham, which is in the uttermost borders of the wilderness.

7 Departing from thence they came over against Phihahiroth, which looketh towards Beelsephon, and they camped before Magdalum.

8 And departing from Phihahiroth, they passed through the midst of the sea into the wilderness: and having marched three days through the desert of Etham, they camped in Mara.

9 And departing from Mara, they came into Elim, where there were twelve fountains of waters, and seventy palm trees: and there they camped.

10 But departing from thence also, they pitched their tents by the Red Sea. And departing from the Red Sea,

11 They camped in the desert of Sin.

12 And they removed from thence, and came to Daphca.

13 And departing from Daphca, they camped in Alus.

14 And departing from Alus, they pitched their tents in Raphidim, where the people wanted water to drink.

15 And departing from Raphidim, they camped in the desert of Sinai.

16 But departing also from the desert of Sinai, they came to the graves of lust.

17 And departing from the graves of lust, they camped in Haseroth.

18 And from Haseroth they came to Rethma.

19 And departing from Rethma, they camped in Remmomphares.

20 And they departed from thence and came to Lebna.

21 Removing from Lebna they camped in Ressa.

22 And departing from Ressa, they came to Ceelatha.

23 And they removed from thence and camped in the mountain Sepher.

24 Departing from the mountain Sepher, they came to Arada.

25 From thence they went and camped in Maceloth.

26 And departing from Maceloth, they came to Thahath.

27 Removing from Thahath they camped in Thare.

28 And they departed from thence, and pitched their tents in Methca.

29 And removing from Methca, they camped in Hesmona.

30 And departing from Hesmona, they came to Moseroth.

31 And removing from Moseroth, they camped in Benejaacan.

32 And departing from Benejaacan, they came to mount Gadgad.

33 From thence they went and camped in Jetebatha.

34 And from Jetebatha they came to Hebrona.

35 And departing from Hebrona, they camped in Asiongaber.

36 They removed from thence and came into the desert of Sin, which is Cades.

37 And departing from Cades, they camped in mount Her, in the uttermost borders of the land of Edom.

38 And Aaron the priest went up into mount Hor at the commandment of the Lord: and there he died in the fortieth year of the coming forth of the children of Israel out of Egypt, W the fifth month, the first day of the month,

39 When he was a hundred and twenty-three years old.

40 And king Arad the Chanaanite, who dwelt towards the south, heard that the children of Israel were come to the land of Chanaan.

41 And they departed from mount Her, and camped in Salmona.

42 From whence they removed and came to Phunon.

43 And departing from Phunon, they camped in Oboth.

44 And from Oboth they came to Ijeabarim, which is in the borders of the Moabites.

45 And departing from Ijeabarim they pitched their tents in Dibongab.

46 From thence they went and camped in Helmon-deblathaim.

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47 And departing from Helmondeblathaim, they came to the mountains of Abarim over against Nabo.

48 And departing from the mountains of Abarim, they passed to the plains of Moab, by the Jordan, over against Jericho.

49 And there they camped from Bethsi moth even to Ablesatim in the plains of the Moabites,

50 Where the Lord said to Moses:

51 Command the children of Israel, and say to them: When you shall have passed over the Jordan, entering into the land of Chanaan,

52 Destroy all the inhabitants of that land: beat down their pillars, and break in pieces their statues, and waste all their high places,

53 Cleansing the land, and dwelling in it. For I have given it you for a possession.

54 And you shall divide it among you by lot. To the more you shall give a larger part, and to the fewer a lesser. To every one as the lot shall fall, so shall the inheritance be given. The possession shall be divided by the tribes and the families.

55 But if you will not kill the inhabitants of the land: they that remain, shall be unto you as nails in your eyes, and spears in your sides, and they shall be your adversaries in the land of your habitation.

56 And whatsoever I had thought to do to them, I will do to you.

NUMBERS CHAPTER 34

1 And the Lord spoke to Moses, saying:

2 Command the children of Israel, and then shalt say to them: When you are entered into the land of Chanaan, and it shall be fallen into your possession by lot, it shall be bounded by these limits:

3 The south side shall begin from the wilderness of Sin, which is by Edom: and shall have the most salt sea for its furthest limits eastward:

4 Which limits shall go round on the south side by the ascent of the Scorpion and so into Senna, and reach toward the south as far as Cadesbarne, from whence the frontiers shall go out to the town called Adar, and shall reach as far as Asemona.

5 And the limits shall fetch a compass from Asemona to the torrent of Egypt, and shall end in the shore of the great sea.

6 And the west side shall begin from the great sea, and the same shall be the end thereof.

7 But toward the north side the borders shall begin from the great sea, reaching to the most high mountain,

8 From which they shall come to Emath, as far as the borders of Sedada:

9 nod the limits shall go as far as Zephrona, and the village of Enan. These shall be the borders on the north side.

10 From thence they shall mark out the bounds towards the east side from the village of Enan unto Sephama.

11 And from Sephama the bounds shall go down to Rebla over against the fountain of Daphnis: from thence they shall come eastward to the sea of Cenereth,

12 And shall reach as far as the Jordan, and at the last shall be closed in by the most salt sea. This shall be your land with its borders round about.

13 And Moses commanded the children of Israel, saying: This shall be the land which you shall possess by lot, and which the Lord hath commanded to be given to the nine tribes, and to the half tribe.

14 For the tribe of the children of Ruben by their families, and the tribe of the children of Gad according to the number of their kindreds, and half of the tribe of Manasses,

15 That is, two tribes and a half, have received their portion beyond the Jordan over against Jericho at the east side.

16 And the Lord said to Moses:

17 These are the names of the men, that shall divide the land unto you: Eleazar the priest, and Josue the son of Nun,

18 And one prince of every tribe,

19 Whose names are these: Of the tribe of Juda, Caleb the son of Jephone.

20 Of the tribe of Simeon, Samuel the son of Ammiud.

21 Of the tribe of Benjamin, Elidad the son of Chaselon.

22 Of the tribe of the children of Dan, Bocci the son of Jogli.

23 Of the children of Joseph of the tribe of Manasses, Hanniel the son of Ephod.

24 Of the tribe of Ephraim, Camuel the son of Sephtan.

25 Of the tribe of Zabulon, Elisaphan the son of Pharnach.

26 Of the tribe of Issachar, Phaltiel the prince, the son of Ozan.

27 Of the tribe of Aser, Ahiud the son of Salomi.

28 Of the tribe of Nephtali: Phedael the son of Ammiud.

29 These are they whom the Lord hath commanded to divide the land of Chanaan to the children of Israel,.

NUMBERS CHAPTER 35

1 And the Lord spoke these things also to Moses in the plains of Moab by the Jordan, over against Jericho:

2 Command the children of Israel that they give to the Levites out of their possessions,

3 Cities to dwell in, and their suburbs round about: that they may abide in the towns, and the suburbs may be for their cattle and beasts:

4 Which suburbs shall reach from the walls of the cities outward, a thousand paces on every side:

5 Toward the east shall be two thousand cubits: and toward the south in like manner shall be two thousand cubits: toward the sea also, which looketh to the west, shall be the same extent: and the north side shall be bounded with the like limits. And the cities shall be in the midst, and the suburbs without.

6 And among the cities, which you shall give to the Levites, six shall be separated for refuge to fugitives, that he who hath shed blood may flee to them: and besides these there shall be other forty-two cities,

7 That is, in all forty-eight with their suburbs.

8 And of these cities which shall be given out of the possessions of the children of Israel, from them that have

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more, more shall be taken: and from them that have less, fewer. Each shall give towns to the Levites according to the extent of their inheritance.

9 The Lord said to Moses:

10 Speak to the children of Israel, and thou shalt say to them: When you shall have passed over the Jordan into the land of Chanaan,

11 Determine what cities shall be for the refuge of fugitives, who have shed blood against their will.

12 And when the fugitive shall be in them, the kinsman of him that is slain may not have power to kill him, until he stand before the multitude, and his cause be judged.

13 And of those cities, that are separated for the refuge of fugitives,

14 Three shall be beyond the Jordan, and three in the land of Chanaan,

15 As well for the children of Israel as for strangers and sojourners, that he may flee to them, who hath shed blood against his will.

16 If any man strike with iron, and he die that was struck: he shall be guilty of murder, and he himself shall die.

17 If he throw a stone, and he that is struck die: he shall be punished in the same manner.

18 If he that is struck with wood die: he shall be revenged by the blood of him that struck him.

19 The kinsman of him that was slain, shall kill the murderer: as soon as he apprehendeth him, he shall kill him.

20 If through hatred any one push a man, or fling any thing- at him with ill design:

21 Or being his enemy, strike; him with his hand, and he die: the striker shall be guilty of murder: the kinsman of him that was slain as soon as he findeth him, shall kill him.

22 But if by chance medley, and without hatred,

23 And enmity, he do any of these things,

24 And this be proved in the hearing of the people, and the cause be debated between him that struck, and the next of kin:

25 The innocent shall be delivered from the hand of the revenger, and shall be brought back by sentence into the city, to which he had fled, and he shall abide there until the death of the high priest, that is anointed with the holy oil.

26 If the murderer be found without the limits of the cities that are appointed for the banished,

27 And be struck by him that is the avenger of blood: he shall not be guilty that killed him.

28 For the fugitive ought to have stayed in the city until the death of the high priest: and after he is dead, then shall the manslayer return to his own country.

29 These things shall be perpetual, and for an ordinance in all your dwellings.

30 The murderer shall be punished by witnesses: none shall be condemned upon the evidence of one man.

31 31You shall not take money of him that is guilty of blood, but he shall die forthwith.

32 The banished and fugitives before the death of the high priest may by no means return into their own cities.

33 Defile not the land of your habitation, which is stained with the blood of the innocent: neither can it otherwise be expiated, but by his blood that hath shed the blood of another.

34 And thus shall your possession he cleansed, myself abiding with you. For I am the Lord that dwell among the children of Israel.

NUMBERS CHAPTER 36

1 And the princes of the families of Galaad, the son of Machir, the son of Manasses, of the stock Of the children of Joseph, came and spoke to Moses before the princes of Israel, and said:

2 The Lord hath commanded thee, my lord, that thou shouldst divide the land by lot to the children of Israel, and that thou shouldst give to the daughters of Salphaad our brother the possession due to their father:

3 Now if men of another tribe take them to wives, their possession will follow them, and being transferred to another tribe, will be a diminishing of our inheritance.

4 And so it shall come to pass, that when the jubilee, that is, the fiftieth year of remission, is come, the distribution made by the lots shall be confounded, and the possession of the one shall pass to the others.

5 Moses answered the children of Israel, and said by the command of the Lord: The tribe of the children of Joseph hath spoken rightly.

6 And this is the law promulgated by the Lord touching the daughters of Salphaad: Let them marry to whom they will, only so that it be to men of their own tribe.

7 Lest the possession of the children of Israel be mingled from tribe to tribe. For all men shall marry wives of their own tribe and kindred:

8 And all women shall take husbands of the same tribe: that the inheritance may remain in the families,

9 And that the tribes be not mingled one with another, but remain so

10 As they were separated by the Lord. And the daughters of Salphaad did as was commanded:

11 And Maala, and Thersa, and Hegla, and Melcha, and Noa were married to the sons of their uncle by their father

12 Of the family of Manasses, who was the son of Joseph: and the possession that had been allotted to them, remained in the tribe and family of their father.

13 These are the commandments and judgments, which the Lord commanded by the hand of Moses to the children of Israel, in the plains of Moab upon the Jordan over against Jericho.

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DEUTERONOMY

Greek: Deuteronomion; The Fifth Book of Moses
Hebrew Title: Devarim ("The Law of Moses")

(Deuteronomy is a book in the Bible. It is the last of the five books of Moses, meaning it deals with Moses, the Israelites and their ancestors, and their relationship with God. The Hebrew name of the book is Devarim, which means 'people of the Word.' The Book of Deuteronomy, literally "second law" from Greek deuteros + nomos, is the fifth book of the Jewish Torah, where it is called Devarim which is Hebrew for "The Words [of Moses]" or "The Law [of Moses]". While Leviticus represents the First or Basic Law, Deuteronomics definitely outlines that what we nowadays would call The Civil Law.

Outline of the Narrative:

Chapters 1–30 of the book consist of three sermons or speeches delivered to the Israelites by Moses on the plains of Moab, shortly before they enter the Promised Land.

• Chapters 1–4: The journey through the wilderness from Horeb (Sinai) to Kadesh and then to Moab is recalled.

• Chapters 4–11: After a second introduction at 4:44–49 the events at Mount Horeb are recalled, with the giving of the Ten Commandments. Heads of families are urged to instruct those under their care in the law, warnings are made against serving gods other than Yahweh, the land promised to Israel is praised, and the people are urged to obedience.

• Chapters 12–26, the Deuteronomic code: Laws governing Israel's worship (chapters 12–16a), the appointment and regulation of community and religious leaders (16b–18), social regulation (19–25), and confession of identity and loyalty (26).

• Chapters 27–28: Blessings and curses for those who keep and break the law.

• Chapters 29–30: Concluding discourse on the covenant in the land of Moab, including all the laws in the Deuteronomic code (chapters 12–26) after those given at Horeb; Israel is again exhorted to obedience.

• Chapters 31–34: Joshua is installed as Moses's successor, Moses delivers the law to the Levites (a priestly caste), and ascends Mount Nebo or Pisgah, where he dies and is buried by God. The narrative of these events is interrupted by two poems, the Song of Moses and the Blessing of Moses.

The final verses, Deuteronomy 34:10–12, "never again did there arise in Israel a prophet like Moses," make a claim for the authoritative Deuteronomistic view of theology and its insistence that the worship of the Hebrew God as the sole deity of Israel was the only permissible religion, having been sealed by the greatest of prophets.

Contents or Torah Portions:

• Devarim, on Deuteronomy 1–3: Chiefs, scouts, Edom, Ammonites, Sihon, Og, land for two and a half tribes

• Va'etchanan, on Deuteronomy 3– Cities of refuge, Ten Commandments, Shema, exhortation, conquest instructions

• Eikev, on Deuteronomy 7–11: Obedience, taking the land, golden calf, Aaron's death, Levites' duties

• Re'eh, on Deuteronomy 11–16: Centralized worship, diet, tithes, sabbatical year, pilgrim festivals

• Shofetim, on Deuteronomy 16–21: Basic societal structure for the Israelites

• Ki Teitzei, on Deuteronomy 21–25: Miscellaneous laws on civil and domestic life

• Ki Tavo, on Deuteronomy 26–29: First fruits, tithes, blessings and curses, exhortation

• Nitzavim, on Deuteronomy 29–30: covenant, violation, choose blessing and curse

• Vayelech, on Deuteronomy 31: Encouragement, reading and writing the law

• Haazinu, on Deuteronomy 32: Punishment, punishment restrained, parting words

• V'Zot HaBerachah, on Deuteronomy 33–34: Farewell blessing and death of Moses.

Deuteronomic, Second or Civil Code

Deuteronomy 12–26, the Deuteronomic Code, is the oldest part of the book and the core around which the rest developed. It is a series of mitzvot (commands) to the Israelites regarding how they ought to conduct themselves in Canaan, the land promised by Yahweh, God of Israel. The following list organises most of the laws into thematic groups:

SECTION 1: Laws of religious observance

• All sacrifices are to be brought and vows are to be made at a central sanctuary (12:1–28).

• The worship of Canaanite gods is forbidden. The order is given to destroy their places of worship (12:29–31) and to commit genocide against Canaanites and others with "detestable" religious beliefs (20:16-18).

• Native mourning practices such as deliberate disfigurement are forbidden (14:1–2).

• The procedure for tithing produce or donating its equivalent is given (14:22–29).

• A catalogue of which animals are permitted and which forbidden for consumption is given (14:3–20).

• The consumption of animals which are found dead and have not been slaughtered is prohibited (14:21).

• Sacrificed animals must be without blemish (15:21, 11).

• First-born male livestock must be sacrificed (15:19–23).

• The Pilgrimage Festivals of Passover, Shavuot, and Sukkot are instituted (16:1–17).

• The worship at Asherah groves and setting up of ritual pillars are forbidden (16:21–22).

• Prohibition of mixing kinds (22:9-11).

• Tzitzit are obligatory (22:12).

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SECTION 2: Laws concerning officials

• Judges are to be appointed in every city (16:18).

• Judges are to be impartial and bribery is forbidden (16:19–20).

• A central tribunal is established (18–13).

• Should the Israelites choose to be ruled by a King, regulations for the office are given (114–20).

• Regulations of the rights, and revenue, of the Levites are given (18:1–8).

• Concerning the future (unspecified) prophet (18:9–22).

• Regulations for the priesthood are given (23:1–8).

SECTION 3: Civil law

• Debts are to be released in the seventh year (15:1–11).

• Regulations of the institution of slavery and the procedure for freeing slaves (15:12–18).

• Regulations for the treatment of foreign wives taken in war (21:10-14)

• Regulations permitting taking slaves and plunder in war (20:14)

• Lost property, once found, is to be restored to its owner (22:1–4).

• Marriages between women and their stepsons are forbidden (22:30).

• The camp is to be kept clean (23:9–14).

• Usury is forbidden except for foreigners (23:19–20).

• Regulations for vows and pledges are given (23:21–23, 24:6, 24:10–13).

• The procedure for tzaraath (a disfigurative condition) is given (24:8–9).

• Hired workers are to be paid fairly (24:14–15).

• Justice is to be shown towards strangers, widows, and orphans (24:17–18).

• Portions of crops are to be given to the poor (24:19–22).

SECTION 4: Criminal law

• The rules for witnesses are given (19:15–21).

• The procedure for a bride who has been slandered is given (22:13–21).

• Various laws concerning adultery and rape are given (22:22–29).

• Kidnapping is forbidden (24:7).

• Just weights and measures are obligatory (25:13–16).)

DEUTERONOMY CHAPTER 1

1 These are the words, which Moses spoke to all Israel beyond the Jordan, in the plain wilderness, over against the Red Sea, between Pharan and Thophel and Laban and Haseroth, where there is very much gold:

2 Eleven days' journey from Horeb by the way of Mount Seir to Cadesbarne.

3 In the fortieth year, the eleventh month, the first day of the month, Moses spoke to the children of Israel all that the Lord had commanded him to say to them:

4 After that he had slain Sehon king of the Amorrhites, who dwelt in Hesebon: and Og king of Basan who abode in Astaroth, and in Edrai,

5 Beyond the Jordan in the land of Moab. And Moses began to expound the law, and to say:

6 The Lord our God spoke to us in Horeb, saying: You have stayed long enough in this mountain:

7 Turn you, and come to the mountain of the Amorrhites, and to the other places that are next to it, the plains and the hills and the vales towards the south, and by the sea shore, the land of the Chanaanites, and of Libanus, as far as the great river Euphrates.

8 Behold, said he, I have delivered it to you: go in and possess it, concerning which the Lord swore to your fathers Abraham, Isaac, and Jacob, that he would give it to them, and to their seed after them.

9 And I said to you at that time:

10 I alone am not able to bear you: for the Lord your God hath multiplied you, and you are this day as the stars of heaven, for multitude.

11 (The Lord God of your fathers add to this number many thousands, and bless you as he hath spoken.)

12 I alone am not able to bear your business, and the charge of you and your differences.

13 Let me have from among you wise and understanding men, and such whose conversation is approved among your tribes, that I may appoint them your rulers.

14 Then you answered me: The thing is good which thou meanest to do.

15 And I took out of your tribes men wise and honourable, and appointed them rulers, tribunes, and centurions, and officers over fifties, and over tens, who might teach you all things.

16 And I commanded them, saying: Hear them, and judge that which is just: whether he be one of your country, or a stranger.

17 There shall be no difference of persons, you shall hear the little as well as the great: neither shall you respect any man's person, because it is the judgment of God. And if any thing seem hard to you, refer it to me, and I will hear it.

18 And I commanded you all things that you were to do.

19 And departing from Horeb, we passed through the terrible and vast wilderness, which you saw, by the way of the mountain of the Amorrhite, as the Lord our God had commanded us. And when we were come into Cadesbarne,

20 I said to you: You are come to the mountain of the Amorrhite, which the Lord our God will give to us.

21 See the land which the Lord thy God giveth thee: go up and possess it, as the Lord our God hath spoken to thy fathers: fear not, nor be any way discouraged.

22 And you came all to me, and said: Let us send men who may view the land, and bring us word what way we shall go up, and to what cities we shall go.

23 And because the saying pleased me, I sent of you twelve men, one of every tribe:

24 Who, when they had set forward and had gone up to the mountains, came as far as the valley of the cluster: and having viewed the land,

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25 Taking of the fruits thereof, to shew its fertility, they brought them to us, and said: The land is good, which the Lord our God will give us.

26 And you would not go up, but being incredulous to the word of the Lord our God,

27 You murmured in your tents, and said: The Lord hateth us, and therefore he hath brought us out of the land of Egypt, that he might deliver us into the hand of the Amorrhite, and destroy us.

28 Whither shall we go up? the messengers have terrified our hearts, saying: The multitude is very great, and taller than we: the cities are great, and walled up td the sky, we have seen the sons of the Enacims there.

29 And I said to you: Fear not, neither be ye afraid of them:

30 The Lord God, who is your leader, himself will fight for you, as he did in Egypt in the sight of all.

31 And in the wilderness (as thou hast seen) the Lord thy God hath carried thee, as a man is wont to carry his little son, all the way that you have come, until you came to this place.

32 And yet for all this you did not believe the Lord your God,

33 Who went before you in the way, and marked out the place, wherein you should pitch your tents, in the night shewing you the way by fire, and in the day by the pillar of a cloud.

34 And when the Lord had heard the voice of your words, he was angry and swore, and said:

35 Not one of the men of this wicked generation shall see the good land, which I promised with an oath to your fathers:

36 Except Caleb the son of Jephone: for he shall see it, and to him I will give the land that he hath trodden upon, and to his children, because he hath followed the Lord.

37 Neither is his indignation against the people to be wondered at, since the Lord was angry with me also on your account, and said: Neither shalt thou go in thither.

38 But Josue the son of Nun, thy minister, he shall go in for thee: exhort and encourage him, and he shall divide the land by lot to Israel.

39 Your children, of whom you said that they should be led away captives, and your sons who know not this day the difference of good and evil, they shall go in: and to them I will give the land, and they shall possess it.

40 But return you and go into the wilderness by the way of the Red Sea.

41 And you answered me: We have sinned against the Lord: we will go up and fight, as the Lord our God hath commanded. And when you went ready armed unto the mountain,

42 The Lord said to me: Say to them: Go not up, and fight not, for I am not with you: lest you fall before your enemies.

43 I spoke, and you hearkened not: but resisting the commandment of the Lord, and swelling with pride, you went up into the mountain.

44 And the Amorrhite that dwelt in the mountains coming out, and meeting you, chased you, as bees do: and made slaughter of you from Seir as far as Horma.

45 And when you returned and wept before the Lord, he heard you not, neither would he yield to ;your voice.

46 So you abode in Cadesbarne a long time.

DEUTERONOMY CHAPTER 2

1 And departing from thence we came into the wilderness that leadeth to the Red Sea, as the Lord had spoken to me: and we compassed mount Seir a long time.

2 And the Lord said to me:

3 You have compassed this mountain long enough: go toward the north:

4 And command thou the people, saying: You shall pass by the borders of your brethren the children of Esau, who dwell in Seir, and they will be afraid of you.

5 Take ye then good heed that you stir not against them. For I will not give you of their land so much as the step of one foot can tread upon, because I have given mount Seir to Esau, for a possession.

6 You shall buy meats of them for money and shall eat: you shall draw waters for money, and shall drink.

7 The Lord thy God hath blessed thee in every work of thy hands: the Lord thy God dwelling with thee, knoweth thy journey, how thou hast passed through this great wilderness, for forty years, and thou hast wanted nothing.

8 And when we had passed by our brethren the children of Esau, that dwelt in Seir, by the way of the plain from Elath and from Asiongaber, we came to the way that leadeth to the desert of Moab.

9 And the Lord said to me: Fight not against the Moabites, neither go to battle against them: for I will not give thee any of their land, because I have given Ar to the children of Lot in possession.

10 The Emims first were the inhabitants thereof, a people great, and strong, and so tall, that like the race of the Enacims,

11 They were esteemed as giants, and were like the sons of the Enacims. But the Moabites call them Emims.

12 The Horrhites also formerly dwelt in Seir: who being driven out and destroyed, the children of Esau dwelt there, as Israel did in the land of his possession, which the Lord gave him.

13 Then rising up to pass the torrent Zared, we came to it.

14 And the time that we journeyed from Cadesbarne till we passed over the torrent Zared, was thirty-eight years: until all the generation of the men that were fit for war was consumed out of the camp, as the Lord had sworn:

15 For his hand was against them, that they should perish from the midst of the camp.

16 And after all the fighting men were dead,

17 The Lord spoke to me, saying:

18 Thou shalt pass this day the borders of Moab, the city named Ar:

19 And when thou comest nigh the frontiers of the children of Ammon, take heed thou fight not against them, nor once move to battle: for I will not give thee of the land of the

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children of Ammon, because I have given it to the children of Lot for a possession.

20 It was accounted a land of giants: and giants formerly dwelt in it, whom the Ammonites call Zomzommims,

21 A people great and many, and of tall stature, like the Enacims whom the Lord destroyed before their face: and he made them to dwell in their stead,

22 As he had done in favour of the children of Esau, that dwell in Seir, destroying the Horrhites, and delivering their land to them, which they possess to this day.

23 The Hevites also, that dwelt in Haserim as far as Gaza, were expelled by the Cappadocians: who came out of Cappadocia, and destroyed them, and dwelt in their stead.

24 Arise ye, and pass the torrent Arnon: Behold I have delivered into thy hand Sehon king of Hesebon the Amorrhite, and begin thou to possess his land and make war against him.

25 This day will I begin to send the dread and fear of thee upon the nations that dwell under the whole heaven: that when they hear thy name they may fear and tremble, and be in pain like women in travail.

26 So I sent messengers from the wilderness of Cademoth to Sehon the king of Hesebon with peaceable words, saying:

27 We will pass through thy land, we will go along by the highway: we will not turn aside neither to the right hand nor to the left.

28 Sell us meat for money, that we may eat: give us water for money and so we will drink. We only ask that thou wilt let us pass through,

29 As the children of Esau have done, that dwell in Seir, and the Moabites, that abide in Ar: until we come to the Jordan, and pass to the land which the Lord our God will give us.

30 And Sehon the king of Hesebon would not let us pass: because the Lord thy God had hardened his spirit, and fixed his heart, that he might be delivered into thy hands, as now thou seest.

31 And the Lord said to me: Behold I have begun to deliver unto thee Sehon and his land, begin to possess it.

32 And Sehon came out to meet us with all his people to fight at Jasa.

33 And the Lord our God delivered him to us: and we slew him with his sons and all his people.

34 And we took all his cities at that time, killing the inhabitants of them, men and women and children. We left nothing of them:

35 Except the cattle which came to the share of them that took them: and the spoils of the cities, which we took:

36 From Aroer, which is upon the bank of the torrent Amen, a town that is situate in a valley, as far as Galaad. There was not a village or city, that escaped our hands: the Lord our God delivered all unto us:

37 Except the land of the children of Ammon, to which we approached not: and all that border upon the torrent Jeboc, and the cities in the mountains, and all the places which the Lord our God forbade us.

DEUTERONOMY CHAPTER 3

1 Then we turned and went by the way of Basan: and Og the king of Basan came out to meet us with his people to fight in Edrai.

2 And the Lord said to me: Fear him not: because he is delivered into thy hand, with all his people and his land: and thou shalt do to him as thou hast done to Sehon king of the Amorrhites, that dwelt in Hesebon.

3 So the Lord our God delivered into our hands, Og also the king of Basan, and all his people: and we utterly destroyed them,

4 Wasting all his cities at one time, there was not a town that escaped us: sixty cities, all the country of Argob the kingdom of Og in Basan.

5 All the cities were fenced with very high walls, and with gates and bars, be- sides innumerable towns that had no walls.

6 And we utterly destroyed them, as we had done to Sehon the king of Hesebon, destroying every city, men and women and children:

7 But the cattle and the spoils of the cities we took for our prey.

8 And we took at that time the land out of the hand of the two kings of the Amorrhites, that were beyond the Jordan: from the torrent Amen unto the mount Hermon,

9 Which the Sidonians call Sarion, and the Amorrhites Sanir:

10 All the cities that are situate in the plain, and all the land of Galaad and Basan as far as Selcha and Edrai, cities of the kingdom of Og in Basan.

11 For only Og king of Basan remained of the race of the giants. His bed of iron is shewn, which is in Rabbath of the children of Ammon, being nine cubits long, and four broad after the measure of the cubit of a man's hand.

12 And we possessed the land at that time from Aroer, which is upon the bank of the torrent Amen, unto the half of mount Galaad: and I gave the cities thereof to Ruben and Gad.

13 And I delivered the other part of Galaad, and all Basan the kingdom of Og to the half tribe of Manasses, all the country of Argob: and all Basan is called the Land of giants.

14 Jair the son of Manasses possessed all the country of d Argob unto the borders of Gessuri, and Machati. And he called Basan by his own name, Havoth Jair, that is to say, the towns of Jair, until this present day.

15 To Machir also I gave Galaad.

16 And to the tribes of Ruben and Cad I gave of the land of Galaad as far as the torrent Amen, half the torrent, and the confines even unto the torrent Jeboc, which is the border of the children of Ammon:

17 And the plain of the wilderness, and the Jordan, and the borders of Cenereth unto the sea of the desert, which is the most salt sea, to the foot of mount Phasga eastward.

18 And I commanded you at that time, saying: The Lord your God giveth you this land for an inheritance, go ye well

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appointed before your brethren the children of Israel, all the strong men of you,

19 Leaving your wives and children and cattle. For I know you have much cattle, and they must remain in the cities, which I have delivered to you.

20 Until the Lord give rest to your brethren, as he hath given to you: and they also possess the land, which he will give them beyond the Jordan: then shall every man return to his possession, which I have given you.

21 I commanded Josue also at that time, saying: Thy eyes have seen what the Lord your God hath done to these two kings: so will he do to all the king- dome to which thou shalt pass.

22 Fear them not: for the Lord your God will fight for you.

23 And I besought the Lord at that time, saying:

24 Lord God, thou hast begun to shew unto thy servant thy greatness, and most mighty hand, for there is no other God either in heaven or earth, that is able to do thy works, or to be compared to thy strength.

25 I will pass over therefore, and will see this excellent land beyond the Jordan, and this goodly mountain, and Libanus.

26 And the Lord was angry with me on your account and heard me not, but said to me: It is enough: speak no more to me of this matter.

27 Go up to the top of Phasga, and cast thy eyes round about to the west, and to the north, and to the south, and to the east, and behold it, for thou shalt not pass this Jordan.

28 Command Josue, and encourage and strengthen him: for he shall go before this people, and shall divide unto them the land which thou shalt see.

29 And we abode in the valley over against the temple of Phogor.

DEUTERONOMY CHAPTER 4

1 And now, O Israel, hear the commandments and judgments which I teach thee: that doing them, thou mayst live, and entering in mayst possess the land which the Lord the God of your fathers will give you.

2 You shall not add to the word that I speak to you, neither shall you take away from it: keep the commandments of the Lord your God which I command you.

3 Your eyes have seen all that the Lord hath done against Beelphegor, how he hath destroyed all his worshippers from among you.

4 But you that adhere to the Lord your Cad, are all alive until this present day.

5 You know that I have taught you statutes and justices, as the Lord my God hath commanded me: so shall you do them in the land which you shall possess:

6 And you shall observe, and fulfil them in practice. For this is your wisdom, and understanding in the sight of nations, that hearing all these precepts, they may say: Behold a wise and understanding people, a great nation.

7 Neither is there any other nation so great, that hath gods so nigh them, as our God is present to all our petitions.

8 For what other nation is there so renowned that hath ceremonies, and just judgments, and all the law, which I will set forth this day before your eyes?

9 Keep thyself therefore, and thy soul carefully. Forget not the words that thy eyes have seen, and let them not go out of thy heart all the days of thy life. Thou shalt teach them to thy sons and to thy grandsons,

10 From the day in which thou didst stand before the Lord thy God in Horeb, when the Lord spoke to me, saying: Call together the people unto me, that they may hear my words, and may learn to fear me all the time that they live on the earth, and may teach their children.

11 And you came to the foot of the mount, which burned even unto heaven: and there was darkness, and a cloud and obscurity in it.

12 And the Lord spoke to you from the midst of the fire. You heard the voice of his words, but you saw not any form at all.

13 And he shewed you his covenant, which he commanded you to do, and the ten words that he wrote in two tables of stone.

14 And he commanded me at that time that I should teach you the ceremonies and judgments which you shall do in the land, that you shall possess.

15 Keep therefore your souls carefully. You saw not any similitude in the day that the Lord God spoke to you in Horeb from the midst of the fire:

16 Lest perhaps being deceived you might make you a graven similitude, or image of male or female,

17 The similitude of any beasts, that are upon the earth, or of birds, that fly under heaven,

18 Or of creeping things, that move on the earth, or of fishes, that abide in the waters under the earth:

19 Lest perhaps lifting up thy eyes to heaven, thou see the sun and the moon, and all the stars of heaven, and being deceived by error thou adore and serve them, which the Lord thy God created for the service of all the nations, that are under heaven.

20 But the Lord hath taken you and brought you out of the iron furnace of Egypt, to make you his people of inheritance, as it is this present day.

21 And the Lord was angry with me for your words, and he swore that I should not pass over the Jordan, nor enter into the excellent land, which he will give you.

22 Behold I die in this land, I shall not pass over the Jordan: you shall pass, and possess the goodly land.

23 Beware lest thou ever forget the covenant of the Lord thy God, which he hath made with thee: and make to thyself a graven likeness of those things which the Lord hath forbid to be made:

24 Because the Lord thy God is a consuming fire, a jealous God.

25 If you shall beget sons and grandsons, and abide in the land, and being deceived, make to yourselves any similitude, committing evil before the Lord your God, to provoke him to wrath:

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26 I call this day heaven and earth to witness, that you shall quickly perish out of the land, which, when you have passed over the Jordan, you shall possess. You shall not dwell therein long, but the Lord will destroy you,

27 And scatter you among all nations, and you shall remain a few among the nations, to which the Lord shall lead you.

28 And there you shah serve gods, that were framed with men's hands: wood and stone, that neither see, nor hear, nor eat, nor smell.

29 And when thou shalt seek there the Lord thy God, thou shalt find him: yet so, if thou seek him with all thy heart, and all the affliction of thy soul.

30 After all the things aforesaid shall and thee, in the latter time thou shalt return to the Lord thy God, and shalt hear his voice.

31 Because the Lord thy God is a merciful God: he will not leave thee, nor altogether destroy thee, nor forget the covenant, by which he swore to thy fathers.

32 Ask of the days of old, that have been before thy time from the day that God created man upon the earth, from one end of heaven to the other end thereof, if ever there was done the like thing, or it hath been known at any time,

33 That a people should hear the voice of God speaking out of the midst of fire, as thou hast heard, and lived:

34 If God ever did so as to go, and take to himself a nation out of the midst of nations by temptations, signs, and wonders, by fight, and a strong hand, and stretched out arm, and horrible visions according to all the things that the Lord your God did for you in Egypt, before thy eyes.

35 That thou mightest know that the Lord he is God, and there is no other besides him.

36 From heaven he made thee to hear his voice, that he might teach thee. And upon earth he shewed thee his exceeding great fire, and thou didst hear his words out of the midst of the fire,

37 Because he loved thy fathers, and chose their seed after them. And he brought thee out of Egypt, going before thee with his great power,

38 To destroy at thy coming very great nations, and stronger than thou art, and to bring thee in, and give thee their land for a possession, as thou seest at this present day.

39 Know therefore this day, and think in thy heart that the Lord he is God in heaven above, and in the earth beneath, and there is no other.

40 Keep his precepts and commandments, which I command thee: that it may be well with thee, and thy children after thee, and thou mayst remain a long time upon the land, which the Lord thy God will give thee.

41 Then Moses set aside three cities beyond the Jordan at the east side,

42 That any one might flee to them who should kill his neighbour unwillingly, and was not his enemy a day or two before, and that he might escape to some one of these cities:

43 Bosor in the wilderness, which is situate in the plains of the tribe of Ruben: and Ramoth in Galaad, which is in the tribe of Gad: and Golan in Basan, which is in the tribe of Manasses.

44 This is the law, that Moses set before the children of Israel,

45 And these are the testimonies and ceremonies and judgments, which he spoke to the children of Israel, when they came out of Egypt,

46 Beyond the Jordan in the valley over against the temple of Phogor, in the land of Sehon king of the Amorrhites, that dwelt in Hesebon, whom Moses slew. And the children of Israel coming out of Egypt,

47 Possessed his land, and the land of Og king of Basan, of the two kings of the Amorrhites, who were beyond the Jordan towards the rising of the sun:

48 From Aroer, which is situate upon the bank of the torrent Amen, unto mount Sion, which is also called Hermon,

49 All the plain beyond the Jordan at the east side, unto the see of the wilderness, and unto the foot of mount Phasga.

DEUTERONOMY CHAPTER 5

1 And Moses called all Israel, and said to them: Hear, O Israel, the ceremonies and judgments, which I speak in your ears this day: learn them, and fulfil them in work.

2 The Lord our God made a covenant with us in Horeb.

3 He made not the covenant with our fathers, but with us, who are now present and living.

4 He spoke to us face to face in the mount out of the midst of fire.

5 I was the mediator and stood between the Lord and you at that time, to shew you his words, for you feared the fire, and went not up into the mountain, and he said:

6 I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage

7 Thou shalt not have strange gods in my sight.

8 Thou shalt not make to thyself a graven thing, nor the likeness of any things, that are in heaven above, or that are in the earth beneath, or that abide in the waters under the earth.

9 Thou shalt not adore them, and thou shalt not serve them. For I am the Lord thy God, a jealous God, visiting the iniquity of the fathers upon their children unto the third and fourth generation, to them that hate me,

10 And shewing mercy unto many thousands, to them that love me, and keep my commandments.

11 Thou shalt not take the name of the Lord thy God in vain: for he shall not be unpunished that taketh his name upon a vain thing.

12 Observe the day of the sabbath, to sanctify it, as the Lord thy God hath commanded thee.

13 Six days shalt thou labour, and shalt do all thy works.

14 The seventh is the day of the sabbath, that is, the rest of the Lord thy God. Thou shalt not do any work therein, thou nor thy son nor thy daughter, nor thy manservant nor thy maidservant, nor thy ox, nor thy ass, nor any of thy beasts, nor the stranger that is within thy gates: that thy manservant and thy maidservant may rest, even as thyself.

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15 Remember that thou also didst serve in Egypt, and the Lord thy God brought thee out from thence with a strong hand, and a stretched out arm. Therefore hath he commanded thee that thou shouldst observe the sabbath day.

16 Honour thy father and mother, as the Lord thy God hath commanded thee, that thou mayst live a long time, and it may be well with thee in the land, which the Lord thy God will give thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 And thou shalt not steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 Thou shalt not covet thy neighbour's wife: nor his house, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is his.

22 These words the Lord spoke to all the multitude of you in the mountain, out of the midst of the fire and the cloud, and the darkness, with a loud voice, adding nothing more: and he wrote them in two tables of stone, which he delivered unto me.

23 But you, after you heard the voice out of the midst of the darkness, and saw the mountain burn, came to me, all the princes of the tribes and the elders, and you said:

24 Behold the Lord our God hath shewn us his majesty and his greatness, we have heard his voice out of the midst of the fire, and have proved this day that God speaking with man, man hath lived.

25 Why shall we die therefore, and why shall this exceeding great Are consume us: for if we hear the voice of the Lord our God any more, we shall die.

26 What is all flesh, that it should hear the voice of the living God, who speaketh out of the midst of the fire, as we have heard, and be able to live?

27 Approach thou rather: and hear all things that the Lord our God shall say to thee, and thou shalt speak to us, and we will hear and will do them.

28 And when the Lord had heard this, he said to me: I have heard the voice of the words of this people, which they spoke to thee: they have spoken all things well.

29 Who shall give them to have such a mind, to fear me, and to keep all my commandments at all times, that it may be well with them and with their children for ever?

30 Go and say to them: Return into your tents.

31 But stand thou here with me, and I will speak to thee all my commandments, and ceremonies and judgments: which thou shalt teach them, that they may do them in the land, which I will give them for a possession.

32 Keep therefore and do the things which the Lord God hath commanded you: you shall not go aside neither to the right hand, nor to the left.

33 But you shall walk in the way that the Lord your God hath commanded, that you may live, and it may be well with you, and your days may be long in the land of your possession.

DEUTERONOMY CHAPTER 6

1 These are the precepts, and ceremonies, and judgments, which the Lord your God commanded that I should teach you, and that you should do them in the land into which you pass over to possess it:

2 That thou mayst fear the Lord thy God, and keep all his commandments and precepts, which I command thee, and thy sons, and thy grandsons, all the days of thy life, that thy days may be prolonged.

3 Hear, O Israel, and observe to do the things which the Lord hath commanded thee, that it may be well with thee, and thou mayst be greatly multiplied, as the Lord the God of thy fathers hath promised thee a land flowing with milk and honey.

4 Hear, O Israel, the Lord our God is one Lord.

5 Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength.

6 And these words which I command thee this day, shall be in thy heart:

7 And thou shalt tell them to thy children, and thou shalt meditate upon them sitting in thy house, and walking on thy journey, sleeping and rising.

8 And thou shalt bind them as a sign on thy hand, and they shall be and shall move between thy eyes.

9 And thou shalt write them in the entry, and on the doors of thy house.

10 And when the Lord thy God shall have brought thee into the land, for which he swore to thy fathers Abraham, Isaac, and Jacob: and shall have given thee great and goodly cities, which thou didst not build,

11 Houses full of riches, which thou didst not set up, cisterns which thou didst not dig, vineyards and oliveyards, which thou didst not plant,

12 And thou shalt have eaten and be full:

13 Take heed diligently lest thou forget the Lord, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt fear the Lord thy God, and shalt serve him only, and thou shalt swear by his name.

14 You shall not go after the strange gods of all the nations, that are round about you:

15 Because the Lord thy God is a jealous God in the midst of thee: lest at any time the wrath of the Lord thy God be kindled against thee, and take thee away from the face of the earth.

16 Thou shalt not tempt the Lord thy God, as thou temptedst him in the place of temptation.

17 Keep the precepts of the Lord thy God, and the testimonies and ceremonies which he hath commanded thee.

18 And do that which is pleasing and good in the sight of the Lord, that it may be well with thee: and going in thou mayst possess the goodly land, concerning which the Lord swore to thy fathers,

19 That he would destroy all thy enemies before thee, as he hath spoken.

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20 And when thy son shall ask thee to morrow, saying: What mean these testimonies, and ceremonies and judgments, which the Lord our God hath commanded us?

21 Thou shalt say to him: We were bondmen of Pharao in Egypt, and the Lord brought us out of Egypt with a strong hand.

22 And he wrought signs and wonders great and very grievous in Egypt against Pharao, and all his house, in our sight,

23 And he brought us out from thence, that he might bring us in and give us the land, concerning which he swore to our fathers.

24 And the Lord commanded that we should do all these ordinances, and should fear the Lord our God, that it might be well with us all the days of our life, as it is at this day.

25 And he will be merciful to us, if we keep and do all his precepts before the Lord our God, as he hath commanded us.

DEUTERONOMY CHAPTER 7

1 When the Lord thy God shall have brought thee into the land, which thou art going in to possess, and shall have destroyed many nations before thee, the Hethite, and the Gergezite, and the Amorrhite, and the Chanaanite, and the Pherezite, and the Hevite, and the Jebusite, seven nations much more numerous than thou art, and stronger than thou:

2 And the Lord thy God shall have delivered them to thee, thou shalt utterly destroy them. Thou shalt make no league with them, nor shew mercy to them:

3 Neither shalt thou make marriages with them. Thou shalt not give thy daughter to his son, nor take his daughter for thy son:

4 For she will turn away thy son from following me, that he may rather serve strange gods, and the wrath of the Lord will be kindled, and will quickly destroy thee.

5 But thus rather shall you deal with them: Destroy their altars, and break their statues, and cut down their groves, and burn their graven things.

6 Because thou art a holy people to the Lord thy God. The Lord thy God hath chosen thee, to be his peculiar people of all peoples that are upon the earth.

7 Not because you surpass all nations in number, is the Lord joined unto you, and hath chosen you, for you are the fewest of any people:

8 But because the Lord hath loved you, and hath kept his oath, which he swore to your fathers: and hath brought you out with a strong hand, and redeemed you from the house of bondage, out of the hand of Pharao the king of Egypt.

9 And thou shalt know that the Lord thy God, he is a strong and faithful God, keeping his covenant and mercy to them that love him, and to them that keep his commandments, unto a thousand generations:

10 And repaying forthwith them that hate him, so as to destroy them, without further delay immediately rendering to them what they deserve.

11 11Keep therefore the precepts and ceremonies and judgments, which I command thee this day to do.

12 If after thou hast heard these judgments, thou keep and do them, the Lord thy God will also keep his covenant to thee, and the mercy which he swore to thy fathers:

13 And he will love thee and multiply thee, and will bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy vintage, thy oil, and thy herds, and the flocks of thy sheep upon the land, for which he swore to thy fathers that he would give it thee.

14 Blessed shalt thou be among all people. No one shall be barren among you of either sex, neither of men nor cattle.

15 The Lord will take away from thee all sickness: and the grievous infirmities of Egypt, which thou knowest, he will not bring upon thee, but upon thy enemies.

16 Thou shalt consume all the people, which the Lord thy God will deliver to thee. Thy eye shall not spare them, neither shalt thou serve their gods, lest they be thy ruin.

17 If thou say in thy heart: These nations are more than I, how shall I be able to destroy them?

18 Fear not, but remember what the Lord thy God did to Pharao and to all the Egyptians,

19 The exceeding great plagues, which thy eyes saw, and the signs and wonders, and the strong hand, and the stretched out arm, with which the Lord thy God brought thee out: so will he do to all the people, whom thou fearest.

20 Moreover the Lord thy God will send also hornets among them, until he destroy and consume all that have escaped thee, and could hide themselves.

21 Thou shalt not fear them, because the Lord thy God is in the midst of thee, a God mighty and terrible:

22 He will consume these nations in thy sight by little and little and by degrees. Thou wilt not be able to destroy them altogether: lest perhaps the beasts of the earth should increase upon thee.

23 But the Lord thy God shall deliver them in thy sight: and shall slay them until they be utterly destroyed.

24 And he shall deliver their kings into thy hands, and thou shalt destroy their names from under Heaven: no man shall be able to resist thee, until thou destroy them.

25 Their graven things thou shalt burn with fire: thou shalt not covet the silver and gold of which they are made, neither shalt thou take to thee any thing thereof, lest thou offend, because it is an abomination to the Lord thy God.

26 Neither shalt thou bring any thing of the idol into thy house, lest thou become an anathema, like it. Thou shalt detest it as dung, and shalt utterly abhor it as uncleanness and filth, because it is an anathema.

DEUTERONOMY CHAPTER 8

1 All the commandments, that I command thee this day, take great care to observe: that you may live, and be multiplied, and going in may possess the land, for which the Lord swore to your fathers.

2 And thou shalt remember all the way through which the Lord thy God hath brought thee for forty years through the desert, to afflict thee and to prove thee, and that the things

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that were in thy heart might be made known, whether thou wouldst keep his commandments or no.

3 He afflicted thee with want, and gave thee manna for thy food, which neither thou nor thy fathers knew: to shew that m not in bread alone doth man live, but in every word that proceedeth from the mouth of God.

4 Thy raiment, with which thou wast covered, hath not decayed for age, and thy foot is not worn, lo this is the fortieth year,

5 That thou mayst consider in thy heart, that as a man traineth up his son, so the Lord thy God hath trained thee up.

6 That thou shouldst keep the commandments of the Lord thy God, and walk in his ways, and fear him.

7 For the Lord thy God will bring thee into a good land, of brooks and of waters, and of fountains: in the plains of which and the hills deep rivers break out:

8 A land of wheat, and barley, and vineyards, wherein fig trees and pomegranates, and oliveyards grow: a land of oil and honey.

9 Where without any want thou shalt eat thy bread, and enjoy abundance of all things: where the stones are iron, and out of its hills are dug mines of brass:

10 That when thou hast eaten, and art full, thou mayst bless the Lord thy God for the excellent land which he hath given thee.

11 Take heed, and beware lest at any time thou forget the Lord thy God, and neglect his commandments and judgments and ceremonies, which I command thee this day:

12 Lest after thou hast eaten and art filled, hast built goodly houses, and dwelt in them,

13 And shalt have herds of oxen and flocks of sheep, and plenty of gold and of silver, and of all things,

14 Thy heart be lifted up, and thou remember not the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage:

15 And was thy leader in the great and terrible wilderness, wherein there was the serpent burning with his breath, and the scorpion and the dipsas, and no waters at all: who brought forth streams out of the hardest rock,

16 And fed thee in the wilderness with manna which thy fathers knew not. And after he had afflicted and proved thee, at the last he had mercy on thee,

17 Lest thou shouldst say in thy heart: My own might, and the strength of my own hand have achieved all these things for me.

18 But remember the Lord thy God, that he hath given thee strength, that he might fulfil his covenant, concerning which he swore to thy fathers, as this present day sheweth.

19 But if thou forget the Lord thy God, and follow strange gods, and serve and adore them: behold now I foretell thee that thou shalt utterly perish.

20 As the nations, which the Lord destroyed at thy entrance, so shall you also perish, if you be disobedient to the voice of the Lord your God.

DEUTERONOMY CHAPTER 9

1 Hear, O Israel: Thou shalt go over the Jordan this day; to possess nations very great, and stronger than thyself, cities great, and walled up to the sky,

2 A People great and tall, the sons of the Enacims, whom thou hast seen, and heard of, against whom no man is able to stand.

3 Thou shalt know therefore this day that the Lord thy God himself will pass over before thee, a devouring and consuming fire, to destroy and extirpate and bring them to nothing before thy face quickly, as he hath spoken to thee.

4 Say not in thy heart, when the Lord thy God shall have destroyed them in thy sight: For my justice hath the Lord brought me in to possess this land, whereas these nations are destroyed for their wickedness.

5 For it is not for thy justices, and the uprightness of thy heart that thou shalt go in to possess their lands: but because they have done wickedly, they are destroyed at thy coming in: and that the Lord might accomplish his word, which he promised by oath to thy fathers Abraham, Isaac, and Jacob.

6 Know therefore that the Lord thy God giveth thee not this excellent land in possession for thy justices, for thou art a very stiffnecked people.

7 Remember, and forget not how then provokedst the Lord thy God to wrath in the wilderness. From the day that thou camest out of Egypt unto this place, thou hast always strove against the Lord.

8 For in Horeb also thou didst provoke him, and he was angry, and would have destroyed thee,

9 When I went up into the mount to receive the tables of stone, the tables of the covenant which the Lord made with you: and I continued in the mount forty days and nights, neither eating bread, nor drinking water.

10 And the Lord gave me two tables of stone written with the finger of God, and containing all the words that he spoke to you in the mount from the midst of the Are, when the people were assembled together.

11 And when forty days were passed, and as many nights, the Lord gave me the two tables of stone, the tables of the covenant,

12 And said to me: Arise, and go down from hence quickly: for thy people, which thou hast brought out of Egypt, have quickly forsaken the way that thou hast shewn them, and have made to themselves a molten idol.

13 And again the Lord said to me: I see that this people is stiffnecked:

14 Let me alone that I may destroy them, and abolish their name from under heaven, and set thee over a nation, that is greater and stronger than this.

15 And when I came down from the burning mount, and held the two tables of the covenant with both hands,

16 And saw that you had sinned against the Lord your God, and had made to yourselves a molten calf, and had quickly forsaken his way, which he had shewn you:

17 I cast the tables out of my hands, and broke them in your sight.

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18 And I fell down before the Lord se before, forty days and nights neither eating bread, nor drinking water, for all your sins, which you had committed against the Lord, and had provoked him to wrath:

19 For I feared his indignation and anger, wherewith being moved against you, he would have destroyed you. And the Lord heard me this time also.

20 And he was exceeding angry against Aaron also, and would have destroyed him, and I prayed in like manner for him.

21 And your sin that you had committed, that is, the calf, I took, and burned it with fire, and breaking it into pieces, until it was as small as dust, I threw it into the torrent, which cometh down from the mountain.

22 At the burning also, and at the place of temptation, and at the graves of lust you provoked the Lord:

23 And when he sent you from Cadesbarne, saying: Go up, and possess the land that I have given you, and you slighted the commandment of the Lord your God, and did not believe him, neither would you hearken to his voice:

24 But were always rebellious from the day that I began to know you.

25 And I lay prostrate before the Lord forty days and nights, in which I humbly besought him, that he would not destroy you as he had threatened:

26 And praying, I said: 0 Lord God, destroy not thy people, and thy inheritance, which thou hast redeemed in thy greatness, whom thou hast brought out of Egypt with a strong hand.

27 Remember thy servants Abraham, Isaac, and Jacob: look not on the stubbornness of this people, nor on their wickedness and sin:

28 Lest perhaps the inhabitants of the land, out of which thou hast brought us, say: The Lord could not bring them into the land that he promised them, and he hated them: therefore he brought them out, that he might kill them in the wilderness,

29 Who are thy people and thy inheritance, whom thou hast brought out by thy great strength, and in thy stretched out arm.

DEUTERONOMY CHAPTER 10

1 At that time the Lord said to me: Hew thee two tables of stone like the former, and come up to me into the mount: and thou shalt make an ark of mood,

2 And I will write on the tables the words that were in them, which thou brokest before, and thou shalt put them in the ark.

3 And I made an ark of setim wood And when I had hewn two tables of stone like the former, I went up into the mount, having them in my hands.

4 And he wrote in the tables, according as he had written before, the ten words, which the Lord spoke to you in the mount from the midst of the fire, when the people were assembled: and he gave them to me.

5 And returning from the mount, I came down, and put the tables into the ark, that I had made, and they are there till this present, as the Lord commanded me.

6 And the children of Israel removed their camp from Beroth of the children of Jacan into Mosera, where Aaron died and was buried, and Eleazar his son succeeded him in the priestly office.

7 From thence they came to Gadgad, from which place they departed, and camped in Jetebatha, in a land of waters and torrents.

8 At that time he separated the tribe of Levi, to carry the ark of the covenant of the Lord, and to stand before him in the ministry, and to bless in his name until this present day.

9 Wherefore Levi hath no part nor possession with his brethren: because the Lord himself is his possession, as the Lord thy God promised him.

10 And I stood in the mount, as before, forty days and nights: and the Lord heard me this time also, and would not destroy thee.

11 And he said to me: Go, and walk before the people, that they may enter, and possess the land, which I swore to their fathers that I would give them.

12 And now, Israel, what doth the Lord thy God require of thee, but that thou fear the Lord thy God, and walk in his ways, and love him, and serve the Lord thy God, with all thy heart, and with all thy soul:

13 And keep the commandments of the Lord, and his ceremonies, which I command thee this day, that it may be well with thee?

14 Behold heaven is the Lord's thy God, and the heaven of heaven, the earth and all things that are therein.

15 And yet the Lord hath been closely joined to thy fathers, and loved them and chose their seed after them, that is to say, you, out of all nations, as this day it is proved.

16 Circumcise therefore the foreskin of your heart, and stiffen your neck no more.

17 Because the Lord your God he is the God of gods, and the Lord of lords, a great God and mighty and terrible, a who accepteth no person nor taketh bribes.

18 He doth judgment to the fatherless and the widow, loveth the stranger, and giveth him food and raiment.

19 And do you therefore love strangers, because you also were strangers in the land of Egypt.

20 Thou shalt fear the Lord thy God, and serve him only: to him thou shalt adhere, and shalt swear by his name.

21 He is thy praise, and thy God, that hath done for thee these great and terrible things, which thy eyes have seen.

22 In seventy souls thy fathers went down into Egypt: and behold now the Lord thy God hath multiplied thee as the stars of heaven.

DEUTERONOMY CHAPTER 11

1 Therefore love the Lord thy God and observe his precepts and ceremonies, his judgments and commandments at all times.

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2 Know this day the things that your children know not, who saw not the chastisements of the Lord your God. his great doings and strong hand, and stretched out arm,

3 The signs and works which he did in the midst of Egypt to king Pharao, and to all his land,

4 And to all the host of the Egyptians, and to their horses and chariots: how the waters of the Red Sea covered them, when they pursued you, and how the Lord destroyed them until this present day:

5 And what he hath done to you in the wilderness, till you came to this place:

6 And to Dathan and Abiron the sons of Eliab, who was the son of Ruben: whom the earth, opening her mouth swallowed up with their households and tents, and all their substance, which they had in the midst of Israel.

7 Your eyes have seen all the greet works of the Lord, that he hath done,

8 That you may keep all his commandments, which I command you this day, and may go in, and possess the land, to which you are entering,

9 And may live in it a long time: which the Lord promised by oath to your fathers, and to their seed, a land which floweth with milk and honey.

10 For the land, which thou goest to possess, is not like the land of Egypt, from whence thou camest out, where, when the seed is sown, waters are brought in to water it after the manner of gardens.

11 But it is a land of hills and plains, expecting rain from heaven.

12 And the Lord thy God doth always visit it, and his eyes are on it from the beginning of the year unto the end thereof.

13 If then you obey my commandments, which I command you this day, that you love the Lord your God, and serve him with all your heart, and with all your soul:

14 He will give to your land the early rain and the latter rain, that you may gather in your corn, and your wine, and your oil,

15 And your hay out of the fields to feed your cattle, and that you may eat and be filled.

16 Beware lest perhaps your heart be deceived, and you depart from the Lord, and serve strange gods, and adore them:

17 And the Lord being angry shut up heaven, that the rain come not down, nor the earth yield her fruit, and you perish quickly from the excellent land, which the Lord will give you.

18 Lay up these my words in your hearts and minds, and hang them for a sign on your hands, and place them between your eyes.

19 Teach your children that they meditate on them, when thou sittest in thy house, and when thou walkest on the way, end when thou liest down and risest up.

20 Thou shalt write them upon the posts and the doors of thy house:

21 That thy days may be multiplied, and the days of thy children in the land which the Lord swore to thy fathers, that he would give them as long as the heaven hangeth over the earth.

22 For if you keep the commandments which I command you, and do them, to love the Lord your God, and walk in all his ways, cleaving unto him,

23 The Lord will destroy all these nations before your face, and you shall possess them, which are greater and stronger than you.

24 Every place, that your foot shall tread upon, shall be yours. From the desert, and from Libanus, from the great river Euphrates unto the western sea shall be your borders.

25 None shall stand against you: the Lord your God shall lay the dread and fear of you upon all the land that you shall tread upon, as he hath spoken to you.

26 Behold I set forth in your sight this day a blessing and a curse:

27 A blessing, if you obey the commandments of the Lord your God, which I command you this day:

28 A curse, if you obey not the commandments of the Lord your. God, but revolt from the way which now I shew you, and walk after strange gods which you know not.

29 And when the Lord thy God shall have brought thee into the land, whither thou goest to dwell, thou shalt put the blessing upon mount Garizim, the curse upon mount Hebal:

30 Which are beyond the Jordan, behind the way that goeth to the setting of the sun, in the land of the Chanaanite who dwelleth in the plain country over against Galgala, which is near the valley that reacheth and entereth far.

31 For you shall pass over the Jordan, to possess the land, which the Lord your God will give you, that you may have it and possess it.

32 See therefore that you fulfil the ceremonies and judgments, which I shall set this day before you.

DEUTERONOMY CHAPTER 12

1 These are the precepts and judgments, that you must do in the land, which the Lord the God of thy fathers will give thee, to possess it all the days that thou shalt walk upon the earth.

2 Destroy all the places in which the nations, that you shall possess, worshipped their gods upon high mountains, and hills, and under every shady tree:

3 Overthrow their altars, and break down their statues, burn their groves with fire, and break their idols in pieces: destroy their names out of those places.

4 You shall not do so to the Lord your God:

5 But you shall come to the place, which the Lord your God shall choose out of all your tribes, to put his name there, and to dwell in it:

6 And you shall offer in that place your holocausts and victims, the tithes and firstfruits of your hands and your vows and gifts, the firstborn of your herds and your sheep.

7 And you shall eat there in the sight of the Lord your God: and you shall rejoice in all things, whereunto you shall put your hand, you and your houses wherein the Lord your God hath blessed you.

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8 You shall not do there the things we do here this day, every man that which seemeth good to himself.

9 For until this present time you are not come to refit, and to the possession, which the Lord your God will give you.

10 You shall pass over the Jordan, and shall dwell in the land which the Lord your God will give you, that you may have rest from all enemies round about: and may dwell without any fear,

11 In the place, which the Lord your God shall choose, that his name may be therein. Thither shall you bring all the things that I command you, holocausts, and victims, and tithes, and the firstfruits of your hands: and whatsoever is the choicest in the gifts which you shall vow to the Lord.

12 There shall you feast before the Lord your God, you and your sons and your daughters, your menservants and maidservants, and the Levite that dwelleth in your cities. For he hath no other part and possession among you.

13 Beware lest thou offer thy holocausts in every place that thou shalt see:

14 But in the place which the Lord shall choose in one of thy tribes shalt thou offer sacrifices. and shalt do all that I command thee.

15 But if thou desirest to eat, and the eating of flesh delight thee, kill, and eat according to the blessing of the Lord thy God, which he hath given thee, in thy cities: whether it be unclean, that is to say, having blemish or defect: or clean, that is to say, sound and without blemish, such as may be offered, as the roe, and the hart, shalt thou eat it:

16 Only the blood thou shalt not eat, but thou shalt pour it out upon the earth as water.

17 Thou mayst not eat in thy towns the tithes of thy corn, and thy wine, and thy oil, the firstborn of thy herds and thy cattle, nor any thing that thou vowest, and that thou wilt offer voluntarily, and the firstfruits of thy hands:

18 But thou shalt eat them before the Lord thy God in the place which the Lord thy God shall choose, thou and thy son and thy daughter, and thy manservant, and maidservant, and the Levite that dwelleth in thy cities: and thou shalt rejoice and be refreshed before the Lord thy God in all things, whereunto thou shalt put thy hand.

19 Take heed thou forsake not the Levite all the time that thou livest in the land.

20 When the Lord thy God shall have enlarged thy borders, as he hath spoken to thee, and thou wilt eat the flesh that thy soul desireth:

21 And if the place which the Lord thy God shall choose, that his name should be there, be far off, thou shalt kill of thy herds and of thy docks, as I have commanded thee, and shalt eat in thy towns, as it pleaseth thee.

22 Even as the roe and the hart is eaten, so shalt thou eat them: both the clean and unclean shall eat of them alike.

23 Only beware of this, that thou eat not the blood, for the blood is for the soul: and therefore thou must not eat the soul with the flesh:

24 But thou shalt pour it upon the earth as water,

25 That it may be well with thee and thy children after thee, when thou shalt do that which is pleasing in the sight of the Lord.

26 But the things which thou hast sanctified and vowed to the Lord, thou shalt take, and shalt come to the place which the Lord shall choose:

27 And shalt offer thy oblations the flesh and the blood upon the altar of the Lord thy God: the blood of thy victims thou shalt pour on the altar: and the flesh thou thyself shalt eat.

28 Observe and hear all the things that I command thee, that it may be well with thee and thy children after thee for ever, when thou shalt do what is good and pleasing in the sight of the Lord thy God.

29 When the Lord thy God shall have destroyed before thy face the nations, which then shalt go in to possess, and when thou shalt possess them, and dwell in their land:

30 Beware lest thou imitate them, after they are destroyed at thy coming in, and lest thou seek after their ceremonies, saying: As these nations have worshipped their gods, so will I also worship.

31 Thou shalt not do in like manner to the Lord thy God. For they have done to their gods all the abominations which the Lord abhorreth, offering their sons and daughters, and burning them with fire.

32 What I command thee, that only do thou to the Lord: neither add any thing, nor diminish.

DEUTERONOMY CHAPTER 13

1 If there rise in the midst of thee a prophet or one that saith he hath dreamed a dream, and he foretell a sign and a wonder,

2 And that come to pass which he spoke, and he say to thee: Let us go and follow strange gods, which thou knowest not, and let us serve them:

3 Thou shalt not hear the words of that prophet or dreamer: for the Lord your God trieth you, that it may appear whether you love him with all your heart, and with all your soul, or not.

4 Follow the Lord your God, and fear him, and keep his commandments, and hear his voice: him you shall serve, and to him you shall cleave.

5 And that prophet or forger of dreams shall be slain: because he spoke to draw you away from the Lord your God, who brought you out of the land of Egypt, and redeemed you from the house of bondage: to make thee go out of the way, which the Lord thy God commanded thee: and thou shalt take away the evil out of the midst of thee.

6 If thy brother the son of thy mother, or thy son, or daughter, or thy wife that is in thy bosom, or thy friend, whom thou lovest as thy own soul, would persuade thee secretly, saying: Let us go, and serve strange gods, which thou knowest not, nor thy fathers,

7 Of all the nations round about, that are near or afar off, from one end of the earth to the other,

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8 Consent not to him, hear him not, neither let thy eye spare him to pity and conceal him,
9 But thou shalt presently put him to death. Let thy hand be first upon him, and afterwards the hands of all the people.
10 With stones shall he be stoned to death: because he would have withdrawn thee from the Lord thy God, who brought thee out of the land of Egypt, from the house of bondage:
11 That all Israel hearing may fear, and may do no more any thing like this.
12 If in one of thy cities, which the Lord thy God shall give thee to dwell in, thou hear some say:
13 Children of Belial are gone out of the midst of thee, and have withdrawn the inhabitants of their city, and have said: Let us go, and serve strange gods which you know not:
14 Inquire carefully and diligently, the truth of the thing by looking well into it, and if thou find that which is said to be certain, and that this abomination hath been really committed,
15 Thou shalt forthwith kill the inhabitants of that city with the edge of the sword, and shalt destroy it and all things that are in it, even the cattle.
16 And all the household goods that are there, thou shalt gather together in the midst of the streets thereof, and shalt burn them with the city itself, so as to consume all for the Lord thy God, and that it be a heap for ever: it shall be built no more.
17 And there shall nothing of that anathema stick to thy hand: that the Lord may turn from the wrath of his fury, and may have mercy on thee, and multiply thee as he swore to thy fathers,
18 When thou shalt hear the voice of the Lord thy God, keeping all his precepts, which I command thee this day, that thou mayst do what is pleasing in the sight of the Lord thy God.

DEUTERONOMY CHAPTER 14

1 Be ye children of the Lord your God: you shall not cut yourselves, no, make any baldness for the dead;
2 Because thou art a holy people to the Lord thy God: and he chose thee to be his peculiar people of all nations that are upon the earth.
3 Eat not the things that are unclean.
4 These are the beasts that you shall eat, the ox, and the sheep, and the goat,
5 The hart and the roe, the buffle, the chamois, the pygarg, the wild goat, the camelopardalus.
6 Every beast that divideth the hoof in two parts, and cheweth the cud, you shall eat.
7 But of them that chew the cud, but divide not the hoof, you shall not eat, such as the camel, the hare, and the cherogril: because they chew the cud, but divide not the hoof, they shall be unclean to you.
8 The swine also, because it divideth the hoof, but cheweth not the cud, shall be unclean, their flesh you shall not eat, and their carcasses you shall not touch.
9 These shall you eat of all that abide in the waters: All that have fins and scales, you shall eat.
10 Such as are without fins and scales, you shall not eat, because they are unclean.
11 All birds that are clean you shall eat.
12 The unclean eat not: to wit, the eagle, and the grype, and the osprey,
13 The ringtail, and the vulture, and the kite according to their kind:
14 And all of the raven's kind:
15 And the ostrich, and the owl, and the larus, and the hawk according to its kind:
16 The heron, and the swan, and the stork,
17 And the cormorant, the porphirion, and the night crow,
18 The bittern, and the charadrion, every one in their kind: the hoop also and the bat.
19 Every thing that creepeth, and hath little wings, shall be unclean, and shall not be eaten.
20 All that is clean, you shall eat.
21 But whatsoever is dead of itself, eat not thereof. Give it to the stranger, that is within thy gates, to eat, or sell it to him: because thou art the holy people of the Lord thy God. Thou shalt not boil a kid in the milk of his dam.
22 Every year thou shalt set aside the tithes of all thy fruits that the earth bringeth forth,
23 And thou shalt eat before the Lord thy God in the place which he shall choose, that his name may be called upon therein, the tithe of thy corn, and thy wine, and thy oil, and the firstborn of thy herds and thy sheep: that thou mayst learn to fear the Lord thy God at all times.
24 But when the way and the place which the Lord thy God shall choose, are far off, and he hath blessed thee, and thou canst not carry all these things thither,
25 Thou shalt sell them all, and turn them into money, and shalt carry it in thy hand, and shalt go to the place which the Lord shall choose:
26 And thou shalt buy with the same money whatsoever pleaseth thee, either of the herds or of sheep, wine also and strong drink, and all that thy soul desireth: and thou shalt eat before the Lord thy God, and shalt feast, thou and thy house:
27 And the Levite that is within thy gates, beware thou forsake him not, because he hath no other part in thy possession.
28 The third year thou shalt separate another tithe of all things that grow to thee at that time, and shalt lay it up within thy gates.
29 And the Levite that hath no other part nor possession with thee, and the stranger and the fatherless and the widow, that are within thy gates, shall come and shall eat and be filled: that the Lord thy God may bless thee in all the works of thy hands that thou shalt do.

DEUTERONOMY CHAPTER 15

1 In the seventh year thou shalt make a remission,

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2 Which shall be celebrated in this order. He to whom any thing is owing from his friend or neighbour or brother, cannot demand it again, because it is the year of remission of the Lord,

3 Of the foreigner or stranger thou mayst exact it: of thy countryman and neighbour thou shalt not have power to demand it again.

4 And there shall be no poor nor beggar among you: that the Lord thy God may bless thee in the land which he will give thee in possession.

5 Yet so if thou hear the voice of the Lord thy God, and keep all things that he hath ordained, and which I command thee this day, he will bless thee, as he hath promised.

6 Thou shalt lend to many nations, and thou shalt borrow of no man. Thou shalt have dominion over very many nations, and no one shall have dominion over thee.

7 If one of thy brethren that dwelleth within the gates of thy city in the land which the Lord thy God will give thee, come to poverty: thou shalt not harden thy heart, nor close thy hand,

8 But shalt open it to the poor man, thou shalt lend him, that which thou perceivest he hath need of.

9 Beware lest perhaps a wicked thought steal in upon thee, and thou say in thy heart: The seventh year of remission draweth nigh; and thou turn away thy eyes from thy poor brother, denying to lend him that which he asketh: lest he cry against thee to the Lord, and it become a sin unto thee.

10 But thou shalt give to him: neither shalt thou do any thing craftily in relieving his necessities: that the Lord thy God may bless thee at all times, and in all things to which thou shalt put thy hand.

11 There will not be wanting poor in the land of thy habitation: therefore I command thee to open thy hand to thy needy and poor brother, that liveth in the land.

12 When thy brother a Hebrew man, or Hebrew woman is sold to thee, and hath served thee six years, in the seventh year thou shalt let him go free:

13 And when thou sendest him out free, thou shalt not let him go away empty:

14 But shalt give him for his way out of thy flocks, and out of thy barnfloor, and thy winepress, wherewith the Lord thy God shall bless thee.

15 Remember that thou also wast a bondservant in the land of Egypt, and the Lord thy God made thee free, and therefore I now command thee this.

16 But if he say: I will not depart: because he loveth thee, and thy house, and findeth that he is well with thee:

17 Thou shalt take an awl, and bore through his ear in the door of thy house, and he shall serve thee for ever: thou shalt do in like manner to thy womanservant also.

18 Turn not away thy eyes from them when thou makest them tree: because he hath served thee six years according to the wages of a hireling: that the Lord thy God may bless thee in all the works that thou dost.

19 Of the firstlings, that come of thy herds and thy sheep, thou shalt sanctify to the Lord thy God whatsoever is of the male sex. Thou shalt not work with the firstling of a bullock, and thou shalt not shear the firstlings of thy sheep.

20 In the sight of the Lord thy God shalt thou eat them every year, in the place that the Lord shall choose, thou and thy house.

21 But if it have a blemish, or be lame, or blind, or in any part disfigured or feeble, it shall not be sacrificed to the Lord thy God.

22 But thou shalt eat it within the gates of thy city: the clean and the unclean shall eat them alike, as the roe and as the hart.

23 Only thou shalt take heed not to eat their blood, but pour it out on the earth as water.

DEUTERONOMY CHAPTER 16

1 Observe the month of new corn, which is the first of the spring, that thou mayst celebrate the phase to the Lord thy God: because in this month the Lord thy God brought thee out of Egypt by night.

2 And thou shalt sacrifice the phase to the Lord thy God, of sheep, and of oxen, in the place which the Lord thy God shall choose, that his name may dwell there.

3 Thou shalt not eat with it leavened bread: seven days shalt thou eat without leaven, the bread of affliction, because thou camest out of Egypt in fear: that thou mayst remember the day of thy coming out of Egypt, all the days of thy life.

4 No leaven shall be seen in all thy coasts for seven days, neither shall any of the flesh of that which was sacrificed the first day in the evening remain until morning.

5 Thou mayst not immolate the phase in any one of thy cities, which the Lord thy God will give thee:

6 But in the place which the Lord thy God shall choose, that his name may dwell there: thou shalt immolate the phase in the evening, at the going down of the sun, at which time thou camest out of Egypt.

7 And thou shalt dress, and eat it in the place which the Lord thy God shall choose, and in the morning rising up thou shalt go into thy dwellings.

8 Six days shalt thou eat unleavened bread: and on the seventh day, because it is the assembly of the Lord thy God, thou shalt do no work.

9 Thou shalt number unto thee seven weeks from that day, wherein thou didst put the sickle to the corn.

10 And thou shalt celebrate the festival of weeks to the Lord thy God, a voluntary oblation of thy hand, which thou shalt offer according to the blessing of the Lord thy God.

11 And thou shalt feast before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger and the fatherless, and the widow, who abide with you: in the place which the Lord thy God shall choose, that his name may dwell there:

12 And thou shalt remember that thou wast a servant in Egypt: and thou shalt keep and do the things that are commanded.

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13 Thou shalt celebrate the solemnity also of tabernacles seven days, when thou hast gathered in thy fruit of the barnfloor and of the winepress.

14 And thou shalt make merry in thy festival time, thou, thy son, and thy daughter, thy manservant, and thy maidservant, the Levite also and the stranger, and the fatherless and the widow that are within thy gates.

15 Seven days shalt thou celebrate feasts to the Lord thy God in the place which the Lord shall choose: and the Lord thy God will bless thee in all thy fruits, and in every work of thy hands, and thou shalt be in joy.

16 Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose: in the feast of unleavened bread, in the feast of weeks, and in the feast of tabernacles. No one shall appear with his hands empty before the Lord:

17 But every one shall offer according to what he hath, according to the blessing of the Lord his God, which he shall give him.

18 Thou shalt appoint judges and magistrates in all thy gates, which the Lord thy God shall give thee, in all thy tribes: that they may judge the people with just judgment,

19 And not go aside to either part. Thou shalt not accept person nor gifts: for gifts blind the eyes of the wise, and change the words of the just.

20 Thou shalt follow justly after that which is just: that thou mayst live and possess the land, which the Lord thy God shall give thee.

21 Thou shalt plant no grove, nor any tree near the altar of the Lord thy God:

22 Neither shalt thou make nor set up to thyself a statue: which things the Lord thy God hateth.

DEUTERONOMY CHAPTER 17

1 Thou shalt not sacrifice to the Lord thy God a sheep, or an ox, wherein there is blemish, or any fault: for that is an abomination to the Lord thy God.

2 When there shall be found among you within any of thy gates, which the Lord thy God shall give thee, man or woman that do evil in the sight of the Lord thy God, and transgress his covenant,

3 So as to go and serve strange gods, and adore them, the sun and the moon. and all the host of heaven, which I have not commanded:

4 And this is told thee, and hearing it thou hast inquired diligently, and found it to be true, and that the abomination is committed in Israel:

5 Thou shalt bring forth the man or the woman, who have committed that most wicked thing, to the gates of thy city, and they shall be stoned.

6 By the mouth of two or three witnesses shall he die that is to be slain. Let no man be put to death, when only one beareth witness against him.

7 The hands of the witnesses shall be first upon him to kill him, and afterwards the hands of the rest of the people: that thou mayst take away the evil out of the midst of thee.

8 If thou perceive that there be among you a hard and doubtful matter in judgment between blood and blood, cause and cause, leprosy and leprosy: and thou see that the words of the judges within thy gates do vary: arise, and go up to the place, which the Lord thy God shall choose.

9 And thou shalt come to the priests of the Levitical race, and to the judge, that shall be at that time: and thou shalt ask of them, and they shall shew thee the truth of the judgment.

10 And thou shalt do whatsoever they shall say, that preside in the place, which the Lord shall choose, and what they shall teach thee,

11 According to his law; and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand.

12 But he that will be proud, and refuse to obey the commandment of the priest, who ministereth at that time to the Lord thy God, and the decree of the judge, that man shall die, and thou shalt take away the evil from Israel:

13 And all the people hearing it shall fear, that no one afterwards swell with pride.

14 When thou art come into the land, which the Lord thy God will give thee, and possessest it, and shalt say: I will set a king over me, as all nations have that are round about:

15 Thou shalt set him whom the Lord thy God shall choose out of the number of thy brethren. Thou mayst not make a man of another nation king, that is not thy brother.

16 And when he is made king, he shall not multiply horses to himself, nor lead back the people into Egypt, being lifted up with the number of his horsemen, especially since the Lord hath commanded you to return no more the same way.

17 He shall not have many wives, that may allure his mind, nor immense sums of silver and gold.

18 But after he is raised to the throne of his kingdom, he shall copy out to himself the Deuteronomy of this law in a volume, taking the copy of the priests of the Levitical tribe,

19 And he shall have it with him, and shall read it all the days of his life, that he may learn to fear the Lord his God, and keep his words and ceremonies, that are commanded in the law;

20 And that his heart be not lifted up with pride over his brethren, nor decline to the right or to the left, that he and his sons may reign a long time over Israel.

DEUTERONOMY CHAPTER 18

1 The priests and Levites, and all that are of the same tribe, shall have no part nor inheritance with the rest of Israel, because they shall eat the sacrifices of the Lord, and his oblations,

2 And they shall receive nothing else. of the possession of their brethren: for the Lord himself is their inheritance, as he hath said to them.

3 This shall be the priest's due from the people, and from them that offer victims: whether they sacrifice an ox, or a sheep, they shall give to the priest the shoulder and the breast:

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4 The firstfruits also of corn, of wine, and of oil, and a part of the wool from the shearing of their sheep.

5 For the Lord thy God hath chosen him of all thy tribes, to stand and to minister to the name of the Lord, him and his sons for ever.

6 If a Levite go out of any one of the cities throughout all Israel, in which he dwelleth, and have a longing mind to come to the place which the Lord shall choose,

7 He shall minister in the name of the Lord his God, as all his brethren the Levites do, that shall stand at that time before the Lord.

8 He shall receive the same portion of food that the rest do: besides that which is due to him in his own city, by succession from his fathers.

9 When thou art come into the land which the Lord thy God shall give thee, beware lest thou have a mind to imitate the abominations of those nations.

10 Neither let there be found among you any one that shall expiate his son or daughter, making them to pass through the fire: or that consulteth soothsayers, or observeth dreams and omens, neither let there be any wizard,

11 Nor charmer, nor any one that consulteth pythonic spirits, or fortune tellers, or that seeketh the truth from the dead.

12 For the Lord abhorreth all these things, and for these abominations he will destroy them at thy coming.

13 Thou shalt be perfect, and without spot before the Lord thy God.

14 These nations, whose land thou shalt possess, hearken to soothsayers and diviners: but thou art otherwise instructed by the Lord thy God.

15 The Lord thy God will raise up to thee a PROPHET of thy nation and of thy brethren like unto me: him thou shalt hear:

16 As thou desiredst of the Lord thy God in Horeb, when the assembly was gathered together, and saidst: Let me not hear any more the voice of the Lord my God, neither let me see any more this exceeding great fire, lest I die.

17 And the Lord said to me: They have spoken all things well.

18 m I will raise them up a prophet out of the midst of their brethren like to thee: and I will put my words in his mouth, and he shall speak to them all that I shall command him.

19 And he that will not hear his words, which he shall speak in my name, I will be the revenger.

20 But the prophet, who being corrupted with pride, shall speak in my name things that I did not command him to say, or in the name of strange gods, shall be slain.

21 And if in silent thought thou answer: How shall I know the word that the Lord hath not spoken?

22 Thou shalt have this sign: Whatsoever that same prophet foretelleth in the name of the Lord, and it cometh not to pass: that thing the Lord hath not spoken, but the prophet hath forged it by the pride of his mind: and therefore thou shalt not fear him.

DEUTERONOMY CHAPTER 19

1 When the Lord thy God hath destroyed the nations, whose land he will deliver to thee, and thou shalt possess it, and shalt dwell in the cities and houses thereof:

2 Thou shalt separate to thee three cities in the midst of the land, which the Lord will give thee in possession,

3 Paving diligently the way: and thou shalt divide the whole province of thy land equally into three parts: that he who is forced to flee for manslaughter, may have near at hand whither to escape.

4 This shall be the law of the slayer that fleeth, whose life is to be saved: He that killeth his neighbour ignorantly, and who is proved to have had no hatred against him yesterday and the day before:

5 But to have gone with him to the wood to hew wood, and in cutting down the tree the axe slipped out of his hand, and the iron slipping from the handle struck his friend, and killed him: he shall flee to one of the cities aforesaid, and live:

6 Lest perhaps the next kinsman of him whose blood was shed, pushed on by his grief should pursue, and apprehend him. if the way be too long, and take away the life of him who is not guilty of death, because he is proved to have had no hatred before against him that was slain.

7 Therefore I command thee, that thou separate three cities at equal distance one from another.

8 And when the Lord thy God shall have enlarged thy borders, as he swore to thy fathers, and shall give thee all the land that he promised them,

9 (Yet so, if thou keep his commandments, and do the things which I command thee this day, that thou love the Lord thy God, and walk in his ways at all times) thou shalt add to thee other three cities, and shalt double the number of the three cities aforesaid:

10 That innocent blood may not be shed in the midst of the land which the Lord thy God will give thee to possess, lest thou be guilty of blood.

11 But if any man hating his neighbour, lie in wait for his life, and rise and strike him, and he die, and he flee to one of the cities aforesaid,

12 The ancients of his city shall send, and take him out of the place of refuge, and shall deliver him into the hand of the kinsman of him whose blood was shed, and he shall die.

13 Thou shalt not pity him, and thou shalt take away the guilt of innocent blood out of Israel, that it may be well with thee.

14 Thou shalt not take nor remove thy neighbour's landmark, which thy predecessors have set in thy possession. which the Lord thy God will give thee in the land that thou shalt receive to possess.

15 One witness shall not rise up against any man, whatsoever the sin or wickedness be: but in the mouth of two or three witnesses every word shall stand.

16 If a lying witness stand against a man, accusing him of transgression,

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17 Both of them, between whom the controversy is, shall stand before the Lord in the sight of the priests and the judges that shall be in those days.

18 And when after most diligent inquisition, they shall find that the false witness hath told a lie against his brother:

19 They shall render to him as he meant to do to his brother, and thou shalt take away the evil out of the midst of thee:

20 That others hearing may fear, and may not dare to do such things.

21 21Thou shalt not pity him, but shalt require life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

DEUTERONOMY CHAPTER 20

1 If thou go out to war against thy enemies, and see horsemen and chariots, and the numbers of the enemy's army greater than thine, thou shalt not fear them: because the Lord thy God is with thee, who brought thee out of the land of Egypt.

2 And when the battle is now at hand, the priest shall stand before the army, and shall speak to the people in this manner:

3 Hear, O Israel, you join battle this day against your enemies, let not your heart be dismayed, be not afraid, do not give back, fear ye them not:

4 Because the Lord your God is in the midst of you, and will fight for you against your enemies, to deliver you from danger.

5 And the captains shall proclaim through every band in the hearing of the army: What man is there, that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 What man is there, that hath planted a vineyard, and hath not as yet made it to be common, whereof all men may eat? let him go, and return to his house, lest he die in the battle, and another man execute his office.

7 What man is there, that hath espoused a wife, and not taken her? let him go, and return to his house, lest he die in the war, and another man take her.

8 After these things are declared they shall add the rest, and shall speak to the people: What man is there that is fearful, and faint hearted? let him go, and return to his house, lest he make the hearts of his brethren to fear, as he himself is possessed with fear.

9 And when the captains of the army shall hold their peace, and have made an end of speaking, every man shall prepare their bands to fight.

10 If at any time thou come to fight against a city, thou shalt first offer it peace.

11 If they receive it, and open the gates to thee, all the people that are therein, shall be saved, and shall serve thee paying tribute.

12 But if they will not make peace, and shall begin war against thee, thou shalt besiege it.

13 And when the Lord thy God shall deliver it into thy bands, thou shalt slay all that are therein of the male sex, with the edge of the sword,

14 Excepting women and children, cattle and other things, that are in the city. And thou shalt divide all the prey to the army, and thou shalt eat the spoils of thy enemies, which the Lord thy God shall give thee.

15 So shalt thou do to all cities that are at a great distance from thee, and are not of these cities which thou shalt receive in possession.

16 But of those cities that shall be given thee, thou shalt suffer none at all to live:

17 But shalt kill them with the edge of the sword, to wit, the Hethite, and the Amorrhite, and the Chanaanite, the Pherezite, and the Hevite, and the Jebusite, as the Lord thy God hath commanded thee:

18 Lest they teach you to do all the abominations which they have done to their gods: and you should sin against the Lord your God.

19 When thou hast besieged a city a long time, and hath compassed it with bulwarks to take it, thou shalt not cut down the trees that may be eaten of, neither shalt thou spoil the country round about with axes: for it is a tree, and not a man, neither can it increase the number of them that fight against thee.

20 But if there be any trees that are not fruitful, but wild, and fit for other uses, cut them down, and make engines, until thou take the city, which fighteth against thee.

DEUTERONOMY CHAPTER 21

1 When there shall be found in the land, which the Lord thy God will give thee, the corpse of a man slain, and it is not known who is guilty of the murder,

2 Thy ancients and judges shall go out, and shall measure from the place where the body lieth the distance of every city round about:

3 And the ancients of that city which they shall perceive to be nearer than the rest, shall take a heifer of the herd, that hath not drawn in the yoke, nor ploughed the ground,

4 And they shall bring her into a rough and stony valley, that never was ploughed, nor sown: and there they shall strike off the head of the heifer:

5 And the priests the sons of Levi shall come, whom the Lord thy God hath chosen to minister to him, and to bless in his name, and that by their word every matter should be decided, and whatsoever is clean or unclean should be judged.

6 And the ancients of that city shall come to the person slain, and shall wash their hands over the heifer that was killed in the valley,

7 And shall say: Our hands did not shed this blood, nor did our eyes see it.

8 Be merciful to thy people Israel, whom thou hast redeemed, O Lord, and lay not innocent blood to their charge, in the midst of thy people Israel. And the guilt of blood shall be taken from them:

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9 And thou shalt be free from the innocent's blood, that was shed, when thou shalt have done what the Lord hath commanded thee.

10 If thou go out to fight against thy enemies, and the Lord thy God deliver them into thy hand, and thou lead them away captives,

11 And seest in the number of the captives a beautiful woman, and lovest her, and wilt have her to wife,

12 Thou shalt bring her into thy house: and she shall shave her hair, and pare her nails,

13 And shall put off the raiment, wherein she was taken: and shall remain in thy house, and mourn for her father and mother one month: and after that thou shalt go in unto her, and shalt sleep with her, and she shall be thy wife.

14 Rut if afterwards she please thee not, thou shalt let her go free, but thou mayst not sell her for money nor oppress her by might because thou hast humbled her.

15 If a man have two wives, one beloved, and the other hated, and they have had children by him, and the son of the hated be the firstborn,

16 And he meaneth to divide his substance among his sons: he may not make the son of the beloved the firstborn, and prefer him before the son of the hated.

17 But he shall acknowledge the son of the hated for the firstborn, and shall give him a double portion of all he hath: for this is the first of his children, and to him are due the first birthrights.

18 If a man have a stubborn and unruly son, who will not hear the commandments of his father or mother, and being corrected, slighteth obedience:

19 They shall take him and bring him to the ancients of his city, and to the gate of judgment,

20 And shall say to them: This our son is rebellious and stubborn, he slighteth hearing our admonitions, he giveth himself to revelling, and to debauchery and banquetings:

21 The people of the city shall stone him: and he shall die, that you may take away the evil out of the midst of you, and all Israel hearing it may be afraid.

22 When a man hath committed a crime for which he is to be punished with death, and being condemned to die is hanged on a gibbet:

23 His body shall not remain upon the tree, but shall be buried the same day: for he is accursed of God that hangeth on a tree: and thou shalt not defile thy land, which the Lord thy God shall give thee in possession.

DEUTERONOMY CHAPTER 22

1 Thou shalt not pass by if thou seest thy brother's ox, or his sheep go astray: but thou shalt bring them back to thy brother.

2 And if thy brother be not nigh, or thou know him not: thou shalt bring them to thy house, and they shall be with thee until thy brother seek them, and receive them.

3 Thou shalt do in like manner with his ass, and with his raiment, and with every thing that is thy brother's, which is lost: if thou find it, neglect it not as pertaining to another.

4 If thou see thy brother's ass or his ox to be fallen down in the way, thou shalt not slight it, but shalt lift it up with him.

5 A woman shall not be clothed with man's apparel, neither shall a man use woman's apparel: for he that doeth these things is abominable before God.

6 If thou find as thou walkest by the way, a bird's nest in a tree, or on the ground, and the dam sitting upon the young or upon the eggs: thou shalt not take her with her young:

7 But shalt let her go, keeping the young which thou hast caught: that it may be well with thee, and thou mayst live a long time.

8 When thou buildest a new house, thou shalt make a battlement to the roof round about: lest blood be shed in thy house, and thou be guilty, if any one slip, and fall down headlong.

9 Thou shalt not sow thy vineyard with divers seeds: lest both the seed which thou hast sown, and the fruit of the vineyard, be sanctified together.

10 Thou shalt not plough with an ox and an ass together.

11 Thou shalt not wear a garment that is woven of woollen and linen together.

12 Thou shalt make strings in the hem at the four corners of thy cloak, wherewith thou shalt be covered.

13 If a man marry a wife, and afterwards hate her,

14 And seek occasions to put her away, laying to her charge a very ill name, and say: I took this woman to wife, and going in to her, I found her not a virgin:

15 Her father and mother shall take her, and shall bring with them the tokens of her virginity to the ancients of the city that are in the gate:

16 And the father shall say: I gave my daughter unto this man to wife: and because he hateth her,

17 He layeth to her charge a very ill name, so as to say: I found not thy daughter a virgin: and behold these are the tokens of my daughter's virginity. And they shall spread the cloth before the ancients of the city:

18 And the ancients of that city shall take that man, and beat him,

19 Condemning him besides in a hundred sides of silver, which he shall give to the damsel's father, because he hath defamed by a very ill name a virgin of Israel: and he shall have her to wife, and may not put her away all the days of his life.

20 But if what he charged her with be true, and virginity be not found in the damsel:

21 They shall cast her out of the doors of her father's house, and the men of the city shall stone her to death, and she shall die: because she hath done a wicked thing in Israel, to play the whore in her father's house: and thou shalt take away the evil out of the midst of thee.

22 If a man lie with another man's wife, they shall both die, that is to say, the adulterer and the adulteress: and thou shalt take away the evil out of Israel.

23 If a man have espoused a damsel that is a virgin, and some one find her in the city, and lie with her,

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24 Thou shalt bring them both out to the gate of that city, and they shall be stoned: the damsel, because she cried not out, being in the city: the man, because he hath humbled his neighbour's wife. And thou shalt take away the evil from the midst of thee.

25 But if a man find a damsel that is betrothed, in the field, and taking hold of her, lie with her, he alone shall die:

26 The damsel shall suffer nothing, neither is she guilty of death: for as a robber riseth against his brother, and taketh away his life, so also did the damsel suffer:

27 She was alone in the field: she cried, and there was no man to help her.

28 If a man find a damsel that is a virgin, who is not espoused, and taking her, lie with her, and the matter come to judgment:

29 He that lay with her shall give to the father of the maid fifty sides of silver, and shall have her to wife, because he hath humbled her: he may not put her away all the days of his life.

30 No man shall take his father's wife, nor remove his covering.

DEUTERONOMY CHAPTER 23

1 An eunuch, whose testicles are broken or cut away, or yard cut off, shall not enter into the church of the Lord.

2 A mamzer, that is to say, one born of a prostitute, shall not enter into the church of the Lord, until the tenth generation.

3 The Ammonite and the Moabite, even after the tenth generation shall not enter into the church of the Lord for ever:

4 Because they would not meet you with bread and water in the way, when you came out of Egypt: and because they hired against thee Balaam, the son of Beer, from Mesopotamia in Syria, to curse thee.

5 And the Lord thy God would not hear Balaam, and he turned his cursing into thy blessing, because he loved thee.

6 Thou shalt not make peace with them, neither shalt thou seek their prosperity all the days of thy life for ever.

7 Thou shalt not abhor the Edomite, because he is thy brother: nor the Egyptian, because thou wast a stranger in his land.

8 They that are born of them, in the third generation shall enter into the church of the Lord.

9 When thou goest out to war against thy enemies, thou shalt keep thyself from every evil thing.

10 If there be among you any man, that is defiled in a dream by night, he shall go forth out of the camp.

11 And shall not return, before he be washed with water in the evening: and after sunset he shall return into the camp.

12 Thou shalt have a place without the camp, to which thou mayst go for the necessities of nature,

13 Carrying a paddle at thy girdle. And when thou sittest down, thou shalt dig round about, and with the earth that is dug up thou shalt cover

14 That which thou art eased of: (for the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thy enemies to thee:) and let thy camp be holy, and let no uncleanness appear therein, lest he go away from thee.

15 Thou shalt not deliver to his master the servant that is fled to thee.

16 He shall dwell with thee ill the place that shall please him, and shall rest, in one of thy cities: give him no trouble.

17 There shall be no whore among the daughters of Israel, nor whoremonger among the sons of Israel.

18 Thou shalt not offer the hire of a strumpet, nor the price of a dog, in the house of the Lord thy God, whatsoever it be that thou hast vowed: because both these are an abomination to the Lord thy God.

19 Thou shalt not lend to thy brother money to usury, nor corn, nor any other thing:

20 But to the stranger. To thy brother thou shalt lend that which he wanteth, without usury: that the Lord thy God may bless thee in all thy works in the land, which thou shalt go in to possess.

21 When thou hast made a vow to the Lord thy God, thou shalt not delay to pay it: because the Lord thy God will require it. And if thou delay, it shall be imputed to thee for a sin.

22 If thou wilt not promise, thou shalt be without sin.

23 But that which is once gone out of thy lips, thou shalt observe, and shalt do as thou hast promised to the Lord thy God, and hast spoken with thy own will and with thy own mouth.

24 Going into thy neighbour's vineyard, thou mayst eat as many grapes as thou pleasest: but must carry none out with thee:

25 If thou go into thy friend's corn, thou mayst break the ears, and rub them in thy hand: but not reap them with a sickle.

DEUTERONOMY CHAPTER 24

1 If a man take a wife, and have her, and she find not favour in his eyes, for some uncleanness: he shall write a bill of divorce, and shall give it in her hand, and send her out of his house.

2 And when she is departed, and marrieth another husband,

3 And he also hateth her, and hath given her a bill of divorce, and hath sent her out of his house or is dead:

4 The former husband cannot take her again to wife: because she is defiled, and is become abominable before the Lord: lest thou cause thy land to sin, which the Lord thy God shall give thee to possess.

5 When a man hath lately taken a wife, he shall not go out to war, neither shall any public business be enjoined him, but he shall be free at home without fault, that for one year he may rejoice with his wife.

6 Thou shalt not take the nether, nor the upper millstone to pledge: for he hath pledged his life to thee.

7 If ally man be found soliciting his brother of the children of Israel, and selling him shall take a price, he shall be put to death, and thou shalt take away the evil from the midst of thee.

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8 Observe diligently that thou incur not the stroke of the leprosy, but thou shalt do whatsoever the priests of the Levitical race shall teach thee, according to what I have commanded them, and fulfil thou it carefully.

9 Remember what the Lord your God did to Mary, in the way when you came out of Egypt.

10 When thou shalt demand of thy neighbour any thing that he oweth thee, thou shalt not go into his house to take away a pledge:

11 But then shalt stand without, and he shall bring out to thee what he hath.

12 But if he be poor, the pledge shall not lodge with thee that night,

13 But thou shalt restore it to him presently before the going down of the sun: that he may sleep in his own raiment and bless thee, and thou mayst have justice before the Lord thy God.

14 Thou shalt not refuse the hire of the needy, and the poor, whether he be thy brother, or a stranger that dwelleth with thee in the land, and is within thy gates:

15 But thou shalt pay him the price of his labour the same day, before the going down of the sun, because he is poor, and with it maintaineth his life: lest he cry against thee to the Lord, and it be reputed to thee for a sin.

16 The fathers shall not be put to death for the children, nor the children for the fathers, but every one shall die for his own sin.

17 Thou shalt not pervert the judgment of the stranger nor of the fatherless, neither shalt thou take away the widow's raiment for a pledge.

18 Remember that thou wast a slave in Egypt, and the Lord thy God delivered thee from thence. Therefore I command thee to do this thing.

19 When thou hast reaped the corn in thy field, and hast forgot and left a sheaf, thou shalt not return to take it away: but thou shalt suffer the stranger, and the fatherless and the widow to tabs it away: that the Lord thy God may bless thee in all the works of thy hands.

20 If thou have gathered the fruit of thy olive trees, thou shalt not return to gather whatsoever remaineth on the trees: but shalt leave it for the stranger, for the fatherless, and the widow.

21 If thou make the vintage of thy vineyard, thou shalt not gather the clusters that remain, but they shall be for the stranger, the fatherless, and the widow.

22 Remember that thou also wast a bondman in Egypt, and therefore I command thee to do this thing.

DEUTERONOMY CHAPTER 25

1 If there be a controversy between men, and they call upon the judges: they shall give the prize of justice to him whom they perceive to be just: and him whom they find to be wicked, they shall condemn of wickedness.

2 And if they see that the offender be worthy of stripes: they shall lay him down, and shall cause him to be beaten before them. According to the measure of the sin shall the measure also of the stripes be:

3 Yet so, that they exceed not the number of forty: lest thy brother depart shamefully torn before thy eyes.

4 Thou shalt not muzzle the ox that treadeth out thy corn on the floor.

5 When brethren dwell together, and one of them dieth without children, the wife of the deceased shall not marry to another: but his brother shall take her, and raise up seed for his brother:

6 And the first son he shall have of her he shall call by his name, that his name be not abolished out of Israel.

7 But if he will not take his brother's wife, who by law belongeth to him, the woman shall go to the gate of the city, and call upon the ancients, and say: My husband's brother refuseth to raise up his brother's name in Israel: and will not take me to wife.

8 And they shall cause him to be sent for forthwith, and shall ask him. If he answer: I will not take her to wife:

9 The woman shall come to him before the ancients, and shall take off his shoe from his foot, and spit in his face, and say: So shall it be done to the man that will not build up his brother's house:

10 And his name shall be called in Israel, the house of the unshod.

11 If two men have words together, and one begin to fight against the other, and the other's wife willing to deliver her husband out of the hand of the stronger, shall put forth her hand, and take him by the secrets,

12 Thou shalt cut off her hand, neither shalt thou be moved with any pity in her regard.

13 Thou shalt not have divers weights in thy bag, a greater and a less:

14 Neither shall there be in thy house a greater bushel and a less.

15 Thou shalt have a just and a true weight, and thy bushel shall be equal and true: that thou mayest live a long time upon the land which the Lord thy God shall give thee.

16 For the Lord thy God abhorreth him that doth these things, and he hateth all injustice.

17 Remember what Amalec did to thee in the way when thou camest out of Egypt:

18 How he met thee: and slew the hindmost of the army, who sat down, being weary, when thou wast spent with hunger and labour, and he feared not God.

19 Therefore when the Lord thy God shall give thee rest, and shall have subdued all the nations round about in the land which he hath promised thee: thou shalt blot out his name from under heaven. See thou forget it not.

DEUTERONOMY CHAPTER 26

1 And when thou art come into the land which the Lord thy God will give thee to possess, and hast conquered it, and dwellest in it:

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2 Thou shalt take the first of all thy fruits, and put then? in a basket, and shalt go to the place which the Lord thy God shall choose, that his name may be invocated there:

3 And thou shalt go to the priest that shall be in those days, and say to him: I profess this day before the Lord thy God, that I am come into the land, for which he swore to our fathers, that he would give it us.

4 And the priest taking the basket at thy hand, shall set it before the altar of the Lord thy God:

5 And thou shalt speak thus in the sight of the Lord thy God: The Syrian pursued my father, who went down into Egypt, and sojourned there in a very small number, and grew into a nation great and strong and of an infinite multitude.

6 And the Egyptians afflicted us, and persecuted us, laying on us most grievous burdens:

7 And we cried to the Lord God of our fathers: who heard us, and looked down upon our affliction, and labour, and distress:

8 And brought us out of Egypt with a strong hand, and a stretched out arm, with great terror, with signs and wonders:

9 And brought us into this place, and gave us this land flowing with milk and honey.

10 And therefore now I offer the firstfruits of the land which the Lord hath given me. And thou shalt leave them in the sight of the ford thy God, adoring the Lord thy God.

11 And thou shalt feast in all the good things which the Lord thy God hath given thee, and thy house, thou and the Levite, and the stranger that is with thee.

12 When thou hast made an end of tithing all thy fruits, in the third year of tithes thou shalt give it to the Levite, and to the stranger, and to the fatherless, and to the widow, that they may eat within thy gates, and be filled:

13 And thou shalt speak thus in the sight of the Lord thy God: I have taken that which was sanctified out of my house, and I have given it to the Levite, and to the stranger, and to the fatherless, and to the widow, as thou hast commanded me: I have not transgressed thy commandments nor forgotten thy precepts.

14 I have not eaten of them is my mourning, nor separated them for any uncleanness, nor spent any thing of them in funerals. I have obeyed the voice of the Lord my God, and have done all things as thou hast commanded me.

15 Look from thy sanctuary, and thy high habitation of heaven, and bless thy people Israel, and the land which thou hast given us, as thou didst swear to our fathers, a land flowing with milk and honey.

16 This day the Lord thy God hath commanded thee to do these commandments and judgments: and to keep and fulfil them with all thy heart, and with all thy soul.

17 Thou hast chosen the Lord this day to be thy God, and to walk in his ways and keep his ceremonies, and precepts, end judgments, and obey his command.

18 And the Lord hath chosen thee this day, to be his peculiar people, as he hath spoken to thee, and to keep all his commandments:

19 And to make thee higher than all nations which he hath created, to his own praise, and name, and glory: that thou mayst be a holy people of the Lord thy God, as he hath spoken.

DEUTERONOMY CHAPTER 27

1 And Moses with the ancients of Israel commanded the people, saying: Keep every commandment that I command you this day.

2 And when you are passed over the Jordan into the land which the Lord thy God will give thee, thou shalt set up great stones, and shalt plaster them over with plaster,

3 That thou mayst write on them all the words of this law, when thou art passed over the Jordan: that thou mayst enter into the land which the Lord thy God will give thee, a land flowing with milk and honey, as he swore to thy fathers.

4 Therefore when you are passed over the Jordan, set up the stones which I command you this day, in mount Hebal, and thou shalt plaster them with plaster:

5 And thou shalt build there an altar to the Lord thy God, of stones which iron hath not touched,

6 And of stones not fashioned nor polished: and thou shalt offer upon it holocausts to the Lord thy God:

7 And shalt immolate peace victims, and eat there, and feast before the Lord thy God.

8 And thou shalt write upon the stones all the words of this law plainly and clearly,

9 And Moses and the priests of the race of Levi said to all Israel: Attend, and hear, O Israel: This day thou art made the people of the Lord thy God.

10 Thou shalt hear his voice, and do the commandments and justices which I command thee.

11 And Moses commanded the people in that day, saying:

12 These shall stand upon mount Garizim to bless the people, when you are passed the Jordan: Simeon, Levi, Juda, Issachar, Joseph, and Benjamin.

13 And over against them shall stand on mount Hebal to curse: Ruben, Gad, and Aser, and Zabulon, Dan, and Nephtali.

14 And the Levites shall pronounce, and say to all the men of Israel with a loud voice:

15 Cursed be the man that maketh a graven and molten thing, the abomination of the Lord, the work of the hands of artificers, and shall put it in a secret place: and all the people shall answer and say: Amen.

16 Cursed be he that honoureth not his father and mother: and all the people shall say: Amen.

17 Cursed be he that removeth his neighbour's landmarks: and all the people shall say: Amen.

18 Cursed be he that maketh the blind to wander out of his way: and all the people shall say: Amen.

19 Cursed be he that perverteth the judgment of the stranger, of the fatherless and the widow: and all the people shall say: Amen.

20 Cursed be he that lieth with his father's wife, and uncovereth his bed: and all the people shall say: Amen.

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21 Cursed be he that lieth with any beast: and all the people shall say: Amen.

22 Cursed be he that lieth with his sister, the daughter of his father, or of his mother: and all the people shall say: Amen.

23 Cursed be he that lieth with his mother in law: and all the people shall say: Amen.

24 Cursed be he that secretly killeth his neighbour: and all the people shall say: Amen.

25 Cursed be he that taketh gifts, to slay an innocent person: and all the people shall say: Amen.

26 Cursed be he that abideth not in the words of this law, and fulfilleth them not in work: and all the people shall say: Amen.

DEUTERONOMY CHAPTER 28

1 Now if thou wilt hear the voice of the Lord thy God, to do and keep all his commandments, which I command thee this day, the Lord thy God will make thee higher than all the nations that are on the earth.

2 And all these blessings shall come upon thee and overtake thee: yet so if thou hear his precepts,

3 Blessed shalt thou be in the city, and blessed in the field.

4 Blessed shall be the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattle, the droves of thy herds, and the folds of thy sheep.

5 Blessed shall be thy barns and blessed thy stores.

6 Blessed shalt thou be coming in and going out.

7 The Lord shall cause thy enemies, that rise up against thee, to fall down before thy face: one way shall they come out against thee, and seven ways shall they flee before thee.

8 The Lord will send forth a blessing upon thy storehouses, and upon all the works of thy hands: and will bless thee in the land that thou shalt receive.

9 The Lord will raise thee up to be a holy people to himself, as he swore to thee: if thou keep the commandments of the Lord thy God, and walk in his ways.

10 And all the people of the earth shall see that the name of the Lord is invocated upon thee, and they shall fear thee.

11 The Lord will make thee abound with all goods, with the fruit of thy womb, and the fruit of thy cattle, with the fruit of thy land, which the Lord swore to thy fathers that he would give thee.

12 The Lord will open his excellent treasure, the heaven, that it may give rain in due season: and he will bless all the works of thy hands. And thou shalt lend to many nations, and shalt not borrow of any one.

13 And the Lord shall make thee the head and not the tail: and thou shalt be always above, and not beneath: yet so if thou wilt hear the commandments of the Lord thy God which I command thee this day, and keep and do them,

14 And turn not away from them neither to the right hand, nor to the left, nor follow strange gods, nor worship them.

15 But if thou wilt not hear the voice of the Lord thy God, to keep and to do all his commandments and ceremonies, which I command thee this day, all these curses shall come upon thee, and overtake thee.

16 Cursed shalt thou be in the city, cursed in the field.

17 Cursed shall be thy barn, and cursed thy stores.

18 Cursed shall be the fruit of thy womb, and the fruit of thy ground, the herds of thy oxen, and the flocks of thy sheep.

19 Cursed shalt thou be coming in, and cursed going out.

20 The Lord shall send upon thee famine and hunger, and a rebuke upon all the works which thou shalt do: until he consume and destroy thee quickly, for thy most wicked inventions, by which thou hast forsaken me.

21 May the Lord set the pestilence upon thee, until he consume thee out of the land, which thou shalt go in to possess.

22 May the Lord afflict thee with miser- able want, with the fever and with cold, with burning and with heat, and with corrupted air and with blasting, and pursue thee till thou perish.

23 Be the heaven, that is over thee, of brass: and the ground thou treadest on, of iron.

24 The Lord give thee dust for rain upon thy land, and let ashes come down from heaven upon thee, till thou be consumed.

25 The Lord make thee to fall down before thy enemies, one way mayst thou go out against them, and flee seven ways, and be scattered throughout all the kingdoms of the earth.

26 And be thy carcass meat for all the Fowls of the air, and the beasts of the earth, and be there none to drive them away.

27 The Lord strike thee with the ulcer of Egypt, and the part of thy body, by which the dung is cast out, with the scab and with the itch: so that thou canst not be healed.

28 The Lord strike thee with madness and blindness and fury of mind.

29 And mayst thou grope at midday as the blind is wont to grope in the dark, and not make straight thy ways. And mayst thou at all times suffer wrong, and be oppressed with violence, and mayst thou have no one to deliver thee.

30 Mayst thou take a wife, and another sleep with her. Mayst thou build a house, and not dwell therein. Mayest thou plant a vineyard and not gather the vintage thereof.

31 May thy ox be slain before thee, and thou not eat thereof. May thy ass be taken away in thy sight, and not restored to thee. May thy sheep be given to thy enemies, and may there be none to help thee.

32 May thy sons and thy daughters be given to another people, thy eyes looking on, and languishing at the sight of them all the day, and may there be no strength in thy hand.

33 May a people which thou knowest not, eat the fruits of thy land, and all thy labours: and mayst thou always suffer oppression, and be crushed at all times.

34 And be astonished at the terror of those things which thy eyes shall see:

35 May the Lord strike thee with a very sore ulcer in the knees and in the legs, and be thou incurable from the sole of the foot to the top of the head.

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36 The Lord shall bring thee, and thy king, whom thou shalt have appointed over thee, into a nation which thou and thy fathers know not: and there thou shalt serve strange gods, wood and stone.

37 And thou shalt be lost, as a proverb and a byword to all people, among whom the Lord shall bring thee in.

38 Thou shalt cast much seed into the ground, and gather little: because the locusts shall consume all.

39 Thou shalt plant a vineyard, and dig it, and shalt not drink the wine, nor gather any thing thereof: because it shall be wasted with worms.

40 Thou shalt have olive trees in all thy borders, and shalt not be anointed with the oil: for the olives shall fall off and perish.

41 Thou shalt beget sons and daughters, and shalt not enjoy them: because they shall be led into captivity.

42 The blast shall consume all the trees and the fruits of thy ground.

43 The stranger that liveth with thee in the land, shall rise up over thee, and shall be higher: and thou shalt go down, and be lower.

44 He shall lend to thee, and thou shalt not lend to him. He shall be as the head, and thou shalt be the tail.

45 And all these curses shall come upon thee, and shall pursue and overtake thee, till thou perish: because thou heardst not the voice of the Lord thy God, and didst not keep his commandments and ceremonies which he commanded thee.

46 And they shall be as signs and wonders on thee, and on thy seed for ever.

47 Because thou didst not serve the Lord thy God with joy and gladness of heart, for the abundance of all things:

48 Thou shalt serve thy enemy, whom the Lord will send upon thee, in hunger, and thirst, and nakedness, and in want of all things: and he shall put an iron yoke upon thy neck, till he consume thee.

49 The Lord will bring upon thee a nation from afar, and from the uttermost ends of the earth, like an eagle that flyeth swiftly, whose tongue thou canst not understand,

50 A most insolent nation, that will shew no regard to the ancients, nor have pity on the infant,

51 And will devour the fruit of thy cattle, and the fruits of thy land: until thou be destroyed, and will leave thee no wheat, nor wine, nor oil, nor herds of oxen, nor flocks of sheep: until he destroy thee.

52 And consume thee in all thy cities, end thy strong and high walls be brought down, wherein thou trustedst in all thy land. Thou shalt be besieged within thy gates in all thy land which the Lord thy God will give thee:

53 And thou shalt eat the fruit of thy womb, and the flesh of thy sons and of thy daughters, which the Lord thy God shall give thee, in the distress and extremity wherewith thy enemy shall oppress thee.

54 The man that is nice among you, and very delicate, shall envy his own brother, and his wife, that lieth in his bosom,

55 So that he will not give them of the flesh of his children, which he shall eat: because he hath nothing else in the siege and the want, wherewith thy enemies shall distress thee within all thy gates.

56 The tender and delicate woman, that could not go upon the ground, nor set down her foot for over much niceness and tenderness, will envy her husband who lieth in her bosom, the flesh of her son, and of her daughter,

57 And the filth of the afterbirths, that come forth from between her thighs, and the children that are born the same hour. For they shall eat them secretly for the want of all things, in the siege and distress, wherewith thy enemy shall oppress thee within thy gates.

58 If thou wilt not keep, and fulfil all the words of this law, that are written in this volume, and fear his glorious and terrible name: that is, The Lord thy God:

59 The Lord shall increase thy plagues, and the plagues of thy seed, plagues great and lasting, infirmities grievous and perpetual.

60 And he shall bring back on thee all the afflictions of Egypt, which thou wast afraid of, and they shall stick fast to thee.

61 Moreover the Lord will bring upon thee all the diseases, and plagues, that are not written in the volume of this law till he consume thee:

62 And you shall remain few in number, who before were as the stars of heaven for multitude, because thou heardst not the voice of the Lord thy God.

63 And as the Lord rejoiced upon you before doing good to you, and multiplying you: so he shall rejoice destroying and bringing you to nought, so that you shall be taken away from the land which thou shalt go in to possess.

64 The Lord shall scatter thee among all people, from the farthest parts of the earth to the ends thereof: and there thou shalt serve strange gods, which both thou art ignorant of and thy fathers, wood and stone.

65 Neither shalt thou be quiet, even in those nations, nor shall there be any rest for the sole of thy foot. For the Lord will give thee a fearful heart, and languishing eyes, and a soul consumed with pensiveness:

66 And thy life shall be as it were hanging before thee. Thou shalt fear night and day, neither shalt thou trust thy life.

67 In the morning thou shalt say: Who will grant me evening? and at evening: Who will grant me morning? for the fearfulness of thy heart, wherewith thou shalt be terrified, and for those things which thou shalt see with thy eyes.

68 The Lord shall bring thee again with ships into Egypt, by the way whereof he said to thee that thou shouldst see it no more. There shalt thou be set to sale to thy enemies for bondmen and bondwomen, and no man shall buy you.

DEUTERONOMY CHAPTER 29

1 These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the

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land of Moab: beside that covenant which he made with them in Horeb.

2 And Moses called all Israel, and said to them: You have seen all the things that the Lord did before you in the land of Egypt to Pharao, and to all his servants, and to his whole land.

3 The great temptations, which thy eyes have seen, those mighty signs and wonders,

4 And the Lord hath not given you al heart to understand, and eyes to see, and ears that may hear, unto this present day.

5 He hath brought you forty years through the desert: your garments are not worn out, neither are the shoes of your feet consumed with age.

6 You have not eaten bread, nor have you drunk wine or strong drink: that you might know that I am the Lord your God.

7 And you came to this place: and Sehon king of Hesebon, and Og king of Basan, came out against us to fight. And we slew them.

8 And took their land, and delivered it for a possession to h Ruben and Gad, and the half tribe of Manasses.

9 Keep therefore the words of this covenant, and fulfil them: that you may understand all that you do.

10 You all stand this day before the Lord your God, your princes, and tribes, and ancients, and doctors, all the people of Israel,

11 11Your children and your wives, and the stranger that abideth with thee in the camp, besides the hewers of wood, and them that bring water:

12 That thou mayst pass in the covenant of the Lord thy God, and in the oath which this day the Lord thy God maketh with thee.

13 That he may raise thee up a people to himself, and he may be thy God as he hath spoken to thee, and as he swore to thy fathers Abraham, Isaac, and Jacob.

14 Neither with you only do I make this covenant, and confirm these oaths,

15 But with all that are present and that are absent.

16 For you know how we dwelt in the land of Egypt, and how we have passed through the midst of nations, and passing through them,

17 You have seen their abominations and filth, that is to say, their idols, wood and stone, silver and gold, which they worshipped.

18 Lest perhaps there should be among you a man or a woman, a family or a tribe, whose heart is turned away this day from the Lord our God, to go and serve the gods of those nations: and there should be among you a root bringing forth gall and bitterness.

19 And when he shall hear the words of this oath, he should bless himself in his heart saying: I shall have peace, and will walk on in the naughtiness of my heart: and the drunken may consume the thirsty,

20 And the Lord should not forgive him: but his wrath and jealousy against that man should be exceedingly enkindled at that time, and all the curses that are written in this volume should light upon him: and the Lord should blot out his name from under heaven,

21 And utterly destroy him out of all the tribes of Israel, according to the curses that are contained in the book of this law and covenant:

22 And the following generation shall say, and the children that shall be born hereafter, and the strangers that shall come from afar, seeing the plagues of that land and the evils wherewith the Lord hath afflicted it,

23 Burning it with brimstone, and the heat of salt, so that it cannot be sown any more, nor any green thing grow therein, after the example of the destruction of Sodom and Gomorrha, Adama and Seboim, which the Lord destroyed in his wrath and indignation:

24 And all the nations shall say: Why hath the Lord done thus to this land? what meaneth this exceeding great heat of his wrath?

25 And they shall answer: Because they forsook the covenant of the Lord, which he made with their fathers, when he brought them out of the land of Egypt:

26 And they have served strange gods, and adored them, whom they knew not, and for whom they had not been assigned:

27 Therefore the wrath of the Lord was kindled against this land, to bring upon it all the curses that are written in this volume:

28 And he hath cast them out of their land, in anger and in wrath, and in very great indignation, and hath thrown them into a strange land, as it is seen this day.

29 Secret things to the Lord our God: things that are manifest, to us and to our children for ever, that we may do all the words of this law.

DEUTERONOMY CHAPTER 30

1 Now when all these things shall be come upon thee, the blessing or the curse, which I have set forth before thee, and thou shalt be touched with repentance of thy heart among all the nations, into which the Lord thy God shall have scattered thee,

2 And shalt return to him, and obey his commandments, as I command thee this day, thou and thy children, with all thy heart, and with all thy soul:

3 The Lord thy God will bring back again thy captivity, and will have mercy on thee, and gather thee again out of all the nations, into which he scattered thee before.

4 If thou be driven as far as the poles of heaven, the Lord thy God will fetch thee back from thence,

5 And will take thee to himself, and bring thee into the land which thy fathers possessed, and thou shalt possess it: and blessing thee, he will make thee more numerous than were thy fathers.

6 The Lord thy God will circumcise thy heart, and the heart of thy seed: that then mayst love the Lord thy God with all thy heart and with all thy soul, that thou mayst live.

7 And he will turn all these curses upon thy enemies, and upon them that hate and persecute thee.

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8 But thou shalt return, and hear the voice of the Lord thy God, and shalt do all the commandments which I command thee this day:

9 And the Lord thy God will make thee abound in all the works of thy hands, in the fruit of thy womb, and in the fruit of thy cattle, in the fruitfulness of thy land, and in the plenty of all things. For the Lord will return to rejoice over thee in all good things, as he rejoiced in thy fathers:

10 Yet so if thou hear the voice of the Lord thy God, and keep his precepts and ceremonies, which are written in this law: and return to the Lord thy God with all thy heart, and with all thy soul.

11 This commandment, that I command thee this day is not above thee, nor far off from thee:

12 Nor is it in heaven, that thou shouldst say: Which of us can go up to heaven to bring it unto us, and we may hear and fulfil it in work?

13 Nor is it beyond the sea: that thou mayst excuse thyself, and say: Which of us can cross the sea, and bring it unto us: that we may hear, and do that which is commanded?

14 But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayst do it.

15 Consider that I have set before thee this day life and good, and on the other hand death and evil:

16 That thou mayst love the Lord thy God, and walk in his ways, and keep his commandments and ceremonies and judgments, and thou mayst live, and he may multiply thee, and bless thee in the land, which thou shalt go in to possess.

17 But if thy heart be turned away, so that thou wilt not hear, and being deceived with error thou adore strange gods, and serve them:

18 I foretell thee this day that thou shalt perish, and shalt remain but a short time in the land, to which thou shalt pass over the Jordan, and shalt go in to possess it.

19 I call heaven and earth to witness this day, that I have set before you life and death, blessing and cursing. Choose therefore life, that both thou and thy seed may live:

20 And that thou mayst love the Lord thy God, and obey his voice, and adhere to him (for he is thy life, and the length of thy days,) that thou mayst dwell in the land, for which the Lord swore to thy fathers Abraham, Isaac, and Jacob that he would give it them.

DEUTERONOMY CHAPTER 31

1 And Moses went, and spoke all these words to all Israel,

2 And he said to them: I am this day a hundred and twenty years old, I can no longer go out and come in, especially as the Lord also hath said to me: Thou shalt not pass over this Jordan.

3 The Lord thy God then will pass over before thee: he will destroy all these nations in thy sight, and thou shalt possess them: and this Josue shall go over before thee, as the Lord hath spoken.

4 And the Lord shall do to them as he did to Sehon and Og the kings of the Amorrhites, and to their land, and shall destroy them.

5 Therefore when the Lord shall have delivered these also to you, you shall do in like manner to them as I have commanded you,

6 Do manfully and be of good heart: fear not, nor be ye dismayed at their sight: for the Lord thy God he himself is thy leader, and will not leave thee nor forsake thee.

7 And Moses called Josue, and said to him before all Israel: Take courage, and be valiant: for thou shalt bring this people into the land which the Lord swore he would give to their fathers, and thou shalt divide it by lot.

8 And the Lord who is your leader, he himself will be with thee: he will not leave thee, nor forsake thee: fear not, neither be dismayed.

9 And Moses wrote this law, and delivered it to the priests the sons of Levi, who carried the ark of the covenant of the Lord, and to all the ancients of Israel.

10 And he commanded them, saying: After seven years, in the year of remission, in the feast of tabernacles,

11 When all Israel come together, to appear in the sight of the Lord thy God in the place which the Lord shall choose, thou shalt read the words of this law before all Israel, in their hearing,

12 And the people being all assembled together, both men and women, children and strangers, that are within thy gates: that hearing they may learn, and fear the Lord your God, and keep, and fulfil all the words of this law:

13 That their children also, who now are ignorant, may hear, and fear the Lord their God, all the days that they lire in the land whither you are going over the Jordan to possess it.

14 And the Lord said to Moses: Behold the days of thy death are nigh: call Josue, and stand ye in the tabernacle of the testimony, that I may give him a charge. So Moses and Josue went and stood in the tabernacle of the testimony:

15 And the Lord appeared there in the pillar of a cloud, which stood in the en try of the tabernacle.

16 And the Lord said to Moses: Behold thou shalt sleep with thy fathers, and this people rising up will go a fornicating after strange gods in the land, to which it goeth in to dwell: there will they forsake me, and will make void the covenant, which I have made with them,

17 And my wrath shall be kindled against them in that day: and I will forsake them, and will hide my face from them, and they shall be devoured: all evils and afflictions shall find them, so that they shall say in that day: In truth it is because God is not with me, that these evils have found me.

18 But I will hide, and cover my face in that day, for all the evils which they have done, because they have followed strange gods..

19 Now therefore write you this canticle, and teach the children of Israel: that they may know it by heart, and sing it by mouth, and this song may be unto me for a testimony among the children of Israel.

20 For I will bring them into the land, for which I swore to their fathers, that floweth with milk and honey. And when they have eaten, and are full and fat, they will turn away

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after strange gods, and will serve them: and will despise me, and make void my covenant.

21 And after many evils and afflictions shall have come upon them, this canticle shall answer them for a testimony, which no oblivion shall take away out of the mouth of their seed. For I know their thoughts, and what they are about to de this day, before that I bring them into the land which I have promised them.

22 Moses therefore wrote the canticle and taught it to the children of Israel.

23 And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee.

24 Therefore after Moses had wrote the words of this law in a volume, and finished it:

25 He commanded the Levites, who carried the ark of the covenant of the Lord. saying:

26 Take this book, and put it in the side of the ark of the covenant of the Lord your God: that it may be there for a testimony against thee.

27 For I know thy obstinacy, and thy most stiff neck, While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead?

28 Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them.

29 For I know that, after my death, you will do wickedly, and will quickly turn aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands.

30 Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

DEUTERONOMY CHAPTER 32

1 Hear, O ye heavens, the things I speak, let the earth give ear to the words of my mouth.

2 Let my doctrine gather as the rain, let my speech distil as the dew, as a shower upon the herb, and as drops upon the grass.

3 Because I will invoke the name of the Lord: give ye magnificence to our God.

4 The works of God are perfect, and all his ways are judgments: God is faithful and without any iniquity, he is just and right.

5 They have sinned against him, and are nose of his children in their filth: they are a wicked and perverse generation.

6 Is this the return thou makest to the Lord, O foolish and senseless people? Is not he thy father, that hath possessed thee, and made thee, and created thee?

7 Remember the days of old, think upon every generation: ask thy father, and he will declare to thee: thy elders and they will tell thee.

8 When the Most High divided the nations: when he separated the sons of Adam, he appointed the bounds of people according to the number of the children of Israel.

9 But the Lord's portion is his people: Jacob the lot of his inheritance.

10 He found him in a desert land, in a place of horror, and of vast wilderness: he led him about, and taught him: and he kept him as the apple of his eye.

11 As the eagle enticing her young to fly, and hovering over them, he spread his wings, and hath taken him and carried him on his shoulders.

12 The Lord alone was his leader: and there was no strange god with him.

13 He set him upon high land: that he might eat the fruits of the fields, that he might suck honey out of the rock, and oil out of the hardest stone,

14 Butter of the herd, and milk of the sheep with the fat of lambs, and of the rams of the breed of Basan: and goats with the marrow of wheat, and might drink the purest blood of the grape.

15 The beloved grew fat, and kicked: he grew fat, and thick and gross, he forsook God who made him, and departed from God his saviour.

16 They provoked him by strange gods, and stirred him up to anger, with their abominations.

17 They sacrificed to devils and not to God: to gods whom they knew not: that were newly come up, whom their fathers worshipped not.

18 Thou hast forsaken the God that beget thee, and hast forgotten the Lord that created thee.

19 The Lord saw, and was moved to wrath: because his own sons and daughters provoked him.

20 And he said: I will hide my face from them, and will consider what their last end shall be: for it is a perverse generation, and unfaithful children.

21 They have provoked me with that which was no god, and have angered me with their vanities: and I will provoke them with that which is no people, and will vex them with a foolish nation.

22 A fire is kindled in my wrath, and shall burn even to the lowest hell: and shall devour the earth with her increase, and shall burn the foundations of the mountains.

23 I will heap evils upon them, and will spend my arrows among them.

24 They shall be consumed with famine, and birds shall devour them with a most bitter bite: I will send the teeth of beasts upon them, with the fury of creatures that trail upon the ground, and of serpents.

25 Without, the sword shall lay them waste, and terror within, both the young man and the virgin, the sucking child with the man in years.

26 I said: Where are they? I will make the memory of them to cease from among men.

27 But for the wrath of the enemies I have deferred it: lest perhaps their enemies might be proud, and should say: Our mighty hand, and not the Lord, hath done all these things.

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28 They are a nation without counsel, and without wisdom.
29 O that they would be wise and would understand, and would provide for their last end.
30 How should one pursue after a thousand, and two chase ten thousand? Was it not, because their God had sold them, and the Lord had shut them up?
31 For our God is not as their gods: our enemies themselves are judges.
32 Their vines are of the vineyard of Sodom, and of the suburbs of Gomorrha: their grapes are grapes of gall, and their clusters most bitter.
33 Their wine is the gall of dragons, and the venom of asps, which is incurable.
34 Are not these things stored up with me, and sealed up in my treasures?
35 Revenge is mine, and I will repay them in due time, that their foot may slide: the day of destruction is at hand, and the time makes haste to come.
36 The Lord will judge his people, and will have mercy on his servants: he shall see that their hand is weakened, and that they who were shut up have also failed, and they that remained are consumed.
37 And he shall say: Where are their gods, in whom they trusted?
38 Of whose victims they ate the fat, and drank the wine of their drink offerings: let them arise and help you, and protect you in your distress.
39 See ye that I alone am, and there is no other God besides me: I will kill and I will make to live: I will strike, and I will heal, and there is none that can deliver out of my hand.
40 I will lift up my hand to heaven, and I will say: I live for ever.
41 If I shall whet my sword as the lightning, and my hand take hold on judgment: I will render vengeance to my enemies, and repay them that hate me.
42 I will make my arrows drunk with blood, and my sword shall devour flesh, of the blood of the slain and of the captivity, of the bare head of the enemies.
43 Praise his people, ye nations, for he will revenge the blood of his servants: and will render vengeance to their enemies, and he will be merciful to the land of his people.
44 So Moses came and spoke all the words of this canticle in the ears of the people, and Josue the son of Nun.
45 And he ended all these words, speaking to all Israel.
46 And he said to them: Set your hearts on all the words, which I testify to you this day: which you shall command your children to observe and to do, and to fulfil all that is written in this law:
47 For they are not commanded you in vain, but that every one should live in them, and that doing them you may continue a long time in the land whither you are going over the Jordan to possess it.
48 And the Lord spoke to Moses the same day, saying:
49 Go up into this mountain Abarim, (that is to say, of passages,) unto mount Nebo, which is in the land of Moab over against Jericho: and see the land of Chanaan, which I will deliver to the children of Israel to possess, and die thou in the mountain.
50 When thou art gone up into it thou shalt be gathered to thy people, as Aaron thy brother died in mount Her, and was gathered to his people:
51 Because you trespassed against me in the midst of the children of Israel, at the waters of contradiction in Cades of the desert of Sin: and you did not sanctify me among the children of Israel.
52 Thou shalt see the land before thee, which I will give to the children of Israel, but thou shalt not enter into it.

DEUTERONOMY CHAPTER 33

1 This is the blessing, wherewith the man of God Moses blessed the children of Israel, before his death.
2 And he said: The Lord came from Sinai, and from Seir he rose up to us: he hath appeared from mount Pharan, and with him thousands of saints. In his right hand a fiery law.
3 He hath loved the people, all the saints are in his hand: and they that approach to his feet, shall receive of his doctrine.
4 Moses commanded us a law, the inheritance of the multitude of Jacob.
5 He shall be king with the most right, the princes of the people being assembled with the tribes of Israel.
6 Let Ruben live, and not die, and be he small in number.
7 This is the blessing of Juda. Hear, O Lord, the voice of Juda, and bring him in unto his people: his hands shall fight for him, and he shall be his helper against his enemies.
8 To Levi also he said: Thy perfection, and thy doctrine be to thy holy man, whom thou hast proved in the temptation, and judged at the waters of contradiction:
9 Who hath said to his father, and to his mother: I do not know you; and to his brethren: I know you not: and their own children they have not known. These have kept thy word, and observed thy covenant,
10 Thy judgments, O Jacob, and thy law, O Israel: they shall put incense in thy wrath and holocaust upon thy altar.
11 Bless, O Lord, his strength, and receive the works of his hands. Strike the backs of his enemies, and let not them that hate him rise.
12 And to Benjamin he said: The best beloved of the Lord shall dwell confidently in him: as in a bride chamber shall he abide all the day long, and between his shoulders shall be rest.
13 To Joseph also he said: Of the blessing of the Lord be his land, of the fruits of heaven, and of the dew, and of the deep that lieth beneath.
14 Of the fruits brought forth by the sun and by the moon.
15 Of the tops of the ancient mountains, of the fruits of the everlasting hills:
16 And of the fruits of the earth, and of the fulness thereof. The blessing of him that appeared in the bush, come upon the head of Joseph, and upon the crown of the Nazarite among his brethren.
17 His beauty as of the firstling of a bullock, his horns as the horns of a rhinoceros: with them shall he push the

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nations even to the ends of the earth These are the multitudes of Ephraim and these the thousands of Manasses.

18 And to Zabulon he said: Rejoice, O Zabulon, in thy going out; and Issachar in thy tabernacles.

19 They shall call the people to the mountain: there shall they sacrifice the victims of justice. Who shall suck as milk the abundance of the sea, and the hidden treasures of the sands.

20 And to Gad he said: Blessed be Gad in his breadth: he hath rested as a lion, and hath seized upon the arm and the top of the head.

21 And he saw his pre-eminence, that in his portion the teacher was laid up: who was with the princes of the people, and did the justices of the Lord, and his judgment with Israel.

22 To Dan also he said: Dan is a young lion, he shall flow plentifully from Basan.

23 And to Nephtali he said: Nephtali shall enjoy abundance, and shall be full of the blessings of the Lord: he shall possess the sea and the south.

24 To Aser also he said: Let Aser be blessed with children, let him be acceptable to his brethren, and let him dip his foot in oil.

25 His shoe shall be iron and brass. As the days of thy youth, so also shall thy old age be.

26 There is no other God like the God of the rightest: he that is mounted upon the heaven is thy helper. By his magnificence the clouds run hither and thither.

27 His dwelling is above, and underneath are the everlasting arms: he shall cast out the enemy from before thee, and shall say: Be thou brought to nought.

28 Israel shall dwell in safety, and alone. The eye of Jacob in a land of corn and wine, and the heavens shall be misty with dew.

29 Blessed are thou, Israel: who is like to thee, O people, that art saved by the Lord? the shield of thy help, and the sword of thy glory: thy enemies shall deny thee, and thou shalt tread upon their necks.

DEUTERONOMY CHAPTER 34

1 Then Moses went up from the plains of Moab upon mount Nebo, to the top of Phasga over against Jericho: and the Lord shewed him all the land of Galaad as far as Dan.

2 And all Nephtali, and the land of Ephraim and Manasses, and all the land of Juda unto the furthermost sea,

3 And the south part, and the breadth of the plain of Jericho the city of palm trees as far as Segor.

4 And the Lord said to him: This is the land, for which I swore to Abraham, Isaac, and Jacob, saying: I will give it to thy seed. Thou hast seen it with thy eyes, and shalt not pass over to it.

5 And Moses the servant of the Lord died there, in the land of Moab, by the commandment of the Lord:

6 And he buried him in the valley of the land of Moab over against Phogor: and no man hath known of his sepulchre until this present day.

7 Moses was a hundred and twenty years old when he died: his eye was not dim, neither were his teeth moved.

8 And the children of Israel mourned for him in the plains of Moab thirty days: and the days of their mourning in which they mourned for Moses were ended.

9 And Josue the son of Nun was filled with the spirit of wisdom, because Moses had laid his hands upon him. And the children of Israel obeyed him, and did as the Lord commanded Moses.

10 And there arose no more a prophet in Israel like unto Moses, whom the Lord knew face to face,

11 In all the signs and wonders, which he sent by him, to do in the land of Egypt to Pharao, and to all his servants, and to his whole land,

12 And all the mighty hand, and great miracles, which Moses did before all Israel.

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HISTORY OF THE LAWS

Originally, The Hebrew Bible called this Part Nevi'im, 'The Prophets'; Latin: Libri historici veteris testamenti

THE BOOK OF IESOUS (JOSHUA)

Hebrew Title: Sefer Yehoshua
("The Book of the Saviour")
Estimated Range of Dating: c. 640–540 B.C.

(The Book of Joshua (Hebrew: Sefer Yehoshua) is the sixth book in the Tanakh [the Hebrew Bible] and the Christian Old Testament, and is the first book of the Nevi'im [the Rishonim, the Primary Major Prophets], the Deuteronomistic history, which is the story of Israel from the conquest of Canaan to the Babylonian exile. It tells of the campaigns of the Israelites in central, southern and northern Canaan, the destruction of their enemies, and the division of the land among the Twelve Tribes, framed by two set-piece speeches, the first by God commanding the conquest of the land, and, at the end, the last by Joshua warning of the need for faithful observance of the Law (torah) revealed to Moses.

[Etymology: Joshua derives from the Hebrew word 'Yehoshua.' And this is a combination of YHWH, 'Yahweh' or in short Ye (meaning God, like 'yahu' or 'el' at the end of names) with hoshea or hoshia, 'to save', thus meaning "Yahweh is salvation" or better 'God's Saviour'. By cognate a direct equivalent to Jesus via Latin Iesus and Greek Iesous from Aramaic Yeso, akin to Hebrew Yeshua, a variant of Yehoshua'. The Greek Septuagint translation of the Hebrew Bible and the Greek New Testament consistently render the two Hebrew names 'Yehoshua' (whence Joshua) and 'Yeshua' (whence Jeshua) into Greek as Iesous (whence Jesus) with no distinction between Jesus and Joshua. While Yeshua is the form in some English bibles, Jeshua appears in the King James Version. In the Wycliffe Bible (Middle English), the forms used are Jhesus and Jhesu.]

Authorship and Date: *Tradition says, it was Joshua, son of Nun, who wrote the book. However, the Book of Joshua is an anonymous work. The Babylonian Talmud, written in the 3rd to 5th centuries AD, attributed it to Joshua himself, but this idea was rejected as untenable by John Calvin (1509–64), and by the time of Thomas Hobbes (1588–1679) it was recognised that the book must have been written much later than the period it depicted. There is now general agreement that it was composed as part of a larger work, the Deuteronomistic history, stretching from the Book of Deuteronomy to the Books of Kings, composed first at the court of king Josiah in the late 7th century BC, and revised and completed after the fall of Jerusalem to the Neo-Babylonian Empire in 586 BC, and possibly after the return from the Babylonian exile in 538 BC.*

Historicity: *Almost all scholars agree that the Book of Joshua holds little historical value for early Israel and most likely reflects a much later period. The prevailing scholarly view is that Joshua is not a factual account of historical events. However, they are wrong. The apparent setting of Joshua in the 14th century BC corroborates with the Bronze Age Collapse, which was indeed a time of widespread city-destruction. However, with a few exceptions (Hazor, Lachish), the destroyed cities are not the ones the Bible associates with Joshua, and the ones it does associate with him show little or no sign of even being occupied at the time. Ai was first excavated by Judith Marquet-Krause. The archaeological evidence shows that Jericho and Ai were not occupied in the Near Eastern Late Bronze Age.*

The story of the conquest look like pure fantasy and nationalist propaganda of the 8th century BC kings of Judah and their claims to the territory of the Kingdom of Israel; incorporated into an early form of Joshua written late in the reign of king Josiah (reigned 640–609 BC). Many events might be exaggerated by the autor. But as usual, there is a kernel of truth in the story. The Amarna letters [See: The Grand Bible, pp. 2140] talk about the Habiru on a conquest spree and they give chilling details of the distess the Canaanites of those days faced. [* The Amarna letters (also called The Amarna Correspondence or Amarna Tablets) are an archive found in 1887, written in Akkadian with cuneiform script on some 350 clay tablets. They consist mostly of letters and State records sent to Kings Amenhotep III and Amenhotep IV of Egypt by representatives in Canaan, Amurru (Phoenicia), and Mesopotamia, during the New Kingdom, spanning a period of 30 years between c. 1360–1332 BC. The letters give the impression that the monotheistic Akhenaten supported the Habiru / Hebrew by ignoring the desperate cry for help of the Canaanite governors.]*

Manuscripts: *Fragments of Joshua dating to the Hasmonean period were found among the Dead Sea Scrolls (4QJosha and 4QJoshb, found in Qumran Cave 4). The Septuagint (Greek translation from the 3rd century BC) is found in manuscripts such as Washington Manuscript I (5th century AD), and a reduced version of the Septuagint text is found in the illustrated Joshua Roll. The earliest complete copy of the book in Hebrew is in the Aleppo Codex (10th century AD).*

Plot: *After the death of Moses, God put Joshua in charge of the people. Joshua sent two spies to spy on the city of Jericho. A woman prostitute called Rahab hid these two men and told the enemies they had already left. She hid them on top of her roof, underneath stalks of flax. The spies later promised that they would keep the oath that Joshua made with them. Jericho fell when the people of Israel, instructed by God, circled around the wall of Jericho seven times and blew their ram's horns, and on the seventh time, they all shouted with a great shout, causing the wall to fall. Joshua told the spies to*

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go to Rahab's house and bring out her family and belongings. The spies did as they were told, as they kept the oath. Joshua saved Rahab's life, and she went to live in Israel.

Later, God told Joshua to invade the city of Ai. After they did this, the people of Gibeon tricked Joshua into a treaty. However, three days later, the people of Israel realized that they really made a treaty with Gibeon's neighbors, the Hivites. The Hivities became cursed, but the people of Gibeon promised that they would do whatever the Israelites say. After making peace with the Hivites, they went to lay siege to Gibeon. The Gibeonites sent a message to Joshua saying he needs to save the people of Gibeon. So, God killed many of the Amorites by making large hailstones. Then Joshua made the sun stay over Gibeon, and the moon over Ajalon. Joshua later got very old and died.

About Faith and Wrath: *The overarching theological theme of the Deuteronomistic history is faithfulness and God's mercy, and their opposites, faithlessness and God's wrath. In the Book of Judges, the Books of Samuel, and the Books of Kings, the Israelites become faithless and God ultimately shows his anger by sending his people into exile. But in Joshua Israel is obedient, Joshua is faithful, and God fulfills his promise and gives them the land as a result. Yahweh's war campaign in Canaan validates Israel's entitlement to the land and provides a paradigm of how Israel was to live there: twelve tribes, with a designated leader, united by covenant in warfare and in worship of Yahweh alone at a single sanctuary, all in obedience to the commands of Moses as found in the Book of Deuteronomy.*

About God and Israel: *The Book of Joshua takes forward Deuteronomy's theme of Israel as a single people worshipping Yahweh in the land God has given them. Yahweh, as the main character in the book, takes the initiative in conquering the land, and Yahweh's power wins the battles. For example, the walls of Jericho fall because Yahweh fights for Israel, not because the Israelites show superior fighting ability. The potential disunity of Israel is a constant theme, the greatest threat of disunity coming from the tribes east of the Jordan. Chapter 22:19 even hints that the land across the Jordan is unclean and that the tribes who live there have secondary status.*

About the Land: *Land is the central topic of Joshua. The introduction to Deuteronomy recalled how Yahweh had given the land to the Israelites but then withdrew the gift when Israel showed fear and only Joshua and Caleb had trusted in God. The land is Yahweh's to give or to withhold, and the fact that he has promised it to Israel gives Israel an inalienable right to take it. For exilic and post-exilic readers, the land was both the sign of Yahweh's faithfulness and Israel's unfaithfulness, as well as the centre of their ethnic identity. In Deuteronomistic theology, "rest" meant Israel's unthreatened possession of the land, the achievement of which began with the conquests of Joshua.*

About the Enemy: *Joshua "carries out a systematic campaign against the civilians of Canaan – men, women and children – that amounts to genocide." This practice was known as herem, as described in Deuteronomy 20:17, which entailed no treaties with the enemy, no mercy, and no intermarriage. "The extermination of the nations glorifies Yahweh as a warrior and promotes Israel's claim to the land," while their continued survival "explores the themes of disobedience and penalty and looks forward to the story told in Judges and Kings." The divine call for massacre at Jericho and elsewhere can be explained in terms of cultural norms (Israel was not the only Iron Age state to practice herem) and theology (e.g. to ensure Israel's purity, fulfill God's promise, judge the Canaanites for their "sexual misconduct") but Patrick D. Miller in his commentary on Deuteronomy remarks, "there is no real way to make such reports palatable to the hearts and minds of contemporary readers and believers."*

About Obedience: *Obedience versus disobedience is a constant theme of the work.[68]:79 Obedience ties in the Jordan crossing, the defeat of Jericho and Ai, circumcision and Passover, and the public display and reading of the Law. Disobedience appears in the story of Achan (stoned for violating the herem command), the Gibeonites, and the altar built by the Transjordan tribes. Joshua's two final addresses challenge the Israel of the future (the readers of the story) to obey the most important command of all, to worship Yahweh and no other gods. Joshua thus illustrates the central Deuteronomistic message, that obedience leads to success and disobedience to ruin.*

On Moses, Joshua and Josiah: *The Deuteronomistic history draws parallels in proper leadership between Moses, Joshua and Josiah. God's commission to Joshua in chapter 1 is framed as a royal installation. The people's pledge of loyalty to Joshua as the successor of Moses recalls royal practices. The covenant-renewal ceremony led by Joshua was the prerogative of the kings of Judah. God's command to Joshua to meditate on the "book of the law" day and night parallels the description of Josiah in 2 Kings 23:25 as a king uniquely concerned with the study of the law. The two figures had identical territorial goals; Josiah died in 609 BCE while attempting to annex the former Israel to his own kingdom of Judah.*

Some of the parallels with Moses can be seen in the following, and not exhaustive, list:

- *Joshua sent spies to scout out the land near Jericho, just as Moses sent spies from the wilderness to scout out the Promised Land*
- *Joshua led the Israelites out of the wilderness into the Promised Land, crossing the Jordan River as if on dry ground, just as Moses led the Israelites out of Egypt through the Red Sea, which they crossed as if on dry land*
- *After crossing the Jordan River, the Israelites celebrated the Passover just as they did immediately before the Exodus*
- *Joshua's vision of the "commander of Yahweh's army" is reminiscent of the divine revelation to Moses in the burning bush*

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• Joshua successfully intercedes on behalf of the Israelites when Yahweh is angry for their failure to fully observe the "ban" (herem), just as Moses frequently persuaded God not to punish the people

• Joshua and the Israelites were able to defeat the people at Ai because Joshua followed the divine instruction to extend his sword, just as the people were able to defeat the Amalekites as long as Moses extended his hand that held the staff of God

• Joshua is "old, advanced in years" at the time when the Israelites can begin to settle on the promised land, just as Moses was old when he died having seen, but not entered, the Promised Land

• Joshua served as the mediator of the renewed covenant between Yahweh and Israel at Shechem,[79] just as Moses was the mediator of Yahweh's covenant with the people at Mount Sinai/Mount Horeb.

• Before his death, Joshua delivered a farewell address to the Israelites, just as Moses had delivered his farewell address.

• Moses lived to be 120 and Joshua lived to be 110.

Contents and Structure

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JOSUE (YEHOSHUA / JESUS) CHAPTER 1

1 Now it came to pass after the death of Moses the servant of the Lord, that the Lord spoke to Josue the son of Nun, the minister of Moses, and said to him:

2 Moses my servant is dead: arise, and pass over this Jordan, thou and thy people with thee, into the land which I will give to the children of Israel.

3 I will deliver to you every place that the sole of your foot shall tread upon, as I have said to Moses.

4 From the desert and from Libanus unto the great river Euphrates, all the land of the Hethites unto the great sea toward the going; down of the sun, shall be your border.

5 No man shall be able to resist you all the days of thy life: as I have been with Moses, so will I be with thee: I will not leave thee, nor forsake thee.

6 Take courage, and be strong: for thou shalt divide by lot to this people the land, for which I swore to their fathers, that I would deliver it to them.

7 Take courage therefore, and be very valiant: that thou mayst observe and do all the law, which Moses my servant hath commanded thee: turn not from it to the right hand or to the left, that thou mayst understand all things which thou dost.

8 Let not the book of this law depart from thy mouth: but thou shalt meditate on it day and night, that thou mayst observe and do all things that are written in it: then shalt thou direct thy way, and understand it.

9 Behold I command thee, take courage, end be strong. Fear not and be not dismayed: because the Lord thy God is with thee in all things whatsoever thou shalt go to.

10 And Josue commanded the princes of the people, saying:

Pass through the midst of the camp, and command the people, and say:

11 Prepare you victuals: for after the third day you shall pass over the Jordan and shall go in to possess the land, which the Lord your God will give you.

12 And he said to the Rubenites, and the Gadites, and the half tribe of Manasses:

13 Remember the word, which Moses the servant of the Lord commanded you, saying: The Lord your God hath given you rest, and all this land.

14 Your wives, and children, and cattle shall remain in the land which Moses gave you on this side of the Jordan: but pass you over armed before your brethren, all of you that are strong of hand, and fight for them,

15 Until the Lord give rest to your brethren as he hath given you, and they also possess the land which the Lord your God will give them: and so you shall return into the land of your possession, and you shall dwell in it, which Moses the servant of the Lord gave you beyond the Jordan, toward the rising of the sun.

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16 And they made answer to Josue, and said: All that thou hast commanded us we will do; and whithersoever thou shalt send us, we will go.

17 As we obeyed Moses in all things, so will we obey thee also: only be the Lord thy God with thee, as he was with Moses.

18 He that shall gainsay thy mouth, and not obey all thy words, that thou shalt command him, let him die: only take thou courage, and do manfully.

JOSUE (YEHOSHUA / JESUS) CHAPTER 2

1 And Josue the son of Nun sent from Setim two men, to spy secretly: and said to them: Go, and view the land and the city of Jericho. n They went and entered into the house of a woman that was a harlot named Rahab, and lodged with her.

2 And it was told the king of Jericho, and was said: Behold there are men come in hither, by night, of the children of Israel, to spy the land.

3 And the king of Jericho sent to Rahab, saying: Bring forth the men that came to thee, and are entered into thy house: for they are spies, and are come to view all the land.

4 And the woman taking the men, hid them, and said: I confess they came to me, but I knew not whence they were:

5 And at the time of shutting the gate in the dark, they also went out together. I know not whither they are gone: pursue after them quickly, and you will overtake them.

6 But she made the men go up to the top of her house, and covered them with the stalks of flax, which was there.

7 Now they that were sent, pursued after them, by the way that leadeth to the fords of the Jordan: and as soon as they were gone out, the gate was presently shut.

8 The men that were hidden were not yet asleep, when behold the woman went up to them, and said:

9 I know that the Lord hath given this land to you: for the dread of you is fallen upon us, and all the inhabitants of the land have lost all strength.

10 We have heard that the Lord dried up the water of the Red Sea at your going in, when you came out of Egypt: and what things you did to the two kings of the Amorrhites, that were beyond the Jordan: Sehon and Og whom you slew.

11 And hearing these things we were affrighted, and our heart fainted away, neither did there remain any spirit in us at your coming in: for the Lord your God he is God in heaven above, and in the earth beneath.

12 Now therefore swear ye to me by the Lord, that as I have shewn mercy to you, so you also will shew mercy to my father's house: and give me a true token,

13 That you will save my father and mother, my brethren end sisters, and all things that are theirs, and deliver our souls from death.

14 They answered her: Be our lives for you unto death, only if thou betray us not. And when the Lord shall have delivered us the land, we will shew thee mercy and truth.

15 Then she let them down with a cord out of a window: for her house joined close to the wall.

16 And she said to them: Get ye up to the mountains, lest perhaps they meet you as they return: and there lie ye hid three days, till they come back, and so you shall go on your way.

17 And they said to her: We shall be blameless of this oath, which thou hast made us swear:

18 If when we come into the land, this scarlet cord be a sign, and thou tie it in the window, by which thou hast let us down: and gather together thy father and mother, and brethren and all thy kindred into thy house.

19 Whosoever shall go out of the door of thy house, his blood shall be upon his own head, and we shall be quit. But the blood of all that shall be with thee in the house, shall light upon our head, if any man touch them.

20 But if thou wilt betray us, and utter this word abroad, we shall be quit of this oath which thou hast made us swear.

21 And she answered: As you have spoken, so be it done. And sending them on their way, she hung the scarlet cord in the window.

22 But they went and came to the mountains, and stayed there three days till they that pursued them were returned. For having sought them through all the way, they found them not.

23 And when they were gone back into the city, the spies returned, and came down from the mountain: and passing over the Jordan, they came to Josue the son of Nun, and told him all that befel them.

24 And said: The Lord hath delivered all this land into our hands, and all the inhabitants thereof are overthrown with fear.

JOSUE (YEHOSHUA / JESUS) CHAPTER 3

1 And Josue rose before daylight, and removed the camp: and they departed from Setim, and came to the Jordan, he, and all the children of Israel, and they abode there for three days.

2 After which, the heralds went through the midst of the camp,

3 And began to proclaim: When you shall see the ark of the covenant of the Lord your God, and the priests of the race of Levi carrying it, rise you up also, and follow them as they go before:

4 And let there be between you and the ark the space of two thousand cubits: that you may see it afar off, and know which way you must go: for you have not gone this way before: and take care you come not near the ark.

5 And Josue said to the people: Be ye sanctified: for to morrow the Lord will do wonders among you.

6 And he said to the priests: Take up the ark of the covenant, and go before the people. And they obeyed his commands, and took it up and walked before them.

7 And the Lord said to Josue: This day will I begin to exalt thee before Israel: that they may know that as I was with Moses, so I am with thee also.

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8 And do thou command the priests that carry the ark of the covenant, and say to them: When you shall have entered into part of the water of the Jordan, stand in it.

9 And Josue said to the children of Israel: Come hither and hear the word of the Lord your God.

10 And again he said: By this you shall know that the Lord the living God is in the midst of you, and that he shall destroy before your sight the Chanaanite and the Hethite, the Hevite and the Pherezite, the Gergesite also and the Jebusite, and the Amorrhite.

11 Behold the ark of the covenant of the Lord of all the earth shall go before you into the Jordan.

12 Prepare ye twelve men of the tribes of Israel, one of every tribe.

13 And when the priests, that carry the ark of the Lord the God of the whole earth, shall set the soles of their feet in the waters of the Jordan, the waters that are beneath shall run down and go off: and those that come from above, shall stand together upon a heap.

14 So the people went out of their tents, to pass over the Jordan: and the priests that carried the ark of the covenant. went on before them.

15 And as soon as they came into the Jordan, and their feet were dipped in part of the water, (now the Jordan, it being harvest time, had filled the banks of its channel,)

16 The waters that came down from above stood in one place, and swelling up like a mountain, were seen afar off from the city that is called Adom, to the place of Sarthan: but those that were beneath, ran down into the sea of the wilderness (which now is called the Dead Sea) until they wholly failed.

17 And the people marched over against Jericho: and the priests that carried the ark of the covenant of the Lord, stood girded upon the dry ground in the midst of the Jordan, and all the people passed over through the channel that was dried up.

JOSUE (YEHOSHUA / JESUS) CHAPTER 4

1 And when they were passed over, the Lord said to Josue:

2 Choose twelve men, one of every tribe:

3 And command them to take out of the midst of the Jordan, where the feet of the priests stood, twelve very hard stones, which you shall set in the place of the camp, where you shall pitch your tents this night.

4 And Josue called twelve men, whom he had chosen out of the children of Israel, one out of every tribe,

5 And he said to them: Go before the ark of the Lord your God to the midst of the Jordan, and carry from thence every man a stone on your shoulders, according to the number of the children of Israel,

6 That it may be a sign among you end when your children shall ask you to morrow, saying: What mean these stones?

7 You shall answer them: The waters of the Jordan ran off before the ark of the covenant of the Lord, when it passed over the same: therefore were these atones set for a monument of the children of Israel for ever.

8 The children of Israel therefore did as Josue commanded them, carrying out of the channel of the Jordan twelve stones, as the Lord had commanded him, according to the number of the children of Israel, unto the place wherein they camped, and there they set them.

9 And Josue put other twelve stones in the midst of the channel of the Jordan, where the priests stood that carried the ark of the covenant: and they are there until this present day.

10 Now the priests that carried the ark, stood in the midst of the Jordan till all things were accomplished which the Lord had commanded Josue to speak to the people, and Moses had said to him. And the people made haste and passed over.

11 And when they had all passed over, the ark also of the Lord passed over, and the priests went before the people.

12 The children of Ruben also and Gad, and half the tribe of Manasses, went armed before the children of Israel as Moses had commanded them.

13 And forty thousand fighting men by their troops, and bands, marched through the plains and fields of the city of Jericho.

14 In that day the Lord magnified Josue in the sight of all Israel, that they should fear him, as they had feared Moses, while he lived.

15 And he said to him:

16 Command the priests, that carry the ark of the covenant, to come up out of the Jordan.

17 And he commanded them, saying: Come ye up out of the Jordan.

18 And when they that carried the ark of the covenant of the Lord, were come up, and began to tread on the dry ground, the waters returned into the channel, and ran as they were wont before.

19 And the people came up out of the Jordan, the tenth day of the first month, and camped in Galgal, over against the east side of the city of Jericho.

20 And the twelve stones which they had taken out of the channel of the Jordan, Josue pitched in Galgal,

21 And said to the children of Israel: When your children shall ask their fathers, to morrow, and shall say to them: What mean these stones?

22 You shall teach them and say: Israel passed over this Jordan through the dry channel.

23 The Lord your God drying up the waters thereof in your sight, until you passed over:

24 As he had done before in the Red Sea, which he dried up till we passed through:

25 That all the people of the earth may learn the most mighty hand of the Lord, that you also may fear the Lord your God for ever.

JOSUE (YEHOSHUA / JESUS) CHAPTER 5

1 Now when all the kings of the Amorrhites, who dwelt beyond the Jordan westward, and all the kings of Chanaan, who possessed the places near the great sea, had heard that

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the Lord had dried up the waters of the Jordan before the children of Israel, till they passed over, their heart failed them, and there remained no spirit in them, fearing the coming in of the children of Israel.

2 At that time the Lord said to Josue: Make thee knives of stone, and circumcise the second time the children of Israel.

3 He did what the Lord had commanded, and he circumcised the children of Israel in the hill of the foreskins.

4 Now this is the cause of the second circumcision: All the people that came out of Egypt that were males, all the men fit for war, died in the desert, during the time of the long going about in the way.

5 Now these were all circumcised. But the people that were born in the desert,

6 Luring the forty years of the journey in the wide wilderness, were uncircumcised: till all they were consumed that had not heard the voice of the Lord, and to whom he had sworn before, that he would not shew them the land flowing with milk and honey.

7 The children of these succeeded in the place of their fathers, and were circumcised by Josue: for they were uncircumcised even as they were born, and no one had circumcised them in the way.

8 Now after they were all circumcised, they remained in the same place of the camp, until they were healed.

9 And the Lord said to Josue: This day have I taken away from you the reproach of Egypt. And the name of that place was called Galgal, until this present day.

10 And the children of Israel abode in Galgal, and they kept the phase on the fourteenth day of the month, at evening, in the plains of Jericho:

11 And they ate on the next day unleavened bread of the corn of the land, and frumenty of the same year.

12 And the manna ceased after they ate of the corn of the land, neither did the children of Israel use that food any more, but they ate of the corn of the present year of the land of Chanaan.

13 And when Josue was in the field of the city of Jericho, he lifted up his eyes, and saw a man standing over against him: holding a drawn sword, and he went to him, and said: Art thou one of ours, or of our adversaries?

14 And he answered: No: but I am prince of the host of the Lord, and now I am come.

15 Josue fell on his face to the ground. And worshipping, add: What saith my lord to his servant?

16 Loose, saith he, thy shoes from off thy feet: for the place whereon thou standest is holy. And Josue did as was commanded him.

JOSUE (YEHOSHUA / JESUS) CHAPTER 6

1 Now Jericho was close shut up and fenced, for fear of the children of Israel, and no man durst go out or come in.

2 And the Lord said to Josue: Behold I have given into thy hands Jericho, and the king thereof, and all the valiant men.

3 Go round about the city, all ye fighting men, once a day: so shall ye do for six days.

4 And on the seventh day the priests shall take the seven trumpets, which are used in the jubilee, and shall go before the ark of the covenant: and you shall go about the city seven times, and the priests shall sound the trumpets.

5 And when the voice of the trumpet shall give a longer and broken tune, and shall sound in your ears, all the people shall shout together with a very great shout, and the walls of the city shall fall to the ground, and they shall enter in every one at the place against which they shall stand.

6 Then Josue the son of Nun called the priests, and said to them: Take the ark of the covenant: and let seven other priests take the seven trumpets of the jubilee, and march before the ark of the Lord.

7 And he said to the people: Go, and compass the city, armed, marching before the ark of the Lord.

8 And when Josue had ended his words, and the seven priests blew the seven trumpets before the ark of the covenant of the Lord,

9 And all the armed men went before, the rest of the common people followed the ark, and the sound of the trumpets was heard on all sides.

10 But Josue had commanded the people, saying: You shall not shout, nor shall your voice be heard, nor any word go out of your mouth: until the day come wherein I shall say to you: Cry, and shout.

11 So the ark of the Lord went about the city once a day, and returning into the camp, abode there.

12 And Josue rising before day, the priests took the ark of the Lord,

13 And seven of them seven trumpets, which are used in the jubilee: and they went before the ark of the Lord walking and sounding the trumpets: and the armed men went before them, and the rest of the common people followed the ark, and they blew the trumpets.

14 And they went round about the city the second day once, and returned into the camp. So they did six days.

15 But the seventh day, rising up early, they went about the city, as it was ordered, seven times.

16 And when in the seventh going about the priests sounded with the trumpets, Josue said to all Israel: Shout: for the Lord hath delivered the city to you:

17 And let this city be an anathema, and all things that are in it, to the Lord. Let only Rahab the harlot live, with all that are with her in the house: for she hid the messengers whom we sent.

18 But beware ye lest you touch ought of those things that are forbidden, and you be guilty of transgression, and all the camp of Israel be under sin, and be troubled.

19 But whatsoever gold or silver there shall be, or vessels of brass and iron, let it be consecrated to the Lord, laid up in his treasures.

20 So all the people making a shout, and the trumpets sounding, when the voice and the sound thundered in the ears of the multitude, the walls forth- with fell down: and every man went up by the place that was over against him: s and they took the city,

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21 And killed all that were in it, man and woman, young and old. The oxen also and the sheep, and the asses, they slew with the edge of the sword.

22 But Josue said to the two men that had been sent for spies: Go into the harlot's house, and bring her out, and all things that are hers, as you assured her by oath.

23 And the young men went in and brought out Rahab, and her parents, her brethren also and all her goods and her kindred, and made them to stay without the camp.

24 But they burned the city, and all things that were therein; except the gold and silver, and vessels of brass and iron, which they consecrated into the treasury of the Lord.

25 But Josue saved Rahab the harlot and her father's house, and all she had, and they dwelt in the midst of Israel until this present day: because she hid the messengers whom he had sent to spy out Jericho. At that time, Josue made an imprecation, saying:

26 Cursed be the man before the Lord, that shall raise up and build the city of Jericho. In his firstborn may he lay the foundation thereof, and in the last of his children set up its gates.

27 And the Lord was with Josue, and his name was noised throughout all the land.

JOSUE (YEHOSHUA / JESUS) CHAPTER 7

1 But the children of Israel transgressed the commandment, and took to their own use of the anathema. For Achan the son of Charmi, the son of Zabdi, the son of Zare of the tribe of Juda, took something of the anathema: and the Lord was angry against the children of Israel.

2 And when Josue sent men from Jericho against Hai, which is beside Bethaven, on the east side of the town of Bethel, he said to them: Go up, and view the country: and they fulfilled his command, and viewed Hai.

3 And returning they said to him: Let not all the people go up, but let two or three thousand men go and destroy the city: why should all the people be troubled in vain against enemies that are very few?

4 There went up therefore three thou- sand fighting men: who immediately turned their backs,

5 And were defeated by the men of the city of Hai, and there fell of them six and thirty men: and the enemies pursued them from the gate as far as Sabarim, and they slew them as they fled by the descent: and the heart of the people was struck with fear, and melted like water.

6 But Josue rent his garments, and fell flat on the ground before the ark of the Lord until the evening, both he and all the ancients of Israel: and they put dust upon their heads.

7 And Josue said: Alas, O Lord God, why wouldst thou bring this people over the river Jordan, to deliver us into the hand of the Amorrhite, and to destroy us? would God, we had stayed beyond the Jordan as we began.

8 My Lord God, what shall I say, seeing Israel turning their backs to their enemies?

9 The Chanaanites, and all the inhabitants of the land will hear of it, and being gathered together will surround us and cut off our name from the earth: and what wilt thou do to thy great name?

10 And the Lord said to Josue: Arise, why liest thou flat on the ground?

11 Israel hath sinned, and transgressed my covenant: and they have taken of the anathema, and have stolen and lied, and have hidden it among their goods.

12 Neither can Israel stand before his enemies, but he shall flee from them: because he is defiled with the anathema. I will be no more with you, till you destroy him that is guilty of this wickedness.

13 Arise, sanctify the people, and say to them: Be ye sanctified against to morrow: for thus saith the Lord God of Israel: The anathema is in the midst of thee, O Israel: thou canst not stand before thy enemies, till he be destroyed out of thee that is defiled with this wickedness.

14 And you shall come in the morning every one by your tribes: and what tribe soever the lot shall find, it shall come by its kindreds and the kindred by its houses, and the house by the men.

15 And whosoever he be that shall be found guilty of this fact, he shall be burnt with fire with all his substance, because he hath transgressed the covenant of the Lord, and hath done wickedness in Israel.

16 Josue, therefore, when he rose in the morning, made Israel to come by their tribes, and the tribe of Juda was found,

17 Which being brought by its families, it was found to be the family of Zare. Bringing that also by the houses, he found it to be Zabdi.

18 And bringing his house man by man, he found Achan the son of Charmi, the son of Zabdi, the son of Zare of the tribe of Juda.

19 And Josue said to Achan: My son, give glory to the Lord God of Israel, and confess, and tell me what thou hast done, hide it not.

20 And Achan answered Josue, and said to him: Indeed I have sinned against the Lord the God of Israel, and thus and thus have I done.

21 For I saw among the spoils a scarlet garment exceeding good, and two hundred sides of silver, and a golden rule of fifty sides: and I coveted them, and I took them away, and hid them in the ground is the midst of my tent, and the silver I covered with the earth that I dug up.

22 Josue therefore sent ministers: who running to his tent, found all hidden in the same place, together with the silver.

23 And taking them away out of the tent, they brought them to Josue, and to all the children of Israel, and threw them down before the Lord.

24 Then Josue and all Israel with him took Achan the son of Zare, and the silver and the garments, and the golden rule, his sons also and his daughters, his oxen and asses and sheep, the tent also, and all the goods: and brought them to the valley of Achor:

25 Where Josue said: Because thou hast troubled us, the Lord trouble thee this day. And all Israel stoned him: and all things that were his, were consumed with fire.

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26 And they gathered together upon him a great heap of stones, which remaineth until this present day. And the wrath of the Lord was turned away from them. And the name of that place was called the Valley of Achor, until this day.

JOSUE (YEHOSHUA / JESUS) CHAPTER 8

1 And the Lord said to Josue: Fear not, nor be thou dismayed: take with thee all the multitude of fighting men, arise and go up to the town of Hai. Behold I have delivered into thy hand the king thereof, and the people, and the city, and the land.

2 And thou shalt do to the city of Hai, and to the king thereof, as thou hast done to Jericho, and to the king thereof: but the spoils and all the cattle you shall take for a prey to yourselves: lay an ambush for the city behind it.

3 And Josue arose, and all the army of the fighting men with him, to go up against Hai: and he sent thirty thousand chosen valiant men in the night,

4 And commanded them, saying: Lay an ambush behind the city: and go not very far from it: and be ye all ready.

5 But I and the rest of the multitude which is with me; will approach on the contrary side against the city. And when they shall come out against us, we will flee, and turn our backs, as we did before:

6 Till they pursuing us be drawn farther from the city: for they will think that we flee as before.

7 And whilst we are fleeing, and they pursuing, you shall arise out of the ambush, and shall destroy the city: and the Lord your God will deliver it into our hands.

8 And when you shall have taken it, set it on fire, and you shall do all things so as I have commanded.

9 And he sent them away, and they went on to the place of the ambush, and abode between Bethel and Hai, on the west side of the city of Hai. But Josue stayed that night in the midst of the people,

10 And rising early in the morning, he mustered his soldiers, and went up with the ancients in the front of the army environed with the aid of the fighting men.

11 And when they were come, and were gone up over against the city, they stood on the north side of the city, between which and them there was a valley in the midst.

12 And he had chosen five thousand men, and set them to lie in ambush between Bethel and Hai, on the west side of the same city:

13 But all the rest of the army went in battle array on the north side, so that the last of that multitude reached to the west side of the city. So Josue went that night, and stood in the midst of the valley.

14 And when the king of Hai saw this, he made haste in the morning, and went out with all the army of the city, and set it in battle array toward the desert, not knowing that there lay an ambush behind his back.

15 But Josue, and all Israel gave back, making as if they were afraid, and fleeing by the way of the wilderness.

16 But they shouting together, and encouraging one another, pursued them. And when they were come from the city,

17 And not one remained in the city of Hai and of Bethel, that did not pursue after Israel, leaving the towns open as they had rushed out,

18 The Lord said to Josue: Lift up the shield that is in thy hand, towards the city of Hai, for I will deliver it to thee.

19 And when he had lifted up his shield towards the city, the ambush that lay hid, rose up immediately: and going to the city, took it and set it on fire.

20 And the men of the city, that pursued after Josue, looking back and seeing the smoke of the city rise up to heaven, had no more power to flee this way or that way: especially as they that had counterfeited flight, end were going toward the wilderness, turned back most valiantly against them that pursued.

21 So Josue and all Israel seeing that the city was taken, and that the smoke of the city rose up, returned and slew the men of Hai.

22 And they also that had taken and set the city on fire, issuing out of the city to meet their own men, began to cut off the enemies who were surrounded by them. So that the enemies being cut off on both sides, not one of so great a multitude was saved.

23 And they took the king of the city of Hai alive, and brought him to Josue.

24 So all being slain that had pursued after Israel in his flight to the wilderness, and tailing by the sword in the same place, the children of Israel returned and laid waste the city.

25 And the number of them that fell that day, both of men and women, was twelve thousand persons all of the city of Hai.

26 But Josue drew not back his hand, which he had stretched out on high, holding the shield, till all the inhabitants of Hai were slain.

27 And the children of Israel divided among them the cattle and the prey of the city, as the Lord had commanded Josue.

28 And he burned the city, and made it a heap for ever:

29 And he hung the king thereof on a gibbet until the evening and the going down of the sun. Then Josue commanded, and they took down his carcass from the gibbet: and threw it in the very entrance of the city, heaping upon it a great heap of stones, which remaineth until this present day.

30 Then Josue built an altar to the Lord the God of Israel in mount Hebal,

31 As Moses the servant of the Lord had commanded the children of Israel, and it is written in the book of the law of Moses: an altar of unhewn stones which iron had not touched: and he offered upon it holocausts to the Lord, and immolated victims of peace offerings.

32 And he wrote upon stones the Deuteronomy of the law of Moses, which he had ordered before the children of Israel.

33 And all the people, and the ancients, and the princes and judges stood on both sides of the ark, before the priests that carried the ark of the covenant of the Lord, both the stranger

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and he that was born among them, half of them by mount Garizim, and half by mount Hebal, as Moses the servant of the Lord had commanded. And first he blessed the people of Israel.

34 After this he read all the words of the blessing and the cursing and all things that were written in the hook of the law.

35 He left out nothing of those things which Moses had commanded, but he repeated all before all the people of Israel, with the women and children and strangers that dwelt among them.

JOSUE (YEHOSHUA / JESUS) CHAPTER 9

1 Now When these things were heard of, all the kings beyond the Jordan, that dwelt in the mountains and in the plains, in the places near the sea, and on the coasts of the great sea, they also that dwell by Libanus, the Hethite and the Amorrhite, the Chanaanite, the Pherezite, and the Hevite, and the Jebusite,

2 Gathered themselves together, to fight against Josue and Israel with one mind, and one resolution.

3 But they that dwelt in Gabaon, hearing all that Josue had done to Jericho and Hai:

4 Cunningly devising took for themselves provisions, laying old sacks upon their asses, and wine bottles rent and sewed up again,

5 And very old shoes, which for a show of age were clouted with patches, and old garments upon them: the leaves also, which they carried for provisions by the way, were hard, and broken into pieces:

6 And they went to Josue, who then abode in the camp at Galgal, and said to him, and to all Israel with him: We are come from a far country, desiring to make peace with you. And the children of Israel answered them, and said:

7 Perhaps you dwell in the land which falls to our lot; if so, we can make no league with you.

8 But they said to Josue: We are thy servants. Josue said to them: Who are you? and whence came you?

9 They answered: From a very far country thy servants are come in the name of the Lord thy God. For we have heard the fame of his power, all the things that he did in Egypt.

10 And to the two kings of the Amorrhites that were beyond the Jordan, Sehon king of Hesebon, and Og king of Basan, that was in Astaroth:

11 And our ancients, and all the inhabitants of our country said to us: Take with you victuals for a long way, and go meet them, and say: We are your servants, make ye a league with us.

12 Behold, these leaves we took hot, when we set out from our houses to come to you, now they are become dry, and broken in pieces, by being exceeding old.

13 These bottles of wine when we filled them were new, now they are rent and burst. These garments we have on, and the shoes we have on our feet, by reason of the very long journey are worn out, and almost consumed.

14 They took therefore of their victuals, and consulted not the mouth of the Lord.

15 And Josue made peace with them, and entering into a league promised that they should not be slain: the princes also of the multitude swore to them.

16 Now three days after the league was made, they heard that they dwelt nigh, and they should be among them.

17 And the children of Israel removed the camp, and came into their cities on the third day, the names of which are Gabaon, and Caphira, and Beroth, and Cariathiarim.

18 And they slew them not, because the princes of the multitude had sworn in the name of the Lord the God of Israel. Then all the common people murmured against the princes.

19 And they answered them: We have sworn to them in the name of the Lord the God of Israel, and therefore we may not touch them.

20 But this we mill do to them: Let their lives be saved, lest the wrath of the Lord be stirred up against us, if we should be forsworn.

21 But so let them live, as to serve the whole multitude in hewing wood, and bringing in water. As they were speaking these things,

22 Josue called the Gabaonites and said to them: Why would you impose upon us, saying: We dwell far off from you, whereas you are in the midst of us?

23 Therefore you shall be under a curse, and your race shall always be hewers of wood, and carriers of water unto the house of my God.

24 They answered: It was told us thy servants, that the Lord thy God had promised his servant Moses to give you all the land, and to destroy all the inhabitants thereof. Therefore we feared exceedingly and provided for our lives. compelled by the dread we had of you and we took this counsel.

25 And now we are in thy hand: deal with us as it seemeth good and right unto thee.

26 So Josue did as he had said, and delivered them from the hand of the children of Israel, that they should not be slain.

27 And he gave orders in that day that they should be in the service of all the people, and of the altar of the Lord, hewing wood and carrying water, until this present time, in the place which the Lord hath chosen.

JOSUE (YEHOSHUA / JESUS) CHAPTER 10

1 When Adonisedec king of Jerusalem had heard these things, to wit, that Josue had taken Hai, and had destroyed it, (for as he had done to Jericho and the king thereof, so did he to Hai, and its king,) and that the Gabaonites were gone over to Israel, and were their confederates,

2 He was exceedingly afraid. For Gabaon was a great city, and one of the royal cities, and greater than the town of Hai, and all its fighting men were most valiant.

3 Therefore Adonisedec king of Jerusalem sent to Oham king of Hebron, and to Pharam king of Jerimoth, and to Japhia king of Lachis, and to Dabir king of Eglon, saying:

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4 Come up to me, and bring help, that we may take Gabaon, because it hath gone over to Josue, and to the children of Israel.

5 So the five kings of the Amorrhites being assembled together went up: the king of Jerusalem, the king of Hebron, the king of Jerimoth, the king of Lachis, the king of Eglon, they and their armies, and camped about Gabaon, laying siege to it.

6 But the inhabitants of the city of Gabaon which was besieged, sent to Josue, who then abode in the camp at Galgal, and said to him: Withdraw not thy hands from helping thy servants: come up quickly and save us, and bring us succour: for all the kings of the Amorrhites, who dwell in the mountains, are gathered together against us.

7 And Josue went up from Galgal, and all the army of the warriors with him, most valiant men.

8 And the Lord said to Josue: Fear them not: for I have delivered them into thy hands: none of them shall be able to stand against thee.

9 So Josue going up from Galgal all the night, came upon them suddenly.

10 And the Lord troubled them at the sight of Israel: and he slew them with a great slaughter in Gabaon, and pursued them by the way of the ascent to Beth-horon, and cut them off all the way to Azeca and Maceda.

11 And when they were fleeing from the children of Israel, and were in the descent of Beth-horon, the Lord cast down upon them great stones from heaven as far as Azeca: and many more were killed with the hailstones than were slain by the swords of the children of Israel.

12 Then Josue spoke to the Lord, in the day that he delivered the Amorrhite in the sight of the children of Israel, and he said before them: Move not, O sun, toward Gabaon, nor thou, O moon, toward the valley of Ajalon.

13 And the sun and the moon stood still, till the people revenged themselves of their enemies. Is not this written in the book of the just? So the sun stood still in the midst of heaven, and hasted not to go down the space of one day.

14 There was not before nor after so long a day, the Lord obeying the voice of a man, and fighting for Israel.

15 And Josue returned with all Israel into the camp of Galgal.

16 For the five kings were fled, and had hidden themselves in a cave of the city of Maceda.

17 And it was told Josue that the five kings were found hidden in a cave of the city of Maceda.

18 And he commanded them that were with him, saying: Roll great stones to the mouth of the cave, and set careful men, to keep them shut up:

19 And stay you not, but pursue after the enemies, and kill all the hindermost of them as they flee, and do not suffer them whom the Lord God hath delivered into your hands to shelter themselves in their cities.

20 So the enemies being slain with a great slaughter, and almost utterly consumed, they that were able to escape from Israel, entered into fenced cities.

21 And all the army returned to Josue in Maceda, where the camp then was, in good health and without the loss of any one: and no man durst move his tongue against the children of Israel.

22 And Josue gave orders, saying: Open the mouth of the cave, and bring forth to me the five kings that lie hid therein.

23 And the ministers did as they were commanded: and they brought out to him the five kings out of the cave: the king of Jerusalem, the king of Hebron, the king of Jerimoth, the king of Lachis, the king of Eglon.

24 And when they were Drought out to him, he called all the men of Israel, and said to the chiefs of the army that were with him: Go, and set your feet on the necks of these kings. And when they had gone, and put their feet upon the necks of them lying under them,

25 He said again to them: Fear not, neither be ye dismayed, take courage and be strong: for so will the Lord do to all your enemies, against whom you fight.

26 And Josue struck, and slew them, and hanged them upon five gibbets, and they hung until the evening.

27 And when the sun was down, he commanded the soldiers to take them down from the gibbets. And after they were taken down, they cast them into the cave where they had lain hid, and put great stones at the mouth thereof, which remain until this day.

28 The same day Josue took Maceda and destroyed it, with the edge of the sword, and killed the king and all the inhabitants thereof: he left not in it the least remains. And he did to the king of Maceda, as he had done to the king of Jericho.

29 And he passed from Maceda with all Israel to Lebna, and fought against it:

30 And the Lord delivered it with the king thereof into the hands of Israel: and they destroyed the city with the edge of the sword, and all the inhabitants thereof. They left not in it any remains. And they did to the king of Lebna, as they had done to the king of Jericho.

31 From Lebna he passed unto Lachis, with all Israel: and investing it with his army, besieged it.

32 And the Lord delivered Lachis into the hands of Israel, and he took it the following day, and put it to the sword, and every soul that was in it, as he had done to Lebna.

33 At that time Horam king of Gazer, came up to succour Lachis: and Josue slew him with all his people, so as to leave none alive.

34 And he passed from Lachis to Eglon, and surrounded it,

35 And took it the same day: and put to the sword all the souls that were in it, according to all that he had done to Lachis.

36 He went up also with all Israel from Eglon to Hebron, and fought against it:

37 Took it, and destroyed it with the edge of the sword: the king also thereof, and all the towns of that country, and all the souls that dwelt in it: he left not therein any remains: as he had done to Eglon, so did he also to Hebron, putting to the sword all that he found in it.

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38 Returning from thence to Dabir,
39 He took it and destroyed it: the king also thereof and all the towns round about he destroyed with the edge of the sword: he left not in it any remains: as he had done to Hebron and Lebna and to their kings, so did he to Dabir and to the king thereof.
40 So Josue conquered all the country of the hills and of the south and of the plain, and of Asedoth, with their kings: he left not any remains therein, but slew all that breathed, as the Lord the God of Israel had commanded him,
41 From Cadesbarne even to Gaza. All the land of Gosen even to Gabaon,
42 And all their kings, and their lands he took and wasted at one onset: for the Lord the God of Israel fought for him.
43 And he returned with all Israel to the place of the camp in Galgal.

JOSUE (YEHOSHUA / JESUS) CHAPTER 11

1 And when Jabin king of Asor had heard these things, he sent to Jobab king of Madon, and to the king of Semeron, and to the king of Achsaph:
2 And to the kings of the north, that dwelt in the mountains and in the plains over against the south side of Ceneroth, and in the levels and the countries of Dor by the sea side:
3 To the Chanaanites also on the ease and on the west, and the Amorrhite, and the Hethite, and the Pherezite, and the Jebusite in the mountains: to the Hevite also who dwelt at the foot of Hermon in the land of Maspha.
4 And they all came out with their troops, a people exceeding numerous as the sand that is on the sea shore, their horses also and chariots a very great multitude,
5 And all these kings assembled together at the waters of Merom, to fight against Israel.
6 And the Lord said to Josue: Fear them not: for to morrow at this same hour I will deliver all these to be slain in the sight of Israel: thou shalt hamstring their horses, and thou shalt burn their chariots with fire.
7 And Josue came, and all the army with him, against them to the waters of Merom on a sudden, and fell upon them.
8 And the Lord delivered them into the hands of Israel. And they defeated them, and chased them as far as the great Sidon, and the waters of Maserophot, and the field of Masphe, which is on the east side thereof. He slew them all, so as to leave no remains of them:
9 And he did as the Lord had commanded him, he hamstringed their horses and burned their chariots.
10 And presently turning back he took Asor: and slew the king thereof with the sword. Now Asor of old was the head of all these kingdoms.
11 And he cut off all the souls that abode there: he left not in it any remains, but utterly destroyed all, and burned the city itself with fire.
12 And he took and put to the sword and destroyed all the cities round about, and their kings, as Moses the servant of God had commanded him.
13 Except the cities that were on hills and high places, the rest Israel burned: only Asor that was very strong he consumed with fire.
14 And the children of Israel divided among themselves all the spoil of these cities and the cattle, killing all the men.
15 As the Lord had commanded Moses his servant, so did Moses command Josue, and he accomplished all: he left not one thing undone of all the commandments which the Lord had commanded Moses.
16 So Josue took all the country of the hills, and of the south, and the land of Gosen, and the plains and the west country, and the mountain of Israel, and the plains thereof:
17 And part of the mountain that goeth up to Seir as far as Baalgad, by the plain of Libanus under mount Hermon: all their kings he took, smote and slew.
18 Josue made war a long time against these kings.
19 There was hot a city that delivered itself to the children of Israel, except the Hevite, who dwelt in Gabaon: for he took all by fight.
20 For it was the sentence of the Lord, that their hearts should be hardened, and they should fight against Israel, and fall, and should not deserve any clemency, and should be destroyed as the Lord had commanded Moses.
21 At that time Josue came and cut off the Enacims from the mountains, from Hebron, and Dabir, and Anab, and from all the mountain of Juda and Israel, and destroyed their cities.
22 He left not any of the stock of the Enacims, in the land of the children of Israel: except the cities of Gaza, and Geth, and Azotus, in which alone they were left.
23 So Josue took all the land, as the Lord spoke to Moses, and delivered it in possession to the children of Israel, according to their divisions and tribes. And the land rested from wars.

JOSUE (YEHOSHUA / JESUS) CHAPTER 12

1 These are the kings, whom the children of Israel slew and possessed their land beyond the Jordan towards the rising of the sun, from the torrent Arnon unto mount Hermon, and all the east country that looketh towards the wilderness.
2 Sehon king of the Amorrhites, who dwelt in Hesebon, and had dominion from Aroer, which is seated upon the bank of the torrent Arnon, and of the middle part in the valley, and of half Galaad, as far as the torrent Jaboc, which is the border of the children of Ammon.
3 And from the wilderness, to the sea of Ceneroth towards the east, and to the sea of the wilderness, which is the most salt sea, on the east side by the way that leadeth to Bethsimoth: and on the south side that lieth under Asedoth, Phasga.
4 The border of Og the king of Basan, of the remnant of the Raphaims who dwelt in Astaroth, and in Edrai, and had dominion in mount Hermon, and in Salecha, and in all Basan, unto the herders
5 Of Gessuri and Machati, and of half Galaad: the borders of Sehon the king of Hesebon.

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6 Moses the servant of the Lord, and the children of Israel slew them, and Moses delivered their land in possession to the Rubenites, and Gadites, and the half tribe of Manasses.

7 These are the kings of the land, whom Josue and the children of Israel slew beyond the Jordan on the west side from Baalgad in the held of Libanus, unto the mount, part of which goeth up into Seir: and Josue delivered it in possession to the tribes of Israel, to every one their divisions,

8 As well in the mountains as in the plains and the champaign countries. In Asedoth, and in the wilderness, and in the south was the Hethite and the Amorrhite, the Chanaanite and the Pherezite, the Hevite and the Jebusite.

9 The king of Jericho one: the king of Hai, which is on the side of Bethel, one:

10 The king of Jerusalem one, the king of Hebron one.

11 The king of Jerimoth one, the king of Lachis one,

12 The king of Eglon one, the king of Gazer one,

13 The king of Dabir one, the king of Gader one,

14 The king of Herma one, the king of Hered one,

15 The king of Lebna one, the king of Odullam one,

16 The king of Maceda one, the king of Bethel one,

17 The king of Taphua one, the king of Opher one,

18 The king of Aphec one, the king of Saron one,

19 The king of Madon one, the king of Asor one,

20 The king of Semeron one, the king of Achsaph one,

21 The king of Thenac one, the king of Megeddo one,

22 The king of Cades one, the king of Jachanan of Carmel one,

23 The king of Dor, and of the province of Dor one, the king of the nations of Galgal one,

24 The king of Thersa one: all the kings thirty and one.

JOSUE (YEHOSHUA / JESUS) CHAPTER 13

1 Josue was old, and far advanced in years, and the Lord said to him: Thou art grown old, and advanced in age, and there is a very large country left, which is not yet divided by lot:

2 To wit, all Galilee, Philistia, and all Gessuri.

3 From the troubled river, that watereth Egypt, unto the borders of Accaron northward: the land of Chanaan, which is divided among the lords of the Philistines, the Gazites, the Azotians, the Ascalonites, the Gethites, and the Accronites.

4 And on the south side are the Hevites, all the land of Chanaan, and Maara of the Sidonians as far as Apheca, and the borders of the Amorrhite,

5 And his confines. The country also of Libanus towards the east from Baalgad under mount Hermon to the entering into Emath.

6 Of all that dwell in the mountains from Libanus, to the waters of Maserephoth, and all the Sidonians. I am he that will cut them off from before the face of the children of Israel. So let their land come in as a part of the inheritance of Israel, as I have commanded thee.

7 And now divide the land in possession to the nine tribes, and to the half tribe of Manasses,

8 With whom Ruben and Gad have possessed the land, which Moses the servant of the Lord delivered to them beyond the river Jordan, on the east side.

9 From Aroer, which is upon the bank of the torrent Amen, and in the midst of the valley and all the plains of Medaba, as far as Dibon:

10 And all the cities of Sehon, king of the Amorrhites, who reigned in Hesebon, unto the borders of the children of Ammon.

11 And Galaad, and the borders of Gessuri and Machati, and all mount Hermon, and all Basan as far as Salecha,

12 All the kingdom of Og in Basan, who reigned in Astaroth and Edrai, he was of the remains of the Raphaims: and Moses overthrew and destroyed them.

13 And the children of Israel would not destroy Gessuri and Machati: and they have dwelt in the midst of Israel, until this present day.

14 But to the tribe of Levi he gave no possession: but the sacrifices and victims of the Lord God of Israel, are his inheritance, as he spoke to him.

15 And Moses gave a possession to the children of Ruben according to their kindreds.

16 And their border was from Aroer, which is on the bank of the torrent Arnon, and in the midst of the valley of the same torrent: all the plain, that leadeth to Medaba,

17 And Hesebon, and all their villages, which are in the plains. Dibon also, and Bamothbaal, and the town of Baalmaon,

18 And Jassa, and Cidimoth, and Mephaath,

19 And Cariathaim, and Sabama, and Sarathasar in the mountain of the valley.

20 Bethphogor and Asedoth, Phasga and Bethiesimoth,

21 And all the cities of the plain, and all the kingdoms of Sehon king of the Amorrhites, that reigned in Hesebon, whom Moses slew with the princes of Madian: Hevi, and Recem, and Sur and Hur, and Rebe, dukes of Sehon inhabitants of the land.

22 Balaam also the son of Beer the soothsayer, the children of Israel slew with the sword among the rest that were slain.

23 And the river Jordan was the herder of the children of Ruben. This is the possession of the Rubenites, by their kindreds, of cities and villages.

24 And Moses gave to the tribe of Gad and to his children by their kindreds a possession, of which this is the division.

25 The border of Jaser, and all the cities of Galaad, and half the land of the children of Ammon: as far as Aroer which is over against Rabba:

26 And from Hesebon unto Ramoth, Masphe and Betonim: and from Manaim unto the borders of Dabir.

27 And in the valley Betharan and Bethnemra, and Socoth, and Saphon the other part of the kingdom of Sehon king of Hesebon: the limit of this also is the Jordan, as far as the uttermost part of the sea of Cenereth beyond the Jordan on the east side.

28 This is the possession of the children of Gad by their families, their cities, and villages.

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29 He gave also to the half tribe of Manasses and his children possession according to their kindreds,

30 The beginning whereof is this: from Manaim all Basan, and all the kingdoms of Og king of Basan, and all the villages of Jair, which are in Basan, threescore towns.

31 And half Galaad, and Astaroth, and Edrai, cities of the kingdom of Og in Basan: to the children of Machir, the son of Manasses, to one? half of the children of Machir according to their kindreds.

32 This possession Moses divided in the plains of Moab, beyond the Jordan, over against Jericho on the east side.

33 But to the tribe of Levi he gave no possession: because the Lord the God of Israel himself is their possession, as he spoke to them.

JOSUE (YEHOSHUA / JESUS) CHAPTER 14

1 This is what the children of Israel possessed in the land of Chanaan, which Eleazar the priest, and Josue the son of Nun, and the princes of the families by the tribes of Israel gave to them:

2 Dividing all by lot, as the Lord had commanded by the hand of Moses, to the nine tribes, and the half tribe.

3 For to two tribes and a half Moses had given possession beyond the Jordan: besides the Levites, who received no land among their brethren:

4 But in their place succeeded the children of Joseph divided into two tribes, of Manasses and Ephraim: neither did the Levites receive other portion of land, but cities to dwell in, and their suburbs to feed their beasts and flocks.

5 As the Lord had commanded Moses, so did the children of Israel, and they divided the land.

6 Then the children of Juda came to Josue in Galgal, and Caleb the son of Jephone the Cenezite spoke to him: Thou knowest what the Lord spoke to Moses the man of God concerning me and thee in Cadesbarne.

7 I was forty Bears old when Moses the servant of the Lord sent me m from Cadesbarne, to view the land, and I brought him word again as to me seemed true.

8 But my brethren, that had gone up with me, discouraged the heart of the people: and I nevertheless followed the Lord my God.

9 And Moses swore in that day, saying: The land which thy foot hath trodden upon shall be thy possession, and thy children's for ever, because thou hast followed the Lord my God.

10 The Lord therefore hath granted me life, as he promised until this present day. It is forty and five years since the Lord spoke this word to Moses, when Israel journeyed through the wilderness: this day I am eighty-five years old,

11 As strong as I was at that time when I was sent to view the land: the strength of that time continueth in me until this day, as well to fight as to march.

12 Give me therefore this mountain, which the Lord promised, in thy hearing also, wherein are the Enacims, and cities great and strong: if so be the Lord will be with me, and I shall be able to destroy them, as he promised me.

13 And Josue blessed him, and gave him Hebron in possession.

14 And from that time Hebron belonged to Caleb the son of Jephone the Cenezite, until this present day: because he followed the Lord the God of Israel.

15 The name of Hebron before was called Cariath-Arbe: Adam the greatest among the Enacims was laid there: and the land rested from wars.

JOSUE (YEHOSHUA / JESUS) CHAPTER 15

1 Now the lot of the children of Juda by their kindreds was this: From the frontier of Edom, to the desert of Sin southward, and to the uttermost part of the south coast.

2 Its beginning was from the top of the most salt sea, and from the bay thereof, that looketh to the south.

3 And it goeth out towards the ascent of the Scorpion, and passeth on to Sina: and ascendeth into Cadesbarne, and reacheth into Esron, going up to Addar, and compassing Carcaa.

4 And from thence passing along into Asemona, and reaching the torrent of Egypt: and the bounds thereof shall be the great sea, this shall be the limit of the south coast.

5 But on the east side the beginning shall be the most salt sea even to the end of the Jordan: and towards the north, from the bay of the sea unto the same river Jordan.

6 And the border goeth up into Beth-Hagla, and passeth by the north into Beth-Araba: going up to the stone of Boen the son of Ruben.

7 And reaching as far as the borders of Debara from the valley of Achor, and so northward looking towards Galgal, which is opposite to the ascent of Adommin, on the south side of the torrent: and the border passeth the waters that are called the fountain of the sun: and the goings out thereof shall be at the fountain Rogel.

8 And it goeth up by the valley of the son of Ennom on the side of the Jebusite towards the south, the same is Jerusalem: and thence ascending to the top of the mountain, which is over against Geennom to the west in the end of the valley of Raphaim, northward.

9 And it passeth on from the top of the mountain to the fountain of the water of Nephtoa: and reacheth to the towns of mount Ephron: and it bendeth towards Baala, which is Cariathiarim, that is to say, the city of the woods.

10 And it compasseth from Baala westward unto mount Seir: and passeth by the side of mount Jarim to the north into Cheslon: and goeth down into Bethsames, and passeth into Thamna.

11 And it reacheth northward to a part of Accaron at the side: and bendeth to Sechrona, and passeth mount Baala: and cometh into Jebneel, and is bounded westward with the great sea.

12 These are the borders round about of the children of Juda in their kindreds.

13 But to Caleb the son of Jephone he gave a portion in the midst of the children of Juda, as the Lord had commanded him: Cariath-Arbe the father of Enac. which is Hebron.

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14 And Caleb destroyed out of it the three sons of Ehac, Sesai and Ahiman. and Tholmai of the race of Enac.
15 And going up from thence he came to the inhabitants of Dabir, which before was called Cariath-Sepher, that is to say, the city of letters.
16 And Caleb said: He that shall smite Cariath-Sepher, and take it, I will give him Axa my daughter to wife.
17 And Othoniel the son of Cenez, the younger brother of Caleb, took it: and he gave him Axa his daughter to wife.
18 And as they were going together, she was moved by her husband to ask a field of her father, and she sighed as she sat on her ass. And Caleb said to her: What aileth thee?
19 But she answered: Give me a blessing: thou hast given me a southern and dry land, give me also a land that is watered. And Caleb gave her the upper and the nether watery ground.
20 This is the possession of the tribe of the children of Juda by their kindreds.
21 And the cities from the uttermost parts of the children of Juda by the borders of Edom to the south, were Cabseel and Eder and Jagur,
22 And Cina and Dimona and Adada,
23 And Cades and Asor and Jethnam,
24 Ziph and Telem and Baloth,
25 New Asor and Carioth, Hesron, which is Asor.
26 Amam, Sama and Molada,
27 And Asergadda and Hassemon and Bethphelet,
28 And Hasersual and Bersabee and Baziothia,
29 And Baala and Jim and Esem,
30 And Eltholad and Cesil and Harma,
31 And Siceleg and Medemena and Sensenna,
32 Lebaoth and Selim and Aen and Remmon: all the cities twenty-nine, and their villages.
33 But in the plains: Estaol and Sarea and Asena,
34 And Zanoe and Engannim and Taphua and Enaim,
35 And Jerimoth and Adullam, Socho and Azeca,
36 And Saraim and Adithaim and Gedera and Gederothaim: fourteen cities, and their villages.
37 Sanan and Hadassa and Magdalgad,
38 Delean and Masepha and Jecthel,
39 Lachis and Bascath and Eglon,
40 Chebbon and Leheman and Cethlis,
41 And Gideroth and Bethdagon and Naama and Maceda: sixteen cities, and their villages.
42 Labana and Ether and Asan,
43 Jephtha and Esna and Nesib,
44 And Ceila and Achzib and Maresa: nine cities, and their villages.
45 Accaron with the towns and villages thereof.
46 From Accaron even to the sea: all places that lie towards Azotus and the villages thereof.
47 Azotus with its towns and villages. Gaza with its towns and villages, even to the torrent of Egypt, and the great sea that is the border thereof.
48 And in the mountain Samir and Jether and Socoth,
49 And Danna and Cariath-senna, this is Dabir:
50 Anab and Istemo and Anim,
51 Gosen and Olon and Gilo: eleven cities and their villages.
52 Arab and Ruma and Esaan,
53 And Janum and Beththaphua and Apheca,
54 Athmatha and Cariath-Arbe, this is Hebron and Sior: nine cities and their villages.
55 Maon and Carmel and Ziph and Jota,
56 Jezrael and Jucadam and Zanoe,
57 Accain, Gabaa and Thamna: ten cities and their villages.
58 Halhul, and Bessur, and Gedor,
59 Mareth, and Bethanoth, and Eltecon: six cities and their villages.
60 Cariathbaal, the same is Cariathiarim, the city of woods, and Arebba: two cities and their villages.
61 In the desert Betharaba, Meddin and Sachacha,
62 And Nebsan, and the city of salt, and Engaddi: six cities and their villages.
63 But the children of Juda could not destroy the Jebusite that dwelt in Jerusalem: and the Jebusite dwelt with the children of Juda in Jerusalem until this present day.

JOSUE (YEHOSHUA / JESUS) CHAPTER 16

1 And the lot of the sons of Joseph fell from the Jordan over against Jericho and the waters thereof, on the east: the wilderness which goeth up from Jericho to the mountain of Bethel:
2 And goeth out from Bethel to Luza: and passeth the border of Archi, to Ataroth,
3 And goeth down westward, by the border of Jephleti, unto the borders of Beth-horon the nether, and to Gazer :and the countries of it are ended by the great sea:
4 And Manasses and Ephraim the children of Joseph possessed it.
5 And the border of the children of Ephraim was according to their kindreds: and their possession towards the east was Ataroth-addar unto Beth-horon the upper.
6 And the confines go out unto the sea: but Machmethath looketh to the north, and it goeth round the borders eastward into Thanath-selo: and passeth along on the east side to Janoe.
7 And it goeth down from Janoe into Ataroth and Naaratha: and it cometh to Jericho, and goeth out to the Jordan.
8 From Taphua it passeth on towards the sea into the valley of reeds, and the goings out thereof are at the most salt sea. This is the possession of the tribe of the children of Ephraim by their families.
9 And there were cities with their villages separated for the children of Ephraim in the midst of the possession of the children of Manasses.
10 And the children of Ephraim slew not the Chanaanite, who dwelt in Gazer: and the Chanaanite dwelt in the midst of Ephraim until this day, paying tribute.

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JOSUE (YEHOSHUA / JESUS) CHAPTER 17

1 And this lot fell to the tribe of Manasses (for he is the firstborn of Joseph) to Machir the firstborn of Manasses the father of Galaad, who was a warlike man, and had for possession Galaad and Basan.

2 And to the rest of the children of Manasses according to their families: to the children of Abiezer, and to the children of Helec, and to the children of Esriel, and to the children of Sechem, and to the children of Hepher, and to the children of Semida: these are the male children of Manasses the son of Joseph, by their kindreds.

3 But Salphaad the son of Hepher the son of Galaad the son of Machir the son of Manasses had no sons, but only daughters: whose names are these, Maala and Noa and Hegla and Melcha and Thersa.

4 And they came in the presence of Eleazar the priest and of Josue the son of Nun, and of the princes, saying: The Lord commanded by the hand of Moses, that a possession should be given us in the midst of our brethren. And he gave them according to the commandment of the Lord a possession amongst the brethren of their father.

5 And there fell ten portions to Manasses, beside the land of Galaad and Basan beyond the Jordan.

6 For the daughters of Manasses possessed inheritance in the midst of his sons. And the land of Galaad fell to the lot of the rest of the children of Manasses.

7 And the border of Manasses was from Aser, Machmethath which looketh towards Sichem: and it goeth out on the right hand by the inhabitants of the fountain of Taphua.

8 For the lot of Manasses took in the land of Taphua, which is on the borders of Manasses, and belongs to the children of Ephraim.

9 And the border goeth down to the valley of the reeds, to the south of the torrent of the cities of Ephraim, which are in the midst of the cities of Manasses: the border of Manasses is on the north side of the torrent, and the outgoings of it are at the sea:

10 So that the possession of Ephraim is on the south, and on the north that of Manasses, and the sea is the border of both, and they are joined together in the tribe of Aser on the north, and in the tribe of Issachar on the east.

11 And the inheritance of Manasses in Issachar and in Aser, was Bethsan and its villages, and Jeblaam with its villages, and the inhabitants of Dor, with the towns thereof: the inhabitants also of Endor with the villages thereof: and in like manner the inhabitants of Thenac with the villages thereof: and the inhabitants of Mageddo with their villages, and the third part of the city of Nopheth.

12 Neither could the children of Manasses overthrow these cities, but the Chanaanite began to dwell in his land.

13 But after that the children of Israel were grown strong, they subdued the Chanaanites, and made them their tributaries, and they did not kill them.

14 And the children of Joseph spoke to Josue, and said: Why hast thou given me but one lot and one portion to possess, whereas I am of so great a multitude, and the Lord hath blessed me?

15 And Josue said to them: If thou be a great people, go up into the woodland, and cut down room for thyself in the land of the Pherezite and the Raphaims: because the possession of mount Ephraim is too narrow for thee.

16 And the children of Joseph answered him: We cannot go up to the mountains, for the Chanaanites that dwell in the low lands, wherein are situate Bethsan with its towns, and Jezrael in the midst of the valley, have chariots of iron

17 And Josue said to the house of Joseph, to Ephraim and Manasses: Thou art a great people, and of great strength, thou shalt not have one lot only:

18 But thou shalt pass to the mountain, and shalt cut down the wood, and make thyself room to dwell in: and mayst proceed farther, when thou hast destroyed the Chanaanites, who as thou sayest have iron chariots, and are very strong.

JOSUE (YEHOSHUA / JESUS) CHAPTER 18

1 And all the children of Israel assembled together in Silo, and there they set up the tabernacle of the testimony, and the land was subdued before them.

2 But there remained seven tribes of the children of Israel, which as yet had not received their possessions.

3 And Josue said to them: How long are you indolent and slack, and go not in to possess the land which the Lord the God of your fathers hath given you?

4 Choose of every tribe three men, that I may send them, and they may go and compass the land, and mark it out according to the number of each multitude: and bring back to me what they have marked out.

5 Divide to yourselves the land into seven parts: let Juda be in his bounds on the south side, and the house of Joseph on the north.

6 The land in the midst between these mark ye out into seven parts; and you shall come hither to me, that I may cast lots for you before the Lord your God.

7 For the Levites have no part among you, but the priesthood of the Lord is their inheritance. And Gad and Ruben, and the half tribe of Manasses have already received their possessions beyond the Jordan eastward: which Moses the servant of the Lord gave them.

8 And when the men were risen up, to go to mark out the land, Josue commanded them, saying: Go round the land and mark it out, and return to me: that I may cast lots for you before the Lord in Silo.

9 So they went: and surveying it divided it into seven parts, writing them down in a book. And they returned to Josue, to the camp in Silo.

10 And he cast lots before the Lord in Silo, and divided the land to the children of Israel into seven parts.

11 And first came up the lot of the children of Benjamin by their families, to possess the land between the children of Juda, and the children of Joseph.

12 And their border northward was from the Jordan: going along by the side of Jericho on the north side, and thence

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going up westward to the mountains, and reaching to the wilderness of Bethaven,

13 And passing along southward by Luza, the same is Bethel: and it goeth down into Ataroth-addar to the mountain, that is on the south of the nether Beth-horon.

14 And it bendeth thence going round towards the sea, south of the mountain that looketh towards Beth-horon to the southwest: and the outgoings thereof are into Cariathbaal, which is called also Cariathiarim, a city of the children of Juda. This is their coast towards the sea, westward.

15 But on the south side the border goeth out from part of Cariathiarim towards the sea, and cometh to the fountain of the waters of Nephtoa.

16 And it goeth down to that part of the mountain that looketh on the valley of the children of Ennom: and is over against the north quarter in the furthermost part of the valley of Raphaim, and it goeth down into Geennom (that is the valley of Ennom) by the side of the Jebusite to the south: and cometh to the fountain of Rogel,

17 Passing thence to the north, and going out to Ensemes, that is to say, the fountain of the sue:

18 And it passeth along to the hills that are over against the ascent of Adommim: and it goeth down to Abenboen, that is, the stone of Been the son of Ruben: and it passeth on the north side to the champaign countries; and goeth down into the plain,

19 And it passeth by Bethhagla northward: and the outgoings thereof are towards the north of the most salt sea at the south end of the Jordan:

20 Which is the border of it on the east side. This is the possession of the children of Benjamin by their borders round about, and their families.

21 And their cities were, Jericho and Bethhagla and Vale-Casis,

22 Betharaba and Samaraim and Bethel,

23 And Avim and Aphara and Ophera,

24 The town Emona and Ophni and Gabee: twelve cities, and their villages.

25 Gabam and Rama and Beroth,

26 26And Mesphe, and Caphara, and Amosa,

27 And Recem, Jarephel and Tharela,

28 And Sela, Eleph and Jebus, which is Jerusalem, Gabaath and Cariath: fourteen cities, and their villages. This is the possession of the children of Benjamin by their families.

JOSUE (YEHOSHUA / JESUS) CHAPTER 19

1 And the second lot came forth for the children of Simeon by their kindreds: and their inheritance was

2 In the midst of the possession of the children of Juda: Bersabee and Sabee and Molada,

3 And Hasersual, Bala and Asem,

4 And Eltholad, Bethul and Harma,

5 And Siceleg and Bethmarchaboth and Hasersusa,

6 And Bethlebaoth and Sarohen: thirteen cities, and their villages.

7 Ain and Remmon and Athor and Asan: four cities, and their villages.

8 And all the villages round about these cities to Baalath Beer Ramath to the south quarter. This is the inheritance of the children of Simeon according to their kindreds,

9 In the possession and lot of the children of Juda: because it was too great, and therefore the children of Simeon had their possession in the midst of their inheritance.

10 And the third lot fell to the children of Zabulon by their kindreds: and the border of their possession was unto Sarid.

11 And it went up from the sea and from Merala, and came to Debbaseth: as far as the torrent, which is over against Jeconam.

12 And it returneth from Sarid eastward to the borders of Ceseleththabor: and it goeth out to Dabereth, and ascendeth towards Japhie.

13 And it passeth along from thence to the east side of Gethhepher and Thacasin: and goeth out to Remmon, Amthar and Noa.

14 And it turneth about to the north of Hanathon: and the outgoings thereof are the valley of Jephtahel,

15 And Cateth and Naalol and Semeron and Jedala and Bethlehem: twelve cities and their villages.

16 This is the inheritance of the tribe of the children of Zabulon by their kindreds, the cities and their villages.

17 The fourth lot came out to Issachar by their kindreds.

18 And his inheritance was Jezrael and Casaloth and Sunem,

19 And Hapharaim and Seen and Anaharath,

20 And Rabboth and Cesion, Abes,

21 And Rameth and Engannim and Enhadda and Bethpheses.

22 And the border thereof cometh to Thabor and Sehesima and Bethsames: and the outgoings thereof shall be at the Jordan: sixteen cities, and their villages.

23 This is the possession of the sons of Issachar by their kindreds, the cities and their villages.

24 And the fifth lot fell to the tribe of the children of Aser by their kindreds:

25 And their border was Halcath and Chali and Beten and Axaph,

26 And Elmelech and Amaad and Messal: and it reacheth to Carmel by the sea and Sihor and Labanath,

27 And it returneth towards the east to Bethdagon: and passeth along to Zabulon and to the valley of Jephthael towards the north to Bethemec and Nehiel. And it goeth out to the left side of Cabul,

28 And to Abaran and Rohob and Hamon and Cana, as far as the great Sidon.

29 And it returneth to Horma to the strong city of Tyre, and to Hosa: and the outgoings thereof shall be at the sea from the portion of Achziba:

30 And Amma and Aphec and Rohob: twenty-two cities, and their villages.

31 This is the possession of the children of Aser by their kindreds, and the cities and their villages.

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32 The sixth lot came out to the sons of Nephtali by their families:
33 And the border began from Heleph and Elon to Saananim, and Adami, which is Neceb, and Jebnael even to Lecum: and their outgoings unto the Jordan:
34 And the border returneth westward to Azanotthabor, and goeth out from thence to Hucuca, and passeth along to Zabulon southward, and to Aser westward, and to Juda upon the Jordan towards the rising of the sun.
35 And the strong cities are Assedim, Ser, and Emath, and Reccath and Cenereth,
36 And Edema and Arama, Asor,
37 And Cedes and Edri, Enhasor,
38 And Jeron and Magdalel, Herem, and Bethanath and Bethsames: nineteen cities, and their villages.
39 This is the possession of the tribe of the children of Nephtali by their kindreds, the cities and their villages.
40 The seventh lot came out to the tribe of the children of Dan by their families:
41 And the border of their possession was Saraa and Esthaol, and Hirsemes, that is, the city of the sun.
42 Selebin and Aialon and Jethela,
43 Elon and Themna and Acron,
44 Elthece, Gebbethon and Balaath,
45 And Jud and Bane and Barach and Gethremmon:
46 And Mejarcon and Arecon, with the border that looketh towards Joppe,
47 And is terminated there. And the children of Dan went up and fought against Lesem, and took it: and they put it to the sword, and possessed it, and dwelt in it, calling the name of it Lesem Dan, by the name of Dan their father.
48 This is the possession of the tribe of the sons of Dan, by their kindreds, the cities and their villages.
49 And when he had made an end of dividing the land by lot to each one by their tribes, the children of Israel gave a possession to Josue the son of Nun in the midst of them,
50 According to the commandment of the Lord, the city which he asked for, Thamnath Saraa, in mount Ephraim: and he built up the city, and dwelt in it.
51 These are the possessions which Eleazar the priest, and Josue the son of Nun, and the princes of the families, and of the tribes of the children of Israel, distributed by lot in Silo, before the Lord at the door of the tabernacle of the testimony, and they divided the land.

JOSUE (YEHOSHUA / JESUS) CHAPTER 20

1 And the Lord spoke to Josue, saying: Speak to the children of Israel and say to them:
2 Appoint cities of refuge, of which I spoke to you by the hand of Moses:
3 That whosoever shall kill a person unawares may flee to them: and may escape the wrath of the kinsman, who is the avenger of blood:
4 And when he shall flee to one of these cities: he shall stand before the gate of the city, and shall speak to the ancients of that city, such things as prove him innocent: and so shall they receive him, and give him a place to dwell in.
5 And when the avenger of blood shall pursue him, they shall not deliver him into his hands, because he slew his neighbour unawares, and is not proved to have been his enemy two or three days before.
6 And he shall dwell in that city, till he stand before judgment to give an account of his fact, and till the death of the high priest, who shall be at that time: then shall the manslayer return, and go into his own city and house from whence he fled.
7 And they appointed Cedes in Galilee of mount Nephtali, and Sichem in mount Ephraim, and Cariath-Arbe, the same is Hebron in the mountain of Juda.
8 And beyond the Jordan to the east of Jericho, they appointed Bosor, which is upon the plain of the wilderness of the tribe of Ruben, and Ramoth in Galaad of the tribe of Cad, and Gaulon in Basan of the tribe of Manasses.
9 These cities were appointed for all the children of Israel, and for the strangers, that dwelt among them: that whosoever had killed a person unawares might flee to them, and not die by the hand of the kinsman, coveting to revenge the blood that was shed, until he should stand before the people to lay open his cause.

JOSUE (YEHOSHUA / JESUS) CHAPTER 21

1 Then the princes of the families of Levi came to Eleazar the priest, and to Josue the son of Nun, and to the princes of the kindreds of all the tribes of the children of Israel:
2 And they spoke to them in Silo in the land of Chanaan, and said: The Lord commanded by the hand of Moses, that cities should be given us to dwell in, and their suburbs to feed our cattle.
3 And the children of Israel gave out of their possessions according to the commandment of the Lord, cities and their suburbs.
4 And the lot came out for the family of Caath of the children of Aaron the priest out of the tribes of Juda, and of Simeon, and of Benjamin, thirteen cities.
5 And to the rest of the children of Caath, that is, to the Levites, who remained, out of the tribes of Ephraim, and of Dan, and the half tribe of Manasses, ten cities.
6 And the lot came out to the children of Gerson, that they should take of the tribes of Issachar and of Aser and of Nephtali, and of the half tribe of Manasses in Basan, thirteen cities.
7 And to the sons of Merari by their kindreds, of the tribes of Ruben and or Cad and of Zabulon, twelve cities.
8 And the children of Israel gave to the Levites the cities and their suburbs, as the Lord commanded by the hand of Moses, giving to every one by lot.
9 Of the tribes of the children of Juda and of Simeon Josue gave cities: whose names are these,
10 To the sons of Aaron, of the families of Caath of the race of Levi (for the first lot came out for them)

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11 The city of Arbe the father of Enac, which is called Hebron, in the mountain of Juda, and the suburbs thereof round about.

12 But the fields and the villages thereof he had given to Caleb the son of Jephone for his possession.

13 He gave therefore to the children of Aaron the priest, Hebron a city of refuge, and the suburbs thereof: and Lobna with the suburbs thereof,

14 And Jether and Estemo,

15 And Holon, and Dabir,

16 And Ain, and Jeta, and Bethsames, with their suburbs: nine cities out of the two tribes, as hath been said.

17 And out of the tribe of the children of Benjamin, Gabaon, and Gabae,

18 And Anathoth and Almon, with their suburbs: four cities.

19 All the cities together of the children of Aaron the priest, were thirteen, with their suburbs.

20 And to the rest of the families of the children of Caath of the race of Levi was given this possession.

21 Of the tribe of Ephraim, Sichem one of the cities of refuge, with the suburbs thereof in mount Ephraim, and Cater,

22 And Cibsaim, and Beth-horon, with their suburbs, four cities.

23 And of the tribe of Dan, Eltheco and Gabathon,

24 And Aialon and Gethremmon, with their suburbs, four cities.

25 And of the half tribe of Manasses, Thanac and Gethremmon, with their suburbs, two cities.

26 All the cities were ten, with their suburbs, which were given to the children of Caath, of the inferior degree.

27 To the children of Gerson also of the race of Levi out of the half tribe of Manasses, Gaulon in Basan, one of the cities of refuge, and Bosra, with their suburbs, two cities.

28 And of the tribe of Issachar, Cesion, and Dabereth,

29 And Jaramoth, and Engannim, with their suburbs, four cities.

30 And of the tribe of Aser, Masal and Abdon,

31 31And Helcath, and Rohob, with their suburbs, four cities.

32 Of the tribe also of Nephtali, Cedes in Galilee, one of the cities of refuge: and Hammoth Dor, and Carthan, with their suburbs, three cities.

33 All the cities of the families of Gerson, were thirteen, with their suburbs.

34 And to the children of Merari, Levites of the inferior degree, by their families were given of the tribe of Zabulon, Jecnam and Cartha,

35 And Damna and Naalol, four cities with their suburbs;

36 Of the tribe of Ruben beyond the Jordan over against Jericho, Bosor in the wilderness, one of the cities of refuge, Miser and Jaser and Jethson and Mephaath, four cities with their suburbs.

37 Of the tribe of Gad, Ramoth in Galaad, one of the cities of refuge, and Manaim and Hesebon and Jaser, four cities with their suburbs.

38 All the cities of the children of Merari by their families and kindreds, were twelve.

39 So all the cities of the Levites within the possession of the children of Israel were forty-eight,

40 With their suburbs, each distributed by the families.

41 And the Lord God gave to Israel all the land that he had sworn to give to their fathers: and they possessed it and dwelt in it.

42 And he gave them peace from all nations round about: and none of their enemies durst stand against them, but were brought under their dominion.

43 Not so much as one word, which he had promised to perform unto them, was made void, but all came to pass.

JOSUE (YEHOSHUA / JESUS) CHAPTER 22

1 At the same time Josue called the Rubenites, and the Gadites, and the half tribe of Manasses,

2 And said to them: You have done all that Moses the servant of the Lord commanded you: you have also obeyed me in all things,

3 Neither have you left your brethren this long time, until this present day, keeping the commandment of the Lord your God.

4 Therefore as the Lord your God hath given your brethren rest and peace, as he promised: return, and go to your dwellings, and to the land of your possession, which Moses the servant of the Lord gave you beyond the Jordan:

5 Yet so that you observe attentively, and in work fulfil the commandment and the law which Moses the servant of the Lord commanded you: that you love the Lord your God, and walk in all his ways, and keep all his commandments, and cleave to him, and serve him with all your heart, and with all your soul.

6 And Josue blessed them, and sent them away, and they returned to their dwellings.

7 Now to half the tribe of Manasses, Moses had given a possession in Basan: and therefore to the half that remained, Josue gave a lot among the rest of their brethren beyond the Jordan to the west. And when he sent them away to their dwellings and had blessed them,

8 He said to them: With much substance and riches, you return to your settlements, with silver and gold, brass and iron, and variety of raiment: divide the prey of your enemies with your brethren.

9 So the children of Ruben, and the children of Gad, and the half tribe of Manasses returned, and parted from the children of Israel in Silo, which is in Chanaan, to go into Galaad the land of their possession, which they had obtained according to the commandment of the Lord by the hand of Moses.

10 And when they were come to the banks of the Jordan, in the land of Chanaan, they built an altar immensely great near the Jordan.

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11 And when the children of Israel had heard of it, and certain messengers had brought them an account that the children of Ruben, and of Cad, and the half tribe of Manasses had built an altar in the land of Chanaan, upon the banks of the Jordan, over against the children of Israel:

12 They all assembled in Silo, to go up and fight against them.

13 And in the mean time they sent to them into the land of Galaad, Phinees the son of Eleazar the priest,

14 And ten princes with him, one of every tribe.

15 Who came to the children of Ruben, and of Gad, and the half tribe of Manasses, into the land of Galaad, and said to them:

16 Thus saith all the people of the Lord: What meaneth this transgression? Why have you forsaken the Lord the God of Israel, building a sacrilegious altar, and revolting from the worship of him?

17 Is it a small thing to you that you sinned with Beelphegor, and the stain of that crime remaineth in us to this day? and many of the people perished.

18 And you have forsaken the Lord to day, and to morrow his wrath will rage against all Israel.

19 But if you think the land of your possession to be unclean, pass over to the land wherein is the tabernacle of the Lord, and dwell among us: only depart not from the Lord, and from our society, by building an altar beside the altar of the Lord our God.

20 Did not Achan the son of Zare transgress the commandment of the Lord, and his wrath lay upon all the people of Israel? And he was but one man, and would to God he alone had perished in his wickedness.

21 And the children of Ruben, and of Gad, and of the half tribe of Manasses answered the princes of the embassage of Israel:

22 The Lord the most mighty God, the Lord the most mighty God, he knoweth, and Israel also shall understand: If with the design of transgression we have set up this altar, let him not save us, but punish us immediately:

23 And if we did it with that mind, that we might lay upon it holocausts, and sacrifice, and victims of peace offerings, let him require and judge:

24 And not rather with this thought and design, that we should say: To morrow your children will say to our children: What have you to do with the Lord the God of Israel?

25 The Lord hath put the river Jordan for a border between us and you, O ye children of Ruben, and ye children of Gad: and therefore you have no part in the Lord. And by this occasion you children shall turn away our children from the fear of the Lord. We therefore thought, it best,

26 And said: Let us build us an altar, not for holocausts, nor to offer victims,

27 But for a testimony between us and you, and our posterity and yours, that we may serve the Lord, and that we may have a right to offer both holocausts, and victims and sacrifices of peace offerings: and that your children to morrow may not say to our children: You have no part in the Lord.

28 And if they will say so, they shall answer them: Behold the altar of the Lord, which our fathers made, not for holocausts, nor for sacrifice, but for a testimony between us and you.

29 God keep us from any such wickedness that we should revolt from the Lord, and leave off following his steps, by building an altar to offer holocausts, and sacrifices, and victims, beside the altar of the Lord our God, which is erected before his tabernacle.

30 And when Phinees the priest, and the princes of the embassage, who were with him, had heard this, they were satisfied: and they admitted most willingly the words of the children of Ruben, and Gad, and of the half tribe of Manasses.

31 And Phinees the priest the son of Eleazar said to them: Now we know that the Lord is with us, because you are not guilty of this revolt, and you have delivered the children of Israel from the hand of the Lord.

32 And he returned with the princes from the children of Ruben and Gad, out of the land of Galaad, into the land of Chanaan, to the children of Israel, and brought them word again.

33 And the saying pleased all that heard it. And the children of Israel praised God, and they no longer said that they would go up against them, and fight, and destroy the land of their possession.

34 And the children of Ruben, and the children of Cad called the altar which they had built, Our testimony, that the Lord is God.

JOSUE (YEHOSHUA / JESUS) CHAPTER 23

1 And when a long time was passed, after that the Lord had given peace to Israel, all the nations round about being subdued, and Josue being now old, and far advanced in years:

2 Josue called for all Israel, and for the elders, and for the princes, and for the judges, and for the masters, and said to them: I am old, and far advanced in years:

3 And you see all that the Lord your God hath done to all the nations round about, how he himself hath fought for you:

4 And now since he hath divided to you by lot all the land, from the east of the Jordan unto the great sea, and many nations yet remain:

5 The Lord your God will destroy them, and take them away from before your face, and you shall possess the land as he hath promised you.

6 Only take courage, and be careful to observe all things that are written in the book of the law of Moses: and turn not aside from them neither to the right hand nor to the left:

7 Lest after that you are come in among the Gentiles, who will remain among you, you should swear by the name of their gods, and serve them, and adore them:

8 But cleave ye unto the Lord your God: as you have done until this day.

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9 And then the Lord God will take away before your eyes nations that are great and very strong, and no man shall be able to resist you.

10 One of you shall chase a thousand men of the enemies: because the Lord your God himself will fight for you, as he hath promised.

11 11This only take care of with all diligence, that you love the Lord your God.

12 But if you will embrace the errors of these nations that dwell among you, and make marriages with them, and join friendships:

13 Know ye for a certainty that the Lord your God will not destroy them be- fore your face, but they shall be a pit and a snare in your way, and a stumblingblock at your side, and stakes in your eyes, till he take you away and destroy you from off this excellent land, which he hath given you.

14 Behold this day I am going into the way of all the earth, and you shall know with all your mind that of all the words which the Lord promised to perform for you, not one hath failed.

15 Therefore as he hath fulfilled in deed, what he promised, and all things prosperous have come: so Will he bring upon you all the evils he hath threatened, till he take you away and destroy you from off this excellent land, which he hath given you,

16 When you shall have transgressed the covenant of the Lord your God, which he hath made with you, and shall have served strange gods, and adored them: then shall the indignation of the Lord rise up quickly and speedily against you, and you shall be taken away from this excellent land, which he hath delivered to you.

JOSUE (YEHOSHUA / JESUS) CHAPTER 24

1 And Josue gathered together all the tribes of Israel in Sichem, and called for the ancients, and the princes, and the judges, and the masters: and they stood in the sight of the Lord:

2 And he spoke thus to the people: Thus saith the Lord the God of Israel: Your fathers dwelt of old on the other side of the river, Thare the father of Abraham, and Nachor: and they served strange gods.

3 And I took your father Abraham from the borders of Mesopotamia: and brought him into the land of Chanaan: and I multiplied his seed,

4 And gave him Isaac: and to him again I gave Jacob and Esau. And I gave to Esau mount Seir for his possession: but Jacob and his children went down into Egypt.

5 And I sent Moses and Aaron, and I struck Egypt with many signs and wonders.

6 And I brought you and your fathers out of Egypt, and you came to the sea: and the Egyptians pursued your fathers with chariots and horsemen, as far as the Red Sea.

7 And the children of Israel cried to the Lord: and he put darkness between you and the Egyptians, and brought the sea upon them, and covered them. Your eyes saw all that I did in Egypt, and you dwelt in the wilderness a long time:

8 And I brought you into the land of the Amorrhite, who dwelt beyond the Jordan. And when they fought against you, I delivered them into your hands, and you possessed their land, and slew them.

9 And Balac son of Sephor king of Moab arose and fought against Israel. And he sent and called for Balaam son of Beor, to curse you:

10 And I would not hear him, but on the contrary I blessed you by him, and I delivered you out of his hand.

11 And you passed over the Jordan, and you came to Jericho. And the men of that city fought against you, the Amorrhite, and the Pherezite, and the Chanaanite, and the Hethite, and the Gergesite, and the Hevite, and the Jebusite: and I delivered them into your hands.

12 And I sent before you hornets: and I drove them out from their places, the two kings of the Amorrhites, not with thy sword nor with thy bow.

13 And I gave you a land, in which you had not laboured, and cities to dwell in which you built not, vineyards and oliveyards, which you planted not.

14 Now therefore fear the Lord, and serve him with a perfect and most sincere heart: and put away the gods which your fathers served in Mesopotamia and in Egypt, and serve the Lord.

15 But if it seem evil to you to serve the Lord, you have your choice: choose this day that which pleaseth you, whom you would rather serve, whether the gods which your fathers served in Mesopotamia, or the gods of the Amorrhites, in whose land you dwell: but as for me and my house we will serve the Lord.

16 And the people answered, and said: God forbid we should leave the Lord, and serve strange gods.

17 The Lord our God he brought us and our fathers out of the land of Egypt, out of the house of bondage: and did very great signs in our sight, and preserved us in all the way by which we journeyed, and among all the people through whom we passed.

18 And he hath cast out all the nations, the Amorrhite the inhabitant of the land into which we are come. Therefore we will serve the Lord, for he is our God.

19 And Josue said to the people: You will not be able to serve the Lord: for he is a holy God, and mighty and jealous, and will not forgive your wickedness and sins.

20 If you leave the Lord, and serve strange gods, he will turn, and will afflict you, and will destroy you after all the good he hath done you.

21 And the people said to Josue: No, it shall not be so as thou sayest, but we will serve the Lord.

22 And Josue said to the people: You are witnesses, that you yourselves have chosen you the Lord to serve him. And they answered: We are witnesses.

23 Now therefore, said he, put away strange gods from among you, and incline your hearts to the Lord the God of Israel.

24 And the people said to Josue: We will serve the Lord our God, and we will be obedient to his commandments.

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25 Josue therefore on that day made a covenant, and set before the people commandments and judgments in Sichem.

26 And he wrote all these things in the volume of the law of the Lord: and he took a great stone, and set it under the oak that was in the sanctuary of the Lord.

27 And he said to all the people: Behold this stone shall be a testimony unto you, that it hath heard all the words of the Lord, which he hath spoken to you: lest perhaps hereafter you will deny it, and lie to the Lord your God.

28 And he sent the people away every one to their own possession.

29 And after these things Josue the son of Nun the servant of the Lord died, being a hundred and ten years old:

30 And they buried him in the border of his possession in Thamnathsare, which is situate in mount Ephraim, on the north side of mount Gaas.

31 31And Israel served the Lord all the days of Josue, and of the ancients that lived a long time after Josue, and that had known all the works of the Lord which he had done in Israel.

32 And the bones of Joseph which the children of Israel had taken out of Egypt, they buried in Sichem, in that part of the field which Jacob had bought of the sons of Hemor the father of Sichem, for a hundred young ewes, and it was in the possession of the sons of Joseph.

33 Eleazar also the son of Aaron died: and they buried him in Gabaath that belongeth to Phinees his son, which was given him in mount Ephraim.

THE BOOK OF JUDGES

Hebrew Title: Sefer Shofetim
Estimated Range of Dating: c. 7th–6th century B.C.

(The Book of Judges (Sefer Shofetim) is the seventh book of the Hebrew Bible and the Christian Old Testament. In the narrative, it covers the time between the conquest described in the Book of Joshua and the establishment of a kingdom in the Books of Samuel. Book of Judges is considered one of the 16 historical book of the Bible. The author of the book of Judges is unknown, but many the traditional view of the Talmud believes that the prophet Samuel wrote the book. The whole book spans a period of over 325 years of Jewish history before they had kings. It includes nations who were against God's people, the Israelites. Their main adversaries were: Moabites, Ammonites, Midianites, Canaanites, Philistines, Mesopotamians.

After Moses led the Israelites out of Egypt, Joshua led them into the promised land. When Joshua and his generation died, so did the Israelites' knowledge of God (Judges 2:10). They began worshipping other gods. So the Lord handed them over to their enemies and used the surrounding nations to test them, seeing whether they would walk in his ways as their ancestors did (Judges 2:22). That's when the judges came in: "Then the Lord raised up judges, who saved them out of the hands of these raiders" (Judges 2:16). But every time a judge died, Israel went astray again, returning to sinful practices and idolatry.

The title "judge" makes us think of someone who determines guilt or innocence in a court case. But the Hebrew word Shofet has a much broader meaning which ranges from judge over leader to ruler. Before Israel had a king, it had a series of tribal leaders called judges. God used these men and women to save the Israelites from their enemies and lead them back to him. The Book of Judges records this dark chapter in ancient Jewish history, noting each judge's deeds and the circumstances surrounding them. The Book of Judges is basically about a constant cycle of sin and deliverance. Israel rebels. God disciplines them. Israel repents. God delivers them.

The book of Judges lists 12 Leaders (with name of tribe, years in office): Othniel (Judah, 40 years), Ehud (Benjamin, 80 years), Shamgar (not an Israelite, unknown time), Deborah (the only woman-leader, Ephraim, 40 years), Gideon (Manasseh, 40 years), Tola (Issachar, 23 years), Jair (Manasseh, 22 years); Jephthah (Manasseh, 6 Years); Ibzan (Judah, 7 years); Elon (Zebulun, 10 years); Abdon (Ephraim, 8 years); Samson (Dan, 20 years). Authors in Antiquity often used "magic numbers" such as 3, 7, 10, 12, etc. They seldom reflect reality. There are also a few other important leaders in Judges, like Barak. However, they're not usually grouped

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with the twelve featured in the book of Judges. So, the book of 1 Samuel lists also Eli the priest, Samuel the prophet, and Samuel's sons as leaders in this respect, too (1 Samuel 4:18; 1 Samuel 15–8:3).

Contents:

The main text (3:11–16:31) gives accounts of six major judges and their struggles against the oppressive kings of surrounding nations, as well as the story of Abimelech, an Israelite leader (a judge [shofet] in the sense of "chieftain") who oppresses his own people. The cyclical pattern set out in the prologue is readily apparent at the beginning, but as the stories progress it begins to disintegrate, mirroring the disintegration of the world of the Israelites. Although some scholars consider the stories not to be presented in chronological order, the judges in the order in which they appear in the text are:

• Othniel (3:9–11) vs. Chushan-Rishathaim, King of Aram; Israel has 40 years of peace until the death of Othniel. (The statement that Israel has a certain period of peace after each judge is a recurrent theme.)

• Ehud (3:11–29) vs. Eglon of Moab

• Deborah the prophetess, accompanied by Barak the army leader (4–5), vs. Jabin of Hazor (a city in Canaan) and Sisera, his captain (Battle of Mount Tabor)

• Gideon (6–8) vs. Midian, Amalek, and the "children of the East" (apparently desert tribes)

• Abimelech (9) (who is traditionally counted as a king not a judge, and is considered evil) vs. all the Israelites who oppose him

• Jephthah (11–12:7) vs. the Ammonites

• Samson (13–16) vs. the Philistines

There are also brief glosses on six minor judges: Shamgar (3:31), Tola and Jair (10:1–5), Ibzan, Elon, and Abdon (12:8–15). Some scholars have inferred that the minor judges were actual adjudicators, whereas the major judges were leaders and did not actually make legal judgements. The only major judge described as making legal judgements is Deborah (4:4).)

JUDGES CHAPTER 1

1 After the death of Josue the children of Israel consulted the Lord, saying: Who shall go up before us against the Chanaanite, and shall be the leader of the war?

2 And the Lord said: Juda shall go up: behold I have delivered the land into his hands.

3 And Juda said to Simeon his brother: Come up with me into my lot, and fight against the Chanaanite, that I also may go along with thee into thy lot. And Simeon went with him.

4 And Juda went up, and the Lord delivered the Chanaanite, and the Pherezite into their hands: and they slew of them in Bezec ten thousand men.

5 And they found Adonibezec in Bezec, and fought against him, and they defeated the Chanaanite, and the Pherezite.

6 And Adonibezec fled: and they pursued after him and took him, and cut off his fingers and toes.

7 And Adonibezec said: Seventy kings having their fingers and toes cut off, gathered up the leavings of the meat under my table: as I have done, so hath God requited me. And they brought him to Jerusalem, and he died there.

8 And the children of Juda besieging Jerusalem, took it, and put it to the sword, and set the whole city on fire.

9 And afterwards they went down and fought against the Chanaanite, who dwelt in the mountains, and in the south, and in the plains.

10 And Juda going forward against the Chanaanite, that dwelt in Hebron (the name whereof was in former times Cariath-Arbe) slew Sesai, and Ahiman, and Tholmai:

11 And departing from thence he went to the inhabitants of Dabir, the ancient name of which was Cariath-Sepher, that is, the city of letters.

12 And Caleb said: He that shall take Cariath-Sepher, and lay it waste, to him will I give my daughter Axa to wife.

13 And Othoniel the son of Cenez, the younger brother of Caleb, having taken it, he gave him Axa his daughter to wife.

14 And as she was going on her way her husband admonished her to ask a field of her father. And as she sighed sitting on her ass, Caleb said to her: What aileth thee?

15 But she answered: Give me a blessing, for thou hast given me a dry land: give me also a watery land. So Caleb gave her the upper and the nether watery ground.

16 And the children of the Cinite, the kinsman of Moses, went up from the city of palms, with the children of Juda into the wilderness of his lot, which is at the south side of Arad, and they dwelt with him.

17 And Juda went with Simeon his brother, and they together defeated the Chanaanites that dwelt in Sephaath, and slew them. And the name of the city was called Horma, that is, Anathema.

18 And Juda took Gaza with its confines, and Ascalon and Accaron with their confines.

19 And the Lord was with Juda, and he possessed the hill country: but was not able to destroy the inhabitants of the valley, because they had many chariots armed with scythes.

20 And they gave Hebron to Caleb, as Moses had said, who destroyed out of it the three sons of Enac.

21 But the sons of Benjamin did not destroy the Jebusites that inhabited Jerusalem: and the Jebusite hath dwelt with the sons of Benjamin in Jerusalem until this present day.

22 The house of Joseph also went up against Bethel, and the Lord was with them.

23 For when they were besieging the city, which before was called Luza,

24 They saw a man coming out of the city, and they said to him: Shew us the entrance into the city, and we will shew thee mercy.

25 And when he had shewn them, they smote the city with the edge of the sword: but that man and all his kindred they let go:

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26 Who being sent away, went into the land of Hethim, and built there a city, and called it Luza: which is so called until this day.

27 Manasses also did not destroy Bethsan, and Thanac with their villages, nor the inhabitants of Dor, and Jeblaam, and Mageddo with their villages. And the Chanaanite began to dwell with them.

28 But after Israel was grown strong he made them tributaries, and would not destroy them.

29 Ephraim also did not slay the Chanaanite that dwelt in Gazer, but dwelt with him.

30 Zabulon destroyed not the inhabitants of Cetron, and Naalol: but the Chanaanite dwelt among them, and became their tributaries.

31 Aser also destroyed not the inhabitants of Accho, and of Sidon, of Ahalab, and of Achazib, and of Helba, and of Aphec, and of Rohob:

32 And he dwelt in the midst of the Chanaanites the inhabitants of that land, and did not slay them.

33 Nephtali also destroyed not the inhabitants of Bethsames, and of Bethanath: and he dwelt in the midst of the Chanaanites the inhabitants of the land, and the Bethsamites and Bethanites were tributaries to him.

34 And the Amorrhite straitened the children of Dan in the mountain, and gave them not place to go down to the plain:

35 And he dwelt in the mountain Hares, that is, of potsherds, in Aialon and Salebim. And the hand of the house of Joseph was heavy upon him, and he became tributary to him.

36 And the border of the Amorrhite was from the ascent of the scorpion, the rock, and the higher places.

JUDGES CHAPTER 2

1 And an angel of the Lord went up from Galgal to the place of weepers, and said: I made you go out of Egypt, and have brought you into the land for which I swore to your fathers: and I promised that I would not make void my covenant with you for ever:

2 On condition that you should not make a league with the inhabitants of this land, but should throw down their altars: and you would not hear my voice: why have you done this?

3 Wherefore I would not destroy them from before your face: that you may have enemies, and their gods may be your ruin.

4 And when the angel of the Lord spoke these words to all the children of Israel, they lifted up their voice, and wept.

5 And the name of that place was called, The place of weepers, or of tears: and there they offered sacrifices to the Lord.

6 And Josue sent away the people, and the children of Israel went every one to his own possession to hold it:

7 And they served the Lord all his days, and the days of the ancients, that lived a long time after him, and who knew all the works of the Lord, which he had done for Israel.

8 And Josue the son of Nun, the servant of the Lord, died, being a hundred and ten years old,

9 And they buried him in the borders of his possession in Thamnathsare in mount Ephraim, on the north side of mount Gaas.

10 And all that generation was gathered to their fathers: and there arose others that knew not the Lord, and the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the Lord, and they served Baalim.

12 And they left the Lord the God of their fathers, who had brought them out of the land of Egypt: and they followed strange gods, and the gods of the people that dwelt round about them, and they adored them: and they provoked the Lord to anger.

13 Forsaking him, and serving Baal and Astaroth.

14 And the Lord being angry against Israel, delivered them into the hands of plunderers: who took them and sold them to their enemies, that dwelt round about: neither could they stand against their enemies:

15 But whithersoever they meant to go, the hand of the Lord was upon them, as he had said, and as he had sworn to them: and they were greatly distressed.

16 And the Lord raised up judges, to deliver them from the hands of those that oppressed them: but they would not hearken to them,

17 Committing fornication with strange gods, and adoring them. They quickly forsook the way, in which their fathers had walked: and hearing the commandments of the Lord, they did all things contrary.

18 And when the Lord raised them up judges, in their days he was moved to mercy, and heard the groanings of the afflicted, and delivered them from the slaughter of the oppressors.

19 But after the judge was dead, they returned, and did much worse things than their fathers had done, following strange gods, serving them and adoring them. They left not their own inventions, and the stubborn way, by which they were accustomed to walk.

20 And the wrath of the Lord was kindled against Israel, and he said: Behold this nation hath made void my covenant, which I had made with their fathers, and hath despised to hearken to my voice:

21 I also will not destroy the nations which Josue left, when he died:

22 That through them I may try Israel, whether they will keep the way of the Lord, and walk in it, as their fathers kept it, or not.

23 The Lord therefore left all these nations, and would not quickly destroy them, neither did he deliver them into the hands of Josue.

JUDGES CHAPTER 3

1 These are the nations which the Lord left, that by them he might instruct Israel, and all that had not known the wars of the Chanaanites:

2 That afterwards their children might learn to fight with their enemies, and to be trained up to war:

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3 The five princes of the Philistines, and all the Chanaanites, and the Sidonians, and the Hevites that dwelt in mount Libanus, from mount Baal Hermon to the entering into Emath.

4 And he left them, that he might try Israel by them, whether they would hear the commandments of the Lord, which he had commanded their fathers by the hand of Moses, or not.

5 So the children of Israel dwelt in the midst of the Chanaanite, and the Hethite, and the Amorrhite, and the Pherezite, and the Hevite, and the Jebusite:

6 And they took their daughters to wives, and they gave their own daughters to their sons, and they served their gods.

7 And they did evil in the sight of the Lord, and they forgot their God, and served Baalim and Astaroth.

8 And the Lord being angry with Israel, delivered them into the hands of Chusan Rasathaim king of Mesopotamia, and they served him eight years.

9 And they cried to the Lord, who raised them up a saviour, and delivered them, to wit, Othoniel the son of Cenez, the younger brother of Caleb:

10 And the spirit of the Lord was in him, and he judged Israel. And he went out to fight, and the Lord delivered into his hands Chusan Rasathaim king of Syria, and he overthrew him.

11 And the land rested forty years, and Othoniel the son of Cenez died.

12 And the children of Israel did evil again in the sight of the Lord: who strengthened against them Eglon king of Moab: because they did evil in his sight.

13 And he joined to him the children of Ammon, and Amalec: and he went and overthrew Israel, and possessed the city of palm trees.

14 And the children of Israel served Eglon king of Moab eighteen years:

15 And afterwards they cried to the Lord, who raised them up a saviour called Aod, the son of Gera, the son of Jemini, who used the left hand as well as the right. And the children of Israel sent presents to Eglon king of Moab by him.

16 And he made himself a two-edged sword, with a haft in the midst of the length of the palm of the hand, and was girded therewith under his garment on the right thigh.

17 And he presented the gifts to Eglon king of Moab. Now Eglon was exceeding fat.

18 And when he had presented the gifts unto him, he followed his companions that came along with him.

19 Then returning from Galgal, where the idols were, be said to the king: I have a secret message to thee, O king. And he commanded silence: and all being gone out that were about him,

20 Aod went in to him: now he was sitting in a summer parlour alone, and he said: I have a word from God to thee. And he forthwith rose up from his throne,

21 And Aod put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly,

22 With such force that the haft went in after the blade into the wound, and was closed up with the abundance of fat. So that he did not draw out the dagger, but left it in his body as he had struck it in. And forthwith by the secret parts of nature the excrements of the belly came out.

23 But Aod carefully shutting the doors of the parlour and locking them,

24 Went out by a postern door. And the king's servants going in, saw the doors of the parlour shut, and they said: Perhaps he is easing nature in his summer parlour.

25 And waiting a long time till they were ashamed, and seeing that no man opened the door, they took a key: and opening, they found their lord lying dead on the ground.

26 But Aod, while they were in confusion, escaped, and passed by the place of the idols, from whence he had returned. And he came to Seirath:

27 And forthwith he sounded the trumpet in mount Ephraim: and the children of Israel went down with him, he himself going in the front.

28 And he said to them: Follow me: for the Lord hath delivered our enemies the Moabites into our hands. And they went down after him, and seized upon the fords of the Jordan, which are in the way to Moab: and they suffered no man to pass over.

29 But they slew of the Moabites at that time, about ten thousand, all strong and Valiant men: none of them could escape.

30 And Moab was humbled that day under the hand of Israel: and the land rested eighty years.

31 After him was Samgar the son of Anath, who slew of the Philistines six hundred men with a ploughshare: and he also defended Israel.

JUDGES CHAPTER 4

1 And the children of Israel again did evil in the sight of the Lord after the death of Aod,

2 And the Lord delivered them up into the hands of Jaban king of Chanaan, who reigned in Asor: and he had a general of his army named Sisara, and he dwelt in Haroseth of the Gentiles.

3 And the children of Israel cried to the Lord: for he had nine hundred chariots set with scythes, and for twenty years had grievously oppressed them.

4 And there was at that time Debbora a prophetess the wife of Lapidoth, who judged the people,

5 And she sat under a palm tree, which was called by her name, between Rama and Bethel in mount Ephraim: and the children of Israel came up to her for all judgment.

6 And she sent and called Barac the son of Abinoem out of Cedes in Nephtali: and she said to him: The Lord God of Israel hath commanded thee: Go, and lead an army to mount Thabor, and thou shalt take with thee ten thousand fighting men of the children of Nephtali, and of the children of Zabulon:

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7 And I will bring unto thee in the place of the torrent Cison, Sisara the general of Jabin's army, and his chariots, and all his multitude, and will deliver them into thy hand.

8 And Barac said to her: If thou wilt come with me, I will go: if thou wilt not come with me, I will not go.

9 She said to him: I will go indeed with thee, but at this time the victory shall not be attributed to thee, because Sisara shall be delivered into the hand of a woman. Debbora therefore arose, and went with Barac to Cedes.

10 And he called unto him Zabulon and Nepbtali, and went up with ten thousand fighting men, having Debbora in his company.

11 Now Haber the Cinite had some time before departed from the rest of the Cinites his brethren the sons of Hobab, the kinsman of Moses: and had pitched his tents unto the valley which is called Sellnim, and was near Cedes.

12 And it was told Sisara, that Barac the son of Ablinoem was gone up to mount Thabor:

13 And he gathered together his nine hundred chariots armed with scythes, and all his army from Haroseth of the Gentiles to the torrent Cison.

14 And Debbora said to Barac: Arise, for this is the day wherein the Lord hath delivered Sisara into thy hands: behold he is thy leader. And Barac went down from mount Thabor, and ten thousand fighting men with him.

15 And the Lord struck a terror into Sisara, and all his chariots, and all his multitude, with the edge of the sword, at the sight of Barac, insomuch that Sisara leaping down from off his chariot, fled away on foot.

16 And Barac pursued after the fleeing chariots and the army unto Haroseth of the Gentiles, and all the multitude of the enemies was utterly destroyed.

17 But Sisara fleeing came to the tent of Jahel the wife of Haber the Cinite, for there was peace between Jabin the king of Asor, and the house of Haber the Cinite.

18 And Jahel went forth to meet Sisara, and said to him: Come in to me, my lord, come in, fear not. He went in to her tent, and being covered by her with a cloak,

19 Said to her: Give me, I beseech thee, a little water, for I am very thirsty. She opened a bottle of milk, and gave him to drink, and covered him.

20 And Sisara said to her: Stand before the door of the tent, and when any shall come and inquire of thee, saying: Is there any man here? thou shalt say: There is none.

21 So Jahel Haber's wife took a nail of the tent, and taking also a hammer: and going in softly, and with silence, she put the nail upon the temples of his head, and striking it With the hammer, drove it through his brain fast into the ground: and so passing from deep sleep to death, he fainted away and died.

22 And behold Barac came pursuing after Sisara: and Jahel went out to meet him, and said to him: Come, and I will shew thee, the man whom thou seekest. And when he came into her tent, be saw Sisara lying dead, and the nail fastened in his temples.

23 So God that day humbled Jabin the king of Chanaan before the children of Israel:

24 Who grew daily stronger, and with a mighty hand overpowered Jabin king of Chanaan, till they quite destroyed him.

JUDGES CHAPTER 5

1 In that day Debbora and Barac son of Abinoem sung, and said:

2 O you of Israel, that have willingly offered your lives to danger, bless the Lord.

3 Hear, O ye kings, give ear, ye princes: It is I, it is I, that will sing to the Lord, I will sing to the Lord the God of Israel.

4 O Lord, when thou wentest out of Seir, and passedst by the regions of Edom, the earth trembled, and the heavens dropped water.

5 The mountains melted before the face of the Lord, and Sinai before the face of the Lord the God of Israel.

6 In the days of Samgar the son of Anath, in the days of Jahel the paths rested: and they that went by them, walked through by-ways.

7 The valiant men ceased, and rested in Israel: until Debbora arose, a mother arose in Israel.

8 The Lord chose new wars, and he himself overthrew the gates of the enemies: a shield and spear was not seen among forty thousand of Israel.

9 My heart loveth the princes of Israel: O you that of your own good will offered yourselves to danger, bless the Lord.

10 Speak, you that ride upon fair asses, and you that sit in judgment, and walk in the way.

11 Where the chariots were dashed together, and the army of the enemies was choked, there let the justices of the Lord be rehearsed, and his clemency towards the brave men of Israel: then the people of the Lord went down to the gates, and obtained the sovereignty.

12 Arise, arise, O Debbora, arise, arise, and utter a canticle. Arise, Barac, and take hold of thy captives, O son of Abinoem.

13 The remnants of the people are saved, the Lord hath fought among the valiant ones.

14 Out of Ephraim he destroyed them into Amalec, and after him out of Benjamin into thy people, O Amalec: Out of Machir there came down princes, and out of Zabulon they that led the army to fight.

15 The captains of Issachar were with Debbora, and followed the steps of Barac, who exposed himself to danger, as one going headlong, and into a pit. Ruben being divided against himself, there was found a strife of courageous men.

16 Why dwellest thou between two borders, that thou mayest hear the bleatings of the flocks? Ruben being divided against himself, there was found a strife of courageous men.

17 Galaad rested beyond the Jordan, and Dan applied himself to ships: Aser dwelt on the sea shore, and abode in the havens.

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18 But Zabulon and Nephtali offered their lives to death in the region of Merome.

19 The kings came and fought, the kings of Chanaan fought in Thanach by the waters of Mageddo, and yet they took no spoils.

20 War from heaven was made against them, the stars remaining in their order and courses fought against Sisara.

21 The torrent of Cison dragged their carcasses, the torrent of Cadumim, the torrent of Cisoii: tread thou, my soul, upon the strong ones.

22 The hoofs of the horses were broken whilst the stoutest of the enemies fled amain, and fell headlong down.

23 Curse ye the land of Meroz, said the angel of the Lord: curse the inhabitants thereof, because they came not to the help of the Lord, to help his most valiant men.

24 Blessed among women be Jahel the wife of Haber the Cinite, and blessed be she in her tent.

25 He asked her water and she gave him milk, and offered him butter in a dish fit for princes.

26 She put her left hand to the nail, and her right hand to the workman's hammer, and she struck Sisara, seeking in his head a place for the wound, and strongly piercing through his temples.

27 At her feet he fell: he fainted, and he died: he rolled before her feet, and he lay lifeless and wretched.

28 His mother looked out at a window, and howled: and she spoke from the dining room: Why is his chariot so long in coming back? Why are the feet of his horses so slow?

29 One that was wiser than the rest of his wives, returned this answer to her mother in law:

30 Perhaps he is now dividing the spoils, and the fairest of the women is chosen out for him: garments of divers colours are given to Sisara for his prey, and furniture of different kinds is heaped together to adorn the necks.

31 So let all thy enemies perish, O Lord: but let them that love thee shine, as the sun shineth in his rising.

32 And the land rested for forty years.

JUDGES CHAPTER 6

1 And the children of Israel again did evil in the sight of the Lord: and he delivered them into the hand of Madian seven years.

2 And they were grievously oppressed by them. And they made themselves dens and eaves in the mountains, and strong holds to resist.

3 And when Israel had sown, Madian and Amalec, and the rest of the eastern nations came up:

4 And pitching their tents among them, wasted all things as they were in the blade even to the entrance of Gaza: and they left nothing at all in Israel for sustenance of life, nor sheep, nor oxen, nor asses.

5 For they and all their flocks came with their tents, and like locusts filled all places, an innumerable multitude of men, and of camels, wasting whatsoever they touched.

6 And Israel was humbled exceedingly in the sight of Madian.

7 And he cried to the Lord desiring help against the Madianites.

8 And he sent unto them a prophet, and he spoke: Thus saith the Lord the God of Israel: I made you to come up out of Egypt, and brought you out of the house of bondage,

9 And delivered you out of the hands of the Egyptians, and of all the enemies that afflicted you: and I cast them out at your coming in, and gave you their land.

10 And I said: I am the Lord your God, fear not the gods of the Amorrhites, in whose land you dwell. And you would not hear my voice.

11 And an angel of the Lord came, and sat under an oak, that was in Ephra, and belonged to Joas the father of the family of Ezri. And when Gedeon his son was threshing and cleansing wheat by the winepress, to flee from Madian,

12 The angel of the Lord appeared to him, and said: The Lord is with thee, O most valiant of men.

13 And Gedeon said to him: I beseech thee, my lord, if the Lord be with us, why have these evils fallen upon us? Where are his miracles, which our fathers have told us of, saying: The Lord brought us Out of Egypt? but now the Lord hath forsaken us, and delivered us into the bands of Madian.

14 And the Lord looked upon him, and said: Go in this thy strength, and then shalt deliver Israel out of the hand of Madian: know that I have sent thee.

15 He answered and said: I beseech thee, my lord, wherewith shall I deliver Israel? Behold my family is the meanest in Manasses, and I am the least in my father's house.

16 And the Lord said to him: I will be with thee: and thou shalt cut off Madian as one man.

17 And he said: If I have found grace before thee, give me a sign that it is thou that speakest to me,

18 And depart not hence, till I return to thee, and bring a sacrifice, and offer it to thee. And he answered: I will wait thy coming.

19 So Gedeon went in, and boiled a kid, and made unleavened loaves of a measure of flour: and putting the flesh in a basket, and the broth of the flesh into a pot, he carried all under the oak, and presented to him.

20 And the angel of the Lord said to him: Take the flesh and the unleavened loaves, and lay them upon that rock, and pour out the broth thereon. And when he had done so,

21 The angel of the Lord put forth the tip of the rod, which he held in his hand, and touched the flesh and the unleavened loaves: and there arose a fire from the rock, and consumed the flesh and the unleavened loaves: and the angel of the Lord vanished out of his sight.

22 And Gedeon seeing that it was the angel of the Lord, said: Alas, my Lord God: for I have seen the angel of the Lord face to face.

23 And the Lord said to him: Peace be with thee: fear not, thou shalt not die.

24 And Gedeon built there an altar to the Lord, and called it the Lord's peace, until this present day. And when he was yet in Ephra, which is of the family of Ezri,

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25 That night the Lord said to him: Take a bullock of thy father's, and another bullock of seven years, and thou shalt destroy the altar of Baal, which is thy father's: and cut down the grove that is about the altar:

26 And thou shalt build an altar to the Lord thy God in the top of this rock, whereupon thou didst lay the sacrifice before: and thou shalt take the second bullock, and shalt offer a holocaust upon a pile of the wood, which thou shalt cut down out of the grove.

27 Then Gedeon taking ten men of his servants, did as the Lord had commanded him. But fearing his father's house, and the men of that city, he would not do it by day, but did all by night.

28 And when the men of that town were risen in the morning, they saw the altar of Baal destroyed, and the grove cut down, and the second bullock laid upon the altar, which then was built.

29 And they said one to another: Who hath done this? And when they inquired for the author of the fact, it was said: Gedeon the son of Joas did all this.

30 And they said to Joas: Bring out thy son hither, that he may die: because he hath destroyed the altar of Baal, and hath cut down his grove.

31 He answered them: Are you the avengers of Baal, that you fight for him? he that is his adversary, let him die before to morrow light appear: if he be a god, let him revenge himself on him that hath cast down his altar.

32 From that day Gedeon was called Jerobaal, because Joss had said: Let Baal revenge himself on him that hath cast down his altar.

33 Now all Madian, and Amalec, and the eastern people were gathered together, and passing over the Jordan, camped in the valley of Jezrael.

34 But the spirit of the Lord came upon Gedeon, and be sounded the trumpet and called together the house of Abiezer, to follow him.

35 And he sent messengers into all Manasses, and they also followed him: and other messengers into Aser and Zabulon and Nephtali, and they came to meet him.

36 And Gedeon said to God: If thou wilt save Israel by my hand, as thou hast said,

37 I will put this fleece of wool on the floor: if there be dew on the fleece only, and it be dry on all the ground beside, I, shall know that by my hand, as thou hast said, thou wilt deliver Israel.

38 And it was so. And rising before day wringing the fleece, he filled a vessel with the dew.

39 And he said again to God: let not thy wrath be kindled against me if I try once more, seeking a sign in the fleece. I pray that the fleece only may be dry, and all the ground wet with dew.

40 And God did that night as he had requested: and it was dry on the fleece only, and there was dew on all the ground.

JUDGES CHAPTER 7

1 Then Jerobaal, who is the same as Gedeon, rising up early and all the people with him, came to the fountain that is called Harad. Now the camp of Madian was in the valley on the north side of the high hill.

2 And the Lord said to Gedeon: The people that are with thee are many, and Madian shall not be delivered into their hands: lest Israel should glory against me, and say: I was delivered by my own strength.

3 Speak to the people, and proclaim in the hearing of all, Whosoever is fearful and timorous, let him return. So two and twenty thousand men went away from mount Galaad and returned home, and only ten thousand remained.

4 And the Lord said to Gedeon: The people are still too many, bring them to the waters, and there I will try them: and of whom I shall say to thee, This shall go with thee, let him go: whom I shall forbid to go, let him return.

5 And when the people were come down to the waters, the Lord said to Gedeon: They that shall lap the water with their tongues, as dogs are wont to lap, thou shalt set apart by themselves: but they that shall drink bowing down their knees, shall be on the other side.

6 And the number of them that had lapped water, casting it with the hand to their mouth, was three hundred men: and all the rest of the multitude had drunk kneeling.

7 And the Lord said to Gedeon: By the three hundred men, that lapped water, I will save you, and deliver Madian into thy hand: but let all the rest of the people return to their place.

8 So taking victuals and trumpets according to their number, he ordered all the rest of the multitude to depart to their tents: and he with the three hundred gave himself to the battle. Now the camp of Madian was beneath him in the valley.

9 The same night the Lord said to him: Arise, and go down into the camp: because I have delivered them into thy hand.

10 But if thou be afraid to go alone, let Phara thy servant go down with thee.

11 And when thou shalt hear what they are saying, then shall thy hands be strengthened, and thou shalt go down more secure to the enemies' camp. And he went down with Phara his servant into part of the camp, where was the watch of men in arms.

12 But Madian and Amalec, and all the eastern people lay scattered in the valley, as a multitude of locusts: their camels also were innumerable as the sand that lieth on the sea shore.

13 And when Gedeon was come, one told his neighbour a dream: and in this manner related what he had seen: I dreamt a dream, and it seemed to me as if a hearth cake of barley bread rolled and came down into the camp of Madian: and when it was come to a tent it struck it, and beat it down flat to the ground.

14 He to whom he spoke, answered: This is nothing else but the sword of Gedeon the son of Joas a man of Israel. For the Lord hath delivered Madian, and all their camp into his hand.

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15 And when Gedeon had heard the dream, and the interpretation thereof, he adored: and returned to the camp of Israel, and said: Arise, for the Lord hath delivered the camp of Madian into our hands.

16 And he divided the three hundred men into three parts, and gave them trumpets in their hands, and empty pitchers, and lamps within the pitchers.

17 And he said to them: What you shall see me do, do you the same: I will go into one part of the camp, and do you as I shall do.

18 When the trumpet shall sound in my hand, do you also blow the trumpets on every side of the camp.

19 And Gedeon, and the three hundred men that were with him, went into part of the camp, at the beginning of the midnight watch, and the watchmen being alarmed, they began to sound their trumpets, and to clap the pitchers one against another.

20 And when they sounded their trumpets in three places round about the camp, and had broken their pitchers, they held their lamps in their left hands, and with their right hands the trumpets which they blew, and they cried out: The sword of the Lord and of Gedeon;

21 Standing every man in his place round about the enemies' camp. So all the camp was troubled, and crying out and howling they fled away.

22 And the three hundred men nevertheless persisted sounding the trumpets. And the Lord sent the sword into all the camp, and they killed one another,

23 Fleeing as far as Bethsetta, and the border of Abelmahula in Tebbath. But the men of Israel shouting from Nephtali and Aser, and from all Manasses pursued after Madian.

24 And Gedeon sent messengers into all mount Ephraim, saying: Come down to meet Madian, and take the waters before them to Bethbera and the Jordan. And all Ephraim shouted, and took the waters before them and the Jordan as far as Bethbera.

25 And having taken two men of Madian, Oreb and Zeb: Oreb they slew in the rock of Oreb, and Zeb in the winepress of Zeb. And they pursued Madian, carrying the heads of Oreb and Zeb to Gedeon beyond the waters of the Jordan.

JUDGES CHAPTER 8

1 And the men of Ephraim said to him: What is this that thou meanest to do, that thou wouldst not call us when thou wentest to fight against Madian? and they chid him sharply and almost offered violence.

2 And he answered them: What could I have done like to that which you have done? Is not one bunch of grapes of Ephraim better than the vintages of Abiezer?

3 The Lord hath delivered into your bands the princes of Madian, Oreb and Zeb: what could I have done like to what you have done? And when he had said this, their spirit was appeased, with which they swelled against him.

4 And when Gedeon was come to the Jordan, he passed over it with the three hundred men, that were with him: who were so weary that they could not pursue after them that fled.

5 And he said to the men of Soccoth: Give, I beseech you, bread to the people that is with me, for they are faint: that we may pursue Zebee, and Salmana the kings of Madian.

6 The princes of Soccoth answered: Peradventure the palms of the hands of Zebee and Salmana are in thy hand, and therefore thou demandest that we should give bread to thy army.

7 And he said to them: When the Lord therefore shall have delivered Zebee and Salmana into my hands, I will thresh your flesh with the thorns and briers of the desert.

8 And going up from thence, he came to Phanuel: and he spoke the like things to the men of that place. And they also answered him, as the men of Soccoth had answered.

9 He said therefore to them also: When I shall return a conqueror in peace, I will destroy this tower.

10 But Zebee and Salmana were resting with all their army. For fifteen thousand men were left of all the troops of the eastern people, and one hundred and twenty thousand warriors that drew the sword, were slain.

11 And Gedeon went up by the way of them that dwelt in tents, on the east of Nobe and Jegbaa, and smote the camp of the enemies, who were secure, and suspected no hurt.

12 And Zebee and Salmana fled, and Gedeon pursued and took them, all their host being put in confusion.

13 And returning from the battle before the sun rising,

14 He took a boy of the men of Soccoth: and he asked him the names of the princes and ancients of Soccoth, and he described unto him seventy-seven men.

15 And he came to Soccoth and said to them: Behold Zebee and Salmana, concerning whom you upbraided me, saying: Peradventure the hands of Zebee and Salmana, are in thy hands, and therefore thou demandest that we should give bread to the men that are weary and faint.

16 So he took the ancients of the city and thorns and briers of the desert, and tore them with the same, and cut in pieces the men of Soccoth.

17 And he demolished the tower of Phanuel, and slew the men of the city.

18 And he said to Zebee and Salmana: What manner of men were they whom you slew in Thabor? They answered: They were like thee, and one of them as the son of a king.

19 He answered them: They were my brethren, the sons of my mother. As the Lord liveth, if you had saved them, I would not kill you.

20 And he said to Jether his eldest son: Arise, and slay them. But he drew not his sword: for he was afraid, being but yet a boy.

21 And Zebee and Salmana said: Do thou rise, and run upon us: because the strength of a man is according to his age: Gedeon rose up and slew Zebee and Salmana: and he took the ornaments and bosses, with which the necks of the camels of kings are wont to be adorned.

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22 And all the men of Israel said to Gedeon: Rule thou over us and thy son, and thy son's son: because thou hast delivered us from the hand of Madian.

23 And he said to them: I will not rule over you, neither shall my son rule over you, but the Lord shall rule over you.

24 And he said to them: I desire one request of you: Give me the earlets of your spoils. For the Ismaelites were accustomed to wear golden earlets.

25 They answered: We will give them most willingly. And spreading a mantle on the ground, they cast upon it the earlets of the spoils.

26 And the weight of the earlets that he requested, was a thousand seven hundred sicles of gold, besides the ornaments, and jewels, and purple raiment which the kings of Madian were went to use, and besides the golden chains that were about the camels' necks.

27 And Gedeon made an ephod thereof, and put it in his city Ephra. And all Israel committed fornication with it, and it became a ruin to Gedeon and to all his house.

28 But Madian was humbled before the children of Israel, neither could they any more lift up their beads: but the land rested for forty years, while Gedeon presided.

29 So Jerobaal the son of Joas went, and dwelt in his own house.

30 And he had seventy sons, who came out of his thigh, for he had many wives.

31 And his concubine, that he had in Sichem, bore him a son, whose name was Abimelech.

32 And Gedeon the son of Joas died in a good old age, and was buried in the sepulchre of his father in Ephra of the family of Ezri.

33 But after Gedeon was dead, the children of Israel turned again, and committed fornication with Baalim. And they made a covenant with Baal, that he should be their god:

34 And they remembered not the Lord their God, who delivered them out of the hands of all their enemies round about:

35 Neither did they shew mercy to the house of Jerobaal Gedeon, according to all the good things he had done to Israel.

JUDGES CHAPTER 9

1 And Abimelech the son of Jerobaal went to Sichem to his mother's brethren and spoke to them, and to all the kindred of his mother's father, saying:

2 Speak to all the men of Sichem: whether is better for you that seventy men all the sons of Jerobaal should rule over you, or that one man should rule over you? And withal consider that I am your bone, and your flesh.

3 And his mother's brethren spoke of him to all the men of Sichem, all these words, and they inclined their hearts after Abimelech, saying: He is our brother:

4 And they gave him seventy weight of silver out of the temple of Baalberith: wherewith he hired to himself men that were needy, and vagabonds, and they followed him.

5 And he came to his father's house in Ephra, and slew his brethren the sons of Jerobaal, seventy men, upon one stone: and there remained only Joatham the youngest son of Jerobaal, who was hidden.

6 And all the men of Sichem were gathered together, and all the families of the city of Mello: and they went and made Abimelech king, by the oak that stood in Sichem.

7 This being told to Joatham, he went and stood on the top of mount Garizim: and lifting up his voice, he cried, and said: Hear me, ye men of Sichem, so may God hear you.

8 The trees went to anoint a king over them: and they said to the olive tree: Reign thou over us.

9 And it answered: Can I leave my fatness, which both gods and men make use of, to come to be promoted among the trees?

10 And the trees said to the fig tree: Come thou and reign over us.

11 And it answered them: Can I leave my sweetness, and my delicious fruits, and go to be promoted among the other trees?

12 And the trees said to the vine: Come thou and reign over us.

13 And it answered them: Can I forsake my wine, that cheereth God and men, and be promoted among the other trees?

14 And all the trees said to the bramble: Come thou and reign over us.

15 And it answered them: If indeed you mean to make me king, come ye and rest under my shadow: but if you mean it not, let fire come out from the bramble, and devour the cedars of Libanus.

16 Now therefore if you have done well, and without sin in appointing Abimelech king over you, and have dealt well with Jerobaal, and with his house, and have made a suitable return for the benefits of him, who fought for you,

17 And exposed his life to dangers, to deliver you from the hands of Madian,

18 And you are now risen up against my father's house, and have killed his sons seventy men upon one stone, and have made Abimelech the son of his handmaid king over the inhabitants of Sichem, because he is your brother:

19 If therefore you have dealt well, and without fault with Jerobaal, and his house, rejoice ye this day in Abimelech, and may he rejoice in you.

20 But if unjustly: let fire come out from him, and consume the inhabitants of Sichem, and the town of Mello: and let fire come out from the men of Sichem, and from the town of Mello, and devour Abimelech.

21 And when he had said thus he fled, and went into Bera: and dwelt there for fear of Abimelech his brother.

22 So Abimelech reigned over Israel for three years.

23 And the Lord sent a very evil spirit between Abimelech and the inhabitants of Sichem: who began to detest him,

24 And to leave the crime of the murder of the seventy sons of Jerobaal, and the shedding of their blood upon Abimelech their brother, and upon the rest of the princes of the Sichemites, who aided him.

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25 And they set an ambush against him on the top of the mountains: and while they waited for his coming, they committed robberies, taking spoils of all that passed by: and it was told Abimelech.

26 And Gaal the son of Obed came with his brethren, and went over to Sichem. And the inhabitants of Sichem taking courage at his coming,

27 Went out into the fields, wasting the vineyards, and treading down the grapes: and singing and dancing they went into the temple of their god, and in their banquets and cups they cursed Abimelech.

28 And Gaal the son of Obed cried: Who is Abimelech, and what is Sichem, that we should serve him? Is he not the son of Jerobaal, and hath made Zebul his servant ruler over the men of Emor the father of Sichem? Why then shall we serve him?

29 Would to God that some man would put this people under my hand, that I might remove Abimelech out of the way. And it was said to Abimelech: Gather together the multitude of an army, and come.

30 For Zebul the ruler of the city, hearing the words of Gaal, the son of Obed, was very angry,

31 And sent messengers privately to Abimelech, saying: Behold Gaal the son of Obed is come into Sichem with his brethren, and endeavoureth to set the city against thee.

32 Arise therefore in the night with the people that is with thee and he hid in the field:

33 And betimes in the morning at sun rising set upon the city. And when he shall come out against thee with his people, do to him what thou shalt be able.

34 Abimelech therefore arose with all his army by night, and laid ambushes near Sichem in four places.

35 And Gaal the son of Obed went out, and stood in the entrance of the gate of the city. And Abimelech rose up, and all his army with him from the places of the ambushes.

36 And when Gaal saw the people, he said to Zebul: Behold a multitude cometh down from the mountains. And he answered him: Thou seest the shadows of the mountains as if they were the heads of men, and this is thy mistake.

37 Again Gaal said: Behold there cometh people down from the middle of the land, and one troop cometh by the way that looketh towards the oak.

38 And Zebul said to him: Where is now thy mouth wherewith thou saidst? Who is Abimelech that we should serve him? Is not this the people which thou didst despise? Go out, and fight against him.

39 So Gaal went out in the sight of the people of Sichem, and fought against Abimelech,

40 Who chased and put him to flight, and drove him to the city: and many were slain of his people, even to the gate of the city:

41 And Abimelech sat down in Ruma: but Zebul drove Gaal, and his companions out of the city, and would not suffer them to abide in it.

42 So the day following the people went out into the field. And it was told Abimelech.

43 And he took his army, and divided it into three companies, and laid ambushes in the fields. And seeing that the people came out of the city, he arose and set upon them,

44 With his own company, assaulting and besieging the city: whilst the two other companies chased the enemies that were scattered about the field.

45 And Abimelech assaulted the city all that day: and took it, and killed the inhabitants thereof, and demolished it, so that he sowed salt in it.

46 And when they who dwelt in the tower of Sichem had heard this, they went into the temple of their god Berith where they had made a covenant with him, and from thence the place had taken its name, and it was exceeding strong.

47 Abimelech also hearing that the men of the tower of Sichem were gathered together,

48 Went up into mount Selmon he and all his people with him: and taking an axe, he cut down the bough of a tree, and laying it on his shoulder and carrying it, he said to his companions: What you see me do, do you out of hand.

49 So they cut down boughs from the trees, every man as fast as he could, and followed their leader. And surrounding the fort they set it on fire: and so it came to pass that with the smoke and with the fire a thousand persons were killed, men and women together, of the inhabitants of the tower of Sichem.

50 Then Abimelech departing from thence came to the town of Thebes, which he surrounded and besieged with his army.

51 And there was in the midst of the city a high tower, to which both the men and the women were fled together, and all the princes of the city, and having shut and strongly barred the gate, they stood upon the battlements of the tower to defend themselves.

52 And Abimelech coming near the tower, fought stoutly: and approaching to the gate, endeavoured to set fire to it:

53 And behold a certain woman casting a piece of a millstone from above, dashed it against the head of Abimelech, and broke his skull.

54 And he called hastily to his armourbearer, and said to him: Draw thy sword, and kill me: lest it should be said that I was slain by a woman. He did as he was commanded, and slew him.

55 And when he was dead, all the men of Israel that were with him, returned to their homes.

56 And God repaid the evil, that Abimelech had done against his father, killing his seventy brethren.

57 The Sichemites also were rewarded for what they had done, and the curse of Joatham the son of Jerobaal came upon them.

JUDGES CHAPTER 10

1 After Abimelech there arose a ruler in Israel, Thola son of Phua the uncle of Abimelech, a man of Issachar, who dwelt in Samir of mount Ephraim:

2 And he judged Israel three and twenty years, and he died and was buried in Samir.

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3 To him succeeded Jair the Galaadite, who judged Israel for two and twenty years.

4 Having thirty sons that rode on thirty ass colts, and were princes of thirty cities, which from his name were called Havoth Jair, that is, the towns of Jair, until this present day in the land of Galaad.

5 And Jair died: and was buried in the place which was called Camon.

6 But the children of Israel, adding new sins to their old ones, did evil in the sight of the Lord, and served idols, Baalim and Astaroth, and the gods of Syria and of Sidon and of Moab and of the children of Ammon and of the Philistines: and they left the Lord, and did not serve him.

7 And the Lord being angry with them, delivered them into the hands of the Philistines and of the children of Ammon.

8 And they were afflicted, and grievously oppressed for eighteen years, all they that dwelt beyond the Jordan in the land of the Amorrhite, who is in Galaad:

9 Insomuch that the children of Ammon passing over the Jordan, wasted Juda and Benjamin and Ephraim: and Israel was distressed exceedingly.

10 And they cried to the Lord, and said: We have sinned against thee, because we have forsaken the Lord our God, and have served Baalim.

11 And the Lord said to them: Did not the Egyptians and the Amorrhites, and the children of Ammon and the Philistines,

12 The Sidonians also and Amalec and Chanaan oppress you, and you cried to me, and I delivered you out of their hand?

13 And yet you have forsaken me, and have worshipped strange gods: therefore I will deliver you no more:

14 Go and call upon the gods which you have chosen: let them deliver you in the time of distress.

15 And the children of Israel said to the Lord: We have sinned, do thou unto us whatsoever pleaseth thee: only deliver us this time.

16 And saying these things, they cast away out of their coasts all the idols of strange gods and served the Lord their God: and he was touched with their miseries.

17 And the children of Ammon shouting together, pitched their tents in Galaad: against whom the children of Israel assembled themselves together and camped in Maspha.

18 And the princes of Galaad said one to another: Whosoever of us shall first begin to fight against the children of Ammon, he shall be the leader of the people of Galaad.

JUDGES CHAPTER 11

1 There was at that time Jephte the Galaadite, a most valiant man and a warrior, the son of a woman that was a harlot, and his father was Galaad.

2 Now Galaad had a wife of whom he had sons: who after they were grown up, thrust out Jephte, saying: Thou canst not inherit in the house of our father, because thou art born of another mother.

3 Then he fled and avoided them and dwelt in the land of Tob: and there were gathered to him needy men, and robbers, and they followed him as their prince.

4 In those days the children of Ammon made war against Israel.

5 And as they pressed hard upon them, the ancients of Galaad went to fetch Jephte out of the land of Tob to help them:

6 And they said to him: Come thou and be our prince, and fight against the children of Ammon.

7 And he answered them: Are not you the men that hated me, and cast me out of my father's house, and now you are come to me constrained by necessity?

8 And the princes of Galaad said to Jephte: For this cause we are now come to thee, that thou mayst go with us, and fight against the children of Ammon, and be head over all the inhabitants of Galaad.

9 Jephte also said to them: If you be come to me sincerely, that I should fight for you against the children of Ammon, and the Lord shall deliver them into my band, shall I be your prince?

10 They answered him: The Lord who heareth these things, he himself is mediator and witness that we will do as we have promised.

11 Jephte therefore went with the princes of Galaad, and all the people made him their prince. And Jephte spoke all his words before the Lord in Maspha.

12 And he sent messengers to the king of the children of Ammon, to say in his name, What hast thou to do with me, that thou art come against me, to waste my land?

13 And he answered them: Because Israel took away my land when he came up out of Egypt, from the confines of the Arnon unto the Jaboc and the Jordan: now therefore restore the same peaceably to me.

14 And Jephte again sent word by them, and commanded them to say to the king of Ammon:

15 Thus saith Jephte: Israel did not take away the land of Moab, nor the land of the children of Ammon:

16 But when they came up out of Egypt, he walked through the desert to the Red Sea and came into Cades.

17 And he sent messengers to the king of Edom, saying: Suffer me to pass through thy land. But he would not condescend to his request. He sent also to the king of Moab, who likewise refused to give him passage. He abode therefore in Cades,

18 And went round the land of Edom at the side, and the land of Moab: and came over against the east coast of the land of Moab, and camped on the other side of the Arnon: and he would not enter the bounds of Moab.

19 So Israel sent messengers to Sehon king of the Amorrhites, who dwelt in Hesebon, and they said to him: Suffer me to pass through thy land to the river.

20 But he also despising the words of Israel, suffered him not to pass through his borders: but gathering an infinite multitude, went out against him to Jasa, and made strong opposition.

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21 And the Lord delivered him with all his army into the hands of Israel, and he slew him, and possessed all the land of the Amorrhite the inhabitant of that country,

22 And all the coasts thereof from the Arnon to the Jaboc, and from the wilderness to the Jordan.

23 So the Lord the God of Israel destroyed the Amorrhite, his people of Israel fighting against him, and wilt thou now possess this land?

24 Are not those things which thy god Chamos possesseth, due to thee by right? But what the Lord our God hath obtained by conquest, shall be our possession:

25 Unless perhaps thou art better than Balac the son of Sephor king of Moab: or canst shew that he strove against Israel and fought against him,

26 Whereas he hath dwelt in Hesebon, and the villages thereof, and in Aroer, and its villages, and in all the cities near the Jordan, for three hundred years. Why have you for so long a time attempted nothing about this claim?

27 Therefore I do not trespass against thee, but thou wrongest me by declaring an unjust war against me. The Lord be judge and decide this day between Israel and the children of Ammon.

28 And the king of the children of Ammon would not hearken to the words of Jephte, which he sent him by the messengers.

29 Therefore the spirit of the Lord came upon Jephte, and going round Galaad, and Manasses, and Maspha of Galaad, and passing over from thence to the children of Ammon,

30 He made a vow to the Lord, saying: If thou wilt deliver the children of Ammon into my hands,

31 Whosoever shall first come forth out of the doors of my house, and shall meet me when I return in peace from the children of Ammon, the same will I offer a holocaust to the Lord.

32 And Jephte passed over to the children of Ammon, to fight against them: and the Lord delivered them into his hands.

33 And he smote them from Aroer till you come to Mennith, twenty cities, and as far as Abel, which is set with vineyards, with a very great slaughter: and the children of Ammon were humbled by the children of Israel.

34 And when Jephte returned into Maspha to his house, his only daughter met him with timbrels and with dances: for he had no other children.

35 And when he saw her, he rent his garments, and said: Alas! my daughter, thou hast deceived me, and thou thyself art deceived: for I have opened my mouth to the Lord, and I can do no other thing.

36 And she answered him: My father, if thou hast opened thy mouth to the Lord, do unto me whatsoever thou hast promised, since the victory hath been granted to thee, and revenge of thy enemies.

37 And she said to her father: Grant me only this which I desire: Let me go, that I may go about the mountains for two months, and may bewail my virginity with my companions.

38 And he answered her: Go. And he sent her away for two months. And when she was gone with her comrades and companions, she mourned her virginity in the mountains.

39 And the two months being expired, she returned to her father, and he did to her as he had vowed, and she knew no man. From thence came a fashion in Israel, and a custom has been kept:

40 That from year to year the daughters of Israel assemble together, and lament the daughter of Jephte the Galaadite for four days.

JUDGES CHAPTER 12

1 But behold there arose a sedition in Ephraim. And passing towards the north, they said to Jephte: When thou wentest to fight against the children of Ammon, why wouldst thou not call us, that we might go with thee? Therefore we will burn thy house.

2 And he answered them: I and my people were at great strife with the children of Ammon: and I called you to assist me, and you would not do it.

3 And when I saw this, I put my life in my own hands, and passed over against the children of Ammon, and the Lord delivered them into my hands. What have I deserved, that you should rise up to fight against me?

4 Then calling to him all the men of Galaad, he fought against Ephraim: and the men of Galaad defeated Ephraim, because he had said: Galaad is a fugitive of Ephraim, and dwelleth in the midst of Ephraim and Manasses.

5 And the Galaadites secured the fords of the Jordan, by which Ephraim was to return. And when any one of the number of Ephraim came thither in the flight, and said: I beseech you let me pass: the Galaadites said to him: Art thou not an Ephraimite? If he said: I am not:

6 They asked him: Say then, Scibboleth, which is interpreted, An ear of corn. But he answered, Sibboleth, not being able to express an ear of corn by the same letter. Then presently they took him and killed him in the very passage of the Jordan. And there fell at that time of Ephraim two and forty thousand.

7 And Jephte the Galaadite judged Israel six years: and he died, and was buried in his city of Galaad.

8 After him Abesan of Bethlehem judged Israel:

9 He had thirty sons, and as many daughters, whom he sent abroad, and gave to husbands, and took wives for his sons of the same number, bringing them into his house. And he judged Israel seven years:

10 And he died, and was buried in Bethlehem.

11 To him succeeded Ahialon a Zahnlonite: and he judged Israel ten years:

12 And he died, and was buried in ZahnIon.

13 After him Abdon, the son of Illel, a Pharathonite, judged Israel:

14 And he had forty sons, and of them thirty grandsons, mounted upon seventy ass colts, and he judged Israel eight years:

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15 And he died, and was buried in Pharathon in the land of Ephraim, in the mount of Amalech.

JUDGES CHAPTER 13

1 And the children of Israel did evil again in the sight of the Lord: and he delivered them into the hands of the Philistines forty years.

2 Now there was a certain man of Saraa, and of the race of Dan, whose name was Manue, and his wife was barren.

3 And an angel of the Lord appeared to her, and said: Thou art barren and without children: but thou shalt conceive and bear a son.

4 Now therefore beware and drink no wine nor strong drink, and eat not any unclean thing.

5 Because thou shalt conceive and bear a son, and no razor shall touch his head: for he shall be a Nazarite of God, from his infancy, and from his mother's womb, and he shall begin to deliver Israel from the hands of the Philistines.

6 And when she was come to her husband she said to him: A man of God came to me, having the countenance of an angel, very awful. And when I asked him who he was, and whence he came, and by what name he was called, he would not tell me.

7 But he answered thus: Behold thou shalt conceive and bear a son: beware thou drink no wine, nor strong drink, nor eat any unclean thing: for the child shall be a Nazarite of God from his infancy, from his mother's womb until the day of his death.

8 Then Manue prayed to the Lord, and said: I beseech thee, O Lord, that the mail of God, whom thou didst send, may come again, and teach us what we ought to do concerning the child that shall be born.

9 And the Lord heard the prayer of Manue, and the angel of the Lord appeared again to his wife as she was sitting in the field. But Manue her husband was not with her. And when she saw the angel,

10 She made haste and ran to her husband: and told him saying: Behold the man hath appeared to me whom I saw before.

11 He rose up and followed his wife: and coming to the man, said to him: Art thou he that spoke to the woman? And he answered: I am.

12 And Manue said to him: When thy word shall come to pass, what wilt thou that the child should do? or from what shall he keep himself?

13 And the angel of the Lord said to Manue: From all the things I have spoken of to thy wife, let her refrain herself:

14 And let her eat nothing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: and whatsoever I have commanded her, let her fulfil and observe.

15 And Manue said to the angel of the Lord: I beseech thee to consent to my request, and let us dress a kid for thee.

16 And the angel answered him: If thou press me, I will not eat of thy bread: but if thou wilt offer a holocaust, offer it to the Lord. And Manue knew not it was the angel of the Lord.

17 And he said to him: What is thy name, that, if thy word shall come to pass, we may honour thee?

18 And he answered him: Why askest thou my name, which is wonderful?

19 Then Manue took a kid of the flocks, and the libations, and put them upon a rock, offering to the Lord, who doth wonderful things: and he and his wife looked on.

20 And when the flame from the altar went up towards heaven, the angel of the lord ascended also in the flame. And when Manue and his wife saw this, they fell flat on the ground.

21 And the angel of the Lord appeared to them no more. And forthwith Manue understood that it was an angel of the Lord,

22 And he said to his wife: We shall certainly die, because we have seen God.

23 And his wife answered him: If the Lord had a mind to kill us, he would not have received a holocaust and libations at our hands, neither would he have shewed us all these things, nor have told us the things that are to come.

24 And she bore a son, and called his name Samson. And the child grew, and the Lord blessed him.

25 And the spirit of the Lord began to be with him in the camp of Dan, between Saraa and Esthaol.

JUDGES CHAPTER 14

1 Then Samson went down to Thamnatlia, and seeing there a woman of the daughters of the Philistines,

2 He came up, and told his father and his mother, saying: I saw a woman in Thamnatha of the daughters of the Philistines: I beseech you, take her for me to wife.

3 And his father and mother said to him: Is there no woman among the daughters of thy brethren, or among all my people, that thou wilt take a wife of the Philistines, who are uncircumcised? And Samson said to his father: Take this woman for me, for she hath pleased my eyes.

4 Now his parents knew not that the thing was done by the Lord, and that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

5 Then Samson went down with his father and mother to Thamnatha. And when they were come to the vineyards of the town, behold a young lion met him raging and roaring.

6 And the spirit of the Lord came upon Samson, and he tore the lion as he would have torn a kid in pieces, having nothing at all in his hand: and he would not tell this to his father and mother.

7 And he went down and spoke to the woman that had pleased his eyes.

8 And after some days returning to take her, he went aside to see the carcass of the lion, and behold there was a swarm of bees in the mouth of the lion and a honeycomb.

9 And when be had taken it in his hands, he went on eating: and coming to his father and mother, he gave them of it, and they ate: but he would not tell them, that he had taken the honey from the body of the lion.

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10 So his father went down to the woman, and made a feast for his son Samson: for so the young men used to do.

11 And when the citizens of that place saw him, they brought him thirty companions to be with him.

12 And Samson said to them: I will propose to you a riddle, which if you declare unto me within the seven days of the feast, I will give you thirty shirts, and as many coats:

13 But if you shall not be able to declare it, you shall give me thirty shirts and the same number of coats. They answered him: Put forth the riddle that we may hear it.

14 And he said to them: Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And when the seventh day came, they said to the wife of Samson: Soothe thy husband, and persuade him to tell thee what the riddle meaneth. But if thou wilt not do it, we will burn thee, and thy father's house. Have you called us to the wedding on purpose to strip us?

16 So she wept before Samson and complained, saying: Thou hatest me, and dost not love me: therefore thou wilt not expound to me the riddle which thou hast proposed to the sons of my people. But he answered: I would not tell it to my father and mother, and how can I tell it to thee?

17 So she wept before him the seven days of the feast: and at length on the seventh day as she was troublesome to him, he expounded it. And she immediately told her countrymen.

18 And they on the seventh day before the sun went down said to him: What is sweeter than honey? and what is stronger than a lion? And he said to them: If you had not ploughed with my heifer, you had not found out my riddle.

19 And the spirit of the Lord came upon him, and he went down to Ascalon, and slew there thirty men, whose garments he took away and gave to them that had declared the riddle. And being exceeding angry he went up to his father's house:

20 But his wife took one of his friends and bridal companions for her husband.

JUDGES CHAPTER 15

1 And a while after, when the days of the wheat harvest were at hand, Samson came, meaning to visit his wife, and he brought her a kid of the flock. And when he would have gone into her chamber as usual, her father would not suffer him, saying:

2 I thought thou hadst hated her, and therefore I gave her to thy friend: but she hath a sister, who is younger and fairer than she, take her to wife instead of her.

3 And Samson answered him: From this day I shall be blameless in what I do against the Philistines: for I will do you evils.

4 And he went and caught three hundred foxes, and coupled them tail to tail, and fastened torches between the tails.

5 And setting them on fire he let the foxes go, that they might run about hither and thither. And they presently went into the standing corn of the Philistines. Which being set on fire, both the corn that was already carried together, and that which was yet standing, was all burnt, insomuch, that the flame consumed also the vineyards and the oliveyards.

6 Then the Philistines said: Who hath done this thing? And it was answered: Samson the son in law of the Thamnathite, because he took away his wife, and gave her to another, hath done these things. And the Philistines went up and burnt both the woman and her father.

7 But Samson said to them: Although you have done this, yet will I be revenged of you, and then I will be quiet.

8 And he made a great slaughter of them, so that in astonishment they laid the calf of the leg upon the thigh. And going down he dwelt in a cavern of the rock Etam.

9 Then the Philistines going up into the land of Juda, camped in the place which afterwards was called Lechi, that is, the Jawbone, where their army was spread.

10 And the men of the tribe of Juda said to them: Why are you come up against us? They answered: We are come to bind Samson, and to pay him for what he hath done against us.

11 Wherefore three thousand men of Juda, went down to the cave of the rock Etam, and said to Samson: Knowest thou not that the Philistines rule over us? Why wouldst thou do thus? And he said to them: As they did to me, so have I done to them.

12 And they said to him, We are come to bind thee and to deliver thee into the hands of the Philistines. And Samson said to them: Swear to me, and promise me, that you will not kill me.

13 They said: We will not kill thee: but we will deliver thee up bound. And they bound him with two new cords, and brought him from the rock Etam.

14 Now when he was come to the place of the Jawbone, and the Philistines shouting went to meet him, the spirit of the Lord came strongly upon him: and as the flax is wont to be consumed at the approach of fire, so the bands with which he was bound were broken and loosed.

15 And finding a jawbone, even the jawbone of an ass which lay there, catching it up, be slew therewith a thousand men.

16 And he said: With the jawbone of an ass, with the jaw of the colt of asses I have destroyed them, and have slain a thousand men.

17 And when he had ended these words singing, he threw the jawbone out of his hand, and called the name of that place Ramathlechi, which is interpreted the lifting up of the jawbone.

18 Arid being very thirsty, he cried to the Lord, and said: Thou hast given this very great deliverance and victory into the hand of thy servant: and behold I die for thirst, and shall fall into the hands of the uncircumcised.

19 Then the Lord opened a great tooth in the jaw of the ass, and waters issued out of it. And when he had drank them he refreshed his spirit, and recovered his strength. Therefore the name of that place was called, The Spring of him that invoked from the jawbone, until this present day.

20 And he judged Israel in the days of the Philistines twenty years.

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JUDGES CHAPTER 16

1 He went also into Gaza, and saw there a woman a harlot, and went in unto her.

2 And when the Philistines had beard this, and it was noised about among them, that Samson was come into the city, they surrounded him, setting guards at the gate of the city, and watching there all the night in silence, that in the morning they might kill him as he went out.

3 But Samson slept till midnight, and then rising he took both the doors of the gate, with the posts thereof, and the bolt, and laying them on his shoulders, carried them up to the top of the hill, which looketh towards Hebron.

4 After this he loved a woman, who dwelt in the valley of Sorec, and she was called Dalila.

5 And the princes of the Philistines came to her, and said: Deceive him, and learn of him wherein his great strength lieth, and how we may be able to overcome him, to bind and afflict him: which if thou shalt do, we will give thee every one of us eleven hundred pieces of silver.

6 And Dalila said to Samson: Tell me, I beseech thee, wherein thy greatest strength lieth, and what it is wherewith if thou wert bound thou couldst not break loose.

7 And Samson answered her: If I shall be bound with seven cords made of sinews not yet dry, but still moist, I shall be weak like other men.

8 And the princes of the Philistines brought unto her seven cords, such is he spoke of, with which she bound him;

9 Men lying privately in wait with her, and in the chamber expecting the event of the thing, and she cried out to him: The Philistines are upon thee, Samson. And he broke the bands, as a man would break a thread of tow twined with spittle, when it smelleth the fire: so it was not known wherein his strength Jay.

10 And Dalila said to him: Behold thou hast mocked me, and hast told me a false thing: but now at least tell me wherewith thou mayest be bound.

11 And he answered her: If I shall be bound with new ropes, that were never in work, I shall be weak and like other men.

12 Dalila bound him again with these, and cried out: The Philistines are upon thee, Samson, there being an ambush prepared for him in the chamber. But he broke the bands like threads of webs.

13 And Dalila said to him again: How long dost thou deceive me, and tell me lies? Shew me wherewith thou mayest be bound. And Samson answered her: If thou plattest the seven locks of my head with a lace, and tying them round about a nail fastenest it in the ground, I shall be weak.

14 And when Dalila had done this, she said to him: The Philistines are upon thee, Samson. And awaking out of his sleep he drew out the nail with the hairs and the lace.

15 And Dalila said to him: How dost thou say thou lovest me, when thy mind is not with me? Thou hast told me lies these three times, and wouldst not tell me wherein thy great strength lieth.

16 And when she pressed him much, and continually hung upon him for many days, giving him no time to rest, his soul fainted away, and was wearied even until death.

17 Then opening the truth of the thing, he said to her: The razor hath never come upon my head, for I am a Nazarite, that is to say, consecrated to God from my mother's womb: if my head be shaven, my strength shall depart from me, and I shall become weak, and shall be like other men.

18 Then seeing that be had discovered to her all his mind, she sent to the princes of the Philistines, saying: Come up this once more, for now he hath opened his heart to me. And they went up taking with them the money which they had promised.

19 But she made him sleep upon her knees, and lay his head in her bosom. And she called a barber, and shaved his seven locks, and began to drive him away, and thrust him from her: for immediately his strength departed from him.

20 And she said: The Philistines are upon thee, Samson. And awaking from sleep, he said in his mind: I will go out as I did before, and shake myself, not knowing that the Lord was departed from him.

21 Then the Philistines seized upon him, and forthwith pulled out his eyes, and led him bound in chains to Gaza, and shutting him up in prison made him grind.

22 And now his hair began to grow again.

23 And the princes of the Philistines assembled together, to offer great sacrifices to Dagon their god, and to make merry, saying: Our god hath delivered our enemy Samson into our hands.

24 And the people also seeing this, praised their god, and said the same: Our god hath delivered our adversary into our bands, him that destroyed our country and killed very many.

25 And rejoicing in their feasts, when they had now taken their good cheer, they commanded that Samson should be called, and should play before them. And being brought out of prison he played before them, and they made him stand between two pillars.

26 And he said to the lad that guided his steps: Suffer me to touch the pillars which support the whole house, and let me lean upon them, and rest a little.

27 Now the house was full of men and women, and all the princes of the Philistines were there. Moreover about three thousand persons of both sexes from the roof and the higher part of the house, were beholding Samson's play.

28 But he called upon the Lord, saying: O Lord God, remember me, and restore to me now my former strength, O my God, that I may revenge myself on my enemies, and for the loss of my two eyes I may take one revenge.

29 And laying hold on both the pillars on which the house rested, and holding the one with his right hand, and the other with his left,

30 He said: Let me die with the Philistines. And when he had strongly shook the pillars, the house fell upon all the princes, and the rest of the multitude that was there: and he killed many more at his death, than he had killed before in his life.

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31 And his brethren and all his kindred, going down took his body, and buried it between Saraa and Esthaol in the buryingplace of his father Manue: and he judged Israel twenty years.

JUDGES CHAPTER 17

1 There was at that time a man of mount Ephraim whose name was Michas,

2 Who said to his mother: The eleven hundred pieces of silver, which thou hadst put aside for thyself, and concerning which thou didst swear in my hearing, behold I have, and they are with me. And she said to him: Blessed be my son by the Lord.

3 So he restored them to his mother, who said to him: I have consecrated and vowed this silver to the Lord, that my son may receive it at my hand, and make a graven and a molten god, so now I deliver it to thee.

4 And he restored them to his mother: and she took two hundred pieces of silver and gave them to the silversmith, to make of them a graven and a molten god, which was in the house of Michas.

5 And he separated also therein a little temple for the god, and made an ephod, and theraphim, that is to say, a priestly garment, and idols: and he filled the hand of one of his sons, and he became his priest.

6 In those days there was no king in Israel, but every one did that which seemed right to himself.

7 There was also another young man of Bethlehem Juda, of the kindred thereof: and he was a Levite, and dwelt there.

8 Now he went out from the city of Bethlehem, and desired to sojourn wheresoever he should find it convenient for him. And when he was come to mount Ephraim, as he was on his journey, and had turned aside a little into the house of Michas,

9 He was asked by him whence he came. And he answered: I am a Levite of Bethlehem Juda, and I am going to dwell where I can, and where I shall find a place to my advantage.

10 And Michas said: Stay with me, and be unto me a father and a priest, and I will give thee every year ten pieces of silver, and a double suit of apparel, and thy victuals.

11 He was content, and abode with the man, and was unto him as one of his sons.

12 And Michas filled his hand, and had the young man with him, for his priest, saying:

13 Now I know God will do me good, since I have a priest of the race of the Levites.

JUDGES CHAPTER 18

1 In those days there was no king in Israel, and the tribe of Dan sought them an inheritance to dwell in: for unto that day they had not received their lot among the other tribes.

2 So the children of Dan sent five most valiant men of their stock and family from Saraa and Esthaol, to spy out the land, and to view it diligently: and they said to them: Go, and view the land. They went on their way, and when they came to mount Ephraim, they went into the house of Michas, and rested there:

3 And knowing the voice of the young man the Levite, and lodging with him, they said to him: Who brought thee hither? what dost thou here? why wouldst thou come hither?

4 He answered them: Michas hath done such and such things for me, and hath hired me to be his priest.

5 Then they desired him to consult the Lord, that they might know whether their journey should be prosperous, and the thing should have effect.

6 He answered them: Go in peace, the Lord looketh on your way, and the journey that you go.

7 So the five men going on came to Lais: and they saw how the people dwelt therein without any fear, according to the custom of the Sidonians, secure and easy, having no man at all to oppose them, being very rich, and living separated, at a distance from Sidon and from all men.

8 And they returned to their brethren in Saraa and Esthaol, who asked them what they had done? to whom they answered:

9 Arise, and let us go up to them: for we have seen the land which is exceeding rich and fruitful: neglect not, lose no time: let us go and possess it, there will be no difficulty.

10 We shall come to a people that is secure, into a spacious country, and the Lord will deliver the place to us, in which there is no want of any thing that groweth on the earth.

11 There went therefore of the kindred of Dan, to wit, from Saraa and Esthaol, six hundred men, furnished with arms for war,

12 And going up they lodged in Cariathiarim of Juda: which place from that time is called the camp of Dan, and is behind Cariathiarim.

13 From thence they passed into mount Ephraim. And when they were come to the house of Michas,

14 The five men, that before had been sent to view the land of Lais, said to the rest of their brethren: You know that in these houses there is an ephod, and theraphim, and a graven, and a molten god: see what you are pleased to do.

15 And when they had turned a little aside, they went into the house of the young man the Levite, who was in the house of Michas: and they saluted him with words of peace.

16 And the six hundred men stood before the door, appointed with their arms.

17 But they that were gone into the house of the young man, went about to take away the graven god, and the ephod, and the theraphim, and the molten god, and the priest stood before the door, the six hundred valiant men waiting not far off.

18 So they that were gone in took away the graven thing, the ephod, and the idols, and the molten god. And the priest said to them: What are you doing?

19 And they said to him: Hold thy peace and put thy finger on thy mouth and come with us, that we may have thee for a father, and a priest. Whether is better for thee, to be a priest in the house of one man, or in a tribe and family in Israel?

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20 When he had heard this, he agreed to their words, and took the ephod, and the idols, and the graven god, and departed with them.

21 And when they were going forward, and had put before them the children and the cattle and all that was valuable,

22 And were now at a distance from the house of Michas, the men that dwelt in the houses of Michas gathering together followed them,

23 And began to shout out after them. They looked back, and said to Michas: What aileth thee? Why dost thou cry?

24 And he answered: You have taken away my gods which I have made me and the priest, and all that I have, and do you say: What aileth thee?

25 And the children of Dan said to him: See thou say no more to us, lest men enraged come upon thee, and thou perish with all thy house.

26 And so they went on the journey they had begun. But Michas seeing that they were stronger than he, returned to his house.

27 And the six hundred men took the priest, and the things we spoke of before, and came to Lais to a people that was quiet and secure, and smote them with the edge of the sword: and the city was burnt with fire,

28 There being no man at all who brought them any succour, because they dwelt far from Sidon, and had no society or business with any man. And the city was in the land of Rohob: and they rebuilt it and dwelt therein.

29 Calling the name of the city Dan after the name of their father, who was the son of Israel, which before was called Lais.

30 And they set up to themselves the graven idol, and Jonathan the son of Gersam the son of Moses, he and his sons were priests in the tribe of Dan, until the day of their captivity.

31 And the idol of Michas remained with them all the time that the house of God was in Silo. In those days there was no king in Israel.

JUDGES CHAPTER 19

1 There was a certain Levite, who dwelt on the side of mount Ephraim, who took a wife of Bethlehem Juda:

2 And she left him and returned to her father's house in Bethlehem, and abode with him four months.

3 And her husband followed her, willing to be reconciled with her, and to speak kindly to her, and to bring her back with him, having with him a servant and two asses: and she received him, and brought him into her father's house. And when his father in law had heard this, and had seen him, he met him with joy,

4 And embraced the man. And the son in law tarried in the house of his father in law three days, eating with him and drinking familiarly.

5 But on the fourth day arising early in the morning he desired to depart. But his father in law kept him, and said to him: Taste first a little bread, and strengthen thy stomach, and so thou shalt depart.

6 And they sat down together, and ate and drank. And the father of the young woman said to his son in law: I beseech thee to stay here to day, and let us make merry together.

7 But he rising up began to be for departing. And nevertheless his father in law earnestly pressed him, and made him stay with him.

8 But when morning was come, the Levite prepared to go on his journey. And his father in law said to him again: I beseech thee to take a little meat, and strengthening thyself, till the day be farther advanced, afterwards thou mayest depart. And they ate together.

9 And the young man arose to set forward with his wife and servant. And his father in law spoke to him again: Consider that the day is declining, and draweth toward evening: tarry with me to day also, and spend the day in mirth, and to morrow thou shalt depart, that thou mayest go into thy house.

10 His son in law would not consent to his words: but forthwith went forward and came over against Jebus, which by another name is called Jerusalem, leading with him two asses laden, and his concubine.

11 And now they were come near Jebus, and the day was far spent: and the servant said to his master: Come, I beseech thee, let us turn into the city of the Jebusites, and lodge there.

12 His master answered him: I will not go into the town of another nation, who are not of the children of Israel, but I will pass over to Gabaa:

13 And when I shall come thither, we will lodge there, or at least in the city of Rama.

14 So they passed by Jebus, and went on their journey, and the sun went down upon them when they were by Gabaa, which is in the tribe of Benjamin:

15 And they turned into it, to lodge there. And when they were come in, they sat in the street of the city, for no man would receive them to lodge.

16 And behold they saw an old man, returning out of the field and from his work in the evening, and he also was of mount Ephraim, and dwelt as a stranger in Gabaa; but the men of that country were the children of Jemini.

17 And the old man lifting up his eyes, saw the man sitting with his bundles in the street of the city, and said to him: Whence comest thou? and whither goest thou?

18 He answered him: We came out from Bethlehem Juda, and we are going to our home, which is on the side of mount Ephraim, from whence we went to Bethlehem: and now we go to the house of God, and none will receive us under his roof:

19 We have straw and hay for provender of the asses, and bread and wine for the use of myself and of thy handmaid, and of the servant that is with me: we want nothing but lodging.

20 And the old man answered him: Peace be with thee: I will furnish all things that are necessary: only I beseech thee, stay not in the street.

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21 And he brought him into his house, and gave provender to his asses: and after they had washed their feet, he entertained them with a feast.

22 While they were making merry, and refreshing their bodies with meat and drink, after the labour of the journey, the men of that city, sons of Belial, (that is, without yoke,) came and beset the old man's house, and began to knock at the door, calling to the master of the house, and saying: Bring forth the man that came into thy house, that we may abuse him.

23 And the old man went out to them, and said: Do not so, my brethren, do not so wickedly: because this man is come into my lodging, and cease I pray you from this folly.

24 I have a maiden daughter, and this man hath a concubine, I will bring them out to you, and you may humble them, and satisfy your lust: only, I beseech you, commit not this crime against nature on the man.

25 They would not be satisfied with his words; which the man seeing, brought out his concubine to them, and abandoned her to their wickedness: and when they had abused her all the night, they let her go in the morning.

26 But the woman, at the dawning of the day, came to the door of the house where her lord lodged, and there fell down.

27 And in the morning the man arose, and opened the door that he might end the journey he had begun: and behold his concubine lay before the door with her hands spread on the threshold.

28 He thinking she was taking her rest, said to her: Arise, and let us be going. But as she made no answer, perceiving she was dead, he took her up, and laid her upon his ass, and returned to his house.

29 And when he was come home he took a sword, and divided the dead body of his wife with her bones into twelve parts, and sent the pieces into all the borders of Israel.

30 And when every one had seen this, they all cried out: There was never such a thing done in Israel from the day that our fathers came up out of Egypt, until this day: give sentence, and decree in common what ought to be done.

JUDGES CHAPTER 20

1 Then all the children of Israel went out and gathered together as one man from Dan to Bersabee, with the land of Galaad, to the Lord in Maspha:

2 And all the chiefs of the people, and all the tribes of Israel met together in the assembly of the people of God, four hundred thousand footmen fit for war.

3 (Nor were the children of Benjamin ignorant that the children of Israel were come up to Maspha.) And the Levite the husband of the woman that was killed, being asked, how so great a wickedness had been committed,

4 Answered: I came into Gabaa of Benjamin with my wife, and there I lodged:

5 And behold the men of that city in the night beset the house wherein I was, intending to kill me, and abused my wife with an incredible fury of lust, so that at last she died.

6 And I took her and cut her in pieces, and sent the, parts into all the borders of your possession: because there never was so heinous a crime, and so great an abomination committed in Israel.

7 You are all here, O children of Israel, determine what you ought to do.

8 And all the people standing, answered as by the voice of one man: We will not return to our tents, neither shall any one of us go into his own house:

9 But this we will do in common against Gabaa:

10 We will take ten men of a hundred out of all the tribes of Israel, and a hundred out of a thousand, and a thousand out of ten thousand, to bring victuals for the army, that we might fight against Gabaa of Benjamin, and render to it for its wickedness, what it deserveth.

11 And all Israel were gathered together against the city, as one man, with one mind, and one counsel:

12 And they sent messengers to all the tribe of Benjamin to say to them: Why hath so great an abomination been found among you?

13 Deliver up the men of Gabaa, that have committed this heinous crime, that they may die, and the evil may be taken away out of Israel. But they would not hearken to the proposition of their brethren the children of Israel:

14 But out of all the cities which were of their lot, they gathered themselves together into Gabaa, to aid them, and to fight against the whole people of Israel.

15 And there were found of Benjamin five and twenty thousand men that drew the sword, besides the inhabitants of Gabaa,

16 Who were seven hundred most valiant men, fighting with the left hand as well as with the right: and slinging stones so sure that they could hit even a hair, and not miss by the stone's going on either side.

17 Of the men of Israel also, beside the children of Benjamin, were found four hundred thousand that drew swords, and were prepared to fight.

18 And they arose and came to the house of God, that is, to Silo: and they consulted God, and said: Who shall be in our army the first to go to the battle against the children of Benjamin? And the Lord answered them: Let Juda be your leader.

19 And forthwith the children of Israel rising in the morning, camped by Gabaa:

20 And going out from thence to fight against Benjamin, began to assault the city.

21 And the children of Benjamin coming out of Gabaa, slew of the children of Israel that day two and twenty thousand men.

22 Again Israel trusting in their strength and their number, set their army in array in the same place, where they had fought before:

23 Yet so that they first went up and wept before the Lord until night: and consulted him, and said: Shall I go out any more to fight against the children of Benjamin my brethren,

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or not? And he answered them: Go up against them, and join battle.

24 And when the children of Israel went out the next day to fight against the children of Benjamin,

25 The children of Benjamin sallied forth out of the gates of Gabaa: and meeting them made so great a slaughter of them, as to kill eighteen thousand men that drew the sword.

26 Wherefore all the children of Israel came to the house of God, and sat and wept before the Lord: and they fasted that day till the evening, and offered to him holocausts, and victims of peace offerings,

27 And inquired of him concerning their state. At that time the ark of the covenant of the Lord was there,

28 And Phinees the son of Eleazar the son of Aaron was over the house. So they consulted the Lord and said: Shall we go out any more to fight against the children of Benjamin our brethren, or shall we cease? And the Lord said to them: Go up, for to morrow I will deliver them into your hands.

29 And the children of Israel set ambushes round about the city of Gabaa:

30 And they drew up their army against Benjamin the third time, as they had done the first and second.

31 And the children of Benjamin boldly issued out of the city, and seeing their enemies flee, pursued them a long way, so as to wound and kill some of them, as they had done the first and second day, whilst they fled by two highways, whereof one goeth up to Bethel, and the other to Gabaa, and they slew about thirty men:

32 For they thought to cut them off, as they did before. But they artfully feigning a flight, designed to draw them away from the city, and by their seeming to flee to bring them to the highways aforesaid.

33 Then all the children of Israel rising up out of the places where they were, set their army in battle array, in the place which is called Baalthamar. The ambushes also which were about the city, began by little and little to come forth,

34 And to march from the west side of the city. And other ten thousand men chosen out of all Israel attacked the inhabitants of the city. And the battle grew hot against the children of Benjamin: and they understood not that present death threatened them on every side.

35 And the Lord defeated them before the children of Israel, and they slew of them in that day five and twenty thousand, and one hundred, all fighting men and that drew the sword.

36 But the children of Benjamin when they saw themselves to be too weak, began to flee. Which the children of Israel seeing, gave them place to flee, that they might come to the ambushes that were prepared, which they had set near the city.

37 And they that were in ambush arose on a sudden out of their coverts, and whilst Benjamin turned their backs to the slayers, went into the city, and smote it with the edge of the sword.

38 Now the children of Israel had given a sign to them, whom they had laid in ambushes, that after they had taken the city, they should make a fire: that by the smoke rising on high, they might shew that the city was taken.

39 And when the children of Israel saw this in the battle (for the children of Benjamin thought they fled and pursued them vigorously, killing thirty men of their army)

40 And perceived as it were a pillar of smoke rise up from the city; and Benjamin looking back, saw that the city was taken, and that the flames ascended on high:

41 They that before had made as if they fled, turning their faces stood bravely against them; which the children of Benjamin seeing, turned their backs,

42 And began to go towards the way of the desert, the enemy pursuing them thither also. And they that fired the city came also out to meet them.

43 And so it was, that they were slain on both sides by the enemies, and there was no rest of their men dying. They fell and were beaten down on the east side of the city Gabaa.

44 And they that were slain in the same place were eighteen thousand men, all most valiant soldiers.

45 And when they that remained of Benjamin saw this, they fled into the wilderness and made towards the rock that is called Remmon. In that flight, also as they were straggling and going different ways, they slew of them five thousand men. And as they went farther, they still pursued them, and slew also other two thousand.

46 And so it came to pass, that all that were slain of Benjamin in divers places, were five and twenty thousand fighting men, most valiant for war.

47 And there remained of all the number of Benjamin only six hundred men that were able to escape, and flee to the wilderness: and they abode in the rock Remmon four months.

48 But the children of Israel returning, put all the remains of the city to the sword, both men and beasts, and all the cities and villages of Benjamin were consumed with devouring flames.

JUDGES CHAPTER 21

1 Now the children of Israel had also sworn in Maspha, saying: None of us shall give of his daughters to the children of Benjamin to wife.

2 And they all came to the house of God in Silo, and abiding before him till the evening, lifted up their voices, and began to lament and weep, saying:

3 O Lord God of Israel, why is so great an evil come to pass in thy people, that this day one tribe should be taken away from among us?

4 And rising early the next day, they built an altar: and offered there holocausts, and victims of peace, and they said:

5 Who is there among all the tribes of Israel that came not up with the army of the Lord? for they had bound themselves with a great oath, when they were in Maspha, that whosoever were wanting should be slain.

6 And the children of Israel being moved with repentance for their brother Benjamin, began to say: One tribe is taken away from Israel.

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7 Whence shall they take wives? For we have all in general sworn, not to give our daughters to them.

8 Therefore they said: Who is thereof all the tribes of Israel, that came not up to the Lord to Maspha. And behold the inhabitants of Jabes Galaad were found not to have been in that army.

9 (At that time also when they were in Silo, no one of them was found there.)

10 So they sent ten thousand of the most valiant men, and commanded them, saying: Go and put the inhabitants of Jabes Galaad to the sword, with their wives and their children.

11 And this is what you shall observe: Every male, and all women that have known men, you shall kill, but the virgins you shall save.

12 And there were found of Jabes Galaad four hundred virgins, that had not known the bed of a man, and they brought them to the camp Silo, into the land of Chanaan.

13 And they sent messengers to the children of Benjamin, that were in the rock Remmon, and commanded them to receive them in peace.

14 And the children of Benjamin came at that time, and wives were given them of the daughters of Jabes Galaad: but they found no others, whom they might give in like manner.

15 And all Israel was very sorry, and repented for the destroying of one tribe out of Israel.

16 And the ancients said: What shall we do with the rest, that have not received wives? for all the women in Benjamin are dead.

17 And we must use all care, and provide with great diligence, that one tribe be not destroyed out of Israel.

18 For as to our own daughters we cannot give them, being bound with an oath and a curse, whereby we said: Cursed be he that shall give Benjamin any of his daughters to wife.

19 So they took counsel, and said: Behold there is a yearly solemnity of the Lord in Silo, which is situate on the north of the city of Bethel, and on the east side of the way, that goeth from Bethel to Sichem, and on the south of the town of Lebona.

20 And they commanded the children of Benjamin, and said: Go, and lie hid in the vineyards,

21 And when you shall see the daughters of Silo come out, as the custom is, to dance, come ye on a sudden out of the vineyards, and catch you every man his wife among them, and go into the land of Benjamin.

22 And when their fathers and their brethren shall come, and shall begin to complain against you, and to chide, we will say to them: Have pity on them for they took them not away as by the right of war or conquest, but when they asked to have them, you gave them not, and the fault was committed on your part.

23 And the children of Benjamin did, as they had been commanded: and according to their number, they carried off for themselves every man his wife of them that were dancing: and they went into their possession and built up their cities, and dwelt in them.

24 The children of Israel also returned by their tribes, and families, to their dwellings. In those days there was no king in Israel: but every one did that which seemed right to himself.

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THE SCROLL OF RUTH

Hebrew title: Megilath Rut
Estimated Range of Dating: 5th–4th centuries B.C.

(The Book of Ruth (Hebrew: Megilath Rut, "the Scroll of Ruth", one of the Five Megillot) is included in the third division, or the Writings (Ketuvim), of the Hebrew Bible; in most Christian canons it is treated as a history book and placed between Judges and 1 Samuel. It is one of the shortest books in both the Jewish and Christian holy books, consisting of only four chapters. The name Ruth means compassion, pity, remorse, sorrow or grief. It is unknown who wrote the book. It is traditionally ascribed to the prophet Samuel, but Ruth's identity as a non-Israelite and the stress on the need for an inclusive attitude towards foreigners suggests an origin in the fifth century BC, when intermarriage had become controversial (as seen in Ezra 9:1 and Nehemiah 13:1). A substantial number of scholars therefore date it to the Persian period (5th–4th centuries BC). The genealogy that concludes the book is believed to be a post-exilic Priestly addition, as it adds nothing to the plot; nevertheless, it is carefully crafted and integrates the book into the history of Israel running from Genesis to Kings.

Contents and Structure
The book is structured in four chapters:
1. Prologue and Problem: Death and Emptiness (1:1–22)
A. Setting the scene (1:1–5)
B. Naomi returns home (1:6–18)
C. Arrival of Naomi and Ruth in Bethlehem (1:19–22)
2. Ruth Meets Boaz, Naomi's Relative, on the Harvest Field (2:1–23)
A. Ruth in the field of Boaz (2:1–17)
B. Ruth reports to Naomi (2:18–23)
3. Naomi Sends Ruth to Boaz on the Threshing Floor (3:1–18)
A. Naomi Reveals Her Plan (3:1–5)
B. Ruth at the threshing-floor of Boaz (3:6–15)
C. Ruth reports to Naomi (3:16–18)
4. Resolution and Epilogue: Life and Fullness (4:1–22)
A. Boaz with the men at the gate (4:1–12)
B. A son is born to Ruth (4:13–17)
Genealogical appendix (4:18–22)

The book tells of Ruth accepting the god of the Israelites as her god and the Israelite people as her own. In Ruth 1:16–17, Ruth tells Naomi, her Israelite mother-in-law, "Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the Lord deal with me, be it ever so severely, if even death separates you and me." The book is held in esteem by Jews who fall under the category of Jews-by-choice, as is evidenced by the considerable presence of Boaz in rabbinic literature. The Book of Ruth also functions liturgically, as it is read during the Jewish holiday of Shavuot ("Weeks").

The book can be read as a political parable relating to issues around the time of Ezra and Nehemiah (the 4th century BC). The realistic nature of the story is established from the start through the names of the participants: the husband and father is Elimelech, meaning "My God is King", and his wife is Naomi, "Pleasing", but after the deaths of her sons Mahlon, "Sickness", and Chilion, "Wasting", she asks to be called Mara, "Bitter". The reference to Moab raises questions, since in the rest of the biblical literature it is associated with hostility to Israel, sexual perversity, and idolatry, and Deuteronomy 23:3–6 excluded an Ammonite or a Moabite from "the congregation of the LORD; even to their tenth generation". Despite this, Ruth the Moabite married a Judahite and even after his death still regarded herself a member of his family; she then married another Judahite and bore him a son who became an ancestor of David. Contrary to the message of Ezra–Nehemiah, where marriages between Jewish men and non-Jewish women were broken up, Ruth teaches that foreigners who convert to Judaism can become good Jews, foreign wives can become exemplary followers of Jewish law, and there is no reason to exclude them or their offspring from the community.)

RUTH CHAPTER 1

1 In the days of one of the judges, when the judges ruled, there came a famine in the land. And a certain man of Bethlehem Juda, went to sojourn in the land of Moab with his wife and his two sons.

2 He was named Elimelech, and his wife, Noemi: and his two sons, the one Mahalon, and the other Chelion, Ephrathites of Bethlehem Juda. And entering into the country of Moab, they abode there.

3 And Elimelech the husband of Noemi died: and she remained with her sons.

4 And they took wives of the women of Moab, of which one was called Orpha, and the other Ruth. And they dwelt there ten years.

5 And they both died, to wit, Mahalon and Chelion: and the woman was left alone, having lost both her sons and her husband.

6 And she arose to go from the land of Moab to her own country with both her daughters in law: for she had heard that the Lord had looked upon his people, and had given them food.

7 Wherefore she went forth out of the place of her sojournment, with both her daughters in law: and being now in the way to return into the land of Juda,

8 She said to them: Go ye home to your mothers: the Lord deal mercifully with you, as you have dealt with the dead and with me.

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9 May he grant you to find rest in the houses of the husbands which you shall take. And she kissed them. And they lifted up their voice and began to weep,

10 And to say: We will go on with thee to thy people.

11 But she answered them: Return, my daughters: why come ye with me? have I any more sons in my womb, that you may hope for husbands of me?

12 Return again, my daughters, and go your ways: for I am now spent with age, and not fit for wedlock. Although I might conceive this night, and bear children,

13 If you would wait till they were grown up, and come to man's estate, you would be old women before you marry. Do not so, my daughters, I beseech you: for I am grieved the more for your distress, and the hand of the Lord is gone out against me.

14 And they lifted up their voice, and began to weep again: Orpha kissed her mother in law and returned: Ruth stuck close to her mother in law.

15 And Noemi said to her: Behold thy kinswoman is returned to her people, and to her gods, go thou with her.

16 She answered: Be not against me, to desire that I should leave thee and depart: for whithersoever thou shalt go, I will go: and where thou shalt dwell, I also will dwell. Thy people shall be my people, and thy God my God.

17 The land that shall receive thee dying, in the same will I die: and there will I be buried. The Lord do so and so to me, and add more also, if aught but death part me and thee.

18 Then Noemi, seeing that Ruth was steadfastly determined to go with her, would not be against it, nor persuade her any more to return to her friends:

19 So they went together and came to Bethlehem. And when they were come into the city, the report was quickly spread among all: and the women said: This is that Noemi.

20 But she said to them: Call me not Noemi, (that is, beautiful,) but call me Mara, (that is, bitter,) for the Almighty hath quite filled me with bitterness.

21 I went out full, and the Lord hath brought me back empty. Why then do you call me Noemi, whom the Lord hath humbled and the Almighty hath afflicted?

22 So Noemi came with Ruth the Moabitess her daughter in law, from the land of her sojournment: and returned into Bethlehem, in the beginning of the barley harvest.

RUTH CHAPTER 2

1 Now her husband Elimelech had a kinsman, a powerful man, and very rich, whose name was Booz.

2 And Ruth the Moabitess said to her mother in law: If thou wilt, I will go into the field, and glean the ears of corn that escape the hands of the reapers, wheresoever I shall find grace with a householder that will be favourable to me. And she answered her: Go, my daughter.

3 She went therefore and gleaned the ears of corn after the reapers. And it happened that the owner of that field was Booz, who was of the kindred of Elimelech.

4 And behold, he came out of Bethlehem, and said to the reapers: The Lord be with you. And they answered him: The Lord bless thee.

5 And Booz said to the young man that was set over the reapers: Whose maid is this?

6 And he answered him: This is the Moabitess who came with Noemi, from the land of Moab,

7 And she desired leave to glean the ears of corn that remain, following the steps of the reapers: and she hath been in the field from morning till now, and hath not gone home for one moment.

8 And Booz said to Ruth: Hear me, daughter, do not go to glean in any other field, and do not depart from this place: but keep with my maids,

9 And follow where they reap. For I have charged my young men, not to molest thee: and if thou art thirsty, go to the vessels, and drink of the waters whereof the servants drink.

10 She fell on her face and worshipping upon the ground, said to him: Whence cometh this to me, that I should find grace before thy eyes, and that thou shouldst vouchsafe to take notice of me a woman of another country?

11 And he answered her: All hath been told me, that thou hast done to thy mother in law after the death of thy husband: and how thou hast left thy parents, and the land wherein thou wast born, and art come to a people which thou knewest not heretofore.

12 The Lord render unto thee for thy work, and mayest thou receive a full reward of the Lord the God of Israel, to whom thou art come, and under whose wings thou art fled.

13 And she said: I have found grace in thy eyes, my lord, who hast comforted me and hast spoken to the heart of thy handmaid, who am not like to one of thy maids.

14 And Booz said to her: At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. So she sat at the side of the reapers, and she heaped to herself frumenty, and ate and was filled, and took the leavings.

15 And she arose from thence, to glean the ears of corn as before. And Booz commanded his servants, saying: If she would even reap with you, hinder her not:

16 And let fall some of your handfuls of purpose, and leave them, that she may gather them without shame, and let no man rebuke her when she gathereth them.

17 She gleaned therefore in the field till evening: and beating out with a rod and threshing what she had gleaned, she found about the measure of an ephi of barley, that is, three bushels:

18 Which she took up and returned into the city, and shewed it to her mother in law: moreover she brought out, and gave her of the remains of her meat, wherewith she had been filled.

19 And her mother in law said to her: Where hast thou gleaned to day, and where hast thou wrought? blessed be he that hath had pity on thee. And she told her with whom she had wrought: and she told the man's name, that he was called Booz.

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20 And Noemi answered her: Blessed be he of the Lord: because the same kindness which he shewed to the living, he hath kept also to the dead. And again she said: The man is our kinsman.

21 And Ruth said, He also charged me, that I should keep close to his reapers, till all the corn should be reaped.

22 And her mother in law said to her: It is better for thee, my daughter, to go out to reap with his maids, lest in another man's field some one may resist thee.

23 So she kept close to the maids of Booz: and continued to glean with them, till all the barley and the wheat were laid up in the barns.

RUTH CHAPTER 3

1 After she was returned to her mother in law, Noemi said to her: My daughter, I will seek rest for thee, and will provide that it may be well with thee.

2 This Booz, with whose maids thou wast joined in the field, is our near kinsman, and behold this night he winnoweth barley in the threshingfloor.

3 Wash thyself therefore and anoint thee, and put on thy best garments, and go down to the barnfloor: but let not the man see thee, till he shall have done eating and drinking.

4 And when he shall go to sleep, mark the place wherein he sleepeth: and thou shalt go in, and lift up the clothes wherewith he is covered towards his feet, and shalt lay thyself down there: and he will tell thee what thou must do.

5 She answered: Whatsoever thou shalt command, I will do.

6 And she went down to the barnfloor, and did all that her mother in law had bid her.

7 And when Booz had eaten, and drunk, and was merry, he went to sleep by the heap of sheaves, and she came softly and uncovering his feet, laid herself down.

8 And behold, when it was now midnight the man was afraid, and troubled: and he saw a woman lying at his feet,

9 And he said to her: Who art thou? And she answered: I am Ruth thy handmaid: spread thy coverlet over thy servant, for thou art a near kinsman.

10 And he said: Blessed art thou of the Lord, my daughter, and thy latter kindness has surpassed the former: because thou hast not followed young men either poor or rich.

11 Fear not therefore, but whatsoever thou shalt say to me I will do to thee. For all the people that dwell within the gates of my city, know that thou art a virtuous woman.

12 Neither do I deny myself to be near of kin, but there is another nearer than I.

13 Rest thou this night: and when morning is come, if he will take thee by the right of kindred, all is well: but if he will not, I will undoubtedly take thee, as the Lord liveth: sleep till the morning.

14 So she slept at his feet till the night was going off. And she arose before men could know one another, and Booz said: Beware lest any man know that thou camest hither.

15 And again he said: Spread thy mantle, wherewith thou art covered, and hold it with both hands. And when she spread it and held it, he measured six measures of barley, and laid it upon her. And she carried it and went into the city,

16 And came to her mother in law; who said to her: What hast thou done, daughter? And she told her all that the man had done to her.

17 And she said: Behold he hath given me six measures of barley: for he said: I will not have thee return empty to thy mother in law.

18 And Noemi said: Wait my daughter, till we see what end the thing will have. For the man will not rest until he have accomplished what he hath said.

RUTH CHAPTER 4

1 Then Booz went up to the gate, and sat there. And when he had seen the kinsman going by, of whom he had spoken before, he said to him, calling him by his name: Turn aside for a little while, and sit down here. He turned aside, and sat down.

2 And Booz taking ten men of the ancients of the city, said to them: Sit ye down here.

3 They sat down, and he spoke to the kinsman: Noemi, who is returned from the country of Moab, will sell a parcel of land that belonged to our brother Elimelech.

4 I would have thee to understand this, and would tell thee before all that sit here, and before the ancients of my people. If thou wilt take possession of it by the right of kindred: buy it and possess it: but if it please thee not, tell me so, that I may know what I have to do. For there is no near kinsman besides thee, who art first, and me, who am second. But he answered: I will buy the field.

5 And Booz said to him: When thou shalt buy the field at the woman's hand, thou must take also Ruth the Moabitess, who was the wife of the deceased: to raise up the name of thy kinsman in his inheritance.

6 He answered: I yield up my right of next akin: for I must not cut off the posterity of my own family. Do thou make use of my privilege, which I profess I do willingly forego.

7 Now this in former times was the manner in Israel between kinsmen, that if at any time one yielded his right to another: that the grant might be sure, the man put off his shoe, and gave it to his neighhour; this was a testimony of cession of right in Israel.

8 So Booz said to his kinsman: Put off thy shoe. And immediately he took it off from his foot.

9 And he said to the ancients and to all the people: You are witnesses this day, that I have bought all that was Elimelech's, and Chelion's, and Mahalon's, of the hand of Noemi:

10 And have taken to wife Ruth the Moabitess, the wife of Mahalon, to raise up the name of the deceased in his inheritance lest his name be cut off, from among his family and his brethren and his people. You, I say, are witnesses of this thing.

11 Then all the people that were in the gate, and the ancients answered: We are witnesses: The Lord make this woman who cometh into thy house, like Rachel, and Lia, who built up the house of Israel: that she may be an example

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of virtue in Ephrata, and may have a famous name in Bethlehem:

12 And that the house may be, as the house of Phares, whom Thamar bore unto Juda, of the seed which the Lord shall give thee of this young woman.

13 Booz therefore took Ruth, and married her: and went in unto her, and the Lord gave her to conceive and to bear a son.

14 And the women said to Noemi: Blessed be the Lord, who hath not suffered thy family to want a successor, that his name should be preserved in Israel.

15 And thou shouldst have one to comfort thy soul, and cherish thy old age. For he is born of thy daughter in law: who loveth thee: and is much better to thee, than if thou hadst seven sons.

16 And Noemi taking the child laid it in her bosom, and she carried it, and was a nurse unto it.

17 And the women her neighbours, congratulating with her and saying: There is a son born to Noemi: called his name Obed: he is the father of Isai, the father of David.

18 These are the generations of Phares: Phares begot Esron,

19 Esron begot Aram, Aram begot Aminadab,

20 Aminadab begot Nahasson, Nahasson begot Salmon,

21 Salmon begot Booz, Booz begot Obed,

22 Obed begot Isai, Isai begot David.

THE FIRST BOOK OF SAMUEL

Greek: Basileion A; Hebrew Title: Sefer Shemuel
(also called: The First Book of Kings, or 1 Reigns / Regum)
Estimated Range of Dating: c. 630–540 B.C

(The Book of Samuel, or 1 Samuel and 2 Samuel, form part of the narrative history of Israel in the Nevi'im or "prophets" section of the Hebrew Bible / Old Testament, called the Deuteronomistic history, a series of books (Joshua, Judges, Samuel and Kings) that constitute a theological history of the Israelites and aim to explain God's law for Israel under the guidance of the prophets.

The German biblical scholar Martin Noth coined in 1943 the term "Deuteronomistic History" in order to explain the origin and purpose of Joshua, Judges, Samuel, and Kings. These, he argued, were the work of a single 6th-century BC author seeking to explain recent events (the fall of Jerusalem and the Babylonian exile) using the theology and language of the Book of Deuteronomy. The author used his sources with a heavy hand, depicting Joshua as a grand, divinely guided conqueror, as a Judge acting in a cycle of rebellion and salvation, and the story of the kings as recurring disaster due to disobedience to God. The essence of Deuteronomistic theology is that Israel has entered into a covenant (a treaty, a binding agreement) with the God Yahweh, under which they agree to accept Yahweh as their God (hence the phrase "God of Israel") and Yahweh promises them a land where they can live in peace and prosperity. Deuteronomy contains the laws by which Israel is to live in the promised land, Joshua chronicles the conquest of Canaan, the promised land, and its allotment among the tribes, Judges describes the settlement of the land, Samuel the consolidation of the land and people under David, and Kings the destruction of kingship and loss of the land. The final tragedy described in Kings is the result of Israel's failure to uphold its part of the covenant: faithfulness to Yahweh brings success, economic, military and political, but unfaithfulness brings defeat and oppression.

1 and 2 Samuel were originally (and, in most Jewish bibles, still are) treated as one single book, but the Septuagint, the first Greek translation from the 3rd and the 2nd century BC, noted that the book was written on two scrolls due to its large size; this was adopted, at least in name, by the Latin translations used in the early Christian church of the West. The division of the Chronicles had the same reason. What it is now commonly known as 1 Samuel and 2 Samuel was called 1 Kings (or Reigns) and 2 Kings respectively in the Vulgate and the Septuagint. Then, what it is now commonly known as 1 Kings and 2 Kings would have been 3 Kings (or Reigns) and 4 Kings in old Bibles before the year 1516.

Samuel begins with the prophet Samuel's birth and God's call to him as a boy. The story of the Ark of the Covenant

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that follows tells of Israel's oppression by the Philistines, which brought about Samuel's anointing of Saul as Israel's first king. But Saul proved unworthy and God's choice turned to David, who defeated Israel's enemies, purchased the threshing floor (2 Samuel 24:24), where his son, Solomon built the Temple and brought the Ark to Jerusalem. The narrative stresses that he gained the throne lawfully, always respecting "the Lord's anointed" (i.e. Saul) and never taking any of his numerous chances to seize the throne by violence. As God's chosen king over Israel, David is also the son of God ("I will be a father to him, and he shall be a son to me..." – 2 Samuel 14). God enters into an eternal covenant (treaty) with David and his line, promising divine protection of the dynasty and of Jerusalem through all time.

The Philistines appear already in Genesis but they seem to have been different people from the Philistines of the Deuteronomistic history (the series of books Joshua, Judges, Samuel, Kings, and also the Book of Jeremiah). The Philistines originated as an immigrant Greek Mycenaean group of Sea Peoples or pirates from the Aegean Sea that settled in southern Canaan circa 1175 BC during the Late Bronze Age collapse. By Iron Age II (between the 12th and 11th century BC), the Philistines had formed an ethnic state centered around a pentapolis (5 cities) consisting of Gaza, Ashdod, Ashkelon, Ekron and Gath. Over time, they gradually assimilated elements of the indigenous Levantine Semitic societies while preserving their own unique culture. old canonical books of the Hebrew nation, their writers describe a series of conflicts between the Philistines and the Israelites during the period of the Judges, and, allegedly, the Philistines exercised lordship over Israel in the days of Saul and Samuel the prophet, forbidding the Israelites from making iron implements of war. According to their chronicles, the Philistines were eventually subjugated by David, before regaining independence in the wake of the United Monarchy's dissolution, after which there are only sparse references to them. The accuracy of these narratives is a subject of debate among scholars. Sure is that the Philistines (like the Hebrew states, Phoenicia, and anybody else) were crushed by Assyrians (between 745 and 681 BC), by Egyptians in 609 BC and finally by Babylonians in 604 BC.)

1 SAMUEL (1 REGUM) CHAPTER 1

1 There was a man of Ramathaimsophim, of mount Ephraim, and his name was Elcana, the son of Jeroham, the son of Eliu, the son of Thohu, the son of Suph, an Ephraimite:

2 And he had two wives, the name of one was Anna, and the name of the other Phenenna. Phenenna had children: but Anna had no children.

3 And this man went up out of his city upon the appointed days, to adore and to offer sacrifice to the Lord of hosts in Silo. And the two sons of Heli, Ophni and Phinees, were there priests of the Lord.

4 Now the day came, and Elcana offered sacrifice, and gave to Phenenna his wife, and to all her sons and daughters, portions:

5 But to Anna he gave one portion with sorrow, because he loved Anna. And the Lord had shut up her womb.

6 Her rival also afflicted her, and troubled her exceedingly, insomuch that she upbraided her, that the Lord had shut up her womb:

7 And thus she did every year, when the time returned that they went up to the temple of the Lord: and thus she provoked her: but Anna wept, and did not eat.

8 Then Elcana her husband said to her: Anna, why weepest thou? and why dost thou not eat? And why dost thou afflict thy heart? Am not I better to thee than ten children?

9 So Anna arose after she had eaten and drunk in Silo: And Heli the priest sitting upon a stool, before the door of the temple of the Lord:

10 As Anna had her heart full of grief, she prayed to the Lord, shedding many tears,

11 And she made a vow, saying: O Lord, of hosts, if thou wilt look down on the affliction of thy servant, and wilt be mindful of me, and not forget thy handmaid, and wilt give to thy servant a man child: I will give him to the Lord all the days of his life, and no razor shall come upon his head.

12 And it came to pass, as she multiplied prayers before the Lord, that Heli observed her mouth.

13 Now Anna spoke in her heart, and only her lips moved, but her voice was not heard at all. Heli therefore thought her to be drunk,

14 And said to her: How long wilt thou, be drunk? digest a little the wine, of which thou hast taken too much.

15 Anna answering, said: Not so, my lord: for I am an exceeding unhappy woman, and have drunk neither wine nor any strong drink, but I have poured out my soul before the Lord.

16 Count not thy handmaid for one of the daughters of Belial: for out of the abundance of my sorrow and grief have I spoken till now.

17 Then Heli said to her: Go in peace: and the God of Israel grant thee thy petition, which thou hast asked of him.

18 And she said: Would to God thy handmaid may find grace in thy eyes. So the woman went on her way, and ate, and her countenance was no more changed.

19 And they rose in the morning, and worshipped before the Lord: and they returned, and came into their house at Ramatha. And Elcana knew Anna his wife: and the Lord remembered her.

20 And it came to pass when the time was come about, Anna conceived and bore a son, and called his name Samuel: because she had asked him of the Lord.

21 And Elcana her husband went up, and all his house, to offer to the Lord the solemn sacrifice, and his vow.

22 But Anna went not up: for she said to her husband: I will not go till the child be weaned, and till I may carry him, that he may appear before the Lord, and may abide always there.

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23 And Elcana her husband said to her: Do what seemeth good to thee, and stay till thou wean him: and I pray that the Lord may fulfil his word. So the woman stayed at home, and gave her son suck, till she weaned him.

24 And after she had weaned him, she carried him with her, with three calves, and three bushels of flour, and a bottle of wine, and she brought him to the house of the Lord in Silo. Now the child was as yet very young:

25 And they immolated a calf, and offered the child to Heli.

26 And Anna said: I beseech thee, my lord, as thy soul liveth, my lord: I am that woman who stood before thee here praying to the Lord.

27 For this child did I pray, and the Lord hath granted me my petition, which I asked of him.

28 Therefore I also have lent him to the Lord all the days of his life, he shall be lent to the Lord. And they adored the Lord there. And Anna prayed, and said:

1 SAMUEL (1 REGUM) CHAPTER 2

1 My heart hath rejoiced in the Lord, and my horn is exalted in my God: my mouth is enlarged over my enemies: because I have joyed in thy salvation.

2 There is none holy as the Lord is: for there is no other beside thee, and there is none strong like our God.

3 Do not multiply to speak lofty things, boasting: let old matters depart from your mouth: for the Lord is a God of all knowledge, and to him are thoughts prepared.

4 The bow of the mighty is overcome, and the weak are girt with strength.

5 They that were full before have hired out themselves for bread: and the hungry are filled, so that the barren hath borne many: and she that had many children is weakened.

6 The Lord killeth and maketh alive, he bringeth down to hell and bringeth back again.

7 The Lord maketh poor and maketh rich, he humbleth and he exalteth.

8 He raiseth up the needy from the dust, and lifteth up the poor from the dunghill: that he may sit with princes, and hold the throne of glory. For the poles of the earth are the Lord's, and upon them he hath set the world.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness, because no man shall prevail by his own strength.

10 The adversaries of the Lord shall fear him: and upon them shall he thunder in the heavens. The Lord shall judge the ends of the earth, and he shall give empire to his king, and shall exalt the horn of his Christ.

11 And Elcana went to Ramatha, to his house: but the child ministered in the sight of the Lord before the face of Heli the priest.

12 Now the sons of Heli were children of Belial, not knowing the Lord,

13 Nor the office of the priests to the people: but whosoever had offered a sacrifice, the servant of the priest came, while the flesh was in boiling, with a fleshhook of three teeth in his hand,

14 And thrust it into the kettle, or into the caldron, or into the pot, or into the pan: and all that the fleshhook brought up, the priest took to himself. Thus did they to all Israel that came to Silo.

15 Also before they burnt the fat, the servant of the priest came, and said to the man that sacrificed: Give me flesh to boil for the priest: for I will not take of thee sodden flesh, but raw.

16 And he that sacrificed said to him: Let the fat first be burnt to day according to the custom, and then take as much as thy soul desireth. But he answered and said to him: Not so: but thou shalt give it me now, or else I will take it by force.

17 Wherefore the sin of the young men was exceeding great before the Lord: because they withdrew men from the sacrifice of the Lord.

18 But Samuel ministered before the face of the Lord: being a child girded with a linen ephod.

19 And his mother made him a little coat, which she brought to him on the appointed days, when she went up with her husband, to offer the solemn sacrifice.

20 And Heli blessed Elcana and his wife: and he said to him: The Lord give thee seed of this woman, for the loan thou hast lent to the Lord. And they went to their own home.

21 And the Lord visited Anna, and she conceived, and bore three sons and two daughters: and the child Samuel became great before the Lord.

22 Now Heli was very old, and he heard all that his sons did to all Israel: and how they lay with the women that waited at the door of the tabernacle:

23 And he said to them: Why do ye these kinds of things, which I hear, very wicked things, from all the people?

24 Do not so, my sons: for it is no good report that I hear, that you make the people of the Lord to transgress.

25 If one man shall sin against another, God may be appeased in his behalf: but if a man shall sin against the Lord, who shall pray for him? And they hearkened not to the voice of their father, because the Lord would slay them.

26 But the child Samuel advanced, and grew on, and pleased both the Lord and men.

27 And there came a man of God to Heli, and said to him: Thus saith the Lord: Did I not plainly appear to thy father's house, when they were in Egypt in the house of Pharao?

28 And I chose him out of all the tribes of Israel to be my priest, to go up to my sitar, and burn incense to me, and to wear the ephod before me: and I gave to thy father's house of all the sacrifices of the children of Israel.

29 Why have you kicked away my victims, and my gifts which I commanded to be offered in the temple: and thou hast rather honoured thy sons than me, to eat the firstfruits of every sacrifice of my people Israel?

30 Wherefore thus saith the Lord the God of Israel: I said indeed that thy house, and the house of thy father should minister in my sight, for ever. But now saith the Lord: Far be this from me: but whosoever shall glorify me, him will I glorify: but they that despise me, shall be despised.

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31 Behold the days come: and I will cut off thy arm, and the arm of thy father's house, that there shall not be an old man in thy house.

32 And thou shalt see thy rival in the temple, in all the prosperity of Israel, and there shall not be an old man in thy house for ever.

33 However I will not altogether take away a man of thee from my altar: but that thy eyes may faint and thy soul be spent: and a great part of thy house shall die when they come to man's estate.

34 And this shall be a sign to thee, that shall come upon thy two sons, Ophni and Phinees: In one day they shall both of them die.

35 And I will raise me up a faithful priest, who shall do according to my heart, and my soul, and I will build him a faithful house, and he shall walk all days before my anointed.

36 And it shall come to pass, that whosoever shall remain in thy house, shall come that he may be prayed for, and shall offer a piece of silver, and a roll of bread, and shall say: Put me, I beseech thee, to somewhat of the priestly office, that I may eat a morsel of bread.

1 SAMUEL (1 REGUM) CHAPTER 3

1 Now the child Samuel ministered to the Lord before Heli, and the word of the Lord was precious in those days, there was no manifest vision.

2 And it came to pass one day when Heli lay in his place, and his eyes were grown dim, that he could not see:

3 Before the lamp of God went out, Samuel slept in the temple of the Lord, where the ark of God was.

4 And the Lord called Samuel. And he answered: Here am I.

5 And he ran to Heli and said: Here am I: for thou didst call me. He said: I did not call: go back and sleep. And he went and slept.

6 And the Lord called Samuel again. And Samuel arose and went to Heli, and said: Here am I: for thou calledst me. He answered: I did not call thee, my son: return and sleep.

7 Now Samuel did not yet know the Lord, neither had the word of the Lord been revealed to him.

8 And the Lord called Samuel again the third time. And he arose up and went to Heli.

9 And said: Here am I: for thou didst call me. Then Heli understood that the Lord called the child, and he said to Samuel: Go, and sleep: and if he shall call thee any more, thou shalt say: Speak, Lord, for thy servant heareth. So Samuel went and slept in his place.

10 And the Lord came and stood: and he called, as he had called the other times: Samuel, Samuel. And Samuel said: Speak, Lord, for thy servant heareth.

11 And the Lord said to Samuel: Behold I do a thing in Israel: and whosoever shall hear it, both his ears shall tingle.

12 In that day I will raise up against Heli all the things I have spoken concerning his house: I will begin, and I will make an end.

13 For I have foretold unto him, that I will judge his house for ever, for iniquity, because he knew that his sons did wickedly, and did not chastise them.

14 Therefore have I sworn to the house of Hell, that the iniquity of his house shall not be expiated with victims nor offerings for ever.

15 And Samuel slept till morning, and opened the doors of the house of the Lord. And Samuel feared to tell the vision to Hell.

16 Then Heli called Samuel, and said: Samuel, my son. And he answered: Here am I.

17 And he asked him: What is the word that the Lord hath spoken to thee? I beseech thee hide it not from me. May God do so and so to thee, and add so and so, if thou hide from me one word of all that were said to thee.

18 So Samuel told him all the words, and did not hide them from him. And he answered: It is the Lord: let him do what is good in his sight.

19 And Samuel grew, and the Lord was with him, and not one of his words fell to the ground.

20 And all Israel from Dan to Bersabee, knew that Samuel was a faithful prophet of the Lord.

21 And the Lord again appeared in Silo, for the Lord revealed himself to Samuel in Silo, according to the word of the Lord. And the word of Samuel came to pass to all Israel.

1 SAMUEL (1 REGUM) CHAPTER 4

1 And it came to pass in those days, that the Philistines gathered themselves together to fight: and Israel went out to war against the Philistines, and camped by the Stone of help. And the Philistines came to Aphec,

2 And put their army in array against Israel. And when they had joined battle, Israel turned their backs to the Philistines, and there was slain in that fight here and there in the fields about four thousand men.

3 And the people returned to the camp: and the ancients of Israel said: Why hath the Lord defeated us to day before the Philistines? Let us fetch unto us the ark of the covenant of the Lord from Silo, and let it come in the midst of us, that it may save us from the hand of our enemies.

4 So the people sent to Silo, and they brought from thence the ark of the covenant of the Lord of hosts sitting upon the cherubims: and the two sons of Heli, Ophni and Phinees, were with the ark of the covenant of God.

5 And when the ark of the covenant of the Lord was come into the camp, all Israel shouted with a great shout, and the earth rang again.

6 And the Philistines heard the noise of the shout, and they said: What is this noise of a great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp.

7 And the Philistines were afraid, saying: God is come into the camp. And sighing, they said:

8 Woe to us: for there was no such great joy yesterday and the day before: Woe to us. Who shall deliver us from the

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hand of these high gods? these are the gods that struck Egypt with all the plagues in the desert.

9 Take courage and behave like men, ye Philistines: lest you come to be servants to the Hebrews, as they have served you: take courage and fight.

10 So the Philistines fought, and Israel was overthrown, and every man fled to his own dwelling: and there was an exceeding great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken: and the two sons of Heli, Ophni and Phinees, were slain.

12 And there ran a man of Benjamin out of the army, and came to Silo the same day, with his clothes rent, and his head strewed with dust.

13 And when he was come, Heli sat upon a stool over against the way watching. For his heart was fearful for the ark of God. And when the man was come into the city, he told it: and all the city cried out.

14 And Heli heard the noise of the cry, and he said: What meaneth the noise of this uproar? But he made haste, and came, and told Heli.

15 Now Heli was ninety and eight years old, and his eyes were dim, and he could not see.

16 And he said to Heli: I am he that came from the battle, and have fled out of the field this day. And he said to him: What is there done, my son?

17 And he that brought the news answered, and said: Israel has fled before the Philistines, and there has been a great slaughter of the people: moreover thy two sons, Ophni and Phinees, are dead: and the ark of God is taken.

18 And when he had named the ark of God, he fell from his stool backwards by the door, and broke his neck, and died. For he was an old man, and far advanced in years: and he judged Israel forty years.

19 And his daughter in law the wife of Phinees, was big with child, and near her time: and hearing the news that the ark of God was taken, and her father in law, and her husband, were dead, she bowed herself and fell in labour: for her pains came upon her on a sudden.

20 And when she was upon the point of death, they that stood about her said to her: Fear not, for thou hast borne a son. She answered them not, nor gave heed to them.

21 And she called the child Ichabod, saying: The glory is gone from Israel, because the ark of God was taken, and for her father in law, and her husband:

22 And she said: The glory is departed from Israel, because the ark of God was taken.

1 SAMUEL (1 REGUM) CHAPTER 5

1 And the Philistines took the ark of God, and carried it from the Stone of help into Azotus.

2 And the Philistines took the ark of God, and brought it into the temple of Dagon, and set it by Dagon.

3 And when the Azotians arose early the next day, behold Dagon lay upon his face on the ground before the ark of the Lord: and they took Dagon, and set him again in his place.

4 And the next day again, when they rose in the morning, they found Dagon lying upon his face on the earth before the ark of the Lord: and the head of Dagon, and both the palms of his hands were cut off upon the threshold:

5 And only the stump of Dagon remained in its place. For this cause neither the priests of Dagon, nor any that go into the temple tread on the threshold of Dagon in Azotus unto this day.

6 And the hand of the Lord was heavy upon the Azotians, and he destroyed them, and afflicted Azotus and the coasts thereof with emerods. And in the villages and fields in the midst of that country, there came forth a multitude of mice, and there was the confusion of a great mortality in the city.

7 And the men of Azotus seeing this kind of plague, said: The ark of the God of Israel shall not stay with us: for his hand is heavy upon us, and upon Dagon our god.

8 And sending, they gathered together all the lords of the Philistines to them, and said: What shall we do with the ark of the God of Israel? And the Gethrites answered: Let the ark of the God of Israel be carried about. And they carried the ark of the God of Israel about.

9 And while they were carrying it about, the band of the Lord came upon every city with an exceeding great slaughter: and he smote the men of every city, both small and great, and they had emerods in their secret parts. And the Gethrites consulted together, and made themselves seats of skins.

10 Therefore they sent the ark of God into Accaron. And when the ark of God was come into Accaron, the Accaronites cried out, saying: They have brought the ark of the God of Israel to us, to kill us and our people.

11 They sent therefore and gathered together all the lords of the Philistines: and they said: Send away the ark of the God of Israel, and let it return into its own place, and not kill us and our people.

12 For there was the fear of death in every city, and the hand of God was exceeding heavy. The men also that did not die, were afflicted with the emerods: and the cry of every city went up to heaven.

1 SAMUEL (1 REGUM) CHAPTER 6

1 Now the ark of God was in the land of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying: What shall we do with the ark of the Lord? tell us how we are to send it back to its place? And they said:

3 If you send back the ark of the God of Israel, send it not away empty, but render unto him what you owe for sin, and then you shall be healed: and you shall know why his hand departeth not from you.

4 They answered: What is it we ought to render unto him for sin? and they answered:

5 According to the number of the provinces of the Philistines you shall make five golden emerods, and five golden mice: for the same plague hath been upon you all, and upon your lords. And you shall make the likeness of your emerods, and the likeness of the mice that have destroyed the

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land, and you shall give glory to the God of Israel: to see if he will take off his hand from you, and from your gods, and from your land.

6 Why do you harden your hearts, as Egypt and Pharao hardened their hearts? did not he, after he was struck, then let them go, and they departed?

7 Now therefore take and make a new cart: and two kine that have calved, on which there hath come no yoke, tie to the cart, and shut up their calves at home.

8 And you shall take the ark of the Lord, and lay it on the cart, and the vessels of gold, which you have paid him for sin, you shall put into a little box, at the side thereof: and send it away that it may go.

9 And you shall look: and if it go up by the way of his own coasts towards Bethsames, then he hath done us this great evil: but if not, we shall know that it is not his hand hath touched us, but it hath happened by chance.

10 They did therefore in this manner: and taking two kine, that had suckling calves, they yoked them to the cart, and shut up their calves at home.

11 And they laid the ark of God upon the cart, and the little box that had in it the golden mice and the likeness of the emerods.

12 And the kine took the straight way that leadeth to Bethsames, and they went along the way, lowing as they went: and turned not aside neither to the right hand nor to the left: and the lords of the Philistines followed them as far as the borders of Bethsames.

13 Now the Bethsamites were reaping wheat in the valley: and lifting up their eyes they saw the ark, and rejoiced to see it.

14 And the cart came into the field of Josue a Bethsamite, and stood there. And there was a great stone, and they cut in pieces the wood of the cart, and laid the kine upon it a holocaust to the Lord.

15 And the Levites took down the ark of God, and the little box that was at the side of it, wherein were the vessels of gold, and they put them upon the great stone. The men also of Bethsames offered holocausts and sacrificed victims that day to the Lord.

16 And the five princes of the Philistines saw, and they returned to Accaron the same day.

17 And these are the golden emerods, which the Philistines returned for sin to the Lord: For Azotus one, for Gaza one, for Ascalon one, for Geth one, for Accaron one:

18 And the golden mice according to the number of the cities of the Philistines, of the five provinces, from the fenced city to the village that was without wall, and to the great Abel (the stone) whereon they set down the ark of the Lord, which was till that day in the field of Josue the Bethsamite.

19 But he slew of the men of Bethsames, because they had seen the ark of the Lord: and he slew of the people seventy men, and fifty thousand of the common people. And the people lamented, because the Lord had smitten the people with a great slaughter.

20 And the men of Bethsames said: Who shall be able to stand before the Lord this holy God? and to whom shall he go up from us?

21 And they sent messengers to the inhabitants of Cariathiarim, saying: The Philistines have brought back the ark of the Lord, come ye down and fetch it up to you.

1 SAMUEL (1 REGUM) CHAPTER 7

1 And the men of Cariathiarim came and fetched up the ark of the Lord and carried it into the house of Abinadab in Gabaa: and they sanctified Eleazar his son, to keep the ark of the Lord.

2 And it came to pass, that from the day the ark of the Lord abode in Cariathiarim days were multiplied, (for it was now the twentieth year,) and all the house of Israel rested following the Lord.

3 And Samuel spoke to all the house of Israel, saying: If you turn to the Lord with all your heart, put away the strange gods from among you, Baalim and Astaroth: and prepare your hearts unto the Lord, and serve him only, and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel put away Baalim and Astaroth, and served the Lord only.

5 And Samuel said: Gather all Israel to Masphath, that I may pray to the Lord for you.

6 And they gathered together to Masphath: and they drew water, and poured it out before the Lord, and they fasted on that day, and they said there: We have sinned against the Lord. And Samuel judged the children of Israel in Masphath.

7 And the Philistines heard that the children of Israel were gathered together to Masphath, and the lords of the Philistines went up against Israel. And when the children of Israel heard this, they were afraid of the Philistines.

8 And they said to Samuel: Cease not to cry to the Lord our God for us, that he may save us out of the hand of the Philistines.

9 And Samuel took a sucking lamb, and offered it whole for a holocaust to the Lord: and Samuel cried to the Lord for Israel, and the Lord heard him.

10 And it came to pass, when Samuel was offering the holocaust, the Philistines began the battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and terrified them, and they were overthrown before the face of Israel.

11 And the men of Israel going out of Masphath pursued after the Philistines, and made slaughter of them till they came under Bethchar.

12 And Samuel took a stone, and laid it between Masphath and Sen: and he called the place, the Stone of help. And he said: Thus far the Lord hath helped us.

13 And the Philistines were humbled, and they did not come any more into the borders of Israel. And the hand of the Lord was against the Philistines, all the days of Samuel.

14 And the cities, which the Philistines had taken from Israel, were restored to Israel, from Accaron to Geth, and their borders: and he delivered Israel from the hand of the

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Philistines, and there was peace between Israel and the Amorrhites.

15 And Samuel judged Israel all the days of his life:

16 And he went every year about to Bethel and to Galgal and to Masphath, and he judged Israel in the aforesaid places.

17 And he returned to Ramatha, for there was his house, and there he judged Israel: he built also there an altar to the Lord.

1 SAMUEL (1 REGUM) CHAPTER 8

1 And it came to pass when Samuel was old, that he appointed his sons to be judges over Israel.

2 Now the name of his firstborn son was Joel: and the name of the second was Abia, judges in Bersabee.

3 And his sons walked not in his ways: but they turned aside after lucre, and took bribes, and perverted judgment.

4 Then all the ancients of Israel being assembled, came to Samuel to Ramatha.

5 And they said to him: Behold thou art old, and thy sons walk not in thy ways: make us a king, to judge us, as all nations have.

6 And the word was displeasing in the eyes of Samuel, that they should say: Give us a king, to judge us. And Samuel prayed to the Lord.

7 And the Lord said to Samuel: Hearken to the voice of the people in all that they say to thee. For they have not rejected thee, but me, that I should not reign over them.

8 According to all their works, they have done from the day that I brought them out of Egypt until this day: as they have forsaken me, and served strange gods, so do they also unto thee.

9 Now therefore hearken to their voice: but yet testify to them, and foretell them the right of the king, that shall reign over them.

10 Then Samuel told all the words of the Lord to the people that had desired a king of him,

11 And said: This will be the right of the king, that shall reign over you: He will take your sons, and put them in his chariots, and will make them his horsemen, and his running footmen to run before his chariots,

12 And he will appoint of them to be his tribunes, and centurions, and to plough his fields, and to reap his corn, and to make him arms and chariots.

13 Your daughters also he will take to make him ointments, and to be his cooks, and bakers.

14 And he will take your fields, and your vineyards, and your best oliveyards, and give them to his servants.

15 Moreover he will take the tenth of your corn, and of the revenues of your vineyards, to give his eunuchs and servants.

16 Your servants also and handmaids, and your goodliest young men, and your asses he will take away, and put them to his work.

17 Your flocks also he will tithe, and you shall be his servants.

18 And you shall cry out in that day from the face of the king, whom you have chosen to yourselves. and the Lord will not hear you in that day, because you desired unto yourselves a king.

19 But the people would not hear the voice of Samuel, and they said: Nay: but there shall be a king over us.

20 And we also will be like all nations: and our king shall judge us, and go out before us, and tight our battles for us.

21 And Samuel heard all the words of the people, and rehearsed them in the ears of the Lord.

22 And the Lord said to Samuel: Hearken to their voice, and make them a king. And Samuel said to the men of Israel: Let every man go to his city.

1 SAMUEL (1 REGUM) CHAPTER 9

1 Now I there was a man of Benjamin whose name was Cis, the son of Abiel, the son of Seror, the son of Bechorath, the son of Aphia, the son of a man of Jemini, valiant and strong.

2 And he had a son whose name was Saul, a choice and goodly man, and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he appeared above all the people.

3 And the asses of Cis, Sauls father, were lost: and Cis said to his son Saul: Take one of the servants with thee, and arise, go, and seek the asses. And when they had passed through mount Ephraim,

4 And through the land of Salisa, and had not found them, they passed also through the land of Salim, and they were not there: and through the land of Jemini, and found them not.

5 And when they were come to the land of Suph, Saul said to the servant that was with him: Come, let us return, lest perhaps my father forget the asses, and be concerned for us.

6 And he said to him: Behold there is a man of God in this city, a famous man: all that he saith, cometh certainly to pass. Now therefore let us go thither, perhaps he may tell us of our way, for which we are come.

7 And Saul said to his servant: Behold we will go: but what shall we carry to the man of God? the bread is spent in our bags: and we have no present to make to the man of God, nor any thing at all.

8 The servant answered Saul again, and said: Behold there is found in my hand the fourth part of a sicle of silver, let us give it to the man of God, that he may tell us our way.

9 Now in time past, in Israel when a man went to consult God he spoke thus: Come, let us go to the seer. For he that is now called a prophet, in time past was called a seer.

10 And Saul said to his servant: Thy word is very good, come, let us go. And they went into the city, where the man of God was.

11 And when they went up the ascent to the city, they found maids coming out to draw water, and they said to them: Is the seer here?

12 They answered and said to them: He is: behold he is before you, make haste now: for he came to day into the city, for there is a sacrifice of the people to day in the high place.

13 As soon as you come into the city, you shall immediately find him, before he go up to the high place to eat: for the people will not eat till he come: because he blesseth the victim,

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and afterwards they eat that are invited. Now therefore go up, for to day you shall find him.

14 And they went up into the city. And when they were walking in the midst of the city, behold Samuel was coming out over against them, to go up to the high place.

15 Now the Lord had revealed to the ear of Samuel the day before Saul came, saying:

16 To morrow about this same hour I will send thee a man of the land of Benjamin, and thou shalt anoint him to be ruler over my people Israel: and he shall save my people out of the hand of the Philistines: for I have looked down upon my people, because their cry is come to me.

17 And when Samuel saw Saul, the Lord said to him: Behold the man, of whom I spoke to thee, this man shall reign over my people.

18 And Saul came to Samuel in the midst of the gate and said: Tell me, I pray thee, where is the house of the seer?

19 And Samuel answered Saul, saying: I am the seer, go up before me to the high place, that you may eat with me to day, and I will let thee go in the morning: and tell thee all that is in thy heart.

20 And as for the asses, which were lost three days ago, be not solicitous, because they are found. And for whom shall be all the best things of Israel? Shall they not be for thee and for all thy father's house?

21 And Saul answering, said: Am not I a son of Jemini of the least tribe of Israel, and my kindred the last among all the families of the tribe of Benjamin? Why then hast thou spoken this word to me?

22 Then Samuel taking Saul and his servant, brought them into the parlour, and gave them a place at the head of them that were invited. For there were about thirty men.

23 And Samuel said to the cook: Bring the portion, which I gave thee, and commanded thee to set it apart by thee.

24 And the cook took up the shoulder, and set it before Saul. And Samuel said: Behold what is left, set it before thee, and eat: because it was kept of purpose for thee, when I invited the people. And Saul ate with Samuel that day.

25 And they went down from the high place into the town, and he spoke with Saul upon the top of the house: and he prepared a bed for Saul on the top of the house, and he slept.

26 And when they were risen in the morning, and it began now to be light, Samuel called Saul on the top of the house, saying: Arise, that I may let thee go. And Saul arose: and they went out both of them, to wit, he and Samuel.

27 And as they were going down in the end of the city, Samuel said to Saul: Speak to the servant to go before us, and pass on: but stand thou still a while, that I may tell thee the word of the Lord.

1 SAMUEL (1 REGUM) CHAPTER 10

1 And Samuel took a little vial of oil and poured it upon his head, and kissed him, and said: Behold, the Lord hath anointed thee to be prince over his inheritance, and thou shalt deliver his people out of the hands of their enemies, that are round about them. And this shall be a sign unto thee, that God hath anointed thee to be prince.

2 When thou shalt depart from me this day, thou shalt find two men by the sepulchre of Rachel in the borders of Benjamin to the south, and they shall say to thee: The asses are found which thou wentest to seek: and thy father thinking no more of the asses is concerned for you, and saith: What shall I do for my son?

3 And when thou shalt depart from thence, and go farther on, and shalt come to the oak of Thabor, there shall meet thee three men going up to God to Bethel, one carrying three kids, and another three loaves of bread, and another carrying a bottle of wine.

4 And they will salute thee, and will give thee two loaves, and thou shalt take them at their hand.

5 After that thou shalt come to the hill of God, where the garrison of the Philistines is: and when thou shalt be come there into the city, thou shalt meet a company of prophets coming down from the high place, with a psaltery and a timbrel, and a pipe, and a harp before them, and they shall be prophesying.

6 And the spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shalt be changed into another man.

7 When therefore these signs shall happen to thee, do whatsoever thy hand shall find, for the Lord is with thee.

8 And thou shalt go down before me to Galgal, (for I will come down to thee,) that thou mayest offer an oblation, and sacrifice victims of peace: seven days shalt thou wait, till I come to thee, and I will shew thee what thou art to do.

9 So when he had turned his back to go from Samuel, God gave unto him another heart, and all these things came to pass that day.

10 And they came to the foresaid hill, and behold a company of prophets met him: and the spirit of the Lord came upon him, and he prophesied in the midst of them.

11 And all that had known him yesterday and the day before, seeing that he was with the prophets, and prophesied, said to each other: What is this that hath happened to the son of Cis? Is Saul also among the prophets?

12 And one answered another, saying: And who is their father? therefore it became a proverb: Is Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 And Saul's uncle said to him, and to his servant: Whither went you? They answered: To seek the asses: and not finding them we went to Samuel.

15 And his uncle said to him: Tell me what Samuel said to thee.

16 And Saul said to his uncle: He told us that the asses were found. But of the matter of the kingdom of which Samuel had spoken to him, he told him not.

17 And Samuel called together the people to the Lord in Maspha:

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18 And he said to the children of Israel: Thus saith the Lord the God of Israel: I brought up Israel out of Egypt, and delivered you from the hand of the Egyptians, and from the hand of all the kings who afflicted you.

19 But you this day have rejected your God, who only hath saved you out of all your evils and your tribulations: and you have said: Nay: but set a king over us. Now therefore stand before the Lord by your tribes, and by your families.

20 And Samuel brought to him all the tribes of Israel, and the lot fell on the tribe of Benjamin.

21 And he brought the tribe of Benjamin and the kindreds thereof, and the lot fell Upon the kindred of Metri, and it came to Saul the son of Cis. They sought him therefore and he was not found.

22 And after this they consulted the Lord whether he would come thither. And the Lord answered: Behold he is hidden at home.

23 And they ran and fetched him thence: and he stood in the midst of the people, and he was higher than any of the people from the shoulders and upward.

24 And Samuel said to all the people: Surely you see him whom the Lord hath chosen, that there is none like him among all the people. And all the people cried and said: God save the king.

25 And Samuel told the people the law of the kingdom, and wrote it in a book, and laid it up before the Lord: and Samuel sent away all the people, every one to his own house.

26 Saul also departed to his own house in Gabaa: and there went with him a part of the army, whose hearts God had touched.

27 But the children of Belial said: Shall this fellow be able to save us? And they despised him, and brought him no presents, but he dissembled as though he heard not.

1 SAMUEL (1 REGUM) CHAPTER 11

1 And it came to pass about a month after this that Naas, the Ammonite came up, and began to fight against Jabes Galaad. And all the men of Jabes said to Naas: Make a covenant with us, and we will serve thee.

2 And Naas the Ammonite answered them: On this condition will I make a covenant with you, that I may pluck out all your right eyes, and make you a reproach in all Israel.

3 And the ancients of Jabes said to him: Allow us seven days, that we may send messengers to all the coasts of Israel: and if there be no one to defend us, we will come out to thee.

4 The messengers therefore came to Gabaa of Saul: and they spoke these words in the hearing of the people: and all the people lifted up their voices, and wept.

5 And behold Saul came, following oxen out of the field, and he said: What aileth the people that they weep? And they told him the words of the men of Jabes.

6 And the spirit of the Lord came upon Saul, when he had heard these words, and his anger was exceedingly kindled.

7 And taking both the oxen, he cut them in pieces, and sent them into all the coasts of Israel by messengers, saying: Whosoever shall not come forth, and follow Saul and Samuel, so shall it be done to his oxen. And the fear of the Lord fell upon the people, and they went out as one man.

8 And he numbered them in Bezec: and there were of the children of Israel three hundred thousand: and of the men of Juda thirty thousand.

9 And they said to the messengers that came: Thus shall you say to the men of Jabes Galaad: To morrow, when the sun shall be hot, you shall have relief. The messengers therefore came, and told the men of Jabes: and they were glad.

10 And they said: In the morning we will come out to you: and you shall do what you please with us.

11 And it came to pass, when the morrow was come that Saul put the people in three companies: and he came into the midst of the camp in the morning watch, and he slew the Ammonites until the day grew hot, and the rest were scattered, so that two of them were not left together.

12 And the people said to Samuel: Who is he that said: Shall Saul reign over us? Bring the men and we will kill them.

13 And Saul said: No man shall be killed this day, because the Lord this day hath wrought salvation in Israel:

14 And Samuel said to the people: Come and let us go to Galgal, and let us renew the kingdom there.

15 And all the people went to Galgal, and there they made Saul king before the Lord in Galgal, and they sacrificed there victims of peace before the Lord. And there Saul and all the men of Israel rejoiced exceedingly

1 SAMUEL (1 REGUM) CHAPTER 12

1 And Samuel said to all Israel: Behold I have hearkened to your voice in all that you said to me, and have made a king over you.

2 And now the king goeth before you: but I am old and greyheaded: and my sons are with you: having then conversed with you from my youth unto this day, behold here I am.

3 Speak of me before the Lord, and before his anointed, whether I have taken any man's ox, or ass: If I have wronged any man, if I have oppressed any man, if I have taken a bribe at any man's hand: and I will despise it this day, and will restore it to you.

4 And they said: Thou hast not wronged us, nor oppressed us, nor taken ought at any man's hand.

5 And he said to them: The Lord is witness against you, and his anointed is witness this day, that you have not found any thing in my hand. And they said: He is witness.

6 And Samuel said to the people: It is the Lord, who made Moses and Aaron, and brought our fathers out of the land of Egypt.

7 Now therefore stand up, that I may plead in judgment against you before the Lord, concerning all the kindness of the Lord, which he hath shewn to you, and to your fathers:

8 How Jacob went into Egypt, and your fathers cried to the Lord: and the Lord sent Moses and Aaron, and brought your fathers out of Egypt: and made them dwell in this place.

9 And they forgot the Lord their God, and he delivered them into the hands of Sisara, captain of the army of Hasor,

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and into the hands of the Philistines, and into the hand of the king of Moab, and they fought against them.

10 But afterwards they cried to the Lord, and said: We have sinned, because we have forsaken the Lord, and have served Baalim and Astaroth: but now deliver us from the hand of our enemies, and we will serve thee.

11 And the Lord sent Jerobaal, and Badan, and Jephte, and Samuel, and delivered you from the hand of your enemies round about, and you dwelt securely.

12 But seeing that Naas king of the children of Ammon was come against you, you said to me: Nay, but a king shall reign over us: whereas the Lord your God was your king.

13 Now therefore your king is here, whom you have chosen and desired: Behold the Lord hath given you a king.

14 If you will fear the Lord, and serve him, and hearken to his voice, and not provoke the mouth of the Lord: then shall both you, and the king who reigneth over you, be followers of the Lord your God.

15 But if you will not hearken to the voice of the Lord, but will rebel against his words, the hand of the Lord shall be upon you, and upon your fathers.

16 Now then stand, and see this great thing which the Lord will do in your sight.

17 Is it not wheat harvest to day? I will call upon the Lord, and he shall send thunder and rain: and you shall know and see that you yourselves have done a great evil in the sight of the Lord, in desiring a king over you.

18 And Samuel cried unto the Lord, and the Lord sent thunder and rain that day.

19 And all the people greatly feared the Lord and Samuel. And all the people said to Samuel: Pray for thy servants to the Lord thy God, that we may not die, for we have added to all our sins this evil, to ask for a king.

20 And Samuel said to the people: Fear not, you have done all this evil: but yet depart not from following the Lord, but serve the Lord with all your heart.

21 And turn not aside after vain things which shall never profit you, nor deliver you, because they are vain.

22 And the Lord will not forsake his people for his great name's sake: because the Lord hath sworn to make you his people.

23 And far from me be this sin against the Lord, that I should cease to pray for you, and I will teach you the good and right way.

24 Therefore fear the Lord, and serve him in truth and with your whole heart, for you have seen the great works which he hath done among you.

25 But if you will still do wickedly: both you and your king shall perish together.

1 SAMUEL (1 REGUM) CHAPTER 13

1 Saul was a child of one year when he began to reign, and he reigned two years over Israel.

2 And Saul chose him three thousand men of Israel: and two thousand were with Saul in Machmas, and in mount Bethel: and a thousand with Jonathan in Gabaa of Benjamin, and the rest of the people he sent back every man to their dwellings.

3 And Jonathan smote the garrison of the Philistines which was in Gabaa. And when the Philistines had heard of it, Saul sounded the trumpet over all the land, saying: Let the Hebrews hear.

4 And all Israel heard this report: Saul hath smitten the garrison of the Philistines: and Israel took courage against the Philistines. And the people were called together after Saul to Galgal.

5 The Philistines also were assembled to fight against Israel, thirty thousand chariots, and six thousand horsemen, and a multitude of people besides, like the sand on the sea shore for number. And going up they camped in Machmas at the east of Bethaven.

6 And when the men of Israel saw that they were straitened, (for the people were distressed,) they hid themselves in caves, and in thickets, and in rocks, and in dens, and in pits.

7 And some of the Hebrews passed over the Jordan into the land of Gad and Galaad. And when Saul was yet in Galgal, all the people that followed him were greatly afraid.

8 And he waited seven days according to the appointment of Samuel, and Samuel came not to Galgal, and the people slipt away from him.

9 Then Saul said: Bring me the holocaust, and the peace offerings. And he offered the holocaust.

10 And when he had made an end of offering the holocaust, behold Samuel came: and Saul went forth to meet him and salute him.

11 And Samuel said to him: What hast thou done? Saul answered: Because I saw that the people slipt from me, and thou wast not come according to the days appointed, and the Philistines were gathered together in Machmas,

12 I said: Now will the Philistines come down upon me to Galgal, and I have not appeased the face of the Lord. Forced by necessity, I offered the holocaust.

13 And Samuel said to Saul: Thou hast done foolishly, and hast not kept the commandments of the Lord thy God, which he commanded thee. And if thou hadst not done thus, the Lord would now have established thy kingdom over Israel for ever.

14 But thy kingdom shall not continue. The Lord hath sought him a man according to his own heart: and him hath the Lord commanded to be prince over his people, because thou hast not observed that which the Lord commanded.

15 And Samuel arose and went up from Galgal to Gabaa of Benjamin. And the rest of the people went up after Saul, to meet the people who fought against them, going from Galgal to Gabaa in the hill of Benjamin. And Saul numbered the people, that were found with him, about six hundred men.

16 And Saul and Jonathan his son, and the people that were present with them, were in Gabaa of Benjamin: but the Philistines encamped in Machmas.

17 And there went out of the camp of the Philistines three companies to plunder. One company went towards the way of Ephra to the land of Sual;

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18 And another went by the way of Beth-horon, and the third turned to the way of the border, above the valley of Seboim towards the desert.

19 Now there was no smith to be found in all the land of Israel, for the Philistines had taken this precaution, lest the Hebrews should make them swords or spears.

20 So all Israel went down to the Philistines, to sharpen every man his ploughshare, and his spade, and his axe, and his rake.

21 So that their shares, and their spades, and their forks, and their axes were blunt, even to the goad, which was to be mended.

22 And when the day of battle was come, there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan, except Saul and Jonathan his son.

23 And the army of the Philistines went out in order to advance further in Machmas.

1 SAMUEL (1 REGUM) CHAPTER 14

1 Now it came to pass one day that Jonathan the son of Saul said to the young man that bore his armour: Come, and let us go over to the garrison of the Philistines, which is on the other side of yonder place. But he told not this to his father.

2 And Saul abode in the uttermost part of Gabaa under the pomegranate tree, which was in Magron: and the people with him were about six hundred men.

3 And Achias the son of Achitob brother to Ichabod the son of Phinees, the son of Heli the priest of the Lord in Silo, wore the ephod. And the people knew not whither Jonathan was gone.

4 Now there were between the ascents, by which Jonathan sought to go over to the garrison of the Philistines, rocks standing up on both sides, and steep cliffs like teeth on the one side, and on the other, the name of the one was Boses, and the name of the other was Sene:

5 One rock stood out towards the north over against Machmas, and the other to the south over against Gabaa.

6 And Jonathan said to the young man that bore his armour: Come, let us go over to the garrison of these uncircumcised, it may be the Lord will do for us, because it is easy for the Lord to save either by many, or by few.

7 And his armourbearer said to him: Do all that pleaseth thy mind: go whither thou wilt, and I will be with thee wheresoever thou hast a mind.

8 And Jonathan said: Behold we will go over to these men. And when we shall be seen by them,

9 If they shall speak thus to us: Stay till we come to you: let us stand still in our place, and not go up to them.

10 But if they shall say: Come up to us: let us go up, because the Lord hath delivered them into our hands, this shall be a sign unto us.

11 So both of them discovered themselves to the garrison of the Philistines: and the Philistines said: Behold the Hebrews come forth out of the holes wherein they were hid.

12 And the men of the garrison spoke to Jonathan, and to his armourbearer, and said: Come up to us, and we will shew you a thing. And Jonathan said to his armourbearer: Let us go up, follow me: for the Lord hath delivered them into the hands of I srael.

13 And Jonathan went up creeping on his hands and feet, and his armourbearer after him. And some fell before Jonathan, others his armourbearer slew as he followed him.

14 And the first slaughter which Jonathan and his armourbearer made, was of about twenty men, within half an acre of land, which a yoke of oxen is wont to plough in a day.

15 And there was a miracle in the camp, through the fields: yea and all the people of their garrison, who had gone out to plunder, were amazed, and the earth trembled: and it happened as a miracle from God.

16 And the watchmen of Saul, who were in Gabaa of Benjamin looked, and behold a multitude overthrown, and fleeing this way and that.

17 And Saul said to the people that were with him: Look, and see who is gone from us. And when they had sought, it was found that Jonathan and his armourbearer were not there.

18 And Saul said to Achias: Bring the ark of the Lord. (For the ark of God was there that day with the children of Israel.)

19 And while Saul spoke to the priest, there arose a great uproar in the camp of the Philistines: and it increased by degrees, and was heard more clearly. And Saul said to the priest: Draw in thy hand.

20 Then Saul and all the people that were with him, shouted together, and they came to the place of the fight: and behold every man's sword was turned upon his neighbour, and there was a very great slaughter.

21 Moreover the Hebrews that had been with the Philistines yesterday and the day before, and went up with them into the camp, returned to be with the Israelites, who were with Saul and Jonathan.

22 And all the Israelites that had hid themselves in mount Ephraim, hearing that the Philistines fled, joined themselves with their countrymen in the fight. And there were with Saul about ten thousand men.

23 And the Lord saved Israel that day. And the fight went on as far as Bethaven.

24 And the men of Israel were joined together that day; and Saul adjured the people, saying: Cursed be the man that shall eat food till evening, till I be revenged of my enemies. So none of the people tasted any food:

25 And all the common people came into a forest, in which there was honey upon the ground.

26 And when the people came into the forest, behold the honey dropped, but no man put his hand to his mouth. For the people feared the oath.

27 But Jonathan had not heard when his father adjured the people: and he put forth the end of the rod, which he had in his hand, and dipt it in a honeycomb: and he carried his hand to his mouth, and his eyes were enlightened.

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28 And one of the people answering, said: Thy father hath bound the people with an oath, saying: Cursed be the man that shall eat any food this day. (And the people were faint.)

29 And Jonathan said: My father hath troubled the land: you have seen yourselves that my eyes are enlightened, because I tasted a little of this honey:

30 How much more if the people had eaten of the prey of their enemies, which they found? had there not been made a greater slaughter among the Philistines?

31 So they smote that day the Philistines from Machmas to Ailon. And the people were wearied exceedingly.

32 And falling upon the spoils, they took sheep, and oxen, and calves, and slew them on the ground: and the people ate them with the blood.

33 And they told Saul that the people had sinned against the Lord, eating with the blood. And he said: You have transgressed: roll here to me now a great stone.

34 And Saul said: Disperse yourselves among the people, and tell them to bring me every man his ox and his ram, and slay them upon this stone, and eat, and you shall not sin against the Lord in eating with the blood. So all the people brought every man his ox with him till the night: and slew them there.

35 And Saul built an altar to the Lord and he then first began to build an altar to the Lord.

36 And Saul said: Let us fall upon the Philistines by night, and destroy them till the morning light, and let us not leave a man of them. And the people said: Do all that seemeth good in thy eyes. And the priest said: Let us draw near hither unto God.

37 And Saul consulted the Lord: Shall I pursue after the Philistines? wilt thou deliver them into the hands of Israel? And he answered him not that day.

38 And Saul said: Bring hither all the corners of the people: and know, and see by whom this sin hath happened to day.

39 As the Lord liveth who is the saviour of Israel, if it was done by Jonathan my son, he shall surely die. In this none of the people gainsaid him.

40 And he said to all Israel: Be you on one side, and I with Jonathan my son will be on the other side. And the people answered Saul: Do what seemeth good in thy eyes.

41 And Saul said to the Lord: O Lord God of Israel, give a sign, by which we may know, what the meaning is, that thou answerest not thy servant to day. If this iniquity be in me, or in my son Jonathan, give a proof: or if this iniquity be in thy people, give holiness. And Jonathan and Saul were taken, and the people escaped.

42 And Saul said: Cast lots between me, and Jonathan my son. And Jonathan was taken.

43 And Saul said to Jonathan: Tell me what thou hast done. And Jonathan told him, and said: I did but taste a little honey with the end of the rod, which was in my hand, and behold I must die.

44 And Saul said: May God do so and so to me, and add still more: for dying thou shalt die, O Jonathan.

45 And the people said to Saul: Shall Jonathan then die, who hath wrought this great salvation in Israel? This must not be. As the Lord liveth, there shall not one hair of his head fall to the ground, for he hath wrought with God this day. So the people delivered Jonathan, that he should not die.

46 And Saul went back, and did not pursue after the Philistines: and the Philistines went to their own places.

47 And Saul having his kingdom established over Israel, fought against all his enemies round about, against Moab, and against the children of Ammon, and Edom, and the kings of Soba, and the Philistines; and whithersoever he turned himself, he overcame.

48 And gathering together an army, he defeated Amalec, and delivered Israel from the hand of them that spoiled them.

49 And the sons of Saul, were Jonathan, and Jessui, and Melchisua: and the names of his two daughters, the name of the firstborn was Merob, and the name of the younger Michol.

50 And the name of Saul's wife, was Achinoam the daughter of Achimaas; and the name of the captain of his army was Abner, the son of Ner, the cousin german of Saul.

51 For Cis was the father of Saul, and Ner the father of Abner, was son of Abiel.

52 And there was a great war against the Philistines all the days of Saul. For whomsoever Saul saw to be a valiant man, and fit for war, he took him to himself.

1 SAMUEL (1 REGUM) CHAPTER 15

1 And Samuel said to Saul: The Lord sent me to anoint thee king over his People Israel: now therefore hearken thou unto the voice of the Lord:

2 Thus saith the Lord of hosts: I have reckoned up all that Amalec hath done to Israel: how he opposed them in the way when they came up out of Egypt.

3 Now therefore go, and smite Amalec, and utterly destroy all that he hath: spare him not, nor covet any thing that is his: but slay both man and woman, child and suckling, ox and sheep, camel and ass.

4 So Saul commanded the people, and numbered them as lambs: two hundred thousand footmen, and ten thousand of the men of Juda.

5 And when Saul was come to the city of Amalec, he laid ambushes in the torrent.

6 And Saul said to the Cinite: Go, depart and get ye down from Amalec: lest I destroy thee with him. For thou hast shewn kindness to all the children of Israel, when they came up out of Egypt. And the Cinite departed from the midst of Amalec.

7 And Saul smote Amalec from Hevila, until thou comest to Sur, which is over against Egypt.

8 And he took Agag the king of Amalec alive: but all the common people he slew with the edge of the sword.

9 And Saul and the people spared Agag and the best of the flocks of sheep and of the herds, and the garments and the rams, and all that was beautiful, and would not destroy them:

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but every thing that was vile and good for nothing, that they destroyed.

10 And the word of the Lord came to Samuel, saying:

11 It repenteth me that I have made Saul king: for he hath forsaken me, and hath not executed my commandments. And Samuel was grieved, and he cried unto the Lord all night.

12 And when Samuel rose early, to go to Saul in the morning, it was told Samuel, that Saul was come to Carmel, and had erected for himself a triumphant arch, and returning had passed on, and gone down to Galgal. And Samuel came to Saul, and Saul was offering a holocaust to the Lord out of the choicest of the spoils which he had brought from Amalec.

13 And when Samuel was come to Saul, Saul said to him: Blessed be thou of the Lord, I have fulfilled the word of the Lord.

14 And Samuel said: What meaneth then this bleating of the flocks, which soundeth in my ears, and the lowing of the herds, which I hear?

15 And Saul said: They have brought them from Amalec: for the people spared the best of the sheep and of the herds that they might be sacrificed to the Lord thy God, but the rest we have slain.

16 And Samuel said to Saul: Suffer me, and I will tell thee what the Lord hath said to me this night. And he said to him: Speak.

17 And Samuel said: When thou wast a little one in thy own eyes, wast thou not made the head of the tribes of Israel? And the Lord anointed thee to be king over Israel.

18 And the Lord sent thee on the way, and said: Go, and kill the sinners of Amalec, and thou shalt fight against them until thou hast utterly destroyed them.

19 Why then didst thou not hearken to the voice of the Lord: but hast turned to the prey, and hast done evil in the eyes of the Lord.

20 And Saul said to Samuel: Yea I have hearkened to the voice of the Lord, and have walked in the way by which the Lord sent me, and have brought Agag the king of Amalec, and Amalec I have slain.

21 But the people took of the spoils sheep and oxen, as the firstfruits of those things that were slain, to offer sacrifice to the Lord their God in Galgal.

22 And Samuel said: Doth the Lord desire holocausts and victims, and not rather that the voice of the Lord should be obeyed? For obedience is better than sacrifices: and to hearken rather than to offer the fat of rams.

23 Because it is like the sin of witchcraft, to rebel: and like the crime of idolatry, to refuse to obey. Forasmuch therefore as thou hast rejected the word of the Lord, the Lord hath also rejected thee from being king.

24 And Saul said to Samuel: I have sinned because I have transgressed the commandment of the Lord, and thy words, fearing the people, and obeying their voice.

25 But now bear, I beseech thee, my sin, and return with me, that I may adore the Lord.

26 And Samuel said to Saul: I will not return with thee, because thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.

27 And Samuel turned about to go away: but he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said to him: The Lord hath rent the kingdom of Israel from thee this day, and hath given it to thy neighbour who is better than thee.

29 But the triumpher in Israel will riot spare, and will not be moved to repentance: for he is not a mail that he should repent.

30 Then he said: I have sinned: yet honour me now before the ancients of my people, and before Israel, and return with me, that I may adore the Lord thy God.

31 So Samuel turned again after Saul: and Saul adored the Lord.

32 And Samuel said: Bring hitherto me Agag the king of Amalec. And Agag was presented to him very fat, and trembling. And Agag said: Doth bitter death separate in this manner?

33 And Samuel said: As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed him in pieces before the Lord in Galgal.

34 And Samuel departed to Ramatha: but Saul went up to his house in Gabaa.

35 And Samuel saw Saul no more till the day of his death: nevertheless Samuel mourned for Saul, because the Lord repented that he had made him king over Israel.

1 SAMUEL (1 REGUM) CHAPTER 16

1 And the Lord said to Samuel. How It long wilt thou mourn for Saul, whom I have rejected from reigning over Israel? fill thy horn with oil, and come, that I may send thee to Isai the Bethlehemite: for I have provided me a king among his sons.

2 And Samuel said: How shall I go? for Saul will hear of it, and he will kill me. And the Lord said: Thou shalt take with thee a calf of the herd, and thou shalt say: I am come to sacrifice to the Lord.

3 And thou shalt call Isai to the sacrifice, and I will shew thee what thou art to do, and thou shalt anoint him whom I shall shew to thee.

4 Then Samuel did as the Lord had said to him. And he came to Bethlehem, and the ancients of the city wondered, and meeting him, they said: Is thy coming hither peaceable?

5 And he said: It is peaceable: I am come to offer sacrifice to the Lord, be ye sanctified, and come with me to the sacrifice. And he sanctified Isai and his sons, and called them to the sacrifice.

6 And when they were come in, he saw Eliab, and said: Is the Lord's anointed before him?

7 And the Lord said to Samuel: Look not on his countenance, nor on the height of his stature: because I have rejected him, nor do I judge according to the look of man: for man seeth those things that appear, but the Lord beholdeth the heart.

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8 And Isai called Abinadab, and brought him before Samuel. And he said: Neither hath the Lord chosen this.

9 And Isai brought Samma, and he said of him: Neither hath the Lord chosen this.

10 Isai therefore brought his seven sons before Samuel: and Samuel said to Isai: The Lord hath not chosen any one of these.

11 And Samuel said to Isai: Are here all thy sons? He answered: There remaineth yet a young one, who keepeth the sheep. And Samuel said to Isai: Send, and fetch him, for we will not sit down till he come hither.

12 He sent therefore and brought him Now he was ruddy and beautiful to behold, and of a comely face. And the Lord said: Arise, and anoint him, for this is he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the Lord came upon David from that day forward: and Samuel rose up, and went to Ramatha.

14 But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

15 And the servants of Saul said to him: Behold now an evil spirit from God troubleth thee.

16 Let our lord give orders, and thy servants who are before thee will seek out a man skilful in playing on the harp, that when the evil spirit from the Lord is upon thee, he may play with his hand, and thou mayest bear it more easily.

17 And Saul said to his servants: Provide me then some man that can play well, and bring him to me.

18 And one of the servants answering, said: Behold I have seen a son of Isai the Bethlehemite, a skilful player, and one of great strength, and a man fit for war, and prudent in his words, and a comely person: and the Lord is with him.

19 Then Saul sent messengers to Isai, saying: Send me David thy son, who is in the pastures.

20 And Isai took an ass laden with bread, and a bottle of wine, and a kid of the flock, and sent them by the hand of David his son to Saul.

21 And David came to Saul, and stood before him: and he loved him exceedingly, and made him his armourbearer.

22 And Saul sent to Isai, saying: Let David stand before me: for he hath found favour in my sight.

23 So whensoever the evil spirit from the Lord was upon Saul, David took his harp, and played with his hand, and Saul was refreshed, and was better, for the evil spirit departed from him.

1 SAMUEL (1 REGUM) CHAPTER 17

1 Now the Philistines gathering together their troops to battle, assembled at Socho of Juda, and camped between Socho and Azeca in the borders of Dommim.

2 And Saul and the children of Israel being gathered together came to the valley of Terebinth, and they set the army in array to fight against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

4 And there went out a man baseborn from the camp of the Philistines named Goliath, of Geth, whose height was six cubits and a span:

5 And he had a helmet of brass upon his head, and he was clothed with a coat of mail with scales, and the weight of his coat of mail was five thousand sicles of brass:

6 And he had greaves of brass on his legs, and a buckler of brass covered his shoulders.

7 And the staff of his spear was like a weaver's beam, and the head of his spear weighed six hundred sicles of iron: and his armourbearer went before him.

8 And standing he cried out to the bands of Israel, and said to them: Why are you come out prepared to fight? am not I a Philistine, and you the servants of Saul? Choose out a man of you, and let him come down and fight hand to hand.

9 If he be able to fight with me, and kill me, we will be servants to you: but if I prevail against him, and kill him, you shall be servants, and shall serve us.

10 And the Philistine said: I have defied the bands of Israel this day: Give me a man, and let him fight with me hand to hand.

11 And Saul and all the Israelites hearing these words of the Philistine were dismayed, and greatly afraid.

12 Now David was the son of that Ephrathite of Bethlehem Juda before mentioned, whose name was Isai, who had eight sons, and was an old man in the days of Saul, and of great age among men.

13 And his three eldest sons followed Saul to the battle: and the names of his three sons that went to the battle, were Eliab the firstborn, and the second Abinadab, and the third Samma.

14 But David was the youngest. So the three eldest having followed Saul,

15 David went, and returned from Saul, to feed his father's flock at Bethlehem.

16 Now the Philistine came out morning and evening, and presented himself forty days.

17 And Isai said to David his son: Take for thy brethren an ephi of frumenty, and these ten loaves, and run to the camp to thy brethren.

18 And carry these ten little cheeses to the tribune: and go see thy brethren, if they are well: and learn with whom they are placed.

19 But Saul, and they, and all the children of Israel were in the valley of Terebinth fighting against the Philistines.

20 David therefore arose in the morning, and gave the charge of the flock to the keeper: and went away loaded as Isai had commanded him. And he came to the place of Magala, and to the army, which was going out to fight, and shouted for the battle.

21 For Israel had put themselves in array, and the Philistines who stood against them were prepared.

22 And David leaving the vessels which he had brought, under the care of the keeper of the baggage, ran to the place of the battle and asked if all things went well with his brethren.

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23 And as he talked with them, that baseborn man whose name was Goliath, the Philistine, of Geth, shewed himself coming up from the camp of the Philistines: and he spoke according to the same words, and David heard them.

24 And all the Israelites when they saw the man, fled from his face, fearing him exceedingly.

25 And some one of Israel said: Have you seen this man that is come up, for he is come up to defy Israel. And the man that shall slay him, the king will enrich with great riches, and will give him his daughter, and will make his father's house free from tribute in Israel.

26 And David spoke to the men that stood by him, saying: What shall be given to the man that shall kill this Philistine, and shall take away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him the same words saying: These things shall be given to the man that shall slay him.

28 Now when Eliab his eldest brother heard this, when he was speaking with others, he was angry with David, and said: Why earnest thou hither? and why didst thou leave those few sheep in the desert? I know thy pride, and the wickedness of thy heart: that thou art come down to see the battle.

29 And David said: What have I done? is there not cause to speak?

30 And he turned a little aside from him to another: and said the same word. And the people answered him as before.

31 And the words which David spoke were heard, and were rehearsed before Saul.

32 And when he was brought to him, he said to him: Let not any man's heart be dismayed in him: I thy servant will go, and will fight against the Philistine.

33 And Saul said to David: Thou art not able to withstand this Philistine, nor to fight against him: for thou art but a boy, but he is a warrior from his youth.

34 And David said to Saul: Thy servant kept his father's sheep, and there came a lion, or a bear, and took a ram out of the midst of the flock:

35 And I pursued after them, and struck them, and delivered it out of their mouth: and they rose up against me, and I caught them by the throat, and I strangled and killed them.

36 For I thy servant have killed both a lion and a bear: and this uncircumcised Philistine shall be also as one of them. I will go now, and take away the reproach of the people: for who is this uncircumcised Philistine, who hath dared to curse the army of the living God?

37 And David said: The Lord who delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said to David: Go, and the Lord be with thee.

38 And Saul clothed David with his garments, and put a helmet of brass upon his head, and armed him with a coat of mail.

39 And David having girded his sword upon his armour, began to try if he could walk in armour: for he was not accustomed to it. And David said to Saul: I cannot go thus, for I am not used to it. And he laid them off,

40 And he took his staff, which he had always in his hands: and chose him five smooth stones out of the brook, and put them into the shepherd's scrip, which he had with him, and he took a sling in his hand, and went forth against the Philistine.

41 And the Philistine came on, and drew nigh against David, and his armourbearer before him.

42 And when the Philistine looked, and beheld David, he despised him. For he was a young man, ruddy, and of a comely countenance.

43 And the Philistine said to David: Am I a dog, that thou comest to me with a staff? And the Philistine cursed David by his gods.

44 And he said to David: Come to me, and I will give thy flesh to the birds of the air, and to the beasts of the earth.

45 And David said to the Philistine: Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, which thou hast defied.

46 This day, and the Lord will deliver thee into my hand, and I will slay thee, and take away thy head from thee: and I will give the carcasses of the army of the Philistines this day to the birds of the air, and to the beasts of the earth: that all the earth may know that there is a God in Israel.

47 And all this assembly shall know, that the Lord saveth not with sword and spear: for it is his battle, and he will deliver you into our hands.

48 And when the Philistine arose and was coming, and drew nigh to meet David, David made haste, and ran to the fight to meet the Philistine.

49 And he put his hand into his scrip, and took a stone, and cast it with the sling, and fetching it about struck the Philistine in the forehead: and the stone was fixed in his forehead, and he fell on his face upon the earth.

50 And David prevailed over the Philistine, with a sling and a stone, and he struck, and slew the Philistine. And as David had no sword in his hand,

51 He ran, and stood over the Philistine, and took his sword, and drew it out of the sheath, and slew him, and cut off his head. And the Philistines seeing that their champion was dead, fled away.

52 And the men of Israel and Juda rising up shouted, and pursued after the Philistines till they came to the valley and to the gates of Accaron, and there fell many wounded of the Philistines in the way of Saraim, and as far as Geth, and as far as Accaron.

53 And the children of Israel returning, after they had pursued the Philistines, fell upon their camp.

54 And David taking the head of the Philistine brought it to Jerusalem: but his armour he put in his tent.

55 Now at the time that Saul saw David going out against the Philistines, he said to Abner the captain of the army: Of what family is this young man descended, Abner? And Abner said: As thy soul liveth, O king, I know not.

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56 And the king said: Inquire thou, whose son this man is.
57 And when David was returned, after the Philistine was slain, Abner took him, and brought him in before Saul, with the head of the Philistine in his hand.
58 And Saul said to him: Young man, of what family art thou? And David said: I am the son of thy servant Isai the Bethlehemite.

1 SAMUEL (1 REGUM) CHAPTER 18

1 And it came to pass, when he had made an end of speaking to Saul, the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.
2 And Saul took him that day, and would not let him return to his father's house.
3 And David and Jonathan made a covenant, for be loved him as his own soul.
4 And Jonathan stripped himself of the coat with which he was clothed, and gave it to David, and the rest of his garments, even to his sword, and to his bow, and to his girdle.
5 And David went out to whatsoever business Saul sent him, and he behaved himself prudently: and Saul set him over the soldiers, and he was acceptable in the eyes of all the people, and especially in the eyes of Saul's servants.
6 Now when David returned, after be slew the Philistine, the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with timbrels of joy, and cornets.
7 And the women sung as they played, and they said: Saul slew his thousands, and David his ten thousands.
8 And Saul was exceeding angry, and this word was displeasing in his eyes, and he said: They have given David ten thousands, and to me they have given but a thousand; what can he have more but the kingdom?
9 And Saul did not look on David with a good eye from that day and forward.
10 And the day after the evil spirit from God came upon Saul, and he prophesied in the midst of his house. And David played with his hand as at other times. And Saul held a spear in his hand,
11 And threw it, thinking to nail David to the wall: and David stept aside out of his presence twice.
12 And Saul feared David, because the Lord was with him, and was departed from himself.
13 Therefore Saul removed him from him, and made him a captain over a thousand men, and he went out and came in before the people.
14 And David behaved wisely in all his ways, and the Lord was with him.
15 And Saul saw that he was exceeding prudent, and began to beware of him.
16 But all Israel and Juda loved David, for he came in and went out before them.
17 And Saul said to David: Behold my elder daughter Merob, her will I give thee to wife: only be a valiant man, and fight the battles of the Lord. Now Saul said within himself: Let not my hand be upon him, but let the hands of the Philistines be upon him.
18 And David said to Saul: Who am I, or what is my life, or my father's family in Israel, that I should be son in law of the king?
19 And it came to pass at the time when Merob the daughter of Saul should have been given to David, that she was given to Hadriel the Molathite to wife.
20 But Michol the other daughter of Saul loved David. And it was told Saul, and it pleased him.
21 And Saul said: I will give her to him, that she may be a stumblingblock to him, and that the band of the Philistines may be upon him. And Saul said to David: In two things thou shalt be my son in law this day.
22 And Saul commanded his servants to speak to David privately, saying: Behold thou pleasest the king, and all his servants love thee. Now therefore be the king's son in law.
23 And the servants of Saul spoke all these words in the ears of David. And David said: Doth it seem to you a small matter to be the king's son in law? But I am a poor man, and of small ability.
24 And the servants of Saul told him, saying: Such words as these hath David spoken.
25 And Saul said: Speak thus to David: The king desireth not any dowry, but only a hundred foreskins of the Philistines, to be avenged of the king's enemies. Now Saul thought to deliver David into the hands of the Philistines.
26 And when his servants had told David the words that Saul had said, the word was pleasing in the eyes of David to be the king's son in law.
27 And after a few days David rose up, and went with the men that were under him, and he slew of the Philistines two hundred men, and brought their foreskins and numbered them out to the king, that he might be his son in law. Saul therefore gave him Michol his daughter to wife.
28 And Saul saw, and understood that the Lord was with David. And Michol the daughter of Saul loved him.
29 And Saul began to fear David more: and Saul became David's enemy continually.
30 And the princes of the Philistines went forth: and from the beginning of their going forth, David behaved himself more wisely than all the servants of Saul, and his name became very famous.

1 SAMUEL (1 REGUM) CHAPTER 19

1 And Saul spoke to Jonathan his son and to all his servants, that they should kill David. But Jonathan the son of Saul loved David exceedingly.
2 And Jonathan told David, saying: Saul my father seeketh to kill thee: wherefore look to thyself, I beseech thee, in the morning, and thou shalt abide in a secret place and shalt be hid.
3 And I will go out and stand beside my father in the field where thou art: and I will speak of thee to my father, and whatsoever I shall see, I will tell thee.

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4 And Jonathan spoke good things of David to Saul his father: and said to him: Sin not, O king, against thy servant, David, because he hath not sinned against thee, and his works are very good towards thee.

5 And he put his life in his hand, and slew the Philistine, and the Lord wrought great salvation for all Israel. Thou sawest it and didst rejoice. Why therefore wilt thou sin against innocent blood by killing David, who is without fault?

6 And when Saul heard this he was appeased with the words of Jonathan, and swore: As the Lord liveth he shall not be slain.

7 Then Jonathan called David and told him all these words: and Jonathan brought in David to Saul, and he was before him, as he had been yesterday and the day before.

8 And the war began again, and David went out and fought against the Philistines, and defeated them with a great slaughter, and they fled from his face.

9 And the evil spirit from the Lord came upon Saul, and he sat in his house, and held a spear in his hand: and David played with his hand.

10 And Saul endeavoured to nail David to the wall with his spear. And David slipt away out of the presence of Saul: and the spear missed him, and was fastened in the wall, and David fled and escaped that night.

11 Saul therefore sent his guards to David's house to watch him, that he might be killed in the morning. And when Michol David's wife had told him this, saying: Unless thou save thyself this night, to morrow thou wilt die,

12 She let him down through a window. And he went and fled away and escaped.

13 And Michol took an image and laid it on the bed, and put a goat's skin with the hair at the head of it, and covered it with clothes.

14 And Saul sent officers to seize David: and it was answered that he was sick.

15 And again Saul sent to see David, saying: Bring him to me in the bed, that he may be slain.

16 And when the messengers were come in, they found an image upon the bed, and a goat's skin at its head.

17 And Saul said to Michol: Why hast thou deceived me so, and let my enemy go and flee away? And Michol answered Saul: Because he said to me: Let me go, or else I will kill thee.

18 But David fled and escaped, and came to Samuel in Ramatha, and told him all that Saul had done to him: and he and Samuel went and dwelt in Najoth.

19 And it was told Saul by some, saying: Behold David is in Najoth in Ramatha.

20 So Saul sent officers to take David: and when they saw a company of prophets prophesying, and Samuel presiding over them, the spirit of the Lord came also upon them, and they likewise began to prophesy.

21 And when this was told Saul, he sent other messengers: but they also prophesied. And again Saul sent messengers the third time: and they prophesied also. And Saul being exceedingly angry,

22 Went also himself to Ramatha, and came as far as the great cistern, which is in Socho, and he asked, and said: In what place are Samuel and David? And it was told him: Behold they axe in Najoth in Ramatha.

23 And he went to Najoth in Ramatha, and the spirit of the Lord came upon him also, and he went on, and prophesied till he came to Najoth in Ramatha.

24 And he stripped himself also of his garments, and prophesied with the rest before Samuel, and lay down naked all that day and night. This gave occasion to a proverb: What! is Saul too among the prophets?

1 SAMUEL (1 REGUM) CHAPTER 20

1 But David fled from Najoth, which is in Ramatha, and came and said to Jonathan: What have I done? what is my iniquity, and what is my sin against thy father, that he seeketh my life?

2 And he said to him: God forbid, thou shalt not die: for my father will do nothing great or little, without first telling me: hath then my father hid this word only from me? no, this shall not be.

3 And he swore again to David. And David said: Thy father certainly knoweth that I have found grace in thy sight, and he will say: Let not Jonathan know this, lest he be grieved. But truly as the Lord liveth, and thy soul liveth, there is but one step (as I may say) between me and death.

4 And Jonathan said to David: Whatsoever thy soul shall say to me, I will do for thee.

5 And David said to Jonathan: Behold to morrow is the new moon, and I according to custom am wont to sit beside the king to eat: let me go then that I may be hid in the field till the evening of the third day.

6 If thy father look and inquire for me, thou shalt answer him: David asked me that he might run to Bethlehem his own city: because there are solemn sacrifices there for all his tribe.

7 If he shall say, It is well: thy servant shall have peace: but if he be angry, know that his malice is come to its height.

8 Deal mercifully then with thy servant: for thou hast brought me thy servant into a covenant of the Lord with thee. But if there be any iniquity in me, do thou kill me, and bring me not in to thy father.

9 And Jonathan said: Far be this from thee: for if I should certainly know that evil is determined by my father against thee, I could do no otherwise than tell thee.

10 And David answered Jonathan: Who shall bring me word, if thy father should answer thee harshly concerning me?

11 And Jonathan said to David: Come and let us go out into the field. And when they were both of them gone out into the field,

12 Jonathan said to David: O Lord God of Israel, if I shall discover my father's mind, to morrow or the day after, and there be any thing good for David, and I send not immediately to thee, and make it known to thee,

13 May the Lord do so and so to Jonathan and add still more. But if my father shall continue in malice against thee, I will discover it to thy ear, and will send thee away, that thou

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mayest go in peace, and the Lord be with thee, as he hath been with my father.

14 And if I live, thou shalt shew me the kindness of the Lord: but if I die,

15 Thou shalt not take away thy kindness from my house for ever, when the Lord shall have rooted out the enemies of David, every one of them from the earth, may he take away Jonathan from his house, and may the Lord require it at the hands of David's enemies.

16 Jonathan therefore made a covenant with the house of David: and the Lord required it at the hands of David's enemies.

17 And Jonathan swore again to David, because he loved him: for he loved him as his own soul.

18 And Jonathan said to him: To morrow is the new moon, and thou wilt be missed:

19 For thy seat will be empty till after to morrow. So thou shalt go down quickly, and come to the place, where thou must be hid on the day when it is lawful to work, and thou shalt remain beside the stone, which is called Ezel.

20 And I will shoot three arrows near it, and will shoot as if I were exercising myself at a mark.

21 And I will send a boy, saying to him: Go and fetch me the arrows.

22 If I shall say to the boy: Behold the arrows are on this side of thee, take them up: come thou to me, because, there is peace to thee, and there is no evil, as the Lord liveth. But if I shall speak thus to the boy: Behold the arrows are beyond thee: go in peace, for the Lord hath sent thee away.

23 And concerning the word which I and thou have spoken, the Lord be between thee and me for ever.

24 So David was hid in the field, and the new moon came, and the king sat down to eat bread.

25 And when the king sat down upon his chair (according to custom) which was beside the wall, Jonathan arose, and Abner sat by Saul's side, and David's place appeared empty.

26 And Saul said nothing that day, for he thought it might have happened to him, that he was not clean, nor purified.

27 And when the second day after the new moon was come, David's place appeared empty again. And Saul said to Jonathan his son: Why cometh not the son of Isai to meat neither yesterday nor to day?

28 And Jonathan answered Saul: He asked leave of me earnestly to go to Bethlehem,

29 And he said: Let me go, for there is a solemn sacrifice in the city, one of my brethren hath sent for me: and now if I have found favour in thy eyes, I will go quickly, and see my brethren. For this cause he came not to the king's table.

30 Then Saul being angry against Jonathan said to him: Thou son of a woman that is the ravisher of a man, do I not know that thou lovest the son of Isai to thy own confusion and to the confusion of thy shameless mother?

31 For as long as the son of Isai liveth upon earth, thou shalt not be established, nor thy kingdom. Therefore now presently send, and fetch him to me: for he is the son of death.

32 And Jonathan answering Saul his father, said: Why shall he die: what hath he done?

33 And Saul caught up a spear to strike him. And Jonathan understood that it was determined by his father to kill David.

34 So Jonathan rose from the table in great anger, and did not eat bread on the second day after the new moon. For he was grieved for David, because his father had put him to confusion.

35 And when the morning came, Jonathan went into the field, according to the appointment with David, and a little boy with him.

36 And he said to his boy: Go, and fetch me the arrows which I shoot. And when the boy ran, he shot another arrow beyond the boy.

37 The boy therefore came to the place of the arrow which Jonathan had shot: and Jonathan cried after the boy, and said: Behold the arrow is there further beyond thee.

38 And Jonathan cried again after the boy, saying: Make haste speedily, stand not. And Jonathan's boy gathered up the arrows, and brought them to his master:

39 And he knew not at all what was doing: for only Jonathan and David knew the matter.

40 Jonathan therefore gave his arms to the boy, and said to him: Go, and carry them into the city.

41 And when the boy was gone, David rose out of his place, which was towards the south, and falling on his face to the ground, adored thrice: and kissing one another, they wept together, but David more.

42 And Jonathan said to David: Go in peace: and let all stand that we have sworn both of us in the name of the Lord, saying: The Lord be between me and thee, and between my seed and thy seed for ever.

43 And David arose, and departed: and Jonathan went into the city.

1 SAMUEL (1 REGUM) CHAPTER 21

1 And David came to Nobe to Achimelech the priest: and Achimelech was astonished at David's coming. And he said to him: Why art thou alone, and no man with thee?

2 And David said to Achimelech the priest: The king hath commanded me a business, and said: Let no man know the thing for which thou art sent by me, and what manner of commands I have given thee: and I have appointed my servants to such and such a place.

3 Now therefore if thou have any thing at hand, though it were but five loaves, give me, or whatsoever thou canst find.

4 And the priest answered David, saying: I have no common bread at hand, but only holy bread, if the young men be clean, especially from women?

5 And David answered the priest, and said to him: Truly, as to what concerneth women, we have refrained ourselves from yesterday and the day before, when we came out, and the vessels of the young men were holy. Now this way is defiled, but it shall also be sanctified this day in the vessels.

6 The priest therefore gave him hallowed bread: for there was no bread there, but only the loaves of proposition, which

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had been taken away from before the face of the Lord, that hot loaves might be set up.

7 Now a certain man of the servants of Saul was there that day, within the tabernacle of the Lord: and his name was Doeg, an Edomite, the chiefest of Saul's herdsmen.

8 And David said to Achimelech: Hast thou here at hand a spear, or a sword? for I brought not my own sword, nor my own weapons with me, for the king's business required haste.

9 And the priest said: Lo, here is the sword of Goliath the Philistine whom thou slewest in the valley of Terebinth, wrapped up in a cloth behind the ephod: if thou wilt take this, take it, for here is no other but this. And David said: There is none like that, give it me.

10 And David arose and fled that day from the face of Saul: and came to Achis the king of Geth:

11 And the servants of Achis, when they saw David, said to him: Is not this David the king of the land? Did they not sing to him in their dances, saying: Saul hath slain his thousands, and David his ten thousands?

12 But David laid up these words in his heart, and was exceedingly afraid at the face of Achis the king of Geth.

13 And he changed his countenance before them, and slipt down between their hands: and he stumbled against the doors of the gate, and his spittle ran down upon his beard.

14 And Achis said to his servants: You saw the man was mad: why have you brought him to me?

15 Have we need of madmen, that you have brought in this fellow, to play the madman in my presence? shall this fellow come into my house?

1 SAMUEL (1 REGUM) CHAPTER 22

1 David therefore went from thence and fled to the cave of Odollam. And when his brethren, and all his father's house had heard of it, they went down to him thither;

2 And all that were in distress and oppressed with debt, and under affliction of mind gathered themselves unto him: and he became their prince, and there were with him about four hundred men.

3 And David departed from thence into Maspha of Moab: and he said to the king of Moab: Let my father and my mother tarry with you, I beseech thee, till I know what God will do for me.

4 And he left them under the eyes of the king of Moab, and they abode with him all the days that David was in the hold.

5 And Gad the prophet said to David: Abide not in the hold, depart, and go into the land of Juda. And David departed, and came into the forest of Haret.

6 And Saul heard that David was seen, and the men that were with him. Now whilst Saul abode in Gabaa, and was in the wood, which is by Rama, having his spear in his hand, and all his servants were standing about him,

7 He said to his servants that stood about him: Hear me now, ye sons of Jemini: will the son of Isai give everyone of you fields, and vineyards, and make you all tribunes, and centurions:

8 That all of you have conspired against me, and there is no one to inform me, especially when even my son hath entered into league with the soil of Isai? There is not one of you that pitieth my case, nor that giveth me any information: because my son hath raised up my servant against me, plotting against me to this day.

9 And Doeg the Edomite who stood by, and was the chief among the servants of Saul, answering, said: I saw the son of Isai, in Nobe with Achimelech the son of Achitob the priest.

10 And he consulted the Lord for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call for Achimelech the priest the son of Achitob, and all his father's house, the priests that were in Nobe, and they came all of them to the king.

12 And Saul said to Achimelech: Hear, thou son of Achitob. He answered: Here I am, my lord.

13 And Saul said to him: Why have you conspired against me, thou, and the son of Isai, and thou hast given him bread and a sword, and hast consulted the Lord for him, that he should rise up against me, continuing a traitor to this day.

14 And Achimelech answering the king, said: And who amongst all thy servants is so faithful as David, who is the king's son in law, and goeth forth at thy bidding, and is honourable in thy house?

15 Did I begin to day to consult the Lord for him? far be this from me: let not the king suspect such a thing against his servant, or any one in all my father's house: for thy servant knew nothing of this matter, either little or great.

16 And the king said: Dying thou shalt die, Achimelech, thou and all thy father's house.

17 And the king said to the messengers that stood about him: Turn, and kill the priests of the Lord, for their hand is with David, because they knew that he was fled, and they told it not to me. And the king's servants would not put forth their hands against the priests of the Lord.

18 And the king said to Doeg: Turn thou, and fall upon the priests. And Doeg the Edomite turned, and fell upon the priests and slew in that day eighty-five men that wore the linen ephod.

19 And Nobe the city of the priests he smote with the edge of his sword, both men and women, children, and sucklings, and ox and ass, and sheep with the edge of the sword.

20 But one of the sons of Achimelech the son of Achitob, whose name was Abiathar, escaped, and fled to David,

21 And told him that Saul had slain the priests of the Lord.

22 And David said to Abiathar: I knew that day when Doeg the Edomite was there, that without doubt he would tell Saul: I have been the occasion of the death of all the souls of thy father's house.

23 Abide thou with me, fear not: for he that seeketh my life, seeketh thy life also, and with me thou shalt be saved.

1 SAMUEL (1 REGUM) CHAPTER 23

1 And they told David, saying: Behold the Philistines fight against Ceila, and they rob the barns.

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2 Therefore David consulted the Lord, saying: Shall I go and smite these Philistines? And the Lord said to David: Go, and thou shalt smite the Philistines, and shalt save Ceila.

3 And the men that were with David, said to him: Behold we are in fear here in Judea, how much more if we go to Ceila against the hands of the Philistines?

4 Therefore David consulted the Lord again. And he answered and said to him: Arise, and go to Ceila: for I will deliver the Philistines into thy hand.

5 David therefore, and his men, went to Ceila, and fought against the Philistines, and brought away their cattle, and made a great slaughter of them: and David saved the inhabitants of Ceila.

6 Now at that time, when Abiathar the son of Achimelech fled to David to Ceila, he came down having an ephod with him.

7 And it was told Saul that David was come to Ceila: and Saul said: The Lord hath delivered him into my hands, and he is shut up, being come into a city, that hath gates and bars.

8 And Saul commanded all the people to go down to fight against Ceila, and to besiege David, and his men.

9 Now when David understood, that Saul secretly prepared evil against him, he said to Abiathar the priest: Bring hither the ephod.

10 And David said: O Lord God of Israel, thy servant hath heard a report, that Saul designeth to come to Ceila, to destroy the city for my sake:

11 Will the men of Ceila deliver me into his hands? and will Saul come down, as thy servant hath heard? O Lord God of Israel, tell thy servant. And the Lord said: He will come down.

12 And David said: Will the men of Ceila deliver me, and my men, into the hands of Saul? And the Lord said: They will deliver thee up.

13 Then David and his men, who were about six hundred, arose, and departing from Ceila, wandered up and down uncertain where they should stay: and it was told Saul that David was fled from Ceila, and had escaped: wherefore he forbore to go out.

14 But David abode in the desert in strong holds, and he remained in a mountain of the desert of Ziph, in a woody hill. And Saul sought him always: but the Lord delivered him not into his hands.

15 And David saw that Saul was come out to seek his life. And David was in the desert of Ziph, in a wood.

16 And Jonathan the son of Saul arose, and went to David into the wood, and strengthened his hands in God: and he said to him:

17 Fear not: for the hand of my father Saul shall not find thee, and thou shalt reign over Israel, and I shall be next to thee, yea, and my father knoweth this.

18 And the two made a covenant before the Lord: and David abode in the wood: but Jonathan returned to his house.

19 And the Ziphites went up to Saul in Gabaa, saying: Lo, doth not David lie hid with us in the strong holds of the wood, in mount Hachila, which is on the right hand of the desert.

20 Now therefore come down, as thy soul hath desired to come down: and it shall be our business to deliver him into the king's hands.

21 And Saul said: Blessed be ye of the Lord, for you have pitied my case.

22 Go therefore, I pray you, and use all diligence, and curiously inquire, and consider the place where his foot is, and who hath seen him there: for he thinketh of me, that I lie craftily in wait for him.

23 Consider and see all his lurking holes, wherein he is bid, and return to me with the certainty of the thing, that I may go with you. And if be should even go down into the earth to hide himself, I will search him out in all the thousands of Juda.

24 And they arose and went to Ziph before Saul: and David and his men were in the desert of Maon, in the plain at the right hand of Jesimon.

25 Then Saul and his men went to seek him: and it was told David, and forthwith he went down to the rock, and abode in the wilderness of Maon: and when Saul had heard of it he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain: and David and his men were on the other side of the mountain: and David despaired of being able to escape from the face of Saul: and Saul and his men encompassed David and his men round about to take them.

27 And a messenger came to Saul, saying: Make haste to come, for the Philistines have poured in themselves upon the land.

28 Wherefore Saul returned, leaving the pursuit of David, and went to meet the Philistines. For this cause they called that place, the Rock of division.

1 SAMUEL (1 REGUM) CHAPTER 24

1 Then David went up from thence, and dwelt in strong holds of Engaddi.

2 And when Saul was returned from following the Philistines, they told him, saying: Behold, David is in the desert of Engaddi.

3 Saul therefore took three thousand chosen men out of all Israel, and went out to seek after David, and his men, even upon the most craggy rocks, which are accessible only to wild goats.

4 And he came to the sheepcotes, which were in his way. And there was a cave, into which Saul went, to ease nature: now David and his men lay hid in the inner part of the cave.

5 And the servants of David said to him: Behold the day, of which the Lord said to thee: I will deliver thy enemy unto thee, that thou mayest do to him as it shall seem good in thy eyes. Then David arose, and secretly cut off the hem of Saul's robe.

6 After which David's heart struck him, because he had cut off the hem of Saul's robe.

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7 And he said to his men: The Lord be merciful unto me, that I may do no such thing to my master the Lord's anointed, as to lay my hand upon him, because he is the Lord's anointed.

8 And David stopped his men with his words, and suffered them not to rise against Saul. But Saul rising up out of the cave, went on his way.

9 And David also rose up after him: and going out of the cave cried after Saul, saying: My lord the king. And Saul looked behind him: and David bowing himself down to the ground, worshipped,

10 And said to Saul: Why dost thou hear the words of men that say David seeketh thy hurt?

11 Behold this day thy eyes have seen, that the Lord hath delivered thee into my hand, in the cave, and I had a thought to kill thee, but my eye hath spared thee. For I said: I will not put out my hand against my lord, because he is the Lord's anointed.

12 Moreover see and know, O my father, the hem of thy robe in my hand, that when I cut, off the hem of thy robe, I would not put out my hand against thee. Reflect, and see, that there is no evil in my hand, nor iniquity, neither have I sinned against thee: but thou liest in wait for my life, to take it away.

13 The Lord judge between me and thee, and the Lord revenge me of thee: but my hand shall not be upon thee.

14 As also it is said in the old proverb: From the wicked shall wickedness come forth: therefore my hand shall not be upon thee. After whom dost thou come out, O king of Israel?

15 After whom dost thou pursue? After a dead dog, after a flea.

16 Be the Lord judge, and judge between me and thee, and see, and judge my cause, and deliver me out of thy hand.

17 And when David had made an end of speaking these words to Saul, Saul said: Is this thy voice, my son David? And Saul lifted up his voice, and wept.

18 And he said to David: Thou art more just than I: for thou hast done good to me, and I have rewarded thee with evil.

19 And thou hast shewn this day what good things thou hast done to me: how the Lord delivered me into thy hand, and thou hast not killed me.

20 For who when he hath found his enemy, will let him go well away? But the Lord reward thee for this good turn, for what thou hast done to me this day.

21 And now as I know that thou shalt surely be king, and have the kingdom of Israel in thy hand:

22 Swear to me by the Lord, that thou wilt not destroy my seed after me, nor take away my name from the house of my father.

23 And David swore to Saul. So Saul went home: and David and his men went up into safer places.

1 SAMUEL (1 REGUM) CHAPTER 25

1 And Samuel died, and all Israel was gathered together, and they mourned for him, and buried him in his house in Ramatha. And David rose and went down into the wilderness of Pharan.

2 Now there was a certain man in the wilderness of Maon, and his possessions were in Carmel, and the man was very great: and he had three thousand sheep, and a thousand goats: and it happened that he was shearing his sheep in Carmel.

3 Now the name of the man was Nabal: and the name of his wife was Abigail. And she was a prudent and very comely woman, but her husband was churlish, and very bad and ill natured: and he was of the house of Caleb.

4 And when David heard in the wilderness that Nabal was shearing his sheep,

5 He sent ten young men, and said to them: Go up to Carmel, and go to Nabal, and salute him in my name with peace.

6 And you shall say: Peace be to my brethren, and to thee, and peace to thy house, and peace to all that thou hast.

7 I heard that thy shepherds that were with us in the desert were shearing: we never molested them, neither was there ought missing to them of the flock at any time, all the while they were with us in Carmel.

8 Ask thy servants, and they will tell thee. Now therefore let thy servants find favour in thy eyes: for we are come in a good day, whatsoever thy hand shall find give to thy servants, and to thy son David.

9 And when David's servants came, they spoke to Nabal all these words in David's name: and then held their peace.

10 But Nabal answering the servants of David, said: Who is David? and what is the son of Isai? servants are multiplied now a days who flee from their masters.

11 Shall I then take my bread, and my water, and the flesh of my cattle, which I have killed for my shearers, and give to men whom I know not whence they are?

12 So the servants of David went back their way, and returning came and told him all the words that he said.

13 Then David said to his young men: Let every man gird on his sword. And they girded on every man his sword. And David also girded on his sword: and there followed David about four hundred men: and two hundred remained with the baggage.

14 But one of the servants told Abigail the wife of Nabal, saying: Behold David sent messengers out of the wilderness, to salute our master: and he rejected them.

15 These men were very good to us, and gave us no trouble: neither did we ever lose any thing all the time that we conversed with them in the desert.

16 They were a wall unto us both by night and day, all the while we were with them keeping the sheep.

17 Wherefore consider, and think what thou hast to do: for evil is determined against thy husband, and against thy house, and he is a son of Belial, so that no man can speak to him.

18 Then Abigail made haste and took two hundred loaves, and two vessels of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred clusters of raisins, and two hundred cakes of dry figs, and laid them upon asses:

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19 And she said to her servants: Go before me: behold I will follow after you: but she told not her husband Nabal.

20 And when she had gotten upon an ass, and was coming down to the foot of the mountain, David and his men came down over against her, and she met them.

21 And David said: Truly in vain have I kept all that belonged to this man in the wilderness, and nothing was lost of all that pertained unto him: and he hath returned me evil for good.

22 May God do so and so, and add more to the foes of David, if I leave of all that belong to him till the morning, any that pisseth against the wall.

23 And when Abigail saw David she made haste and lighted off the ass, and fell before David, on her face, and adored upon the ground.

24 And she fell at his feet, and said: Upon me let this iniquity be, my lord: let thy handmaid speak, I beseech thee, in thy ears: and hear the words of thy servant.

25 Let not my lord the king, I pray, regard this naughty man Nabal: for according to his name, he is a fool, and folly is with him: but I thy handmaid did not see thy servants, my lord, whom thou sentest.

26 Now therefore, my lord, the Lord liveth, and thy soul liveth, who hath withholden thee from coming to blood, and hath saved thy hand to thee: and now let thy enemies be as Nabal, and all they that seek evil to my lord.

27 Wherefore receive this blessing, which thy handmaid hath brought to thee, my lord: and give it to the young men that follow thee, my lord.

28 Forgive the iniquity of thy handmaid: for the Lord will surely make for my lord a faithful house, because thou, my lord, fightest the battles of the Lord: let not evil therefore be found in thee all the days of thy life.

29 For if a man at any time shall rise, and persecute thee, and seek thy life, the soul of my lord shall be kept, as in the bundle of the living, with the Lord thy God: but the souls of thy enemies shall be whirled, as with the violence and whirling of a sling.

30 And when the Lord shall have done to thee, my lord, all the good that he hath spoken concerning thee, and shall have made thee prince over Israel,

31 This shall not be an occasion of grief to thee, and a scruple of heart to my lord, that thou hast shed innocent blood, or hast revenged thyself: and when the Lord shall have done well by my lord, thou shalt remember thy handmaid.

32 And David said to Abigail: Blessed be the Lord the God of Israel, who sent thee this day to meet me, and blessed be thy speech:

33 And blessed be thou, who hast kept me to day, from coming to blood, and revenging me with my own hand.

34 Otherwise as the Lord liveth the God of Israel, who hath withholden me from doing thee any evil: if thou hadst not quickly come to meet me, there had not been left to Nabal by the morning light any that pisseth against the wall.

35 And David received at her hand all that she had brought him, and said to her: Go in peace into thy house, behold I have heard thy voice, and have honoured thy face.

36 And Abigail came to Nabal: and behold he had a feast in his house, like the feast of a king, and Nabal's heart was merry: for he was very drunk: and she told him nothing less or more until morning.

37 But early in the morning when Nabal had digested his wine, his wife told him these words, and his heart died within him, and he became as a stone.

38 And after ten days had passed, the Lord struck Nabal, and he died.

39 And when David had heard that Nabal was dead, he said: Blessed be the Lord, who hath judged the cause of my reproach at the hand of Nabal, and hath kept his servant from evil, and the Lord hath returned the wickedness of Nabal upon his head. The n David sent and treated with Abigail, that he might take her to himself for a wife.

40 And David's servants came to Abigail to Carmel, and spoke to her, saying: David hath sent us to thee, to take thee to himself for a wife.

41 And she arose and bowed herself down with her face to the earth, and said: Behold, let thy servant be a handmaid, to wash the feet of the servants of my lord.

42 And Abigail arose, and made haste, and got upon an ass, and five damsels went with her, her waiting maids, and she followed the messengers of David, and became his wife.

43 Moreover David took also Achinoam of Jezrahel: and they were both of them his wives.

44 But Saul gave Michol his daughter, David's wife, to Phalti, the son of Lais, who was of Gallium.

1 SAMUEL (1 REGUM) CHAPTER 26

1 And the men of Ziph came to Saul in Gabaa, saying: Behold David is hid in the hill of Hachila, which is over against the wilderness.

2 And Saul arose, and went down to the wilderness of Ziph, having with him three thousand chosen men of Israel, to seek David in the wilderness of Ziph.

3 And Saul encamped in Gabaa Hachila, which was over against the wilderness in the way: and David abode in the wilderness. And seeing that Saul was come after him into the wilderness,

4 He sent spies, and learned that he was most certainly come thither.

5 And David arose secretly, and came to the place where Saul was: and when he had beheld the place, wherein Saul slept, and Abner the son of Ner, the captain of his army, and Saul sleeping in a tent, and the rest of the multitude round about him,

6 David spoke to Achimelech the Hethite, and Abisai the son of Sarvia the brother of Joab, saying: Who will go down with me to Saul into the camp? And Abisai said: I will go with thee.

7 So David and Abisai came to the people by night, and found Saul lying and sleeping in the tent, and his spear fixed

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in the ground at his head: and Abner and the people sleeping round about him.

8 And Abisai said to David: God hath shut up thy enemy this day into thy hands: now then I will run him through with my spear even to the earth at once, and there shall be no need of a second time.

9 And David said to Abisai: Kill him not: for who shall put forth his hand against the Lord's anointed, and shall be guiltless?

10 And David said: As the Lord liveth, unless the Lord shall strike him, or his day shall come to die, or he shall go down to battle and perish:

11 The Lord be merciful unto me, that I extend not my hand upon the Lord's anointed. But now take the spear, which is at his head, and the cup of water, and let us go.

12 So David took the spear, and the cup of water which was at Saul's head, and they went away: and no man saw it, or knew it, or awaked, but they were all asleep, for a deep sleep from the Lord was fallen upon them.

13 And when David was gone over to the other side. and stood on the top of the hill afar off, and a good space was between them,

14 David cried to the people, and to Abner the son of Ner, saying: Wilt thou not answer, Abner? And Abner answering, said: Who art thou, that criest, and disturbest the king?

15 And David said to Abner: Art not thou a man? and who is like thee in Israel? why then hast thou not kept thy lord the king? for there came one of the people in to kill the king thy lord.

16 This thing is not good, that thou hast done: as the Lord liveth, you are the sons of death, who have not kept your master, the Lord's anointed. And now where is the king's spear, and the cup of water, which was at his head?

17 And Saul knew David's voice, and said: Is this thy voice, my son David? And David said: It is my voice, my lord the king.

18 And he said: Wherefore doth my lord persecute his servant? What have I done? or what evil is there in my hand?

19 Now therefore hear, I pray thee, my lord the king, the words of thy servant: If the Lord stir thee up against me, let him accept of sacrifice: but if the sons of men, they are cursed in the sight of the Lord, who have cast me out this day, that I should not dwell in the inheritance of the Lord, saying: Go, serve strange gods.

20 And now let not my blood be shed upon the earth before the Lord: for the king of Israel is come out to seek a flea, as the partridge is hunted in the mountains.

21 And Saul said: I have sinned, return, my son David, for I will no more do thee harm, because my life hath been precious in thy eyes this day: for it appeareth that I have done foolishly, and have been ignorant in very many things.

22 And David answering, said: Behold the king's spear: let one of the king's servants come over and fetch it.

23 And the Lord will reward every one according to his justice, and his faithfulness: for the Lord hath delivered thee this day into my hand, and I would not put forth my hand against the Lord's anointed.

24 And as thy life hath been much set by this day in my eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me from all distress.

25 Then Saul said to David: Blessed art thou, my son David: and truly doing thou shalt do, and prevailing thou shalt prevail. And David went on his way, and Saul returned to his place.

1 SAMUEL (1 REGUM) CHAPTER 27

1 And David said in his heart: I shall gone day or other fall into the hands of Saul: is it not better for me to flee, and to be saved in the land of the Philistines, that Saul may despair of me, and cease to seek me in all the coasts of Israel? I will flee then out of his hands.

2 And David arose and went away, both he and the six hundred men that were with him, to Achis the son of Maoch, king of Geth.

3 And David dwelt with Achis at Geth, he and his men: every man with his household, and David with his two wives, Achinoam the Jezrahelitess, and Abigail the wife of Nabal of Carmel.

4 And it was told Saul that David was fled to Geth, and he sought no more after him.

5 And David said to Achis: If I have found favour in thy sight, let a place be given me in one of the cities of this country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achis gave him Siceleg that day: for which reason Siceleg belongeth to the kings of Juda unto this day.

7 And the time that David dwelt in the country of the Philistines, was four months.

8 And David and his men went up, and pillaged Gessuri, and Gerzi, and the Amalecites: for these were of old the inhabitants of the countries, as men go to Sur, even to the land of Egypt.

9 And David wasted all the land, and left neither man nor woman alive: and took away the sheep and the oxen, and the asses, and the camels, and the apparel, and returned and came to Achis.

10 And Achis said to him: Whom hast thou gone against to day? David answered: Against the south of Juda, and against the south of Jerameel, and against the south of Ceni.

11 And David saved neither man nor woman, neither brought he any of them to Geth, saying: Lest they should speak against us. So did David, and such was his proceeding all the days that he dwelt in the country of the Philistines.

12 And Achis believed David, saying: He hath done much harm to his people Israel: therefore he shall be my servant for ever.

1 SAMUEL (1 REGUM) CHAPTER 28

1 And it came to pass in those days, that the Philistines gathered together their armies to be prepared for war against Israel: and Achis said to David: Know thou now

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assuredly, that thou shalt go out with me to the war, thou, and thy men.

2 And David said to Achis: Now thou shalt know what thy servant will do. And Achis said to David: And I will appoint thee to guard my life for ever.

3 Now Samuel was dead, and all Israel mourned for him, and buried him in Ramatha his city. And Saul had put away all the magicians and soothsayers out of the land.

4 And the Philistines were gathered together, and came and camped in Sunam: and Saul also gathered together all Israel, and came to Gelboe.

5 And Saul saw the army of the Plilistines, and was afraid, and his heart was very much dismayed.

6 And he consulted the Lord, and he answered him not, neither by dreams, nor by priests, nor by prophets.

7 And Saul said to his servants: Seek me a woman that hath a divining spirit, and I will go to her, and inquire by her. And his servants said to him: There is a woman that hath a divining spirit at Endor.

8 Then he disguised himself: and put on other clothes, and he went, and two men with him, and they came to the woman by night, and he said to her: Divine to me by thy divining spirit, and bring me up him whom I shall tell thee.

9 And the woman said to him: Behold thou knowest all that Saul hath done, and how he hath rooted out the magicians and soothsayers from the land: why then dost thou lay a snare for my life, to cause me to be put to death?

10 And Saul swore unto her by the Lord, saying: As the Lord liveth there shall no evil happen to thee for this thing.

11 And the woman said to him: Whom shall I bring up to thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried out with a loud voice, and said to Saul: Why hast thou deceived me? for thou art Saul.

13 And the king said to her: Fear not: what hast thou seen? And the woman said to Saul: I saw gods ascending out of the earth.

14 And he said to her: What form is he of? And she said: An old man cometh up, and he is covered with a mantle. And Saul understood that it was Samuel, and he bowed himself with his face to the ground, and adored.

15 And Samuel said to Saul: Why hast thou disturbed my rest, that I should be brought up? And Saul said, I am in great distress: for the Philistines fight against me, and God is departed from me, and would not hear me, neither by the hand of prophets, nor by dreams: therefore I have called thee, that thou mayest shew me what I shall do.

16 And Samuel said: Why askest thou me, seeing the Lord has departed from thee, and is gone over to thy rival:

17 For the Lord will do to thee as he spoke by me, and he will rend thy kingdom out of thy hand, and will give it to thy neighbour David:

18 Because thou didst not obey the voice of the Lord, neither didst thou execute the wrath of his indignation upon Amalec. Therefore hath the Lord done to thee what thou sufferest this day.

19 And the Lord also will deliver Israel with thee into the hands of the Philistines: and to morrow thou and thy sons shall be with me: and the Lord will also deliver the army of Israel into the hands of the Philistines.

20 And forthwith Saul fell all along on the ground, for he was frightened with the words of Samuel, and there was no strength in him, for he had eaten no bread all that day.

21 And the woman came to Saul (for he was very much troubled) and said to him: Behold thy handmaid hath obeyed thy voice, and I have put my life in my hand: and I hearkened unto the words which thou spokest to me.

22 Now therefore hear thou also the voice of thy handmaid, and let me set before thee a morsel of bread, that thou mayest eat and recover strength, and be able to go on thy journey.

23 But he refused, and said: I will not eat. But his servants and the woman forced him, and at length hearkening to their voice, he arose from the ground and sat upon the bed.

24 Now the woman had a fatted calf in the house, and she made haste and killed it: and taking meal kneaded it, and baked some unleavened bread,

25 And set it before Saul, and before his servants. And when they had eaten they rose up, and walked all that night.

1 SAMUEL (1 REGUM) CHAPTER 29

1 Now all the troops of the Philistines were gathered together to Aphec: and Israel also camped by the fountain which is in Jezrahel.

2 And the lords of the Philistines marched with their hundreds and their thousands: but David and his men were in the rear with Achis.

3 And the princes of the Philistines said to Achis: What mean these Hebrews? And Achis said to the princes of the Philistines: Do you not know David, who was the servant of Saul the king of Israel, and hath been with me many days, or years, and I have found no fault in him, since the day that he fled over to me until this day?

4 But the princes of the Philistines were angry with him, and they said to him: Let this man return, and abide in his place, which thou hast appointed him, and let him not go down with us to battle, lest he be an adversary to us, when we shall begin to fight: for how can he otherwise appease his master, but with our heads?

5 Is not this David, to whom they sung in their dances, saying: Saul slew his thousands, and David his ten thousands?

6 Then Achis called David, and said to him: As the Lord liveth, thou art upright and good in my sight: and so is thy going out, and thy coming in with me in the army: and I have not found my evil in thee, since the day that thou camest to me unto this day: but thou pleasest not the lords.

7 Return therefore, and go in peace, and offend not the eyes of the princes of the Philistines.

8 And David said to Achis: But what have I done, and what hast thou found in me thy servant, from the day that I have been in thy sight until this day, that I may not go and fight against the enemies of my lord the king?

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9 And Achis answering said to David: I know that thou art good in my sight, as an angel of God: but the princes of the Philistines have said: He shall not go up with us to the battle.

10 Therefore arise in the morning, thou, and the servants of thy lord, who came with thee: and when you are up before day, and it shall begin to be light, go on your way.

11 So David and his men arose in the night, that they might set forward in the morning, and returned to the land of the Philistines: and the Philistines went up to Jezrahel.

1 SAMUEL (1 REGUM) CHAPTER 30

1 Now when David and his men were come to Siceleg on the third day, the Amalecites had made an invasion on the south side upon Siceleg, and had smitten Siceleg, and burnt it with fire.

2 And had taken the women captives that were in it, both little and great: and they had not killed any person, but had carried them with them, and went on their way.

3 So when David and his men came to the city, and found it burnt with fire, and that their wives and their sons, and their daughters were taken captives,

4 David and the people that were with him, lifted up their voices, and wept till they had no more tears.

5 For the two wives also of David were taken captives, Achinoam the Jezrahelitess, and Abigail the wife of Nabal of Carmel.

6 And David was greatly afflicted: for the people had a mind to stone him, for the soul of every man was bitterly grieved for his sons, and daughters: but David took courage in the Lord his God.

7 And he said to Abiathar the priest the son of Achimelech: Bring me hither the ephod. And Abiathar brought the ephod to David.

8 And David consulted the Lord, saying: Shall I pursue after these robbers, and shall I overtake them, or not? And the Lord said to him: Pursue after them: for thou shalt surely overtake them and recover the prey.

9 So David went, he and the six hundred men that were with him, and they came to the torrent Besor: and some being weary stayed there.

10 But David pursued, he and four hundred men: for two hundred stayed, who being weary could not go over the torrent Besor.

11 And they found an Egyptian in the field, and brought him to David: and they gave him bread to eat, and water to drink,

12 As also a piece of a cake of figs, and two bunches of raisins. And when he had eaten them his spirit returned, and he was refreshed: for he had not eaten bread, nor drunk water three days, and three nights.

13 And David said to him: To whom dost thou belong? or whence dost thou come? and whither art thou going? He said: I am a young man of Egypt, the servant of an Amalecite, and my master left me, because I began to be sick three days ago.

14 For we made an invasion on the south side of Cerethi, and upon Juda, and upon the south of Caleb, and we burnt Siceleg with fire.

15 And David said to him: Canst thou bring me to this company? And he said: Swear to me by God, that thou wilt not kill me, nor deliver me into the hands of my master, and I will bring thee to this company. And David swore to him.

16 And when he had brought him, behold they were lying spread upon all the ground, eating and drinking, and as it were keeping a festival day, for all the prey, and the spoils which they had taken out of the land of the Philistines, and out of the land of Juda.

17 And David slew them from the evening unto the evening of the next day, and there escaped not a man of them, but four hundred young men, who had gotten upon camels, and fled.

18 So David recovered all that the Amalecites had taken, and he rescued his two wives.

19 And there was nothing missing small or great, neither of their sons or their daughters, nor of the spoils, and whatsoever they had taken: David recovered all.

20 And he took all the flocks and the herds, and made them go before him: and they said: This is the prey of David.

21 And David came to the two hundred men, who being weary had stayed, and were not able to follow David, and he had ordered them to abide at the torrent Besor: and they came out to meet David, and the people that were with him. And David coming to the people saluted them peaceably.

22 Then all the wicked and unjust men that had gone with David answering, said: Because they came not with us, we will not give them any thing of the prey which we have recovered: but let every man take his wife and his children, and be contented with them, and go his way.

23 But David said: You shall not do so, my brethren, with these things, which the Lord hath given us, who hath kept us, and hath delivered the robbers that invaded us into our hands.

24 And no man shall hearken to you in this matter. But equal shall be the portion of him that went down to battle and of him that abode at the baggage, and they shall divide alike.

25 And this hath been done from that day forward, and since was made a statute, and an ordinance, and as a law in Israel.

26 Then David came to Siceleg, and sent presents of the prey to the ancients of Juda his neighbours, saying: Receive a blessing of the prey of the enemies of the Lord.

27 To them that were in Bethel, and that were in Ramoth to the south, and to them that were in Jether,

28 And to them that were in Aroer and that were in Sephamoth, and that were in Esthamo,

29 And that were in Rachal, and that were in the cities of Jerameel, and that were in the cities of Ceni,

30 And that were in Arama, and that were in the lake Asan, and that were in Athach,

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31 And that were in Hebron, and to the rest that were in those places, in which David had abode with his men.

1 SAMUEL (1 REGUM) CHAPTER 31

1 And the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down slain in mount Gelboe.

2 And the Philistines fell upon Saul, and upon his sons, and they slew Jonathan, and Abinadab and Melchisua the sons of Saul.

3 And the whole weight of the battle was turned upon Saul: and the archers overtook him, and he was grievously wounded by the archers.

4 Then Saul said to his armourbearer: Draw thy sword, and kill me: lest these uncircumcised come, and slay me, and mock at me. And his armourbearer would not: for he was struck with exceeding great fear. Then Saul took his sword, and fell upon it.

5 And when his armourbearer saw this, to wit, that Saul was dead, he also fell upon his sword and died with him.

6 So Saul died, and his three sons, and his armourbearer, and all his men that same day together.

7 And the men of Israel, that were beyond the valley, and beyond the Jordan, seeing that the Israelites were fled, and that Saul was dead, and his sons, forsook their cities, and fled: and the Philistines came, and dwelt there.

8 And on the morrow the Philistines came to strip the slain, and they found Saul and his three sons lying in mount Gelboe.

9 And they cut off Saul's head, and stripped him of his armour, and sent into the land of the Philistines round about, to publish it in the temples of their idols, and among their people.

10 And they put his armour in the temple of Astaroth, but his body they hung on the wall of Bethsan.

11 Now when the inhabitants of Jabes Galaad had heard all that the Philistines had done to Saul,

12 All the most valiant men arose, and walked all the night, and took the body of Saul, and the bodies of his sons, from the wall of Bethsan: and they came to Jabes Galaad, and burnt them there:

13 And they took their bones and buried them in the wood of Jabes: and fasted seven days.

THE SECOND BOOK OF SAMUEL

Greek: Basileion B; Hebrew Title: Sefer Shemuel
(also called: The Second Book of Kings, or 2 Reigns / Regum)
Estimated Range of Dating: c. 630–540 B.C

2 SAMUEL (2 REGUM) CHAPTER 1

1 Now it came to pass, after Saul was dead, that David returned from the slaughter of the Amalecites, and abode two days in Siceleg.

2 And on the third day, there appeared a man who came out of Saul's camp, with his garments rent, and dust strewed on his head: and when he came to David, he fell upon his face, and adored.

3 And David said to him: From whence comest thou? And he said to him: I am fled out of the camp of Israel.

4 And David said unto him: What is the matter that is come to pass? tell me. He said: The people are fled from the battle, and many of the people are fallen and dead: moreover Saul and Jonathan his son are slain.

5 And David said to the young man that told him: How knowest thou that Saul and Jonathan his son, are dead?

6 And the young man that told him, said: I came by chance upon mount Gelboe, and Saul leaned upon his spear: and the chariots and horsemen drew nigh unto him,

7 And looking behind him, and seeing me, he called me. And I answered, Here am I.

8 And he said to me: Who art thou? And I said to him: I am an Amalecite.

9 And he said to me: Stand over me, and kill me: for anguish is come upon me, and as yet my whole life is in me.

10 So standing over him, I killed him: for I knew that he could not live after the fall: and I took the diadem that was on his head, and the bracelet that was on his arm and have brought them hither to thee, my lord.

11 Then David took hold of his garments and rent them, and likewise all the men that were with him.

12 And they mourned, and wept, and fasted until evening for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel, because they were fallen by the sword.

13 And David said to the young man that told him: Whence art thou? He answered: I am the son of a stranger of Amalee.

14 David said to him: Why didst thou not fear to put out thy hand to kill the Lord's anointed?

15 And David calling one of his servants, said: Go near and fall upon him. And he struck him so that he died.

16 And David said to him: Thy blood be upon thy own head: for thy own mouth hath spoken against thee, saying: I have slain the Lord's anointed.

17 And David made this kind of lamentation over Saul, and over Jonathan his son.

18 (Also he commanded that they should teach the children of Juda the use of the bow, as it is written in the book of the just.) And he said: Consider, O Israel, for them that are dead, wounded on thy high places.

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19 The illustrious of Israel are slain upon thy mountains: how are the valiant fallen?

20 Tell it not in Geth, publish it not in the streets of Ascalon: lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph,

21 Ye mountains of Gelboe, let neither dew, nor rain come upon you, neither be they fields of firstfruits: for there was cast away the shield of the valiant, the shield of Saul as though he had not been anointed with oil.

22 From the blood of the slain, from the fat of the valiant, the arrow of Jonathan never turned back, and the sword of Saul did not return empty.

23 Saul and Jonathan, lovely, and comely in their life, even in death they were not divided: they were swifter than eagles, stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you with scarlet in delights, who gave ornaments of gold for your attire.

25 How are the valiant fallen in battle? Jonathan slain in the high places?

26 I grieve for thee, my brother Jonathan: exceeding beautiful, and amiable to me above the love of women. As the mother loveth her only son, so did I love thee.

27 How are the valiant fallen, and the weapons of war perished?

2 SAMUEL (2 REGUM) CHAPTER 2

1 And after these things David consulted the Lord, saying: Shall I go up into one of the cities of Juda? And the Lord said to him: Go up. And David said: Whither shall I go up? And he answered him: Into Hebron.

2 So David went up, and his two wives, Achinoam the Jezrahelitess, and Abigail the wife of Nabal of Carmel:

3 And the men also that were with him, David brought up every man with his household: and they abode in the towns of Hebron.

4 And the men of Juda came, and anointed David there, to be king over the house of Juda. And it was told David, that the men of Jabes Galaad had buried Saul.

5 David therefore sent messengers to the men of Jabes Galaad, and said to them: Blessed be you to the Lord, who have shewn this mercy to your master Saul, and have buried him.

6 And now the Lord surely will render you mercy and truth, and I also will, requite you for this good turn, because you have done this thing.

7 Let your hands be strengthened, and be ye men of valour: for although your master Saul be dead, yet the house of Juda hath anointed me to be their king.

8 But Abner the son of Ner, general of Saul's army, took Isboseth the son of Saul, and led him about through the camp?

9 And made him king over Galaad, and, over Gessuri, and over Jezrahel, and over Ephraim, and over Benjamin, and over all Israel.

10 Isboseth the son of Saul was forty years old when he began to reign over, Israel, and he reigned two years: and only the house of Juda followed David.

11 And the number of the days that David abode, reigning in Hebron over the house of Juda, was seven years and six months.

12 And Abner the son of Ner, and the servants of Isboseth the son of Saul, went out from the camp to Gabaon

13 And Joab the son of Sarvia, and the servants of David went out, and met them by the pool of Gabaon. And when they were come together, they sat down over against one another: the one on the one side of the pool, and the other on the other side.

14 And Abner said to Joab: Let the young men rise, and play before us. And Joab answered: Let them rise.

15 Then there arose and went over twelve in number of Benjamin, of the part of Isboseth the son of Saul, and twelve of the servants of David.

16 And every one catching his fellow, by the head, thrust his sword into the side of his adversary, and they fell down together: and the name of the place was called: The field of the valiant, in Gabaon.

17 And there was a very fierce battle that day: and Abner was put to flight, with the men of Israel, by the servants of David.

18 And there were the three sons of Sarvia there, Joab, and Abisai, and Asael: now Asael was a most swift runner, like one of the roes that abide in the woods.

19 And Asael pursued after Abner, and turned not to the right hand nor to the left from following Abner.

20 And Abner looked behind him, and said: Art thou Asael? And he answered: I am.

21 And Abner said to him: Go to the right hand or to the left, and lay hold on one of the young men and take thee his spoils. But Asael would not leave off following him close.

22 And again Abner said to Asael: Go off, and do not follow me, lest I be obliged to stab thee to the ground, and I shall not be able to hold up my face to Joab thy brother.

23 But he refused to hearken to him, and would not turn aside: wherefore Abner struck him with his spear with a back stroke in the groin, and thrust him through, and he died upon the spot: and all that came to the place where Asael fell down and died stood still.

24 Now while Joab and Abisai pursued after Abner, the sun went down: and they came as far as the hill of the aqueduct, that lieth over against the valley by the way of the wilderness in Gabaon.

25 And the children of Benjamin gathered themselves together to Abner: and being joined in one body, they stood on the top of a hill.

26 And Abner cried out to Joab, and said: Shall thy sword rage unto utter destruction? knowest thou not that it is dangerous to drive people to despair? how long dost thou defer to bid the people cease from pursuing after their brethren?

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27 And Joab said: As the Lord liveth, if thou hadst spoke sooner, even in the morning the people should have retired from pursuing after their brethren.

28 Then Joab sounded the trumpet, and all the army stood still, and did not pursue after Israel any farther, nor fight any more.

29 And Abner and his men walked all that night through the plains: and they passed the Jordan, and having gone through all Beth-horon, came to the camp.

30 And Joab returning, after he had left Abner, assembled all the people: and there were wanting of David's servants nineteen men, beside Asael.

31 But the servants of David had killed of Benjamin, and of the men that were with Abner, three hundred and sixty, who all died.

32 And they took Asael, and buried him in the sepulchre of his father in Bethlehem, and Joab, and the men that were with him, marched all the night, and they came to Hebron at break of day.

2 SAMUEL (2 REGUM) CHAPTER 3

1 Now there was a long war between the house of Saul and the house of David: David prospering and growing always stronger and stronger, but the house of Saul decaying daily.

2 And sons were born to David in Hebron: and his firstborn was Amnon of Achinoam the Jezrahelitess:

3 And his second Cheleab of Abigail the wife of Nabal of Carmel: and the third Absalom the son of Maacha the daughter of Tholmai king of Gessur:

4 And the fourth Adonias, the son of Haggith: and the fifth Saphathia the son of Abital:

5 And the sixth Jethraam of Egla the wife of David: these were born to David in Hebron.

6 Now while there was war between the house of Saul and the house of David, Abner the son of Ner ruled the house of Saul.

7 And Saul had a concubine named Respha, the daughter of Aia. And Isboseth said to Abner:

8 Why didst thou go in to my father's concubine? And he was exceedingly angry for the words of Isboseth, and said: Am I a dog's head against Juda this day, who have shewn mercy to the house of Saul thy father, and to his brethren and friends, and have not delivered thee into the hands of David, and hast thou sought this day against me to charge me with a matter concerning a woman?

9 So do God to Abner, and more also, unless as the Lord hath sworn to David, so I do to him,

10 That the kingdom be translated from the house of Saul, and the throne of David be set up over Israel, and over Juda from Dan to Bersabee.

11 And he could not answer him a word, because he feared him.

12 Abner therefore sent messengers to David for himself, saying: Whose is the land? and that they should say: Make a league with me, and my hand shall be with thee: and I will bring all Israel to thee.

13 And he said: Very well: I will make a league with thee: but one thing I require of thee, saying: Thou shalt not see my face before thou bring Michol the daughter of Saul: and so thou shalt come, and see me.

14 And David sent messengers to Isboseth the son of Saul, saying: Restore my wife Michol, whom I espoused to me for a hundred foreskins of the Philistines.

15 And Isboseth sent, and took her from her husband Phaltiel, the son of Lais.

16 And her husband followed her, weeping as far as Bahurim: and Abner said to him: Go and return. And he returned.

17 Abner also spoke to the ancients of Israel, saying: Both yesterday and the day before you sought for David that he might reign over you.

18 Now then do it: because the Lord hath spoken to David, saying: By the hand of my servant David I will save my people Israel from the hands of the Philistines, and of all their enemies.

19 And Abner spoke also to Benjamin. And he went to speak to David in Hebron all that seemed good to Israel, and to all Benjamin.

20 And he came to David in Hebron with twenty men: and David made a feast for Abner, and his men that came with him.

21 And Abner said to David: I will rise, that I may gather all Israel unto thee my lord the king, and may enter into a league with thee, and that thou mayst reign over all as thy soul desireth. Now when David bad brought Abner on his way, and he was gone in peace,

22 Immediately David's servants and Joab came, after having slain the robbers, with an exceeding great booty: and Abner, was not with David in Hebron, for he had now sent him away, and he was gone in peace.

23 And Joab and all the army that was with him, came afterwards: and it was told Joab, that Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 And Joab went in to the king, and said: What hast thou done? Behold Abner came to thee: Why didst thou send him away, and he is gone and departed?

25 Knowest thou not Abner the son of Ner, that to this end he came to thee, that he might deceive thee, and to know thy going out, and thy coming in, and to know all thou dost?

26 Then Joab going out from David, sent messengers after Abner, and brought him back from the cistern of Sira, David knowing nothing of it.

27 And when Abner was returned to Hebron, Joab took him aside to the middle of the gate, to speak to him treacherously: and he stabbed him there in the groin, and he died, in revenge of the blood of Asael his brother.

28 And when David heard of it, after the thing was now done, he said: I, and my kingdom are innocent before the Lord for ever of the blood of Abner the son of Ner:

29 And may it come upon the head of Joab, and upon all his father's house: and let there not fail from the house of Joab

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one that hath an issue of seed, or that is a leper, or that holdeth the distaff, or that falleth by the sword, or that wanteth bread.

30 So Joab and Abisai his brother slew Abner, because he had killed their brother Asael at Gabaon in the battle.

31 And David said to Joab, and to all the people that were with him: Rend your garments, and gird yourselves with sackcloths, and mourn before the funeral of Abner. And king David himself followed the bier.

32 And when they had buried Abner in Hebron, king David lifted up his voice, and wept at the grave of Abner: and all the people also wept.

33 And the king mourning and lamenting over Abner, said: Not as cowards are wont to die, hath Abner died.

34 Thy hands were not bound, nor thy feet laden with fetters: but as men fall before the children of iniquity, so didst thou fall. And all the people repeating it wept over him.

35 And when all the people came to take meat with David, while it was yet broad day, David swore, saying: So do God to me, and more also, if I taste bread or any thing else before sunset.

36 And all the people heard, and they were pleased, and all that the king did seemed good in the sight of all the people.

37 And all the people, and all Israel understood that day that it was not the king's doing, that Abner the son of Ner was slain.

38 The king also said to his servants: Do you not know that a prince and great man is slain this day in Israel?

39 But I as yet am tender, though anointed king. And these men the sons of Sarvia are too hard for me: the Lord reward him that doth evil according to his wickedness.

2 SAMUEL (2 REGUM) CHAPTER 4

1 And Isboseth the son of Saul heard that Abner was slain in Hebron: and his hands were weakened, and all Israel was troubled.

2 Now the son of Saul had two men captains of his bands, the name of the one was Baana, and the name of the other Rechab, the sons of Remmon a Berothite of the children of Benjamin: for Beroth also was reckoned in Benjamin.

3 And the Berothites fled into Gethaim, and were sojourners there until that time.

4 And Jonathan the son of Saul bad a son that was lame of his feet: for he was five years old when the tidings came of Saul and Jonathan from Jezrahel. And his nurse took him up and fled: and as she made haste to flee, he fell and became lame: and his name was Miphiboseth.

5 And the sons of Remmon the Berothite, Rechab and Baana coming, went into the house of Isboseth in the heat of the day: and he was sleeping upon his bed at noon. And the doorkeeper of the house, who was cleansing wheat, was fallen asleep.

6 And they entered into the house secretly taking ears of corn, and Rechab and Baana his brother stabbed him in the groin, and fled away.

7 For when they came into the house, be was sleeping upon his bed in a parlour, and they struck him and killed him: and taking away his head they went off by the way of the wilderness, walking all night.

8 And they brought the head of Isboseth to David to Hebron: and they said to the king: Behold the head of Isboseth the son of Saul thy enemy who sought thy life: and the Lord hath revenged my lord the king this day of Saul, and of his seed.

9 But David answered Rechab, and Baana his brother, the sons of Remmon the Berothite, and said to them: As the Lord liveth, who hath delivered my soul out of all distress,

10 The man that told me, and said: Saul is dead, who thought he brought good tidings, I apprehended, and slew him in Siceleg, who should have been rewarded for his news.

11 How much more now when wicked men have slain an innocent man in his own house, upon his bed, shall I not require his blood at your hand, and take you away from the earth?

12 And David commanded his servants and they slew them: and cutting off their hands and feet, hanged them up over the pool in Hebron: but the head of Isboseth they took and buried in the sepulchre of Abner in Hebron.

2 SAMUEL (2 REGUM) CHAPTER 5

1 Then all the tribes of Israel came to David in Hebron, saying: Behold we are thy bone and thy flesh.

2 Moreover yesterday also and the day before, when Saul was king over us, thou wast he that did lead out and bring in Israel: and the Lord said to thee: Thou shalt feed my people Israel, and thou shalt be prince over Israel.

3 The ancients also of Israel came to the king to Hebron, and king David made a league with them in Hebron before the Lord: and they anointed David to be king over Israel.

4 David was thirty years old when he began to reign, and he reigned forty years.

5 In Hebron he reigned over Juda seven years and six months: and in Jerusalem he reigned three and thirty years over all Israel and Juda.

6 And the king and all the men that were with him went to Jerusalem to the Jebusites the inhabitants of the land: and they said to David: Thou shalt not come in hither unless thou take away the blind and the lame that say: David shall not come in hither.

7 But David took the castle of Sion, the same is the city of David.

8 For David had offered that day a reward to whosoever should strike the Jebusites and get up to the gutters of the tops of the houses, and take away the blind and the lame that hated the soul of David: therefore it is said in the proverb: The blind and the lame shall not come into the temple.

9 And David dwelt in the castle, and called it, The city of David: and built round about from Mello and inwards.

10 And he went on prospering and growing up, and the Lord God of hosts was with him.

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11 And Hiram the king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons for walls: and they built a house for David.

12 And David knew that the Lord bad confirmed him king over Israel, and that he had exalted his kingdom over his people Israel.

13 And David took more concubines and wives of Jerusalem, after he was come from Hebron: and there were born to David other sons also and daughters:

14 And these are the names of them, that were born to him in Jerusalem, Samua, and Sobab, and Nathan, and Solomon,

15 And Jebahar, and Elisua, and Nepheg,

16 And Japhia, and Elisama, and Elioda, and Eliphaleth.

17 And the Philistines heard that they had anointed David to be king over Israel: and they all came to seek David: and when David heard of it, he went down to a strong hold.

18 And the Philistines coming spread themselves in the valley of Raphaim.

19 And David consulted the Lord, saying: Shall I go up to the Philistines? and wilt thou deliver them into my hand? And the Lord said to David: Go up, for I will surely deliver the Philistines into thy hand.

20 And David came to Baal Pharisim: and defeated them there, and he said: The Lord hath divided my enemies before me, as waters are divided. Therefore the name of the place was called Baal Pharisim.

21 And they left there their idols: which David and his men took away.

22 And the Philistines came up again and spread themselves in the valley of Raphaim.

23 And David consulted the Lord: Shall I go up against the Philistines, and wilt thou deliver them into my hands? He answered: Go not up against them, but fetch a compass behind them, and thou shalt come upon them over against the pear trees.

24 And when thou shalt hear the sound of one going in the tops of the pear trees, then shalt thou join battle: for then will the Lord go out before thy face to strike the army of the Philistines.

25 And David did as the Lord had commanded him, and he smote the Philistines from Gabaa until thou come to Gezer.

2 SAMUEL (2 REGUM) CHAPTER 6

1 And David again gathered together all the chosen men of Israel, thirty thousand.

2 And David arose and went, with all the people that were with him of the men of Juda to fetch the ark of God, upon which the name of the Lord of hosts is invoked, who sitteth over it upon the cherubims.

3 And they laid the ark of God upon a new cart: and took it out of the house of Abinadab, who was in Gabaa: and Oza, and Ahio, the sons of Abinadab, drove the new cart.

4 And when they had taken it out of the house of Abinadab, who was in Gabaa, Ahio having care of the ark of God went before the ark.

5 But David and all Israel played before the Lord on all manner of instruments made of wood, on harps and lutes and timbrels and cornets and cymbals.

6 And when they came to the floor of Nachon, Oza put forth his hand to the ark of God, and took hold of it: because the oxen kicked and made it lean aside.

7 And the indignation of the Lord was enkindled against Oza, and he struck him for his rashness: and he died there before the ark of God.

8 And David was grieved because the Lord had struck Oza, and the name of that place was called: The striking of Oza, to this day.

9 And David was afraid of the Lord that day, saying: How shall the ark of the Lord come to me?

10 And he would not have the ark of the Lord brought in to himself into the city of David: but he caused it to be carried into the house of Obededom the Gethite.

11 And the ark of the Lord abode in the house of Obededom the Gethite three months: and the Lord blessed Obededom, and all his household.

12 And it was told king David, that the Lord had blessed Obededom, and all that he had, because of the ark of God. So David went, and brought away the ark of God out of the house of Obededom into the city of David with joy. And there were with David seven choirs, and calves for victims.

13 And when they that carried the ark of the Lord had gone six paces, he sacrificed an ox and a ram:

14 And David danced with all his might before the Lord: and David was girded with a linen ephod.

15 And David and all the house of Israel brought the ark of the covenant of the Lord with joyful shouting, and with sound of trumpet.

16 And when the ark of the Lord was come into the city of David, Michol the daughter of Saul, looking out through a window, saw king David leaping and dancing before the Lord: and she despised him in her heart.

17 And they brought the ark of the Lord, and set it in its place in the midst of the tabernacle, which David had pitched for it: and David offered holocausts, and peace offerings before the Lord.

18 And when he had made an end of offering holocausts and peace offerings, he blessed the people in the name of the Lord of hosts.

19 And he distributed to all the multitude of Israel both men and women, to every one, a cake of bread, and a piece of roasted beef, and fine flour fried with oil: and all the people departed every one to his house.

20 And David returned to bless his own house: and Michol the daughter of Saul coming out to meet David, said: How glorious was the king of Israel to day, uncovering himself before the handmaids of his servants, and was naked, as if one of the buffoons should be naked.

21 And David said to Michol: Before the Lord, who chose me rather than thy father, and than all his house, and commanded me to be ruler over the people of the Lord in Israel,

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22 I will both play and make myself meaner than I have done: and I will be little in my own eyes: and with the handmaid of whom thou speakest, I shall appear more glorious.

23 Therefore Michol the daughter of Saul had no child to the day of her death.

2 SAMUEL (2 REGUM) CHAPTER 7

1 And it came to pass when the king sat in his house, and the Lord had given him rest on every side from all his enemies,

2 He said to Nathan the prophet: Dost thou see that I dwell in a house of cedar, and the ark of God is lodged within skins?

3 And Nathan said to the king: Go, do all that is in thy heart: because the Lord is with thee.

4 But it came to pass that night, that the word of the Lord came to Nathan, saying:

5 Go, and say to my servant David: Thus saith the Lord: Shalt thou build me a house to dwell in?

6 Whereas I have not dwelt in a house from the day that I brought the children of Israel out of the land of Egypt even to this day: but have walked in a tabernacle, and in a tent.

7 In all the places that I have gone through with all the children of Israel, did ever I speak a word to any one of the tribes of Israel, whom I commanded to feed my people Israel, saying: Why have you not built me a house of cedar?

8 And now thus shalt thou speak to my servant David: Thus saith the Lord of hosts: I took thee out of the pastures from following the sheep to be ruler over my people Israel:

9 And I have been with thee wheresoever thou hast walked, and have slain all thy enemies from before thy face: and I have made thee a great man, like unto the name of the great ones that are on the earth.

10 And I will appoint a place for my people Israel, and I will plant them, and they shall dwell therein, and shall be disturbed no more: neither shall the children of iniquity afflict them any more as they did before,

11 From the day that I appointed judges over my people Israel: and I will give thee rest from all thy enemies. And the Lord foretelleth to thee, that the Lord will make thee a house.

12 And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build a house to my name, and I will establish the throne of his kingdom for ever.

14 I will be to him a father, and he shall be to me a son: and if he commit any iniquity, I will correct him with the rod of men, and with the stripes of the children of men.

15 But my mercy I will not take away from him, as I took it from Saul, whom I removed from before my face.

16 And thy house shall be faithful, and thy kingdom for ever before thy face, and thy throne shall be firm for ever.

17 According to all these words and according to all this vision, so did Nathan speak to David.

18 And David went in, and sat before the Lord, and said: Who am I, O Lord God, and what is my house, that thou hast brought me thus far?

19 But yet this hath seemed little in thy sight, O Lord God, unless thou didst also speak of the house of thy servant for a long time to come: for this is the law of Adam, O Lord God.

20 And what can David say more unto thee? for thou knowest thy servant, O Lord God:

21 For thy word's sake, and according to thy own heart thou hast done all these great things, so that thou wouldst make it known to thy servant.

22 Therefore thou art magnified, O Lord God, because there is none like to thee, neither is there any God besides thee, in all the things that we have heard with our ears.

23 And what nation is there upon earth, as thy people Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for them great and terrible things, upon the earth, before the face of thy people, whom thou redeemedst to thyself out of Egypt, from the nations and their gods.

24 For thou hast confirmed to thyself thy people Israel to be an everlasting people: and thou, O Lord God, art become their God.

25 And now, O Lord God, raise up for ever the word that thou hast spoken, concerning thy servant and concerning his house: and do as thou hast spoken,

26 That thy name may be magnified for ever, and it may be said: The Lord of hosts is God over Israel. And the house of thy servant David shall be established before the Lord.

27 Because thou, O Lord of hosts, God of Israel, hast revealed to the ear of thy servant, saying: I will build thee a house: therefore hath thy servant found in his heart to pray this prayer to thee.

28 And now, O Lord God, thou art God, and thy words shall be true: for thou hast spoken to thy servant these good things.

29 And now begin, and bless the house of thy servant, that it may endure for ever before thee: because thou, O Lord God, hast spoken it, and with thy blessing let the house of thy servant be blessed for ever.

2 SAMUEL (2 REGUM) CHAPTER 8

1 And it came to pass after this that David defeated the Philistines, and brought them down, and David took the bridle of tribute out of the hand of the Philistines.

2 And he defeated Moab, and measured them with a line, casting them down to the earth: and he measured with two lines, one to put to death, and one to save alive: and Moab was made to serve David under tribute.

3 David defeated also Adarezer the son of Rohob king of Soba, when he went to extend his dominion over the river Euphrates.

4 And David took from him a thousand and seven hundred horsemen, and twenty thousand footmen, and houghed all the chariot horses: and only reserved of them for one hundred chariots.

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5 And the Syrians of Damascus came to succour Adarezer the king of Soba: and David slew of the Syrians two and twenty thousand men.

6 And David put garrisons in Syria of Damascus: and Syria served David under tribute: and the Lord preserved David in all his enterprises, whithersoever he went.

7 And David took the arms of gold, which the servants of Adarezer wore, and brought them to Jerusalem.

8 And out of Bete, and out of Beroth, cities of Adarezer, king David took an exceeding great quantity of brass.

9 And Thou the king of Emath heard that David had defeated all the forces of Adarezer.

10 And Thou sent Joram his son to king David, to salute him, and to congratulate with him, and to return him thanks: because he had fought against Adarezer, and had defeated him. For Thou was an enemy to Adarezer, and in his hand were vessels of gold, and vessels of silver, and vessels of brass:

11 And king David dedicated them to the Lord, together with the silver and gold that he had dedicated of all the nations, which he had subdued:

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalec, and of the spoils of Adarezer the son of Rohob king of Soba.

13 David also made himself a name, when he returned after taking Syria in the valley of the saltpits, killing eighteen thousand:

14 And he put guards in Edom, and placed there a garrison: and all Edom was made to serve David: and the Lord preserved David in all enterprises he went about.

15 And David reigned over all Israel: and David did judgment and justice to all his people.

16 And Joab the son of Sarvia was over the army: and Josaphat the son of Ahilud was recorder:

17 And Sadoc the son of Achitob, and Achimelech the son of Abiathar, were the priests: and Saraias was the scribe:

18 And Banaias the son of Joiada was over the Cerethi and Phelethi: and the sons of David were the princes.

2 SAMUEL (2 REGUM) CHAPTER 9

1 And David said: Is there any one, think you, left of the house of Saul, that I may shew kindness to him for Jonathan's sake?

2 Now there was of the house of Saul, a servant named Siba: and when the king had called him to him, he said to him: Art thou Siba? And he answered: I am Siba thy servant.

3 And the king said: Is there any one left of the house of Saul, that I may shew the mercy of God unto him? And Siba said to the king: There is a son of Jonathan left, who is lame of his feet.

4 Where is he? said he. And Siba said to the king: Behold he is in the house of Machir the son of Ammiel in Lodabar.

5 Then king David sent, and brought him out of the house of Machir the son of Ammiel of Lodabar.

6 And when Miphiboseth the son of Jonathan the son of Saul was come to David, he fell on his face and worshipped. And David said: Miphiboseth? And he answered: Behold thy servant.

7 And David said to him: Fear not, for I will surely shew thee mercy for Jonathan thy father's sake, and I will restore the lands of Saul thy father, and thou shalt eat bread at my table always.

8 He bowed down to him, and said: Who am I thy servant, that thou shouldst look upon such a dead dog as I am?

9 Then the king called Siba the servant of Saul, and said to him: All that belonged to Saul, and all his house, I have given to thy master's son.

10 Thou therefore and thy sons and thy servants shall till the land for him: and thou shalt bring in food for thy master's son, that he may be maintained: and Miphiboseth the son of thy master shall always eat bread at my table. And Siba had fifteen sons and twenty servants.

11 And Siba said to the king: As thou my lord the king hast commanded thy servant, so will thy servant do: and Miphiboseth shall eat at my table, as one of the sons of the king.

12 And Miphiboseth had a young son whose name was Micha: and all the kindred of the house of Siba served Miphiboseth.

13 But Miphiboseth dwelt in Jerusalem: because he ate always of the king's table: and he was lame of both feet.

2 SAMUEL (2 REGUM) CHAPTER 10

1 And it came to pass after this, that the king of the children of Ammon died, and Hanon his son reigned in his stead.

2 And David said: I Will shew kindness to Hanon the son of Daas, as his father shewed kindness to me. So David sent his servants to comfort him for the death of his father. But when the servants of David were come into the land of the children of Ammon,

3 The princes of the children of Ammon said to Hanon their lord: Thinkest thou that for the honour of thy father, David hath sent comforters to thee, and hath not David rather sent his servants to thee to search, and spy into the city, and overthrow it?

4 Wherefore Hanon took the servants of David, and shaved off the one half of their beards, and cut away half of their garments even to the buttocks, and sent them away.

5 When this was told David, he sent to meet them: for the men were sadly put to confusion, and David commanded them, saying: Stay at Jericho, till your beards be grown, and then return.

6 And the children of Ammon seeing that they had done an injury to David, Bent and hired the Syrians of Rohob, and the Syrians of Soba, twenty thousand footmen, and of the king of Maacha a thousand men, and of Istob twelve thousand men.

7 And when David heard this, he sent Joab and the whole army of warriors.

8 And the children of Ammon came out, and set their men in array at the entering in of the gate: but the Syrians of

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Soba, and of Rohob, and of Istob, and of Maacha were by themselves in the field.

9 Then Joab seeing that the battle was prepared against him, both before and behind, chose of all the choice men of Israel, and put them in array against the Syrians:

10 And the rest of the people he delivered to Abisai his brother, who set them in array against the children of Ammon.

11 And Joab said: If the Syrians are too strong for me, then thou shalt help me: but if the children of Ammon are too strong for thee, then I will help thee.

12 Be of good courage, and let us fight for our people, and for the city of our God: and the Lord will do what is good in his sight.

13 And Joab and the people that were with him, began to fight against the Syrians: and they immediately fled before him.

14 And the children of Ammon seeing that the Syrians were fled, they fled also before Abisai, and entered into the city: and Joab returned from the children of Ammon, and came to Jerusalem.

15 Then the Syrians seeing that they had fallen before Israel, gathered themselves together.

16 And Adarezer sent and fetched the Syrians, that were beyond the river, and brought over their army: and Sobach, the captain of the host of Adarezer, was their general.

17 And when this was told David, he gathered all Israel together, and passed over the Jordan, and came to Helam: and the Syrians set themselves in array against David, and fought against him.

18 And the Syrians fled before Israel, and David slew of the Syrians the men of seven hundred chariots, and forty thousand horsemen: and smote Sobach the captain of the army, who presently died.

19 And all the kings that were auxiliaries of Adarezer, seeing themselves overcome by Israel, were afraid and fled away, eight and fifty thousand men before Israel. And they made peace with Israel: and served them, and all the Syrians were afraid to help the children of Ammon any more.

2 SAMUEL (2 REGUM) CHAPTER 11

1 And it came to pass at the return of the year, at the time when kings go forth to war, that David sent Joab and his servants with him, and all Israel, and they spoiled the children of Ammon, and besieged Rabba: but David remained in Jerusalem.

2 In the mean time it happened that David arose from his bed after noon, and walked upon the roof of the king's house: and he saw from the roof of his house a woman washing herself, over against him: and the woman was very beautiful.

3 And the king sent, and inquired who the woman was. And it was told him, that she was Bethsabee the daughter of Eliam, the wife of Urias the Hethite.

4 And David sent messengers, and took her, and she came in to him, and he slept with her: and presently she was purified from her uncleanness:

5 And she returned to her house having conceived. And she sent and told David, and said: I have conceived.

6 And David sent to Joab, saying: Send me Urias the Hethite. And Joab sent Urias to David.

7 And Urias came to David. And David asked how Joab did, and the people, and how the war was carried on.

8 And David said to Urias: Go into thy house, and wash thy feet. And Urias went out from the king's house, and there went out after him a mess of meat from the king.

9 But Urias slept before the gate of the king's house, with the other servants of his lord, and went not down to his own house.

10 And it was told David by some that said: Urias went not to his house. And David said to Urias: Didst thou not come from thy journey? why didst thou not go down to thy house?

11 And Urias said to David: The ark of God and Israel and Juda dwell in tents, and my lord Joab and the servants of my lord abide upon the face of the earth: and shall I go into my house, to eat and to drink, and to sleep with my wife? By thy welfare and by the welfare of thy soul I will not do this thing.

12 Then David said to Urias: Tarry here to day, and to morrow I will send thee away. Urias tarried in Jerusalem that day and the next.

13 And David called him to eat and to drink before him, and he made him drunk: and he went out in the evening, and slept on his couch with the servants of his lord, and went not down into his house.

14 And when the morning was come, David wrote a letter to Joab: and sent it by the hand of Urias,

15 Writing in the letter: Set ye Urias in the front of the battle, where the fight is strongest: and leave ye him, that he may be wounded and die.

16 Wherefore as Joab was besieging the city, he put Urias in the place where he knew the bravest men were.

17 And the men coming out of the city, fought against Joab, and there fell some of the people of the servants of David, and Urias the Hethite was killed also.

18 Then Joab sent, and told David all things concerning the battle.

19 And he charged the messenger, saying: When thou hast told all the words of the battle to the king,

20 If thou see him to be angry, and he shall say: Why did you approach so near to the wall to fight? knew you not that many darts are thrown from above off the wall?

21 Who killed Abimelech the son of Jerobaal? did not a woman cast a piece of a millstone upon him from the wall, and slew him in Thebes? Why did you go near the wall? Thou shalt say: Thy servant Urias the Hethite is also slain.

22 So the messenger departed, and came and told David all that Joab had commanded him.

23 And the messenger said to David: The men prevailed against us, and they came out to us into the field: and we vigorously charged and pursued them even to the gate of the city.

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24 And the archers shot their arrows at thy servants from off the wall above: and some of the king's servants are slain, and thy servant Urias the Hethite is also dead.

25 And David said to the messenger: Thus shalt thou say to Joab: Let not this thing discourage thee: for various is the event of war: and sometimes one, sometimes another is consumed by the sword: encourage thy warriors against The city, and exhort them that thou mayest overthrow it.

26 And the wife of Urias heard that Urias her husband was dead, and she mourned for him.

27 And the mourning being over, David sent and brought her into his house, and she became his wife, and she bore him a son: and this thing which David had done, was displeasing to the Lord.

2 SAMUEL (2 REGUM) CHAPTER 12

1 And the Lord sent Nathan to David: and when he was come to him, he said to him: There were two men in one city, the one rich, and the other poor.

2 The rich man had exceeding many sheep and oxen.

3 But the poor man had nothing at all but one little ewe lamb, which he had bought and nourished up, and which had grown up in his house together with his children, eating of his bread, and drinking of his cup, and sleeping in his bosom: and it was unto him as a daughter.

4 And when a certain stranger was come to the rich man, he spared to take of his own sheep and oxen, to make a feast for that stranger, who was come to him, but took the poor man's ewe, and dressed it for the man that was come to him.

5 And David's anger being exceedingly kindled against that man, he said to Nathan: As the Lord liveth, the man that hath done this is a child of death.

6 He shall restore the ewe fourfold, because he did this thing, and had no pity.

7 And Nathan said to David: Thou art the man. Thus saith the Lord the God of Israel: I anointed thee king over Israel, and I delivered thee from the hand of Saul,

8 And gave thee thy master's house and thy master's wives into thy bosom, and gave thee the house of Israel and Juda: and if these things be little, I shall add far greater things unto thee.

9 Why therefore hast thou despised the word of the Lord, to do evil in my sight? Thou hast killed Urias the Hethite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10 Therefore the sword shall never depart from thy house, because thou hast despised me, and hast taken the wife of Urias the Hethite to be thy wife.

11 Thus saith the Lord: Behold, I will raise up evil against thee out of thy own house, and I will take thy wives before thy eyes and give them to thy neighhour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst it secretly: but I will do this thing in the sight of all Israel, and in the sight of the sun.

13 And David said to Nathan: I have sinned against the Lord. And Nathan said to David: The Lord also hath taken away thy sin: thou shalt not die.

14 Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing, the child that is born to thee, shall surely die.

15 And Nathan returned to his house. The Lord also struck the child which the wife of Urias had borne to David, and his life was despaired of.

16 And David besought the Lord for the child: and David kept a fast, and going in by himself lay upon the ground.

17 And the ancients of his house came, to make him rise from the ground: but he would not, neither did he eat meat with them.

18 And it came to pass on the seventh day that the child died: and the servants of David feared to tell him, that the child was dead. For they said: Behold when the child was yet alive, we spoke to him, and he would not hearken to our voice: how much more will he afflict himself if we tell him that the child is dead?

19 But when David saw his servants whispering, he understood that the child was dead: and he said to his servants: Is the child dead? They answered him: He is dead.

20 Then David arose from the ground, and washed and anointed himself: and when he had changed his apparel, he went into the house of the Lord: and worshipped, and then he came into his own house, and he called for bread, and ate.

21 And his servants said to him: What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive, but when the child was dead, thou didst rise up, and eat bread.

22 And he said: While the child was yet alive, I fasted and wept for him: for I said: Who knoweth whether the Lord may not give him to me, and the child may live?

23 But now that he is dead, why should I fast? Shall I be able to bring him back any more? I shall go to him rather: but he shall not return to me.

24 And David comforted Bethsabee his wife, and went in unto her, and slept with her: and she bore a son, and he called his name Solomon, and the Lord loved him.

25 And he sent by the hand of Nathan the prophet, and called his name, Amiable to the Lord, because the Lord loved him.

26 And Joab fought against Rabbath of the children of Ammon, and laid close siege to the royal city.

27 And Joab sent messengers to David, saying: I have fought against Rabbath, and the city of waters is about to be taken.

28 Now therefore gather thou the rest of the people together, and besiege the city and take it: lest when the city shall be wasted by me, the victory be ascribed to my name.

29 Then David gathered all the people together, and went out against Rabbath: and after fighting, he took it.

30 And he took the crown of their king from his head, the weight of which was a talent of gold, set with most precious

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stones, and it was put upon David's head, and the spoils of the city which were very great he carried away.

31 And bringing forth the people thereof he sawed them, and drove over them chariots armed with iron: and divided them with knives, and made them pass through brickkilns: so did he to all the cities of the children of Ammon: and David returned, with all the army to Jerusalem.

2 SAMUEL (2 REGUM) CHAPTER 13

1 And it came to pass after this, that Amnon the son of David loved the sister of Absalom the son of David, who was very beautiful, and her name was Thamar.

2 And he was exceedingly fond of her, so that he fell sick for the love of her: for as she was a virgin, he thought it hard to do any thing dishonestly with her.

3 Now Amnon had a friend, named Jonadab the son of Semmaa the brother of David, a very wise man:

4 And he said to him: Why dost thou grow so lean from day to day, O son of the king? why dost thou not tell me the reason of it? And Amnon said to him: I am in love with Thamar the sister of my brother Absalom.

5 And Jonadab said to him: Lie down upon thy bed, and feign thyself sick: and when thy father shall come to visit thee, say to him: Let my sister Thamar, I pray thee, come to me, to give me to eat, and to make me a mess, that I may eat it at her hand.

6 So Amnon lay down, and made as if he were sick: and when the king came to visit him, Amnon said to the king: I pray thee let my sister Thamar come, and make in my sight two little messes, that I may eat at her hand.

7 Then David sent home to Thamar, saying: Come to the house of thy brother Amnon, and make him a mess.

8 And Thamar came to the house of Amnon her brother: but he was laid down: and she took meal and tempered it: and dissolving it in his sight she made little messes.

9 And taking what she had boiled, she poured it out, and set it before him, but he would not eat: and Amnon said: Put out all persons from me. And when they had put all persons out,

10 Amnon said to Thamar: Bring the mess into the chamber, that I may eat at thy hand. And Thamar took the little messes which she had made, and brought them in to her brother Amnon in the chamber.

11 And when she had presented him the meat, he took hold of her, and said: Come lie with me, my sister.

12 She answered him: Do not so, my brother, do not force me: for no such thing must be done in Israel. Do not thou this folly.

13 For I shall not be able to bear my shame, and thou shalt be as one of the fools in Israel: but rather speak to the king, and he will not deny me to thee.

14 But he would not hearken to her prayers, but being stronger overpowered her and lay with her.

15 Then Amnon hated her with an exceeding great hatred: so that the hatred wherewith he hated her was greater than the love with which he had loved her before, And Amnon said to her: Arise, and get thee gone.

16 She answered him: This evil which now thou dost against me, in driving me away, is greater than that which thou didst before. And he would not hearken to her:

17 But calling the servants that ministered to him, he said: Thrust this woman out from me: and shut the door after her.

18 And she was clothed with along robe: for the king's daughters that were virgins, used such kind of garments. Then his servant thrust her out: and shut the door after her.

19 And she put ashes on her head, and rent her long robe and laid her hands upon her head, and went on crying.

20 And Absalom her brother said to her: Hath thy brother Amnon lain with thee? but now, sister, hold thy peace, he is thy brother: and afflict not thy heart for this thing. So Thamar remained pining away in the house of Absalom her brother.

21 And when king David heard of these things he was exceedingly grieved: and he would not afflict the spirit of his son Amnon, for he loved him, because he was his firstborn.

22 But Absalom spoke not to Amnon neither good nor evil: for Absalom hated Amnon because he had ravished his sister Thamar.

23 And it came to pass after two years, that the sheep of Absalom were shorn in Baalhasor, which is near Ephraim: and Absalom invited all the king's sons:

24 And he came to the king, and said to him: Behold thy servant's sheep are shorn. Let the king, I pray, with his servants come to his servant.

25 And the king said to Absalom: Nay, my son, do not ask that we should all come, and be chargeable to thee. And when he pressed him, and he would not go, he blessed him.

26 And Absalom said: If thou wilt not come, at least let my brother Amnon, I beseech thee, come with us. And the king said to him: It is not necessary that he should go with thee.

27 But Absalom pressed him, so that he let Amnon and all the king's sons go with him. And Absalom made a feast as it were the feast of a king.

28 And Absalom had commanded his servants, saying: Take notice when Amnon shall be drunk with wine, and when I shall say to you: Strike him, and kill him, fear not: for it is I that command you: take courage, and be valiant men.

29 And the servants of Absalom did to Amnon as Absalom had commanded them. And all the king's sons arose and got up every man upon his mule, and fled.

30 And while they were yet in the way, a rumour came to David, saying: Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king rose up, and rent his garments: and fell upon the ground, and all his servants, that stood about him, rent their garments.

32 But Jonadab the son of Semmaa David's brother answering, said: Let not my lord the king think that all the king's sons are slain: Amnon only is dead, for he was appointed by the mouth of Absalom from the day that he ravished his sister Thamar.

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33 Now therefore let not my lord the king take this thing into his heart, saying: All the king's sons are slain: for Amnon only is dead.

34 But Absalom fled away: and the young man that kept the watch, lifted up his eyes and looked, and behold there came much people by a by-way on the side of the mountain.

35 And Jonadab said to the king: Behold the king's sons are come: as thy servant said, so it is.

36 And when he made an end of speaking, the king's sons also appeared: and coming in they lifted up their voice, and wept: and the king also and all his servants wept very much.

37 But Absalom fled, and went to Tholomai the son of Ammiud the king of Gessur. And David mourned for his son every day.

38 And Absalom after he was fled, and come into Gessur, was there three years. And king David ceased to pursue after Absalom, because he was comforted concerning the death of Amnon.

2 SAMUEL (2 REGUM) CHAPTER 14

1 And Joab the son of Sarvia, understanding that the king's heart was turned to Absalom,

2 Sent to Thecua, and fetched from thence a wise woman: and said to her: Feign thyself to be a mourner, and put on mourning apparel, and be not anointed with oil, that thou mayest be as a woman that had a long time been mourning for one dead.

3 And thou shalt go in to the king, and shalt speak to him in this manner. And Joab put the words in her mouth.

4 And when the woman of Thecua was come in to the king, she fell before him upon the ground, and worshipped, and said: Save me, O king.

5 And the king said to her: What is the matter with thee? She answered: Alas, I am a widow woman: for my husband is dead.

6 And thy handmaid had two sons: and they quarrelled with each other in the field, and there was none to part them: and the one struck the other, and slew him.

7 And behold the whole kindred rising against thy handmaid, saith: Deliver him that hath slain his brother, that we may kill him for the life of his brother, whom he slew, and that we may destroy the heir: and they seek to quench my spark which is left, and will leave my husband no name, nor remainder upon the earth.

8 And the king said to the woman: Go to thy house, and I will give charge concerning thee.

9 And the woman of Thecua said to the king: Upon me, my lord, be the iniquity, and upon the house of my father: but may the king and his throne be guiltless.

10 And the king said: If any one shall say ought against thee, bring him to me, and be shall not touch thee any more.

11 And she said: Let the king remember the Lord his God, that the next of kin be not multiplied to take revenge, and that they may not kill my son. And he said: As the Lord liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said: Let thy handmaid speak one word to my lord the king. And he said: Speak.

13 And the woman said: Why hast thou thought such a thing against the people of God, and why hath the king spoken this word, to sin, and not bring home again his own exile?

14 We all die, and like waters that return no more, we fall down into the earth: neither will God have a soul to perish, but recalleth, meaning that he that is cast off should not altogether perish.

15 Now therefore I am come, to speak this word to my lord the king before the people. And thy handmaid said: I will speak to the king, it maybe the king will perform the request of his handmaid.

16 And the king hath hearkened to me to deliver his handmaid out of the hand of all that would destroy me and my son together out of the inheritance of God.

17 Then let thy handmaid say, that the word of the Lord the king be made as a sacrifice. For even as an angel of God, so is my lord the king, that he is neither moved with blessing nor cursing: wherefore the Lord thy God is also with thee.

18 And the king answering, said to the woman: Hide not from me the thing that I ask thee. And the woman said to him: Speak, my lord the king.

19 And the king said: Is not the hand of Joab with thee in all this? The woman answered, and said: By the health of thy soul, my lord, O king, it is neither on the left hand, nor on the right, in all these things which my lord the king hath spoken: for thy servant Joab, he commanded me, and he put all these words into the mouth of thy handmaid.

20 That I should come about with this form of speech, thy servant Joab, commanded this: but thou, my lord, O king, art wise, according to the wisdom of ail angel of God, to understand all things upon earth.

21 And the king said to Joab: Behold I am appeased and have granted thy request: Go therefore and fetch back the boy Absalom.

22 And Joab falling down to the ground upon his face, adored, and blessed the king: and Joab said: This day thy servant hath understood, that I have found grace in thy sight, my lord, O king: for thou hast fulfilled the request of thy servant.

23 Then Joab arose and went to Gessur, and brought Absalom to Jerusalem.

24 But the king said: Let him return into his house, and let him not see my face. So Absalom returned into his house, and saw not the king's face.

25 But in all Israel there was not a man so comely, and so exceedingly beautiful as Absalom: from the sole of the foot to the crown of his head there was no blemish in him.

26 And when he polled his hair (now he was polled once a year, because his hair was burdensome to him) he weighed the hair of his head at two hundred sicles, according to the common weight.

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27 And there were born to Absalom three sons: and one daughter, whose, name was Thamar, and she was very beautiful.

28 And Absalom dwelt two years in Jerusalem, and saw not the king's face.

29 He sent therefore to Joab, to send him to the king: but he would not come to him. And when he had sent the second time, and he would not come to him,

30 He said to his servants: You know the field of Joab near my field, that hath a crop of barley: go now and set it on fire. So the servants of Absalom set the corn on fire. And Joab's servants coming with their garments rent, said: The servants of Absalom have set part of the field on fire.

31 Then Joab arose, and came to Absalom to his house, and said: Why have thy servants set my corn on fire?

32 And Absalom answered Joab: I sent to thee beseeching thee to come to me, that I might send thee to the king, to say to him: Wherefore am I come from Gessur? it had been better for me to be there: I beseech thee therefore that I may see the face of the king: and if he be mindful of my iniquity, let him kill me.

33 So Joab going in to the king, told him all: and Absalom was called for, and he went in to the king: and prostrated himself on the ground before him: and the king kissed Absalom.

2 SAMUEL (2 REGUM) CHAPTER 15

1 Now after these things Absalom made himself chariots, and horsemen, and fifty men to run before him.

2 And Absalom rising up early stood by the entrance of the gate, and when any man had business to come to the king's judgment, Absalom called him to him, and said: Of what city art thou? He answered, and said: Thy servant is of such a tribe of Israel.

3 And Absalom answered him: Thy words seem to me good and just. But there is no man appointed by the king to hear thee. And Absalom said:

4 O that they would make me judge over the land, that all that have business might come to me, that I might do them justice.

5 Moreover when any man came to him to salute him, he put forth his hand, and took him, and kissed him.

6 And this he did to all Israel that came for judgment, to be heard by the king, and he enticed the hearts of the men of Israel.

7 And after forty years, Absalom said to king David: Let me go, and pay my vows which I have vowed to the Lord in Hebron.

8 For thy servant made avow, when he was in Gessur of Syria, saying: If the Lord shall bring me again into Jerusalem I will offer sacrifice to the Lord.

9 And king David said to him: Go in peace. And he arose, and went to Hebron.

10 And Absalom sent spies into all the tribes of Israel, saying: As soon as you shall hear the sound of the trumpet, say ye: Absalom reigneth in Hebron.

11 Now there went with Absalom two hundred men out of Jerusalem that were called, going with simplicity of heart, and knowing nothing of the design.

12 Absalom also sent for Achitophel the Gilonite, David's counsellor, from his city Gilo. And while he was offering sacrifices, there was a strong conspiracy, and the people running together increased with Absalom.

13 And there came a messenger to David, saying: All Israel with their whole heart followeth Absalom.

14 And David said to his servants, that were with him in Jerusalem: Arise and let us flee: for we shall not escape else from the face of Absalom: make haste to go out, lest he come and overtake us, and bring ruin upon us, and smite the city with the edge of the sword.

15 And the king's servants said to him: Whatsoever our lord the king shall command, we thy servants will willingly execute.

16 And the king went forth, and all his household on foot: and the king left ten women his concubines to keep the house:

17 And the king going forth and all Israel on foot, stood afar off from the house:

18 And all his servants walked by him, and the bands of the Cerethi, and the Phelethi, and all the Gethites, valiant warriors, six hundred men who had followed him from Geth on foot, went before the king.

19 And the king said to Ethai the Gethite: Why comest thou with us? return and dwell with the king, for thou art a stranger, and art come out of thy own place.

20 Yesterday thou camest, and to day shalt thou be forced to go forth with us? but I shall go whither I am going: return thou, and take back thy brethren with thee, and the Lord will shew thee mercy, and truth, because thou hast shewn grace and fidelity.

21 And Ethai answered the king, saying: As the Lord liveth, and as my lord the king liveth: in what place soever thou shalt be, my lord, O king, either in death, or in life, there will thy servant be.

22 And David said to Ethai: Come, and pass over. And Ethai the Gethite passed, and all the men that were with him, and the rest of the people.

23 And they all wept with a loud voice, and all the people passed over: the king also himself went over the brook Cedron, and all the people marched towards the way that looketh to the desert.

24 And Sadoc the priest also came, and all the Levites with him carrying the ark of the covenant of God, and they set down the ark of God: and Abiathar went up, till all the people that was come out of the city had done passing.

25 And the king said to Sadoc: Carry back the ark of God into the city: if I shall find grace in the sight of the Lord, he will bring me again, and he will shew me it, and his tabernacle.

26 But if he shall say to me: Thou pleasest me not: I am ready, let him do that which is good before him.

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27 And the king said to Sadoc the priest: O seer, return into the city in peace: and let Achimaas thy son, and Jonathan the son of Abiathar, your two sons, be with you.

28 Behold I will lie hid in the plains of the wilderness, till there come word from you to certify me.

29 So Sadoc and Abiathar carried back the ark of God into Jerusalem: and they tarried there.

30 But David went up by the ascent of mount Olivet, going up and weeping, walking barefoot, and with his head covered, and all the people that were with them, went up with their heads covered weeping.

31 And it was told David that Achitophel also was in the conspiracy with Absalom, and David said: Infatuate, O Lord, I beseech thee, the counsel of Achitophel.

32 And when David was come to the top of the mountain, where he was about to adore the Lord, behold Chusai the Arachite, came to meet him with his garment rent and his head covered with earth.

33 And David said to him: If thou come with me, thou wilt be a burden to me:

34 But if thou return into the city, and wilt say to Absalom: I am thy servant, O king: as I have been thy father's servant, so I will be thy servant: thou shalt defeat the counsel of Achitophel.

35 And thou hast with thee Sadoc, and Abiathar the priests: and what thing soever thou shalt hear out of the king's house, thou shalt tell it to Sadoc and Abiathar the priests.

36 And there are with them their two sons Achimaas the son of Sadoc, and Jonathan the son of Abiathar: and you shall send by them to me every thing that you shall hear.

37 Then Chusai the friend of David went into the city, and Absalom came into Jerusalem.

2 SAMUEL (2 REGUM) CHAPTER 16

1 And when David was a little past the top of the hill, behold Siba the servant of Miphiboseth came to meet him with two asses, laden with two hundred loaves of bread, and a hundred bunches of raisins, a hundred cakes of figs, and a vessel of wine.

2 And the king said to Siba: What mean these things? And Siba answered: The asses are for the king's household to sit on: and the loaves and the figs for thy servants to eat, and the wine to drink if any man be faint in the desert.

3 And the king said: Where is thy master's son? And Siba answered the king: He remained in Jerusalem, saying: To day will the house of Israel restore me the kingdom of my father.

4 And the king said to Siba: I give thee all that belonged to Miphiboseth. And Siba said: I beseech thee let me find grace before thee, my lord, O king.

5 And king David came as far as Bahurim: and behold there came out from thence a man of the kindred of the house of Saul named Semei, the son of Gera, and coming out he cursed as he went on,

6 And he threw stones at David, and at all the servants of king David: and all the people, and all the warriors walked on the right, and on the left side of the king.

7 And thus said Semei when he cursed the king: Come out, come out, thou man of blood, and thou man of Belial.

8 The Lord hath repaid thee for all the blood of the house of Saul: because thou hast usurped the kingdom in his stead, and the Lord hath given the kingdom into the hand of Absalom thy son: and behold thy evils press upon thee, because thou art a man of blood.

9 And Abisai the son of Sarvia said to the king: Why should this dead dog curse my lord the king? I will go, and cut off his head.

10 And the king said: What have I to do with you, ye sons of Sarvia? Let him alone and let him curse: for the Lord hath bid him curse David: and who is he that shall dare say, why hath he done so?

11 And the king said to Abisai, and to all his servants: Behold my son, who came forth from my bowels, seeketh my life: how much more now a son of Jemini? let him alone that he may curse as the Lord hath bidden him.

12 Perhaps the Lord may look upon my affliction, and the Lord may render me good for the cursing of this day.

13 And David and his men with him went by the way. And Semei by the hill's side went over against him, cursing, and casting stones at him, and scattering earth.

14 And the king and all the people with him came weary, and refreshed themselves there.

15 But Absalom and all his people came into Jerusalem, and Achitophel was with him.

16 And when Chusai the Arachite, David's friend, was come to Absalom, he said to him: God save thee, O king, God save thee, O king.

17 And Absalom said to him: Is this thy kindness to thy friend? Why wentest thou not with thy friend?

18 And Chusai answered Absalom: Nay: for I will be his, whom the Lord hath chosen, and all this people, and all Israel, and with him will I abide.

19 Besides this, whom shall I serve? is it not the king's son? as I have served thy father, so will I serve thee also.

20 And Absalom said to Achitophel: Consult what we are to do.

21 And Achitophel said to Absalom: Go in to the concubines of thy father, whom he hath left to keep the house: that when all Israel shall hear that thou hast disgraced thy father, their hands may be strengthened with thee.

22 So they spread a tent for Absalom on the top of the house, and he went in to his father's concubines before all Israel.

23 Now the counsel of Achitophel, which he gave in those days, was as if a man should consult God: so was all the counsel of Achitophel, both when he was with David, and when he was with Absalom.

2 SAMUEL (2 REGUM) CHAPTER 17

1 And Achitophel said to Absalom: I will choose me twelve thousand men, and I will arise and pursue after David this night.

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2 And coming upon him (for he is now weary, and weak handed) I will defeat him: and when all the people is put to flight that is with him, I will kill the king who will be left alone.

3 And I will bring back all the people, as if they were but one man: for thou seekest but one man: and all the people shall be in peace.

4 And his saying pleased Absalom, and all the ancients of Israel.

5 But Absalom said: Call Chusai the Arachite, and let us hear what he also saith.

6 And when Chusai was come to Absalom, Absalom said to him: Achitophel hath spoken after this manner: shall we do it or not? what counsel dost thou give?

7 And Chusai said to Absalom: The counsel that Achitophel hath given this time is not good.

8 And again Chusai said: Thou knowest thy father, and the men that are with him, that they are very valiant, and bitter in their mind, as a bear raging in the wood when her whelps are taken away: and thy father is a warrior, and will not lodge with the people.

9 Perhaps he now lieth hid in pits, or in some other place where he list: and when any one shall fall at the first, every one that heareth it shall say: There is a slaughter among the people that followed Absalom.

10 And the most valiant man whose heart is as the heart of a lion, shall melt for fear: for all the people of Israel know thy father to be a valiant man, and that all who are with him are valiant.

11 But this seemeth to me to be good counsel: Let all Israel be gathered to thee, from Dan to Bersabee, as the sand of the sea which cannot be numbered: and thou shalt be in the midst of them.

12 And we shall come upon him in what place soever he shall be found: and we shall cover him, as the dew falleth upon the ground, and we shall not leave of the men that are with him, not so much as one.

13 And if he shall enter into any city, all Israel shall cast ropes round about that city, and we will draw it into the river, so that there shall not be found so much as one small stone thereof.

14 And Absalom, and all the men of Israel said: The counsel of Chusai the Arachite is better than the counsel of Achitophel: and by the will of the Lord the profitable counsel of Achitophel was defeated, that the Lord might bring evil upon Absalom.

15 And Chusai said to Sadoc and Abiathar the priests: Thus and thus did Achitophel counsel Absalom, and the ancients of Israel: and thus and thus did I counsel them.

16 Now therefore send quickly, and tell David, saying: Tarry not this night in the plains of the wilderness, but without delay pass over: lest the king be swallowed up, and all the people that is with him.

17 And Jonathan and Achimaas stayed by the fountain Rogel: and there went a maid and told them: and they went forward, to carry the message to king David, for they might not be seen, nor enter into the city.

18 But a certain boy saw them, and told Absalom: but they making haste went into the house of a certain man in Bahurim, who had a well in his court, and they went down into it.

19 And a woman took, and spread a covering over the mouth of the well, as it were to dry sodden barley: and so the thing was not known.

20 And when Absalom's servants were come into the house, they said to the woman: Where is Achimaas and Jonathan? and the woman answered them: They passed on in haste, after they had tasted a little water. But they that sought them, when they found them not, returned into Jerusalem.

21 And when they were gone, they came up out of the well, and going on told king David, and said: Arise, and pass quickly over the river: for this manner of counsel has Achitophel given against you.

22 So David arose, and all the people that were with him, and they passed over the Jordan, until it grew light, and not one of them was left that was not gone over the river.

23 But Achitophel seeing that his counsel was not followed, saddled his ass, and arose and went home to his house and to his city, and putting his house in order, hanged himself, and was buried in the sepulchre of his father.

24 But David came to the camp, and Absalom passed over the Jordan, be and all the men of Israel with him.

25 Now Absalom appointed Amasa in Joab's stead over the army: and Amasa was the son of a man who was called Jethra of Jezrael, who went in to Abigail the daughter of Naas, the sister of Sarvia who was the mother of Joab.

26 And Israel camped with Absalom in the land of Galaad.

27 And when David was come to the camp, Sobi the son of Naas of Rabbath of the children of Ammon, and Machir the son of Ammihel of Lodabar, and Berzellai the Galaadite of Rogelim,

28 Brought him beds, and tapestry, and earthen vessels, and wheat, and barley, and meal, and parched corn, and beans, and lentils, and fried pulse,

29 And honey, and butter, and sheep, and fat calves, and they gave to David and the people that were with him, to eat: for they suspected that the people were faint with hunger and thirst in the wilderness.

2 SAMUEL (2 REGUM) CHAPTER 18

1 And David having reviewed his people, appointed over them captains of thousands and of hundreds,

2 And sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abisai the son of Sarvia Joab's brother, and a third part under the hand of Ethai, who was of Geth: and the king said to the people: I also will go forth with you.

3 And the people answered: Thou shalt not go forth: for if we flee away, they will not much mind us: or if half of us should fall, they will not greatly care: for thou alone art

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accounted for ten thousand: it is better therefore that thou shouldst be in the city to succour us.

4 And the king said to them: What seemeth good to you, that will I do. And the king stood by the gate: and all the people went forth by their troops, by hundreds and by thousands.

5 And the king commanded Joab, and Abisai, and Ethai, saying: Save me the boy Absalom. And all the people heard the king giving charge to all the princes concerning Absalom.

6 So the people went out into the field against Israel and the battle was fought in the forest of Ephraim.

7 And the people of Israel were defeated there by David's army, and a great slaughter was made that day of twenty thousand men.

8 And the battle there was scattered over the face of all the country, and there were many more of the people whom the forest consumed, than whom the sword devoured that day.

9 And it happened that Absalom met he servants of David, riding on a mule: and as the mule went under a thick and large oak, his head stuck in the oak: and while he hung between the heaven and he earth, the mule on which he rode passed on.

10 And one saw this and told Joab, saying: I saw Absalom hanging upon an oak.

11 And Joab said to the man that told him: If thou sawest him, why didst thou not stab him to the ground, and I would have given thee ten sicles of silver, and belt?

12 And he said to Joab: If thou wouldst have paid down in my hands a thousand pieces of silver, I would not lay my hands upon the king's son: for in our hearing he king charged thee, and Abisai, and Ethai, saying: Save me the boy Absalom.

13 Yea and if I should have acted boldly against my own life, this could not have been hid from the king, and wouldst thou have stood by me?

14 And Joab said: Not as thou wilt, but will set upon him in thy sight. So he took three lances in his hand, and thrust them into the heart of Absalom: and whilst he yet panted for life, sticking on the oak,

15 Ten young men, armourbearers of Joab, ran up, and striking him slew him.

16 And Joab sounded the trumpet, and kept back the people from pursuing after Israel in their flight, being willing to spare he multitude.

17 And they took Absalom, and cast him into a great pit in the forest, and they laid an exceeding great heap of stories upon him: but all Israel fled to their own dwellings.

18 Now Absalom had reared up for himself, in his lifetime, a pillar, which is in the king's valley: for he said: I have no son, and this shall be the monument of my name. And he called the pillar by is own name, and it is called the hand of Absalom, to this day.

19 And Achimaas the son of Sadoc said: I will run and tell the king, that the Lord hath done judgment for him from the hand of his enemies.

20 And Joab said to him: Thou shalt not be the messenger this day, but shalt bear tidings another day: this day I will not have thee bear tidings, because the king's son is dead.

21 And Joab said to Chusai: Go, and tell the king what thou hast seen. Chusai bowed down to Joab, and ran.

22 Then Achimaas the son of Sadoc said to Joab again: Why might not I also run after Chusai? And Joab said to him: Why wilt thou run, my son? thou wilt not be the bearer of good tidings.

23 He answered: But what if I run? And he said to him: Run. Then Achimaas running by a nearer way passed Chusai.

24 And David sat between the two gates: and the watchman that was on the top of the gate upon the wall, lifting up his eyes, saw a man running alone.

25 And crying out he told the king: and the king said: If he be alone, there are good tidings in his mouth. And as he was coming apace, and drawing nearer,

26 The watchman saw another man running, and crying aloud from above, he said: I see another man running alone. And the king said: He also is a good messenger.

27 And the watchman said: The running of the foremost seemeth to me like the running of Achimaas the son of Sadoc. And the king said: He is a good man: and cometh with good news.

28 And Achimaas crying out, said to the king: God save thee, O king. And falling down before the king with his face to the ground, he said: Blessed be the Lord thy God, who hath shut up the men that have lifted up their hands against the lord my king.

29 And the king said: Is the young man Absalom safe? And Achimaas said: I saw a great tumult, O king, when thy servant Joab sent me thy servant: I know nothing else.

30 And the king said to him: Pass, and stand here.

31 And when he bad passed, and stood still, Chusai appeared: and coming up he said: I bring good tidings, my lord, the king, for the Lord hath judged for thee this day from the hand of all that have risen up against thee.

32 And the king said to Chusai: Is the young man Absalom safe? And Chusai answering him, said: Let the enemies of my lord, the king, and all that rise against him unto evil, be as the young man is.

33 The king therefore being much moved, went up to the high chamber over the gate, and wept. And as he went he spoke in this manner: My son Absalom, Absalom my son: would to God that I might die for thee, Absalom my son, my son Absalom.

2 SAMUEL (2 REGUM) CHAPTER 19

1 And it was told Joab, that the king wept and mourned for his son:

2 And the victory that day was turned into mourning unto all the people: for the people heard say that day: The king grieveth for his son.

3 And the people shunned the going into the city that day as a people would do that hath turned their backs, and fled away from the battle.

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4 And the king covered his head, and cried with a loud voice: O my son Absalom, O Absalom my son, O my son.

5 Then Joab going into the house to the king, said: Thou hast shamed this day the faces of all thy servants, that have saved thy life, and the lives of thy sons, and of thy daughters, and the lives of thy wives, and the lives of thy concubines.

6 Thou lovest them that hate thee, and thou hatest them that love thee: and thou hast shewn this day that thou carest not for thy nobles, nor for thy servants: and I now plainly perceive that if Absalom had lived, and all we had been slain, then it would have pleased thee.

7 Now therefore arise, and go out, and speak to the satisfaction of thy servants: for I swear to thee by the Lord, that if thou wilt not go forth, there will not tarry with thee so much as one this night: and that will be worse to thee, than all the evils that have befallen thee from thy youth until now.

8 Then the king arose and sat in the gate: and it was told to all the people that the king sat in the gate: and all the people came before the king, but Israel fled to their own dwellings.

9 And all the people were at strife in all the tribes of Israel, saying: The king delivered us out of the hand of our enemies, and he saved us out of the hand of the Philistines: and now he is fled out of the land for Absalom.

10 But Absalom, whom we anointed over us, is dead in the battle: how long are you silent, and bring not back the king?

11 And king David sent to Sadoc, and Abiathar the priests, saying: Speak to the ancients of Juda, saying: Why are you the last to bring the king back to his house? (For the talk of all Israel was come to the king in his house.)

12 You are my brethren, you are my bone, and my flesh, why are you the last to bring back the king?

13 And say ye to Amasa: Art not thou my bone, and my flesh? So do God to me and add more, if thou be not the chief captain of the army before me always in the place of Joab.

14 And be inclined the heart of all the men of Juda, as it were of one man: and they sent to the king, saying: Return thou, and all thy servants.

15 And the king returned and came as far as the Jordan, and all Juda came as far as Galgal to meet the king, and to bring him over the Jordan.

16 And Semei the son of Gera the son of Jemini of Bahurim, made haste and went down with the men of Juda to meet king David,

17 With a thousand men of Benjamin, and Siba the servant of the house of Saul: and his fifteen sons, and twenty servants were with him: and going over the Jordan,

18 They passed the fords before the king, that they might help over the king's household, and do according to his commandment. And Semei the son of Gera falling down before the king, when he was come over the Jordan,

19 Said to him: Impute not to me, my lord, the iniquity, nor remember the injuries of thy servant on the day that thou, my lord, the king, wentest out of Jerusalem, nor lay it up in thy heart, O king.

20 For I thy servant acknowledge my sin: and therefore I am come this day the first of all the house of Joseph, and am come down to meet my lord the king.

21 But Abisai the son of Sarvia answering, said: Shall Semei for these words not be put to death, because he cursed the Lord's anointed?

22 And David said: What have I to do with you, ye sons of Sarvia? why are you a satan this day to me? shall there any man be killed this day in Israel? do not I know that this day I am made king over Israel?

23 And the king said to Semei: Thou shalt not die. And he swore unto him.

24 And Miphiboseth the son of Saul came down to meet the king, and he had neither washed his feet, nor trimmed his beard: nor washed his garments from the day that the king went out, until the day of his return in peace.

25 And when he met the king at Jerusalem, the king said to him: Why camest thou not with me, Miphiboseth?

26 And he answering, said: My lord, O king, my servant despised me: for I thy servant spoke to him to saddle me an ass, that I might get on and go with the king: for I thy servant am lame.

27 Moreover he hath also accused me thy servant to thee, my lord the king: but thou my lord the king art as an angel of God, do what pleaseth thee.

28 For all of my father's house were no better than worthy of death before my lord the king; and thou hast set me thy servant among the guests of thy table: what just complaint therefore have I? or what right to cry any more to the king?

29 Then the king said to him: Why speakest thou any more? what I have said is determined: thou and Siba divide the possessions.

30 And Miphiboseth answered the king: Yea, let him take all, for as much as my lord the king is returned peaceably into his house.

31 Berzellai also the Galaadite coming down from Rogelim, brought the king over the Jordan, being ready also to wait on him beyond the river.

32 Now Berzellai the Galaadite was of a great age, that is to say, fourscore years old, and he provided the king with sustenance when he abode in the camp: for he was a man exceeding rich.

33 And the king said to Berzellai: Come with me that thou mayest rest secure with me in Jerusalem.

34 And Berzellai said to the king: How many are the days of the years of my life, that I should go up with the king to Jerusalem?

35 I am this day fourscore years old, are my senses quick to discern sweet and bitter? or can meat or drink delight thy servant? or can I hear any more the voice of singing men and singing women? why should thy servant be a burden to my lord, the king?

36 I thy servant will go on a little way from the Jordan with thee: I need not this recompense.

37 But I beseech thee let thy servant return, and die in my own city, and be buried by the sepulchre of my father, and of

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my mother. But there is thy servant Chamaam, let him go with thee, my lord, the king, and do to him whatsoever seemeth good to thee.

38 Then the king said to him: Let Chamaam go over with me, and I will do for him whatsoever shall please thee, and all that thou shalt ask of me, thou shalt obtain.

39 And when all the people and the king had passed over the Jordan, the king kissed Berzellai, and blessed him: and he returned to his own place.

40 So the king went on to Galgal, and Chamaam with him. Now all the people of Juda had brought the king over, and only half of the people of Israel were there.

41 Therefore all the men of Israel running together to the king, said to him: Why have our brethren the men of Juda stolen thee away, and have brought the king and his household over the Jordan, and all the men of David with him?

42 And all the men of Juda answered the men of Israel: Because the king is nearer to me: why art thou angry for this matter? have we eaten any thing of the king's, or have any gifts been given us?

43 And the men of Israel answered the men of Juda, and said: I have ten parts in the king more than thou, and David belongeth to me more than to thee: why hast thou done me a wrong, and why was it not told me first, that I might bring back my king? And the men of Juda answered more harshly than the men of Israel.

2 SAMUEL (2 REGUM) CHAPTER 20

1 And there happened to be there a man of Belial, whose name was Seba, the son of Bochri, a man of Jemini: and he sounded the trumpet, and said: We have no part in David, nor inheritance in the son of Isai: return to thy dwellings, O Israel.

2 And all Israel departed from David, and followed Seba the son of Bochri: but the men of Juda stuck to their king from the Jordan unto Jerusalem.

3 And when the king was come into his house at Jerusalem, he took the ten women his concubines, whom he had left to keep the house, and put them in ward, allowing them provisions: and he went not in unto them, but they were shut up unto the day of their death living in widowhood.

4 And the king said to Amasa: Assemble to me all the men of Juda against the third day, and be thou here present.

5 So Amasa went to assemble the men of Juda, but he tarried beyond the set time which the king had appointed him.

6 And David said to Abisai: Now will Seba the son of Bochri do us more harm than did Absalom: take thou therefore the servants of thy lord, and pursue after him, lest he find fenced cities, and escape us.

7 So Joab's men went out with him, and the Cerethi and the Phelethi: and all the valiant men went out of Jerusalem to pursue after Seba the son of Bochri.

8 And when they were at the great stone which is in Gabaon, Amasa coming met them. And Joab had on a close coat of equal length with his habit, and over it was girded with a sword hanging down to his flank, in a scabbard, made in such manner as to come out with the least motion and strike.

9 And Joab said to Amasa: God save thee, my brother. And he took Amasa by the chin with his right hand to kiss him.

10 But Amasa did not take notice of the sword, which Joab had, and he struck him in the side, and shed out his bowels to the ground, and gave him not a second wound, and he died. And Joab, and Abisai his brother pursued after Seba the son of Bochri.

11 In the mean time some men of Joab's company stopping at the dead body of Amasa, said: Behold he that would have been in Joab's stead the companion of David.

12 And Amasa imbrued with blood, lay in the midst of the way. A certain man saw this that all the people stood still to look upon him, so he removed Amasa out of the highway into the field, and covered him with a garment, that they who passed might not stop on his account.

13 And when he was removed out of the way, all the people went on following Joab to pursue after Seba the son of Bochri.

14 Now he had passed through all the tribes of Israel unto Abela and Bethmaacha: and all the chosen men were gathered together unto him.

15 And they came, and besieged him in Abela, and in Bethmaacha, and they cast up works round the city, and the city was besieged: and all the people that were with Joab, laboured to throw down the walls.

16 And a wise woman cried out from the city: Hear, hear, and say to Joab: Come near hither, and I will speak with thee.

17 And when he was come near to her, she said to him: Art thou Joab? And he answered: I am. And she spoke thus to him: Hear the words of thy handmaid. He answered: I do hear.

18 And she again said: A saying was used in the old proverb: They that inquire, let them inquire in Abela: and so they made an end.

19 Am not I she that answer truth in Israel, and thou seekest to destroy the city, and to overthrow a mother in Israel? Why wilt thou throw down the inheritance of the Lord?

20 And Joab answering said: God forbid, God forbid that I should, I do not throw down, nor destroy.

21 The matter is not so, but a man of mount Ephraim, Seba the son of Bochri by name, hath lifted up his hand against king David: deliver him only, and we will depart from the city. And the woman said to Joab: Behold his head shall be thrown to thee from the wall.

22 So she went to all the people, and spoke to them wisely: and they cut off the head of Seba the son of Bochri, and cast it out to Joab. And he sounded the trumpet, and they departed from the city, every one to their home: and Joab returned to Jerusalem to the king.

23 So Joab was over all the army of Israel: and Banaias the son of Joiada was over the Cerethites and Phelethites,

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24 But Aduram over the tributes: and Josaphat the son of Ahilud was recorder.

25 And Siva was scribe: and Sadoc and Abiathar, priests.

26 And Ira the Jairite was the priest of David.

2 SAMUEL (2 REGUM) CHAPTER 21

1 And there was a famine in the days of David for three years successively: and David consulted the oracle of the Lord. And the Lord said: It is for Saul, and his bloody house, because he slew the Gabaonites.

2 Then the king, calling for the Gabaonites, said to them: (Now the Gabaonites were not of the children of Israel, but the remains of the Amorrhites: and the children of Israel had sworn to them, and Saul sought to slay them out of zeal, as it were for the children of Israel and Juda:)

3 David therefore said to the Gabaonites: What shall I do for you? and what shall be the atonement for you, that you may bless the inheritance of the Lord?

4 And the Gabaonites said to him: We have no contest about silver and gold, but against Saul and against his house: neither do we desire that any man be slain of Israel. And the king said to them: What will you then that I should do for you?

5 And they said to the king: The man that crushed us and oppressed us unjustly, we must destroy in such manner that there be not so much as one left of his stock in all the coasts of Israel.

6 Let seven men of his children be delivered unto us, that we may crucify them to the Lord in Gabaa of Saul, once the chosen of the Lord. And the king said: I will give them.

7 And the king spared Miphiboseth the son of Jonathan the son of Saul, because of the oath of the Lord, that had been between David and Jonathan the son of Saul.

8 So the king took the two sons of Respha the daughter of Aia, whom she bore to Saul, Armoni, and Miphiboseth: and the five sons of Michol the daughter of Saul, whom she bore to Hadriel the son of Berzellai, that was of Molathi:

9 And gave them into the hands of the Gabaonites: and they crucified them on a hill before the Lord: and these seven died together in the first days of the harvest, when the barley began to be reaped.

10 And Respha the daughter of Aia took haircloth, and spread it under her upon the rock from the beginning of the harvest, till water dropped upon them out of heaven: and suffered neither the birds to tear them by day, nor the beasts by night.

11 And it was told David, what Respha the daughter of Aia, the concubine of Saul, had done.

12 And David went, and took the bones of Saul, and the bones of Jonathan his son from the men of Jabes Galaad, who had stolen them from the street of Bethsan, where the Philistines had hanged them when they had slain Saul in Gelboe.

13 And he brought from thence the bones of Saul, and the bones of Jonathan his son, and they gathered up the bones of them that were crucified,

14 And they buried them with the bones of Saul, and of Jonathan his son in the land of Benjamin, in the side, in the sepulchre of Cis his father: and they did all that the king had commanded, and God shewed mercy again to the land after these things.

15 And the Philistines made war again against Israel, and David went down, and his servants with him, and fought against the Philistines. And David growing faint,

16 Jesbibenob, who was of the race of Arapha, the iron of whose spear weighed three hundred ounces, being girded with a new sword, attempted to kill David.

17 And Abisai the son of Sarvia rescued him, and striking the Philistine killed him. Then David's men swore unto him, saying: Thou shalt go no more out with us to battle, lest thou put out the lamp of Israel.

18 There was also a second battle in Gob against the Philistines: then Sobochai of Husathi slew Saph of the race of Arapha of the family of the giants.

19 And there was a third battle in Gob against the Philistines, in which Adeodatus the son of the Forrest an embroiderer of Bethlehem slew Goliath the Gethite, the shaft of whose spear was like a weaver's beam.

20 A fourth battle was in Geth. where there was a man of great stature, that had six fingers on each hand, and six toes on each foot, four and twenty in all, and he was of the race of Arapha.

21 And he reproached Israel: and Jonathan the son of Samae the brother of David slew him.

22 These four were born of Arapha in Geth, and they fell by the hand of David, and of his servants.

2 SAMUEL (2 REGUM) CHAPTER 22

1 And David spoke to the Lord the words of this canticle, in the day that the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul,

2 And he said: The Lord is my rock, and my strength, and my saviour.

3 God is my strong one, in him will I trust: my shield, and the horn of my salvation: he lifteth me up, and is my refuge: my saviour, thou wilt deliver me from iniquity.

4 I will call on the Lord who is worthy to be praised: and I shall be saved from my enemies.

5 For the pangs of death have sur rounded me: the floods of Belial have made me afraid.

6 The cords of hell compassed me: the snares of death prevented me.

7 In my distress I will call upon the Lord, and I will cry to my God: and he will hear my voice out of his temple, and my cry shall come to his ears.

8 The earth shook and trembled, the foundations of the mountains were moved, and shaken, because he was angry with them.

9 A smoke went up from his nostrils, and a devouring fire out of his mouth: coals were kindled by it.

10 He bowed the heavens, and came down: and darkness was under his feet.

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11 And he rode upon the cherubims, and flew: and slid upon the wings of the wind.
12 He made darkness a covering round about him: dropping waters out of the clouds of the heavens.
13 By the brightness before him, the coals of fire were kindled.
14 The Lord shall thunder from heaven: and the most high shall give forth his voice.
15 He shot arrows and scattered them: lightning, and consumed them.
16 And the overflowings of the sea appeared, and the foundations of the world were laid open at the rebuke of the Lord, at the blast of the spirit of his wrath.
17 He sent from on high, and took me, and drew me out of many waters.
18 He delivered me from my most mighty enemy, and from them that hated me: for they were too strong for me.
19 He prevented me in the day of my affliction, and the Lord became my stay.
20 And he brought me forth into a large place, he delivered me, because I pleased him.
21 The Lord will reward me according to my justice: and according to the cleanness of my hands he will render to me.
22 Because I have kept the ways of the Lord, and have not wickedly departed from my God.
23 For all his judgments are in my sight: and his precepts I have not removed from me.
24 And I shall be perfect with him: and shall keep myself from my iniquity.
25 And the Lord will recompense me according to my justice: and according to the cleanness of my hands in the sight of his eyes.
26 With the holy one thou wilt be holy: and with the valiant perfect.
27 With the elect thou wilt be elect: and with the perverse thou wilt be perverted.
28 And the poor people thou wilt save: and with thy eyes thou wilt humble the haughty.
29 For thou art my lamp, O Lord: and thou, O Lord, wilt enlighten my darkness.
30 For in thee I will run girded: in my God I will leap over the wall.
31 God, his way is immaculate, the word of the Lord is tried by fire: he is the shield of all that trust in him.
32 Who is God but the Lord: and who is strong but our God?
33 God who hath girded me with strength, and made my way perfect.
34 Making my feet like the feet of harts, and setting me upon my high places.
35 He teacheth my bands to war: and maketh my arms like a bow of brass.
36 Thou hast given me the shield of my salvation: and thy mildness hath multiplied me.
37 Thou shalt enlarge my steps under me: and my ankles shall not fail.
38 I will pursue after my enemies, and crush them: and will not return again till I consume them.
39 I will consume them and break them in pieces, so that they shall not rise: they shall fall under my feet.
40 Thou hast girded me with strength to battle: thou hast made them that resisted me to bow under me.
41 My enemies thou hast made to turn their back to me: them that hated me, and I shall destroy them.
42 They shall cry, and there shall be none to save: to the Lord, and he shall not hear them.
43 I shall beat them as small as the dust of the earth: I shall crush them and spread them abroad like the mire of the streets.
44 Thou wilt save me from the contradictions of my people: thou wilt keep me to be the head of the Gentiles: the people which I know not, shall serve me,
45 The sons of the stranger will resist me, at the hearing of the ear they will obey me.
46 The strangers are melted away, and shall be straitened in their distresses.
47 The Lord liveth, and my God is blessed: and the strong God of my salvation shall be exalted:
48 God who giveth me revenge, and bringest down people under me,
49 Who bringest me forth from my enemies, and liftest me up from them that resist me: from the wicked man thou shalt deliver me.
50 Therefore will I give thanks to thee. O Lord, among the Gentiles, and will sing to thy name.
51 Giving great salvation to his king, and shewing mercy to David his anointed, and to his seed for ever.

2 SAMUEL (2 REGUM) CHAPTER 23

1 Now these are David's last words. David the son of Isai said: The man to whom it was appointed concerning the Christ of the God of Jacob, the excellent psalmist of Israel said:
2 The spirit of the Lord hath spoken by me and his word by my tongue.
3 The God of Israel said to me, the strong one of Israel spoke, the ruler of men, the just ruler in the fear of God.
4 As the light of the morning, when the sun riseth, shineth in the morning without clouds, and as the grass springeth out of the earth by rain.
5 Neither is my house so great with God, that he should make with me an eternal covenant, firm in all things and assured. For he is all my salvation, and all my will: neither is there ought thereof that springeth not up.
6 But transgressors shall all of them be plucked up as thorns: which are not taken away with hands.
7 And if a man will touch them, he must be armed with iron and with the staff of a lance: but they shall be set on fire and burnt to nothing.
8 These are the names of the valiant men of David. Jesbaham sitting in the chair was the wisest chief among the

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three, he was like the most tender little worm of the wood, who killed eight hundred men at one onset.

9 After him was Eleazar the son of Dodo the Ahohite, one of the three valiant men that were with David when they defied the Philistines, and they were there gathered together to battle.

10 And when the men of Israel were gone away, he stood and smote the Philistines till his hand was weary, and grew stiff with the sword: and the Lord wrought a great victory that day: and the people that were fled away, returned to take spoils of them that were slain.

11 And after him was Semma the son of Age of Arari. And the Philistines were gathered together in a troop: for there was a field full of lentils. And when the people were fled from the face of the Philistines,

12 He stood in the midst of the field, and defended it, and defeated the Philistines: and the Lord gave a great victory.

13 Moreover also before this the three who were princes among the thirty, went down and came to David in the harvest time into the cave of Odollam: and the camp of the Philistines was in the valley of the giants.

14 And David was then in a hold. and there was a garrison of the Philistines then in Bethlehem.

15 And David longed, and said: O that some man would get me a drink of the water out of the cistern, that is in Bethlehem, by the gate.

16 And the three valiant men broke through the camp of the Philistines, and drew water out of the cistern of Bethlehem, that was by the gate, and brought it to David: but he would not drink, but offered it to the Lord,

17 Saying: The Lord be merciful to me, that I may not do this: shall I drink the blood of these men that went, and the peril of their lives? therefore he would not drink. These things did these three mighty men.

18 Abisai also the brother of Joab, the son of Sarvia, was chief among three: and he lifted up his spear against three hundred whom he slew, and he was renowned among the three,

19 And the noblest of three, and was their chief, but to the three first he attained not.

20 And Banaias the son of Joiada a most valiant man, of great deeds, of Cabseel: he slew the two lions of Moab, and he went down, and slew a lion in the midst of a pit, in the time of snow.

21 He also slew an Egyptian, a man worthy to be a sight, having a spear in his hand: but he went down to him with a rod, and forced the spear out of the hand of the Egyptian, and slew him with his own spear.

22 These things did Banaias the son of Joiada.

23 And he was renowned among the three valiant men, who were the most honourable among the thirty: but he attained riot to the first three: and David made him of his privy council.

24 Asael the brother of Joab was one of the thirty, Elehanan the son of Dodo of Bethlehem.

25 Semma of Harodi, Elica of Harodi,

26 Heles of Phalti, Hira the son of Acces of Thecua,

27 Abiezer of Anathoth, Mobonnai of Husati,

28 Selmon the Ahohite, Maharai the Netophathite,

29 Heled the son of Baana, also a Netophathite, Ithai the son of Ribai of Gabaath of the children of Benjamin,

30 Banaia the Pharathonite, Heddai of the torrent Gaas,

31 Abialbon the Arbathite, Azmaveth of Beromi,

32 Eliaba of Salaboni. The sons of Jassen, Jonathan,

33 Semma of Orori, Aliam the son of Sarar the Arorite,

34 Eliphelet the son of Aasbai the son of Machati, Eliam the son of Achitophel the Gelonite,

35 Hesrai of Carmel, Pharai of Arbi,

36 Igaal the son of Nathan of Soba, Bonni of Gadi,

37 Selec of Ammoni, Naharai the Berothite, armourbearer of Joab the son of Sarvia,

38 Ira the Jethrite, Gareb also a Jethrite;

39 Urias the Hethite, thirty and seven in all.

2 SAMUEL (2 REGUM) CHAPTER 24

1 And the anger of the Lord was again kindled against Israel, and stirred up David among them, saying: Go, number Israel and Juda.

2 And the king said to Joab the general of his army: Go through all the tribes of Israel from Dan to Bersabee, and number ye the people that I may know the number of them.

3 And Joab said to the king: The Lord thy God increase thy people, and make them as many more as they are now, and again multiply them a hundredfold in the sight of my lord the king: but what meaneth my lord the king by this kind of thing?

4 But the king's words prevailed over the words of Joab, and of the captains of the army: and Joab, and the captains of the soldiers went out from the presence of the king, to number the people of Israel.

5 And when they had passed the Jordan, they came to Aroer to the right side of the city, which is in the vale of Gad.

6 And by Jazer they passed into Galaad, and to the lower land of Hodsi, and they came into the woodlands of Dan. And going about by Sidon,

7 They passed near the walls of Tyre, and all the land of the Hevite, and the Chanaanite, and they came to the south of Juda into Bersabee:

8 And having gone through the whole land, after nine months and twenty days, they came to Jerusalem.

9 And Joab gave up the sum of the number of the people to the king, and there were found of Israel eight hundred thousand valiant men that drew the sword: and of Juda five hundred thousand fighting men.

10 But David's heart struck him, after the people were numbered: and David said to the Lord: I have sinned very much in what I have done: but I pray thee, O Lord, to take away the iniquity of thy servant, because I have done exceeding foolishly.

11 And David arose in the morning, and the word of the Lord came to Gad the prophet and the seer of David, saying:

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12 Go, and say to David: Thus saith the Lord: I give thee thy choice of three things, choose one of them which thou wilt, that I may do it to thee.

13 And when Gad was come to David, he told him, saying: Either seven years of famine shall come to thee in thy land: or thou shalt flee three months before thy adversaries, and they shall pursue thee: or for three days there shall be a pestilence in thy land. Now therefore deliberate, and see what answer I shall return to him that sent me.

14 And David said to Gad: I am in a great strait: but it is better that I should fall into the hands of the Lord (for his mercies are many) than into the hands of men.

15 And the Lord sent a pestilence upon Israel, from the morning unto the time appointed, and there died of the people from Dan to Bersabee seventy thousand men.

16 And when the angel of the Lord had stretched out his hand over Jerusalem to destroy it, the Lord had pity on the affliction, and said to the angel that slew the people: It is enough: now hold thy hand. And the angel of the Lord was by the thrashingfloor of Areuna the Jebusite.

17 And David said to the Lord, when he saw the angel striking the people: It is I; I am he that have sinned, I have done wickedly: these that are the sheep, what have they done? let thy hand, I beseech thee, be turned against me, and against my father's house.

18 And Gad came to David that day, and said: Go up, and build an altar to the Lord in the thrashingfloor of Areuna the Jebusite.

19 And David went up according to the word of Gad which the Lord had commanded him.

20 And Areuna looked, and saw the king and his servants coming towards him:

21 An going out he worshipped the king, bowing with his face to the earth, and said: Wherefore is my lord the king come to his servant? Arid David said to him: To buy the thrashingfloor of thee, and build an altar to the Lord, that the plague, which rageth among the people, may cease.

22 And Areuna said to David: Let my lord the king take, and offer, as it seemeth good to him: thou hast here oxen for a holocaust, and the wain, and the yokes of the oxen for wood.

23 All these things Areuna as a king gave to the king: and Areuna said to the king: The Lord thy God receive thy vow.

24 And the king answered him, and said: Nay, but I will buy it of thee at a price, and I will not offer to the Lord my God holocausts free cost. So David bought the floor, and the oxen, for fifty sicles of silver:

25 And David built there an altar to the Lord, and offered holocausts and peace offerings: and the Lord became merciful to the land, and the plague was stayed from Israel.

THE FIRST BOOK OF KINGS

Greek: Basileion C; Hebrew Title: Melakhim
(also called The Third Book of Kings, or 3 Reigns / Regum;
the previous two Books of Samuel bear then the names
The First and the Second Book of Kings)
Estimated Range of Dating: c. 7th–6th century B.C

(The Book of Kings is the ninth book of the Hebrew Bible or the eleventh and twelfth books of the Christian Old Testament. It concludes the Deuteronomistic history, a history of Israel also comprising the books of Joshua and Judges and the Book of Samuel, which biblical commentators believe was written to provide a theological explanation for the destruction of the Kingdom of Judah by Babylon in c. 586 BC and a foundation for a return from exile. The two books of Kings present a history of ancient Israel and Judah from the death of King David to the release of Jehoiachin from imprisonment in Babylon, a period of some 400 years (c. 960 – c. 560 BC). After a long description of Solomon's rule, 1 and 2 Kings writes of how the kingdom of Israel was divided and then shows how the Kingdom of Israel and the Kingdom of Judah developed. 1 and 2 Kings, like 1 and 2 Samuel and 1 and 2 Books of Chronicles are actually one book. It was simply called "Kings." However, it was divided into two books by the translators of the Septuagint (the Greek translation of the Hebrew Bible made in the 3rd and 2nd centuries BC), and so it was written as 1 and 2 Kings by the Latin translation and many other versions.

Author and Sources: *It is not known for sure who is the author (writer) of 1,2 Kings. Jewish tradition says that Jeremiah wrote 1 and 2 Kings, but people do not usually think so today. Whoever the author was, he knew the book of Deuteronomy, like many of Israel's prophets. He also used lots of sources, like "the books of the annals of Solomon" (11:41, NIV), "the book of the annals of the kings of Israel" (14:19 NIV), and "the book of the annals of the kings of Judah" (14:29 NIV)". Probably other sources were used, like those inside Chronicles).*

Chronology: *1 and 2 Kings give lots of chronological information. The length of time each king rules is given, and often other information is given, such as the age of the ruler at the time of becoming king and whether they were a good ruler. By putting in Biblical data with those given from Assyrian chronological records, the year 853 B.C. is probable as the year of Ahab's death, and the year 841 as the year Jehu began to reign. So, it can be known that the division of the kingdom happened in 930 B.C., and that Samaria was defeated by the Assyrians in 722 BC, and that Jerusalem fell to the Babylonians in 586 BC.*

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The information about the connection between the reigns of the kings of Israel and Judah have some problems, which have, for a long time, been wondered about. Recently, though, most of these problems have been solved by recognizing things like possibilities of reigns that overlap, sons ruling with their fathers, differences in the time of the year in which the rule of a king officially began, and differences in the way a king's first year was seen.

Kings and Covenants: *1 and 2 Kings do not exactly say its purpose or theme, but it is most probable that the author wanted to write his material as a sequel, the next book after the books of Samuel: a history about the kings by covenant.*

The writer was not trying to show a social, or political, or economical history of Israel's kings like most histories today. He writes about Omri, who was a very powerful king and an important political person, in only six verses (16:23-28), simply saying that he "did evil in the eyes of the Lord" (16:25, NIV). Also, Jeroboam the second, who was king over northern Israel when it was most powerful, is written about very shortly (2 Kings 14:23-29). He also writes nothing about the first years of Josiah king of Judah, but says a long description of how they begin again to keep the covenant in his 18th year as king (2 Kings 22:3-23:28).

The kings who are most written about in the books of Kings are the kings who either kept the covenant well, broke it very badly, or had an important encounter with one of God's prophets. Ahab son of Omri and Manasseh broke the covenant so that it was dangerous to Israel, so the author wrote a lot about them both; Hezekiah (2 Kings 18:1-20:21) and Josiah (2 Kings 22:1 - 23:29) are written a lot about because they tried to remind the people of their covenant promises. They are the only two kings who the writer is really happy with for their loyalty to the Lord.

Another important part of 1 and 2 Kings is that the writer shows the relationship between prophecy and how it comes true in history. At least 11 prophecies are written to be true. The writer also shows the importance of the prophets as messengers from God to tell the kings and people of Israel to come back to God. Usually, nobody listened to their warnings (for example, Ahijah, Shemaiah, Micaiah, Jonah, Isaiah, Huldah), but the writer writes very much about the prophets Elijah and Elisha. A well known story is that of Elijah on Mount Carmel, when he calls upon God and a miracle occurs, thereby showing that the God of Israel to be the one true God. Shortly before the miracle another tribe had called upon their false gods, which leads to no miracle occurring..)

1 KINGS (3 REGUM) CHAPTER 1

1 Now king David was old, and advanced in years: and when he was covered with clothes, he was not warm.

2 His servants therefore said to him: Let us seek for our lord the king, a young virgin, and let her stand before the king, and cherish him, and sleep in his bosom, and warm our lord the king.

3 So they sought a beautiful young woman in all the coasts of Israel, and they found Abisag a Sunamitess, and brought her to the king.

4 And the damsel was exceeding beautiful, and she slept with the king: and served him, but the king did not know her.

5 And Adonias the son of Haggith exalted himself, saying: I will be king. And he made himself chariots and horsemen, and fifty men to run before him.

6 Neither did his father rebuke him at any time, saying: Why hast thou done this? And he also was very beautiful, the next in birth after Absalom.

7 And he conferred with Joab the son of Sarvia, and with Abiathar the priest, who furthered Adonias's side.

8 But Sadoc the priest, and Banaias the son of Joiada, and Nathan the prophet, and Semei, and Rei, and the strength of David's army was not with Adonias.

9 And Adonias having slain rams and calves, and all fat cattle by the stone of Zoheleth, which was near the fountain Rogel, invited all his brethren the king's sons, and all the men of Juda, the king's servants:

10 But Nathan the prophet, and Banaias, and all the valiant men, and Solomon his brother, he invited not.

11 And Nathan said to Bethsabee the mother of Solomon: Hast thou not heard that Adonias the son of Haggith reigneth, and our lord David knoweth it not?

12 Now then come, take my counsel and save thy life, and the life of thy son Solomon.

13 Go, and get thee in to king David, and say to him: Didst not thou, my lord O king, swear to me thy handmaid, saying: Solomon thy son shall reign after me, and he shall sit on my throne? why then doth Adonias reign?

14 And while thou art yet speaking there with the king, I will come in after thee, and will fill up thy words.

15 So Bethsabee went in to the king into the chamber: now the king was very old, and Abisag the Sunamitess ministered to him.

16 Bethsabee bowed herself, and worshipped the king. And the king said to her: What is thy will?

17 She answered and said: My lord, thou didst swear to thy handmaid by the Lord thy God, saying: Solomon thy son shall reign after me, and he shall sit on my throne.

18 And behold now Adonias reigneth, and thou, my lord the king, knowest nothing of it.

19 He hath killed oxen, and all fat cattle, and many rams, and invited all the king's sons, and Abiathar the priest, and Joab the general of the army: but Solomon thy servant he invited not.

20 And now, my lord O king, the eyes of all Israel are upon thee, that thou shouldst tell them, who shall sit on thy throne, my lord the king, after thee.

21 Otherwise it shall come to pass, when my lord the king sleepeth with his fathers, that I and my son Solomon shall be counted offenders.

22 As she was yet speaking with the king, Nathan the prophet came.

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23 And they told the king, saying: Nathan the prophet is here. And when he was come in before the king, and had worshipped, bowing down to the ground,

24 Nathan said: My lord O king, hast thou said: Let Adonias reign after me, and let him sit upon my throne?

25 Because he is gone down to day, and hath killed oxen, and fatlings, and many rams, and invited all the king's sons, and the captains of the army, and Abiathar the priest: and they are eating and drinking before him, and saying: God save king Adonias:

26 But me thy servant, and Sadoc the priest, and Banaias the son of Joiada, and Solomon thy servant he hath not invited.

27 Is this word come out from my lord the king, and hast thou not told me thy servant who should sit on the throne of my lord the king after him?

28 And king David answered and said: Call to me Bethsabee. And when she was come in to the king, and stood before him,

29 The king swore and said: As the Lord liveth, who hath delivered my soul out of all distress,

30 Even as I swore to thee by the Lord the God of Israel, saying: Solomon thy son shall reign after me, and he shall sit upon my throne in my stead, so will I do this day.

31 And Bethsabee bowing with her face to the earth worshipped the king, saying: May my lord David live for ever.

32 King David also said: Call me Sadoc the priest, and Nathan the prophet, and Banaias the son of Joiada. And when they were come in before the king,

33 He said to them: Take with you the servants of your lord, and set my son Solomon upon my mule: and bring him to Gihon.

34 And let Sadoc the priest, and Nathan the prophet anoint him there king over Israel: and you shall sound the trumpet, and shall say: God save king Solomon.

35 And you shall come up after him, and he shall come, and shall sit upon my throne, and he shall reign in my stead: and I will appoint him to be ruler over Israel, and over Juda.

36 And Banaias the son of Joiada answered the king, saying: Amen: so say the Lord the God of my lord the king.

37 As the Lord hath been with my lord the king, so be he with Solomon, and make his throne higher than the throne of my lord king David.

38 So Sadoc the priest, and Nathan the prophet went down, and Banaias the son of Joiada, and the Cerethi, and Phelethi: and they set Solomon upon the mule of king David, and brought him to Gihon.

39 And Sadoc the priest took a horn of oil out of the tabernacle, and anointed Solomon: and they sounded the trumpet, and all the people said: God save king Solomon.

40 And all the multitude went up after him, and the people played with pipes, and rejoiced with a great joy, and the earth rang with the noise of their cry.

41 And Adonias, and all that were invited by him, heard it, and now the feast was at an end: Joab also hearing the sound of the trumpet, said: What meaneth this noise of the city in an uproar?

42 While he yet spoke, Jonathan the son of Abiathar the priest came: and Adonias said to him: Come in, because thou art a valiant man, and bringest good news.

43 And Jonathan answered Adonias: Not so: for our lord king David hath appointed Solomon king.

44 And hath sent with him Sadoc the priest, and Nathan the prophet, and Banaias the son of Joiada, and the Cerethi, and Phelethi, and they have set him upon the king's mule.

45 And Sadoc the priest, and Nathan the prophet have anointed him king in Gihon: and they are gone up from thence rejoicing, so that the city rang again: this is the noise that you have heard.

46 Moreover Solomon sitteth upon the throne of the kingdom,

47 And the king's servants going in have blessed our lord king David, saying: May God make the name of Solomon greater than thy name, and make his throne greater than thy throne. And the king adored in his bed:

48 And he said: Blessed be the Lord the God of Israel, who hath given this day one to sit on my throne, my eyes seeing

49 Then all the guests of Adonias were afraid, and they all arose and every man went his way.

50 And Adonias fearing Solomon, arose, and went, and took hold on the horn of the altar.

51 And they told Solomon, saying: Behold Adonias, fearing king Solomon, hath taken hold of the horn of the altar, saying: Let king Solomon swear to me this day, that he will not kill his servant with the sword.

52 And Solomon said: If he be a good man, there shall not so much as one hair of his head fall to the ground: but if evil be found in him, he shall die.

53 Then king Solomon sent, and brought him out from the altar: and going in he worshipped king Solomon: and Solomon said to him: Go to thy house.

1 KINGS (3 REGUM) CHAPTER 2

1 And the days of David drew nigh that he should die, and he charged his son Solomon, saying:

2 I am going the way of all flesh: take thou courage, and shew thyself a man.

3 And keep the charge of the Lord thy God, to walk in his ways, and observe his ceremonies, and his precepts, and judgments, and testimonies, as it is written in the law of Moses: that thou mayest understand all thou dost, and whithersoever thou shalt turn thyself:

4 That the Lord may confirm his words, which he hath spoken of me, saying: If thy children shall take heed to their ways, and shall walk before me in truth, with all their heart, and with all their soul, there shall not be taken away from thee a man on the throne of Israel.

5 Thou knowest also what Joab the son of Sarvia hath done to me, what he did to the two captains of the army of Israel, to Abner the son of Ner, and to Amasa the son of Jether: whom he slew, and shed the blood of war in peace, and put

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the blood of war on his girdle that was about his loins, and in his shoes that were on his feet.

6 Do therefore according to thy wisdom, and let not his hoary head go down to hell in peace.

7 But shew kindness to the sons of Berzellai the Galaadite, and let them eat at thy table: t for they met me when I fled from the face of Absalom thy brother.

8 Thou hast also with thee Semei the son of Gera the son of Jemini of Bahurim, who cursed me with a grievous curse, when I went to the camp: but because he came down to meet me when I passed over the Jordan, and I swore to him by the Lord, saying: I will not kill thee with a sword:

9 Do not thou hold him guiltless. But thou art a wise man, and knowest what to do with him, and thou shalt bring down his grey hairs with blood to hell.

10 So David slept with his fathers, and was buried in the city of David.

11 And the days that David reigned in Israel, were forty gears: in Hebron he reigned seven years, in Jerusalem thirty-three.

12 And Solomon sat upon the throne of his father David, and his kingdom was strengthened exceedingly.

13 And Adonias the son of Haggith came to Bethsabee the mother of Solomon. And she said to him: Is thy coming peaceable? he answered: Peaceable.

14 And he added: I have a word to speak with thee. She said to him: Speak. And he said:

15 Thou knowest that the kingdom was nine, and all Israel had preferred me to be their king: but the kingdom is transferred, and is become my brother's: for it was appointed him by the Lord.

16 Now therefore I ask one petition of thee: turn not away my face. And she said to him: Say on.

17 And he said: I pray thee speak to king Solomon (for he cannot deny thee any thing) to give me Abisag the Sunamitess to wife.

18 And Bethsabee said: Well, I will speak for thee to the king.

19 Then Bethsabee came to king Solomon, to speak to him for Adonias: and the king arose to meet her, and bowed to her, and sat down upon his throne: and a throne was set for the king's mother, and she sat on his right hand.

20 And she said to him: I desire one small petition of thee, do not put me to confusion. And the king said to her: My mother, ask: for I must not turn away thy face.

21 And she said: Let Abisag the Sunamitess be given to Adonias thy brother to wife.

22 And king Solomon answered, and said to his mother: Why dost thou ask Abisag the Sunamitess for Adonias? ask for him also the kingdom: for he is my elder brother, and hath Abiathar the priest, and Joab the son of Sarvia.

23 Then king Solomon swore by the Lord, saying: So and so may God do to me, and add more, if Adonias hath not spoken this word against his own life.

24 And now as the Lord liveth, who hath established me, and placed me upon the throne of David my father, and who hath made me a house, as he promised, Adonias shall be put to death this day.

25 And king Solomon sent by the hand of Banaias the son of Joiada, who slew him, and he died.

26 And the king said also to Abiathar the priest: Go to Anathoth to thy lands, for indeed thou art worthy of death: but I will not at this time put thee to death, because thou didst carry the ark of the Lord God before David my father, and hast endured trouble in all the troubles my father endured.

27 So Solomon cast out Abiathar, from being the priest of the Lord, that the word of the Lord might be fulfilled, which he spoke concerning the house of Deli in Silo.

28 And the news came to Joab, because Joab had turned after Adonias, and had not turned after Solomon: and Joab fled into the tabernacle of the Lord and laid hold on the horn of the altar.

29 And it was told king Solomon, that Joab was fled into the tabernacle of the Lord, and was by the altar: and Solomon sent Banaias the son of Joiada, saying: Go, kill him.

30 And Banaias came to the tabernacle of the Lord, and said to him: Thus saith the king: Come forth. And he said: I will not come forth, but here I will die. Banaias brought word back to the king, saying: Thus saith Joab, and thus he answered me.

31 And the king said to him: Do as he hath said: and kill him, and bury him, and thou shalt remove the innocent blood which hath been shed by Joab, from me, and from the house of my father.

32 And the Lord shall return his blood upon his own head, because he murdered two men, just and better than himself: and slew them with the sword, my father David not knowing it, Abner the son of Ner, general of the army of Israel, and Amasa the son of Jether, general of the army of Juda.

33 And their blood shall return the head of Joab, and upon the head of his seed for ever. But to David and his seed and his house, and to his throne be peace for ever from the Lord.

34 So Banaias the son of Joiada went up, and setting upon him slew him, and he was buried in his house in the desert.

35 And the king appointed Banaias the son of Joiada in his room over the army, and Sadoc the priest he put in the place of Abiathar.

36 The king also sent, and called for Semei, and said to him: Build thee a house in Jerusalem, and dwell there: and go not out from thence any whither.

37 For on what day soever thou shalt go out, and shalt pass over the brook Cedron, know that thou shalt be put to death: thy blood shall be upon thy own head:

38 And Semei said to the king: The saying is good: as my lord the king hath said, so will thy servant do. And Semei dwelt in Jerusalem, many days.

39 And it came to pass after three years, that the servants of Semei ran away to Achis the son of Maacha the king of Geth: and it was told Semei that his servants were gone to Geth.

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40 And Semei arose, and saddled his ass, and went to Achis to Geth to seek his servants, and he brought them out of Geth.

41 And it was told Solomon that Semei had gone from Jerusalem to Geth, and was come back.

42 And sending he called for him, and said to him: Did I not protest to thee by the Lord, and tell thee before: On what day soever thou shalt go out and walk abroad any whither, know that thou shalt die? And thou answeredst me: The word that I have heard is good.

43 Why then hast thou not kept the oath of the Lord, and the commandment that I laid upon thee?

44 And the king said to Semei: Thou knowest all the evil, of which thy heart is conscious, which thou didst to David my father: the Lord hath returned thy wickedness upon thy own head:

45 And king Solomon shall be blessed, and the throne of David shall be established before the Lord for ever.

46 So the king commanded Banaias the son of Joiada: and he went out and struck him, and he died.

1 KINGS (3 REGUM) CHAPTER 3

1 And the kingdom was established in the hand of Solomon, and he made affinity with Pharao the king of Egypt: for he took his daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about.

2 But yet the people sacrificed in the high places: far there was no temple built to the name of the Lord until that day.

3 And Solomon loved the Lord, walking in the precepts of David his father, only he sacrificed in the high places: and burnt incense.

4 He went therefore to Gabaon, to sacrifice there: for that was the great high place: a thousand victims for holocausts did Solomon offer upon that altar in Gabaon.

5 And the Lord appeared to Solomon in a dream by night, saying: Ask what thou wilt that I should give thee.

6 And Solomon said: Thou hast shewn great mercy to thy servant David my father, even at, he walked before thee in truth, and justice, and an upright heart with thee: and thou hast kept thy great mercy for him, and hast given him a son to sit on his throne, as it is this day.

7 And now, O Lord God, thou hast made thy servant king instead of David my father: and I am but a child, and know not how to go out and come in.

8 And thy servant is in the midst of the people which thou hast chosen, an immense people, which cannot be numbered nor counted for multitude.

9 Give therefore to thy servant an understanding heart, to judge thy people, and discern between good and evil. For who shall be able to judge this people, thy people which is so numerous?

10 And the word was pleasing to the Lord that Solomon had asked such a thing.

11 And the Lord said to Solomon: Because thou hast asked this thing, and hast not asked for thyself long life or riches, nor the lives of thy enemies, but hast asked for thyself wisdom to discern judgment,

12 Behold I have done for thee according to thy words, and have given thee a wise and understanding heart, insomuch that there hath been no one like thee before thee, nor shall arise after thee.

13 Yea and the things also which thou didst not ask, I have given thee: to wit riches and glory, as that no one hath been like thee among the kings in all days heretofore.

14 And if thou wilt walk in my ways, and Beep my precepts, and my commandments, as thy father walked, I will lengthen thy days.

15 And Solomon awaked, and perceived that it was a dream: and when he was come to Jerusalem, he stood before the ark of the covenant of the Lord, and offered holocausts, and sacrificed victims of peace offerings, and made a great feast for all his servants.

16 Then there came two women that were harlots, to the king, and stood before him:

17 And one of them said: I beseech thee, my lord, I and this woman dwelt in one house, and I was delivered of a child with her in the chamber.

18 And the third day, after that I was delivered, she also was delivered, and we were together, and no other person with us in the house, only we two.

19 And this woman's child died in the night: for in her sleep she overlaid him.

20 And rising in the dead time of the night, she took my child from my side, while I thy handmaid was asleep, and laid it in her bosom: and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold it was dead: but considering him more diligently when it was clear day, I found that it was not mine which I bore.

22 And the other woman answered: It is not so as thou sayest, but thy child is dead, and mine is alive. On the contrary she said: Thou liest: for my child liveth, and thy child is dead. And in this manner they strove before the king.

23 Then said the king: The one saith, My child is alive, and thy child is dead. And the other answereth: Nay, but thy child is dead, and mine liveth.

24 The king therefore said: Bring me a sword. And when they had brought a sword before the king,

25 Divide, said he, the living child in two, and give half to the one, and half to the other.

26 But the woman whose child was alive, said to the king, (for her bowels were moved upon her child,) I beseech thee, my lord, give her the child alive, and do not kill it. But the other said: Let it be neither mine nor thine, but divide it.

27 The king answered, and said: Give the living child to this woman, and let it not be killed, for she is the mother thereof.

28 And all Israel heard the judgment which the king had judged, and they feared the king, seeing that the wisdom of God was in him to do judgment.

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1 KINGS (3 REGUM) CHAPTER 4

1 And king Solomon reigned over all Israel:

2 And these were the princes which he had: Azarias the son of Sadoc the priest:

3 Elihoreph, and Ahia, the sons of Sisa, scribes: Josaphat the son of Ahilud, recorder:

4 Banaias the son of Joiada, over the army: and Sadoc and Abiathar priests.

5 Azarias the son of Nathan, over them that were about the king: Zabud, the son of Nathan the priest, the king's friend:

6 And Ahisar governor of the house: and Adoniram the son of Abda over the tribute.

7 And Solomon had twelve governors over all Israel, who provided victuals for the king and for his household: for every one provided necessaries, each man his month in the year.

8 And these are their names: Benhur, in mount Ephraim,

9 Bendecar, in Macces, and in Salebim, and in Bethsames, and in Elon, and in Bethanan.

10 Benhesed in Aruboth: his was Socho, and all the land of Epher.

11 11Benabinadab, to whom belonged all Nephath-Dor, he had Tapheth the daughter of Solomon to wife.

12 Bana the son of Ahilud, who governed Thanac and Mageddo, and all Bethsan, which is by Sarthana beneath Jezrael, from Bethsan unto Abelmehula over against Jecmaan.

13 Bengaber in Ramoth Galaad: he had the towns of Jair the son of Manasses in Galaad, he was chief in all the country of Argob, which is in Basan, threescore great cities with walls, and brazen bolts.

14 Abinadab the son of Addo was chief in Manaim.

15 Achimaas in Nephtali: he also had Basemath the daughter of Solomon to wife.

16 Baana the son of Husi, in Aser and in Baloth.

17 Josaphat the son of Pharue, in Issachar.

18 Semei the son of Ela in Benjamin.

19 Gaber the son of Uri, in the land of Galaad, in the land of Sehon the king of the Amorrhites and of Og the king of Basan, over all that were in that land.

20 Juda and Israel were innumerable, as the sand of the sea in multitude: eating and drinking, and rejoicing.

21 And Solomon had under him all the kingdoms from the river to the land of the Philistines,. even to the border of Egypt: and they brought him presents, and served him, all the days of his life.

22 And the provision of Solomon for each day was thirty measures of fine flour, and threescore measures of meal,

23 Ten fat oxen and twenty out of the pastures, and a hundred rams, besides venison of harts, roes, and buffles, and fatted fowls.

24 For he had all the country which was beyond the river, from Thaphsa to Gazan, and all the kings of those countries: and he had peace on every side round about.

25 And Juda and Israel dwelt without any fear, every one under his vine, and under his fig tree, from Dan to Bersabee, all the days of Solomon.

26 And Solomon had forty thousand stalls of chariot horses, and twelve thou- sand for the saddle.

27 And the foresaid governors of the king fed them: and they furnished the necessaries also for king Solomon's table, with great care in their time.

28 They brought barley also and straw for the horses, and beasts, to the place where the king was, according as it was appointed them.

29 And God gave to Solomon wisdom and understanding exceeding much, and largeness of heart as the sand that is on the sea shore.

30 And the wisdom of Solomon surpassed the wisdom of all the Orientals, and of the Egyptians,

31 And he was wiser than all men: wiser than Ethan the Ezrahite, and Heman, and Chalcol, and Dorda the sons of Mahol, and he was renowned in all nations round about.

32 Solomon also spoke three thousand parables: and his poems were a thousand and five.

33 And he treated about trees from the cedar that is in Libanus, unto the hyssop that cometh out of the wall: and he discoursed of beasts, and of fowls, and of creeping things, and of fishes.

34 And they came from all nations to hear the wisdom of Solomon, and from all the kings of the earth, who heard of his wisdom.

1 KINGS (3 REGUM) CHAPTER 5

1 And Hiram king of Tyre sent his servants to Solomon: for he heard that they had anointed him king in the room of his father: for Hiram had always been David's friend.

2 And Solomon sent to Hiram, saying:

3 Thou knowest the will of David my father, and that he could not build a house to the name of the Lord his God, because of the wars that were round about him, until the Lord put them under the soles of his feet.

4 But now the Lord my God hath given me rest round about: and there is no adversary nor evil occurrence.

5 Wherefore I purpose to build a temple to the name of the Lord my God, as the Lord spoke to David my father, saying: Thy son, whom I will set upon the throne in thy piece, he shall build a house to my name.

6 Give orders therefore that thy servants cut me down cedar trees out of Libanus, and let my servants be with thy servants: and I will give thee the hire of thy servants whatsoever thou wilt ask, for thou knowest how there is not among my people a man that has skill to hew wood like to the Sidonians.

7 Now when Hiram had heard the words of Solomon, he rejoiced exceedingly, and said: Blessed be the Lord God this day, who hath given to David a very wise son over this numerous people.

8 And Hiram sent to Solomon, saying: I have heard all thou hast desired of me: and I will do all thy desire concerning cedar trees, and fir trees.

9 My servants shall bring them down from Libanus to the sea: and I will put them together in floats in the sea, and convey them to the place, which thou shalt signify to me; and

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will land them there, and thou shalt receive them: and thou shalt allow me necessaries, to furnish food for my household.

10 So Hiram gave Solomon cedar trees, and fir trees, according to all his desire.

11 And Solomon allowed Hiram twenty thousand measures of wheat, for provision for his house, and twenty measures of the purest oil: thus gave Solomon to Hiram every year.

12 And the Lord gave wisdom to Solomon, as he promised him: and there was peace between Hiram and Solomon, and they two made a league together.

13 And king Solomon chose workmen cut of all Israel, and the levy was of thirty thousand men.

14 And he sent them to Libanus, ten thousand every month by turns, so that two months they were at home: and Adoniram was over this levy.

15 And Solomon had seventy thousand to carry burdens, and eighty thousand to hew stones in the mountain:

16 Besides the overseers who were over every work, in number three thousand, and three hundred that ruled over the people, and them that did the work.

17 And the king commanded, that they should bring great stones, costly stones, for the foundation of the temple, and should square them:

18 And the masons of Solomon, and the masons of Hiram hewed them: and the Giblians prepared timber and stones to build the house.

1 KINGS (3 REGUM) CHAPTER 6

1 And it came to pass in the four hundred and eightieth year after the children of Israel came out of the land of Egypt, in the fourth year of the reign of Solomon over Israel, in the month Zio (the same is the second month), he began to build a house to the Lord.

2 And the house, which king Solomon built to the Lord, was threescore cubits in length, and twenty cubits in breadth, and thirty cubits in height.

3 And there was a porch before the temple of twenty cubits in length, according to the measure of the breadth of the temple: and it was ten cubits in breadth before the face of the temple.

4 And he made in the temple oblique windows.

5 And upon the wall of the temple he built floors round about, in the walls of the house round about the temple and the oracle, and he made sides round about.

6 The floor that was underneath, was five cubits in breadth, and the middle floor was six cubits in breadth, and the third door was seven cubits in breadth. And he put beams in the house round about on the outside, that they might not be fastened in the walls of the temple.

7 And the house, when it was in building, was built of stones hewed and made ready: so that there was neither hammer nor axe nor any tool of iron heard in the house when it was in building.

8 The door for the middle side was on the right hand of the house: and by winding stairs they went up to the middle room, and from the middle to the third.

9 So he built the house, and finished it: end he covered the house with roofs of cedar.

10 And he built a floor over all the house five cubits in height, and he covered the house with timber of cedar.

11 And the word of the Lord came to Solomon, saying:

12 This house, which thou buildest, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments, walking in them, I will fulfil my word to thee which I spoke to David thy father.

13 And I will dwell in the midst of the children of Israel, and will not forsake my people Israel.

14 So Solomon built the house and finished it.

15 And he built the walls of the house on the inside, with boards of cedar, from the floor of the house to the top of the walls, and to the roots, he covered it with boards of cedar on the inside: and he covered the floor of the house with planks of fir.

16 And he built up twenty cubits with boards of cedar at the hinder part of the temple, from the floor to the top: and made the inner house of the oracle to be the holy of holies.

17 And the temple itself before the doors of the oracle was forty cubits long.

18 And all the house was covered within with cedar, having the turnings, and the joints thereof artfully wrought and carvings projecting out: all was covered with boards of cedar: and no stone could be seen in the wall at all.

19 And he made the oracle in the midst of the house, in the inner part, to set there the ark of the covenant of the Lord.

20 Now the oracle was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in height. And he covered and overlaid it with most pure gold. And the altar also he covered with cedar.

21 And the house before the oracle he overlaid with most pure gold, and fastened on the plates with nails of gold.

22 And there was nothing in the temple that was not covered with gold: the whole altar of the oracle he covered also with gold.

23 And he made in the oracle two cherubims of olive tree, of ten cubits in height.

24 One wing of the cherub was five cubits, and the other wing of the cherub was five cubits: that is, in all ten cubits, from the extremity of one wing to the extremity of the other wing.

25 The second cherub also was ten cubits: and the measure, and the work was the same in both the cherubims:

26 That is to say, one cherub was ten cubits high, and in like manner the other cherub.

27 And he set the cherubims in the midst of the inner temple: and the cherubims stretched forth their wings, and the wing of the one touched one wall, and the wing of the other cherub touched the other wall: and the other wings in the midst of the temple touched one another.

28 And he overlaid the cherubims with gold.

29 And all the walls of the temple round about he carved with divers figures and carvings: and he made in them

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cherubims and palm trees, and divers representations, as it were standing out, and coming forth from the wall.

30 And the floor of the house he also overlaid with gold within and without.

31 And in the entrance of the oracle he made little doors of olive tree, and posts of five corners,

32 And two doors of olive tree: and he carved upon them figures of cherubims, and figures of palm trees, and carvings very much projecting: and he overlaid them with gold: and he covered both the cherubims and the palm trees, and the other things with gold.

33 And he made in the entrance of the temple posts of olive tree foursquare:

34 And two doors of fir tree, one of each side: and each door was double, and so opened with folding leaves.

35 And he carved cherubims, and palm trees, and carved work standing very much out: and he overlaid all with golden plates in square work by rule.

36 And he built the inner court with three rows of polished stones, and one row of beams of cedar.

37 In the fourth year was the house of the Lord founded in the month Zio:

38 And in the eleventh year in the month Bul (which is the eighth month) the house was finished in all the works thereof, and in all the appurtenances thereof: and he was seven years in building it.

1 KINGS (3 REGUM) CHAPTER 7

1 And Solomon built his own house in thirteen years, and brought it to perfection.

2 He built also the house of the forest of Libanus, the length of it was a hundred cubits, and the breadth fifty cubits, and the height thirty cubits: and four galleries between pillars of cedar: for he had cut cedar trees into pillars.

3 And he covered the whole vault with boards of cedar, and it was held up with five and forty pillars. And one row had fifteen pillars,

4 Set one against another,

5 And looking one upon another, with equal space between the pillars, and over the pillars were square beams in- all things equal.

6 And he made a porch of pillars of fifty cubits in length, and thirty cubits in breadth: and another porch before the greater porch: and pillars, and chapiters upon the pillars.

7 He made also the porch of the throne, wherein is the seat of judgment: and covered it with cedar wood from the floor to the top.

8 And in the midst of the porch, was a small house where he sat in judgment, of the like work. He made also a house for the daughter of Pharao (whom Solomon had taken to wife) of the same work, as this porch,

9 All of costly stones, which were sawed by a certain rule and measure both within and without: from the foundation to the top of the walls, and without unto the great court.

10 And the foundations were of costly stones, great stones of ten cubits or eight cubits:

11 And above there were costly stones, or equal measure, hewed; and, in like manner, planks of cedar:

12 And the greater court was made round with three rows of hewed stones, and one row of planks of cedar, moreover also in the inner court of the house of the Lord, and in the porch of the house.

13 And king Solomon sent, and brought Hiram from Tyre,

14 The son of a widow woman of the tribe of Nephtali, whose father was a Tyrian, an artificer in brass, and full of wisdom, and understanding, and skill to work all work in brass. And when he was come to king Solomon, he wrought all his work.

15 And he cast two pillars in brass, each pillar was eighteen cubits high: and a line of twelve cubits compassed both the pillars.

16 He made also two chapiters of molten brass, to be set upon the tops of the pillars: the height of one chapiter was five cubits, and the height of the other chapiter was five cubits:

17 And a kind of network, and chain work wreathed together with wonderful art. Both the chapiters of the pillars were cast: seven rows of nets were on one chapiter, and seven nets on the other chapiter.

18 And he made the pillars, and two rows round about each network to cover the chapiters, that were upon the top, with pomegranates: and in like manner did he to the other chapiter.

19 And the chapiters that were upon the top of the pillars, were of lily work in the porch, of four cubits.

20 And again other chapiters in the top of the pillars above, according to the measure of the pillar over against the network: and of pomegranates there were two hundred in rows round about the other chapiter.

21 And he set up the two pillars in the porch of the temple: and when he had set up the pillar on the right hand, he called the name thereof Jachin: in like manner he set up the second pillar, and called the name thereof Booz.

22 And upon the tops of the pillars he made lily work: so the work of the pillars was finished.

23 He made also a molten sea of ten cubits from brim to brim, round all about; the height of it was five cubits, and a line of thirty cubits compassed it round about.

24 And a graven work under the brim of it compassed it, for ten cubits going about the sea: there were two rows cast of chamfered sculptures.

25 And it stood upon twelve oxen, of which three looked towards the north, and three towards the west, and three towards the south, and three towards the east, and the sea was above upon them, and their hinder parts were all hid within.

26 And the laver was a handbreadth thick: and the brim thereof was like the brim of a cup, or the leaf of a crisped lily: it contained two thousand bates.

27 And he made ten bases of brass, every base was four cubits in length, and four cubits in breadth, and three cubits high.

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28 And the work itself of the bases, was intergraven: and there were gravings between the joinings.

29 And between the little crowns and the ledges were lions, and oxen, and cherubims: and in the joinings likewise above: and under the lions and oxen, as it were bands of brass hanging down.

30 And every base had four wheels, and axletrees of brass: and at the four sides were undersetters under the laver molten, looking one against another.

31 The mouth also of the laver within, was in the top of the chapiter: and that which appeared without, was of one cubit all round, and together it was one cubit and a half: and in the corners of the pillars were divers engravings: and the spaces between the pillars were square, not round.

32 And the four wheels, which were at the four corners of the base, were joined one to another under the base: the height of a wheel was a cubit and a half.

33 And they were such wheels as are used to be made in a chariot: and their axletrees, and spokes, and strakes, and naves, were all east.

34 And the four undersetters that were at every corner of each base, were of the base itself cast and joined together.

35 And in the top of the base there was a round compass of half a cubit, so wrought that the laver might be set thereon, having its gravings, and divers sculptures of itself.

36 He engraved also in those plates, which were of brass. and in the corners, cherubims, and lions, and palm trees, in likeness of a man standing, so that they seemed not to be engraven, but added round about.

37 After this manner he made ten bases, of one casting and measure, and the like graving.

38 He made also ten lavers of brass: one laver contained four bases, and was of four cubits: and upon every base, in all ten, he put as many lavers.

39 And he set the ten bases, five on the right side of the temple, and five on the left: and the sea he put on the right side of the temple over against the east southward.

40 And Hiram made caldrons, and shovels, and basins, and finished all the work of king Solomon in the temple of the Lord.

41 The two pillars and the two cords of the chapiters, upon the chapiters of the pillars: and the two networks, to cover the two cords, that were upon the top of the pillars.

42 And four hundred pomegranates for the two networks: two rows of pomegranates for each network, to cover the cords of the chapiters, which were upon the tops of the pillars.

43 And the ten bases, and the ten lavers on the bases.

44 And one sea, and twelve oxen under the sea.

45 And the caldrons, and the shovels, and the basins. All the vessels that Hi- ram made for king Solomon for the house of the Lord, were of fine brass.

46 In the plains of the Jordan did the king cast them in a clay ground, between Socoth and Sartham.

47 And Solomon placed all the vessels: but for exceeding great multitude the brass could not be weighed.

48 And Solomon made all the vessels for the house of the Lord: the altar of gold, and the table of gold, upon which the leaves of proposition should be set:

49 And the golden candlesticks, five on the right hand, and five on the left, over against the oracle, of pure gold: and the flowers like lilies, and the lamps over them of gold: and golden snuffers,

50 And pots, and fleshhooks, and bowls, and mortars, and censers, of most pure gold: and the hinges for the doors of the inner house of the holy of holies, and for the doors of the house of the temple were of gold.

51 And Solomon finished all the work that he made in the house of the Lord, and brought in the things that David his father had dedicated, the silver and the gold, and the vessels, and laid them up in the treasures of the house of the Lord.

1 KINGS (3 REGUM) CHAPTER 8

1 Then all the ancients of Israel with the princes of the tribes, and the heads of the families of the children of Israel were assembled to king Solomon in Jerusalem: that they might carry the ark of the covenant of the Lord out of the city of David, that is, out of Sion.

2 And all Israel assembled themselves to king Solomon on the festival day in the month of Ethanim, the same is the seventh month.

3 And all the ancients of Israel came, and the priests took up the ark,

4 And carried the ark of the Lord, and the tabernacle of the covenant, and all the vessels of the sanctuary, that were in the tabernacle: and the priests and the Levites carried them.

5 And king Solomon, and all the multitude of Israel, that were assembled unto him went with him before the ark, and they sacrificed sheep and oxen that could not be counted or numbered.

6 And the priests brought in the ark of the covenant of the Lord into its place, into the oracle of the temple, into the holy of holies under the wings of the cherubims.

7 For the cherubims spread forth their wings over the place of the ark, and covered the art, and the staves thereof above.

8 And whereas the staves stood out, the ends of them were seen without in the sanctuary before the oracle, but were not seen farther out, and there they have been unto this day.

9 Now in the ark there was nothing else but the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the sanctuary, that a cloud filled the house of the Lord,

11 And the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.

12 Then Solomon said: The Lord said that he would dwell in a cloud.

13 Building I have built a house for thy dwelling, to be thy most firm throne for ever.

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14 And the king turned his face, and blessed all the assembly of Israel: for all the assembly of Israel stood.

15 And Solomon said: Blessed be the Lord the God of Israel, who spoke with his mouth to David my father, and with his own hands hath accomplished it, saying:

16 Since the day that I brought my people Israel out of Egypt, I chose no city out of all the tribes of Israel, for a house to be built, that my name might be there: but I chose David to be over my people Israel.

17 And David my father would have built a house to the name of the Lord the God of Israel:

18 And the Lord said to David my father: Whereas thou hast thought in thy heart to build a house to my name, thou hast done well in having this same thing in thy mind.

19 Nevertheless thou shalt not build me a house, but thy son, that shall come forth out of thy loins, he shall build a house to my name.

20 The Lord hath performed his word which he spoke: and I stand in the room of David my father, and sit upon the throne of Israel, as the Lord promised: and have built a house to the name of the Lord the God of Israel.

21 And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when they came out of the land of Egypt.

22 And Solomon stood before the altar of the Lord in the sight of the assembly of Israel, and spread forth his hands towards heaven;

23 And said: Lord God of Israel, there is no God like thee in heaven above, or on earth beneath: who keepest covenant and mercy with thy servants that have walked before thee with all their heart.

24 Who hast kept with thy servant David my father what thou hast promised him: with thy mouth thou didst speak, and with thy hands thou hast performed, as this day proveth.

25 Now therefore, O Lord God of Israel, keep with thy servant David my father what thou hast spoken to him, saying: There shall not be taken away of thee a man in my sight, to sit on the throne of Israel: yet so that thy children take heed to their way, that they walk before me as thou hast walked in my sight.

26 And now, Lord God of Israel, let thy words be established, which thou hast spoken to thy servant David my father

27 Is it then to be thought that God should indeed dwell upon earth? for if heaven, and the heavens of heavens cannot contain thee, how much less this house which I have built?

28 But have regard to the prayer of thy servant, and to his supplications, O Lord my God: hear the hymn and the prayer, which thy servant prayeth before thee this day:

29 That thy eyes may be open upon this house night and day: upon the house of which thou hast said: My name shall be there: that thou mayest hearken to the prayer, which thy servant prayeth in this place to thee.

30 That thou mayest hearken to the supplication of thy servant and of thy people Israel, whatsoever they shall pray for in this place, and hear them in the place of thy dwelling in heaven; and when thou hearest, shew them mercy.

31 If any man trespass against his neighbour, and have an oath upon him, wherewith he is bound: and come because of the oath before thy altar to thy house,

32 Then hear thou in heaven: and do, and judge thy servants, condemning the wicked, and bringing his way upon his own head, and justifying the just, and rewarding him according to his justice.

33 If thy people Israel shall fly before their enemies, (because they will sin against thee,) and doing penance, and confessing to thy name, shall come, and pray, and make supplications to thee in this house:

34 Then hear thou in heaven, and for- give the sin of thy people Israel, and bring them back to the land which thou gavest to their fathers.

35 If heaven shall be shut up, and there shall be no rain, because of their sins, and they praying in this place, shall do penance to thy name, and shall be converted from their sins, by occasion of their afflictions:

36 Then hear thou them in heaven, and forgive the sins of thy servants, and of thy people Israel: and shew them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people in possession.

37 If a famine arise in the land, or a pestilence, or corrupt air, or blasting, or locust, or mildew, if their enemy afflict them besieging the gates, whatsoever plague, whatsoever infirmity,

38 Whatsoever curse or imprecation shall happen to any man of thy people Israel: when a man shall know the wound of his own heart, and shall spread forth his hands in this house,

39 Then hear thou in heaven, in the place of thy dwelling, and forgive, and do so as to give to every one according to his ways, as thou shalt see his heart (for thou only knowest the heart of all the children of men)

40 That they may fear thee all the days that they live upon the face of the land, which thou hast given to our fathers.

41 Moreover also the stranger, who is not of thy people Israel, when he shall come out of a far country for thy name's sake, (for they shall hear every where of thy great name and thy mighty hand,

42 And thy stretched out arm,) so when he shall come, and shall pray in this place,

43 Then hear thou in heaven, in the firmament of thy dwelling place, and do all those things, for which that stranger shall call upon thee: that all the people of the earth may learn to fear thy name, as do thy people Israel, and may prove that thy name is called upon on this house, which I have built.

44 If thy people go out to war against their enemies, by what way soever thou shalt send them, they shall pray to thee towards the way of the city, which thou hast chosen, and towards the house, which I have built to thy name:

45 And then hear thou in heaven their prayers, and their supplications, and do judgment for them.

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46 But if they sin against thee (for there is no man who sinneth not) and thou being angry deliver them up to their enemies, so that they be led away captives into the land of their enemies far or near;

47 Then if they do penance in their heart in the place of captivity, and being converted make supplication to thee in their captivity, saying: We have sinned, we have done unjustly, we have committed wickedness:

48 And return to thee with all their heart, and all their soul, in the land of their enemies, to which they had been led captives: and pray to thee towards the way of their land, which thou gavest to their fathers, and of the city which thou hast chosen, and of the temple which I have built to thy name:

49 Then hear thou in heaven, in the firmament of thy throne, their prayers, and their supplications, and do judgment for them:

50 And forgive thy people, that have sinned against thee, and all their iniquities, by which they have transgressed against thee: and give them mercy before them that have made them captives, that they may have compassion on them.

51 For they are thy people, and thy inheritance, whom thou hast brought out of the land of Egypt, from the midst of the furnace of iron.

52 That thy eyes may be open to the supplication of thy servant, and of thy people Israel, to hear them in all things for which they shall call upon thee.

53 For thou hast separated them to thyself for an inheritance from among all the people of the earth, as thou hast spoken by Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

54 And it came to pass, when Solomon had made an end of praying all this prayer and supplication to the Lord, that he rose from before the altar of the Lord: for he had fixed both knees on the ground, and had spread his hands towards heaven.

55 And he stood and blessed all the assembly of Israel with a, loud voice, saying:

56 Blessed be the Lord, who hath given rest to his people Israel, according to all that he promised: there hath not failed so much as one word of all the good things that he promised by his servant Moses.

57 The Lord our God be with us, as he was with our fathers, and not leave us, nor cast us off:

58 But may he incline our hearts to himself, that we may walk in all his ways, and keep his commandments, and his ceremonies, and all his judgments which he commanded our fathers.

59 And let these my words, wherewith I have prayed before the Lord, he nigh unto the Lord our God day and night, that he may do judgment for his servant, and for his people Israel day by day:

60 That all the people of the earth may know, that the Lord he is God, and there is no other besides him.

61 Let our hearts also be perfect with the Lord our God, that we may walk in his statutes, and keep his commandments, as at this day.

62 And the king, and all Israel him, offered victims before the Lord.

63 And Solomon slew victims of peace offerings, which he sacrificed to the Lord, two and twenty thousand oxen, and hundred and twenty thousand sheep: so the king, and the children of Israel dedicated the temple of the Lord.

64 In that day the king sanctified the middle of the court that was before the house of the Lord: for there he offered the holocaust, and sacrifice, and fat of the peace offerings: because the brazen altar that was before the Lord, was too little to receive the holocaust, and sacrifice, and fat of the peace offerings.

65 And Solomon made at the same time a solemn feast, and all Israel with him, a great multitude from the entrance of Emath to the river of Egypt, before the Lord our God, seven days and seven days, that is, fourteen days.

66 And on the eighth day he sent away the people: and they blessed the king, and went to their dwellings rejoicing, and glad in heart for all the good things that the Lord had done for David his servant, and for Israel his people.

1 KINGS (3 REGUM) CHAPTER 9

1 And it came to pass when Solomon had finished the building of the house of the Lord, and the king's house, and all that he desired, and was pleased to do,

2 That the Lord appeared to him the second time, as he had appeared to him in Gabaon.

3 And the Lord said to him: I have heard thy prayer and thy supplication, which thou hast made before me: I have sanctified this house, which thou hast built, to put my name there for ever, and my eyes and my heart shall be there always.

4 And if thou wilt walk before me, as thy father walked, in simplicity of heart, and in uprightness: and wilt do all that I have commanded thee, and wilt keep my ordinances and my judgments,

5 I will establish the throne of thy kingdom over Israel for ever, as I promised David thy father, saying: There shall not fail a man of thy race upon the throne of Israel.

6 But if you and your children revolting shall turn away from following me, and will not keep my commandments, and my ceremonies, which I have set before you, but will go and worship strange gods, and adore them:

7 I will take away Israel from the face of the land which I have given them; and the temple which I have sanctified to my name, I will cast out of my sight; and Israel shall be a proverb, and a byword among all people.

8 And this house shall be made an example of: every one that shall pass by it, shall be astonished, and shall hiss, and say: Why hath the Lord done thus to this land, and to this house:

9 And they shall answer: Because they forsook the Lord their God, who brought their fathers out of the land of Egypt, and followed strange gods, and adored them, and worshipped them: therefore hath the Lord brought upon them all this evil.

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10 And when twenty years were ended after Solomon had built the two houses, that is, the house of the Lord, and the house of the king,

11 11(Hiram the king of Tyre furnishing Solomon with cedar trees and fir trees, and gold according to all he had need of.) then Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out of Tyre, to see the towns which Solomon had given him, and they pleased him not,

13 And he said: Are these the cities which thou hast given me, brother? And he called them the land of Chabul, unto this day.

14 And Hiram sent to king Solomon a hundred and twenty talents of gold.

15 This is the sum of the expenses, which king Solomon offered to build the house of the Lord, and his own house, and Mello, and the wall of Jerusalem, and Heser, and Mageddo, and Gazer.

16 Pharao the king of Egypt came up and took Gazer, and burnt it with fire: and slew the Chanaanite that dwelt in the city, and gave it for a dowry to his daughter, Solomon's wife.

17 So Solomon built: Gazer, and Beth-horon the nether,

18 And Baalath, and Palmira in the land of the wilderness.

19 And all the towns that belonged to himself, and were not walled, he fortified, the cities also of the chariots, and the cities of the horsemen, and whatsoever he had a mind to build in Jerusalem, and in Libanus, and in all the land of his dominion.

20 All the people that were left of the Amorrhites, and Hethites, and Pherezites, and Hevites, and Jebusites, that are not of the children of Israel:

21 Their children, that were left in the land, to wit, such as the children of Israel had not been able to destroy, Solomon made tributary unto this day.

22 But of the children of Israel Solomon made not any to be bondmen, but they were men of war, and his servants, and his princes, and captains, and overseers of the chariots and horses.

23 And there were five hundred and fifty chief officers set over all the works of Solomon, and they had people under them, and had charge over the appointed works.

24 And the daughter of Pharao came up out of the city of David to her house, which Solomon had built for her: then did he build Mello.

25 Solomon also offered three times every year holocausts, and victims of peace offerings upon the altar which he had built to the Lord, and he burnt incense before the Lord: and the temple was finished.

26 And king Solomon made a fleet in Asiongaber, which is by Ailath on the shore of the Red Sea in the land of Edom.

27 And Hiram sent his servants in the fleet, sailors that had knowledge of the sea, with the servants of Solomon.

28 And they came to Ophir, and they brought from thence to king Solomon four hundred and twenty talents of gold.

1 KINGS (3 REGUM) CHAPTER 10

1 And the queen of Saba, having; heard of the fame of Solomon in the name of the Lord, came to try him with hard questions.

2 And entering into Jerusalem with a great train, and riches, and camels that carried spices, and an immense quantity of gold, and precious stones, she came to king Solomon, and spoke to him all that she had in her heart.

3 And Solomon informed her of all the things she proposed to him: there was not any word the king was ignorant of, and which he could not answer her.

4 And when the queen of Saba saw all the wisdom of Solomon, and the house which he had built,

5 And the meat of his table, and the apartments of his servants, and the order of his ministers, and their apparel, and the cupbearers, and the holocausts, which he offered in the house of the Lord: she had no longer any spirit in her,

6 And she said to the king: The report is true, which I heard in my own country,

7 Concerning thy words, and concerning thy wisdom. And I did not believe them that told me, till I came myself, and saw with my own eyes, and have found that the half hath not been told me: thy wisdom and thy works, exceed the fame which I heard.

8 Blessed are thy men, and blessed are thy servants, who stand before thee always, and hear thy wisdom.

9 Blessed be the Lord thy God, whom thou hast pleased, and who hath set thee upon the throne of Israel, because the Lord hath loved Israel for ever, and hath appointed thee king, to do judgment and justice.

10 And she gave the king a hundred and twenty talents of gold, and of spices a very great store, and precious stones: there was brought no more such abundance of spices as these which the queen of Saba gave to king Solomon.

11 (The navy also of Hiram, which brought gold from Ophir, brought from Ophir great plenty of thyine trees, and precious stones.

12 And the king made of the thyine trees the rails of the house of the Lord, and of the king's house, and citterns and harps for singers: there were no such thyine trees as these brought, nor seen unto this day.)

13 And king Solomon gave the queen of Saba all that she desired, and asked of him: besides what he offered he himself of his royal bounty. And she returned, and went to her own country with her servants.

14 And the weight of the gold that was brought to Solomon every year, was six hundred and sixty-six talents of gold:

15 Besides that which the men brought him that were over the tributes, and the merchants, and they that sold by retail, and all the kings of Arabia, and the governors of the country.

16 And Solomon made two hundred shields of the purest gold: he allowed six hundred sides of gold for the plates of one shield.

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17 And three hundred targets of fine gold: three hundred pounds of gold covered one target: and the king put them in the house of the forest of Libanus.

18 King Solomon also made a great throne of ivory: and overlaid it with the finest gold.

19 It had six steps: and the top of the throne was round behind: and there were two hands on either side holding the seat: and two lions stood, one at each hand.

20 And twelve little lions stood upon the six steps on the one side and on the other: there was no such work made in any kingdom.

21 Moreover all the vessels, out of which king Solomon drank, were of gold: and all the furniture of the house of the forest of Libanus was of most pure gold: there was no silver, nor was any account made of it in the days of Solomon:

22 For the king's navy, once in three years, went with the navy of Hiram by sea to Tharsis, and brought from thence gold, and silver, and elephants' teeth, and apes, and peacocks.

23 And king Solomon exceeded all the kings of the earth in riches, and wisdom.

24 And all the earth desired to see Solomon's face, to hear his wisdom, which God had given in his heart.

25 And every one brought him presents, vessels of silver and of gold, garments and armour, and spices, and horses and mules every year.

26 And Solomon gathered together chariots and horsemen, and he had a thousand four hundred chariots, and twelve thousand horseman: and he bestowed them in fenced cities, and with the king in Jerusalem.

27 And he made silver to be as plentiful in Jerusalem as stones: and cedars to be as common as sycamores which grow in the plains.

28 And horses were brought for Solomon out of Egypt, and Coa: for the king's merchants brought them out of Coa, and bought them at a set price.

29 And a chariot of four horses came out of Egypt, for six hundred sides of silver, and a horse for a hundred and fifty. And after this manner did all the kings of the Hethites, and of Syria, sell horses.

1 KINGS (3 REGUM) CHAPTER 11

1 And king Solomon loved many strange women besides the daughter of Pharao, and women of Moab, and of Ammon, and of Edom, and of Sidon, and of the Hethites:

2 Of the nations concerning which the Lord said to the children of Israel: You shall not go in unto them, neither shall any of them come in to yours: for they will most certainly turn away your heart to follow their gods. And to these was Solomon joined with a most ardent love.

3 And he had seven hundred wives as queens, and three hundred concubines: and the women turned away his heart.

4 And when he was now old, his heart was turned away by women to follow strange gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.

5 But Solomon worshipped Astarthe the goddess of the Sidonians, and Moloch the idol of the ammonites.

6 And Solomon did that which was net pleasing before the Lord, and did not fully follow the Lord, as David his father.

7 Then Solomon built a temple for Chamos the idol of Moab, on the hill that is over against Jerusalem, and for Moloch the idol of the children of Ammon.

8 And he did in this manner for all his wives that were strangers, who burnt incense, and offered sacrifice to their gods.

9 And the Lord was angry with Solomon, because his mind was turned away from the Lord the God of Israel, who had appeared to him twice,

10 And had commanded him concerning this thing, that he should not follow strange gods: but he kept not the things which the Lord commanded him.

11 The Lord therefore said to Solomon: Because thou hast done this, and hast not kept my covenant, and my precepts, which I have commanded thee, I will divide and rend thy kingdom, and will give it to thy servant.

12 Nevertheless in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son.

13 Neither will I take away the whole kingdom, but I will give one tribe to thy son for the sake of David my servant, and Jerusalem which I have chosen.

14 And the Lord raised up an adversary to Solomon, Adad the Edomite of the king's seed, in Edom.

15 For when David was in Edom, and Joab the general of the army was gone up to bury them that were slain, and had killed every male in Edom,

16 (For Joab remained there six months with all Israel, till he had slain every male in Edom,)

17 Then Adad fled, he and certain Edomites, of his father's servants with him, to go into Egypt: and Adad was then a little boy.

18 And they arose out of Madian, and came into Pharan, and they took men with them from Pharan, and went into Egypt to Pharao the king of Egypt: who gave him a house, and appointed him victuals, and assigned him land.

19 And Adad found great favour before Pharao, insomuch that he gave him to wife, the own sister of his wife Taphnes the queen.

20 And the sister of Taphnes bore him his son Genubath, and Taphnes brought him up in the house of Pharao: and Genubath dwelt with Pharao among his children.

21 And when Adad heard in Egypt that David slept with his fathers, and that Joab the general of the army was dead, he add to Pharao: Let me depart, that I may go to my own country.

22 And Pharao said to him: Why, what is wanting to thee with me, that thou seekest to go to thy own country? But he answered: Nothing: yet I beseech thee to let me go.

23 God also raised up against him an adversary, Razon the son of Eliada, 'who had fled from his master Adarezer the king of Soba:

24 And he gathered men against him, and he became a captain of robbers, when David slew them of Soba: and they

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went to Damascus, and dwelt there, and they made him king in Damascus.

25 And he was an adversary to Israel, all the days of Solomon: and this is the evil of Adad, and his hatred against Israel, and he reigned in Syria.

26 Jeroboam also the son of Nabat an Ephrathite of Sareda, a servant of Solomon, whose mother was named Sarua, a widow woman, lifted up his hand against the king.

27 And this is the cause of his rebellion against him, for Solomon built Mello, and filled up the breach of the city of David his father.

28 And Jeroboam was a valiant and mighty man: and Solomon seeing him a young man ingenious and industrious, made him chief over the tributes of all the house of Joseph.

29 So it came to paste at that time, that Jeroboam went out of Jerusalem, and the prophet Ahias the Silonite, clad with a new garment, found him in the way: and they two were alone in the held.

30 And Ahias taking his new garment, wherewith he was clad, divided it into twelve parts:

31 31And he said to Jeroboam: Take to thee ten pieces: for thus saith the Lord the God of Israel: Behold I will rend the kingdom out of the hand of Solomon, and will give thee ten tribes.

32 But one tribe shall remain to him for the sake of my servant David, and Jerusalem the city, which I have chosen out of all the tribes of Israel:

33 Because he hath forsaken me, and hath adored Astarthe the goddess of the Sidonians, and Chamos the god of Moab, and Moloch the god of the children of Ammon: and hath not walked in my ways, to do justice before me, and to keep my precepts, and judgments as did David his father.

34 Yet I will not take away all the kingdom out of his hand, but I will make him prince all the days of his life, for David my servant's sake, whom I chose, who kept my commandments and my precepts.

35 But I will take away the kingdom out of his son's hand and will give thee ten tribes:

36 And to his son I will give one tribe, that there may remain a lamp for my servant David before me always in Jerusalem the city which I have chosen, that my name might be there.

37 And I will take thee, and thou shalt reign over all that thy soul desireth, and thou shalt be king over Israel.

38 If then thou wilt hearken to all that I shall command thee, and wilt walk in my ways, and do what is right before me, keeping my commandments and my precepts, as David my servant did: I will be with thee, and will build thee up a faithful house, as I built a house for David, and I will deliver Israel to thee:

39 And I will for this afflict the seed of David, but yet not for ever.

40 Solomon therefore sought to kill Jeroboam: but he arose, and fled into Egypt to Sesac the king of Egypt, and was in Egypt till the death of Solomon.

41 And the rest of the words of Solomon, and all that he did, and his wisdom: behold they are all written in the book of the words of the days of Solomon.

42 And the days that Solomon reigned in Jerusalem over all Israel, were forty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father, and Roboam his son reigned in his stead.

1 KINGS (3 REGUM) CHAPTER 12

1 And Roboam went to Sichem: for thither were all Israel come together to make him king.

2 But Jeroboam the son of Nabat, who was yet in Egypt, a fugitive from the face of king Solomon, hearing of his death, returned out of Egypt.

3 And they sent and called him: and Jeroboam came, and all the multitude of Israel, and they spoke to Roboam, saying:

4 Thy father laid a grievous yoke upon us: now therefore do thou take off a little of the grievous service of thy father, and of his most heavy yoke, which he put upon us, and we will serve thee.

5 And he said to them: Go till the third day, and come to me again. And when the people was gone,

6 King Roboam took counsel with the old men, that stood before Solomon his father while he yet lived, and he said: What counsel do you give me, that I may answer this people?

7 They said to him: If thou wilt yield to this people to day, and condescend to them, and grant their petition, and wilt speak gentle words to them, they will be thy servants always.

8 But he left the counsel of the old men, which they had given him, and consulted with the young men, that had been brought up with him, and stood before him.

9 And he said to them: What counsel do you give me, that I may answer this people, who have said to me: Make the yoke which thy father put upon us lighter?

10 And the young men that had been brought up with him, said: Thus shalt thou speak to this people, who have spoken to thee, saying: Thy father made our yoke heavy, do thou ease us. Thou shalt say to them: My little finger is thicker than the back of my father.

11 And now my father put a, heavy yoke upon you, but I will add to your yoke: my father beat you with whips, but I will beat you with scorpions.

12 So Jeroboam and all the people came to Roboam the third day, as the king had appointed, saying: Come to me again the third day.

13 And the king answered the people roughly, leaving the counsel of the old men, which they had given him,

14 And he spoke to them according to the counsel of the young men, saying: My father made your yoke heavy, but I will add to your yoke: my father beat you with whips, but I will beat you with scorpions.

15 And the king condescended not to the people: for the Lord was turned away from him, to make good his word, which he had spoken in the hand of Ahias the Silonite, to Jeroboam the son of Nabat.

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16 Then the people seeing that the king would not hearken to them, answered him, saying: What portion have we in David? or what inheritance in the son of Isai? Go home to thy dwellings, O Israel, now David look to thy own house. So Israel departed to their dwellings.

17 But as for all the children of Israel that dwelt in the cities of Juda, Roboam reigned over them.

18 Then king Roboam sent Aduram, who was over the tribute: and all Israel stoned him, and he died. Wherefore king Roboam made haste to get him up into his chariot, and he fled to Jerusalem:

19 And Israel revolted from the house of David, unto this day.

20 And it came to pass when all Israel heard that Jeroboam was come again, that they gathered an assembly, and sent and called him, and made him king over all Israel, and there was none that followed the house of David but the tribe of Juda only.

21 And Roboam came to Jerusalem, and gathered together all the house of Juda, and the tribe of Benjamin, a hundred four- score thousand chosen men for war, to fight against the house of Israel and to bring the kingdom again under Roboam the son of Solomon.

22 But the word of the Lord came to Semeias the man of God, saying:

23 Speak to Roboam the son of Solomon, the king of Juda, and to all the house of Juda, and Benjamin, and the rest of the people, saying:

24 Thus saith the Lord: You shall not go up nor fight against your brethren the children of Israel: let every man return to his house, for this thing is from me. They hearkened to the word of the Lord, and returned from their journey, as the Lord had commanded them.

25 And Jeroboam built Sichem in mount Ephraim, and dwelt there, and going out from thence he built Phanuel.

26 And Jeroboam said in his heart: Now shall the kingdom return to the house of David,

27 If this people go up to offer sacrifices in the house of the Lord at Jerusalem: and the heart of this people will turn to their lord Roboam the king of Juda, and they will kill me, and return to him.

28 And finding out a device he made two golden calves, and said to them: Go ye up no more to Jerusalem: Behold thy gods, O Israel, who brought thee out of the land of Egypt.

29 And he set the one in Bethel, and the other in Dan:

30 And this thing became an occasion of sin: for the people went to adore the calf as far as Dan.

31 And he made temples in the high places, and priests of the lowest of the people, who were not of the sons of Levi.

32 And he appointed a feast in the eighth month, on the fifteenth day of the month, after the manner of the feast that was celebrated in Juda. And going up to the altar, he did in like manner in Bethel, to sacrifice to the calves, which he had made: and he placed in Bethel priests of the high places, which he had made.

33 And he went up to the altar, which he had built in Bethel, on the fifteenth day of the eighth month, which he had devised of his own heart: and he ordained a feast to the children of Israel, and went upon the altar to burn incense.

1 KINGS (3 REGUM) CHAPTER 13

1 And behold there came a man of God out of Juda, by the word of the Lord to Bethel, when Jeroboam was standing upon the altar, and burning incense.

2 And he cried out against the altar in the word of the Lord, and said: O altar, altar, thus saith the Lord: Behold a child shall be born to the house of David, Josias by name, and he shall immolate upon thee the priests of the high places, who now burn incense upon thee, and he shall burn men's bones upon thee.

3 And he gave a sign the same day, saying: This shall be the sign, that the Lord hath spoken: Behold the altar shall be rent, and the ashes that are upon it shall be poured out.

4 And when the king had heard the word of the man of God, which he had cried out against the altar in Bethel, he stretched forth his hand from the altar, saying: Lay hold on him. And his hand which he stretched forth against him withered: and he was not able to draw it back again to him.

5 The altar also was rent, and the ashes were poured out from the altar, according to the sign which the man of God had given before in the word of the Lord.

6 And the king said to the man of God: Entreat the face of the Lord thy God, and pray for me, that my hand may be restored to me. And the man of God besought the face of the Lord, and the king's hand was restored to him, and it became as it was before.

7 And the king said to the man of God: Come home with me to dine, and I will make thee presents.

8 And the man of God answered the king: If thou wouldst give me half thy house I will not go with thee, nor eat bread, nor drink water in this place:

9 For so it was enjoined me by the word of the Lord commanding me: Thou shalt not eat bread nor drink water, nor return by the same way that thou camest.

10 So he departed by another way, and returned not by the way that he came into Bethel.

11 Now a certain old prophet dwelt in Bethel, and his sons came to him and told him all the works that the man of God had done that day in Bethel: and they told their father the words which he had spoken to the king.

12 And their father said to them: What way went he? His sons shewed him the way by which the man of God went, who came out of Juda.

13 And he said to his sons: Saddle me the ass. And when they had saddled him, he got up,

14 And went after the man of God, and found him sitting under a turpentine tree: and he said to him: Art thou the man of God that camest from Juda? He answered: I am.

15 And he said to him: Come home with me, to eat bread.

16 But he said: I must not return, nor go with thee, neither will I eat bread, nor drink water in this place:

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17 Because the Lord spoke to me in the word of the Lord, saying: Thou shalt not eat bread, and thou shalt not drink water there, nor return by the way thou wentest.

18 He said to him: I also am a prophet like unto thee: and an angel spoke to me in the word of the Lord, saying: Bring him back with thee into thy house, that he may eat bread, and drink water. He deceived him,

19 And brought him back with him: so he ate bread and drank water in his house.

20 And as they sat at table, the word of the Lord came to the prophet that brought him back:

21 And he cried out to the man of God who came out of Juda, saying: Thus saith the Lord: Because thou hast not been obedient to the Lord, and hast not kept the commandment which the Lord thy God commanded thee,

22 And hast returned and eaten bread, and drunk water in the place wherein he commanded thee that thou shouldst not eat bread, nor drink water, thy dead body shall not be brought into the sepulchre of thy fathers.

23 And when he had eaten and drunk, he saddled his ass for the prophet, whom he had brought back.

24 And when he was gone, a lion found him in the way, and killed him, and his body was cast in the way: and the ass stood by him, and the lion stood by the dead body.

25 And behold, men passing by saw the dead body cast in the way, and the lion standing by the body. And they came and told it in the city, wherein that old prophet dwelt.

26 And when that prophet, who had brought him back out of the way, heard of it, he said: It is the man of God, that was disobedient to the mouth of the Lord, and the Lord hath delivered him to the lion, and he hath torn him, and killed him according to the word of the Lord, which he spoke to him.

27 And he said to his sons: Saddle me an ass. And when they had saddled it,

28 And he was gone, he found the dead body cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten of the dead body, nor hurt the ass.

29 And the prophet took up the body of the man of God, and laid it upon the ass, and going back brought it into the city of the old prophet, to mourn for him.

30 And he laid his dead body in his own sepulchre: and they mourned over him, saying: Alas! alas ! my brother.

31 And when they had mourned over him, he said to his sons: When I am dead, bury me in the sepulchre wherein the man of God is buried: lay my bones beside his bones.

32 For assuredly the word shall come to pass which he hath foretold in the word of the Lord against the altar that is in Bethel: and against all the temples of the high places, that are in the cities of Samaria.

33 After these words Jeroboam came not back from his wicked way: but on the contrary he made of the meanest of the people priests of the high places: whosoever would, he filled his hand, and he was made a priest of the high places.

34 And for this cause did the house of Jeroboam sin, and was cut off and destroyed from the face of the earth.

1 KINGS (3 REGUM) CHAPTER 14

1 At that time Abia the son of Jeroboam fell sick.

2 And Jeroboam said to his wife: Arise, and change thy dress, that thou be not known to be the wife of Jeroboam, and go to Silo, where Ahias the prophet is, who told me, that I should reign over this people.

3 Take also with thee ten leaves, and cracknels, and a pot of honey, and go to him: for he will tell thee what shall become of this child.

4 Jeroboam's wife did as he told her: and rising up went to Silo, and came to the house of Ahias: but he could not see, for his eyes were dim by reason of his age.

5 And the Lord said to Ahias: Behold the wife of Jeroboam cometh in, to consult thee concerning her son that is sick: thus and thus shalt thou speak to her. So when she was coming in, and made as if she were another woman,

6 Ahias heard the sound of her feet coming in at the door, and said: Come in, thou wife of Jeroboam: why dost thou feign thyself to be another? But I am sent to thee with heavy tidings.

7 Go, and tell Jeroboam: Thus saith the Lord the God of Israel: Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel:

8 And rent the kingdom away from the house of David, and gave it to thee, and thou hast not been as my servant David, who kept my commandments, and followed me with all his heart, doing that which was well pleasing in my sight:

9 But hast done evil above all that were before thee, and hast made thee strange gods and molten gods, to provoke me to anger, and hast cast me behind thy back:

10 Therefore behold I will bring evils upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up, and the last in Israel: and I will sweep away the remnant of the house of Jeroboam, as dung is swept away till all be clean.

11 Them that shall die of Jeroboam in the city, the dogs shall eat: and them that shall die in the field, the birds of the air shall devour: for the Lord hath spoken it.

12 Arise thou therefore, and go to thy house: and when thy feet shall be entering into the city, the child shall die,

13 And all Israel shall mourn for him, and shall bury him: for he only of Jeroboam shall be laid in a sepulchre, be- cause in his regard there is found a good word from the Lord the God of Israel, in the house of Jeroboam.

14 And the Lord hath appointed himself a king over Israel, who shall cut off the house of Jeroboam in this day, and in this time:

15 And the Lord God shall strike Israel as a reed is shaken in the water: and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river: because they have made to themselves groves, to provoke the Lord.

16 And the Lord shall give up Israel for the sins of Jeroboam, who hath sinned, and made Israel to sin.

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17 And the wife of Jeroboam arose, and departed, and came to Thersa: and when she was coming in to the threshold of the house, the child died;

18 And they buried him. And all Israel mourned for him according to the word of the Lord, which he spoke by the hand of his servant Ahias the prophet.

19 And the rest of the acts of Jeroboam, how he fought, and how he reigned, behold they are written in the book of the words of the days of the kings of Israel.

20 And the days that Jeroboam reigned, were two and twenty years: and he slept with his fathers: and Nadab his son reigned in his stead.

21 And Roboam the son of Solomon reigned in Juda: Roboam was one and forty years old when he began to reign: and he reigned seventeen years in Jerusalem the city, which the Lord chose out of all the tribes of Israel to put his name there. And his mother's name was Naama an Ammonitess.

22 And Juda did evil in the sight of the Lord, and provoked him above all that their fathers had done, in their sins which they committed.

23 For they also built them altars, and statues, and groves upon every high hill and under every green tree:

24 There were also the effeminate in the land, and they did according to all the abominations of the people whom the Lord had destroyed before the face of the children of Israel.

25 And in the fifth year of the reign of Roboam, Sesac king of Egypt came up against Jerusalem.

26 And he took away the treasures of the house of the Lord, and the king's treasures, and carried all off: as also the shields of gold which Solomon had made.

27 And Roboam made shields of brass instead of them, and delivered them into the. hand of the captains of the shieldbearers, and of them that kept watch before the gate of the king's house.

28 And when the king went into the house of the Lord, they whose office it was to go before him, carried them: and afterwards they brought them back to the armoury of the shieldbearers.

29 Now the rest of the sets of Roboam, end all that he did, behold they are written in the book of the words of the days of the kings of Juda.

30 And there was war between Roboam and Jeroboam always.

31 And Roboam slept with his fathers, and was buried with them in the city of David: and his mother's name was Naama an Ammonitess: and Abiam his son reigned in his stead.

1 KINGS (3 REGUM) CHAPTER 15

1 Now in the eighteenth year of the reign of Jeroboam the son of Nabat, Abiam reigned over Juda.

2 He reigned three years in Jerusalem: the name of his mother was Maacha the daughter of Abessalom.

3 And he walked in all the sins of his father, which he had done before him: end his heart was not perfect with the Lord his God, as was the heart of David his father.

4 But for David's sake the Lord his God gave him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David had done that which was right in the eyes of the Lord, and had not turned aside from any thing that he commanded him, all the days of his life, except the matter of Urias the Hethite.

6 But there was war between Roboam and Jeroboam all the time of his life.

7 And the rest of the words of Abiam, and all that he did, are they not written in the book of the words of the days of the kings of Juda? And there was war between Abiam and Jeroboam.

8 And Abiam slept with his fathers, and they buried him in the city of David, and Asa his son reigned in his stead.

9 So in the twentieth year of Jeroboam king of Israel, reigned Asa king of Juda,

10 And he reigned one end forty years in Jerusalem. His mother's name was Maacha, the daughter of Abessalom.

11 And Asa did that which was right in the sight of the Lord, as did David his father:

12 And he took away the effeminate out of the land, and he removed all the filth of the idols, which his fathers had made.

13 Moreover he also removed his mother Maacha, from being the princess in the sacrifices of Priapus, and in the grove which she had consecrated to him: and he destroyed her den, and broke in pieces the filthy idol, and burnt it by the torrent Cedron:

14 But the high places he did not take away. Nevertheless the heart of Asa was perfect with the Lord all his days:

15 And he brought in the things which his father had dedicated, and he had vowed, into the house of the Lord, silver and gold, and vessels.

16 And there was war between Asa, and Baasa king of Israel all their days.

17 And Baasa king of Israel went up against Juda, and built Rama, that no man might go out or come in, of the side of Asa king of Juda.

18 Then Asa took all the silver and gold that remained in the treasures of the house of the Lord, and in the treasures of the king's house, and delivered it into the hands of his servants: and sent them to Benadad son of Tabremon the son of Hezion, king of Syria, who dwelt in Damascus, saying:

19 There is a league between me and thee, and between my father and thy father: therefore I have sent thee presents of silver and gold: and I desire thee to come, and break thy league with Baasa king of Israel, that he may depart from me.

20 Benadad hearkening to king Asa, sent the captains of his army against the cities of Israel, and they smote Ahion, and Dan, and Abeldomum Maacha, and all Cenneroth, that is all the land of Nephtali.

21 And when Baasa had heard this, he left off building Rama, and returned into Thersa.

22 But king Asa sent word into all Juda, saying: Let no man be excused: and they took away the stones from Rama,

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and the timber thereof wherewith Baasa had been building, and with them Asa built Gabaa of Benjamin, and Maspha.

23 But the rest of all the acts of Asa, and all his strength, and all that he did and the cities that he built, are they not written in the book of the words of the days of the kings of Juda? But in the time of his old age he was diseased in his feet.

24 And he slept with his fathers, and was buried with them in the city of David his father. And Josaphat his son reigned in his place.

25 But Nadab the son of Jeroboam reigned over Israel the second year of Asa king of Juda: and he reigned over Israel two years.

26 And he did evil in the sight of the Lord, and walked in the ways of his father, and in his sins, wherewith he made Israel to sin.

27 And Baasa the son of Ahias of the house of Issachar, conspired against him, and slew him in Gebbethon, which is a city of the Philistines: for Nadab and all Israel besieged Gebbethon.

28 So Baasa slew him in the third year of Asa king of Juda, and reigned in his place.

29 And when he was king he cut off all the house of Jeroboam: he left not so much as one soul of his seed, till he had utterly destroyed him, according to the word of the Lord, which he had spoken in the hand of Ahias the Silonite:

30 Because of the sin of Jeroboam, which he had sinned, and wherewith he had made Israel to sin, and for the offence, wherewith he provoked the Lord the God of Israel.

31 But the rest of the acts of Nadab, and all that he did, are they not written in the book of the words of the days of the kings of Israel?

32 And there was war between Asa and Baasa the king of Israel all their days.

33 In the third year of Asa king of Juda, Baasa the son of Ahias reigned over all Israel, in Thersa, four and twenty years.

34 And he did evil before the Lord, and walked in the ways of Jeroboam, and in his sins, wherewith he made Israel to sin.

1 KINGS (3 REGUM) CHAPTER 16

1 Then the word of the Lord came to Jehu the son of Hanani against Baasa, saying:

2 Forasmuch as I have exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins:

3 Behold, I will cut down the posterity of Baasa, and the posterity of his house, and I will make thy house as the house of Jeroboam the son of Nabat.

4 Him that dieth of Baasa in the city, the dogs shall eat: and him that dieth of his in the country, the fowls of the air shall devour.

5 But the rest of the acts of Baasa and all that he did, and his battles, are they not written in the book of the words of the days of the kings of Israel?

6 So Baasa slept with his fathers, and was buried in Thersa: and Ela his son reigned in his stead.

7 And when the word of the Lord came in the hand of Jehu the son of Hanani the prophet, against Baasa, and against his house, and against all the evil that he had done before the Lord, to provoke him to anger by the works of his hands, to become as the house of Jeroboam: for this cause he slew him, that is to say, Jehu the son of Hanani, the prophet.

8 In the six and twentieth year of Asa king of Juda, Ela the son of Baasa reigned over Israel in Thersa two years.

9 And his servant Zambri, who was captain of half the horsemen, rebelled against him: now Ela was drinking in Thersa, and drunk in the house of Arsa the governor of Thersa.

10 And Zambri rushing in, struck him and slew him in the seven and twentieth year of Asa king of Juda, and he reigned in his stead.

11 And when he was king and sat upon his throne, he slew all the house of Baasa, and he left not one thereof to piss against a wall, and all his kinsfolks and friends.

12 And Zambri destroyed all the house of Baasa, according to the word of the Lord, that he had spoken to Baasa in the hand of Jehu the prophet,

13 For all the sins of Baasa, and the sins of Ela his son, who sinned, and made Israel to sin, provoking the Lord the God of Israel with their vanities.

14 But the rest of the acts of Ela, and all that he did, are they not written in the book of the words of the days of the kings of Israel?

15 In the seven and twentieth year of Asa king of Juda, Zambri reigned seven days in Thersa: now the army was besieging Gebbethon a city of the Philistines.

16 And when they heard that Zambri had rebelled, and slain the king, all Israel made Amri their king, who was general over Israel in the camp that day.

17 And Amri went up, and all Israel with him from Gebbethon, and they besieged Thersa.

18 And Zambri seeing that the city was about to be taken, went into the palace and burnt himself with the king's house: and he died

19 In his sins, which he had sinned, doing evil before the Lord, and walking in the way of Jeroboam, and in his sin, wherewith he made Israel to sin.

20 But the rest of the acts of Zambri, and of his conspiracy and tyranny, are they not written in the book of the words of the days of the kings of Israel?

21 Then were the people of Israel divided into two parts: one half of the people followed Thebni the son of Gineth, to make him king: and one half followed Amri.

22 But the people that were with Amri, prevailed over the people that followed Thebni the son of Gineth: and Thebni died, and Amri reigned.

23 In the one and thirtieth year of Asa king of Juda, Amri reigned over Israel twelve years: in Thersa he reigned six years.

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24 And he bought the hill of Samaria of Semer for two talents of silver: and he built upon it, and he called the city which he built Samaria, after the name of Semer the owner of the hill.

25 And Amri did evil in the sight of the Lord, and acted wickedly above all that were before him.

26 And he walked in all the way of Jeroboam the son of Nabat, and in his sins wherewith he made Israel to sin: to provoke the Lord the God of Israel to anger with their vanities.

27 Now the rest of the acts of Amri, and the battles he fought, are they not written in the book of the words of the days of the kings of Israel?

28 And d Amri slept with his fathers, and was buried in Samaria, and Achab his son reigned in his stead.

29 Now Achab the son of Amri reigned over Israel in the eight and thirtieth year of Asa king of Juda. And Achab the son of Amri reigned over Israel in Samaria two and twenty years.

30 And Achab the son of Amri did evil in the sight of the Lord above all that were before him.

31 Nor was it enough for him to walk in the sins of Jeroboam the son of Nabat: but he also took to wife Jezabel daughter of Ethbaal king of the Sidonians. And he went, and served Baal, and adored him.

32 And he set up an altar for Baal in the temple of Baal, which he had built in Samaria,

33 And he planted a grove: and Achab did more to provoke the Lord the God of Israel, than all the kings of Israel that were before him.

34 In his days Hiel of Bethel built Jericho: in Abiram his firstborn he laid its foundations: and in his youngest son Segub he set up the gates thereof: according to the word of the Lord, which he spoke in the hand of Josue the son of Nun.

1 KINGS (3 REGUM) CHAPTER 17

1 And Elias the Thesbite of the inhabitants of Galaad said to Achab: As the Lord liveth the God of Israel, in whose sight I stand, there shall not be dew nor rain these years, but according to the words of my mouth.

2 And the word of the Lord came to him, saying:

3 Get thee hence, and go towards the east and hide thyself by the torrent of Carith, which is over against the Jordan,

4 And there thou shalt drink of the torrent: and I have commanded the ravens to feed thee there.

5 So he went, and did according to the word of the Lord: and going, he dwelt by the torrent Carith, which is over against the Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of tile torrent.

7 But after some time the torrent was dried up, for it had not rained upon the earth.

8 Then the word of the Lord came to him, saying:

9 Arise, and go to Sarephta of the Sidonians, and dwell there: for I have commanded a widow woman there to feed thee.

10 He arose, and went to Sarephta. And when he was come to the gate of the city, he saw the widow woman gathering sticks, and he called her, and said to her: Give me a little water in a vessel, that I may drink.

11 And when she was going to fetch it he called after her, saying: Bring me also, I beseech thee, a morsel of bread in thy hand.

12 And she answered: As the Lord thy God liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a cruse: behold I am gathering two sticks that I may go in and dress it, for me and my son, that we may eat it, and die.

13 And Elias said to her: Fear not, but go, and do as thou hast said: but first make for me of the same meal a little hearth cake, and bring it to me: and after make for thyself and thy son.

14 For thus saith the Lord the God of Israel: The pot of meal shall not waste, nor the cruse of oil be diminished, until the day wherein the Lord will give rain upon the face of the earth.

15 She went and did according to the word of Elias: and he ate, and she, and her house: and from that day

16 The pot of meal wasted not, and the cruse of oil was not diminished, according to the word of the Lord, which he spoke in the hand of Elias.

17 And it came to pass after this that the son of the woman, the mistress of the house, fell sick, and the sickness was very grievous, so that there was no breath left in him.

18 And she said to Elias: What have I to do with thee, thou man of God? art thou come to me that my iniquities should be remembered, and that thou shouldst kill my son?

19 And Elias said to her: Give me thy son. And he took him out of her bosom, and carried him into the upper chamber where he abode, and laid him upon his own bed.

20 And he cried to the Lord, and said: O Lord my God, hast thou afflicted also the widow, with whom I am after a so maintained, so as to kill her son?

21 And he stretched, and measured himself upon the child three times, and cried to the Lord, and said: 0 Lord my God, let the soul of this child, I beseech thee, return into his body.

22 And the Lord heard the voice of Elias: and the soul of the child returned into him, and he revived.

23 And Elias took the child, and brought him down from the upper chamber to the house below, and delivered him to his mother, and said to her: Behold thy son liveth.

24 And the woman said to Elias: Now, by this I know that thou art a man of God, and the word of the Lord in thy mouth is true.

1 KINGS (3 REGUM) CHAPTER 18

1 After many days the word of the Lord came to Elias, in the third year, saying: Go and shew thyself to Achab, that I may give rain upon the face of the earth.

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2 And Elias went to shew himself to Achab, and there was a grievous famine in Samaria.

3 And Achab called Abdias the governor of his house: now Abdias feared the Lord very much.

4 For when Jezabel killed the prophets of the Lord, he took a hundred prophets and hid them by fifty and fifty in caves, and fed them with bread and water.

5 And Achab said to Abdias: Go into the land unto all fountains of waters, and into all valleys, to see if we can find grass, and save the horses and mules, that the beasts may not utterly perish.

6 And they divided the countries between them, that they might go round about them: Achab went one way, and Abdias another way by himself.

7 And as Abdias was in the way, Elias met him: and he knew him, and fell on his face, and said: Art thou my lord Elias?

8 And he answered: I am. Go, and tell thy master: Elias is here.

9 And he said: What have I sinned, that thou wouldst deliver me thy servant into the hand of Achab, that he should kill me?

10 As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when all answered: He is not here: he took an oath of every kingdom and nation, because thou wast not found.

11 And now thou sayest to me: Go, and tell thy master: Elias is here.

12 And when I am gone from thee, the spirit of the Lord will carry thee into a place that I know not: and I shall go in and tell Achab, and he not finding thee, will kill me: but thy servant feareth the Lord from his infancy.

13 Hath it not been told thee, my lord, what I did when Jezabel killed the prophets of the Lord, how I hid a hundred men of the prophets of the Lord, by fifty and fifty in caves, and fed them with bread and water?

14 And now thou sayest: Go, and tell thy master: Elias is here: that he may kill me.

15 And Elias said: As the Lord of hosts liveth, before whose face I stand, this day I will shew myself unto him.

16 Abdias therefore went to meet Achab, and told him: and Achab came to meet Elias.

17 And when he had seen him, he said: Art thou he that troublest Israel?

18 And he said: I have not troubled Israel, but thou and thy father's house, who have forsaken the commandments of the Lord, and have followed Baalim.

19 Nevertheless send now, and gather unto me all Israel, unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, who eat at Jezabel's table.

20 Achab sent to all the children of Israel, and gathered together the prophets unto mount Carmel.

21 And Elias coming to all the people, said: How long do you halt between two sides? if the Lord be God, follow him: but if Baal, then follow him. And the people did not answer him a word.

22 And Elias said again to the people: I only remain a prophet of the Lord: but the prophets of Baal are four hundred and fifty men.

23 Let two bullocks be given us, and let them choose one bullock for themselves, and cut it in pieces and lay it upon wood, but put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under it.

24 Call ye on the names of your gods, and I will call on the name of my Lord: and the God that shall answer by fire, let him be God. And all the people answering said: A very good proposal.

25 Then Elias said to the prophets of Baal: Choose you one bullock and dress it first, because you are many: and call on the names of your gods, but put no fire under.

26 And they took the bullock which he gave them, and dressed it: and they called on the name of Baal from morning even till noon, saying: O Baal, hear us. But there was no voice, nor any that answered: and they leaped over the altar that they had made.

27 And when it was now noon, Elias jested at them, saying: Cry with a louder voice: for he is a God, and perhaps he is talking, or is in an inn, or on a journey, or perhaps he is asleep, and must be awaked.

28 So they cried with a loud voice, and cut themselves after their manner with knives and lancets, till they were all covered with blood.

29 And after midday was past, and while they were prophesying, the time was come of offering sacrifice, and there was no voice heard, nor did any one answer, nor regard them as they prayed:

30 Elias said to all the people: Come se unto me. And the people coming near unto him, he repaired the altar of the Lord, that was broken down:

31 And he took twelve stones according to the number of the tribes of the sons of Jacob, to whom the word of the Lord came, saying: Israel shall be thy name.

32 And he built with the stones an altar to the name of the Lord: and he made a trench for water, of the breadth of two furrows round about the altar.

33 And he laid the wood in order, and cut the bullock in pieces, and laid it upon the wood.

34 And he said: Fill four buckets with water, and pour it upon the burnt offering, and upon the wood. And again he said: Do the same the second time. And when they had done it the second time, he said: Do the same also the third time. And they did so the third time.

35 And the water run round about the altar, and the trench was filled with water.

36 And when it was now time to offer the holocaust, Elias the prophet came near and said: O Lord God of Abraham, and Isaac, and Israel, shew this day that thou art the God of Israel, and I thy servant, and that according to thy commandment I have done all these things.

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37 Hear me, O Lord, hear me: that this people may learn, that thou art the Lord God, and that thou hast turned their heart again.

38 Then the fire of the Lord fell, and consumed the holocaust, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39 And when all the people saw this, they fell on their faces, and they said: The Lord he is God, the Lord he is God.

40 And Elias said to them: Take the prophets of Baal, and let not one of them escape. And when they had taken them, Elias brought them down to the torrent Cison, and killed them there.

41 And Elias said to Achab: Go up, eat, and drink: for there is a sound of abundance of rain.

42 Achab went up to eat and drink: and Elias went up to the top of Carmel, and casting himself down upon the earth put his face between his knees,

43 And he said to his servant: Go up, and look toward the sea. And he went up, and looked, and said: There is nothing. And again he said to him: Return seven times.

44 And at the seventh time, behold, a little cloud arose out of the sea like a man's foot. And he said: Go up and say to Achab: Prepare thy chariot and go down, lest the rain prevent thee.

45 And while he turned himself this way and that way, behold the heavens grew dark, with clouds, and wind, and there fell a great rain. And Achab getting up went away to Jezrahel:

46 And the hand of the Lord was upon Elias, and he girded up his loins and ran before Achab, till he came to Jezrahel.

1 KINGS (3 REGUM) CHAPTER 19

1 And Achab told Jezabel all that Elias had done, and how he had slain all the prophets with the sword.

2 And Jezabel sent a messenger to Elias, saying: Such and such things may the gods do to me, and add still more, if by this hour to morrow I make not thy life as the life of one of them.

3 Then Elias was afraid, and rising up he went whithersoever he had a mind: and he came to Bersabee of Juda, and left his servant there,

4 And he went forward, one day's journey into the desert. And when he was there, and sat under a juniper tree, he requested for his soul that he might die, and said: It is enough for me, Lord, take away my soul: for I am no better than my fathers.

5 And he cast himself down, end slept in the shadow of the juniper tree: and behold an angel of the Lord touched him, and said to him: Arise and eat.

6 He looked, and behold there was at his head a hearth cake, and a vessel of water: and he ate and drank, and he fell asleep again.

7 And the angel of the Lord came again the second time, and touched him, and said to him: Arise, eat: for thou hast yet a great way to go.

8 And he arose, and ate, and drank, and walked in the strength of that food forty days and forty nights, unto the mount of God, Horeb.

9 And when he was come thither, he abode in a cave: and behold the word of the Lord came unto him, and he said to him: What dost thou here, Elias?

10 And he answered: With zeal have I been zealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant: they have thrown down thy altars, they have slain thy prophets with the sword, and I alone am left, and they seek my life to take it away.

11 And he said to him: Go forth, and stand upon the mount before the Lord: and behold the Lord passeth, and a great and strong wind before the Lord over throwing the mountains, and breaking the rocks in pieces: the Lord is not in the wind, and after the wind an earthquake: the Lord is not in the earthquake.

12 And after the earthquake a fire: the Lord is not in the fire, and after the fire a whistling of a gentle air.

13 And when Elias heard it, he covered his face with his mantle, and coming forth stood in the entering in of the cave, and behold a voice unto him, saying: What dost thou here, Elias? And he answered:

14 With zeal have I been zealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant: they have destroyed thy altars, they have slain thy prophets with the sword, and I alone am left, and they seek my life to take it away.

15 And the Lord said to him: Go, and return on thy way through the desert to Damascus: and when thou art come thither, thou shalt anoint Hazael to be king over Syria.

16 And thou shalt anoint Jehu the son of Namsi to be king over Israel: and Eliseus the son of Saphat, of Abelmeula, thou shalt anoint to be prophet in thy room.

17 And it shall come to pass, that whosoever shall escape the sword of Hazael, shall be slain by Jehu: and whosoever shall escape the sword of Jehu, shall be slain by Eliseus.

18 And I will leave me seven thousand men in Israel, whose knees have not been bowed before Baal, and every mouth that hath not worshipped him kissing the hands.

19 And Elias departing from thence, found Eliseus the son of Saphat, ploughing with twelve yoke of oxen: and he was one of them that were ploughing with twelve yoke of oxen: and when Elias came up to him, he cast his mantle upon him.

20 And he forthwith left the oxen and ran after Elias, and said: Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said to him: Go, and return back: for that which was my part, I have done to thee.

21 And returning back from him, he took a yoke of oxen, and killed them, and boiled the flesh with the plough of the oxen, and gave to the people, and they ate: and rising up he went away, and followed Elias, and ministered to him.

1 KINGS (3 REGUM) CHAPTER 20

1 And Benadad, king of Syria, gathered together all his host, and there were two and thirty kings with him, and

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horses, and chariots: and going up, he fought against Samaria, and besieged it.

2 And, sending messengers to Achab king of Israel into the city,

3 He said: Thus saith Benadad: Thy silver, and thy gold is mine: and thy wives, and thy goodliest children are mine.

4 And the king of Israel answered: According to thy word, my lord 0 king, I am thine, and all that I have.

5 And the messengers came again, and said: Thus saith Benadad, who sent us unto thee: Thy silver, and thy gold, and thy wives, and thy children thou shalt deliver up to me.

6 To morrow therefore at this same hour I will send my servants to thee, and they shall search thy house, and the houses of thy servants: and all that pleaseth them, they shall put in their hands, and take away.

7 And the king of Israel called all the ancients of the land, and said: Mark, and see that he layeth snares for us. For he sent to me for my wives, and for my children, and for my silver and gold: and I said not nay.

8 And all the ancients, and all the people said to him: Hearken not to him, nor consent to him.

9 Wherefore he answered the messengers of Benadad: Tell my lord the king: All that thou didst send for to me thy servant at first, I will do: but this thing I cannot do.

10 And the messengers returning brought him word. And he sent again and said: Such and such things may the gods do to me, and more may they add, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

11 And the king of Israel answering, said: Tell him: Let not the girded boast himself as the ungirded.

12 And it came to pass, when Benadad heard this word, that he and the kings were drinking in pavilions, and he said to his servants: Beset the city. And they beset it.

13 And behold a prophet coming to Achab king of Israel, said to him: Thus saith the Lord: Hast thou seen all this exceeding great multitude, behold I will deliver them into thy hand this day: that thou mayest know that I am the Lord.

14 And Achab said: By whom? And he said to him: Thus saith the Lord: By the servants of the princes of the provinces. And he said: Who shall begin to fight? And he said: Thou.

15 So he mustered the servants of the princes of the provinces, and he found the number of two hundred and thirty-two: and he mustered after them the people, all the children of Israel, seven thousand:

16 And they went out at noon. But Benadad was drinking himself drunk in his pavilion, and the two and thirty kings with him, who were come to help him.

17 And the servants of the princes of the provinces went out first. And Benadad sent. And they told him, saying: There are men come out of Samaria.

18 And he said: Whether they come for peace, take them alive: or whether they come to fight, take them alive.

19 So the servants of the princes of the provinces went out, and the rest of the army followed:

20 And every one slew the man that came against him: and the Syrians fled, and Israel pursued after them. And Benadad king of Syria fled away on horseback with his horsemen.

21 But the king of Israel going out overthrew the horses and chariots, and slew the Syrians with a great slaughter.

22 (And a prophet coming to the king of Israel, said to him: Go, and strengthen thyself, and know, and see what thou dost: for the next year the king of Syria will come up against thee.)

23 But the servants of the king of Syria said to him: Their gods are gods of the hills, therefore they have overcome us: but it is better that we should fight against them in the plains, and we shall overcome them.

24 Do thou therefore this thing: Remove all the kings from thy army, and put captains in their stead:

25 And make up the number of soldiers that have been slain of thine, and horses according to the former horses, and chariots according to the chariots which thou hadst before: and we will fight against them in the plains, and thou shalt see that we shall overcome them. He believed their counsel and did so.

26 Wherefore at the return of the year, p Benadad mustered the Syrians, ancient up to Aphec, to fight against Israel.

27 And the children of Israel were mustered, and taking victuals went out on the other side, and camped over against them, like two little hocks of goats: but the Syrians filled the land.

28 (And a man of God coming, said to the king of Israel: Thus saith the Lord: Because the Syrians have said: The Lord is God of the hills, but is not God of the valleys: I will deliver all this great multitude into thy hand, and you shall know that I am the Lord.)

29 And both sides set their armies in array one against the other seven days, and on the seventh day the battle was fought: and the children of Israel slew of the Syrians a hundred thousand footmen in one day.

30 And they that remained fled to Aphec, into the city: and the wall fell upon seven and twenty thousand men, that were left. And Benadad fleeing went into the city, into a chamber that was within a chamber.

31 And his servants said to him: Behold, we have heard that the kings of the house of Israel are merciful: so let us put sackcloth on our loins, and ropes on our heads, and go out to the king of Israel: perhaps he will save our lives.

32 So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said to him: Thy servant Benadad saith: I beseech thee let me have my life. And he said: If he be yet alive he is my brother.

33 The men took this for a sign: and in haste caught the word out of his mouth, and said: Thy brother Benadad. And he said to them: Go, and bring him to me. Then Benadad came out to him, and he lifted him up into his chariot.

34 And he said to him: The cities which my father took from thy father, I will restore: and do thou make thee streets in Damascus, as my father made in Samaria, and having

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made a league I will depart from thee. So he made a league with him, and let him go.

35 Then a certain man of the sons of the prophets said to his companion in the word of the Lord: Strike me. But he would not strike.

36 Then he said to him: Because thou wouldst not hearken to the word of the Lord, behold then shalt depart from me, and a lion shall slay thee. And when he was gone a little from him, a lion found him, and slew him.

37 Then he found another man, and said to him: Strike me. And he struck him, and wounded him.

38 So the prophet went, and met the king in the way, and disguised himself by sprinkling dust on his face and his eyes.

39 And as the king passed by, he cried to the king, and said: Thy servant went out to fight hand to hand: and when a certain man was run away, one brought him to me, and said: Keep this man: and if he shall slip away, thy life shall be for his life, or thou shalt pay a talent of silver.

40 And whilst I in a hurry turned this way and that, on a sudden he was not to be seen. And the king of Israel said to him: This is thy judgment, which thyself hast decreed.

41 But he forthwith wiped off the dust from his face, and the king of Israel knew him, that he was one of the prophets.

42 And he said to him: Thus saith the Lord: Because thou hast let go out of thy hand a mall worthy of death, thy life shall be for his life, and thy people for his people.

43 And the king of Israel returned to his house, slighting to hear, and raging came into Samaria.

1 KINGS (3 REGUM) CHAPTER 21

1 And after these things, Naboth the Jezrahelite, who was in Jezrahel, had at that time a vineyard near the palace of Achab king of Samaria.

2 And Achab spoke to Naboth, saying: Give me thy vineyard, that I may make me a garden of herbs, because it is nigh, and adjoining to my house, and I will give thee for it a better vineyard: or if thou think it more convenient for thee, I will give thee the worth of it in money.

3 Naboth answered him: The Lord be merciful to me, and not let me give thee the inheritance of my fathers.

4 And Achab came into his house angry and fretting, because of the word that Naboth the Jezrahelite had spoken to him, saying: I will not give thee the inheritance of my fathers. And casting himself upon his bed, he turned away his face to the wall, and would eat no bread.

5 And Jezabel his wife went in to him, and said to him: What is the matter that thy soul is so grieved? and why eatest thou no bread?

6 And he answered her: I spoke to Naboth the Jezrahelite, and said to him: Give me thy vineyard, and take money for it: or if it please thee, I will give thee a better vineyard for it. And he said: I will not give thee my vineyard.

7 Then Jezabel his wife said to him: Thou art of great authority indeed, and governest well the kingdom of Israel. Arise, and eat bread, and be of good cheer, I will give thee the vineyard of Naboth the Jezrahelite.

8 So she wrote letter's in Achab's name, and sealed them with his ring, and sent them to the ancients, and the chief men that were in his city, and that dwelt with Naboth.

9 And this was the tenor of the letters: Proclaim a fast, and make Naboth sit among the chief of the people,

10 And suborn two men, sons of Belial against him, and let them bear false witness: that he hath blasphemed God and the king: and then carry him out, and stone him, and so let him die.

11 And the men of his city, the ancients and nobles, that dwelt with him in the city, did as Jezabel had commanded them, and as it was written in the letters which she had sent to them:

12 They proclaimed a fast, and made Naboth sit among the chief of the people.

13 And bringing two men, sons of the devil, they made them sit against him: and they, like men of the devil, bore witness against him before the people, saying: Naboth hath blasphemed God and the king: wherefore they brought him forth without the city, and stoned him to death.

14 And they sent to Jezabel, saying: Naboth is stoned, and is dead.

15 And it came to pass when Jezabel heard that Naboth was stoned, and dead, that she said to Achab: Arise and take possession of the vineyard of Naboth the Jezrahelite, who would not agree with thee, and give it thee for money: for Naboth is not alive, but dead.

16 And when Achab heard this, to wit, that Naboth was dead, he arose, and went down to the vineyard of Naboth the Jezrahelite, to take possession of it.

17 And the word of the Lord came to Elias the Thesbite, saying:

18 Arise, and go down to meet Achab king of Israel, who is in Samaria: behold he is going down to the vineyard of Naboth, to take possession of it:

19 And thou shalt speak to him, saying: Thus saith the Lord: Thou hast slain, moreover also thou hast taken possession. And after these words thou shalt add: Thus saith the Lord: In this place, wherein the dogs have licked the blood of Naboth, they shall lick thy blood also.

20 And Achab said to Elias: Hast thou found me thy enemy? He said: I have found thee, because thou art sold, to do evil in the sight of the Lord.

21 Behold I will bring evil upon thee, and I will cut down thy posterity, and I will kill of Achab him that pisseth against the wall, and him that is shut up, and the last in Israel.

22 And I will make thy house like the t house of Jeroboam the son of Nabat, and like the house of Baasa the son of Ahias: for what thou hast done, to provoke me to anger, and for making Israel to sin.

23 And of Jezabel also the Lord spoke, saying: The dogs shall eat Jezabel in the field of Jezrahel.

24 If Achab die in the city, the dogs shall eat him: but if he die in the field, the birds of the air shall eat him.

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25 Now there was not such another as Achab, who was sold to do evil in the sight of the Lord: for his wife Jezabel set him on,

26 And he became abominable, insomuch that he followed the idols which the Amorrhites had made, whom the Lord destroyed before the face of the children of Israel.

27 And when Achab had heard these words, he rent his garments, and put haircloth upon his flesh, and fasted and slept in sackcloth, and walked with his head cast down.

28 And the word of the Lord came to Elias the Thesbite, saying:

29 Hast thou not seen Achab humbled before me? therefore, because he hath humbled himself for my sake, I will not bring the evil in his days, but in his son's days will I bring the evil upon his house.

1 KINGS (3 REGUM) CHAPTER 22

1 And there passed three years without war between Syria and Israel.

2 And in the third year, Josaphat king of Juda came down to the king of Israel.

3 (And the king of Israel said to his servants: Know ye not that Ramoth Galaad is ours, and we neglect to take it out of the hand of the king of Syria?)

4 And he said to Josaphat: Wilt thou come with me to battle to Ramoth Galaad?

5 And Josaphat said to the king of Israel: As I am, so art thou: my people and thy people are one: and my horsemen, thy horsemen. And Josaphat said to the king of Israel: Inquire, I beseech thee, this day, the word of the Lord.

6 Then the king of Israel assembled the prophets, about four hundred men, and he said to them: Shall I go to Ramoth Galaad to fight, or shall I forbear? They answered: Go up, and the Lord will deliver it into the hand of the king.

7 And Josaphat said: Is there not here some prophet of the Lord, that we may inquire by him?

8 And the king of Israel said to Josaphat: There is one man left, by whom we may inquire of the Lord: Micheas the son of Jemla; but I hate him, for he doth not prophesy good to me, but evil. And Josaphat said: Speak not so, O king.

9 Then the king of Israel called an eunuch, and said to him: Make haste, and bring hither Micheas the son of Jemla.

10 Then the king of Israel, and Josaphat king of Juda, sat each on his throne clothed with royal robes, in a court by the entrance of the gate of Samaria, and all the prophets prophesied before them.

11 And Sedecias the son of Chanaana made himself horns of iron, and said: Thus saith the Lord: With these shalt thou push Syria, till thou destroy it.

12 And all the prophets prophesied in like manner, saying: Go up to Ramoth Galaad, and prosper, for the Lord will deliver it into the king's hands.

13 And the messenger, that went to call Micheas, spoke to him, saying: Behold the words of the prophets with one month declare good things to the king: let thy word therefore be like to theirs, and speak that which is good.

14 But Micheas said to him: As the Lord liveth, whatsoever the Lord shall say to me, that will I speak.

15 So he came to the king, and the king said to him: Micheas, shall we go to Ramoth Galaad to battle, or shall we forbear? He answered him: Go up, and prosper, and the Lord shall deliver it into the king's hands.

16 But the king said to him: I adjure thee again and again, that thou tell me nothing but that which is true in the name of the Lord.

17 And he said: I saw all Israel scattered upon the hills, like sheep that have no shepherd: and the Lord said: These have no master: let every man of them return to his house in peace.

18 (Then the king of Israel said to Josaphat: Did I not tell thee, that he prophesieth no good to me, but always evil?)

19 And he added and said: Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the army of heaven standing by him on the right hand and on the left:

20 And the Lord said: Who shall deceive Achab king of Israel, that he may go up, and fall at Ramoth Galaad? And one spoke words of this manner, and another otherwise.

21 And there came forth a spirit, and stood before the Lord, and said: I will deceive him. And the Lord said to him: By what means?

22 And he said: I will go forth, and be a lying spirit in the mouth of all his prophets. And the Lord said: Thou shalt deceive him, and shalt prevail: a go forth, and do so.

23 Now therefore behold the Lord hath given a lying spirit in the mouth of all thy prophets that are here, and the Lord hath spoken evil against thee.

24 And Sedecias the son of Chanaana came, and struck Micheas on the cheek, and said: Hath then the spirit of the Lord left me, and spoken to thee?

25 And Micheas said: Thou shalt see in the day when thou shalt go into a chamber within a chamber to hide thyself.

26 And the king of Israel said: Take Micheas, and let him abide with Ammon the governor of the city, and with Joas the son of Amalech.

27 And tell them: Thus saith the king: Put this man in prison, and feed him with bread of affliction, and water of distress, till I return in peace.

28 And Micheas said: If thou return in peace, the Lord hath not spoken by me. And he said: Hear, all ye people.

29 So the king of Israel, and Josaphat king of Juda went up to Ramoth Galaad.

30 And the king of Israel said to Josaphat: Take armour, and go into the battle, and put on thy own garments. But the king of Israel changed his dress, and went into the battle.

31 And the king of Syria had commanded the two and thirty captains of the chariots, saying: You shall not fight against any, small or great, but against the king of Israel only.

32 So when the captains of the chariots saw Josaphat, they suspected that he was the king of Israel, and making a violent assault they fought against him: and Josaphat cried out.

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33 And the captains of the chariots perceived that he was not the king of and they turned away from him.

34 And a certain man bent his bow, shooting at a venture, and chanced to strike the king of Israel between the lungs and the stomach. But he said to the driver of his chariot: Turn thy hand, and carry me out of the army, for I am grievously wounded.

35 And the battle was fought that day, and the king of Israel stood in his chariot against the Syrians, and he died in the evening: and the blood ran out of the wound into the midst of the chariot.

36 And the herald proclaimed through all the army before the sun set, saying: Let every man return to his own city, and to his own country.

37 And the king died, b and was carried into Samaria: and they buried the king in Samaria.

38 And they washed his chariot in the pool of Samaria, and the dogs licked up his blood, and they washed the reins, according to the word of the Lord which he had spoken.

39 But the rest of the acts of Achab, and all that he did, and the house of ivory that he made, and all the cities that he built, are they not written in the book of the words of the days of the kings of Israel?

40 So Achab slept with his fathers, and Ochozias his son reigned in his stead.

41 But Josaphat the son of Asa began to reign over Juda in the fourth year of Achab king of Israel.

42 He was five and thirty years old when he began to reign, and he reigned five and twenty years in Jerusalem: the name of his mother was Azuba the daughter of Salai.

43 And he walked in all the way of Asa his father, and he declined not from it: and he did that which was right in the sight of the Lord.

44 Nevertheless he took not away the high places: for as Set the people offered sacrifices and burnt incense in the high places.

45 And Josaphat had peace with the king of Israel.

46 But the rest of the acts of Josaphat, and his works which he did, and his bat- ties, are they not written in the book of the words of the days of the kings of Juda?

47 And the remnant also of the effeminate, who remained in the days of Asa his father, he took out of the land.

48 And there was then no king appointed in Edom.

49 But king Josaphat made navies on the sea, to sail into Ophir for gold: but they could not go, for the ships were broken in Asiongaber.

50 Then Ochozias the son of Achab said to Josaphat: Let my servants go with thy servants in the ships. And Josaphat would not.

51 And Josaphat slept with his fathers. and was buried with them in the city of David his father: and Joram his son reigned in his stead.

52 And Ochozias the son of Achab began to reign over Israel in Samaria, in the seventeenth gear of Josaphat king of Juda, and he reigned over Israel two years,

53 And he did evil in the sight of the Lord, and walked in the way of his father and his mother, and in the way of Jeroboam the son of Nabat, who made Israel to sin.

54 He served also Baal, and worshipped him, and provoked the Lord the God of Israel, according to all that his father had done.

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THE SECOND BOOK OF KINGS

Greek: Basileion D; Hebrew Title: Melakhim
(also called The Fourth Book of Kings, or 4 Reigns / Regum;
the previous two Books of Samuel bear then the names
The First and the Second Book of Kings)
Estimated Range of Dating: c. 7th–6th century B.C.

2 KINGS (4 REGUM) CHAPTER 1

1 And Moab rebelled against Israel, after the death of Achab.

2 And Ochozias fell through the lattices of his upper chamber which he had in Samaria, and was sick: and he sent messengers, saying to them: Go, consult Beelzebub, the god of Accaron, whether I shall recover of this my illness.

3 And an angel of the Lord spoke to Elias the Thesbite, saying: Arise, and go up to meet the messengers of the king of Samaria, and say to them: Is there not a God in Israel, that ye go to consult Beelzebub the god of Accaron?

4 Wherefore thus saith the Lord: From the bed, on which thou art gone up, thou shalt not come down, but thou shalt surely die. And Elias went away.

5 And the messengers turned back to Ochozias. And he said to them: Why are you come back?

6 But they answered him: A man met us, and said to us: Go, and return to the king, that sent you, and you shall say to him: Thus saith the Lord: Is it because there was no God in Israel that thou sendest to Beelzebub the god of Accaron? Therefore thou shalt not come down from the bed, on which thou art gone up, but then shalt surely die.

7 And he said to them: What manner of man was he who met you, and spoke these words?

8 But they said: A hairy man with a girdle of leather about his loins. And he said: It is Elias the Thesbite.

9 And he sent to him a captain of fifty, and the fifty men that were under him. And he went up to him, and as he was sitting on the top of a hill, said to him: Man of God, the king hath commanded that thou come down.

10 And Elias answering, said to the captain of fifty: If I be a man of God, let fire come down from heaven, and consume thee, and thy fifty. And there came down fire from heaven, and consumed him, and the fifty that were with him.

11 And again he sent to him another captain of fifty men, and his fifty with him. And he said to him: Man of God, thus saith the king: Make haste and come down.

12 Elias answering, said: If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And fire came down from heaven, and consumed him and his fifty.

13 Again he sent a third captain of fifty men, and the fifty that were with him. And when he was come, he fell upon his knees, before Elias, and besought him and said: Man of God, despise not my life, and the lives of thy servants that are with me.

14 Behold fire came down from heaven, and consumed the two first captains of fifty men, and the fifties that were with them: but now I beseech thee to spare my life.

15 And the angel of the Lord spoke to Elias, saying: Go down with him, fear not. He arose therefore, and went down with him to the king,

16 And said to him: Thus saith the Lord: Because thou hast sent messengers to consult Beelzebub the god of Accaron, as though there were not a God in Israel, of whom thou mightest inquire the word; therefore from the bed on which thou art gone up, thou shalt not come down, but thou shalt surely die.

17 So he died according to the word of the Lord which Elias spoke, and Joram his brother reigned in his stead, in the second year of Joram the son of Josaphat king of Juda: because he had no son.

18 But the rest of the acts of Ochozias which he did, are they not written in the book of the words of the days of the kings of Israel?

2 KINGS (4 REGUM) CHAPTER 2

1 And it came to pass, when the Lord would take up Elias into heaven by a whirlwind, that Elias and Eliseus were going from Galgal.

2 And Elias said to Eliseus: Stay thou here, because the Lord hath sent me as far as Bethel. And Eliseus said to him: As the Lord liveth, and as thy soul liveth, I will not leave thee. And when they were come down to Bethel,

3 The sons of the prophets, that were at Bethel, came forth to Eliseus, and said to him: Dost thou know that this day the Lord will take away thy master from thee? And he answered: I also know it: hold your peace.

4 And Elias said to Eliseus: Stay here because the Lord hath sent me to Jericho. And he said: As the Lord liveth, and as thy soul liveth, I will not leave thee. And when they were come to Jericho,

5 The sons of the prophets that were at Jericho, came to Eliseus, and said to him: Dost thou know that this day the Lord will take away thy master from thee? And he said: I also know it: hold your peace.

6 And Elias said to him: Stay here, because the Lord hath sent me as far as the Jordan. And he said: As the Lord liveth, and as thy soul liveth, I will not leave thee; and they two went on together,

7 And fifty men of the sons of the prophets followed them, and stood in sight at a distance: but they two stood by the Jordan.

8 And Elias took his mantle and folded it together, and struck the waters, and they were divided hither and thither, and they both passed over on dry ground.

9 And when they were gone over, Elias said to Eliseus: Ask what thou wilt have me to do for thee, before I be taken away from thee. And Eliseus said: I beseech thee that in me may be thy double spirit.

10 And he answered: Thou hast asked a hard thing: nevertheless if thou see me when I am taken from thee, thou shalt have what thou hast asked: but if thou see me not, thou shalt not have it.

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11 And as they went on, walking and talking together, behold a fiery chariot, and fiery horses parted them both asunder: and Elias went up by a whirlwind into heaven.

12 And Eliseus saw him, and cried: My father, my father, the chariot of Israel, and the driver thereof. And he saw him no more: and he took hold of his own garments, and rent them in two pieces.

13 And he took up the mantle of Elias, that fell from him: and going back, he stood upon the bank of the Jordan,

14 And he struck the waters with the mantle of Elias, that had fallen from him, and they were not divided. And he said: Where is now the God of Elias? And he struck the waters, and they were divided, hither and thither, and Eliseus passed over.

15 And the sons of the prophets at Jericho, who were over against him, seeing it said: The spirit of Elias hath rested upon Eliseus. And coming to meet him, they worshipped him, falling to the ground,

16 And they said to him: Behold, there are with thy servants fifty strong men, that can go, and seek thy master, lest perhaps the spirit of the Lord hath taken him up and cast him upon some mountain or into some valley. And he said: Do not send.

17 But they pressed him, till he consented, and said: Send. And they sent fifty men: and they sought three days but found him not.

18 And they came back to him: for he abode at Jericho, and he said to them: Did I not say to you: Do not send?

19 And the men of the city said to Eliseus: Behold the situation of this city is very good, as thou, my lord, seest: but the waters are very bad, and the ground barren.

20 And he said: Bring me a new vessel, and put salt into it. And when they had brought it,

21 He went out to the spring of the waters, and cast the salt into it, and said: Thus saith the Lord: I have healed these waters, and there shall be no more in them death or barrenness.

22 And the waters were healed unto this day, according to the word of Eliseus, which he spoke.

23 And he went up from thence to Bethel: and as he was going up by the way, little boys came out of the city and mocked him, saying: Go up, thou bald head; go up, thou bald head.

24 And looking back, he saw them, and cursed them in the name of the Lord: and there came forth two bears out of the forest, and tore of them two and forty boys.

25 And from thence he went to mount Carmel, and from thence he returned to Samaria.

2 KINGS (4 REGUM) CHAPTER 3

1 And Joram the son of Achab reigned over Israel in Samaria in the eighteenth year of m Josaphat king of Juda. And he reigned twelve years.

2 And he did evil before the Lord, but not like his father and his mother: for he took away the statues of Baal, which his father had made.

3 Nevertheless he stuck to the sins of Jeroboam the son of Nabat, who made Israel to sin, nor did he depart from them.

4 Now Mesa, king of Moab, nourished many sheep, and he paid to the king of Israel a hundred thousand lambs, and a hundred thousand rams with their fleeces.

5 And when Achab was dead, he broke the league which he had made with the king of Israel.

6 And king Joram went out that day from Samaria, and mustered all Israel.

7 And he sent to Josaphat king of Juda, saying: The king of Moab is revolted from me, come with me against him to battle. And he answered: I will come up: he that is mine, is thine: my people, thy people: and my horses, thy horses.

8 And he said: Which way shall we go up? But he answered: By the desert of Edom.

9 So the king of Israel, and the king of Juda, and the king of Edom went, and they fetched a compass of seven days' journey, and there was no water for the army, and for the beasts, that followed them.

10 And the king of Israel said: Alas, alas, alas, the Lord hath gathered us three kings together, to deliver us into the hands of Moab!

11 And Josaphat said: Is there not here a prophet of the Lord, that we may beseech the Lord by him? And one of the servants of the king of Israel answered: Here is Eliseus the son of Saphat, who poured water on the hands of Elias.

12 And Josaphat said: The word of the Lord is with him. And the king of Israel, and Josaphat king of Juda, and the king of Edom went down to him.

13 And Eliseus said to the king of Israel: What have I to do with thee? go to the prophets of thy father, and thy mother. And the king of Israel said to him: Why hath the Lord gathered together these three kings, to deliver them into the hands of Moab?

14 And Eliseus said to him: As the Lord of hosts liveth, in whose sight I stand, if I did not reverence the face of Josaphat king of Juda, I would not have hearkened to thee, nor looked on thee.

15 But now bring me hither a minstrel. And when the minstrel played, the hand of the Lord came upon him, and he said:

16 Thus saith the Lord: Make the channel of this torrent full of ditches.

17 For thus saith the Lord: You shall not see wind, nor rain: and yet this channel shall be filled with waters, and you shall drink, you and your families, and your beasts.

18 And this is a small thing in the sight of the Lord: moreover he will deliver also Moab into your hands.

19 And you shall destroy every fenced city, and every choice city, and shall cut down every fruitful tree, and shall stop up all the springs of waters, and every goodly field you shall cover with stones.

20 And it came to pass in the morning, when the sacrifices used to be offered, that behold, water came by the way of Edom, and the country was filled with water.

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21 And all the Moabites hearing that the kings were come up to fight against them, gathered together all that were girded with a belt upon them, and stood in the borders.

22 And they rose early in the morning, and the sun being now up, and shining upon the waters, the Moabites saw the waters over against them red, like blood,

23 And they said: It is the blood of the sword: the kings have fought among themselves, and they have killed one another: go now, Moab, to the spoils.

24 And they went into the camp of Israel: but Israel rising up defeated Moab, who fled before them. And they being conquerors, went and smote Moab.

25 And they destroyed the cities: and they filled every goodly field, every man casting his stone: and they stopt up all the springs of waters: and cut down all the trees that bore fruit, so that brick walls only remained: and the city was beset by the slingers, and a great part thereof destroyed.

26 And when the king of Moab saw this, to wit, that the enemies had prevailed, he took with him seven hundred men that drew the sword, to break in upon the king of Edom: but they could not.

27 Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall: and there was great indignation in Israel, and presently they departed from him, and returned into their own country.

2 KINGS (4 REGUM) CHAPTER 4

1 Now a certain woman of the wives of the prophets cried to Eliseus, saying: Thy servant my husband is dead, and thou knowest that thy servant was one that feared God, and behold the creditor is come to take away my two sons to serve him.

2 And Eliseus said to her: What wilt thou have me to do for thee? Tell me, what hast thou in thy house? And she answered: I thy handmaid have nothing in my house but a little oil, to anoint me.

3 And he said to her: Go, borrow of all thy neighbours empty vessels not a few.

4 And go in, and shut thy door, when thou art within, and thy sons: and pour out thereof into all those vessels: and when they are full take them away.

5 So the woman went, and shut the door upon her, and upon her sons: they brought her the vessels, and she poured in.

6 And when the vessels were full, she said to her son: Bring me yet a vessel. And he answered: I have no more. And the oil stood.

7 And she came, and told the man of God. And he said: Go, sell the oil, and pay thy creditor: and thou and thy sons live of the rest.

8 And there was a day when Eliseus passed by Sunam: now there was a great woman there, who detained him to eat bread; and as he passed often that way, he turned into her house to eat bread.

9 And she said to her husband: I perceive that this is a holy man of God, who often passeth by us.

10 Let us therefore make him a little chamber, and put a little bed in it for him, and a table, and a stool, and a candlestick, that when he cometh to us, he may abide there.

11 Now there was a certain day when he came and turned in to the chamber, and rested there.

12 And he said to Giezi his servant Call this Sunamitess. And when he had called her, and she stood before him,

13 He said to his servant: Say to her Behold thou hast diligently served us in all things, what wilt thou have me to de for thee? hast thou any business, and wilt thou that I speak to the king, or to the general of the army? And she answered: I dwell in the midst of my own people.

14 And he said: What will she then that I do for her? And Giezi said: Do not ask, for she hath no son, and her husband is old.

15 Then he bid him call her: And when she was called, and stood before the door.

16 He said to her: At this time, and this same hour, if life accompany, thou shalt have a son in thy womb. But she answered: Do not, I beseech thee, my lord, thou man of God, do not lie to thy handmaid.

17 And the woman conceived, and brought forth a son in the time, and at the same hour, that Eliseus had said.

18 And the child grew. And on a certain day, when he went out to his father to the reapers,

19 He said to his father: My head acheth, my head acheth. But he said to his servant: Take him, and carry him to his mother.

20 And when he had taken him, and brought him to his mother, she set him on her knees until noon, and then he died.

21 And she went up and laid him upon the bed of the man of God, and shut the door: and going out,

22 She called her husband, and said: Send with me, I beseech thee, one of thy servants, and an ass that I may run to the man of God, and come again.

23 And he said to her: Why dost thou go to him? to day is neither new moon nor sabbath. She answered: I will go.

24 And she saddled an ass, and commanded her servant: Drive, and make haste, make no stay in going. And do that which I bid thee.

25 So she went forward, and came to the man of God to mount Carmel: and when the mall of God saw her coming towards, he said to Giezi his servant: Behold that Sunamitess.

26 Go therefore to meet her, and say to her: Is all well with thee, and with thy husband, and with thy son? and she answered: Well.

27 And when she came to the man of God to the mount, she caught hold on his feet: and Giezi came to remove her. And the man of God said: Let her alone for her soul is in anguish, and the Lord hath hid it from me, and hath not told me.

28 And she said to him: Did I ask a son of my lord? did I not say to thee: Do not deceive me?

29 Then he said to Giezi: Gird up thy loins, and take my staff in thy hand, and go. If any man meet thee, salute him not: and if any man salute thee, answer him not: and lay my staff upon the face of the child.

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30 But the mother of the child said: As the Lord liveth, and as thy soul liveth, I will not leave thee. He arose, therefore, and followed her.

31 But Giezi was gone before them, and laid the staff upon the face of the child, and there was no voice nor sense: and he returned to meet him, and told him, saying: The child is not risen.

32 Eliseus therefore went into the house, and behold the child lay dead on his bed.

33 And going in he shut the door upon him, and upon the child, and prayed to the Lord.

34 And he went up, and lay upon the child: and he put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he bowed himself upon him, and the child's flesh grew warm.

35 Then he returned and walked in the house, once to and fro: and he went up, and lay upon him: and the child gaped seven times, and opened his eyes.

36 And he called Giezi, and said to him: Call this Sunamitess. And she being called, went in to him: and he said: Take up thy son.

37 She came and fell at his feet, and worshipped upon the ground: and took up her son, and went out.

38 And Eliseus returned to Galgal, and there was a famine in the land, and the sons of the prophets dwelt before him. And he said to one of his servants: Set on the great pot, and boil pottage for the sons of the prophets.

39 And one went out into the field to gather wild herbs: and he found something like a wild vine, and gathered of it wild gourds of the field, and filled his mantle, and coming back he shred them into the pot of pottage, for he knew not what it was.

40 And they poured it out for their companions to eat: and when they had tasted of the pottage, they cried out, saying: Death is in the pot, O man of God. And they could not eat thereof.

41 But he said: Bring some meal. And when they had brought it, he cast it into the pot, and said: Pour out for the people, that they may eat. And there was now no bitterness in the pot.

42 And a certain man came from Baalsalisa bringing to the man of God bread of the firstfruits, twenty leaves of barley, and new corn in his scrip. And he said: Give to the people, that they may eat.

43 And his servant answered him: How much is this, that I should set it before a hundred men? He said again: Give to the people, that they may eat: for thus saith the Lord: They shall eat, and there shall be left.

44 So he fief it before them: and they ate, and there was left according to the word of the Lord.

2 KINGS (4 REGUM) CHAPTER 5

1 Naaman, general of the army of the king of Syria, was a great man with his master, and honourable: for by him the Lord gave deliverance to Syria: and he was a valiant man and rich, but a leper.

2 Now there had gone out robbers from Syria, and had led away captive out of the land of Israel a little maid, and she waited upon Naaman's wife.

3 And she said to her mistress: I wish my master had been with the prophet, that is in Samaria: he would certainly have healed him of the leprosy which he hath.

4 Then Naaman went in to his lord, and told him, saying: Thus and thus said tile girl from the land of Israel.

5 And the king of Syria sad to him: Go, and I will send a letter to the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and tell changes of raiment,

6 And brought the letter to the king of Israel, in these words: When thou shalt receive this letter, know that I have sent to thee Naaman my servant, that thou mayest heal him of his leprosy.

7 And when the king of Israel had read the letter, he rent his garments, and said: Am I God, to be able to kill and give life, that this man hath sent to me, to heal a man of his leprosy? mark, and see how he seeketh occasions against me.

8 And when Eliseus the man of God had heard this, to wit, that the king of Israel had rent his garments, he sent to him, saying: Why hast thou rent thy garments? let him come to me, and let him know that there is a prophet in Israel.

9 So Naaman came with Iris horses and chariots, and stood at the door of the house of Eliseus:

10 And Eliseus sent a messenger to him, saying: Go, and wash seven times in the Jordan, and thy flesh shall recover health, and thee shalt be clean.

11 Naaman was angry and went away, saying: I thought he would hare come out to me, and standing would hare invoked the name of the Lord his God, and touched with his hand the place of the leprosy, and healed me.

12 Are not the Abana, and the Pharphar, rivers of Damascus, better than all the waters of Israel, that I may wash in them, and be made clean? So as he turned, and was going away with indignation,

13 His servants came to him, and said to him: Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it: how much rather what he now hath said to thee: Wash, and thou shalt he clean?

14 Then he went down, and washed in the Jordan seven times: according to the word of the man of God, and his flesh was restored, like the flesh of a little child, and he was made clean.

15 And returning to the man of God with all his train, be came, and stood before him, and said: In truth, I know there is no other God in all the earth, but only in Israel: I beseech thee therefore take a blessing of thy servant.

16 But he answered: As the Lord liveth, before whom I stand, I will receive none. And when he pressed him, he still refused.

17 And Naaman said: As thou wilt: but I beseech thee, grant to me thy servant, to take from hence two mules' burden of earth: for thy servant will not henceforth offer holocaust, or victim, to other gods, but to the Lord.

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18 But there is only this, for which thou shalt entreat the Lord for thy servant, when my master goeth into the temple of Remmon, to worship: and he leaneth upon my hand, if I bow down in the temple of Remmon, when he boweth down in the same place, that the Lord pardon me thy servant for this thing.

19 And he said to him: Go in peace. So he departed from him in the springtime of the earth.

20 But Giezi the servant of the man of God said: My master hath spared Naaman this Syrian, in not receiving of him that which he brought: as the Lord liveth, I will run after him, and take some thing of him:

21 21And Giezi followed after Naaman: and when he saw him running after him, he leapt down from his chariot to meet him, and said: Is all well?

22 And he said: Well: my master hath sent me to thee, saying: Just now there are come to me from mount Ephraim, two young men of the sons of the prophets: give them a talent of silver, and two changes of garments.

23 And Naaman said: It is better that thou take two talents. And he forced him, and bound two talents of silver in two bags, and two changes of garments, and laid them upon two of his servants, and they carried them before him.

24 And when he was come, and now it was the evening, he took them from their hands, and laid them up in the house, and sent the men away, and they departed.

25 But he went in, and stood before his master. And Eliseus said: Whence comest thou, Giezi? He answered: Thy servant went no whither.

26 But he said: Was not my heart present, when the man turned back from his chariot to meet thee? So now thou hast received money, and received garments, to buy oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants.

27 But the leprosy of Naaman shall also stick to thee, and to thy seed for ever. And he went out from him a leper as white as snow.

2 KINGS (4 REGUM) CHAPTER 6

1 And the sons of the prophets said to Eliseus: Behold the place where we dwell with thee is too strait for us.

2 Let us go as far as the Jordan and take out of the wood every man a piece of timber, that we may build us there a place to dwell in. And he said: Go.

3 And one of them said: But come thou also with thy servants. He answered: I will come.

4 So he went with them. And when they were come to the Jordan they cut down wood.

5 And it happened, as one was felling some timber, that the head of the axe fell into the water: and he cried out, and said: Alas, alas, alas, my lord, for this same was borrowed.

6 And the man of God said: Where did it fall? and he shewed him the place. Then he cut off a piece of wood, and cast it in thither: and the iron swam.

7 And he said: Take it up. And he put out his hand and took it.

8 And the king of Syria warred against Israel, and took counsel with his servants, saying: In such and such a place let us lay ambushes.

9 And the man of God sent to the king of Israel, saying: Beware that thou pass not to such a place: for the Syrians are there in ambush.

10 And the king of Israel sent to the place which the man of God had told him, and prevented him, and looked well to himself there not once nor twice.

11 And the heart of the king of Syria was troubled for this thing. And calling together his servants, he said: Why do you not tell me who it is that betrays me to the king of Israel?

12 And one of his servants said: No one, my lord O king: but Eliseus the prophet, that is in Israel, telleth the king of Israel all the words, that thou speakest in thy privy chamber.

13 And he said to them: Go, and see where he is: that I may send, and take him. And they told him, saying: Behold he is in Dothan.

14 Therefore he sent thither horses and chariots, and the strength of an army: and they came by night, and beset the city.

15 And the servant of the man of God rising early, went out, and saw an army round about the city, and horses and chariots: and he told him, saying: Alas, alas, alas, my lord, what shall we do?

16 But he answered: Fear not: for there are more with us than with them.

17 And Eliseus prayed, and said: Lord, open his eyes, that he may see. And the Lord opened the eyes of the servant, and he saw: and behold the mountain was full of horses, and chariots of fire round about Eliseus.

18 And the enemies came down to him, but Eliseus prayed to the Lord, saying: Strike, I beseech thee, this people with blindness. And the Lord struck them with blindness, according to the word of Eliseus.

19 And Eliseus said to them: This is not the way, neither is this the city: follow me, and I will shew you the man whom you seek. So he led them into Samaria.

20 And when they were come into Samaria, Eliseus said: Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw themselves to be in the midst of Samaria.

21 And the king of Israel said to Eliseus, when he saw them: My father, shall I kill them?

22 And he said: Thou shalt not kill them: for thou didst not take them with thy sword, or thy bow, that thou mayst kill them: but set bread and water before them, that they may eat and drink, and go to their master.

23 And a great provision of meats was set before them, and they ate and drank, and he let them go, and they went away to their master, and the robbers of Syria came no more into the land of Israel.

24 And tit came to pass after these things, that Benadad king of Syria gathered together all his army, and went up, and besieged Samaria.

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25 And there was a great famine in Samaria: and so long did the siege continue, till the head of an ass was sold for fourscore pieces of silver, and the fourth part of a cabe of pigeon's dung, for five pieces of silver.

26 And as the king of Israel was passing by the wall, a certain woman cried out to him, saying: Save me, my lord O king.

27 And he said: If the Lord doth not save thee, how can I save thee? out of the barnfloor, or out of the winepress? And the king said to her: What aileth thee? And she answered:

28 This woman said to me: Give thy son, that we may eat him to day, and we will eat my son to morrow.

29 So we boiled my son, and ate him. And I said to her on the next day: Give thy son that we may eat him. And she hath hid her son.

30 When the king heard this, he rent his garments, and passed by upon the wall. And all the people saw the haircloth which he wore within next to his flesh.

31 And the king said: May God do so and so to me, and may he add more, if the head of Eliseus the son of Saphat shall stand on him this day.

32 But Eliseus sat in his house, and the ancients sat with him. So he sent a man before: and before that messenger came, he said to the ancients: Do you know that this son of a murderer hath sent to cut off my head? Look then, when the messenger shall come, shut the door, and suffer him not to come in: for behold the sound of his master's feet is behind him.

33 While he was yet speaking to them, the messenger appeared who was coming to him. And he said: Behold, so great an evil is from the Lord: what shall I look for more from the Lord?

2 KINGS (4 REGUM) CHAPTER 7

1 And Eliseus said: Hear ye the word of the Lord: Thus saith the Lord: To morrow about this time a bushel of fine hour shall be sold for a stater, and two bushels of barley for a stater, in the gate of Samaria.

2 Then one of the lords, upon whose hand the king leaned, answering the man of God, said: If the Lord should make hood-gates in heaven, can that possibly be which thou sayest? And he said: Thou shalt see it with thy eyes, but shalt not eat thereof.

3 Now there were four lepers, at the entering in of the gate: and they said one to another: What mean we to stay here till we die?

4 If we will enter into the city, we shall die with the famine: and if we will remain here, we must also die: come, therefore, and let us run over to the camp of the Syrians. If they spare us, we shall live: but if they kill us, we shall but die.

5 So they arose in the evening, to go to the Syrian camp, And when they were come to the first part of the camp of the Syrians, they found no man there.

6 For the Lord had made them hear, in the camp of Syria, the noise of chariots, and of horses, and of a very great army, and they said one to another: Behold the king of Israel hath hired against us the kings of the Hethites, and of the Egyptians, and they are come upon us.

7 Wherefore they arose, and fled away in the dark, and left their tents, and their horses and asses in the camp, and fled, desiring to save their lives.

8 So when these lepers were come to the beginning of the camp, they went into one tent, and ate and drank: and they took from thence silver, and gold, and raiment, and went, and hid it: and they came again, and went into another tent, and carried from thence in like manner, and hid it.

9 Then they said one to another: We do not well: for this is a day of good tidings. If we hold our peace, and do not tell it till the morning, we shall be charged with a crime: come, let us go and tell it in the king's court.

10 So they came to the gate of the city, and told them, saying: We went to the camp of the Syrians, and we found no man there, but horses, and asses tied, and the tents standing.

11 Then the guards of the gate went, and told it within the king's palace.

12 And he arose in the night and said to his servants: I tell you what the Syrians have done to us: They know that we suffer great famine, and therefore they are gone out of the camp, and lie hid in the fields, saying: When they come out of the city we shall take them alive, and then we may get into the city.

13 And one of his servants answered: Let us take the five horses that are remaining in the city (because there are no more in the whole multitude of Israel, for the rest are consumed,) and let us send and see.

14 They brought therefore two horses, and the king sent into the camp of the Syrians, saying: Go, and see.

15 And they went after them as far as the Jordan: and behold all the way was full of garments, and vessels, which the Syrians had cast away in their fright, and the messengers returned end told the king.

16 And the people going out pillaged the camp of the Syrians: and a bushel of fine flour was sold for a stater, and two bushels of barley for a stater, according to the word of the Lord.

17 And the king appointed that lord on whose hand he leaned, to stand at the gate: and the people trod upon him in the entrance of the gate; and he died, as the man of God had said, when the king came down to him.

18 And it came to pass according to the word of the man of God, which he spoke to the king, when he said: Two bushels of barley shall be for a stater, and a bushel of fine flour for a stater, at this very time to morrow in the gate of Samaria.

19 When that lord answered the mall of' God, and said: Although the Lord should make flood-gates in heaven, could this come to pass which thou sayest? And he said to him: Thou shalt see with thy eyes, and shalt not eat thereof.

20 And so it fell out to him as it was foretold, and the people trod upon him in the gate, and he died.

2 KINGS (4 REGUM) CHAPTER 8

1 And Eliseus spoke to the woman, whose son he had restored to life, saying: Arise, and go thou and thy household,

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and sojourn wheresoever thou canst find: for the Lord hath exiled a famine, and it shall come upon the land seven years.

2 And she arose, and did according to the word of the man of God: and going with her household, she sojourned in the land of the Philistines many days.

3 And when the seven years were ended, the woman returned out of the land of the Philistines, and she went forth to speak to the king for her house, and for her lands.

4 And the king talked with Giezi, the servant of the man of God, saying: Tell me all the great things that Eliseus hath done.

5 And when he was telling the king how he had raised one dead to life, the woman appeared, whose son he had restored to life, crying to the king for her house, and her lands. And Giezi said: My lord O king, this is the woman, and this is her son, whom Eliseus raised to life.

6 And the king asked the woman: and she told him. And the king appointed her an eunuch, saying: Restore her all that is hers, and all the revenues of the lands, from the day that she left the land, to this present.

7 Eliseus also came to Damascus, and Benadad king of Syria was sick: and they told him, saying: The man of God is come hither.

8 And the king said to Hazael: Take with thee presents, and go to meet the man of God, and consult the Lord by him, saying: Can I recover of this my illness?

9 And Hazael went to meet him, taking with him presents, and all the good things of Damascus, the burdens of forty camels. And when he stood before him, he said: Thy son Benadad the king of Syria hath sent me to thee, saying: Can I recover of this my illness?

10 And Eliseus said to him: Go tell him: Thou shalt recover: bat the Lord hath shewn me that he shall surely die.

11 And he stood with him, and was troubled so far as to blush: and the man of God wept.

12 And Hazael said to him: Why doth my lord weep? And he said: Because I know the evil that thou wilt do to the children of Israel. Their strong cities then wilt burn with fire, and their young men thou wilt kill with the sword, and thou wilt dash their children, and rip up their pregnant women.

13 And Hazael said: But what am I thy servant a dog, that I should do this great thing? And Eliseus said: The Lord hath shewn me that thou shalt be king of Syria.

14 And when he was departed from Eliseus, he came to his master, who said to him: What saith Eliseus to thee? And he answered: He told me: Thou shalt recover.

15 And on the next day he took a blanket, and pouted water on it, and spread it upon his face: and he died, and Hazael reigned in his stead.

16 In the fifth year of Joram son of Achab king of Israel, and of Josaphat king of Juda, reigned Joram son of Josaphat king of Juda.

17 He was two and thirty years old when he began to reign, and he reigned eight years in Jerusalem.

18 And he walked in the ways of the kings of Israel, as the house of Achab had walked: for the daughter of Achab was his wife: and he did that which was evil in the sight of the Lord.

19 But the Lord would not destroy Juda, for David his servant's sake, as he had promised him, to give him a light, and to his children always.

20 In his days Edom revolted, from being under Juda, and made themselves a king.

21 And Joram came to Seira, and all the chariots with him: and he arose in the night, and defeated the Edomites that had surrounded him, and the captains of the chariots, but the people fled into their tents.

22 So Edom revolted from being under Juda, unto this day. Then Lobna also revolted at the same time.

23 But the rest of the acts of Joram, and all that he did, are they not written in the book of the words of the days of the kings of Juda?

24 And Joram slept with his fathers, and was buried with them in the city of David, and Ochozias his son reigned in Iris stead.

25 In the twelfth year of Joram son of Achab king of Israel, reigned Ochozias son of Joram king of Juda.

26 Ochozias was two and twenty years old when he began to reign, and he reigned one year in Jerusalem: the name of his mother was Athalia the daughter of Amri king of Israel.

27 And he walked in the ways of the house of Achab: and he did evil before the Lord, as did the house of Achab: for he was the son in law of the house of Achab.

28 He went also with Joram son of Achab, to fight against Hazael king of Syria in Ramoth Galaad, and the Syrians wounded Joram:

29 And he went back to be healed, in Jezrahel: because the Syrians had wounded him in Ramoth when he fought against Hazael king of Syria. And Ochozias the son of Joram king of Juda, went down to visit Joram the son of Achab in Jezrahel, because he was sick there.

2 KINGS (4 REGUM) CHAPTER 9

1 And Eliseus the prophet called one of the sons of the prophets, slid said to him: Gird up thy loins, and take this little bottle of oil in thy hand, and go to Ramoth Galaad.

2 And when thou art come thither, thou shalt see Jehu the son of Josaphat the son of Namsi: and going in thou shalt make him rise up from amongst his brethren, and carry him into an inner chamber.

3 Then taking the little bottle of oil, thou shalt pour it on his head, and shalt say: Thus saith the Lord: I have anointed thee king over Israel. And thou shalt open the door and flee, and shalt not stay there.

4 So the young man, the servant of the prophet, went awry to Ramoth Galaad,

5 And went in thither: and behold the captains of the army were sitting: and he said: I have a word to thee, O prince. And Jehu said: Unto whom of us all? And he said: To thee, O prince.

6 And he arose, and went into the chamber: and he poured the oil upon his head, and said: Thus saith the Lord God of

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Israel: I have anointed thee king over Israel, the people of the Lord.

7 And thou shalt cut off the house of Achab thy master, and I will revenge the blood of my servants the prophets, and the blood of all the servants of the Lord at the hand of Jezabel.

8 And I will destroy all the house of Achab, and I will cut off from Achab him that pisseth against the well, and him that is shut up, and the meanest in Israel.

9 And I will make the house of Achab like the house of Jeroboam the son of Nabat, and like the house of Baasa the son of Ahias.

10 And the dogs shall eat Jezabel in the field of Jezrahel, and there shall be no one to bury her. And he opened the door and fled.

11 Then Jehu went forth to the servants of his lord: and they said to him: Are all things well? why came this mad man to thee? And he said to them: You know the man, and what he said.

12 But they answered: It is false, but rather do thou tell us. And he said to them: Thus and thus did he speak to me: and he said: Thus saith the Lord: I have anointed thee king over Israel.

13 Then they made haste and taking every man his garment laid it under his feet, after the manner of a judgment seat, and they sounded the trumpet, and said: Jehu is king.

14 So Jehu the son of Josaphat the son of Namsi conspired against Joram. Now Joram had besieged Ramoth Galaad, he and all Israel fighting with Hazael king of Syria:

15 And was returned to be healed in Jezrahel of his wounds, for the Syrians had wounded him, when he fought with Hazael king of Syria. And Jehu said: If it please you, let no mall go forth or flee out of the city, lest he go, and tell in Jezrahel.

16 And he got up, and went into Jezrahel: for Joram was sick there, and Ochozias king of Juda was come down to visit Joram.

17 The watchmen therefore, that stood upon the tower of Jezrahel, saw the troop of Jehu coming, and said: I see a troop. And Joram said: Take a chariot, and send to meet them, and let him that goeth say: Is all well?

18 So there went one in a chariot to meet him, and said: Thus saith the king: Are all things peaceable? And Jehu said: What hast thou to do with peace? go behind and follow me. And the watchman told, saying: The messenger came to them, but he returneth not.

19 And he sent a second chariot of horses: and he came to them, and said: Thus saith the king: Is there peace? And Jehu said: What hast thou to do with peace? pass, and follow me.

20 And the watchman told, saying: He came even to them, but returneth not: and the driving is like the driving of Jehu the son of Namsi, for he drives furiously.

21 And Joram said: Make ready the chariot. And they made ready his chariot, and Joram king of Israel, and Ochozias king of Juda went out, each in his chariot, and they went out to meet Jehu, and met him in the field of Naboth the Jezrahelite.

22 And when Joram saw Jehu, he said: Is there peace, Jehu? And he answered: What peace? so long as the fornications of Jezabel thy mother, and her many sorceries are in their vigour.

23 And Joram turned his hand, and fleeing, said to Ochozias: There is treachery, Ochozias.

24 But Jehu bent Iris bow with his hand, and shot Joram between the shoulders: and the arrow went out through his heart, and immediately he fell in his chariot.

25 And Jehu said to Badacer his captain: Take him, and cast him into the field of Naboth the Jezrahelite: for I remember when I and thou sitting in a chariot followed Achab this man's father, that the Lord laid this burden upon him, saying:

26 If I do not requite thee in this field, saith the Lord, for the blood of Naboth, and for the blood of his children, which I saw yesterday, saith the Lord. So now take him, and cast him into the field, according to the word of the Lord.

27 But Ochozias king of Juda seeing this, fled by the way of the garden house: and Jehu pursued him, and said: Strike him also in his chariot. And they struck him in the going up to Gaver, which is by Jeblaam: and he fled into Mageddo, and died there.

28 And his servants laid him upon his chariot, and carried him to Jerusalem: and they buried him in his sepulchre with his fathers in the city of David.

29 In the eleventh year of Joram the son of Achab, Ochozias reigned over Juda,

30 And Jehu came into Jezrahel. But Jezabel hearing of his coming in, painted her face with stibic stone, and adorned her head, and looked out of a window

31 At Jehu coming in at the gate, and said: Can there be peace for Zambri, that hath killed his master?

32 And Jehu lifted up his face to the window, and said: Who is this? And two or three eunuchs bowed down to him.

33 And he said to them: Throw her down headlong: and they threw her down, and the wall was sprinkled with her blood, and the hoofs of the horses trod upon her.

34 And when he was come in, to eat, and to drink, he said: Go, and see after that cursed woman, and bury her: because she is a king's daughter.

35 And when they went to bury her, they found nothing but the skull, and the feet, and the extremities of her hands.

36 And coming back they told him. And Jehu said: It is the word of the Lord, which he spoke by his servant Elias the Thesbite, saying: In the field of Jezrahel the dogs shall eat the flesh of Jezabel,

37 And the flesh of Jezabel shall be as dung upon the face of the earth in the field of Jezrahel, so that they who pass by shall say: Is this that same Jezabel?

2 KINGS (4 REGUM) CHAPTER 10

1 And Achab had seventy sons in Samaria: so Jehu wrote letters, and sent to Samaria, to the chief men of the city, and to the ancients, and to them that brought up Achab's children, saying:

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2 As soon as you receive these letters, ye that have your master's sons, and chariots, and horses, and fenced cities, and armour,

3 Choose the best, and him that shall please you most of your master's sons, and set him on his father's throne, and fight for the house of your master.

4 But they were exceedingly afraid, and said: Behold two kings could not stand before him, and how shall we be able to resist?

5 Therefore the overseers of the house, and the rulers of the city, and the ancients, and the tutors sent to Jehu, saying: We are thy servants, whatsoever thou shalt command us we will do, neither will we make us a king: do thou all that pleaseth thee.

6 And he wrote letters the second time to them, saying: If you be mine, and will obey me, take the heads of the sons of your master, and come to me to Jezrahel by to morrow this time. Now the king's sons, being seventy men, were brought up with the chief men of the city.

7 And when the letters came to them, they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent them to him to Jezrahel.

8 And a messenger came, and told him, saying: They have brought the heads of the king's sons. And he said: Lay ye them in two heaps by the entering in of the gate until the morning.

9 And when it was light, he went out, and standing said to all the people: You are just: if I conspired against my master, and slew him, who hath slain all these?

10 See therefore now that there hath not fallen to the ground any of the words of the Lord, which the Lord spoke concerning the house of Achab, and the Lord hath done that which he spoke in the hand of his servant Elias.

11 So Jehu slew all that were left of the house of Achab in Jezrahel, and all his chief men, and his friends, and his priests, till there were no remains left of him.

12 And he arose, and went to Samaria: and when he was come to the shepherds' cabin in the way,

13 He met with the brethren of Ochozias king of Juda, and he said to them: Who are you? And they answered: We are the brethren of Ochozias, and are come down to salute the sons of the king, and the sons of the queen.

14 And he said: Take them alive. And they took them alive, and killed them at the pit by the cabin, two and forty men, and he left not any of them.

15 And when he was departed thence, he found Jonadab the son of Rechab coming to meet him, and he blessed him. And he said to him: Is thy heart right as my heart is with thy heart? And Jonadab said: It is. If it be, said he, give me thy hand. He gave him his hand. And he lifted him up to him into the chariot,

16 And he said to him: Come with me, and see my zeal for the Lord. So he made him ride in his chariot,

17 And brought him into Samaria. And he slew all that were left of Achab in Samaria, to a man, according to the word of the Lord, which he spoke by Elias.

18 And Jehu gathered together all the people, and said to them: Achab worshipped Baal a little, but I will worship him more.

19 Now therefore call to me all the prophets of Baal, and all his servants, and all his priests: let none be wanting, for I have a great sacrifice to offer to Baal: whosoever shall be wanting shall not live. Now Jehu did this craftily, that he might destroy the worshippers of Baal.

20 And he said: Proclaim a festival for Baal. And he called,

21 And he sent into all the borders of Israel, and all the servants of Baal came: there was not one left that did not come. And they went into the temple of Baal: and the house of Baal was filled, from one end to the other.

22 And he said to them that were over the wardrobe: Bring forth garments for all the servants of Baal. And they brought them forth garments.

23 And Jehu and Jonadab the son of Rechab went to the temple of Baal, and said to the worshippers of Baal: Search, and see that there be not any with you of the servants of the Lord, but that there be the servants of Baal only.

24 And they went in to offer sacrifices and burnt offerings: but Jehu had prepared him fourscore men without, and said to them: If any of the men escape, whom I have brought into your hands, he that letteth him go shall answer life for life.

25 And it came to pass, when the burnt offering was ended, that Jehu commanded his soldiers and captains, saying: Go in, and kill them, let none escape. And the soldiers and captains slew them with the edge of the sword, and cast them out: and they went into the city of the temple of Baal,

26 And brought the statue out of Baal's temple, and burnt it,

27 And broke it in pieces. They destroyed also the temple of Baal, and made a jakes in its place unto this day.

28 So Jehu destroyed Baal out of Israel:

29 But yet he departed not from the sills of Jeroboam the son of Nabat, who made Israel to sin, nor did he forsake the golden calves that were in Bethel and Dan.

30 And the Lord said to Jehu: Because thou hast diligently executed that which was right and pleasing in my eyes, and hast done to the house of Achab according to all that was in my heart: thy children shall sit upon the throne of Israel to the fourth Generation.

31 But Jehu took no heed to walk in the law of the Lord the God of Israel with all his heart: for he departed not from the sins of Jeroboam, who had made Israel to sin.

32 In those days the Lord began to he weary of Israel: and Hazael ravaged them in all the coasts of Israel,

33 From the Jordan eastward, all the land of Galaad, and Gad, and Ruben, and Manasses, from Aroer, which is upon the torrent Amen, and Galaad, and Basan.

34 But the rest of the acts of Jehu, and all that he did, and his strength, are they not written in the book of the words of the days of the kings of Israel?

35 And Jehu slept with his fathers, and they buried him in Samaria: and Joachaz his son reigned in his stead.

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36 And the time that Jehu reigned over Israel, in Samaria, was eight and twenty years.

2 KINGS (4 REGUM) CHAPTER 11

1 And Athalia the mother of Ochozias seeing that her son was dead, arose, and slew all the royal seed.

2 But Josaba the daughter of king Joram, sister of Ochozias, took Joas the son of Ochozias, and stole him from among the king's sons that were slain, out of the bedchamber with his nurse: and hid him from the face of Athalia, so that he was not slain.

3 And he was with her six years hid in the house of the Lord. And Athalia reigned over the land.

4 And in the seventh year Joiada seat, and taking the centurions and the soldiers, brought them in to him into the temple of the Lord, and made a covenant with them: and taking an oath of them in the house of the Lord, shewed them the king's son:

5 And he commanded them, saying: This is the thing that you must do:

6 Let a third part of you go in on the sabbath, and keep the watch of the king's house. And let a third part be at the gate of Sur: and let a third part be at the gate behind the dwelling of the shieldbearers: and you shall keep the watch of the house of Messa.

7 But let two parts of you, all that go forth on the sabbath, keep the watch of the house of the Lord about the king.

8 And you shall compass him round about, having weapons in your hands: and if any man shall enter the precinct of the temple, let him be slain: and you shall be with the king coming in and going out.

9 And the centurions did according to all things that Joiada the priest had commanded them: and taking every one their men, that went in on the sabbath, with them that went out on the sabbath, came to Joiada the priest.

10 And he gave them the spears, and the arms of king David, which were in the house of the Lord.

11 And they stood having every one their weapons in their hands, from the right side of the temple, unto the left side of the altar, and of the temple, about the king.

12 And he brought forth the king's son, and put the diadem upon him, and the testimony: and they made him king, and anointed him: and clapping their hands. they said, God save the king.

13 And Athalia heard the noise of the people running: and going in to the people into the temple of the Lord,

14 She saw the king standing upon a tribunal, as the manner was, and the singers, and the trumpets near him, and all the people of the land rejoicing, and sounding the trumpets: and she rent her garments, and cried: A conspiracy, a conspiracy.

15 But Joiada commended the centurions that were over the army, and said to them: Have her forth without the precinct of the temple, and whosoever shall follow her, let him be slain with the sword. For the priest had said: Let her not be slain in the temple of the Lord.

16 And they laid hands on her: and thrust her out by the way by which the horses go in, by the palace, and she was slain there.

17 And Joiada made a covenant between the Lord, and the king, and the people, that they should be the people of the Lord, and between the king and the people.

18 And all the people of the land went into the temple of Baal, and broke down his altars, and his images they broke in pieces thoroughly: they slew also Mathan the priest of Baal before the altar. And the priest set guards in the house of the Lord.

19 And he took the centurions, and the bands of the Cerethi and the Phelethi, and all the people of the land, and they brought the king from the house of the Lord: and they came by the way of the gate of the shieldbearers into the palace. and he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was quiet: but Athalia was slain with the sword in the king's house.

21 Now Joas was seven years old, when he began to reign.

2 KINGS (4 REGUM) CHAPTER 12

1 In the seventh year of Jehu Joas began to reign: and he reigned forty years in Jerusalem. The name of his mother was Sebia of Bersabee.

2 And Joas did that which was right before the Lord all the days that Joiada the priest taught him.

3 But yet he took not away the high places: for the people still sacrificed and burnt incense in the high places.

4 And Joas said to the priests: All the money of the sanctified things, which is brought into the temple of the Lord by those that pass, which is offered for the price of a soul, and which of their own accord, and of their own free heart they bring into the temple of the Lord:

5 Let the priests take it according to their order, and repair the house, wheresoever they shall see any thing that wanteth repairing.

6 Now till the three and twentieth year of king Joas, the priests did not make the repairs of the temple.

7 And king Joas called Joiada the high priest and the priests, saying to them: Why do you not repair the temple? Take you therefore money no more according to your order, but restore it for the repairing of the temple.

8 And the priests were forbidden to take any more money of the people, and to make the repairs of the house.

9 And Joiada the high priest took a chest and bored a hole in the top, and set it by the altar at the right hand of them that came into the house of the Lord, and the priests that kept the doors put therein all the money that was brought to the temple of the Lord.

10 And when they saw that there was very much money in the chest, the king's scribe and the high priest came up, and poured it out, and counted the money that was found in the house of the Lord:

11 And they gave it out by number and measure into the hands of them that were over the builders of the house of the

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Lord: and they laid it out to the carpenters, and the masons that wrought in the house of the Lord,

12 And made the repairs: and to them that cut stones, and to buy timber, and stones, to be hewed, that the repairs of the house of the Lord might be completely finished, and wheresoever there was need of expenses to uphold the house

13 But there were not made of the same money for the temple of the Lord, bowls, or fleshhooks, or censers, or trumpets, or any vessel of gold and silver, of the money that was brought into the temple of the Lord.

14 For it was given to them that did the work, that the temple of the Lord might be repaired.

15 And they reckoned not with the men that received the money to distribute it to the workmen, but they bestowed it faithfully.

16 But the money for trespass, and the money for sine, they brought not into the temple of the Lord, because it was for the priests.

17 Then Hazael king of Syria went up and fought against Geth, and took it and set his face to go up to Jerusalem.

18 Wherefore Joas king of Juda took all the sanctified things, which Josaphat, and Joram, and Ochozias his fathers the kings of Juda had dedicated to holy uses, and which he himself had offered: and all the silver that could be found in the treasures of the temple of the Lord, and in the king's palace: and sent it to Hazael king of Syria, and he went off from Jerusalem.

19 And the rest of the acts of Joas, and all that he did, are they not written in the book of the words of the days of the kings of Juda?

20 And his servants arose, and conspired among themselves, and slew Joas in the house of Mello in the descent of Sella.

21 For Josachar the son of Semaath, and Jozabad the son of Somer his servant struck him, and he died: and they buried him with his fathers in the city of David, and Amasias his son reigned in his stead.

2 KINGS (4 REGUM) CHAPTER 13

1 In the three and twentieth year of Joas son of Ochozias king of Juda, Joachaz the son of Jehu reigned over Israel in Samaria, seventeen years.

2 And he did evil before the Lord, and followed the sins of Jeroboam the son of Nabat, who made Israel to sin, and he departed not from them.

3 And the wrath of the Lord was kindled against Israel, and he delivered them into the hand of Hazael the king of Syria, and into the hand of Benadad the son of Hazael all days.

4 But Joachaz besought the face of the Lord, and the Lord heard him: for he saw the distress of Israel, because the king of Syria had oppressed them:

5 And the Lord gave Israel a saviour, and they were delivered out of the hand of the king of Syria: and the children of Israel dwelt in their pavilions as yesterday and the day before.

6 But yet they departed not from the sins of Jeroboam, who made Israel to sin, but walked in them: and there still remained a grove also in Samaria.

7 And Joachaz had no more left of the people than fifty horsemen, and ten chariots, and ten thousand footmen: for the king of Syria had slain them, and had brought them low as dust by thrashing in the barnfloor.

8 Rut the rest of the acts of Joachaz, and all that he did, and his valour, are they not written in the book of the words of the days of the kings of Israel?

9 And Joachaz slept with his fathers, and they buried him in Samaria: and Joas his son reigned in his stead.

10 In the seven and thirtieth year of Joas king of Juda, Joas the son of Joachaz reigned over Israel in Samaria sixteen years.

11 And he did that which is evil in the sight of the Lord: he departed not from all the sine of Jeroboam the son of Nabat, who made Israel to sin, but he walked in them.

12 But the rest of the acts of Joas, and all that he did, and his valour wherewith he fought against Amasias king of Juda, are they not written in the book of the words of the days of the kings of Israel?

13 And Joas slept with his fathers: and Jeroboam sat upon his throne. But Joas was buried in Samaria with the kings of Israel.

14 Now Eliseus was sick of the illness whereof he died: and Joas king of Israel went down to him, and wept before him, and said: O my father, my father, the chariot of Israel and the guider thereof.

15 And Eliseus said to him: Bring a bow and arrows. And when he had brought him a bow, and arrows,

16 He said to the king of Israel: Put thy hand upon the bow. And when he had put his hand, Eliseus put his hands over the king's hands,

17 And said: Open the window to the east. And when he had opened it, Eliseus said: Shoot an arrow. And he shot. And Eliseus said: The arrow of the Lord's deliverance, and the arrow of the deliverance from Syria: and thou shalt strike the Syrians in Aphec, till thou consume them.

18 And he said: Take the arrows. And when he had taken them, he said to him: Strike with an arrow upon the ground. And he struck three times and stood still.

19 And the man of God was angry with him, and said: If thou hadst smitten five or six or seven times, thou hadst smitten Syria even to utter destruction: but now three times shalt thou smite it.

20 And Eliseus died, and they buried him. And the rovers from Moab came into the land the same year.

21 And some that were burying a man, saw the rovers, and cast the body into the sepulchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life, and stood upon his feet.

22 Now Hazael king of Syria afflicted Israel all the days of Joachaz:

23 And the Lord had mercy on them, and returned to them because of his covenant, which he had made with Abraham

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and Isaac and Jacob: and he would not destroy them, nor utterly cast them away, unto this present time.

24 And Hazael king of Syria died, and Benadad his son reigned in his stead.

25 Now Joas d the son of Joachaz, took the cities out of the hand of Benadad, the son of Hazael, which he had taken out of the hand of Joachaz his father by war, three times did Joas beat him, and he restored the cities to Israel.

2 KINGS (4 REGUM) CHAPTER 14

1 In the second year of Joas son of Joachaz, king of Israel, reigned Amasias son of Joas king of Juda.

2 He was five and twenty years old when he began to reign: and nine and twenty gears he reigned in Jerusalem: the name of his mother was Joadan of Jerusalem.

3 And he did that which was right before the Lord, but yet not like David his father. He did according to all things that Joas his father did:

4 But this only, that he took not away the high places: for yet the people sacrificed and burnt incense in the high places.

5 And when he had possession of the kingdom, he put his servants to death that had slain the king his father:

6 But the children of the murderers he did not put to death, according to that which is written in the book of the law of Moses, wherein the Lord commanded, saying: The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: but every man shall die for his own sins.

7 He slew of Edom h in the valley of the Saltpits ten thousand men, and took the rock by war, and called the name thereof Jectehel, unto this day.

8 Then Amasias sent messengers to Joas son of Joachaz, son of Jehu king of Israel, saying: Come let us see one another.

9 And Joas king of Israel sent again to Amasias king of Juda, saying: A thistle of Libanus sent to a cedar tree, which is in Libanus, saying: Give thy daughter to my son to wife. And the beasts of the forest, that are in Libanus, passed and trod down the thistle.

10 Thou hast beaten and prevailed over Edom, and thy heart hath lifted thee up: be content with the glory, and sit at home: why provokest thou evil, that thou shouldst fall, and Juda with thee?

11 But Amasias did not rest satisfied. So Joas king of Israel went up, and he and Amasias king of Juda saw one another in Bethsames a town in Juda.

12 And Juda was put to the worst before Israel, and they fled every man to their dwellings.

13 But Joas king of Israel took Amasias, king of Juda the son of Joas, the son of Ochozias, in Bethsames, and brought him into Jerusalem: and he broke down the wall of Jerusalem, from the gate of Ephraim to the gate of the corner, four hundred cubits.

14 And he took all the gold, and silver, and all the vessels, that were found in the house of the Lord, and in the king's treasures, and hostages, and returned to Samaria.

15 But the rest of the acts of Joas, which he did, and his valour, wherewith he fought against Amasias king of Juda, are they not written in the book of the words of the days of the kings of Israel?

16 And Joas slept with his fathers, and was buried in Samaria, with the kings of Israel: and Jeroboam his son reigned in his stead.

17 And Amasias the son of Joas king of Juda lived, after the death of Joas son of Joachaz king of Israel fifteen years.

18 And the rest of the acts of Amasias, are they not written in the book of the words of the days of the kings of Juda?

19 Now they made a conspiracy against him in Jerusalem: and he fled to Lachis. And they sent after him to Lachis, and killed him there.

20 And they brought him away upon horses, and he was buried in Jerusalem with his fathers in the city of David.

21 And all the people of Juda took Azarias, who was sixteen years old, and made him king instead of his father Amasias.

22 He built Elath, and restored it to Juda, after that the king slept with his fathers.

23 In the fifteenth year of Amasias k son of Joas king of Juda, reigned Jeroboam the son of Joas king of Israel in Samaria, one and forty years:

24 And he did that which was evil before the Lord. He departed not from all the sins of Jeroboam the son of Nabat, who made Israel to sin.

25 He restored the borders of Israel from the entrance of Emath, unto the sea of the wilderness, according to the word of the Lord the God of Israel, which he spoke by his servant Jonas the son of Amathi, the prophet, who was of Geth, which is in Opher.

26 For the Lord saw the affliction of Israel that it was exceeding bitter, and that they were consumed even to them that were shut up in prison, and the lowest persons, and that there was no one to help Israel.

27 And the Lord did not say that he would blot out the name of Israel from under heaven, but he saved them by the hand of Jeroboam the son of Joas.

28 But the rest of the acts of Jeroboam, and all that he did, and his velour, where- with he fought, and how he restored Damascus, and Emath to Juda in Israel, are they not written in the book of the words of the days of the kings of Israel?

29 And Jeroboam slept with his fathers the kings of Israel, and Zacharias his son reigned in his stead.

2 KINGS (4 REGUM) CHAPTER 15

1 In the seven and twentieth year of Jeroboam king of Israel reigned Azarias son of Amasias, king of Juda.

2 He was sixteen years old, when he began to reign, and he reigned two and fifty years in Jerusalem: the name of his mother was Jechelia of Jerusalem.

3 And he did that which was pleasing before the Lord, according to all that his father Amasias had done.

4 But the high places he did not destroy: for the people sacrificed and burnt incense in the high places.

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5 And the Lord struck the king, so that he was a leper unto the day of his death, and he dwelt in a free house apart: but Joatham the king's soil governed the palace, and judged the people of the land.

6 And the rest of the acts of Azarias, and all that he did, are they not written in the book of the words of the days of the kings of Juda?

7 And Azarias slept with his fathers: and they buried him with his ancestors in the city of David, and Joatham his son reigned in his stead.

8 In the eight and thirtieth year of Azarias king of Juda, reigned Zacharias son of Jeroboam over Israel in Samaria six months:

9 And he did that which is evil before the Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nabat who made Israel to sin.

10 And Sellum the son of Jabes conspired against him: and struck him publicly and killed him, and reigned in his place.

11 Now the rest of the acts of Zacharias, are they not written in the book of the words of the days of the kings of Israel?

12 This was the word of the Lord, which he spoke to Jehu, saying: Thy children to the fourth generation shall sit upon the throne of Israel. And so it came to pass.

13 Sellum the son of Jabes began to reign in the nine and thirtieth year of Azarias king of Juda: and reigned one month in Samaria.

14 And Manahem the son of Gadi went up from Thersa: and he came into Samaria, and struck Sellum the son of Jabes in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Sellum, and his conspiracy, which he made, are they not written in the book of the words of the days of the kings of Israel?

16 Then Manahem destroyed Thapsa and all that were in it and the borders thereof from Thersa, because they would not open to him: and he slew all the women thereof that were with child, and ripped them up.

17 In the nine and thirtieth year of Azarias king of Juda, reigned Manahem son of Gadi over Israel ten years in Samaria.

18 And he did that which was evil before the Lord: he departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin all his days.

19 And Phul king of the Assyrians came into the land, and Manahem gave Phul a thousand talents of silver, to aid him and to establish him in the kingdom.

20 And Manahem laid a tax upon Israel, on all that were mighty and rich, to give the king of the Assyrians, each man fifty sides of silver: so the king of the Assyrians turned back, and did not stay in the land.

21 And the rest of the acts of Manahem, and all that he did, are they not written in the book of the words of the days of the kings of Israel?

22 And Manahem slept with his fathers: and Phaceia his son reigned in his stead.

23 In the fiftieth year of Azarias king of Juda reigned Phaceia the son of Manahem over Israel in Samaria two years.

24 And he did that which was evil before the Lord: he departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin.

25 And Phacee the son of Romelia, his captain conspired against him, and smote him in Samaria, in the tower of the king's house, near Argob, and near Arie, and with him fifty men of the sons of the Galaadites, and he slew him and reigned in his stead.

26 And the rest of the acts of Phaceia, and all that he did, are they not written in the book of the words of the days of the kings of Israel?

27 In the two and fiftieth year of Azarias king of Juda reigned Phacee the son of Romelia over Israel in Samaria twenty years.

28 And he did that which was evil before the Lord: he departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin.

29 In the days of Phacee king of Israel came Theglathphalasar king of Assyria, and took Aion, and Abel Domum Maacha and Janoe, and Cedes, and Asor, and Galaad, and Galilee, and all the land of Nephtali: and carried them captives into Assyria.

30 Now Osee son of Ela conspired, and formed a plot against Phacee, the son of Romelia, and struck him, and slew him: and reigned in his stead in the twentieth year of Joatham the son of Ozias.

31 But the rest of the acts of Phaces, and all that he did, are they not written in the book of the words of the days of the kings of Israel?

32 In the second year of Phacee the son of Romelia king of Israel reigned Joatham son of Ozias king of Juda.

33 He was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: the name of his mother was Jerusa, the daughter of Sadoc.

34 And he did that which was right before the Lord: according to all that his father Ozias had done, so did he.

35 But the high places he took not away: the people still sacrificed and burnt incense in the high places: he built the highest gate of the house of the Lord.

36 But the rest of the acts of Joatham, end all that he did, are they not written in the book of the words of the days of the kings of Juda?

37 In those days the Lord began to send into Juda Basin king of Syria, and Phacee the son of Romelia.

38 And Joatham slept with his fathers, and was buried with them in the city of David his father, and Achaz his son reigned in his stead.

2 KINGS (4 REGUM) CHAPTER 16

1 In the seventeenth year of Phacee the son of Romelia reigned Achaz the son of Joatham king of Juda.

2 Achaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: he did not that which

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was pleasing in the sight of the Lord his Cod, as David his father.

3 But he walked in the way of the kings of Israel: moreover he consecrated also his son, making him pass through the fire according to the idols of the nations: which the Lord destroyed before the children of Israel.

4 He sacrificed also and burnt incense in the high places and on the hills, and under every green tree.

5 Then Rasin king of Syria, and Phacee son of Romelia king of Israel came up to Jerusalem to fight: and they besieged Achaz, but were not able to overcome him.

6 At that time Rasin king of Syria restored Aila to Syria, and drove the men of Juda out of Aila: and the Edomites came into Aila, and dwelt there unto this day.

7 And Achaz sent messengers to Theglathphalasar king of the Assyrians, saying: I am thy servant, and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, who are risen up together against me.

8 And when he had gathered together the silver and gold that could be found in the house of the Lord, and in the king's treasures, he sent it for a present to the king of the Assyrians.

9 And he agreed to his desire: for the king of the Assyrians went up against Damascus, and laid it waste: and he carried away the inhabitants thereof to Cyrene, but Basin he slew.

10 And king Achaz went to Damascus to meet Theglathphalasar king of the Assyrians, end when he had seen the altar of Damascus, king Achaz sent to Urias the priest a pattern of it, and its likeness according to all the work thereof.

11 And Urias the priest built an altar according to all that king Achaz had commanded from Damascus, so did Urias the priest, until king Achaz came from Damascus.

12 And when the king was come from Damascus, he saw the altar and worshipped it: and went up and offered holocausts, and his own sacrifice.

13 And offered libations and poured the blood of the peace offerings, which he had offered upon the altar.

14 But the altar of brass that was before the Lord, he removed from the face of the temple, and from the place of the altar, and from the place of the temple of the Lord: and he set it at the side of the altar toward the north.

15 And king Achaz commanded Urias the priest saying: Upon the great altar offer the morning holocaust, and the evening sacrifice, and the king's holocaust, and his sacrifice, and the holocaust of the whole people of the land, and their sacrifices, and their libations: and all the blood of the holocaust, and all the blood of the victim thou shalt pour out upon it: but the altar of brass shall be ready at my pleasure.

16 So Urias the priest did according to all that king Achaz had commanded him.

17 And king Achaz took away the graven bases, and the laver that was upon them: and he took down the sea from the brazen oxen that held it up, and put it upon a pavement of stone.

18 The Musach also for the sabbath, which he had built in the temple: and the king's entry from without he turned into the temple of the Lord, because of the king of the Assyrians.

19 Now the rest of the acts of Achaz, which he did, are they not written in the book of the words of the days of the kings of Juda?

20 And Achaz slept with his fathers, and was buried with them in the city of David, and Ezechias his son reigned in his stead.

2 KINGS (4 REGUM) CHAPTER 17

1 In the twelfth year of Achaz king of Juda, Osee the son of Ela reigned in Samaria over Israel nine years.

2 And he did evil before the Lord: but not as the kings of Israel that had been before him.

3 Against him came up Salmanasar king of the Assyrians, and Osee became his servant, and paid him tribute.

4 And when the king of the Assyrians found that Osee endeavouring to rebel had sent messengers to Sua the king of Egypt, that he might not pay tribute to the king of the Assyrians, as he had done every year, he besieged him, bound him, and cast him into prison,

5 And he went through all the land: and going up to Samaria, he besieged it three years.

6 And in the ninth year of Osee, the king of the Assyrians took Samaria, and carried Israel away to Assyria: and he placed them in Hala and Habor by the river of Gozan, in the cities of the Medes.

7 For so it was that the children of Israel had sinned against the Lord their God, who brought them out of the land of Egypt, from under the hand of Pharao king of Egypt, and they worshipped strange gods.

8 And they walked according to the way of the nations which the Lord had destroyed in the sight of the children of Israel and of the kings of Israel: because they had done in like manner.

9 And the children of Israel offended the Lord their God with things that were not right: and built them high places in all their cities from the tower of the watchmen to the fenced city.

10 And they made them statues and groves on every high hill, and under every shady tree:

11 And they burnt incense there upon altars after the manner of the nations which the Lord had removed from their face: and they did wicked things, provoking the Lord.

12 And they worshipped abominations, concerning which the Lord had commanded them that they should not do this thing.

13 And the Lord testified to them in Israel and in Juda by the hand of all the prophets and seers, saying: Return from your wicked ways, and keep my precepts, and ceremonies, according to all the law which I commanded your fathers: and as I have sent to you in the hand of my servants the prophets.

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14 And they hearkened not, but hardened their necks like to the neck of their fathers, who would not obey the Lord their God.

15 And they rejected his ordinances and the covenant that he made with their fathers, and the testimonies which he testified against them: and they followed vanities, and acted vainly: and they followed the nations that were round about them, concerning which the Lord had commanded them that they should not do as they did.

16 And they forsook all the precepts of the Lord their God: and made to themselves two molten calves, and groves, and adored all the host of heaven: and they served Baal.

17 And consecrated their sons, and their daughters through fire: and they gave themselves to divinations, and soothsayings: and they delivered themselves up to do evil before the Lord, to provoke him.

18 And the Lord was very angry with Israel, and removed them from his sight, and there remained only the tribe of Juda.

19 But neither did Juda itself keep the commandments of the Lord their God: but they walked in the errors of Israel, which they had wrought.

20 And the Lord cast off all the seed of Israel, and afflicted them and delivered them into the hand of spoilers, till he cast them away from his face:

21 Even from that time, when Israel was rent from the house of David, and made Jeroboam son of Nabat their king: for Jeroboam separated Israel from the Lord, and made them commit a great sin.

22 And the children of Israel walked in all the sins of Jeroboam, which he had done: and they departed not from them,

23 Till the Lord removed Israel from his face, as he had spoken in the hand of all his servants the prophets: and Israel was carried away out of their land to Assyria, unto this day.

24 And the king of the Assyrians brought people from Babylon, and from Cutha, and from Avah, and from Emath, and from Sepharvaim: and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25 And when they began to dwell there, they feared not the Lord: and the Lord sent lions among them, which killed them.

26 And it was told the king of the Assyrians, and it was said: The nations which thou hast removed, and made to dwell in the cities of Samaria, know not the ordinances of the God of the land: and the Lord hath sent lions among them: and behold they kill them, because they know not the manner of the God of the land.

27 And the king of the Assyrians commanded, saying: Carry thither one of the priests whom you brought from thence captive, and let him go, and dwell with them: and let him teach them the ordinances of the God of the land.

28 So one of the priests who had been carried away captive from Samaria, came and dwelt in Bethel, and taught them how they should worship the Lord.

29 And every nation made gods of their own, and put them in the temples of the high places, which the Samaritans had made, every nation in their cities where they dwelt.

30 For the men of Babylon made Sochothbenoth: and the Cuthites made Nergel: and the men of Emath made Asima.

31 And the Hevites made Nebahaz and Tharthac. And they that were of Sepharvaim burnt their children in fire, to Adramelech and Anamelech the gods of Sepharvaim.

32 And nevertheless they worshipped the Lord. And they made to themselves, of the lowest of the people, priests of the high places, and they placed them in the temples of the high places.

33 And when they worshipped the Lord, they served also their own gods according to the custom of the nations out of which they were brought to Samaria:

34 Unto this day they followed the old manner: they fear not the Lord, neither do they keep his ceremonies, and judgments, and law, and the commandment, which the Lord commanded the children of Jacob, whom he surnamed Israel:

35 With whom he made a covenant, and charged them, saying: You shall not fear strange gods, nor shall you adore them, nor worship them, nor sacrifice to them.

36 But the Lord your God, who brought you out of the land of Egypt with great power, and a stretched out arm, him shall you fear, and him shall you adore, and to him shall you sacrifice.

37 And the ceremonies, and judgments, and law, and the commandment, which he wrote for you, you shall observe to do them always: and you shall not fear strange gods.

38 And the covenant that he made with you, you shall not forget: neither shall ye worship strange gods,

39 But fear the Lord your God, and he shall deliver you out of the hand of all your enemies.

40 But they did not hearken, but did according to their old custom.

41 So these nations feared the Lord, but nevertheless served also their idols: their children also and grandchildren, as their fathers did, so do they unto this day.

2 KINGS (4 REGUM) CHAPTER 18

1 In the third year of Osee the son of Ela king of Israel, reigned m Ezechias the son of Achaz king of Juda.

2 He was five and twenty years old when he began to reign: and he reigned nine and twenty years in Jerusalem: the name of his mother was Abi the daughter of Zacharias.

3 And he did that which was good before the Lord, according to all that David his father had done.

4 He destroyed the n high places, and broke the statues in pieces, and cut down the groves, and broke the brazen serpent, which Moses had made: for till that time the children of Israel burnt incense to it: and he called its name Nohestan.

5 He trusted in the Lord the God of Israel: so that after him there was none like him among all the kings of Juda, nor any of them that were before him:

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6 And he stuck to the Lord, and departed not from his steps, but kept his commandments, which the Lord commanded Moses.

7 Wherefore the Lord also was with him, and in all things, to which he went forth, he behaved himself wisely. And he rebelled against the king of the Assyrians, and served him not.

8 He smote the Philistines as far as Gaza, and all their borders, from the tower of the watchmen to the fenced city.

9 In the fourth year of king Ezechias, which was the seventh year of Osee the son of Ela king of Israel, Salmanasar king of the Assyrians came up to Samaria, and besieged it,

10 And took it. For after three years, in the sixth year of Ezechias, that is, in the ninth year of Osee king of Israel, Samaria was taken:

11 And the king of the Assyrians carried away Israel into Assyria, and placed them in Hale, and in Habor by the rivers of Gozan in the cities of the Medes:

12 Because they hearkened not to the voice of the Lord their God, but transgressed his covenant: all that Moses the servant of the Lord commanded, they would not hear nor do.

13 In the fourteenth year of king Ezechias, Sennacherib king of the Assyrians came up against the fenced cities of Juda: and took them.

14 Then Ezechias king of Juda sent messengers to the king of the Assyrians to Lachis, saying: I have offended, depart from me: and all that thou shalt put upon me, I will bear. And the king of the Assyrians put a tax upon Ezechias king of Juda, of three hundred talents of silver, and thirty talents of gold.

15 And Ezechias gave all the silver that was found in the house of the Lord, and in the king's treasures.

16 At that time Ezechias broke the doors of the temple of the Lord, and the plates of gold which he had fastened on them, and gave them to the king of the Assyrians.

17 And the king of the Assyrians sent Tharthan and Rabsaris, and Rabsaces from Lachis to king Ezechias with a strong army to Jerusalem: and they went up and came to Jerusalem, and they stood by the conduit of the upper pool, which is in the way of the fuller's field.

18 And they called for the king: and there went out to them Eliacim the son of Helcias who was over the house, and Sobna the scribe, and Joahe the son of Asaph the recorder.

19 And Rabsaces said to them: Speak to Ezechias: Thus saith the great king, the king of the Assyrians: What is this confidence, wherein thou trustest?

20 Perhaps thou hast taken counsel, to prepare thyself for battle. On whom dost thou trust, that thou darest to rebel?

21 Dost thou trust in Egypt a staff of a broken reed, upon which if a man lean, it will break and go into his hand, and pierce it? so is Pharao king of Egypt, to all that trust in him.

22 But if you say to me: We trust in the Lord our God: is it not he, whose high places and altars Ezechias hath taken away: and hath commanded Juda and Jerusalem: You shall worship before this altar in Jerusalem?

23 Now therefore come over to my master the king of the Assyrians, and I will give you two thousand horses, and see whether you be able to have riders for them.

24 And how can you stand against one lord of the least of my master's servants? Dost thou trust in Egypt for chariots and for horsemen?

25 Is it without the will of the Lord that I am come up to this place to destroy it? The Lord said to me: Go up to this land and destroy it.

26 Then Eliacim the son of Helcias, and Sobna, and Joahe said to Rabsaces: We pray thee speak to us thy servants in Syriac: for we understand that tongue: and speak not to us in the Jews' language, in the hearing of the people that are upon the wall.

27 And Rabsaces answered them, saying: Hath my master sent me to thy master and to thee, to speak these words, and not rather to the men that sit upon the wall, that they may eat their own dung, and drink their urine with you?

28 Then Rabsaces stood, and cried out with a loud voice in the Jews' language, and said: Hear the words of the great king, the king of the Assyrians.

29 Thus saith the king: Let not Ezechias deceive you: for he shall not be able to deliver you out of my hand.

30 Neither let him make you trust in the Lord, saying: The Lord will surely deliver us, and this city shall not be given into the hand of the king of the Assyrians.

31 Do not hearken to Ezechias. For thus saith the king of the Assyrians: Do with me that which is for your advantage, and come out to me: and every man of you shall eat of his own vineyard, and of his own fig tree: and you shall drink water of your own cisterns,

32 Till I come, and take you away to a land, like to your own land, a fruitful land, and plentiful in wine, a land of bread and vineyards, a land of olives, and oil and honey, and you shall live, and not die. Hearken not to Ezechias, who deceiveth you, saying: The Lord will deliver us.

33 Have any of the gods of the nations delivered their land from the hand of the king of Assyria?

34 Where is the god of Emath, end of Arphad? where is the god of Sepharvaim, of Ana, and of Ava? have they delivered Samaria out of my hand?

35 Who are they among all the gods of the nations, that have delivered their country out of my hand, that the Lord may deliver Jerusalem out of my hand?

36 But the people held their peace, and answered him not a word: for they had received commandment from the king that they should not answer him.

37 And Eliacim the son of Helcias, who was over the house, and Sobna the scribe, and Joahe the son of Asaph the recorder, came to Ezechias, with their garments rent, and told him the words of Rabsaces.

2 KINGS (4 REGUM) CHAPTER 19

1 And when king Ezechias heard these words, he rent his garments, and covered himself with sackcloth, and went into the house of the Lord.

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2 And he sent Eliacim, who was over the house, and Sobna the scribe, and the ancients of the priests covered with sackcloths, to Isaias the prophet the son of Amos,

3 And they said to him: Thus saith Ezechias: This day is a day of tribulation, and of rebuke, and of blasphemy: the children are come to the birth, and the woman in travail hath not strength.

4 It may be the Lord thy God will hear all the words of Rabsaces, whom the king of the Assyrians his master hath sent to reproach the living God, and to reprove with words, which the Lord thy God hath heard: and do thou offer prayer for the remnants that are found.

5 So the servants of king Ezechias came to Isaias.

6 And Isaias said to them: Thus shall you say to your master: Thus saith the Lord: Be not afraid for the words which thou hast heard, with which the servants of the king of the Assyrians have blasphemed me.

7 Behold I will send a spirit upon him, and he shall hear a message, and shall return into his own country, and I will make him fall by the sword in his own country.

8 And Rabsaces returned, and found the king of the Assyrians besieging Lobna: for he had heard that he was departed from Lachis.

9 And when he heard of Theraca king of Ethiopia: Behold, he is come out to fight with thee: and was going against him, he sent messengers to Ezechias, saying:

10 Thus shall you say to Ezechias king of Juda: Let not thy God deceive thee, in whom thou trustest: and do not say: Jerusalem shall not be delivered into the hands of the king of the Assyrians.

11 Behold thou hast heard what the kings of the Assyrians have done to all countries, how they have laid them waste: and canst thou alone be delivered?

12 Have the gods of the nations delivered any of them, whom my fathers have destroyed, to wit, Gozan, and Haran, and Reseph, and the children of Eden that were in Thelassar?

13 Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, of Ana and of Ava?

14 And when Ezechias had received the letter of the hand of the messengers, and had read it, he went up to the house of the Lord, and spread it before the Lord,

15 And he prayed in his sight, saying: O Lord God of Israel, who sitteth upon the cherubims, thou alone art the God of all the kings of the earth: thou madest heaven and earth:

16 Incline thy ear, and hear: open, O Lord, thy eyes, and see: and hear all the words of Sennacherib, who hath sent to upbraid unto us the living God.

17 Of a truth, O Lord, the kings of the Assyrians have destroyed nations, and the lands of them all.

18 And they have cast their gods into the fire: for they were not Rods, but the works of men's hands of wood and stone, and they destroyed them.

19 Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know, that thou art the Lord the only God.

20 And Isaias the son of Amos sent to Ezechias, saying: Thus saith the Lord the God of Israel: I have heard the prayer thou hast made to me concerning Sennacherib king of the Assyrians.

21 This is the word, that the Lord hath spoken of him: The virgin the daughter of Sion hath despised thee, and laughed thee to scorn: the daughter of Jerusalem hath wagged her head behind thy back.

22 Whom hast thou reproached, and whom hast thou blasphemed? against whom hast thou exalted thy voice, and lifted up thy eyes on high? against the holy one of Israel.

23 By the hand of thy servants thou hast reproached the Lord, and hast said: With the multitude of my chariots I have gone up to the height of the mountains, to the top of Libanus, and have cut down its tall cedars, and its choice fir trees. And I have entered into the furthest parts thereof, and the forest of its Carmel.

24 I have cut down, and I have drunk strange waters, and have dried up with the soles of my feet all the shut up waters.

25 Hast thou not heard what I have done from the beginning? from the days of old I have formed it, and now I have brought it to effect: that fenced cities of fighting men should be turned to heaps of ruin:

26 And the inhabitants of them, were weak of hand, they trembled and were confounded, they became like the grass of the field, and the green herb on the tops of houses, which withered before it came to maturity.

27 Thy dwelling and thy going out, and thy coming in, and thy way I knew before, and thy rage against me.

28 Thou hast been mad against me, and thy pride hath come up to my ears: therefore I will put a ring in thy nose, and a bit between thy lips, and I will turn thee back by the way, by which thou camest.

29 And to thee, O Ezechias, this shall be a sign: Eat this year what thou shalt find: and in the second year, such things as spring of themselves: but in the third year sow and reap: plant vineyards, and eat the fruit of them.

30 And whatsoever shall be left of the house of Juda, shall take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and that which shall be saved out of mount Sion: the zeal of the Lord of hosts shall do this.

32 Wherefore thus saith the Lord concerning the king of the Assyrians: He shall not come into this city, nor shoot an arrow into it, nor come before it with shield, nor cast a trench about it.

33 By the way that he came, he shall return: and into this city he shall not come, saith the Lord.

34 And I will protect this city, and will save it for my own sake, and for David my servant's sake.

35 And it came to pass that night, that an angel of the Lord came, and slew in the camp of the Assyrians a hundred and eighty-five thousand. And when he arose early in the morning, he saw all the bodies of the dead.

36 And Sennacherib king of the Assyrians departing went away, and he re- turned and abode in Ninive.

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37 And as he was worshipping in the temple of Nesroch his god, Adramelech and Sarasar his sons slew him with the sword, and they fled into the land of the Armenians, and Asarhaddon his son reigned in his stead.

2 KINGS (4 REGUM) CHAPTER 20

1 In those days Ezechias was sick unto death: and Isaias the son of Amos the prophet came and said to him: Thus saith the Lord God: Give charge concerning thy house, for thou shalt die, and not live.

2 And he turned his face to the wall, and prayed to the Lord, saying:

3 I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is pleasing before thee. And Ezechias wept with much weeping.

4 And before Isaias was gone out of the middle of the court, the word of the Lord came to him, saying:

5 Go back, and tell Ezechias the captain of my people: Thus saith the Lord the God of David thy father: I have heard thy prayer, and I have seen thy tears: and behold I have healed thee; on the third day thou shalt go up to the temple of the Lord.

6 And I will add to thy days fifteen years: and I will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect this city for my own sake, and for David my servant's sake.

7 And Isaias said: Bring me a lump of figs. And when they had brought it, and laid it upon his boil. he was healed.

8 And Ezechias had said to Isaias: What shall be the sign that the Lord will heal me, and that I shall go up to the temple of the Lord the third day?

9 And Isaias said to him: This shall be the sign from the Lord, that the Lord will do the word which he hath spoken: Wilt thou that the shadow go forward ten lines, or that it go back so many degrees?

10 And Ezechias said: It is an easy matter for the shadow to go forward ten lines: and I do not desire that this be done, but let it return back ten degrees.

11 And Isaias the prophet called upon the Lord, and he brought the shadow ten degrees backwards by the lines, by which it had already gone down in the dial of Achaz.

12 At that time Berodach Baladan, the son of Baladan, king of the Babylonians, sent letters and presents to Ezechias: for he had heard that Ezechias had been sick.

13 And Ezechias rejoiced at their coming, and he showed them the house of his aromatical spices, and the gold and the silver, and divers precious odours, and ointments, and the house of his vessels, and all that he had in his treasures. There was nothing in his house, nor in all his dominions that Ezechias shewed them not.

14 And Isaias the prophet came to king Ezechias, and said to him: What said these men? or from whence came they to thee? And Ezechias said to him: From a far country they came to me out of Babylon.

15 And he said: What did they see in thy house? Ezechias said: They saw all the things that are in my house: there is nothing among my treasures that I have not shewn them.

16 And Isaias said to Ezechias: Hear the word of the Lord.

17 Behold the days shall come, that all that is in thy house, and that thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord.

18 And of thy sons also that shall issue from thee, whom thou shalt beget, they shall take away, and they shall be eunuchs in the palace of the king of Babylon.

19 Ezechias said to Isaias: The word of the Lord, which thou hast spoken, is good: let peace and truth be in my days.

20 And the rest of the acts of Ezechias and all his might, and how he made a pool, and a conduit, and brought waters into the city, are they not written in the book of the words of the days of the kings of Juda?

21 And Ezechias slept with his fathers, and Manasses his son reigned in his stead.

2 KINGS (4 REGUM) CHAPTER 21

1 Manasses was twelve years old when he began to reign, and he reigned five and fifty years in Jerusalem: the name of his mother was Haphsiba.

2 And he did evil in the sight of the Lord, according to the idols of the nations, which the Lord destroyed from before the face of the children of Israel.

3 And he turned, and built up the high places which Ezechias his father had destroyed: and he set up altars to Baal, and made groves, as Achab the king of Israel had done: and he adored all the host of heaven, and served them.

4 And he built altars in the house of the Lord, of which the Lord said: In Jerusalem I will put my name.

5 And he built altars for all the host of heaven in the two courts of the temple of the Lord.

6 And he made his son pass through fire: and he used divination, and observed omens, and appointed pythons, and multiplied soothsayers to do evil before the Lord, and to provoke him.

7 He set also an idol of the grove, which he had made, in the temple of the Lord: concerning which the Lord said to David, and to Solomon his son: In this temple, and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name for ever.

8 And I will no more make the feet of Israel to be moved out of the land, which I gave to their fathers: only if they will observe to do all that I have commanded them according to the law which my servant Moses commanded them.

9 But they hearkened not: but were seduced by Manasses, to do evil more than the nations which the Lord destroyed before the children of Israel.

10 And the Lord spoke in the hand of his servants, the prophets, saying:

11 Because Manasses king of Juda hath done these most wicked abominations, beyond all that the Amorrhites did before him, and hath made Juda also to sin with his filthy doings:

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12 Therefore thus saith the Lord the God of Israel: Behold I will bring on evils upon Jerusalem and Juda: that whosoever shall hear of them, both his ears shall tingle.

13 And I will stretch over Jerusalem the line of Samaria, and the weight of the house of Achab: and I will efface Jerusalem, as tables are wont to be effaced, and I will erase and turn it, and draw the pencil often over the face thereof.

14 And I will leave the remnants of my inheritance, and will deliver them into the hands of their enemies: and they shall become a prey, and a spoil to all their enemies.

15 Because they have done evil before me, and have continued to provoke me, from the day that their fathers came out of Egypt, even unto this day.

16 Moreover Manasses shed also very much innocent blood, till he filled Jerusalem up to the mouth: besides his sins, wherewith he made Juda to sin, to do evil before the Lord.

17 Now the rest of the acts of Manasses, and all that he did, end his sin which he sinned, are they not written in the book of the words of the days of the kings of Juda?

18 And Manasses slept with his fathers, and was buried in the garden of his own house, in the garden of Oza: and Amen his son reigned in his stead.

19 Two and twenty years old was Amen when he began to reign, and he reigned two years in Jerusalem: the name of his mother was Messalemeth the daughter of Harus of Jeteba.

20 And he did evil in the sight, of the Lord, as Manasses his father had done.

21 And he walked in all the way in which his father had walked: and he served the abominations which his father had served, and he adored them;

22 And forsook the Lord the God of his fathers, and walked not in the way of the Lord.

23 And his servants plotted against him, and slew the king in his own house.

24 But the people of the land slew all them that had conspired against king Amen: and made Josias his son their king in his stead.

25 But the rest of the acts of Amen which he did, are they not written in the book of the words of the days of the kings of Juda?

26 And they buried him in his sepulchre in the garden of Oza: and his son Josias reigned in his stead.

2 KINGS (4 REGUM) CHAPTER 22

1 Josias was eight years old when he began to reign: he reigned one and thirty years in Jerusalem: the name of his mother was Idida, the daughter of Hadaia, of Besecath.

2 And he did that which was right in the sight of the Lord, and walked in all the ways of David his father: he turned not aside to the right hand, or to the left.

3 And in the eighteenth year of b king Josias, the king sent Saphan the son of Assia, the son of Messulam, the scribe of the temple of the Lord, saying to him:

4 Go to Helcias the high priest, that the money may be put together which is brought into the temple of the Lord, which the doorkeepers of the temple have gathered of the people.

5 And let it be given to the workmen by the overseers of the house of the Lord: and lot them distribute it to those that work in the temple of the Lord, to repair the temple:

6 That is, to carpenters and masons, and to such as mend breaches: and that timber may be bought, and stones out of the quarries, to repair the temple of the Lord.

7 But let there be no reckoning made with them of the money which they receive, but let them have it in their power, and in their trust.

8 And Helcias the high priest said to Saphan the scribe: I have found the book of the law in the house of the Lord: and Helcias gave the book to Saphan, and he read it.

9 And Saphan the scribe came to the king, and brought him word again concerning that which he had commanded, and said: Thy servants have gathered together the money that was found in the house of the Lord, and they have given it to be distributed to the workmen, by the overseers of the works of the temple of the Lord.

10 And Saphan the scribe told the king, saying: Helcias the priest hath delivered to me a book. And when Saphan had read it before the king,

11 And the king had heard the words of the law of the Lord, he rent his garments.

12 And he commanded Helcias the priest, and Ahicam the son of Saphan, and Achobor the son of Micha, and Saphan the scribe, and Asaia the king's servant, saying:

13 Go and consult the Lord for me, and for the people, and for all Juda, concerning the words of this book which is found: for the great wrath of the Lord is kindled against us, because our fathers have not hearkened to the words of this book, to do all that is written for us.

14 So Helcias the priest, and Ahicam, and Achobor, and Saphan, and Asaia went to Holda the prophetess the wife of Sellum the son of Thecua, the son of Araas keeper of the wardrobe, who dwelt in Jerusalem in the Second: and they spoke to her.

15 And she said to them: Thus saith the Lord the God of Israel: Tell the man that sent you to me:

16 Thus saith the Lord: Behold, I will bring evils upon this place, and upon the inhabitants thereof, all the words of the law which the king of Juda hath read:

17 Because they have forsaken me, and have sacrificed to strange gods, provoking me by all the works of their hands: therefore my indignation shall be kindled against this place, and shall not be quenched.

18 But to the king of Juda, who sent you to consult the Lord, thus shall you say: Thus saith the Lord the God of Israel: Forasmuch as thou hast heard the words of the book,

19 And thy heart hath been moved to fear, and thou hast humbled thyself before the Lord, hearing the words against this place, and the inhabitants thereof, to wit, that they should become a wonder and a curse: and thou hast rent thy garments, and wept before me, I also have heard thee, saith the Lord:

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20 Therefore I will gather thee to thy fathers, and thou shalt be gathered to thy sepulchre in peace, that thy eyes may not see all the evils which I will bring; upon this place.

2 KINGS (4 REGUM) CHAPTER 23

1 And they brought the king word again what she had said. And he sent: and all the ancients of Juda and Jerusalem were assembled to him.

2 And the king went up to the temple of the Lord, and all the men of Juda, and all the inhabitants of Jerusalem with him, the priests and the prophets, and all the people both little and great: and in the hearing of them all he read all the words of the book of the covenant, which was found in the house of the Lord.

3 And the king stood upon the step: and made a covenant with the Lord, to walk after the Lord, and to keep his commandments, and his testimonies and his ceremonies, with all their heart, and with all their soul, and to perform the words of this covenant, which were written in that book: and the people agreed to the covenant.

4 And the king commanded Helcias the high priest, and the priests of the second order, and the doorkeepers, to cast out of the temple of the Lord all the vessels that had been made for Baal, and for the grove, and for all the host of heaven: and he burnt them without Jerusalem in the valley of Cedron, and he carried the ashes of them to Bethel.

5 And he destroyed the soothsayers, whom the kings of Juda had appointed to sacrifice in the high places in the cities of Juda, and round about Jerusalem: them also that burnt incense to Baal, and to the sun, and to the moon, and to the twelve signs, and to all the host of heaven.

6 And he caused the grove to be carried out from the house of the Lord without Jerusalem to the valley of Cedron, and he burnt it there, and reduced it to dust, and cast the dust upon the graves of the common people.

7 He destroyed also the pavilions of the effeminate, which were in the house of the Lord, for which the women wove as it were little dwellings for the grove.

8 And he gathered together all the priests out of the cities of Juda: and he defiled the high places, where the priests offered sacrifice, from Gabaa to Bersabee: and he broke down the altars of the gates that were in the entering in of the gate of Josue governor of tile city, which was on the left hand of the gate of the city.

9 However the priests of the high places came not up to the altar of the Lord in Jerusalem: but only ate of the unleavened bread among their brethren.

10 And he defiled Topheth, which is in the valley of the son of Ennom: that no man should consecrate there his son or his daughter through fire to Moloch.

11 And he took away the horses which the kings of Juda had given to the sun, at the entering in of the temple of the Lord, near the chamber of Nathanmelech the eunuch, who was in Pharurim: and he burnt the chariots of the sun with fire.

12 And the altars that were upon the top of the upper chamber of Achaz, which the kings of Juda had made, and the altars which Manasses had made in the two courts of the temple of the Lord, the king broke down: and he ran from thence, and cast the ashes of them into the torrent Cedron.

13 The high places also that were at Jerusalem on the right side of the Mount of Offence, which Solomon king of Israel had built to Astaroth the idol of the Sidonians, and to Chamos the scandal of Moab, and to Melchom the abomination of the children of Ammon, the king defiled.

14 And he broke in pieces the statues, and cut down the groves: and he filled their places with the bones of dead men.

15 Moreover the altar also that was at Bethel, and the high place, which Jeroboam the son of Nabat, who made Israel to sin, had made: both the altar, and the high place he broke down and burnt, and reduced to powder, and burnt the grove.

16 And as Josias turned himself, he saw there the sepulchres that were in the mount: and he sent and took the bones out of the sepulchres, and burnt them upon the altar, and defiled it according to the word of the Lord, which the man of God spoke, who had foretold these things.

17 And he said: What is that monument which I see? And the men of that city answered: It is the sepulchre of the man of God, who came from Juda, and foretold these things which thou hast done upon the altar of Bethel.

18 And he said: Let him alone, let no man move his bones. So his bones were left untouched with the bones of the prophet that came out of Samaria.

19 Moreover all the temples of the high places, which were in the cities of Samaria, which the kings of Israel had made to provoke the Lord, Josias took away: and he did to them according to all the acts that he had done in Bethel.

20 And he slew all the priests of the high places, that were there, upon the altars: and he burnt men's bones upon them: and returned to Jerusalem.

21 And he commanded all the people, saying: Keep the phase to the Lord your God, according as it is written in the book of this covenant.

22 Now there was no such a phase kept from the days of the judges, who judged Israel, nor in all the days of the kings of Israel, and of the kings of Juda,

23 As was this phase that was kept to the Lord in Jerusalem, in the eighteenth year of king Josias.

24 Moreover the diviners by spirits, and soothsayers, and the figures of idols, and the uncleannesses, and the abominations, that had been in the land of Juda, and Jerusalem, Josias took away: that he might perform the words of the law, that were written in the book which Helcias the priest had found in the temple of the Lord.

25 There was no king before him like unto him, that returned to the Lord with all his heart, and with all his soul, and with ail his strength, according to all the law of Moses: neither after him did there arise any like him.

26 But yet the Lord turned not away from the wrath of his great indignation, wherewith his anger was kindled against

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Juda: because of the provocations, wherewith Manasses had provoked him.

27 And the Lord said: I will remove Juda also from before my face, as I have removed Israel: and I will cast off this city Jerusalem, which I chose, and the house, of which I said: My name shall be there.

28 Now the rest of the acts of Josias, and all that he did, are they not written in the book of the words of the days of the kings of Juda?

29 In his days Pharao Nechao king of Egypt went up against the king of Assyria to the river Euphrates: and king Josias went to meet him: and was slain at Mageddo, when he had seen him.

30 And his servants carried him dead from Mageddo: and they brought him to Jerusalem, and buried him in Iris own sepulchre. And the people of the land took Joachaz the son of Josias: and they anointed him, and made him king in his father's stead.

31 Joachaz was three and twenty years old when he began to reign, and he reigned three months in Jerusalem: the name of his mother was Amital, the daughter of Jeremias of Lobna.

32 And he did evil before the Lord, according to all that his fathers had done.

33 And Pharao Nechao bound him at Rebla, which is in the land of Emath, that he should not reign in Jerusalem: and he set a fine upon the land, of a hundred talents of silver, and a talent of gold.

34 And Pharao Nechao made Eliacim the son of Josias king in the room of Josias his father: and turned his name to Joakim. And he took Joachaz away and carried him into Egypt, and he died there.

35 And Joakim gave the silver and the gold to Pharao, after he had taxed the land for every man, to contribute according to the commandment of Pharao: and he exacted both the silver and the gold of the people of the land, of every man according to his ability: to give to Pharao Nechao.

36 Joakim was five and twenty years old when he began to reign: and he reigned eleven years in Jerusalem: the name of his mother was Zebida the daughter of Phadaia of Ruma.

37 And he did evil before the Lord according to all that his fathers had done.

2 KINGS (4 REGUM) CHAPTER 24

1 In his days Nabuchodonosor king of Babylon came up, and Joakim became his servant three years: then again he rebelled against him.

2 And the Lord sent against him the rovers of the Chaldees, and the rovers of Syria, and the rovers of Moab, and the rovers of the children of Ammon: and he sent them against Juda, to destroy it, according to the word of the Lord, which he had spoken by his servants the prophets.

3 And this came by the word of the Lord against Juda, to remove them from before him for all the sins of Manasses which he did.

4 And for the innocent blood that he shed, filling Jerusalem with innocent blood: and therefore the Lord would not be appeased.

5 But the rest of the acts of Joakim, and all that he did, are they not written in the book of the words of the days of the kings of Juda? And Joakim slept with his fathers:

6 And Joachin his son reigned in his stead.

7 And the king of Egypt came not again any more out of his own country: for the king of Babylon had taken all that had belonged to the king of Egypt, from the river of Egypt, unto the river Euphrates.

8 Joachin was eighteen years old when he began to reign, and he reigned three months in Jerusalem: the name of his mother was Nohesta the daughter of Elnathan of Jerusalem.

9 And he did evil before the Lord, according to all that his father had done.

10 At that time the servants of Nabuchodonosor king of Babylon came up against Jerusalem, and the city was surrounded with their forts.

11 And Nabuchodonosor king of Babylon came to the city with his servants to assault it.

12 And Joachin king of Juda went out to the king of Babylon, he end his mother, and his servants, and his nobles, and his eunuchs: and the king of Babylon received him in the eighth year of his reign.

13 And he brought out from thence all the treasures of the house of the Lord, and the treasures of the king's house: and he cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, according to the word of the Lord.

14 And he carried away all Jerusalem, and all the princes, and all the valiant men of the army, to the number of ten thousand into captivity: and every artificer and smith: and none were left, but the poor sort of the people of the land.

15 And he carried away Joachin into Babylon, and the king's mother, and the king's wives, and his eunuchs: and the judges of the land he carried into captivity from Jerusalem into Babylon.

16 And all the strong men, seven thousand, and the artificers, and the smiths a thousand, all that were valiant men and fit for war: and the king of Babylon led them captives into Babylon.

17 And he appointed Matthanias his uncle in his stead: and called his name Sedecias.

18 Sedecias was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem: the name of his mother was Amital, the daughter of Jeremias of Lobna.

19 And he did evil before the Lord, according to all that Joakim had done.

20 For the Lord was angry against Jerusalem and against Juda, till he cast them out from his face: and Sedecias revolted from the king of Babylon.

2 KINGS (4 REGUM) CHAPTER 25

1 And it came to pass in the ninth year of his reign, in the tenth month, the tenth day of the month, that Nabuchodo-

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nosor king of Babylon came, he and all his army against Jerusalem: and they surrounded it: end raised works round about it.

2 And the city was shut up and besieged till the eleventh year of king Sedecias,

3 The ninth day of the month: and a famine prevailed in the city, and there was no bread for the people of the land.

4 And a breach was made into the city: and all the men of war fled in the night between the two walls by the king's garden, (now the Chaldees besieged the city round about,) and Sedecias fled by the way that leadeth to the plains of the wilderness.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all the warriors that were with him were scattered, and left him:

6 So they took the king, and brought him to the king of Babylon to Reblatha, and he gave judgment upon him.

7 And he slew the sons of Sedecias before his face, and he put out his eyes, and bound him with chains, and brought him to Babylon.

8 In the fifth month, the seventh day of the month, that is, the nineteenth year of the king of Babylon, came Nabuzardan commander of the army, a servant of the king of Babylon, into Jerusalem.

9 And he burnt the house of the Lord, and the king's house, and the houses of Jerusalem, and every house he burnt with fire.

10 And all the army of the Chaldees, which was with the commander of the troops, broke down the walls of Jerusalem round about.

11 And Nabuzardan the commander of the army, carried away the rest of the people that remained in the city, and the fugitives that had gone over to the king of Babylon, and the remnant of the common people.

12 But of the poor of the land he left some dressers of vines and husbandmen.

13 And the pillars of brass that were in the temple of the Lord, and the bases, and the sea of brass which was in the house of the Lord, the Chaldees broke in pieces, and carried all the brass of them to Babylon.

14 They took away also the pots of brass, and the mazers, and the forks, and the cups, and the mortars, and all the vessels of brass with which they ministered.

15 Moreover also the censers, and the bowls, such as were of gold in gold, and such as were of silver in silver, the general of the army took away.

16 That is, two pillars, one sea, and the bases which Solomon had made in the temple of the Lord: the brass of all these vessels was without weight.

17 One pillar was eighteen cubits high, and the chapiter of brass which was upon it was three cubits high: and the network, and the pomegranates that were upon the chapiter of the pillar, were all of brass: and the second pillar had the like adorning.

18 And the general of the army took Seraias the chief priest, and Sophonias the second priest, and three doorkeepers.

19 And out of the city one eunuch, who was captain over the men of war: and five men of them that had stood before the king, whom he found in the city, and Sopher the captain of the army who exercised the young soldiers of the people of the land: and threescore men of the common people, who were found in the city.

20 These Nabuzardan the general of the army took away, and carried them to the king of Babylon to Reblatha.

21 And the king of Babylon smote them, and slew them at Reblatha in the land of Emath: so Juda was carried away out of their land.

22 But over the people that remained in the land of Juda, which Nabuchodonosor king of Babylon had left, he gave the government to Godolias the son of Ahicam the son of Saphan.

23 And when all the captains of the soldiers had heard this, they and the men that were with them, to wit, that the king of Babylon had made Godolias governor, they came to Godolias to Maspha, Ismael the son of Nathanias, and Johanan the son of Caree, and Saraia the son of Thanehumeth the Netophathite, and Jezonias the son of Maachathi, they and their men.

24 And Godolias swore to them and to their men, saying: Be not afraid to serve the Chaldees: stay in the land, and serve the king of Babylon, and it shall be well with you.

25 But it came to pass in the seventh month, that Ismael the son of Nathanias, the son of Elisama of the seed royal came, and ten men with him: and smote Godolias so that he died: and also the Jews and the Chaldees that were with him in Maspha.

26 And all the people both little and great, and the captains of the soldiers, rising up went to Egypt, fearing the Chaldees.

27 And it came to pass in the seven and thirtieth year of the captivity of Joachin king of Juda, in the twelfth month the seven and twentieth day of the month: Evilmerodach king of Babylon, in the year that he began to reign, lifted up the head of Joachin king of Juda out of prison.

28 And he spoke kindly to him: and he set his throne above the throne of the kings that were with him in Babylon.

29 And he changed his garments which he had in prison, and he ate bread always before him, all the days of his life.

30 And he appointed him a continual allowance, which was also given him by the king day by day, all the days of his life.

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THE FIRST BOOK OF CHRONICLES

or 1 Chronicles; Greek: Paralipomenon
Hebrew: Dibre Hayyamim (The Matters of the Days)
Author: Azaryahu, known as Ezra (Greek: Esdras)
(Nehemia might have edited some parts.)
Estimated Range of Dating: mid-5th century B.C.

(The Book of Chronicles (Hebrew: Dibre Hayyamim 'The Matters of the Days') is a Hebrew prose work constituting part of Jewish and Christian scripture. Chronicles is the final book of the Hebrew Bible, concluding the third section of Ketuvim, the last section of the Jewish Tanakh. It was divided into two books in the Septuagint, the Paralipomenon (Greek: lit. "things left on one side"). In Christian contexts it is therefore known as the Books of Chronicles, after the Latin name chronikon given to the text by the scholar Jerome. In the Christian Bible, the books (commonly referred to as 1 Chronicles and 2 Chronicles, or First Chronicles and Second Chronicles) generally follow the two Books of Kings, and precede Ezra–Nehemiah; thus they conclude the history-oriented books of the Old Testament.

Originally a single work, Chronicles was divided into two in the Greek Septuagint: 1 Chronicles is divided into 29 chapters and 2 Chronicles into 36 chapters. It contains a genealogy from a human being, Adam, and a narrative of the history of ancient Judah and Israel. The last events in Chronicles take place in the reign of Cyrus the Great, the Persian king who conquered Babylon in 539 BC; this sets the earliest possible date for the book.

Chronicles appears to be largely the work of a single individual. The writer was probably male, probably a Levite (temple priest), and probably from Jerusalem. He was well-read, a skilled editor, and a sophisticated theologian. His intention was to use Israel's past to convey religious messages to his peers, the literary and political elite of Jerusalem in the time of the Achaemenid (Persian) Empire. Jewish and Christian tradition identified this author as the 5th century BC figure Ezra, who gives his name to the Book of Ezra; Ezra is believed to be the author of Chronicles, the first part of Ezra–Nehemiah, and Malachi. Many scholars maintain support for Ezra's authorship, not only based on centuries of work by Jewish historians, but also due to the consistency of language and speech patterns between Chronicles and Ezra-Nehemiah.

One of the most striking, although inconclusive, features of Chronicles is that its closing sentence is repeated as the opening of Ezra–Nehemiah. These repeated verses are called "catch-lines." In antiquity, catch-lines were often placed at the end of a scroll to facilitate the reader's passing on to the correct second book-scroll after completing the first. This scribal device was employed in works that exceeded the scope of a single scroll and had to be continued on another scroll.

Scholars suggest it was probably composed between 450–250 BC, with the period 350–300 BC the most likely. This timeframe is achieved by estimates made based on genealogies appearing in the Greek Septuagint. This theory bases its premise on latest person mentioned in Chronicles, Anani. Anani is an eighth-generation descendant of King Jehoiachin according to the Masoretic Text. They roughly estimate Anani's birth to have been sometime between 425 and 400 BC using an additional five generations in the genealogy of Anani appearing in the Septuagint. Based on this, the theory has persuaded many supporters of the Septuagint's reading to place Anani's likely date of birth a century later than what has been largely accepted for two millennia.

Much of the content of Chronicles is a repetition of material from other books of the Bible, from Genesis to Kings, and so the usual scholarly view is that these books, or an early version of them, provided the author with the bulk of his material. The Chronicles narrative begins with Adam, Seth and Enosh, and the story is then carried forward, almost entirely through genealogical lists, down to the founding of the first Kingdom of Israel (in the "introductory chapters", 1 Chronicles 1–9). The bulk of the remainder of 1 Chronicles, after a brief account of Saul in chapter 10, is concerned with the reign of David (1 Chronicles 11–29). The next long section concerns David's son Solomon (2 Chronicles 1–9), and the final part is concerned with the Kingdom of Judah, with occasional references to the second kingdom of Israel (2 Chronicles 10–36). The final chapter covers briefly the reigns of the last four kings, until Judah is destroyed and the people taken into exile in Babylon. In the two final verses, identical to the opening verses of the Book of Ezra, the Persian king Cyrus the Great conquers the Neo-Babylonian Empire, and authorises the restoration of the Temple in Jerusalem and the return of the exiles.)

1 CHRONICLES (PARALIPOMENON) CHAPTER 1

1 Adam, Seth, Enos,
2 Cainan, Malaleel, Jared,
3 Henoc, Mathusale, Lamech,
4 Noe, Sem, Cham, and Japheth.
5 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, Thubal, Mosoch, Thiras.
6 And the sons of Gomer: Ascenez, and Riphath, and Thogorma.
7 And the sons of Javan: Elisa and Tharsis, Cethim and Dodanim.
8 The sons of Cham: Chus, and Mesrai, and Phut, and Chaanan.
9 And the sons of Chus: Saba, and Hevila, Sabatha, and Regma, and Sabathaca. And the sons of Regma: Saba, and Dadan.
10 Now Chus begot Nemrod: he began to be mighty upon earth.

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11 But Mesraim begot Ludim, and Anamim, and Laabim, and Nephtuim,
12 Phetrusim also, and Casluim: from whom came the Philistines, and Caphtorim.
13 And Chanaan beget Sidon his firstborn, and the Hethite,
14 And the Jebusite, and the Amorrhite, and the Gergesite,
15 And the Hevite, and the Aracite, and the Sinite,
16 And the Aradian, and the Samarite, and the Hamathite.
17 The sons of Sem: Elam and Asur, and Arphaxad, and Lud, and Aram, and Hus, and Hul, and Gether, and Mosoch.
18 And Arphaxad beget Sale, and Sale beget Heber.
19 And to Heber were born two sons, the name of the one was Phaleg, because In his days the earth was divided; and the name of his brother was Jectan.
20 And Jectan beget Elmodad, and Saleph, and Asarmoth, and Jare,
21 And Adoram, and Usal, and Decla,
22 And Hebal, and Abimael, and Saba,
23 And Ophir, and Hevila, and Jobab. All these are the sons of Jectan.
24 Sem, Arphaxad, Sale,
25 Heber, Phaleg, Ragau,
26 Serug, Nachor, Thare,
27 Abram, this is Abraham.
28 And the sons of Abraham, Isaac and Ismahel.
29 And these are the generations of them. The firstborn of Ismahel, Nabajoth, then Cedar, and Adbeel, and Mabsam,
30 And Masma, and Duma, Massa, Hadad, and Thema,
31 Jetur, Naphis, Cedma: these are the sons of Ismahel.
32 And the sons of Cetura, Abraham's concubine, whom she bore: Zamran, Jecsan, Madan, Madian, Jesboc, and Sue. And the sons of Jecsan, Saba, and Dadan. And the sons of Dadan: Assurim, and Latussim, and Laomin.
33 And the sons of Madian: Epha, and Epher, and Henoch, and Abida, and Eldaa. All these are the sons of Cetura.
34 And Abraham beget Isaac: and his sons were Esau and Israel.
35 The sons of Esau: Eliphaz, Rahuel, Jehus, Ihelom, and Core.
36 The sons of Eliphaz: Theman, Omar, Sephi, Gathan, Cenez, and by Thamna, Amalec.
37 The sons of Rahuel: Nahath, Zara, Samma, Meza.
38 The sons of Seir: Lotan. Sobal, Sebeen, Ana, Dison, Eser, Disan.
39 The sons of Lotan: Hori, Homam. And the sister of Lotan was Thamna.
40 The sons of Sobal: Alian, and Manahath, and Ebal, Sephi and Onam. The sons of Sebeon: Aia, and Ana. The son of Ana: Dison.
41 The sons of Dison: Hamram, and Eseban, and Jethran, and Charan.
42 The sons of Eser: Balaan, and Zavan, and Jacan. The sons of Disan: Hus and Aran.
43 Now these are the kings that reigned in the land of Edom, before there was a king over the children of Israel: Bale the son of Beer: and the name of his city was Denaba.
44 And Bale died, and Jobab the son of Zare of Bosra, reigned in his stead.
45 And when Jobab also was dead, Husam of the land of the Themanites reigned in his stead.
46 And Husam also died, and Adad the son of Badad reigned in his stead, and he defeated the Madianites in the land of Moab: and the name of his city was Avith.
47 And when Adad also was dead, Semla of Masreca reigned in his stead.
48 Semla also died, and Saul of Rohoboth, which is near the river, reigned in his stead.
49 And when Saul was dead, Balanan the son of Achobor reigned in his stead.
50 He also died, and Adad reigned in his stead: and the name of his city was Phau, and his wife was called Meetabel the daughter of Matred, the daughter of Mezaab.
51 And after the death of Adad, there began to be dukes in Edom instead of kings: duke Thamna, duke Alva, duke Jetheth,
52 Duke Oolibama, duke Ela, duke Phinon,
53 53Duke Cenez, duke Theman, duke Mabsar,
54 Duke Magdiel, duke Hiram. These are the dukes of Edom.

1 CHRONICLES (PARALIPOMENON) CHAPTER 2

1 And these are the sons of Israel: Ruben, Simeon, Levi, Juda, Issachar, and Zabulon,
2 Dan, Joseph, Benjamin, Nephtali, Gad, and Aser.
3 The sons of Juda: Her, Onan and Sela. These three were born to him of the Chanaanitess the daughter of Sue. And Her the firstborn of Juda, was wicked in the sight of the Lord, and he slew him.
4 And Thamar his daughter in law bore him Phares and Zara. So all the sons of Juda were five.
5 And the sons of Phares, were Hesron and Hamul.
6 And the sons also of Zare: Zamri, and Ethan, and Eman, and Chalchal, and Dara, five in all.
7 And the sons of Charmi: Achar, who troubled Israel, and sinned by the theft of the anathema.
8 The sons of Ethan: Azarias,
9 And the sons of Hesron that were born to him: Jerameel, and Ram, and Calubi.
10 And Ram beget Aminadab, and Aminadab beget Nahasson, prince of the children of Juda.
11 And Nahasson beget Salma, the father of Boot.
12 And Boot beget Obed, and Obed beget Isai.
13 And Isai beget Eliab his firstborn, the second Abinadab, the third Simmaa,
14 The fourth, Nathanael, the fifth Raddai,
15 The sixth Asom, the seventh David.
16 And their sisters were Sarvia, and Abigail. The sons of Sarvia: Abisai, Joab, and Asael, three.
17 And Abigail bore Amasa, whose father was Jether the Ismahelite.

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18 And Caleb the son of Hesron took a wife named Azuba, of whom he had Jerioth: and her sons were Jaser, and Sobab, and Ardon.

19 And when Azuba was dead, Caleb took to wife Ephrata: who bore him Hur.

20 And Hur beget Uri: and Uri beget Bezeleel.

21 And afterwards Hesron went in to the daughter of Machir the father of Galaad, and took her to wife when he was threescore years old: and she bore him Segub.

22 And Segub beget Jair, and he had three and twenty cities in the land of Galaad.

23 And he took Gessur, and Aram the towns of Jair, and Canath, and the villages thereof, threescore cities. All these, the sons of Machir father of Galaad.

24 And when Hesron was dead, Caleb went in to Ephrata. Hesron also had to wife Abia who bore him Ashur the father of Thecua.

25 And the sons of Jerameel the firstborn of Hesron, were Ram his firstborn, and Buna, and Aram, and Asom, and Achia.

26 And Jerameel married another wife, named Atara, who was the mother of Onam.

27 And the sons of Ram the firstborn of Jerameel, were Moos, Jamin, and Achar.

28 And Onam had sons Semei, and Jada. And the sons of Semei: Nadab, and Abisur.

29 And the name of Abisur's wife was Abihail, who bore him Ahobban, and Molid.

30 And the sons of Nadab were Saled, and Apphaim. And Saled died without children.

31 But the son of Apphaim was Jesi: and Jesi beget Sesan. And Sesan beget Oholai.

32 And the sons of Jada the brother of Semei: Jether and Jonathan. And Jether also died without children.

33 But Jonathan beget Phaleth, and Ziza, These were the sons of Jerameel.

34 And Sesan had no sons, but daughters and a servant an Egyptian, named Jeraa.

35 And he gave him his daughter to wife: and she bore him Ethei.

36 And Ethei begot Nathan, and Nathan beget Zabad.

37 And Zabad beget Ophlal, and Ophlal beget Obed.

38 Obed beget Jehu, Jehu beget Azarias.

39 Azarias beget Helles, and Helles begot Elasa.

40 Elasa beget Sisamoi, Sisamoi beget Sellum,

41 Sellum beget Icamia, and Icamia begot Elisama.

42 Now the sons of Caleb the brother of Jerameel were Mesa his firstborn, who was the father of Siph: and the sons of Maresa father of Hebron.

43 And the sons of Hebron, Core, and Thaphua, and Recem, and Samma.

44 And Samma beget Raham, the father of Jercaam, and Recem beget Sammai.

45 The son of Sammai, Maon: and Maon the father of Bethsur.

46 And Epha the concubine of Caleb bore Haran, and Mesa, and Gezez. And Haran beget Gezez.

47 And the sons of Jahaddai, Rogom, and Joathan, and Gesan, and Phalet, and Epha, and Saaph.

48 And Maacha the concubine of Caleb bore Saber, and Tharana.

49 And Saaph the father of Madmena beget Sue the father of Machbena, and the father of Gabaa. And the daughter of Caleb was Achsa.

50 These were the sons of Caleb, the son of Hur the firstborn of Ephrata, Sobal the father of Cariathiarim.

51 Salma the father of Bethlehem, Hariph the father of Bethgader.

52 And Sobal the father of Cariathiarim had sons: he that saw half of the places of rest.

53 And of the kindred of Cariathiarim, the Jethrites, and Aphuthites, and Semathites, and Maserites. Of them came the Saraites, and Esthaolites.

54 The sons of Salma, Bethlehem, and Netophathi, the crowns of the house of Joab, and half of the place of rest of Sarai.

55 And the families of the scribes that dwell in Jabes, singing and making melody, and abiding in tents. These are the Cinites, who came of Calor (Chamath) father of the house of Rechab,

1 CHRONICLES (PARALIPOMENON) CHAPTER 3

1 Now these were the sons of David that were born to him in Hebron: the firstborn Amnon of Achinoam the Jezrahelitess, the second Daniel of Abigail the Carmelitess.

2 The third Absalom the son of Maacha the daughter of Tolmai king of Gessur, the fourth Adonias the son of Aggith,

3 The fifth Saphatias of Abital, the sixth Jethrahem of Egla, his wife.

4 So six sons were born to him in Hebron, where he reigned seven years and six months. And in Jerusalem he reigned three and thirty years.

5 And these sons were born to him in Jerusalem: Simmaa, and Sobab, and Nathan, and Solomon, four of Bethsabee the daughter of Ammiel.

6 Jebaar also and Elisama,

7 And Eliphaleeh, and Noge, and Nepheg, and Japhia,

8 And Elisama, and Eliada, and Elipheleth, nine:

9 All these the sons of David, beside the sons of the concubines: and they had a sister Thamar.

10 And Solomon's son was Roboam: whose son Abia beget Asa. And his son was Josaphat,

11 The father of Joram: and Joram be- got Ochozias, of whom was born Joas:

12 And his son Amasias begot Azarias. And Joathan the son of Azarias

13 Beget Achaz, the father of Ezechias, of whom was born Manasses.

14 And Manasses beget Amen the father of Josias.

15 And the sons of Josias were, the firstborn Johanan, the second Joakim, the third Sedecias, the fourth Sellum.

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16 Of Joakim was born Jechonias, and Sedecias.
17 The sons of Jechonias were Asir, Salathiel,
18 Melchiram, Phadaia, Senneser and Jecemia, Sama, and Nadabia.
19 Of Phadaia were born Zorobabel and Semei. Zorobabel beget Mosollam, Hananias, and Salomith their sister:
20 Hasaba also, and Ohol, and Barachias, and Hasadias, Josabhesed, five.
21 And the son of Hananias was Phaltias the father of Jeseias, whose son was Raphaia. And his son was Arnan, of whom was born Obdia, whose son was Sechenias.
22 The son of Sechenias, was Semeia, whose sons were Hattus, and Jegaal, and Baria, and Naaria, and Saphat, six in number.
23 The sons of Naaria, Elioenai, and Ezechias, and Ezricam, three.
24 The sons of Elioenai, Oduia, and Eliasub, and Pheleia, and Accub, and Johanan, and Dalaia, and Anani, seven.

1 CHRONICLES (PARALIPOMENON) CHAPTER 4

1 The sons of Juda: Phares, Hesron, and Charmi, and Hur, and Sobal.
2 And Raia the son of Sobal beget Jahath, of whom were born Ahumai, and Laad. These are the families of Sarathi.
3 And this is the posterity of Etam: Jezrahel, and Jesema, and Jedebos: and the name of their sister was Asalelphuni.
4 And Phanuel the father of Gedor, and Ezar the father of Hosa, these are the sons of Hur the firstborn of Ephratha the father of Bethlehem.
5 And Assur the father of Thecua had two wives, Halaa and Naara:
6 And Naara bore him Ozam, and Hepher, and Themani, and Ahasthari: these are the sons of Naara.
7 And the sons of Halaa, Sereth, Isaar, and Ethnan.
8 And Cos begot Anob, and Soboba, the kindred of Aharehel the son of Arum.
9 And Jabes was more honourable than any of his brethren, and his mother called his name Jabes, saying: Because I bore him with sorrow.
10 And Jabes called upon the God of Israel, saying: If blessing thou wilt bless me, and wilt enlarge my borders, and thy hand be with me, and thou save me from being oppressed by evil. And God granted him the things he prayed for.
11 And Caleb the brother of Sua beget Mahir, who was the father of Esthon.
12 And Esthon beget Bethrapha, and Phesse, and Tehinna father of the city of Naas: these are the men of Recha.
13 And the sons of Cenez were Othoniel,. and Saraia. And the sons of Othoniel, Hathath, and Maonathi.
14 Maonathi beget Ophra, and Saraia begot Joab the father of the Valley of artificers: for artificers were there.
15 And the sons of Caleb the son of Jephone, were Hir, and Ela, and Naham. And the sons of Ela: Cenez.
16 The sons also of Jaleleel: Ziph, and Zipha, Thiria, and Asrael.
17 And the sons of Esra, Jether, and Mered, and Epher, and Jalon, and he beget Mariam, and Sammai, and Jesba the father of Esthamo.
18 And his wife Judaia, bore Jared the father of Gedor, and Heber the father of Socho, and Icuthiel the father of Zanoe. And these are the sons of Bethia the daughter of Pharao, whom Mered took to wife.
19 And the sons of his wife Odaia the sister of Naham the father of Celia, Garmi, and Esthamo, who was of Machathi.
20 The sons also of Simon, Amnon, and Rinna the son of Hanan, and Thilon. And the sons of Jesi Zoheth, and Benzoheth.
21 The sons of h Sela the son of Juda: Her the father of Lecha, and Laada the father of Maresa, and the families of the house of them that wrought fine linen in the House of oath.
22 And he that made the sun to stand, and the men of Lying, and Secure, and Burning, who were princes in Moab, and who returned into Lahem. Now these are things of old.
23 These are the potters, and they dwelt in Plantations, and Hedges, with the king for his works, and they abode there.
24 The sons of Simeon: Namuel, and Jamin, Jarib, Zara, Saul:
25 Sellum his son, Mapsam his son, Masma his son.
26 The sons of Masma: Hamuel his son, Zachur his son, Semei his son.
27 The sons of Semei were sixteen, and six daughters: but his brethren had not many sons, and the whole kindred could not reach to the sum of the children of Juda.
28 And they dwelt in Bersabee, and Molada, and Hasarsuhal,
29 And in Bala, and in Asom, and in Tholad,
30 And in Bathuel, and in Horma, and in Siceleg,
31 And in Bethmarchaboth, and in Hasarsusim, and in Bethberai, and in Saarim. These were their cities unto the reign of David.
32 Their towns also were Etam, and Aen, Remmon, and Thochen, and Asan, five cities.
33 And all their villages round about these cities as far as Baal. This was their habitation, and the distribution of their dwellings.
34 And Mosabab and Jemlech, and Josa, the son of Amasias,
35 And Joel, and Jehu the son of Josabia the son of Saraia, the son of Asiel,
36 And Elioenai, and Jacoba, and Isuhaia, and Asaia, and Adiel, and Ismiel, and Banaia,
37 Ziza also the son of Sephei the son of Allon the son of Idaia the son of Semri the son of Samaia.
38 These were named princes in their kindreds, and in the houses of their families were multiplied exceedingly.
39 And they went forth to enter into Gador as far as to the east side of the valley, to seek pastures for their flocks.
40 And they found fat pastures, and very good, and a country spacious, and quiet, and fruitful, in which some of the race of Cham had dwelt before.

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41 And these whose names are written above, came in the days of Ezechias king of Juda: and they beat down their tents, and slew the inhabitants that were found there, and utterly destroyed them unto this day: and they dwelt in their place, because they found there fat pastures.

42 Some also of the children of Simeon, five hundred men, went into mount Seir, having for their captains Phaltias and Naaria and Raphaia and Oziel the sons of Jesi:

43 And they slew the remnant of the Amalecites, who had been able to escape, and they dwelt there in their stead unto this day.

1 CHRONICLES (PARALIPOMENON) CHAPTER 5

1 Now the sons of Ruben the firstborn of Israel, (for he was his firstborn: but forasmuch as he defiled his father's bed, his first birthright was given to the sons of Joseph the son of Israel, and he was not accounted for the firstborn.

2 But of the race of Juda, who was the strongest among his brethren, came the princes: but the first birthright was accounted to Joseph.)

3 The sons then of Ruben the firstborn of Israel were Enoch, and Phallu, Esron, and Charmi.

4 The sons of Joel: Samaia his son, Gog his son, Semei his son,

5 Micha his son, Reia his son, Baal his son,

6 Beera his son, whom Thelgathphalnasar king of the Assyrians carried away captive, and he was prince in the tribe of Ruben.

7 And his brethren, and all his kindred, when they were numbered by their families, had for princes Jehiel, and Zacharias.

8 And Bala the son of Azaz, the son of Samma, the son of Joel, dwelt in Aroer as far as Nebo, and Beelmeon.

9 And eastward he had his habitation as far as the entrance of the desert, and the river Euphrates. For they possessed a great number of cattle in the land of Galaad.

10 And in the days of Saul they fought against the Agarites, and slew them, and dwelt in their tents in their stead, in all the country, that looketh to the east of Galaad.

11 And the children of Gad dwelt over against them in the land of Basan, as far as Selcha:

12 Johel the chief, and Saphan the second: and Janai, and Saphat in Basan.

13 And their brethren according to the houses of their kindreds, were Michael, and Mosollam, and Sebe, and Jorai, and Jacan, and Zie, and Heber, seven.

14 These were the sons of Abihail, the son of Hurl, the son of Jara, the son of Galaad, the son of Michael, the son of Jesisi, the son of Jeddo, the son of But.

15 And their brethren the sons of Abdiel, the son of Guni, chief of the house in their families,

16 And they dwelt in Galaad, and in Basan and in the towns thereof, and in all the suburbs of Saron, unto the borders.

17 All these were numbered in the days of Joathan king of Juda, and in the days of Jeroboam king of Israel.

18 The sons of Ruben, and of Gad, and of the half tribe of Manasses, fighting men, bearing shields, and swords, and bending the bow, and trained up to battles, four and forty thousand seven hundred and threescore that went out to war.

19 They fought against the Agarites: but the Itureans, and Naphis, and Nodab,

20 Gave them help. And the Agarites were delivered into their hands, and all that were with them, because they called upon God in the battle: and he heard them, because they had put their faith in him.

21 And they took all that they possessed, of camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men a hundred thousand souls.

22 And many fell down slain: for it was the battle of the Lord. And they dwelt in their stead till the captivity.

23 And the children of the half tribe of Manasses possessed the land, from the borders of Basan unto Baal, Hermon, and Sanir, and mount Hermon, for their number was great.

24 And these were the heads of the house of their kindred, Epher, and Jesi, and Eliel, and Esriel, and Jeremia, and Odoia, and Jediel, most valiant and powerful men, and famous chiefs in their families.

25 But they forsook the God of their fathers, and went astray after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of Phul king of the Assyrians, and the spirit of Thelgathphalnasar king of Assur: and he carried away Ruben, and Gad, and the half tribe of Manasses, and brought them to Lahela, and to Habor, and to Ara, and to the river of Gozan, unto this day.

1 CHRONICLES (PARALIPOMENON) CHAPTER 6

1 The sons of Levi were Gerson, Caath, and Merari.

2 The sons of Caath: Amram, Isaar, Hebron, and Oziel.

3 The children of Amram: Aaron, Moses, and Mary. The sons of Aaron: Nadab and Abiu, Eleazar and Ithamar.

4 Eleazar beget Phinees, and Phinees beget Abisue,

5 And Abisue beget Bocci, and Bocci begot Ozi.

6 Ozi beget Zaraias, and Zaraias beget Maraioth.

7 And Maraioth beget Amarias, and Amarias beget Achitob.

8 Achitob beget Sadoc, and Sadoc begot Achimaas.

9 Achimaas beget Azarias, Azarias begot Johanan,

10 Johanan beget Azarias. This is he that executed the priestly office in the house which Solomon built in Jerusalem.

11 And Azarias beget Amarias, and Amarias beget Achitob.

12 And Achitob beget Sadoc, and Sadoc beget Sellum,

13 Sellum beget Helcias, and Helcias beget Azarias,

14 Azarias beget Saraias, and Saraias beget Josedec.

15 Now Josedec went out, when the Lord carried away Juda, and Jerusalem, by the hands of Nabuchodonosor.

16 So the sons of Levi were Gerson, Caath, and Merari.

17 And these are the names of the sons of Gerson: Lobni and Semei.

18 The sons of Caath: Amram, and Isaar, and Hebron, and Oziel.

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19 The sons of Merari: Moholi and Musi. And these are the kindreds of Levi according to their families.
20 Of Gerson: Lobni his son, Jahath his son, Zamma his son,
21 Joah his son, Addo his son, Zara his son, Jethrai his son.
22 The sons of Caath, Aminadab his son, Core his son, Asir his son,
23 Elcana his son, Abiasaph his son, Asir his son,
24 Thahath his son, Uriel his son, Ozias his son, Saul his son.
25 The sons of Elcana: Amasai, and Achimoth.
26 And Elcana. The sons of Elcana: Sophai his son, Nahath his son,
27 Eliab his son, Jeroham his son, Elcana his son.
28 The sons of Samuel: the firstborn Vasseni, and Abia.
29 And the sons of Merari, Moholi: Lobni his son, Semei his son, Oza his son,
30 Sammaa his son, Haggia his son, Asaia his son.
31 These are they, whom David set over the singing men of the house of the Lord, after that the p ark was placed:
32 And they ministered before the tabernacle of the testimony, with singing, until Solomon built the house of the Lord in Jerusalem, and they stood according to their order in the ministry.
33 And these are they that stood with their sons, of the sons of Caath, Hemam a singer, the son of Joel, the son of Sammuel,
34 The son of Elcana, the son of Jeroham, the son of Eliel, the son of Thohu,
35 The son of Suph, the son of Elcana, the son of Mahath, the son of Amasai,
36 The son of Elcana, the son of Johel, the son of Azarias, the son of Sophonias,
37 The son of Thahath, the son of Asir, the son or Abiasaph, the son of Core,
38 The son of Isaar, the son of Caath, the son of Levi, the son of Israel.
39 And his brother Asaph, who stood on his right hand, Asaph the son of Barachias, the son of Samaa.
40 The son of Michael, the son of Basaia, the son of Melchia.
41 The son of Athanai, the son of Zara, the son of Adaia.
42 The son of Ethan, the son of Zamma, the son of Semei.
43 The son of Jeth, the son of Gerson, the son of Levi.
44 And the sons of Merari their brethren, on the left hand, Ethan the son of Cusi, the son of Abdi, the son of Meloch,
45 The son of Hasabia, the son of Amasai, the son of Helcias,
46 The son of Amasai, the son of Boni, the son of Somer,
47 The son of Moholi, the son of Mud, the son of Merari, the son of Levi.
48 Their brethren also the Levites, who were appointed for all the ministry of the tabernacle of the house of the Lord.
49 But Aaron and his sons offered burnt offerings upon the altar of holocausts, and upon the altar of incense, for very work of the holy of holies: and to pray for Israel according to all that Moses the servant of God had commanded.
50 And these are the sons of Aaron: Eleazar his son, Phinees his son, Abisue his son,
51 Bocci his son, Ozi his son, Zarahia his son,
52 Meraioth his son, Amarias his son, Achitob his son,
53 Sadoc his son, Achimaas his son.
54 And these are their dwelling places by the towns and confines, to wit, of the sons of Aaron, of the families of the Caathites: for they fell to them by lot.
55 And they gave them Hebron in the land of Juda, and the suburbs thereof round about:
56 But the fields of the city, and the villages to Caleb son of Jephone.
57 And to the sons of Aaron they gave the cities for refuge Hebron, and Lobna, and the suburbs thereof,
58 And Jether and Esthemo, with their suburbs, and Helon, and Dabir with their suburbs:
59 Asan also, and Bethsames, with their suburbs.
60 And out of the tribe of Benjamin: Gabee and its suburbs, Almath with its suburbs, Anathoth also with its suburbs: all their cities throughout their families were thirteen.
61 And to the sons of Caath that remained of their kindred they gave out of the half tribe of Manasses ten cities in possession.
62 And to the sons of Gerson by their families out of the tribe of Issachar, and out of the tribe of Aser, and out of the tribe of Nephtali, and out of the tribe of Manasses in Basan, thirteen cities. their
63 And to the sons of Merari by families out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon, they gave by lot twelve cities.
64 And the children of Israel gave to the Levites the cities, and their suburbs.
65 And they gave them by lot, out of the tribe of the sons of Juda, and out of the tribe of the sons of Simeon, and out of the tribe of the sons of Benjamin, these cities which they called by their names.
66 And to them that were of the kindred of the sons of Caath, and the cities in their borders were of the tribe of Ephraim.
67 And they gave the cities of refuge Sichem with its suburbs in mount Ephraim, and Gazer with its suburbs,
68 Jecmaan also with its suburbs, and Beth-horon in like manner,
69 Helon also with its suburbs, and Gethremmon in like manner,
70 And out of the half tribe of Manasses, Aner and its suburbs, Baalam and its suburbs: to wit, to them that were left of the family of the sons of Caath.
71 And to the sons of Gersom, out of the kindred of the half tribe of Manasses, Gaulon, in Basan, and its suburbs, and Astharoth with its suburbs.
72 Out of the tribe of Issachar, Cedes and its suburbs, and Dabereth with its suburbs;
73 Ramoth also and its suburbs, and Anem with its suburbs.
74 And out of the tribe of Aser: Masal with its suburbs, and Abdon in like manner;

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75 Hucac also and its suburbs, and Rohol with its suburbs.
76 And out of the tribe of Nephtali, Cedes in Galilee and its suburbs, Hamon with its suburbs, and Cariathaim, and its suburbs.
77 And to the sons of Merari that remained: out of the tribe of Zabulon, Remmono and its suburbs, and Thabor with its suburbs.
78 Beyond the Jordan also over against Jericho, on the east side of the Jordan, out of the tribe of Ruben, Bosor in the wilderness with its suburbs, and Jassa with its suburbs;
79 Cademoth also and its suburbs, and Mephaath with its suburbs;
80 Moreover also out of the tribe of Gad, Ramoth in Galaad and its suburbs, and Manaim with its suburbs;
81 Hesebon also with its suburbs, and Jazer with its suburbs.

1 CHRONICLES (PARALIPOMENON) CHAPTER 7

1 Now the sons of Issachar were Thola, and Phua, Jasub and Simeron, four.
2 The sons of Thola: Ozi and Raphaia, and Jeriel, and Jemai, and Jebsem, and Samuel, chiefs of the houses of their kindreds. Of the posterity of Thola were numbered in the days of David, two and twenty thousand six hundred most valiant men.
3 The sons of Ozi: Izrahia, of whom were born Michael, and Obadia, and Joel, and Jesia, five all great men.
4 And there were with them by their families and peoples, six and thirty thousand most valiant men ready for war: for they had many wives and children.
5 Their brethren also throughout all the house of Issachar, were numbered fourscore and seven thousand most valiant men for war.
6 The sons of s Benjamin were Bela, and Bechor, and Jadihel, three.
7 The sons of Bela: Esbon, and Ozi, and Ozial, and Jerimoth and Urai, five chiefs of their families, and most valiant warriors, and their number was twenty-two thousand and thirty-four.
8 And the sons of Bechor were Zamira, and Joas, and Eliezer, and Elioenai, and Amai, and Jerimoth, and Abia, and Anathoth, and Almath: all these were the sons of Bechor.
9 And they were numbered by the families, heads of their kindreds, most valiant men for war, twenty thousand and two hundred.
10 And the son of Jadihel: Balan. And the sons of Balan: Jehus and Benjamin and Aod, and Chanana, and Zethan and Tharsis, and Ahisahar.
11 All these were sons of Jadihel, heads of their kindreds, most valiant men, seventeen thousand and two hundred fit to go out to war.
12 Sepham also and Hapham the sons of Hir: and Hasim the sons of Aher.
13 And the sons of Nephtali were Jasiel, and Guni, and Jezer, and Sellum, sons of Bala.
14 And the son of Manasses, Ezriel: and his concubine the Syrian bore Machir the father of Galaad.
15 And Machir took wives for his sons Happhim, and Saphan: and he had a sister named Maacha: the name of the second was Salphaad, and Salphaad had daughters.
16 And Maacha the wife of Machir bore a son, and she called his name Phares: and the name of his brother was Sares: and his sons were Ulam and Recen.
17 And the son of Ulam, Baden. These are the sons of Galaad, the son of Machir the son of Manasses.
18 And his sister named Queen bore Goodlyman, and Abiezer, and Mohola.
19 And the sons of Semida were Ahiu, and Sechem, and Leci and Aniam.
20 And the sons of Ephraim were Suthala, Bared his son, Thahath his son, Elada his son, Thahath his son, and his son Zabad,
21 And his son Suthala, and his son Ezer, and Elad: and the men of Geth born in the land slew them, because they came down to invade their possessions.
22 And Ephraim their father mourned many days, and his brethren came to comfort him.
23 And he went in to his wife: and she conceived and bore a son, and he called his name Beria, because he was born when it went evil with his house:
24 And his daughter was Sara, who built Bethoron, the nether and the upper, and Ozensara.
25 And Rapha was his son, and Reseph, and Thale, of whom was born Thaan,
26 Who begot Laadan: and his son was Ammiud, who beget Elisama,
27 Of whom was born Nun, who had Josue for his son.
28 And their possessions and habitations were Bethel with her daughters, and eastward Noran, and westward Gazer and her daughters, Sichem also with her daughters, as far as Ass with her daughters.
29 And by the borders of the sons of Manasses Bethsan and her daughters, Thanach and her daughters, Mageddo and her daughters: Dor and her daughters: in these dwelt the children of Joseph, the son of Israel.
30 The children of Aser were Jemna, and Jesua, and Jessui, and Baria, and Sara their sister.
31 31And the sons of Baria: Haber, and Melchiel: he is the father of Barsaith.
32 And Heber beget Jephlat, and Somer, and Hotham, and Suaa their sister.
33 The sons of Jephlat: Phosech, and Chamaal, and Asoth: these are the sons of Jephlat.
34 And the sons of Somer: Ahi, and Roaga, and Haba, and Aram.
35 And the sons of Helem his brother: Supha, and Jemna, and Selles, and Amal.
36 The sons of Supha: Sue, Hernapher, and Sual, and Beri, and Jamra.
37 Bosor and Hod, and Samma, and Salusa, and Jethran, and Bera.

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38 The sons of Jether: Jephone, and Phaspha, and Ara.
39 And the sons of Olla: Aree, and Haniel, and Resia.
40 All these were sons of Aser, heads of their families, choice and most valiant captains of captains: and the number of them that were of the age that was fit for war, was six and twenty thousand.

1 CHRONICLES (PARALIPOMENON) CHAPTER 8

1 Now Benjamin beget Bale his firstborn, Asbel the second, Ahara the third,
2 Nohaa the fourth, and Rapha the fifth.
3 And the sons of Bale were Addar, and Gera, and Abiud,
4 And Abisue, and Naamar, and Ahoe,
5 And Gera, and Sephuphan, and Huram.
6 These are the sons of Ahod, heads of families that dwelt in Gabaa, who were removed into Mrtnahsth.
7 And Naaman, and Achia, and Gera he removed them, and beget Oza, and Ahiud.
8 And Saharim begot in the land of Moab, after he sent away Husim and Bara his wives.
9 And he beget of Hodes his wife Jobab, and Sebia, and Mesa, and Molchom,
10 And Jehus and Sechia, and Marma. These were his sons heads of their families.
11 And Mehusim beget Abitob, and Elphaal.
12 And the sons of Elphaal were Heber, and Misaam, and Samad: who built One, and Led, and its daughters.
13 And Baria, and Sama were heads of their kindreds that dwelt in Aialon: these drove away the inhabitants of Geth.
14 And Ahio, and Sesac, and Jerimoth,
15 And Zabadia, and Arod, and Heder,
16 And Michael, and Jespha, and Joha, the sons of Baria.
17 17And Zabadia, and Mosollam, and Hezeci, and Heber,
18 And Jesamari, and Jezlia, and Jobab, sons of Elphaal,
19 And Jacim, and Zechri, and Zabdi,
20 And Elioenai, and Selethai, and Elial,
21 And Adaia, and Baraia, and Samareth, the sons of Semei.
22 And Jespham, and Heber, and Eliel,
23 And Abdon, and Zechri, and Hanan,
24 And Hanania, and Elam, and Anathothia.
25 And Jephdaia, and Phanuel the sons of Sesac.
26 And Samsari, and Sohoria and Otholia,
27 And Jersia, and Elia, and Zechri, the sons of Jeroham.
28 These were the chief fathers, and heads of their families who dwelt in Jerusalem.
29 And at Gabaon dwelt Abigabaon, and the name of his wife was Maacha:
30 And his firstborn son Abdon, and Sur, and Cia, and Baal, and Nadab,
31 And Gedor, and Ahio, and Zacher, and Macelloth:
32 And Macelloth beget Samaa: and they dwelt over against their brethren in Jerusalem with their brethren.
33 And Ner begot Cia, and Cia begot Saul. And Saul begot Jonathan and Melchisua, and Abinadab, and Esbaal.
34 And the son of Jonathan was Meribbaal: and Meribbaal begot Micha.
35 And the sons of Micha were Phithon, and Melech, and Tharaa, and Ahaz.
36 And Ahaz beget Joada: and Joada beget Alamath, and Azmoth, and Zamri: and Zamri beget Mesa,
37 And Mesa beget Banaa, whose son was Rapha, of whom was born Elasa, who beget Asel.
38 And Asel had six sons whose names were Ezricam, Bochru, Ismahel, Saria, Obdia, and Hanan. All these were the sons of Asel.
39 And the sons of Esec, his brother, were Ulam the firstborn, and Jehus the second, and Eliphelet the third.
40 And the sons of Ulam were most valiant men, and archers of great strength: and they had many sons and grandsons, even to a hundred and fifty. All these were children of Benjamin.

1 CHRONICLES (PARALIPOMENON) CHAPTER 9

1 And all Israel was numbered: and the sum of them was written in the book of the kings of Israel, and Juda: and they were carried away to Babylon for their transgression.
2 Now the first that dwelt in their possessions, and in their cities, were the Israelites, and the priests, and the Levites, and the Nathineans.
3 And in Jerusalem dwelt of the children of Juda, and of the children of Benjamin, and of the children of Ephraim, and of Manasses.
4 Othei the son of Ammiud, the son of Amri, the son of Omrai, the son of Bonni, of the sons of Phares the son of Juda.
5 And of Siloni: Asaia the firstborn, and his sons.
6 And of the sons of Zara: Jehuel, and their brethren, six hundred and ninety.
7 And of the sons of Benjamin: Sale the son of Mosollam, the son of Oduia, the son of Asana:
8 And Jobania the son of Jeroham: and Ela the son of Ozi, the son of Mochori: and Mosallam the son of Saphatias, the son of Rahuel, the son of Jebania:
9 And their brethren by their families, nine hundred and fifty-six. All these were heads of their families, by the houses of their fathers.
10 And of the priests: Jedaia, Joiarib, and Jachin:
11 And Azarias the son of Helcias, the son of Mosollam, the son of Sadoc, the son of Maraioth, the son of Achitob, high priest of the house of God.
12 And Adaias the son of Jeroham, the son of Phassur, the son of Melchias, and Maasai the son of Adiel, the son of Jezra, the son of Mosollam, the son of Mosollamith, the son of Emmer.
13 And their brethren heads in their families re thousand seven hundred and threescore, very strong and able men for the work of the ministry in the house of God.
14 And of the Levites: Semeia the son of Hassub the son of Ezricam, the son of Hasebia of the sons of Merari.
15 And Bacbacar the carpenter, and Galal, and Mathania the son of Micha, the son of Zechri the son of Asaph:

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16 And Obdia the son of Semeia, the son of Galal, the son of Idithum: and Barachia the son of Asa, the son of Elcana, who dwelt in the suburbs of Netophati.

17 And the porters were Sellum, and Accub, and Telmon, and Ahiman: and their brother Sellum was the prince,

18 Until that time, in the king's gate eastward, the sons of Levi waited by their turns.

19 But Sellum the son of Core, the son of Abiasaph, the son of Core, with his brethren and his father's house, the Corites were over the works of the service, keepers of the gates of the tabernacle: and their families in turns were keepers of the entrance of the camp of the Lord.

20 And Phinees the son of Eleazar, was their prince before the Lord,

21 And Zacharias the son of Mosollamia, was porter of the gate of the tabernacle of the testimony:

22 All these that were chosen to be porters at the gates, were two hundred and twelve: and they mere registered in their proper towns: whom David and Samuel the seer appointed in their trust.

23 As well them as their sons, to keep the gates of the house of the Lord, and the tabernacle by their turns.

24 In four quarters were the porters: that is to say, toward the east, and west, and north, and south.

25 And their brethren dwelt in villages, and came upon their sabbath days from time to time.

26 To these four Levites were committed the whole number of the porters, and they were over the chambers, and treasures, of the house of the Lord.

27 And they abode in their watches round about the temple of the Lord: that when it was time, they might open the gates in the morning.

28 And some of their stock had the charge of the vessels for the ministry: for the vessels were both brought in and carried out by number.

29 Some of them also had the instruments of the sanctuary committed unto them, and the charge of the fine flour, and wine, and oil, and frankincense, and spices.

30 And the sons of the priests made the ointments of the spices.

31 And Mathathias a Levite, the firstborn of Sellum the Corite, was overseer of such things as were fried in the fryingpan.

32 And some of the sons of Caath their brethren, were over the leaves of proposition, to prepare always new for every sabbath.

33 These are the chief of the singing men of the families of the Levites, who dwelt in the chambers, by the temple, that they might serve continually day and night in their ministry.

34 The heads of the Levites, princes in their families, abode in Jerusalem.

35 And in Gabaon dwelt Jehiel the father of Gabaon, and the name of hill wife was Maacha:

36 His firstborn son Abdon, and Sur, and Cis, and Baal, and Ner, and Nadab,

37 Gedor also, and Ahio, and Zacharias, and Macelloth.

38 And Macelloth beget Samaan: these dwelt over against their brethren in Jerusalem, with their brethren.

39 Now Ner beget Cia: and Cis begot Saul: and Saul beget Jonathan and Melchisua, and Abinadab, and Esbaal.

40 And the son of Jonathan, was Meribbaal: and Meribbaal beget Micha.

41 And the sons of Micha, were Phithon, and Melech, and Tharaa, and Ahaz.

42 And Ahaz beget Jara, and Jara beget Alamath, and Azmoth, and Zamri. And Zamri beget Mesa.

43 And Mesa beget Banaa: whose son Raphaia beget Elasa: of whom was born Asel.

44 And heel had six sons whose names are, Ezricam, Bochru, Ismahel, Saria, Obdia, Hanan: these are the sons of Asel.

1 CHRONICLES (PARALIPOMENON) CHAPTER 10

1 Now the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down wounded in mount Gelboe.

2 And the Philistines drew near pursuing after Saul, and his sons, and they killed Jonathan, and Abinadab, and Melchisua the sons of Saul.

3 And the battle grew hard against Saul, and the archers reached him, and wounded him with arrows.

4 And Saul said to his armourbearer: Draw thy sword, and kill me: lest these uncircumcised come, and mock me. But his armourbearer would not, for he was struck with fear: so Saul took his sword, and fell upon it.

5 And when his armourbearer saw it, to wit, that Saul was dead, he also fell upon his sword and died.

6 So Saul died, and his three sons, and all his house fell together.

7 And when the men of Israel, that dwelt in the plains, saw this, they fled: and Saul and his sons being dead, they forsook their cities, and were scattered up and down: and the Philistines came, and dwelt in them.

8 And the next day the Philistines taking away the spoils of them that were slain, found Saul and his sons lying on mount Gelboe.

9 And when they had stripped him, and cut off his head, and taken away his armour, they sent it into their land, to be carried about, and shewn in the temples of the idols and to the people.

10 And his armour they dedicated in the temple of their god, and his head they fastened up in the temple of Dagon.

11 And when the men of Jabes Galaad had heard this, to wit, all that the Philistines had done to Saul,

12 All the valiant men of them arose, and took the bodies of Saul and of his sons, and brought them to Jabes, and buried their bones under the oak that was in Jabes, and they fasted seven days.

13 So Saul died for his iniquities, because he transgressed the commandment of the Lord, which he had commanded, and kept it not: and moreover consulted also a witch,

14 And trusted not is the Lord: therefore he slew him, and transferred his kingdom to David the son of Isai.

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1 CHRONICLES (PARALIPOMENON) CHAPTER 11

1 Then all Israel gathered themselves to David in Hebron, saying: We are thy bone, and thy flesh.

2 Yesterday also, and the day before when Saul was king, thou wast he that leddest out and broughtest in Israel: for the Lord thy God said to thee: Thou shalt feed my people Israel, and thou shalt; be ruler over them.

3 So all the ancients of Israel came to the king to Hebron, and David made a covenant with them before the Lord: and they anointed him king over Israel, according to the word of the Lord which he spoke in the hand of Samuel.

4 And David and all Israel went to Jerusalem, which is Jebus, where the Jebusites were the inhabitants of the land.

5 And the inhabitants of Jebus said to David: Thou shalt not come in here. But David took the castle of Sion, which is the city of David.

6 And he said: Whosoever shall first strike the Jebusites, shall be the head and chief captain. And Joab the son of Sarvia went up first, and was made the general.

7 And David dwelt in the castle, and therefore it was called the city of David.

8 And he built the city round about from Mello all round, and Joab built the rest of the city.

9 And David went on growing and increasing, and the Lord of hosts was with him.

10 These are the chief of the valiant men of David, who helped him to be made king over all Israel, according to the word of the Lord, which he spoke to Israel.

11 And this is the number of the heroes of David: Jesbaam the son of Hachamoni the chief among the thirty: he lifted up his spear against three hundred wounded by him at one time.

12 And after him was Eleazar his uncle's son the Ahohite, who was one of the three mighties.

13 He was with David in Phesdomim, when the Philistines were gathered to that place to battle: and the field of that country was full of barley, and the people fled from before the Philistines.

14 But these men stood in the midst of the field, and defended it: and they slew the Philistines, and the Lord gave a great deliverance to his people.

15 And three of the thirty captains went down to the rock, wherein David was, to the cave of Odollam, when the Philistines encamped in the valley of Raphaim.

16 And David was in a hold, and the garrison of the Philistines in Bethlehem.

17 And David longed, and said: O that some man would give me water of the cistern of Bethlehem, which is in the gate.

18 And these three broke through the midst of the camp of the Philistines, and drew water out of the cistern of Bethlehem, which was in the gate, and brought it to David to drink: and he would not drink of it, but rather offered it to the Lord,

19 Saying: God forbid that I should do this in the sight of my God, and should drink the blood of these men: for with the danger of their lives they have brought me the water. And therefore he would not drink. These things did the three most valiant.

20 And Abisai the brother of Joab, he was chief of three, and he lifted up his spear against three hundred whom he slew, and he was renowned among the three,

21 And illustrious among the second three, and their captain: but yet he attained not to the first three.

22 Banaias the son of Joiada, a most valiant man, of Cabseel, who had done many acts: he slew the two ariels of Moab: and he went down, and killed a lion in the midst of a pit in the time of snow.

23 And he slew an Egyptian, whose stature was of five cubits, and who had a spear like a weaver's beam: and he went down to him with a staff, and plucked away the spear, that he held in his hand, and slew him with his own spear.

24 These things did Banaias the son of Joiada, who was renowned among the three valiant ones,

25 And the first among the thirty, but yet to the three he attained not: and David made him of his council.

26 Moreover the most valiant men of the army, were Asahel brother of Joab, and Elchanan the son of his uncle of Bethlehem,

27 Sammoth an Arorite, Helles a Phalonite,

28 Ira the son of Acces a Thecuite, Abiezer an Anathothite,

29 Sobbochai a Husathite, Ilai an Ahohite,

30 Maharai a Netophathite, Heled the son of Baana a Netophathite,

31 Ethai the son of Ribai of Gabaath of the sons of Benjamin, Banal a Pharathonite,

32 Hurai of the torrent Gaas, Abiel an Arbathite, Azmoth a Bauramite, Eliaba a Salabonite,

33 The sons of Assem a, Gezonite, Jonathan the son of Sage an Ararite,

34 Ahiam the son of Sachar an Ararite,

35 Eliphal the son of Ur,

36 Hepher a Mecherathite, Ahia a Phelonite,

37 Hesro a Carmelite, Naarai the son of Azbai,

38 Joel the brother of Nathan, Mibahar the son of Agarai.

39 Selec an Ammonite, Naharai a Berothite, the armourbearer of Joab the son of Sarvia.

40 Ira a Jethrite, Gareb a Jethrite,

41 41Urias a Hethite, Zabad the son of Oholi,

42 Adina the son of Siza a Rubenite the prince of the Rubenites, and thirty with him:

43 Hanan the son of Maacha, and Josaphat a Mathanite,

44 Ozia an Astarothite, Samma, and Jehiel the sons of Hotham an Arorite,

45 Jedihel the son of Zamri, and Jobs his brother a Thosaite,

46 Eliel a Mithumite, and Jeribai, and Josaia the sons of Elnaim, and Jethma a Moabite, Eliel, and Obed, and Jasiel of Masobia.

1 CHRONICLES (PARALIPOMENON) CHAPTER 12

1 Now these are they that came to David to Siceleg, while he yet fled from Saul the son of Cia, and they were most valiant and excellent warriors,

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2 Bending the bow, and using either hand in hurling stones with slings, and shooting arrows: of the brethren of Saul of Benjamin.

3 The chief was Ahiezer, and Joas, the sons of Samaa of Gabaath, and Jaziel, and Phallet the sons of Azmoth, and Beracha, and Jehu an Anathothite.

4 And Samaias of Gabaon, the stoutest amongst the thirty and over the thirty; Jeremias, and Jeheziel, and Johanan, and Jezabad of Gaderoth;

5 And Eluzai, and Jerimuth, and Baalia, and Samaria, and Saphatia the Haruphite;

6 Elcana, and Jesia, and Azareel, and Joezer, and Jesbaam of Carehim:

7 And Joela, and Zabadia the sons of Jeroham of Gedor.

8 From Gaddi also there went over to David, when he lay hid in the wilderness most valiant men, and excellent warriors, holding shield and spear: whose faces were like the faces of a lion, and they were swift like the roebucks on the mountains.

9 Ezer the chief, Obdias the second, Eliab the third,

10 Masmana the fourth, Jeremias the fifth.

11 Ethi the sixth, Eliel the seventh,

12 Johanan the eighth, Elzebad the ninth,

13 Jerenias the tenth, Machbani the eleventh,

14 These were of the sons of Gad, captains of the army: the least of them was captain over a hundred soldiers, and the greatest over a thousand.

15 These are they who passed over the Jordan in the first month, when it is used to how over its banks: and they put to flight all that dwelt in the valleys both toward the east and toward the west.

16 And there came also of the men of Benjamin, and of Juda to the hold, in which David abode.

17 And David went out to meet them, and said: If you are come peaceably to me to help me, let my heart be joined to you: but if you plot against me for my enemies whereas I have no iniquity in my hands, let the God of our fathers see, and judge.

18 But the spirit came upon Amasai the chief among thirty, and he said: We are thine, O David, and for thee, O son of Isai: peace, peace be to thee, and peace to thy helpers. For thy God helpeth thee. So David received them, and made them captains of the band.

19 And there were some of Manasses that went over to David, when he came with the Philistines against Saul to fight: but he did not fight with them: because the lords of the Philistines taking counsel sent him back, saying: With the danger of our heads he will return to his master Saul.

20 So when he went back to Siceleg, m there fled to him of Manasses, Ednas and Jozabad, and Jedihel, and Michael, and Ednas, and Jozabad, and Eliu, and Salathi, captains of thousands in Manasses.

21 These helped David against the rovers: for they were all most valiant men, and were made commanders in the army.

22 Moreover day by day there came some to David to help him till they became a great number, like the army of God.

23 And this is the number of the chiefs of the army who came to David, when he was in Hebron, to transfer to him the kingdom of Saul, according to the word of the Lord.

24 The sons of Juda bearing shield and spear, six thousand eight hundred well appointed to war.

25 Of the sons of Simeon valiant men for war, seven thousand one hundred.

26 Of the sons of Levi, four thousand six hundred.

27 And Joiada prince of the race of Aaron, and with him three thousand seven hundred.

28 Sadoc also a young man of excellent disposition, and the house of his father, twenty-two principal men.

29 And of the sons of Benjamin the brethren of Saul, three thousand: for hitherto a great part of them followed the house of Saul.

30 And of the sons of Ephraim twenty thousand eight hundred, men of great valour renowned in their kindreds.

31 And of the half tribe of Manasses, eighteen thousand, every one by their names, came to make David king.

32 Also of the sons of Issachar men of understanding, that knew all times to order what Israel should do, two hundred principal men: and all the rest of the tribe followed their counsel.

33 And of Zabulon such as went forth to battle, and stood in array well appointed with armour for war, there came fifty thousand to his aid, with no double heart.

34 And of Nephtali, a thousand leaders: and with them seven and thirty thousand, furnished with shield and spear.

35 Of Dan also twenty-eight thousand six hundred prepared for battle.

36 And of Aser forty thousand going forth to fight, and challenging in battle.

37 And on the other side of the Jordan of the sons of Ruben, and of Gad, and of the half of the tribe of Manasses a hundred and twenty thousand, furnished with arms for war.

38 All these men of war well appointed to fight, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel, were of one heart to make David king.

39 And they were there with David three days eating and drinking: for their brethren had prepared for them.

40 Moreover they that were near them even as far as Issachar, and Zabulon, and Nephtali, brought leaves on asses, and on camels, and on mules, and on oxen, to eat: meal, figs, raisins, wine, oil, and oxen, and sheep in abundance, for there was joy in Israel.

1 CHRONICLES (PARALIPOMENON) CHAPTER 13

1 And David consulted with the captains of thousands, and of hundreds, and with all the commanders.

2 And he said to all the assembly of Israel: If it please you; and if the words which I speak come from the Lord our God, let us send to the rest of our brethren into all the countries of Israel, and to the priests, and the Levites, that dwell in the suburbs of the cities, to gather themselves to us,

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3 And let us bring again the ark of our God to us: for we sought it not in the days of Saul.

4 And all the multitude answered that it should be so: for the word pleased all the people.

5 So David assembled all Israel from Sihor of Egypt, even to the entering into Emath, to bring the ark of God from Cariathiarim.

6 And David went up with all the men of Israel to the hill of Cariathiarim which is in Juda, to bring thence the ark of the Lord God sitting upon the cherubims, where his name is called upon.

7 And they carried the ark of God upon a new cart, out of the house of Abinadab. And Oza and his brother drove the cart.

8 And David and all Israel played before God with all their might with hymns, and with harps, and with psalteries, and timbrels, and cymbals, and trumpets,

9 And when they came to the floor of Chidon, Oza put forth his hand, to hold up the ark: for the ox being wanton had made it lean a little on one side.

10 And the Lord was angry with Oza, and struck him, because he had touched the ark; and he died there before the Lord.

11 And David was troubled because the Lord had divided Oza: and he called that place the Breach of Oza to this day.

12 And he feared God at that time, saying: How can I bring in the ark of God to me?

13 And therefore he brought it not home to himself, that is, into the city of David, but carried it aside into the house of Obededom the Gethite.

14 And the ark of God remained in the house of Obededom three months: and the Lord blessed his house, and all that he had.

1 CHRONICLES (PARALIPOMENON) CHAPTER 14

1 And Hiram king of Tyre sent messengers to David, and cedar trees, and masons, and carpenters, to build him a house.

2 And David perceived that the Lord had confirmed him king over Israel, and that his kingdom was exalted over his people Israel.

3 And David took other wives in Jerusalem: and he beget sons, and daughters.

4 Now these are the names of them that were born to him in Jerusalem: Samua, and Sobad, Nathan, and Solomon,

5 Jebahar, and Elisua, and Eliphalet,

6 And Noga, and Napheg, and Japhia,

7 Elisama. and Baaliada, and Eliphalet.

8 And the Philistines hearing that David was anointed king over all Israel, went all up to seek him: and David heard of it, and went out against them.

9 And the Philistines came and spread themselves in the vale of Raphaim.

10 And David consulted the Lord, saying: Shall I go up against the Philistines, and wilt thou deliver them into my hand? And the Lord said to him: Go up, and I will deliver them into thy hand.

11 And when they were come to Baalpharasim, David defeated them there, and he said: God hath divided my enemies by my hand, as waters are divided: and therefore the name of that place was called Baalpharasim.

12 And they left there their gods, and David commanded that they should be burnt.

13 Another time also the Philistines made an irruption, and spread themselves abroad in the valley.

14 And David consulted God again, and God said to him: Go not up after them, turn away from them, and come upon them over against the pear trees.

15 And when thou shalt hear the sound of one going in the tops of the pear trees, then shalt thou go out to battle. For God is gone out before thee to strike the army of the Philistines.

16 And David did as God had commanded him, and defeated the army of the Philistines, slaying them from Gabaon to Gazera.

17 And the name of David became famous in all countries, and the Lord made all nations fear him.

1 CHRONICLES (PARALIPOMENON) CHAPTER 15

1 He made also houses for himself in the city of David: and built a place for the ark of God, and pitched a tabernacle for it.

2 Then David said: No one ought to carry the ark of God, but the Levites, whom the Lord hath chosen to carry it, and to minister unto himself for ever.

3 And he gathered all Israel together into Jerusalem, that the ark of God might be brought into its place, which he had prepared for it.

4 And the sons of Aaron also, and the Levites.

5 Of the children of Caath, Uriel was the chief, and his brethren a hundred and twenty.

6 Of the sons of Merari, Asaia the chief, and his brethren two hundred and twenty.

7 Of the sons of Gersom, Joel the chief, and his brethren a hundred and thirty.

8 Of the sons of Elisaphan, Semeias the chief: and his brethren two hundred.

9 Of the sons of Hebron, Eliel the chief: and his brethren eighty.

10 Of the sons of Oziel, Aminadab the chief: and his brethren a hundred and twelve.

11 And David called Sadoc, and Abiathar the priests, and the Levites, Uriel, Asaia, Joel, Semeia, Eliel, and Aminadab:

12 And he said to them: You that are the heads of the Levitical families, be sanctified with your brethren, and brine the ark of the Lord the God of Israel to the place, which is prepared for it:

13 Lest as the Lord at first struck us, because you were not present, the same should now also come to pass, by our doing some thing against the law.

14 So the priests and the Levites were sanctified, to carry the ark of the Lord the God of Israel.

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15 And the sons of Levi took the ark of God as Moses had commanded, according to the word of the Lord, upon their shoulders, with the staves.

16 And David spoke to the chiefs of the Levites, to appoint some of their brethren to be singers with musical instruments, to wit, on psalteries, and harps, and cymbals, that the joyful noise might resound on high.

17 And they appointed Levites, Hemam the son of Joel, and of his brethren Asaph the son of Barachias: and of the sons of Merari, their brethren: Ethan the son of Casaia.

18 And with them their brethren: in the second rank, Zacharias, and Ben, and Jaziel, and Semiramoth, and Jahiel, and Ani, and Eliab, and Banaias, and Maasias, and Mathathias, and Eliphalu, and Macenias, and Obededom, and Jehiel, the porters.

19 Now the singers, Heman, Asaph, and Ethan, sounded with cymbals of brass.

20 And Zacharias, and Oziel, and Semiramoth, and Jehiel, and Ani, and Eliab, and Maasias, and Banaias, sung mysteries upon psalteries.

21 And Mathathias, and Eliphalu, and Macenias and Obededom, and Jehiel and Ozaziu, sung a song of victory for the octave upon harps.

22 And Chonenias chief of the Levites, presided over the prophecy, to give out the tunes: for he was very skilful.

23 And Barachias, and Elcana, were doorkeepers of the ark.

24 And Sebenias, and Josaphat, and Nathanael, and Amasai, and Zacharias, and Banaias, and Eliezer the priests, sounded with trumpets, before the ark of God: and Obededom and Jehias were porters of the ark.

25 So David and all the ancients of Israel, and the captains over thousands, went to bring the ark of the covenant of the Lord out of the house of Obededom with joy.

26 And when God had helped the Levites who carried the ark of the covenant of the Lord, they offered in sacrifice seven oxen, and seven rams.

27 And David was clothed with a robe of fine linen, and all the Levites that carried the ark, and the singing men, and Chonenias the ruler of the prophecy among the singers: and David also had on him an ephod of linen.

28 And all Israel brought the ark of the covenant of the Lord with joyful shouting, and sounding with the sound of the comet, and with trumpets, and cymbals, and psalteries, and harps.

29 And when the ark of the covenant of the Lord was come to the city of David, Michol the daughter of Saul looking out at a window, saw king David dancing and playing, and she despised him in her heart.

1 CHRONICLES (PARALIPOMENON) CHAPTER 16

1 So they brought the ark of God, and set it in the midst of the tent, which David had pitched for it: and they offered holocausts, and peace offerings before God.

2 And when David had made an end of offering holocausts, and peace offerings, he blessed the people in the name of the Lord.

3 And he divided to all and every one, both men and women, a loaf of bread, and a piece of roasted beef, and flour fried with oil.

4 And he appointed Levites to minister before the ark of the Lord, and to remember his works, and to glorify, and praise the Lord God of Israel.

5 Asaph the chief, and next after him Zacharias: moreover Jahiel, and Semiramoth, and Jehiel, and Mathathias, and Eliab, and Banaias, and Obededom: and Jehiel over the instruments of psaltery, and harps: and Asaph sounded with cymbals:

6 But Banaias, and Jaziel the priests, to sound the trumpet continually before the ark of the covenant of the Lord.

7 In that day David made Asaph the chief to give praise to the Lord with his brethren.

8 Praise ye the Lord, and call upon his name: make known his doings among the nations.

9 Sing to him, yea, sing praises to him: and relate all his wondrous works.

10 Praise ye his holy name: let the heart I of them rejoice, that seek the Lord.

11 Seek ye the Lord, and his power: seek ye his face evermore.

12 Remember his wonderful works, which he hath done: his signs, and the judgments of his mouth.

13 O ye seed of Israel his servants, ye children of Jacob his chosen.

14 He is the Lord our God: his judgments are in all the earth.

15 Remember for ever his covenant: the word, which he commanded to a thousand generations.

16 The covenant which he made with Abraham: and his oath to Isaac.

17 And he appointed the same to Jacob for a precept: and to Israel for an everlasting covenant:

18 Saying: To thee will I give the land of Chanaan: the lot of your inheritance.

19 When they were but a small number: very few and sojourners in it.

20 And they passed from nation to nation: and from a kingdom to another people.

21 He suffered no man to do them wrong: and reproved kings for their sake.

22 Touch not my anointed: and do no evil to my prophets.

23 Sing ye to the Lord, all the earth: shew forth from day to day his salvation.

24 Declare his glory among the Gentiles: his wonders among all people.

25 For the Lord is great and exceedingly to be praised: and he is to be feared above all gods.

26 For all the gods of the nations are idols: but the Lord made the heavens.

27 Praise and magnificence are before him: strength and joy in his place.

28 Bring ye to the Lord, O ye families of the nations: bring ye to the Lord glory and empire.

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29 Give to the Lord glory to his name, bring up sacrifice, and come ye in his sight: and adore the Lord in holy becomingness.

30 Let all the earth be moved at his presence: for he hath founded the world immoveable.

31 Let the heavens rejoice, and the earth be glad: and let them say among the nations: The Lord hath reigned.

32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all things that are in them.

33 Then shall the trees of the wood give praise before the Lord: because he is come to judge the earth.

34 Give ye glory to the Lord, for he is good: for his mercy endureth for ever.

35 And say ye: Save us, O God our saviour: and gather us together, and deliver us from the nations, that we may give glory to thy holy name, and may rejoice in singing thy praises.

36 Blessed be the Lord the God of Israel from eternity to eternity: and let all the people say Amen, and a hymn to God.

37 So he left there before the ark of the covenant of the Lord, Asaph and his brethren to minister in the presence of the ark continually day by day, and in their courses.

38 And Obededom, with his brethren sixty-eight: and Obededom the son of Idithun, and Hosa he appointed to be porters.

39 And Sadoc the priest, and his brethren priests, before the tabernacle of the Lord in the high place, which was in Gabaon.

40 That they should offer holocausts to the Lord upon the altar of holocausts continually, morning and evening, according to all that is written in the law of the Lord, which he commanded Israel.

41 And after him Heman, and Idithun, and the rest that were chosen, every one by his name to give praise to the Lord: because his mercy endureth for ever.

42 And Heman and Idithun sounded the trumpet, and played on the cymbals, and all kinds of musical instruments to sing praises to God: and the sons of Idithun he made porters.

43 And all the people returned to their houses: and David to bless also his own house.

1 CHRONICLES (PARALIPOMENON) CHAPTER 17

1 Now when David was dwelling in his house, he said to Nathan the prophet: Behold I dwell in a house of cedar: and the ark of the covenant of the Lord is under skins.

2 And Nathan said to David: Do all that is in thy heart: for God is with thee.

3 Now that night the word of God came to Nathan, saying:

4 Go, and speak to David my servant: Thus saith the Lord: Thou shalt not build me a house to dwell in.

5 For I have not remained in a house from the time that I brought up Israel, to this day: but I have been always changing places in a tabernacle, and in a tent,

6 Abiding with all Israel. Did I ever speak to any one, of all the judges of Israel, whom I charged to feed my people, saying: Why have you not built me a house of cedar?

7 Now therefore thus shalt thou say to my servant David: Thus saith the Lord of hosts: I took thee from the pastures, from following the flock, that thou shouldst be ruler of my people Israel.

8 And I have been with thee whithersoever thou hast gone: and have slain all thy enemies before thee, and have made thee a name like that of one of the great ones that are renowned in the earth.

9 And I have given a place to my people Israel: they shall be planted, and shall dwell therein, and shall be moved no more, neither shall the children of iniquity waste them, as at the beginning,

10 Since the days that I gave judges to my people Israel, and have humbled all thy enemies. And I declare to thee, that the Lord will build thee a house.

11 And when thou shalt have ended thy days to go to thy fathers, I will raise up thy seed after thee, which shall be of thy sons: and I will establish his kingdom.

12 He shall build me a house, and I will establish his throne for ever.

13 I will be to him a father, and he shall be to me a son: and I will not take my mercy away from him, as I took it from him that was before thee.

14 But I will settle him in my house, and in my kingdom for ever: and his throne shall be most firm for ever.

15 According to all these words, and according to all this vision, so did Nathan speak to David.

16 And king David came and sat before the Lord, and said: Who am I, O Lord God, and what is my house, that thou shouldst give such things to me?

17 But even this hath seemed little in thy sight, and therefore thou hast also spoken concerning the house of thy servant for the time to come: and best made me remarkable above all men, O Lord God.

18 What can David add more, seeing thou hast thus glorified thy servant, and known him?

19 O Lord, for thy servant's sake, according to thy own heart, thou hast shewn all this magnificence, and wouldst have all the great things to be known.

20 O Lord there is none like thee: and there is no other God beside thee, of all whom we have heard of with our ears.

21 For what other nation is there upon earth like thy people Israel, whom God went to deliver, and make a people for himself, and by his greatness and terrors cast out nations before their face whom he had delivered out of Egypt?

22 And thou hast made thy people Israel to be thy own people for ever, and thou, O Lord, art become their God.

23 Now therefore, O Lord, let the word which thou hast spoken to thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 And let thy name remain and be magnified for ever: and let it be said: The Lord of hosts is God of Israel, and the house of David his servant remaineth before him.

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25 For thou, O Lord my God, hast revealed to the ear of thy servant, that thou wilt build him a house: and therefore thy servant hath found confidence to pray before thee.

26 And now O Lord, thou art God: and thou hast promised to thy servant such great benefits.

27 And thou hast begun to bless the house of thy servant, that it may be always before thee: for seeing thou blessest it, O Lord, it shall be blessed for ever.

1 CHRONICLES (PARALIPOMENON) CHAPTER 18

1 And it came to pass after this, that David defeated the Philistines, and humbled them, and took away Geth, and her daughters out of the hands of the Philistines,

2 And he defeated Moab, and the Moabites were made David's servants, and brought him gifts.

3 At that time David defeated also Adarezer king of Soba of the land of Hemath, when he went to extend his dominions as far as the river Euphrates.

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen, and he houghed all the chariot horses, only a hundred chariots, which he reserved for himself.

5 And the Syrians of Damascus came also to help Adarezer king of Soba: and David slew of them likewise two and twenty thousand men.

6 And he put a garrison in Damascus, that Syria also should serve him, and bring gifts. And the Lord assisted him in all things to which he went.

7 And David took the golden quivers which the servants of Adarezer had, and he brought them to Jerusalem.

8 Likewise out of Thebath and Chun, cities of Adarezer, he brought very much brass, of which Solomon made the brazen sea, and the pillars, and the vessels of brass.

9 Now when Thou king of Hemath heard that David had defeated all the army of Adarezer king of Soba,

10 He sent Adoram his son to king David, to desire peace of him, and to congratulate him that he had defeated and overthrown Adarezer: for Thou was an enemy to Adarezer.

11 And all the vessels of gold, and silver, and brass king David consecrated to the Lord, with the silver and gold which he had taken from all the nations, as well from Edom, and from Moab, and from the sons of Ammon, as from the Philistines, and from Amalec.

12 And Abisai the son of Sarvia slew of the Edomites in the vale of the saltpits, eighteen thousand:

13 And he put a garrison in Edom, that Edom should serve David: and the Lord preserved David in all things to which he went.

14 So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Sarvia was over the army, and Josaphat the son of Ahilud recorder.

16 And Sadoc the son of Achitob, and Achimelech the son of Abiathar, were the priests: and Susa, scribe.

17 And Banaias the son of Joiada was over the bands of the Cerethi, and the Phelethi: and the sons of David were chief about the king.

1 CHRONICLES (PARALIPOMENON) CHAPTER 19

1 Now it came to pass that Naas the king of the children of Ammon died, and his son reigned is his stead.

2 And David said: I will shew kindness to Hanon the son of Naas: for his father did a favour to me. And David sent messengers to comfort him upon the death of his father. But when they were come into the land of the children of Ammon, to comfort Hanon,

3 The princes of the children of Ammon said to Hanon: Thou thinkest perhaps that David to do honour to thy father hath sent comforters to thee: and thou dost not take notice, that his servants are come to thee to consider, and search, and spy out thy land.

4 Wherefore Hanon shaved the heads and beards of the servants of David, and cut away their garments from the buttocks to the feet, and sent them away.

5 And when they were gone, they sent word to David, who sent to meet them (for they had suffered a great affront) and ordered them to stay at Jericho till their beards grew and then to return.

6 And when the children of Ammon saw that they had done an injury to David, Hanon and the rest of the people sent a thousand talents of silver, to hire them chariots and horsemen out of Mesopotamia, and out of Syria Maacha, and out of Soba.

7 And they hired two and thirty thousand chariots, and the king of Maacha, with his people. And they came and camped over against Medaba. And the children of Ammon gathered themselves together out of their cities, and came to battle.

8 And when David heard of it, he sent Joab, and all the army of valiant men:

9 And the children of Ammon came out and put their army in array before the gate of the city: and the kings, that were come to their aid, stood apart in the field.

10 Wherefore Joab understanding that the battle was set against him before and behind, chose out the bravest men of all Israel, and marched against the Syrians,

11 And the rest of the people he delivered into the hand of Abisai his brother, and they went against the children of Ammon.

12 And he said: If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, I will help thee.

13 Be of good courage and let us behave ourselves manfully for our people, and for the cities of our God: and the Lord will do that which is good in his sight.

14 So Joab and the people that were with him, went against the Syrians to the battle: and he put them to flight.

15 And the children of Ammon seeing that the Syrians were fled, they likewise fled from Abisai his brother, and went into the city: and Joab also returned to Jerusalem.

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16 But the Syrians seeing that they had fallen before Israel, sent messengers, and brought to them the Syrians that were beyond the river: and Sophach, general of the army of Adarezer, was their leader.

17 And it was told David, and he gathered together all Israel, and passed the Jordan, and came upon them, and put his army in array against them, and they fought with him.

18 But the Syrian fled before Israel: and David slew of the Syrians seven thousand chariots, and forty thousand footmen, and Sophach the general of the army.

19 And when the servants of Adarezer saw themselves overcome by Israel, they went over to David, and served him: and Syria would not help the children of Ammon any more.

1 CHRONICLES (PARALIPOMENON) CHAPTER 20

1 And it came to pass after the course of a year, at the time that kings go out to battle, Joab gathered together an army and the strength of the troops, and wasted the land of the children of Ammon: and went and besieged Rabba. But David stayed at Jerusalem, when Joab smote Rabba, and destroyed it.

2 And David took the crown of Melchom from his head, and found in it a talent weight of gold, and most precious stones, and he made himself a diadem of it: he took also the spoils of the city which were very great.

3 And the people that were therein he brought out: and made harrows, and sleds, and chariots of iron to go over them, so that they were cut and bruised to pieces: in this manner David dealt with all the cities of the children of Ammon: and he returned with alibis people to Jerusalem.

4 After this there arose a war at Gazer against the Philistines: in which Sabachai the Husathite slew Saphai of the race of Raphaim, and humbled them.

5 Another battle also was fought against the Philistines, in which Adeodatus the son of Saltus a Bethlehemite slew the brother of Goliath the Gethite, the staff of whose spear was like a weaver's beam.

6 There was another battle also in Geth, in which there was a man of great stature, whose fingers and toes were four and twenty, six on each hand and foot: who also was born of the stock of Rapha.

7 He reviled Israel: but Jonathan the son of Samaa the brother of David slew him. These were the sons of Rapha in Geth, who fell by the hand of David and his servants.

1 And Satan rose up against Israel: and moved David to number Israel.

2 And David said to Joab, and to the rulers of the people: Go, and number Israel from Bersabee even to Dan, and bring me the number of them that I may know it.

3 And Joab answered: The Lord make his people a hundred times more than they are: but, my lord the king, are they not all thy servants: why doth my lord seek this thing, which may be imputed as a sin to Israel?

4 But the king's word rather prevailed: and Joab departed, and went through all Israel: and returned to Jerusalem.

5 And he gave David the number of them, whom he had surveyed: and all the number of Israel was found to be eleven hundred thousand men that drew the sword: and of Juda four hundred and seventy thousand fighting men.

6 But Levi and Benjamin he did not number: for Joab unwillingly executed the king's orders.

7 And God was displeased with this thing that was commanded: and he struck Israel.

8 And David said to God: I have sinned exceedingly in doing this: I beseech thee take away the iniquity of thy servant, for I have done foolishly.

9 And the Lord spoke to Gad the seer of David, saying:

10 Go, and speak to David, and tell him: Thus saith the Lord: I give thee the choice of three things: choose one which thou wilt, and I will do it to thee.

11 And when Gad was come to David, he said to him: Thus saith the Lord: choose which thou wilt:

12 Either three years' famine: or three months to flee from thy enemies, and not to be able to escape their sword: or three days to have the sword of the Lord, and pestilence in the land, and the angel of the Lord destroying in all the coasts of Israel: now therefore see what I shall answer him who sent me.

13 And David said to Gad: I am on every side in a great strait: but it is better for me to fall into the hands of the Lord, for his mercies are many, than into the hands of men.

14 So the Lord sent a pestilence upon Israel. And there fell of Israel seventy thousand men.

15 And he sent an angel to Jerusalem, to strike it: and as he was striking it, the Lord beheld, and took pity for the greatness of the evil: and said to the angel that destroyed: It is enough, now stop thy hand. And the angel of the Lord stood by the thrashing floor of Ornan the Jebusite.

16 And David lifting up his eyes, saw the angel of the Lord standing between heaven and earth, with a drawn sword in his hand, turned against Jerusalem: and both he and the ancients clothed in haircloth, fell down flat on the ground.

17 And David said to God: Am not I he that commanded the people to be numbered? It is I that have sinned: it is I that have done the evil: but as for this flock, what hath it deserved? O Lord my God, let thy hand be turned, I beseech thee, upon me, and upon my father's house: and let not thy people be destroyed.

18 And the angel of the Lord commanded Gad to tell David, to go up, and build an altar to the Lord God in the thrashingfloor of Ornan the Jebusite.

19 and David went up, according to the word of Gad, which he spoke to him in the name of the Lord.

20 Now when Ornan looked up, and saw the angel, he and his four sons hid themselves: for at that time he was thrashing wheat in the floor.

21 And as David was coming to Ornan, Ornan saw him, and went out of the thrashingfloor to meet him, and bowed down to him with his face to the ground.

22 And David said to him: Give me this place of thy thrashingfloor, that I may build therein an altar to the Lord:

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but thou shalt take of me as much money as it is worth, that the plague may cease from the people.

23 And Ornan said to David: Take it, and let my lord the king do all that pleaseth him: and moreover the oxen also I give for a holocaust, and the drays for wood, and the wheat for the sacrifice: I will give it all willingly.

24 And king David said to him: It shall not be so, but I will give thee money as much se it is worth: for I must not take it from thee, and so offer to the Lord holocausts free cost.

25 So David gave to Ornan for the place, six hundred sides of gold of just weight.

26 And he built there an altar to the Lord: and he offered holocausts, and peace offerings, and he called upon the Lord, and he heard him by sending Are from heaven upon the altar of the holocaust.

27 And the Lord commanded the angel: and he put up his sword again into the sheath.

28 And David seeing that the Lord had heard him in the thrashingfloor of Oman the Jebusite, forthwith offered victims there.

29 But the tabernacle of the Lord, which Moses made in the desert, and the altar of holocausts, was at that time in the high place of Gabaon.

30 And David could not go to the altar there to pray to God: for he was seized with an exceeding great fear, seeing the sword of the angel of the Lord.

1 CHRONICLES (PARALIPOMENON) CHAPTER 22

1 Then David said: This is the house of God, and this is the altar for the holocaust of Israel.

2 And he commanded to gather together all the proselytes of the land of Israel, and out of them he appointed stonecutters to hew stones and polish them, to build the house of God.

3 And David prepared in abundance iron for the nails of the gates, and for the closures and joinings: and of brass an immense weight.

4 And the cedar trees were without number, which the Sidonians, and Tyrians brought to David.

5 And David said: Solomon my son is very young and tender, and the house which I would have to be built to the Lord, must be such as to be renowned in all countries: therefore I will prepare him necessaries. And therefore before his death he prepared all the charges.

6 And he called for Solomon his son: and commanded him to build a house to the Lord the God of Israel.

7 And David said to Solomon: My son, it was my desire to have built a house to the name of the Lord my God.

8 But the word of the Lord came to me, saying: Thou hast shed much blood, and fought many battles, so thou canst not build a house to my name, after shedding so much blood before me:

9 The son, that shall be born to thee, shall be a most quiet man: for I will make him rest from all his enemies round about: and therefore he shall be called Peaceable: and I will give peace and quietness to Israel all his days.

10 He shall build a house to my name, and he shall be a son to me, and I will be a father to him: and I will establish the throne of his kingdom over Israel for ever.

11 Now then, my son, the Lord be with thee, and do thou prosper, and build the house to the Lord thy God, as he hath spoken of thee.

12 The Lord also give thee wisdom and understanding, that thou mayest be able to rule Israel, and to keep the law of the Lord thy God.

13 For then thou shalt be able to prosper, if thou keep the commandments, and judgments, which the Lord commanded Moses to teach Israel: take courage and act manfully, fear not, nor be dismayed.

14 Behold I in my poverty have prepared the charges of the house of the Lord, of gold a hundred thousand talents, and of silver a million of talents: but of brass, and of iron there is no weight, for the abundance surpasseth all account: timber also and stones I have prepared for all the charges.

15 Thou hast also workmen in abundance, hewers of stones, and masons, and carpenters, and of all trades the most skilful in their work,

16 In gold, and in silver, and in brass, and in iron, whereof there is no number. Arise then, and be doing, and the Lord will be with thee.

17 David also charged all the princes of Israel, to help Solomon his son,

18 Saying: You see, that the Lord your God is with you, and hath given you rest round about, and hath delivered all your enemies into your hands, and the land is subdued before the Lord, and be- fore his people.

19 Give therefore your hearts and your souls, to seek the Lord your God: and arise, and build a sanctuary to the Lord God, that the ark of the covenant of the Lord, and the vessels consecrated to the Lord, may be brought into the house, which is built to the name of the Lord.

1 CHRONICLES (PARALIPOMENON) CHAPTER 23

1 And David being old and full of days, made Solomon his son king over Israel.

2 And he gathered together all the princes of Israel, and the priests and Levites.

3 And the Levites were numbered from the age of thirty years, and upwards: and there were found of them thirty-eight thousand men.

4 Of these twenty-four thousand were chosen, and distributed unto the ministry of the house of the Lord: and six thousand were the overseers and judges.

5 Moreover four thousand were porters: and as many singers singing to the Lord with the instruments, which he had made to sing with.

6 And David distributed them into courses by the families of the sons of Levi, to wit, of Gerson, and of Caath, and of Merari.

7 The sons of Gerson were Leedan and Semei.

8 The sons of Leedan: the chief Jahiel, and Zethan, and Joel, three.

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9 The sons of Semei: Salomith, and Hosiel, and Aran, three: these were the heads of the families of Leedan.

10 And the sons of Semei were Leheth, and Ziza, and Jaus, and Baria: these were the sons of Semei, four.

11 And Leheth was the first, Ziza the second: but Jaus and Baria had not many children, and therefore they were counted in one family, and in one house.

12 The sons of Caath were Amram, and Isaar, Hebron, and Oziel, four.

13 The sons of Amram, Aaron, and Moses. And Aaron was separated to minister in the holy of holies, he and his sons for ever, and to burn incense before the Lord, according to his ceremonies, and to bless his name for ever.

14 The sons also of Moses, the man of God, were numbered in the tribe of Levi.

15 The sons of Moses were Gersom and Eliezer:

16 The sons of Gersom: Subuel the first.

17 And the sons of Eliezer were: Rohobia the first: and Eliezer had no more sons. But the sons of Rohobia were multiplied exceedingly.

18 The sons of Isaar: Salomith the first.

19 The sons of Hebron: Jeriau the first, Amarias the second, Jahaziel the third, Jecmaam the fourth.

20 The sons of Oziel: Micha the first, Jesia the second.

21 The sons of Merari: Moholi, and Musi. The sons of Moholi: Eleazar and Cia.

22 And Eleazar died, and had no sons but daughters: and the sons of Cis their brethren took them.

23 The sons of Musi: Moholi, and Eder, and Jerimoth, three.

24 These are the sons of Levi in their kindreds and families, princes by their courses, and the number of every head that did the works of the ministry of the house of the Lord from twenty years old and upward.

25 For David said: The Lord the God of Israel hath given rest to his people, and a habitation in Jerusalem for ever.

26 And it shall not be the office of the Levites to carry any more the tabernacle, and all the vessels for the service thereof.

27 So according to the last precepts of David, the sons of Levi are to be numbered from twenty years old and upward.

28 And they are to be under the hand of the sons of Aaron for the service of the house of the Lord, in the porches, and in the chambers, and in the place of purification, and in the sanctuary, and in all the works of the ministry of the temple of the Lord.

29 And the priests have the charge of the leaves of proposition, and of the sacrifice of fine flour, and of the unleavened cakes, and of the fryingpan, and of the roasting, and of every weight and measure.

30 And the Levites are to stand in the morning to give thanks, and to sing praises to the Lord: and in like manner in the evening,

31 As well in the oblation of the holocausts of the Lord, as in the sabbaths and in the new moons, and the rest of the solemnities, according to the number and ceremonies prescribed for every thing, continually before the Lord.

32 And let them keep the observances of the tabernacle of the covenant, and the ceremonies of the sanctuary, and the charge of the sons of Aaron their brethren, that they may minister in the house of the Lord.

1 CHRONICLES (PARALIPOMENON) CHAPTER 24

1 Now these were the divisions of the sons of Aaron: The sons of Aaron: Nadab, and Abiu, and Eleazar, and Ithamar.

2 But Nadab and Abiu died before their father, and had no children: so Eleazar, and Ithamar did the office of the priesthood.

3 And David distributed them, that is, Sadoc of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their courses and ministry.

4 And there were found many more of the sons of Eleazar among the principal men, than of the sons of Ithamar. And he divided them so, that there were of the sons of Eleazar, sixteen chief men by their families: and of the sons of Ithamar eight by their families and houses.

5 And he divided both the families one with the other by lot: for there were princes of the sanctuary, and princes of God, both of the sons of Eleazar, and of the sons of Ithamar.

6 And Semeias the son of Nathanael the scribe a Levite, wrote them down before the king and the princes, and Sadoc the priest, and Ahimelech the son of Abiathar, and the princes also of the priestly and Levitical families: one house, which was over the rest, of Eleazar: and another house, which had the rest under it, of Ithamar.

7 Now the first lot came forth to Joiarib, the second to Jedei,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Melchia, the sixth to Maiman,

10 The seventh to Accos, the eighth to Abia,

11 The ninth to Jesua, the tenth to Sechenia,

12 The eleventh to Eliasib, the twelfth to Jacim,

13 The thirteenth to Hoppha, the fourteenth to Isbaab,

14 The fifteenth to Belga, the sixteenth to Emmer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pheteia, the twentieth to Hezechiel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Dalaiau, the four and twentieth to Maaziau.

19 These are their courses according to their ministries, to come into the house of the Lord, and according to their manner under the hand of Aaron their father: as the Lord the God of Israel had commanded.

20 Now of the rest of the sons of Levi, there was of the sons of Amram, Subael: and of the sons of Subael, Jehedeia.

21 Also of the sons of Rohobia the chief Jesias.

22 And the son of Isaar Salemoth, and the son of Salemoth Jahath:

23 And his son Jeriau the first, Amarias the second, Jahaziel the third, Jecmaan the fourth.

24 The son of Oziel, Micha: the son of Micha, Samir.

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25 The brother of Micha, Jesia: and the son of Jesia, Zacharias.
26 The sons of Merari: Moholi and Musi: the son of Oziau: Benno.
27 The son also of Merari: Oziau, and Seam, and Zacchur, and Hebri.
28 And the son of Moholi: Eleazar, who had no sons.
29 And the son of Cis, Jeramael.
30 The sons of Musi: Moholi, Eder, and Jerimoth. These are the sons of Levi according to the houses of their families.
31 And they also cast lots over against their brethren the sons of Aaron before David the king, and Sadoc, and Ahimelech, and the princes of the priestly and Levitical families, both the elder and the younger. The lot divided all equally.

1 CHRONICLES (PARALIPOMENON) CHAPTER 25

1 Moreover David and the chief .officers of the army separated for the ministry the sons of Asaph, and of Heman, and of Idithun: to prophesy with harps, and with psalteries, and with cymbals according to their number serving in their appointed office.
2 Of the sons of Asaph: Zacchur, and Joseph, and Nathania, and Asarela, sons of Asaph: under the hand of Asaph prophesying near the king.
3 And of Idithun: the sons of Idithun, Godolias, Serf, Jeseias, and Hasabias, and Mathathias, six, under the hand of their father Idithun, who prophesied with a harp to give thanks and to praise the Lord.
4 Of Heman also: the sons of Heman, Bocciau, Mathaniau, Oziel, Subuel, and Jerimoth, Hananias, Hanani, Eliatha, Geddelthi, and Romemthiezer, and Jesbacassa, Mellothi, Othir, Mahazioth:
5 All these were the sons of Heman the seer of the king in the words of God, to lift up the horn: and God gave to Heman fourteen sons and three daughters.
6 All these under their father's hand were distributed to sing in the temple of the Lord, with cymbals, and psalteries and harps, for the service of the house of the Lord near the king: to wit, Asaph, and Idithun, and Heman.
7 And the number of them with their brethren, that taught the song of the Lord, all the teachers, were two hundred and eighty-eight,
8 And they cast lots by their courses, the elder equally with the younger, the learned and the unlearned together.
9 And the first lot came forth to Joseph, who was of Asaph. The second to Godolias, to him and his sons, and his brethren twelve.
10 The third to Zachur, to his sons and his brethren twelve.
11 11The fourth to Isari, to his sons and his brethren twelve.
12 The fifth to Nathania, to his sons and his brethren twelve.
13 The sixth to Bocciau, to his sons and his brethren twelve.
14 The seventh to Isreela, to his sons and his brethren twelve.
15 The eighth to Jesaia, to his sons and his brethren twelve.
16 The ninth to Mathanaias, to his sons and his brethren twelve.
17 The tenth to Semeias, to his sons and his brethren twelve.
18 The eleventh to Azareel, to his sons and his brethren twelve.
19 The twelfth to Hasabia, to his sons and his brethren twelve.
20 The thirteenth to Subael, to his sons and his brethren twelve.
21 The fourteenth to Mathathias, to his sons and his brethren twelve.
22 The fifteenth to Jerimoth, to his sons and his brethren twelve.
23 The sixteenth to Hananias, to his sons and his brethren twelve.
24 The seventeenth to Jesbacassa, to his sons and his brethren twelve.
25 The eighteenth to Hanani, to his sons and his brethren twelve.
26 The nineteenth to Mellothi, to his sons and his brethren twelve.
27 The twentieth to Eliatha, to his sons and his brethren twelve.
28 The one and twentieth to Othir, to his sons and his brethren twelve.
29 The two and twentieth to Geddelthi, to his sons and his brethren twelve.
30 The three and twentieth to Mahazioth, to his sons and his brethren twelve.
31 31The four and twentieth to Romemthiezer, to his sons and his brethren twelve.

1 CHRONICLES (PARALIPOMENON) CHAPTER 26

1 And the divisions of the porters: of the Corites Meselemia, the son of Core, of the sons of Asaph.
2 The sons of Meselemia: Zacharias the firstborn, Jadihel the second, Zabadias the third, Jathanael the fourth,
3 Elam the fifth, Johanan the sixth, Elioenai the seventh.
4 And the sons of Obededom, Semeias the firstborn, Jozabad the second, Joaha the third, Sachar the fourth, Nathanael the fifth,
5 Ammiel the sixth, Issachar the seventh, Phollathi the eighth: for the Lord had blessed him.
6 And to Semei his son were born sons, herds of their families: for they were men of great valour.
7 The sons then of Semeias were Othni, and Raphael, and Obed, Elizabad, and his brethren most valiant men: and Eliu, and Samachias.
8 All these of the sons of Obededom: they, and their sons, and their brethren most able men for service, sixty-two of Obededom.
9 And the sons of Meselemia, and their brethren strong men, were eighteen.

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10 And of Hosa, that is, of the sons of Merari: Semri the chief, (for he had not a firstborn, and therefore his father made him chief.)

11 Helcias the second, Tabelias the third, Zacharias the fourth: all these the sons, and the brethren of Hosa, were thirteen.

12 Among these were the divisions of the porters, so that the chiefs of the wards, as well as their brethren, always ministered in the house of the Lord.

13 And they cast lots equally, both little and great, by their families for every one of the gates.

14 And the lot of the east fell to Selemias. But to his son Zacharias, a very wise and learned man, the north gate fell by lot.

15 And to Obededom and his sons that towards the south: in which part of the house was the council of the ancients.

16 To Sephim, and Hosa towards the west, by the gate which leadeth to the way of the ascent: ward against ward.

17 Now towards the east were six Levites: and towards the north four a day: and towards the south likewise four a day: and where the council was, two and two.

18 In the cells also of the porters toward the west four in the way: and two at every cell.

19 These are the divisions of the porters of the sons of Core, and of Merari.

20 Now Achias was over the treasures of the house of God, and the holy vessels.

21 The sons of Ledan, the sons of Gersonni: of Ledan were heads of the families, of Ledan, and Gersonni, Jehieli.

22 The sons of Jehieli: Zathan and Joel, his brethren over the treasures of the house of the Lord,

23 With the Amramites, and Isaarites, and Hebronites, and Ozielites.

24 And Subael the son of Gersom, the son of Moses, was chief over the treasures.

25 His brethren also, Eliezer, whose son Rohobia, and his son Isaias, and his son Joram, and his son Zechri, and his son Selemith.

26 Which Selemith and his brethren were over the treasures of the holy things, which king David, and the heads of families, and the captains over thousands and over hundreds, and the captains of the host had dedicated,

27 Out of the wars, and the spoils won in battles, which they had consecrated to the building and furniture of the temple of the Lord.

28 And all these things that Samuel the seer and Saul the son of Cis, and Abner the son of Ner, and Joab the son of Sarvia had sanctified: and whosoever had sanctified those things, they were under the hand of Selemith and his brethren.

29 But Chonenias and his sons were over the Isaarites, for the business abroad over Israel to teach them and judge them.

30 And of the Hebronites Hasabias, and his brethren most able men, a thousand seven hundred had the charge over Israel beyond the Jordan westward, in all the works of the Lord, and for the service of the king.

31 And the chief of the Hebronites was Jeria according to their families and kindreds. In the fortieth year of the reign of David they were numbered, and there were found most valiant men in Jazer Galaad,

32 And his brethren of stronger age, two thousand seven hundred chiefs of families. And king David made them rulers over the Rubenites and the Gadites, and the half tribe of Manasses, for all the service of God, and the king.

1 CHRONICLES (PARALIPOMENON) CHAPTER 27

1 Now the children of Israel according to their number, the heads of families, captains of thousands and of hundreds, and officers, that served the king according to their companies, who came in and went out every month in the year, under every chief were four and twenty thousand.

2 Over the first company the first month Jesboam, the son of Zabdiel was chief, and under him were four and twenty thousand.

3 Of the sons of Phares, the chief of all the captains in the host in the first month.

4 The company of the second month was under Dudia, an Ahohite, and after him was another named Macelloth, who commanded a part of the army of four and twenty thousand.

5 And the captain of the third company for the third month, was Banaias the son of Joiada the priest: and in his division were four and twenty thousand.

6 This is that Banaias the most valiant among the thirty, and above the thirty. And Amizabad his son commanded his company.

7 The fourth, for the fourth month, was Asahel the brother of Joab, and Zabadias his son after him: and in his company were four and twenty thousand.

8 The fifth captain for the fifth month, was Samaoth a Jezerite: and his company were four and twenty thousand.

9 The sixth, for the sixth month, was Hira the son of Acces a Thecuite: and in his company were four and twenty thousand.

10 The seventh, for the seventh month, was Helles a Phallonite of the sons of Ephraim: and in his company were four and twenty thousand.

11 The eighth, for the eighth month, was Sobochai a Husathite of the race of Zarahi: and in his company were four and twenty thousand.

12 The ninth, for the ninth month, was Abiezer an Anathothite of the sons of Jemini, and in His company were four and twenty thousand.

13 The tenth, for the tenth month, was Marai, who was a Netophathite of the race of Zarai: and in his company were four and twenty thousand.

14 The eleventh, for the eleventh month, was Banaias, a Pharathonite of the sons of Ephraim: and in his company were four and twenty thousand.

15 The twelfth, for the twelfth month, was Holdai a Netophathite, of the race of Gothoniel: and in his company were four and twenty thousand.

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16 Now the chiefs over the tribes of Israel were these: over the Rubenites, Eliezer the son of Zechri was ruler: over the Simeonites, Saphatias the son of Maacha:

17 Over the Levites, Hasabias the son of Camuel: over the Aaronites, Sadoc:

18 Over Juda, Eliu the brother of David: over Issachar, Amri the son of Michael:

19 Over the Zabulonites, Jesmaias the son of Adias: over the Nephtalites, Jerimoth the son of Ozriel:

20 Over the sons of Ephraim, Osee the: son of Ozaziu: over the half tribe of Manasses, Joel the son of Phadaia:

21 And over the half tribe of Manasses: in Galaad, Jaddo the son of Zacharias: and over Benjamin, Jasiel the son of Abner.

22 And over Dan, Ezrihel the son of Jeroham: these were the princes of the children of Israel.

23 But David would not number them from twenty years old and under: because the Lord had said that he would multiply Israel like the stars of heaven.

24 Joab the son of Sarvia began to number, but he finished not: because upon this there fell wrath upon Israel: and therefore the number of them that were numbered, was not registered in the chronicles of king David.

25 And over the king's treasures was Azmoth the son of Adiel: and over those stores which were in the cities, and is the villages, and in the castles, was Jonathan the son of Ozias.

26 And over the tillage, and the husbandmen, who tilled the ground, was Ezri the son of Chelub:

27 And over the dressers of the vineyards, was Semeias a Romathite: and over the wine cellars, Zabdias an Aphonite.

28 And over the oliveyards and the fig groves, which were in the plains, was Balanam a Gederite: and over the oil cellars, Joas.

29 And over the herds that fed in Saron, was Setrai a Saronite: and over the. oxen in the valleys, Saphat the son of Adli:

30 And over the camels, Ubil an Ishmahelite: and over the asses, Jadias a Meronathite:

31 And over the sheep Jazia an Agarene. All these were the rulers of the substance of king David.

32 And Jonathan David's uncle, a counsellor, a wise and learned man: he and Jahiel the son of Hachamoni were with the king's sons.

33 And Achitophel was the king's counsellor, and Chusai the Arachite, the king's friend.

34 And after Achitophel was Joiada the son of Banaias, and Abiathar. And the general of the king's army was Joab.

1 CHRONICLES (PARALIPOMENON) CHAPTER 28

1 And David assembled all the chief men of Israel, the princes of the tribes, and the captains of the companies, who waited on the king: and the captains over thousands, and over hundreds, and them who had the charge over the substance and possessions of the king, and his sons with the officers of the court, and the men of power, and all the bravest of the army at Jerusalem.

2 And the king rising up, and standing said: Hear me, my brethren and my people: I had a thought to have built a house, in which the ark of the Lord, and the footstool of our God might rest: and I prepared all things for the building.

3 And God said to me: Thou shalt not build a house to my name: because thou art a man of war, and hast shed blood.

4 But the Lord God of Israel chose me of all the house of my father, to be king over Israel for ever: for of Juda he chose the princes: and of the house of Juda, my father's house: and among the sons of my father, it pleased him to choose me king over all Israel.

5 And among my sons (for the Lord hath given me many sons) he hath chosen Solomon my son, to sit upon the throne of the kingdom of the Lord over Israel.

6 And he said to me: Solomon thy son shall build my house, and my courts: for I have chosen him to be my son, and I will be a father to him.

7 And I will establish his kingdom for ever, if he continue to keep my commandments, and my judgments, as at this day.

8 Now then before all the assembly of Israel, in the hearing of our God, keep ye, and seek all the commandments of the Lord our God: that you may possess the good land, and may leave it to your children after you for ever.

9 And thou my son Solomon, know the God of thy father, and serve him with a perfect heart, and a willing mind: "for the Lord searcheth all hearts, and under- standeth all the thoughts of minds. If thou seek him, thou shalt find him: but if thou forsake him, he will cast thee off for ever.

10 Now therefore seeing the Lord hath chosen thee to build the house of the sanctuary, take courage, and do it.

11 And David gave to Solomon his son a description of the porch, and of the temple, and of the treasures, and of the upper floor, and of the inner chambers, and of the house for the mercy seat,

12 As also of all the courts, which he had in his thought, and of the chambers round about, for the treasures of the house of the Lord, and for the treasures of the consecrated things,

13 And of the divisions of the priests and of the Levites, for all the works of the house of the Lord, and for all the vessels of the service of the temple of the Lord.

14 Gold by weight for every vessel for the ministry. And silver by weight ac- cording to the diversity of the vessels and uses.

15 He gave also gold for the golden candlesticks, and their lamps, according to the dimensions of every candlestick, and the lamps thereof. In like manner also he gave silver by weight for the silver candlesticks, and for their lamps according to the diversity of the dimensions of them.

16 He gave also gold for the tables of proposition, according to the diversity of the tables: in like manner also silver for other tables of silver.

17 For fleshhooks also, and bowls, and censers of fine gold, and for little lions of gold, according to the measure he gave by weight, for every lion. In like manner also for lions of silver he set aside a different weight of silver.

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18 And for the altar of incense, he gave the purest gold: and to make the likeness of the chariot of the cherubims spreading their wings, and covering the ark of the covenant of the Lord.

19 All these things, said he, came to me written by the hand of the Lord that I might understand all the works of the pattern.

20 And David said to Solomon his son: Act like a man, and take courage, and do: fear not, and be not dismayed: for the Lord my God will be with thee, and will not leave thee, nor forsake thee, till thou hast finished all the work for the service of the house of the Lord.

21 Behold the courses of the priests and the Levites, for every ministry of the house of the Lord, stand by thee, and are ready, and both the princes, and the people know how to execute all thy commandments.

1 CHRONICLES (PARALIPOMENON) CHAPTER 29

1 And king David said to all the assembly: Solomon my son, whom alone God hath chosen, is as yet young and tender: and the work is great, for a house is prepared not for man, but for God.

2 And I with all my ability have prepared the expenses for the house of my God. Gold for vessels of gold, and silver for vessels of silver, brass for things of brass, iron for things of iron, wood for things of wood: and onyx stones, and stones like alabaster, and of divers colours, and all manner of precious stones, and marble of Paros in great abundance.

3 Now over and above the things which I have offered into the house of my God I give of my own proper goods, gold and silver for the temple of my God, beside what things I have prepared for the holy house.

4 Three thousand talents of gold of the gold of Ophir: and seven thousand talents of refined silver, to overlay the walls of the temple.

5 And gold for wheresoever there is need of gold: and silver for wheresoever there is need of silver, for the works to be made by the hands of the artificers: now if any man is willing to offer, let him fill his hand to day, and offer what he pleaseth to the Lord.

6 Then the heads of the families, and the princes of the tribes of Israel, and the captains of thousands, and of hundreds, and the overseers of the king's possessions promised,

7 And they gave for the works of the house of the Lord, of gold, five thousand talents, and ten thousand solids: of silver ten thousand talents: and of brass eighteen thousand talents: and of iron a hundred thousand talents.

8 And all they that had stones, gave them to the treasures of the house of the Lord, by the hand of Jahiel the Gersonite.

9 And the people rejoiced, when they promised their offerings willingly: because they offered them to the Lord with all their heart: and David the king rejoiced also with a great joy.

10 And he blessed the Lord before all the multitude, and he said: Blessed art thou, O Lord the God of Israel, our father from eternity to eternity.

11 Thine, O Lord, is magnificence, and power, and glory, and victory: and to thee is praise: for all that is in heaven, and in earth, is thine: thine is the kingdom, O Lord, and thou art above all princes.

12 Thine are riches, and thine is glory, thou hast dominion over all, in thy hand is power and might: in thy hand greatness, and the empire of all things.

13 Now therefore our God we give thanks to thee, and we praise thy glorious name.

14 Who am I, and what is my people, that we should be able to promise thee all these things? all things are thine: and we have given thee what we received of thy hand.

15 For we are sojourners before thee, and strangers, as were all our fathers. Our days upon earth are as a shadow, and there is no stay.

16 O Lord our God, all this store that we have prepared to build thee a house for thy holy name, is from thy hand, and all things are thine.

17 I know my God that thou provest hearts, and lovest simplicity, wherefore I also in the simplicity of my heart, have joyfully offered all these things: and I have seen with great joy thy people, which are here present, offer thee their offerings.

18 O Lord God of Abraham, and of Isaac, and of Israel our fathers, keep for ever this will of their heart, and let this mind remain always for the worship of thee.

19 And give to Solomon my son a perfect heart, that he may keep thy commandments, thy testimonies, and thy ceremonies, and do all things: and build the house, for which I have provided the charges.

20 And David commanded all the assembly: Bless ye the Lord our God. And all the assembly blessed the Lord the God of their fathers: and they bowed themselves and worshipped God, and then the king.

21 And they sacrificed victims to the Lord: and they offered holocausts the next day, a thousand bullocks, a thousand rams, a thousand lambs, with their libations, and with every thing prescribed most abundantly for all Israel.

22 And they ate, and drank before the Lord that day with great joy. And they anointed the second time Solomon the son of David. And they anointed him to the Lord to be prince, end Sadoc to be high priest.

23 And Solomon sat on the throne of the Lord as king instead of David his father, and he pleased all: and all Israel obeyed him.

24 And all the princes, and men of power, and all the sons of king David gave their hand, and were subject to Solomon the king.

25 And the Lord magnified Solomon over all Israel: and gave him the glory of a reign, such as no king of Israel had before him.

26 So David the son of Isai reigned over all Israel.

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27 And the days that he reigned over Israel, were forty years: in Hebron he reigned seven years, and in Jerusalem three and thirty years.

28 And he died in a good age, full of days, and riches, and glory. And Solomon his son reigned in his stead.

29 Now the acts of king David first and last are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer:

30 And of all his reign, and his valour, and of the times that passed under him, either in Israel, or in all the kingdoms of the countries.

THE SECOND BOOK OF CHRONICLES

or 2 Chronicles; Greek: Paralipomenon
Hebrew: Dibre Hayyamim (The Matters of the Days)
Authors: Azaryahu, known as Ezra (Greek: Esdras),
The final chapters were written by Nehemia
Estimated Range of Dating: mid-5th century B.C.

2 CHRONICLES (PARALIPOMENON) CHAPTER 1

1 And Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him, and magnified him to a high degree.

2 And Solomon gave orders to all Israel, to the captains of thousands, and of hundreds, and to the rulers, and to the judges of all Israel, and the heads of the families:

3 And he went with all the multitude to the high place of Gabaon, where was the tabernacle of the covenant of the Lord, which Moses the servant of God made, in the wilderness.

4 For David had brought the ark of God from Cariathiarim to the place, which he had prepared for it, and where he had pitched a tabernacle for it, that is, in Jerusalem.

5 And the altar of brass, which Beseleel the son of Uri the son of Hur had made, was there before the tabernacle of the Lord: and Solomon and all the assembly sought it:

6 And Solomon went up thither to the brazen altar, before the tabernacle of the covenant of the Lord, and offered up on it a thousand victims.

7 And behold that night God appeared to him, saying: Ask what thou wilt that I should give thee.

8 And Solomon said to God: Thou hast shewn great kindness to my father David: and hast made me king in his stead.

9 Now therefore, O Lord God, let thy word be fulfilled, which thou hast promised to David my father: for thou hast made me king over thy great people, which is as innumerable as the dust of the earth.

10 Give me wisdom and knowledge that I may come in and go out before thy people: for who can worthily judge this thy people, which is so great?

11 And God said to Solomon: Because this choice hath pleased thy heart, and thou hast not asked riches, and wealth, and glory, nor the lives of them that hate thee, nor many days of life: but hast asked wisdom and knowledge, to be able to judge my people, over which I have made thee king,

12 Wisdom and knowledge are granted to thee: and I will give thee riches, and wealth, and glory, so that none of the kings before thee, nor after thee, shall be like thee.

13 Then Solomon came from the high place of Gabaon to Jerusalem before the tabernacle of the covenant, and reigned over Israel.

14 And he gathered to himself chariots and horsemen, and he had a thousand four hundred chariots, and twelve thousand horsemen: and he placed them in the cities of the chariots, and with the king in Jerusalem.

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15 And the king made silver and gold to be in Jerusalem as stones, and cedar trees as sycamores, which grow in the plains in great multitude.

16 And there were horses brought him from Egypt, and from Coa by the king's merchants, who went, and bought at a price,

17 A chariot of four horses for six hundred pieces of silver, and a horse for a hundred and fifty: in like manner market was made in all the kingdoms of the Hethites, and of the kings of Syria.

2 CHRONICLES (PARALIPOMENON) CHAPTER 2

1 And Solomon determined to build a house to the name of the Lord, and a palace for himself.

2 And he numbered out seventy thousand men to bear burdens, and eighty thousand to hew stones in the mountains, and three thousand six hundred to over- see them.

3 He sent also to Hiram king of Tyre, saying: As thou didst with David my father, and didst send him cedars, to build him a house, in which he dwelt:

4 So do with me that I may build a house to the name of the Lord my God, to dedicate it to burn incense before him, and to perfume with aromatical spices, and for the continual setting forth of bread, and for the holocausts, morning and evening, and on the sabbaths, and on the new moons, and the solemnities of the Lord our God for ever, which are commanded for Israel.

5 For the house which I desire to build, is great: for our God is great above all gods.

6 Who then can be able to build him a worthy house? if heaven, and the heavens of heavens cannot contain him: who am I that I should be able to build him a house? but to this end only, that incense may be burnt before him.

7 Send me therefore a skilful man, that knoweth how to work in gold, and in silver, in brass, and in iron, in purple, in scarlet and in blue, and that hath skill in engraving, with the artificers, which I have with me in Judea and Jerusalem, whom David my father provided.

8 Send me also cedars, and fir trees, and pine trees from Libanus: for I know that thy servants are skilful in cutting timber in Libanus, and my servants shall be with thy servants,

9 To provide me timber in abundance. For the house which I desire to build, is to be exceeding great, and glorious.

10 And I will give thy servants the workmen that are to cut down the trees, for their food twenty thousand cores of wheat, and as many cores of barley, and twenty thousand measures of wine, and twenty thousand measures of oil.

11 And Hiram king of Tyre sent a letter to Solomon, saying: Because the Lord hath loved his people, therefore he hath made thee king over them.

12 And he added, saying: Blessed be the Lord the God of Israel, who made heaven and earth, who hath given to king David a wise and knowing son, endued with understanding and prudence, to build a house to the Lord, and a palace for himself.

13 I therefore have sent thee my father Hiram, a wise and most skilful man,

14 The son of a woman of the daughters of Dan, whose father was a Tyrian, who knoweth how to work in gold, and in silver, in brass, and in iron, and in marble, and in timber, in purple also, and violet, and silk and scarlet: and who knoweth to grave all sort of graving, and to devise ingeniously all that there may be need of in the work with thy artificers, and with the artificers of my lord David thy father.

15 The wheat therefore, and the barley and the oil, and the wine, which thou, my lord, hast promised, send to thy servants.

16 And we will cut down as many trees out of Libanus, as thou shalt want, and will convey them in floats by sea to Joppe: and it will be thy part to bring them thence to Jerusalem.

17 And Solomon numbered all the proselytes in the land of Israel, after the numbering which David his father had made, and they were found a hundred and fifty-three thousand and six hundred.

18 And he set seventy thousand of them to carry burdens on their shoulders, and eighty thousand to hew stones in the mountains: and three thousand and six hundred to be overseers of the work of the people.

2 CHRONICLES (PARALIPOMENON) CHAPTER 3

1 And Solomon began to build the house of the Lord in Jerusalem, in mount Moria, which had been shewn to David his father, in the place which David had prepared in the thrashingfloor of Ornan the Jebusite.

2 And he began to build in the second month, in the fourth year of his reign.

3 Now these are the foundations, which Solomon laid, to build the house of God, the length by the first measure sixty cubits, the breadth twenty cubits.

4 And the porch in the front, which was extended in length according to the measure of the breadth of the house, twenty cubits: and the height was a hundred and twenty cubits: and he overlaid it within with pure gold.

5 And the greater house he ceiled with deal boards, and overlaid them with plates of fine gold throughout: and he graved in them palm trees, and like little chains interlaced with one another.

6 He paved also the floor of the temple with most precious marble, of great beauty.

7 And the gold of the plates with which he overlaid the house, and the beams thereof, and the posts, and the walls, and the doors was of the finest: and he graved cherubims on the walls.

8 He made also the house of the holy of holies: the length of it according to the breadth of the temple, twenty cubits, and the breadth of it in like manner twenty cubits: and he overlaid it with plates of gold, amounting to about six hundred talents.

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9 He made also nails of gold, and the weight of every nail was fifty sicles: the upper chambers also he overlaid with gold.

10 He made also in the house of the holy of holies two cherubims of image work: and he overlaid them with gold.

11 The wings of the cherubims were extended twenty cubits, so that one wing was five cubits long, and reached to the wall of the house: and the other was also five cubits long, and reached to the wing of the other cherub.

12 In like manner the wing of the other cherub, was five cubits long, and reached to the wall: and his other wing was five cubits long, and touched the wing of the other cherub.

13 So the wings of the two cherubims were spread forth, and were extended twenty cubits: and they stood upright on their feet, and their faces were turned toward the house without.

14 He made also a veil of violet, purple, scarlet, and silk: and wrought in it cherubims.

15 He made also before the doors of the temple two pillars, which were five and thirty cubits high: and their chapiters were five cubits.

16 He made also as it were little chains in the oracle, and he put them on the heads of the pillars: and a hundred pomegranates, which he put between the little chains.

17 These pillars he put at the entrance of the temple, one on the right hand, and the other on the left: that which was on the right hand, he called Jachin: and that on the left hand, Boot.

2 CHRONICLES (PARALIPOMENON) CHAPTER 4

1 He made also an altar of brass twenty cubits long, and twenty cubits broad, and ten cubits high.

2 Also a molten sea of ten cubits from brim to brim, round in compass: it was five cubits high, and a line of thirty cubits compassed it round about.

3 And under it there was the likeness of oxen, and certain engravings on the outside of ten cubits compassed the belly of the sea, as it were with two rows.

4 And the oxen were cast: and the sea itself was set upon the twelve oxen, three of which looked toward the north, and other three toward the west: and other three toward the south, and the other three that remained toward the east, and the sea stood upon them: and the hinder parts of the oxen were in- ward under the sea.

5 Now the thickness of it was a handbreadth, and the brim of it was like the brim of a cup, or of a crisped lily: and it held three thousand measures.

6 He made also ten lavers: and he see five on the right hand, and five on the left, to wash in them all such things as they mere to offer for holocausts: but the sea was for the priests to wash in.

7 And he made ten golden candlesticks, according to the form which they were commanded to be made by: and he set them in the temple, five on the right hand, and five on the left.

8 Moreover also ten tables: and he set them in the temple, five on the right side, and five on the left. Also a hundred bowls of gold.

9 He made also the court of the priests, and a great hall, and doors in the hall, which he covered with brass.

10 And he set the sea on the right side over against the east toward the south.

11 And Hiram made caldrons, and fleshhooks, and bowls: and finished all the king's work in the house of God:

12 That is to say, the two pillars, and the pommels, and the chapiters, and the network, to cover the chapiters over the pommels.

13 And four hundred pomegranates, and two wreaths of network, so that two rows of pomegranates were joined to each wreath, to cover the pommels, and the chapiters of the pillars.

14 He made also bases, and lavers, which he set upon the bases:

15 One sea, and twelve oxen under the sea;

16 And the caldrons, and fleshhooks, and bowls. All the vessels did Hiram his father make for Solomon in the house of the Lord of the finest brass.

17 In the country near the Jordan did the king cast them, in a clay ground between Sochot and Saredatha.

18 And the multitude of vessels was innumerable, so that the weight of the brass was not known.

19 And Solomon made all the vessels for the house of God, and the golden altar, and the tables, upon which were the leaves of proposition,

20 The candlesticks also of most pure gold with their lamps to give light before the oracle, according to the manner.

21 And certain flowers, and lamps, and golden tongs: all were made of the finest gold.

22 The vessels also for the perfumes, and the censers, and the bowls, and the mortars, of pure gold. And he graved the doors of the inner temple, that is, for the holy of holies: and the doors of the temple without were of gold. And thus all the work was finished which Solomon made in the house of the Lord.

2 CHRONICLES (PARALIPOMENON) CHAPTER 5

1 Then Solomon brought in all the things that David his father had vowed, the silver, and the gold, and all the vessels he put among the treasures of the house of God.

2 And after this he gathered together the ancients of Israel, and all the princes of the tribes, and the heads of the families, of the children of Israel to Jerusalem, to bring the ark of the covenant of the Lord out of the city of David, which is Sion.

3 And all the men of Israel came to the king in the solemn day of the seventh month.

4 And when all the ancients of Israel were come, the Levites took up the ark,

5 And brought it in, together with all the furniture of the tabernacle. And the priests with the Levites carried the vessels of the sanctuary, which were in the tabernacle.

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6 And king Solomon and all the assembly of Israel, and all that were gathered together before the ark, sacrificed rams, and oxen without number: so great was the multitude of the victims.

7 And the priests brought in the ark of the covenant of the Lord into its place, that is, to the oracle of the temple, into the holy of holies under the wings of the cherubims:

8 So that the cherubims spread their wings over the place, in which the ark was set, and covered the ark itself and its staves.

9 Now the ends of the staves wherewith the ark was carried, because they were some thing longer, were seen before the oracle: but if a man were a little outward, he could not see them. So the ark has been there unto this day.

10 And there was nothing else in the ark but the two tables which Moses put there at Horeb when the Lord gave the law to the children of Israel, at their coming out of Egypt.

11 Now when the priests were come out of the sanctuary, (for all the priests that could be found there, mere sanctified: and as yet at that time the courses and orders of the ministries were not divided among them,)

12 Both the Levites and the singing men, that is, both they that were under Asaph, and they that were under Heman, and they that were under Idithun, with their sons, and their brethren, clothed with fine linen, sounded with cymbals, and psalteries, and harps, standing on the east side of the altar, and with them a hundred and twenty priests, sounding with trumpets.

13 So when they all sounded together, both with trumpets, and voice, and cymbals, and organs, and with divers kind of musical instruments, and lifted up their voice on high: the sound was heard afar off, so that when they began to praise the Lord, and to say: Give glory to the Lord for he is good, for his mercy endureth for ever: the house of God was filled with a cloud.

14 Nor could the priests stand and minister by reason of the cloud. For the glory of the Lord had filled the house of God.

2 CHRONICLES (PARALIPOMENON) CHAPTER 6

1 Then Solomon said: The Lord promised that he would dwell in a cloud.

2 But I have built a house to his name, that he might dwell there for ever.

3 And the king turned his face, and blessed all the multitude of Israel (for all the multitude stood attentive) and he said:

4 Blessed be the Lord the God of Israel, who hath accomplished in deed that which he spoke to David my father, saying:

5 From the day that I brought my people out of the land of Egypt, I chose no city among all the tribes of Israel, for a house to be built in it to my name: neither chose I any other man, to be the ruler of my people Israel.

6 But I chose Jerusalem, that my name might be there: and I chose David to set him over my people Israel.

7 And whereas David my father had a mind to build a house to the name of the Lord the God of Israel,

8 The Lord said to him: Forasmuch as it was thy will to build a house to my name, thou hast done well indeed in having such a will:

9 But thou shalt not build the house, but thy son, who shall come out of thy loins, he shall build a house to my name.

10 The Lord therefore hath accomplished his word which he spoke: and I am risen up in the place of David my father, and sit upon the throne of Israel, as the Lord promised: and have built a house to the name of the Lord God of Israel.

11 And I have put in it the ark, wherein is the covenant of the Lord, which he made with the children of Israel.

12 And he stood before the altar of the I Lord, in presence of all the multitude of Israel, and stretched forth his hands.

13 For Solomon had made a brazen scaffold, and had set it in the midst of the temple, which was five cubits long, and five cubits broad, and three cubits high: and he stood upon it: then kneeling down in the presence of all the multitude of Israel, and lifting up his hands towards heaven,

14 He said: O Lord God of Israel, there is no God like thee in heaven nor in earth: who keepest covenant and mercy with thy servants, that walk before thee with all their hearts:

15 Who hast performed to thy servant David my father all that thou hast promised him: and hast accomplished in fact, what thou hast spoken with thy mouth, as also the present time proveth.

16 Now then, O Lord God of Israel, fulfil to thy servant David my father, whatsoever thou hast promised him, saying: There shall not fail thee a man in my sight, to sit upon the throne of Israel: yet so that thy children take heed to their ways, and walk in my law, as thou hast walked before me.

17 And now, Lord God of Israel, let thy word be established which thou hast spoken to thy servant David.

18 Is it credible then that God should dwell with men on the earth? If heaven and the heavens of heavens do not contain thee, how much less this house, which I have built?

19 But to this end only it is made, that thou mayest regard the prayer of thy servant and his supplication, O Lord my God: and mayest hear the prayers which thy servant poureth out before thee.

20 That thou mayest open thy eyes upon this house day and night, upon the place wherein thou hast promised that thy name should be called upon,

21 And that thou wouldst hear the prayer which thy servant prayeth in it: hearken then to the prayers of thy servant, and of thy people Israel. Whosoever shall pray in this place, hear thou from thy dwelling place, that is, from heaven, and shew mercy.

22 If any man sin against his neighbour, and come to swear against him, and bind himself with a curse before the altar in this house:

23 Then hear thou from heaven, and do justice to thy servants, so as to requite the wicked by making his wickedness fall upon his own head, and to revenge the just, rewarding him according to his justice.

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24 If thy people Israel be overcome by their enemies, (for they will sin against thee,) and being converted shall do penance, and call upon thy name, and pray to thee in this place,

25 Then hear thou from heaven, and forgive the sin of thy people Israel, and bring them back into the land, which thou gavest to them, and their fathers.

26 If the heavens be shut up, and there fall no rain by reason of the sine of the people, and they shall pray to thee in this place, and confess to thy name, and be converted from their sins, when thou dost afflict them,

27 Then hear thou from heaven, O Lord, and forgive the sine of thy servants and of thy people Israel, and teach them the good way, in which they may walk: and give rain to thy land which thou hast given to thy people to possess.

28 If a famine arise in the land, or a pestilence or blasting, or mildew, or locusts, or caterpillars: or if their enemies waste the country, and besiege the cities, whatsoever scourge or infirmity shall be upon them:

29 Then if any of thy people Israel, knowing his own scourge and infirmity shall pray, and shall spread forth his hands in this house,

30 Hear thou from heaven, from thy high dwelling place, and forgive, and render to every one according to his ways, which thou knowest him to have in his heart: (for thou only knowest the hearts of the children of men:)

31 That they may fear thee, and walk in thy ways all the days that they live upon the face of the land, which thou hast given to our fathers.

32 If the stranger also, who is not of thy people Israel, come from a far country, for the sake of thy great name, and thy strong hand, and thy stretched out arm, and adore in this place:

33 Hear thou from heaven thy firm dwelling place, and do all that which that stranger shall call upon thee for: that all the people of the earth may know thy name, and may fear thee, as thy people Israel, and may know, that thy name is invoked upon this house, which I have built.

34 If thy people go out to war against their enemies, by the way that thou shalt send them, and adore thee towards the way of this city, which thou hast chosen, and the house which I have built to thy name:

35 Then hear thou from heaven their prayers, and their supplications, and revenge them.

36 And if they sin against thee (for there is no man that sinneth not) and thou be angry with them, and deliver them up to their enemies, and they lead them away captive to a land either afar off, or near at hand,

37 And if they be converted in their heart in the land to which they were led / captive, and do penance, and pray to thee in the land of their captivity, saying: We have sinned, we have done wickedly, we have dealt unjustly:

38 And return to thee with all their heart, and with all their soul, in the land of their captivity, to which they were led away, and adore thee towards the way of their own land which thou gavest their fathers, and of the city, which thou hast chosen, and the house which I have built to thy name:

39 Then hear thou from heaven, that is, from thy firm dwelling place, their prayers, and do judgment, and forgive thy people, although they have sinned:

40 For thou art my God: let thy eyes, I beseech thee, be open, and let thy ears be attentive to the prayer, that is made in this place.

41 Now therefore arise, O Lord God, into thy resting place, thou and the ark of thy strength: let thy priests, O Lord God, put on salvation, and thy saints rejoice in good things.

42 O Lord God, turn not away the face of thy anointed: remember the mercies of David thy servant.

2 CHRONICLES (PARALIPOMENON) CHAPTER 7

1 And when Solomon had made an end of his prayer, Are came down from heaven, and consumed the holocausts and the victims: and the majesty of the Lord tilled the house.

2 Neither could the priests enter into the temple of the Lord, because the majesty of the Lord had filled the temple of the Lord.

3 Moreover all the children of Israel saw the fire coming down, and the glory of the Lord upon the house: and falling down with their faces to the ground, upon the stone pavement, they adored and praised the Lord: because he is good, because his mercy endureth for ever.

4 And the king and all the people sacrificed victims before the Lord.

5 And king Solomon offered a sacrifice of twenty-two thousand oxen, and one hundred and twenty thousand rams: and the king and all the people dedicated the house of God.

6 And the priests stood in their offices: and the Levites with the instruments of music of the Lord, which king David made to praise the Lord: because his mercy endureth for ever, singing the hymns of David by their ministry: and the priests sounded with trumpets before them, and all Israel stood.

7 Solomon also sanctified the middle of the court before the temple of the Lord: for he offered there the holocausts, and the fat of the peace offerings: because the brazen altar, which he had made, could not hold the holocausts and the sacrifices and the fat:

8 And Solomon kept the solemnity at that time seven days, and all Israel with him, a very great congregation, from the entrance of Emath to the torrent of Egypt.

9 And he made on the eighth day a solemn assembly, because he had kept the dedication of the altar seven days, and had celebrated the solemnity seven days.

10 So on the three and twentieth day of the seventh month he sent away the people to their dwellings, joyful and glad for the good that the Lord had done to David, and to Solomon, and to all Israel his people.

11 And Solomon finished the house of the Lord, and the king's house, and all that he had designed in his heart to do, in the house of the Lord, and in his own house, and he prospered.

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12 And the Lord appeared to him by night, and said: I have heard thy prayer, and I have chosen this place to myself for a house of sacrifice.

13 If I shut up heaven, and there fall no rain, or if I give orders, and command the locust to devour the land, or if I send pestilence among my people:

14 And my people, upon whom my name is called, being converted, shall make supplication to me, and seek out my face, and do penance for their most wicked ways: then will I hear from heaven, and will forgive their sine and will heal their land.

15 My eyes also shall be open, and my ears attentive to the prayer of him that shall pray in this place.

16 For I have chosen, and have sanctified this place, that my name may be there for ever, and my eyes and my heart may remain there perpetually.

17 And as for thee, if thou walk before me, as David thy father walked, and do according to all that I have commanded thee, and keep my justices and my judgments:

18 I will raise up the throne of thy kingdom, as I promised to David thy father, saying: There shall not fail thee a man of thy stock to be ruler in Israel.

19 But if you turn away, and forsake my justices, and my commandments which I have set before you, and shall go and serve strange gods, and adore them,

20 I will pluck you up by the root out of my land which I have given you: and this house which I have sanctified to my name, I will cast away from before my face, and will make it a byword, and an example among all nations.

21 And this house shall be for a proverb to all that pass by, and they shall be astonished and say: Why hath the Lord done thus to this land, and to this house?

22 And they shall answer: Because they forsook the Lord the God of their fathers, who brought them out of the land of Egypt, and laid hold on strange gods, and adored them, and worshipped them: therefore all these evils are come upon them.

2 CHRONICLES (PARALIPOMENON) CHAPTER 8

1 And at the end of twenty years after Solomon had built the house of the Lord and his own house:

2 He built the cities which Hiram had given to Solomon, and caused the children of Israel to dwell there.

3 He went also into Emath Suba, and possessed it.

4 And he built Palmira in the desert, and he built other strong cities in Emath.

5 And he built Beth-horon the upper, and Beth-horon the nether, walled cities with Rates and bars and locks.

6 Balaath also and all the strong cities that were Solomon's, and all the cities of the chariots, and the cities of the horsemen. All that Solomon had a mind, and designed, he built in Jerusalem and in Libanus, and in all the land of his dominion.

7 All the people that were left of the Hethites, and the Amorrhites, and the Pherezites, and the Hevites, and the Jebusites, that were not of the stock of Israel:

8 Of their children, and of the posterity, whom the children of Israel had not slain, Solomon made to be the tributaries, unto this day.

9 But of the children of Israel he set none to serve in the king's works: for they were men of war, and chief captains, and rulers of his chariots and horsemen.

10 And all the chief captains of king Solomon's army were two hundred and fifty, who taught the people.

11 And he removed the daughter of Pharao from the city of David, to the house which he had built for her. For the king said: My wife shall not dwell in the house of David king of Israel, for it is sanctified: because the ark of the Lord came into it.

12 Then Solomon offered holocausts to the Lord upon the altar of the Lord which he had built before the porch,

13 That every day an offering might be made on it according to the ordinance of Moses, in the sabbaths, and on the new moons, and on the festival days three times a year, that is to say, in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 And he appointed according to the order of David his father the offices of the priests in their ministries: and the Levites in their order to give praise, and minister before the priests according to the duty of every day: and the porters in their divisions by gate and gate: for so David the man of God had commanded.

15 And the priests and Levites departed not from the king's commandments, as to any thing that he had commanded, and as to the keeping of the treasures.

16 Solomon had all charges prepared, from the day that he founded the house of the Lord, until the day wherein he finished it.

17 Then Solomon went to Asiongaber, and to Ailath, on the coast of the Red Sea, which is in the land of Edom.

18 And Hiram sent him ships by the hands of his servants, and skilful mariners, and they went with Solomon's servants to Ophir, and they took thence four hundred and fifty talents of gold, and brought it to king Solomon.

2 CHRONICLES (PARALIPOMENON) CHAPTER 9

1 And when the queen of Saba heard of the fame of Solomon, she came to try him with hard questions at Jerusalem, with great riches, and camels, which carried spices, and abundance of gold, and precious stones. And when she was come to Solomon, she proposed to him all that was in her heart.

2 And Solomon explained to her all that she proposed: and there was not any thing that he did not make clear unto her.

3 And when she had seen these things, to wit, the wisdom of Solomon, and the house which he had built,

4 And the meats of his table, and the dwelling places of his servants, and the attendance of his officers, and their apparel, his cupbearers also, and their garments, and the victims which he offered in the house of the Lord: there was no more spirit in her, she was so astonished.

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5 And she add to the king: The word is true which I heard in my country of thy virtues and wisdom.

6 I did not believe them that told it, until I came, and my eyes had seen, and I had proved that scarce one half of thy wisdom had been told me: thou hast exceeded the same with thy virtues.

7 Happy are thy men, and happy are thy servants, who stand always before thee, and hear thy wisdom.

8 Blessed be the Lord thy God, who hath been pleased to set thee on his throne, king of the Lord thy God. Because God loveth Israel, and will preserve them for ever: therefore hath he made thee king over them, to do judgment and justice.

9 And she gave to the king a hundred and twenty talents of gold, and spices in great abundance, and most precious stones: there were no such spices as these which the queen of Saba gave to king Solomon.

10 And the servants also of Hiram, with the servants of Solomon, brought gold from Ophir, and thyine trees, and most precious stones:

11 And the king made of the thyine trees stairs in the house of the Lord, and in the king's house, and harps and psalteries for the singing men: never were there seen such trees in the land of Juda.

12 And king Solomon gave to the queen of Saba all that she desired, and that she asked, and many more things than she brought to him: so she returned, and went to her own country with her servants.

13 And the weight of the gold, that was brought to Solomon every year, was six hundred and sixty-six talents of gold:

14 Beside the sum which the deputies of divers nations, and the merchants were accustomed to bring, and all the kings of Arabia, and the lords of the lands, who I brought gold and silver to Solomon.

15 And king Solomon made two hundred golden spears, of the sum of six hundred pieces of gold, which went to every spear:

16 And three hundred golden shields of three hundred pieces of gold, which went to the covering of every shield: and the king put them in the armoury, which was compassed with a wood.

17 The king also made a great throne of ivory, and overlaid it with pure gold.

18 And six steps to go up to the throne, and a footstool of gold, and two arms one on either side, and two lions standing by the arms:

19 Moreover twelve other little lions standing upon the steps on both sides: there was not such a throne in any kingdom.

20 And all the vessels of the king's table were of gold, and the vessels of the house of the forest of Libanus were of the purest gold. For no account was made of silver in those days.

21 For the king's ships went to Tharsis with the servants of Hiram, once in three years: and they brought thence gold and silver, and ivory, and apes, and peacocks.

22 And Solomon was magnified above all the kings of the earth for riches and glory.

23 And all the kings of the earth desired to see the face of Solomon, that they might hear the wisdom which God had given in his heart.

24 And every year they brought him presents, vessels of silver and of gold, and garments, and armour, and spices, and horses, and mules.

25 And Solomon had forty thousand horses in the stables, and twelve thousand chariots, and horsemen, and he placed them in the cities of the chariots, and where the king was in Jerusalem.

26 And he exercised authority over all the kings from the river Euphrates to the land of the Philistines, and to the borders of Egypt.

27 And he made silver as plentiful in Jerusalem as stones: and cedars as common as the sycamores, which grow in the plains.

28 And horses were brought to him out of Egypt, and out of all countries.

29 Now the rest of the acts of Solomon first and last are written in the words of Nathan the prophet, and in the books of Ahias the Silonite, and in the vision of Addo the seer, against Jeroboam the son of Nabat.

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And he slept with his fathers: and they buried him in the city of David: and Roboam his son reigned in his stead

2 CHRONICLES (PARALIPOMENON) CHAPTER 10

1 And Roboam went to Sichem: for thither all Israel were assembled, to make him king.

2 And when Jeroboam the son of Nabat, who was in Egypt, (for he was fled thither from Solomon,) heard it, forthwith he returned.

3 And they sent for him, and he came with all Israel, and they spoke to Roboam, saying:

4 Thy father oppressed us with a most grievous yoke, do thou govern us with a lighter hand than thy father, who laid upon us a heavy servitude, and ease some thing of the burden, that we may serve thee.

5 And he said to them: Come to me again after three days. And when the people were gone,

6 He took counsel with the ancients, who had stood before his father Solomon, while he yet lived, saying: What counsel give you to me, that I may answer the people?

7 And they said to him: If thou please this people, and soothe them with kind words, they will be thy servants for ever.

8 But he forsook the counsel of the ancients, end began to treat with the young men, that had been brought up with him, and were in his train.

9 And he said to them: What seemeth good to you? or what shall I answer this people, who have said to me: Ease the yoke which thy father laid upon us?

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10 But they answered as young men, and brought up with him in pleasures, and said: Thus shalt thou speak to the people, that said to thee: Thy father made our yoke heavy, do thou ease it: thus shalt thou answer them: My little finger is thicker than the loins of my father.

11 My father laid upon you a heavy yoke, and I will add more weight to it: my father beat you with scourges, but I will beat you with scorpions.

12 So Jeroboam, and all the people came to Roboam the third day, as he commanded them.

13 And the king answered roughly, leaving the counsel of the ancients.

14 And he spoke according to the advice of the young men: My father laid upon you a heavy yoke, which I will make heavier: my father beat you with scourges, but I will beat you with scorpions.

15 And he condescended not to the people's requests: for it was the will of God, that his word might be fulfilled which he had spoken by the hand of Ahias the Silonite to Jeroboam the son of Nabat.

16 And all the people upon the king's speaking roughly, said thus unto him: We have no part in David, nor inheritance in the son of Isai. Return to thy dwellings, O Israel, and do thou, O David, feed thy own house. And Israel went away to their dwellings.

17 But Roboam reigned over the children of Israel that dwelt in the cities of Juda.

18 And king Roboam sent Aduram, who was over the tributes, and the children of Israel stoned him, and he died: and king Roboam made haste to gee up into his chariot, and fled into Jerusalem.

19 And Israel revolted from the house of David unto this day.

2 CHRONICLES (PARALIPOMENON) CHAPTER 11

1 And Roboam came to Jerusalem, and called together all the house of Juda and of Benjamin, a hundred and fourscore thousand chosen men and warriors, to fight against Israel, and to bring back his kingdom to him.

2 And the word of the Lord came to Semeias the man of God, saying:

3 Speak to Roboam the son of Solomon the king of Juda, and to all Israel, in Juda and Benjamin:

4 Thus saith the Lord: You shall not go up, nor fight against your brethren: let every man return to his own house, for by my will this thing has been done. And when they heard the word of the Lord, they returned, and did not go against Jeroboam,

5 And Roboam dwelt in Jerusalem, and built walled cities in Juda.

6 And he built Bethlehem, and Etam, and Thecue,

7 And Bethsur, and Socho, and Odollam,

8 And Geth, and Maresa, and Ziph,

9 And Aduram, and Lachis, and Azecha,

10 Saraa also, and Aialon, and Hebron, which are in Juda and Benjamin, well fenced cities.

11 And when he had enclosed them with walls, he put in them governors and storehouses of provisions, that is, of oil and of wine.

12 Moreover in every city he made an armoury of shields and spears, and he fortified them with great diligence, and he reigned over Juda, and Benjamin,

13 And the priests and Levites, that were in all Israel, came to him out of all their seats,

14 Leaving their suburbs, and their possessions, and passing over to Juda, and Jerusalem, because Jeroboam and his sons had cast them off, from executing the priestly office to the Lord.

15 And he made to himself priests for the high places, and for the devils, and for the calves which he had made.

16 Moreover out of all the tribes of Israel, whosoever gave their heart to seek the Lord the God of Israel, came into Jerusalem to sacrifice their victims be- fore the Lord the God of their fathers.

17 And they strengthened the kingdom of Juda, and established Roboam the son of Solomon for three years: for they walked in the ways of David and of Solomon, only three years.

18 And Roboam took to wife Mahalath, the daughter of Jerimoth the son of David: and Abihail the daughter of Eliab the son of Isai.

19 And they bore him sons Jehus, and Somorias, and Zoom.

20 And after her he married Maacha the daughter of Absalom, who bore him Abia and Ethai, and Ziza, and Salomith.

21 And Roboam loved Maacha the daughter of Absalom above all his wives, and concubines: for he had married eighteen wives, and threescore concubines: and he beget eight and twenty sons, and threescore daughters.

22 But he put at the head of them Abia the son of Maacha to be the chief ruler over all his brethren: for he meant to make him king,

23 Because he was wiser and mightier than all his sons, and in all the countries of Juda, and of Benjamin, and in all the walled cities: and he gave them provisions in abundance, and he sought many wives.

2 CHRONICLES (PARALIPOMENON) CHAPTER 12

1 And when the kingdom of Roboam was strengthened and fortified, he forsook the law of the Lord, and all Israel with him.

2 And in the fifth year of the reign of Roboam, Sesac king of Egypt came up against Jerusalem (because they had sinned against the Lord)

3 With twelve hundred chariots and threescore thousand horsemen: and the people were without number that came with him out of Egypt, to wit, Libyans, and Troglodites, and Ethiopians.

4 And he took the strongest cities in Juda, and came to Jerusalem.

5 And Semeias the prophet came to Roboam, and to the princes of Juda, that were gathered together in Jerusalem,

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fleeing from Sesac, and he said to them: Thus saith the Lord: You have left me, and I have left you in the hand of Sesac.

6 And the princes of Israel, and the king, being in a consternation, said: The Lord is just.

7 And when the Lord saw that they were humbled, the word of the Lord came to Semeias, saying: Because they are humbled, I will not destroy them, and I will give them a little help, and my wrath shall not fall upon Jerusalem by the hand of Sesac.

8 But yet they shall serve him, that they may know the difference between my service, and the service of a kingdom of the earth.

9 So Sesac king of Egypt departed from Jerusalem, taking away the treasures of the house of the Lord, and of the king's house, and he took all with him, and the golden shields that Solomon had made,

10 Instead of which the king made brazen ones, and delivered them to the captains of the shieldbearers, who guarded the entrance of the palace.

11 And when the king entered into the house of the Lord, the shieldbearers came and took them, and brought them back again to their armoury.

12 But yet because they were humbled, the wrath of the Lord turned away from them, and they were not utterly destroyed: for even in Juda there were found good works.

13 King Roboam therefore was strengthened in Jerusalem, and reigned: he was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord chose out of all the tribes of Israel, to establish his name there: and the name of his mother was Naama an Ammonitess.

14 But he did evil, and did not prepare his heart to seek the Lord.

15 Now the acts of Roboam first and last are written in the books of Semeias the prophet, and of Addo the seer, and diligently recorded: and there was war between Roboam and Jeroboam all their days.

16 And Roboam slept with his fathers, and was buried in the city of David. And Abia his son reigned in his stead.

2 CHRONICLES (PARALIPOMENON) CHAPTER 13

1 In the eighteenth year of king Jeroboam, Abia reigned over Juda.

2 Three years he reigned in Jerusalem, and his mother's name was Michaia, the daughter of Uriel of Gabaa: and there was war between Abia and Jeroboam.

3 And when Abia had begun battle, and had with him four hundred thou- sand most valiant and chosen men, Jeroboam put his army in array against him, eight hundred thousand men, who were also chosen and most valiant for war.

4 And Abia stood upon mount Semeron, which was in Ephraim, and said: Hear me, O Jeroboam, and all Israel:

5 Do you not know that the Lord God of Israel gave to David the kingdom over Israel for ever, to him and to his sons by a covenant of salt?

6 And Jeroboam the son of Nabat, the servant of Solomon the son of David, rose up: m and rebelled against his lord.

7 And there were gathered to him vain men, and children of Belial: and they prevailed against Roboam the son of Solomon: for Roboam was unexperienced, and of a fearful heart, and could not resist them.

8 And now you say that you are able to withstand the kingdom of the Lord, which he possesseth by the sons of David, and you have a great multitude of people, and golden calves, which Jeroboam hath made you for gods.

9 And you have cast out the priests of the Lord, the sons of Aaron, and the Levites: and you have made you priests, like all the nations of the earth: whosoever cometh and consecrateth his hand with a bullock of the herd, and with seven rams, is made a priest of those who are no gods.

10 But the Lord is our God, whom we forsake not, and the priests who minister to the Lord are the sons of Aaron, and the Levites are in their order.

11 And they offer holocausts to the Lord, every day, morning and evening, and incense made according to the ordinance of the law, and the leaves are set forth on a most clean table, and there is with us the golden candlestick, and the lamps thereof, to be lighted always in the evening: for we keep the precepts of the Lord our God, whom you have forsaken.

12 Therefore God is the leader in our army, and his priests who sound with trumpets, and resound against you: O children of Israel, fight not against the Lord the God of your fathers, for it is not good for you.

13 While he spoke these things, Jeroboam caused an ambushment to come about behind him. And while he stood facing the enemies, he encompassed Juda. who perceived it not, with his army.

14 And when Juda looked back, they saw the battle coming upon them both before and behind, and they cried to the Lord: and the priests began to sound with the trumpets.

15 And all the men of Juda shouted: and behold when they shouted, God terrified Jeroboam, and all Israel that stood against Abia and Juda.

16 And the children of Israel fled before Juda, and the Lord delivered them into their hand.

17 And Abia and his people slew them with a great slaughter, and there fell wounded of Israel five hundred thousand valiant men.

18 And the children of Israel were brought down, at that time, and the children of Juda were exceedingly strengthened, because they had trusted in the Lord the God of their fathers.

19 And Abia pursued after Jeroboam, and took cities from him, Bethel and her daughters, and Jesana with her daughters, Ephron also and her daughters.

20 And Jeroboam was not able to resist any more, in the days of Abia: and the Lord struck him, and he died.

21 But Abia, being strengthened in his kingdom, took fourteen wives: and begot two and twenty sons, and sixteen daughters.

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22 And the rest of the acts of Abia, and of his ways and works, are written diligently in the book of Addo the prophet.

2 CHRONICLES (PARALIPOMENON) CHAPTER 14

1 And Abia slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead: in his days the land was quiet ten years.

2 And Asa did that which was good and pleasing in the sight of his God, and he destroyed the altars of foreign worship, and the high places.

3 And broke the statues, and cut down the groves.

4 And he commanded Juda to seek the Lord the God of their fathers, and to do the law, and all the commandments.

5 And he took away out of all the cities of Juda the altars, and temples, and reigned in peace.

6 He built also strong cities in Juda, for he was quiet, and there had no wars risen in his time, the Lord giving peace.

7 And he said to Juda: Let us build these cities, and compass them with walls, and fortify them with towers, and gates, and bars, while all is quiet from wars, because we have sought the Lord the God of our fathers, and he hath given us peace round about. So they built, and there was no hinderance in building.

8 And Asa had in his army of men that bore shields and spears of Juda three hundred thousand, and of Benjamin that bore shields and drew bows, two hundred and eighty thousand, all these were most valiant men.

9 And Zara the Ethiopian came out against them with his army of ten hundred thousand men, and with three hundred chariots: and he came as far as Maresa.

10 And Asa went out to meet him, and set his army in array for battle in the vale of Sephata, which is near Maresa:

11 And he called upon the Lord God, and said: Lord, there is no difference with thee, whether thou help with few, or with many: help us, O Lord our God: for with confidence in thee, and in thy name, we are come against this multitude. O Lord thou art our God, let not man prevail against thee.

12 And the Lord terrified the Ethiopians before Asa and Juda: and the Ethiopians fled.

13 And Asa and the people that were with him pursued them to Gerara: and the Ethiopians fell even to utter destruction, for the Lord slew them, and his army fought against them, and they were destroyed. And they took abundance of spoils,

14 And they took all the cities round about Gerara: for a great fear was come upon all men: and they pillaged the cities, and carried off much booty.

15 And they destroyed the sheepcotes, and took an infinite number of cattle, and of camels: and returned to Jerusalem.

2 CHRONICLES (PARALIPOMENON) CHAPTER 15

1 And the spirit of God came upon Azarias the son of Oded,

2 And he went out to meet Asa, and said to him: Hear ye me, Asa, and all Juda and Benjamin: The Lord is with you, because you have been with him. If you seek him, you shall find: but if you forsake him, he will forsake you.

3 And many days shall pass in Israel without the true God, and without a priest a teacher, and without the law.

4 And when in their distress they shall return to the Lord the God of Israel, and shall seek him, they shall find him.

5 At that time there shall be no peace to him that goeth out and cometh in, but terrors on every side among all the inhabitants of the earth.

6 For nation shall fight against nation, and city against city, for the Lord will trouble them with all distress.

7 Do you therefore take courage, and let not your hands he weakened: for there shall be a reward for your work.

8 And when Asa had heard the words, and the prophecy of Azarias the son of Oded the prophet, he took courage, and took away the idols out of all the land of Juda, and out of Benjamin, and out of the cities of mount Ephraim, which he had taken, and he dedicated the altar of the Lord, which was before the porch of the Lord.

9 And he gathered together all Juda and Benjamin, and the strangers with them of Ephraim, and Manasses, and Simeon: for many were come over to him out of Israel, seeing that the Lord his God was with him.

10 And when they were come to Jerusalem in the third month, in the fifteenth year of the reign of Asa,

11 They sacrificed to the Lord in that day of the spoils, and of the prey, that they had brought, seven hundred oxen, and seven thousand rams.

12 And he went in to confirm as usual the covenant, that they should seek the Lord the God of their fathers with all their heart, and with all their soul.

13 And if any one, said he, seek not the Lord the God of Israel, let him die, whether little or great, man or woman.

14 And they swore to the Lord with a loud voice with joyful shouting, and with sound of trumpet, and sound of comets,

15 All that mere in Juda with a curse: for with all their heart they swore, and with all their will they sought him, and they found him, and the Lord gave them rest round about.

16 Moreover Maacha the mother of king Asa he deposed from the royal authority, because she had made in a grove an idol of Priapus: and he entirely destroyed it, and breaking it into pieces, burnt it at the torrent Cedron.

17 But high places were left in Israel: nevertheless the heart of Asa was perfect all his days.

18 And the things which his father had vowed, and he himself had vowed, he brought into the house of the Lord, gold and silver, and vessels of divers uses.

19 And there was no war unto the five and thirtieth year of the kingdom of Asa.

2 CHRONICLES (PARALIPOMENON) CHAPTER 16

1 And in the six and thirtieth year of his kingdom, Baasa the king of Israel came up against Juda, and built a wall about Rama, that no one might safely go out or come in of the kingdom of Asa.

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2 Then Asa brought out silver and gold out of the treasures of the house of the Lord, and of the king's treasures, and sent to Benadad king of Syria, who dwelt in Damascus, saying:

3 There is a league between me and thee, as there was between my father and thy father, wherefore I have sent thee silver and gold, that thou mayst break thy league with Baasa king of Israel, and make him depart from me.

4 And then Benadad heard this, he sent the captains of his armies against the cities of Israel: and they took Ahion, and Dan, and Abelmaim, and all the walled cities of Nephtali.

5 And when Baasa heard of it, he left off the building of Rama, and interrupted his work.

6 Then king Asa took all Juda, and they carried away from Rama the stones, and the timber that Baasa had prepared for the building: and he built with them Gabaa, and Maspha.

7 At that time Hanani the prophet came to Asa king of Juda, and said to him: Because thou hast had confidence in the king of Syria, and not in the Lord thy God, therefore hath the army of the king of Syria escaped out of thy hand.

8 Were not the Ethiopians, and the Libyans much more numerous in chariots, and horsemen, and an exceeding great multitude: yet because thou trustedst in the Lord, he delivered them into thy hand?

9 For the eyes of the Lord behold all the earth, and give strength to those who with a perfect heart trust in him. Wherefore thou hast done foolishly, and for this cause from this time wars shall arise against thee.

10 And Asa was angry with the seer, and commanded him to be put in prison: for he was greatly enraged because of this thing: and he put to death many of the people at that time.

11 But the works of Asa the first and last are written in the book of the kings of Juda and Israel.

12 And Asa fell sick in the nine and thirtieth year of his reign, of a most violent pain in his feet, and yet in his illness he did not seek the Lord, but rather trusted in the skill of physicians.

13 And he slept with his fathers: and he died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchre, which he had made for himself in the city of David: and they laid him on his bed full of spices and odoriferous ointments, which were made by the art of the perfumers, and they burnt them over him with very great pomp.

2 CHRONICLES (PARALIPOMENON) CHAPTER 17

1 And Josaphat his son reigned in his stead, and grew strong against Israel.

2 And he placed numbers of soldiers in all the fortified cities of Juda. And he put garrisons in the land of Juda, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Josaphat, because he walked in the first ways of David his father: and trusted not in Baalim,

4 But in the God of his father, and walk in his commandments, and not according to the sins of Israel.

5 And the Lord established the kingdom in his hand, and all Juda brought presents to Josaphat: and he acquired immense riches, and much glory.

6 And when his heart had taken courage for the ways of the Lord, he took away also the high places and the groves out of Juda.

7 And in the third year of his reign, he sent of his princes Benhail, and Abdias, and Zacharias, and Nathanael, and Micheas, to teach in the cities of Juda:

8 And with them the Levites, Semeias, end Nathanias, and Zabadias, and Asael, and Semiramoth, and Jonathan, and Adonias, and Tobias, and Thobadonias Levites, and with them Elisama, and Joram priests.

9 And they taught the people in Juda, having with them the book of the law of the Lord: and they went about all the cities of Juda, and instructed the people.

10 And the fear of the Lord came upon all the kingdoms of the lands that were round about Juda, and they durst not make war against Josaphat.

11 The Philistines also brought presents to Josaphat, and tribute in silver, and the Arabians brought him cattle, seven thousand seven hundred rams, and as many he goats.

12 And Josaphat grew, and became exceeding great: and he built in Juda houses like towers, and walled cities.

13 And he prepared many works in the cities of Juda: and he had warriors, and valiant men in Jerusalem.

14 Of whom this is the number of the houses and families of every one: in Juda captains of the army, Ednas the chief, and with him three hundred thousand most valiant men.

15 After him Johanan the captain, and with him two hundred and eighty thousand.

16 And after him was Amasias the son of Zechri, consecrated to the Lord, and with him were two hundred thousand valiant men.

17 After him was Eliada valiant in battle, and with him two hundred thousand armed with bow and shield.

18 After him also was Jozabad, and with him a hundred and eighty thousand ready for war.

19 All these were at the hand of the king, beside others, whom he had put in the walled cities, in all Juda.

2 CHRONICLES (PARALIPOMENON) CHAPTER 18

1 Now Josaphat was rich and very glorious, and was joined by affinity to Achab.

2 And he went down to him after some years to Samaria: and Achab at his coming killed sheep and oxen in abundance for him and the people that came with him: and he persuaded him to go up to Ramoth Galaad.

3 And Achab king of Israel said to Josaphat king of Juda: Come with me to Ramoth Galaad. And he answered him: Thou art as I am, and my people as thy people, and we will be with thee in the war.

4 And Josaphat said to the king of Israel: Inquire, I beseech thee, at present the word of the Lord.

5 So the king of Israel gathered together of the prophets four hundred men, and he said to them: Shall we go to

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Ramoth Galaad to fight, or shall we forbear? But they said: Go up, and God will deliver it into the king's hand.

6 And Josaphat said: Is there not here a prophet of the Lord, that we may inquire also of him?

7 And the king of Israel said to Josaphat: There is one man, of whom we may ask the will of the Lord: but I hate him, for he never prophesieth good to me, but always evil: and it is Micheas the son of Jemla. And Josaphat said: Speak not thus, O king.

8 And the king of Israel called one of the eunuchs, and said to him: Call quickly Micheas the son of Jemla.

9 Now the king of Israel, and Josaphat king of Juda, both sat on their thrones, clothed in royal robes, and they sat in the open court by the gate of Samaria, and all the prophets prophesied before them.

10 And Sedecias the son of Chanaana made him horns of iron, and said: Thus saith the Lord: With these shalt thou push Syria, till thou destroy it.

11 And all the prophets prophesied in like manner, and said: Go up to Ramoth Galaad, and thou shalt prosper, and the Lord will deliver them into the king's hand.

12 And the messenger that went to call Micheas, said to him: Behold the words of all the prophets with one mouth declare good to the king: I beseech thee therefore let not thy word disagree with them, and speak thou also good success.

13 And Micheas answered him: As the Lord liveth, whatsoever my God shall say to me, that will I speak.

14 So he came to the king: and the king said to him: Micheas, shall we go to Ramoth Galaad to fight, or forbear? And he answered him: Go up, for all shall succeed prosperously, and the enemies shall be delivered into your hands.

15 And the king said: I adjure thee again and again to say nothing but the truth to me, in the name of the Lord.

16 Then he said: I saw all Israel scattered in the mountains, like sheep without a shepherd: and the Lord said: These have no masters: let every man return to his own house in peace.

17 And the king of Israel said to Josaphat: Did I not tell thee that this man would not prophesy me any good, but evil?

18 Then he said: Hear ye therefore the word of the Lord: I saw the Lord sitting on his throne, and all the army of heaven standing by him on the right hand and on the left.

19 And the Lord said: Who shall deceive Achab king of Israel, that he may go up and fall in Ramoth Galaad? And when one spoke in this manner, and another otherwise:

20 There came forth a spirit, and stood before the Lord, and said: I will deceive him. And the Lord said to him: By what means wilt thou deceive him?

21 And he answered: I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said: Thou shalt deceive, and shalt prevail: go out, and do so.

22 Now therefore behold the Lord hath put a spirit of lying in the mouth of all thy prophets, and the Lord hath spoken evil against thee.

23 And Sedecias the son of Chanaana came, and struck Micheas on the cheek and said: Which way went the spirit of the Lord from me, to speak to thee?

24 And Micheas said :Thou thyself shalt see in that day, when thou shalt go in from chamber to chamber, to hide thyself.

25 And the king of Israel commanded, saying: Take Micheas, and carry him to Amen the governor of the city, and to Joas the son of Amelech,

26 And say: Thus saith the king: Put this fellow in prison, and give him bread and water in a small quantity till I return in peace.

27 And Micheas said: If thou return in peace, the Lord hath not spoken by me. And he said: Hear, all ye people.

28 So the king of Israel and Josaphat king of Juda went up to Ramoth Galaad.

29 And the king of Israel said to Josaphat: I will change my dress, and so I will go to the battle, but put thou on thy own garments. And the king of Israel having changed his dress, went to the battle.

30 Now the king of Syria had commanded the captains of his cavalry, saying: Fight ye not with small, or great, but with the king of Israel only.

31 So when the captains of the cavalry saw Josaphat, they said: This is the king of Israel. And they surrounded him to attack him: but he cried to the Lord, and he helped him, and turned them away from him.

32 For when the captains of the cavalry saw, that he was not the king of Israel, they left him.

33 And it happened that one of the people shot an arrow at a venture, and struck the king of Israel between the neck and the shoulders, and he said to his chariot man: Turn thy hand, and carry me out of the battle, for I am wounded.

34 And the fight was ended that day: but the king of Israel stood in his chariot against the Syrians until the evening, and died at the sunset.

2 CHRONICLES (PARALIPOMENON) CHAPTER 19

1 And Josaphat king of Juda returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer met him, and said to him: Thou helpest the ungodly, and thou art joined in friendship with them that hate the Lord, and therefore thou didst deserve indeed the wrath of the Lord:

3 But good works are found in thee, because thou hast taken away the groves out of the land of Juda, and hast prepared thy heart to seek the Lord the God of thy fathers.

4 And Josaphat dwelt at Jerusalem: and he went out again to the people from Bersabee to mount Ephraim, and brought them back to the Lord the God of their fathers.

5 And he set judges of the land in all the fenced cities of Juda, in every place.

6 And charging the judges, he said: Take heed what you do: for you exercise not the judgment of man, but of the Lord: and whatsoever you judge, it shall redound to you.

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7 Let the fear of the Lord be with you, and do all things with diligence: for there is no iniquity with the Lord our God, nor respect of persons, nor desire of gifts.

8 In Jerusalem also Josaphat appointed Levites, and priests and chiefs of the families of Israel, to judge the judgment and the cause of the Lord for the inhabitants thereof.

9 And he charged them, saying: Thus shall you do in the fear of the Lord faithfully, and with a perfect heart.

10 Every cause that shall come to you of your brethren, that dwell in their cities, between kindred and kindred, wheresoever there is question concerning the law, the commandment, the ceremonies, the justifications: shew it them, that they may not sin against the Lord, and that wrath may not come upon you and your brethren: and so doing you shall not sin.

11 And Amarias the priest your high priest shell be chief in the things which regard God: and Zabadias the son of Ismahel, who is ruler in the house of Juda, shall be over those matters which belong to the king's office: and you have before you the Levites for masters, take courage and do diligently, and the Lord will be with you in good things.

2 CHRONICLES (PARALIPOMENON) CHAPTER 20

1 After this the children of Moab, and the children of Ammon, and with them of the Ammonites, were gathered together to fight against Josaphat.

2 And there came messengers, and told Josaphat, saying: There cometh a great multitude against thee from beyond the sea, and out of Syria, and behold they are in Asasonthamar, which is Engaddi.

3 And Josaphat being seized with fear betook himself wholly to pray to the Lord, and he proclaimed a fast for all Juda.

4 And Juda gathered themselves together to pray to the Lord: and all came out of their cities to make supplication to him.

5 And Josaphat stood in the midst of the assembly of Juda, and Jerusalem, in the house of the Lord before the new court,

6 And said: O Lord God of our fathers, thou art God in heaven, and rulest over all the kingdoms and nations, in thy hand is strength and power, and no one can resist thee.

7 Didst not thou our God kill all the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt in it, and built in it a sanctuary to thy name, saying:

9 If evils fall upon us, the sword of judgment, or pestilence, or famine, we will stand in thy presence before this house, in which thy name is called upon: and we will cry to thee in our afflictions, and thou wilt hear, and save us.

10 Now therefore behold the children of Ammon, and of Moab, and mount Seir, through whose lands thou didst not allow Israel to pass, when they came out of Egypt, but they turned aside from them, and slew them not,

11 Do the contrary, and endeavour to cast us out of the possession which thou hast delivered to us.

12 O our God, wilt thou not then judge them? as for us we have not strength enough, to be able to resist this multitude, which cometh violently upon us. But as we know not what to do, we can only turn our eyes to thee.

13 And all Juda stood before the Lord with their little ones, and their wives, and their children.

14 And Jahaziel the son of Zacharias, the son of Banaias, the son of Jehiel, the son of Mathanias, a Levite of the sons of Asaph, was there, upon whom the spirit of the Lord came in the midst of the multitude,

15 And he said: Attend ye, all Juda, and you that dwell in Jerusalem, and thou king Josaphat: Thus saith the Lord to you: Fear ye not, and be not dismayed at this multitude: for the battle is not yours, but God's.

16 To morrow you shall go down against them: for they will come up by the ascent named Sis, and you shall find them at the head of the torrent, which is over against the wilderness of Jeruel.

17 It shall not be you that shall fight, but only stand with confidence, and you shall see the help of the Lord over you, O Juda, and Jerusalem: fear ye not, nor be you dismayed: to morrow you shall go out against them, and the Lord will be with you.

18 Then Josaphat, and Juda, and all the inhabitants of Jerusalem fell flat on the ground before the Lord, and adored him.

19 And the Levites of the sons of Caath, and of the sons of Core praised the Lord the God of Israel with a loud voice, on high.

20 And they rose early in the morning, and went out through the desert of Thecua: and as they were marching, Josaphat standing in the midst of them, said: Hear me, ye men of Juda, and all the inhabitants of Jerusalem: believe in the Lord your God, and you shall be secure: believe his prophets, and all things shall succeed well.

21 And he gave counsel to the people, and appointed the singing men of the Lord, to praise him by their companies, and to go before the army, and with one voice to say: Give glory to the Lord, for his mercy endureth for ever.

22 And when they began to sing praises, the Lord turned their ambushments upon themselves, that is to say, of the children of Ammon, and of Moab, and of mount Seir, who were come out to fight against Juda, and they were slain.

23 For the children of Ammon, and of Moab, rose up against the inhabitants of mount Seir, to kill and destroy them: and when they had made an end of them, they turned also against one another, and destroyed one another.

24 And when Juda came to the watch tower, that looketh toward the desert, they saw afar off all the country, for a great space, full of dead bodies, and that no one was left that could escape death.

25 Then Josaphat came, and all the people with him to take away the spoils of the dead, and they found among the dead bodies, stuff of various kinds, and garments, and most precious vessels: and they took them for themselves,

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insomuch that they could not carry all, nor in three days take away the spoils, the booty was so great.

26 And on the fourth day they were assembled in the valley of Blessing: for there they blessed the Lord, and therefore they called that place the valley of Blessing until this day.

27 And every man of Juda, and the inhabitants of Jerusalem returned, and Josaphat at their head, into Jerusalem with great joy, because the Lord had made them rejoice over their enemies.

28 And they came into Jerusalem with psalteries, and harps, and trumpets into the house of the Lord.

29 And the fear of the Lord fell upon all the kingdoms of the lands when they heard that the Lord had fought against the enemies of Israel.

30 And the kingdom of Josaphat was quiet, and God gave him peace round about.

31 And Josaphat reigned over Juda, and he was five and thirty years old when he began to reign: and he reigned five and twenty years in Jerusalem: and the name of his mother was Azuba the daughter of Selahi.

32 And he walked in the way of his father Asa, and departed not from it, doing the things that were pleasing before the Lord.

33 But yet he took not away the high places, and the people had not yet turned their heart to the Lord the God of their fathers.

34 But the rest of the acts of Josaphat, first and last, are written in the words of Jehu the son of Hanani, which he digested into the books of the kings of Israel.

35 After these things Josaphat king of Juda made friendship with Ochozias king of Israel, whose works were very wicked.

36 And he was partner with him in making ships, to go to Tharsis: and they made the ships in Asiongaber.

37 And Eliezer the son of Dodau of Maresa prophesied to Josaphat, saying: Because thou hast made a league with Ochozias, the Lord hath destroyed thy works, and the ships are broken, and they could not go to Tharsis.

2 CHRONICLES (PARALIPOMENON) CHAPTER 21

1 And Josaphat slept with his fathers, and was buried with them in the city of David: and Joram his son reigned in his stead.

2 And he had brethren the sons of Josaphat, Azarias, and Jahiel, and Zacharias, and Azaria, and Michael, and Saphatias, all these were the sons of Josaphat king of Juda.

3 And their father gave them great gifts of silver, and of gold, and pensions, with strong cities in Juda: but the kingdom he gave to Joram, because he was the eldest.

4 So Joram rose up over the kingdom of his father: and when he had established himself, he slew all his brethren with the sword, and some of the princes of Israel.

5 Joram was two and thirty years old when he began to reign: and he reigned eight years in Jerusalem.

6 And he walked in the ways of the kings of Israel, as the house of Achab had done: for his wife was a daughter of Achab, and he did evil in the sight of the Lord.

7 But the Lord would not destroy the house of David: because of the covenant which he had made with him: and because he had promised to give a lamp to him, and to his sons for ever.

8 In those days Edom revolted, from being subject to Juda, and made themselves a king.

9 And Joram went over with his princes, and all his cavalry with him, and rose in the night, and defeated the Edomites who had surrounded him, and all the captains of his cavalry.

10 However Edom revolted, from being under the dominion of Juda unto this day: at that time Lobna also revolted, from being under his hand. For he had forsaken the Lord the God of his fathers:

11 Moreover he built also high places in the cities of Juda, and he made the inhabitants of Jerusalem to commit fornication, and Juda to transgress.

12 And there was a letter brought him from Elias the prophet, in which it was written: Thus saith the Lord the God of David thy father: Because thou hast not walked in the ways of Josaphat thy father nor in the ways of Asa king of Juda,

13 But hast walked in the ways of the kings of Israel, and hast made Juda and the inhabitants of Jerusalem to commit fornication, imitating the fornication of the house of Achab, moreover also thou hast killed thy brethren, the house of thy father, better men than thyself,

14 Behold the Lord will strike thee with a great plague, with all thy people, and thy children, and thy wives, and all thy substance.

15 And thou shalt be sick of a very grievous disease of thy bowels, till thy vital parts come out by little and little every day.

16 And the Lord stirred up against Joram the spirit of the Philistines, and of the Arabians, who border on the Ethiopians.

17 And they came up into the land of Juda, and wasted it, and they carried away all the substance that was found in the king's house, his sons also, and his wives: so that there was no son left him but Joachaz, who was the youngest.

18 And besides all this the Lord struck him with an incurable disease in his bowels.

19 And as day came after day, and time rolled on, two whole years passed: then after being wasted with a long consumption, so as to void his very bowels, his disease ended with his life. And he died of a most wretched illness, and the people did not make a funeral for him according to the manner of burning, as they had done for his ancestors.

20 He was two and thirty years old when he began his reign, and he reigned eight years in Jerusalem. And he walked not rightly, and they buried him in the city of David: but not in the sepulchres of the kings.

2 CHRONICLES (PARALIPOMENON) CHAPTER 22

1 And the inhabitants of Jerusalem made Ochozias his youngest son king in his place: for the rovers of the Arabians, who had broke in upon the camp, had killed all that were his

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elder brothers. So Ochozias the son of Joram king of Juda reigned.

2 Ochozias was forty-two years old when he began to reign, and he reigned one year in Jerusalem, and the name of his mother was Athalia the daughter of Amri.

3 He also walked in the ways of the house of Achab: for his mother pushed him on to do wickedly.

4 So he did evil in the sight of the Lord, as the house of Achab did: for they were his counsellors after the death of his father, to his destruction.

5 And he walked after their counsels. And he went with Joram the son of Achab king of Israel, to fight against Hazael king of Syria, at Ramoth Galaad: and the Syrians wounded Joram.

6 And he returned to be healed in Jezrahel: for he received many wounds in the foresaid battle. And Ochozias the son of Joram king of Juda, went down to visit Joram the son of Achab in Jezrahel where he lay sick.

7 For it was the will of God against Ochozias that he should come to Joram: and when he was come should go out also against Jehu the son of Namsi, whom the Lord had anointed to destroy the house of Achab.

8 So when Jehu was rooting out the house of Achab, he found the princes of Juda, and the sons of the brethren of Ochozias, who served him, and he slew them.

9 And he sought for Ochozias himself, and took him lying hid in Samaria: and when he was brought to him, he killed him, and they buried him: because he was the son of Josaphat, who had sought the Lord with all his heart. And there was no more hope that any one should reign of the race of Ochozias.

10 For Athalia his mother, seeing that her son was dead, rose up, and killed all the royal family of the house of Joram.

11 But Josabeth the king's daughter took Joas the son of Ochozias, and stole him from among the king's sons that were slain. And she hid him with his nurse in a bedchamber: now Josabeth that hid him, was daughter of king Joram, wife of Joiada the high priest, and sister of Ochozias, and therefore Athalia did not kill him.

12 And he was with them hid in the house of God six years, during which Athalia reigned over the land.

2 CHRONICLES (PARALIPOMENON) CHAPTER 23

1 And in the seventh year Joiada being encouraged, took the captains of hundreds, to wit, Azarias the son of Jeroham, and Ismahel the son of Johanan, and Azarias the son of Obed, and Maasias the son of Adaias, and Elisaphat the son of Zechri: and made a covenant with them.

2 And they went about Juda, and gathered together the Levites out of all the cities of Juda, and the chiefs of the families of Israel, and they came to Jerusalem.

3 And all the multitude made a covenant with the king in the house of God: and Joiada said to them: Behold the king's son shall reign, as the Lord hath said of the sons of David.

4 And this is the thing that you shall do:

5 A third part of you that come to the sabbath, of the priests, and of the Levites, and of the porters, shall be at the gates: and a third part at the king's house: and a third at the gate that is called the Foundation: but let all the rest of the people be in the courts of the house of the Lord.

6 And let no one come into the house of the Lord, but the priests, and they that minister of the Levites: let them only come in, because they are sanctified: and let all the rest of the people keep the watches of the Lord.

7 And let the Levites be round about the king, every man with his arms; (and if any other come into the temple, let him be slain;) and let them be with the king, both coming in, and going out.

8 So the Levites, and all Juda did according to all that Joiada the high priest bad commanded: and they took every one his men that were under him, and that came in by the course of the sabbath, with those who had fulfilled the sabbath, and were to go out. For Joiada the high priest permitted not the companies to depart, which were accustomed to succeed one another every week.

9 And Joiada the priest gave to the captains the spears, and the shields, and targets of king David, which he had dedicated in the house of the Lord.

10 And he set all the people with swords in their hands from the right side of the temple, to the left side of the temple, before the altar, and the temple, round about the king.

11 And they brought out the king's son, and put the crown upon him, and the testimony, and gave him the law to hold in his hand, and they made him king: and Joiada the high priest and his sons anointed him: and they prayed for him, and said: God save the king.

12 Now when Athalia heard the noise of the people running and praising the king, she came in to the people, into the temple of the Lord.

13 And when she saw the king standing upon the step in the entrance, and the princes, and the companies about him, and all the people of the land rejoicing, and sounding with trumpets, and playing on instruments of divers kinds, and the voice of those that praised, she rent her garments, and said: Treason, treason.

14 And Joiada the high priest going out to the captains, and the chiefs of the army, said to them: Take her forth without the precinct of the temple, and when she is without let her be killed with the sword. For the priest commanded that she should not be killed in the house of the Lord.

15 And they laid hold on her by the neck: and when she was come within the horse gate of the palace, they killed her there.

16 And Joiada made a covenant between himself and all the people, and the king, that they should be the people of the Lord.

17 And all the people went into the house of Baal, and destroyed it: and they broke down his altars and his idols: and they slew Mathan the priest of Baal before the altars.

18 And Joiada appointed overseers in the house of the Lord, under the hands of the priests, and the Levites, whom David had distributed in the house of the Lord: to offer holocausts

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to the Lord, as it is written in the law of Moses, with joy and singing, according to the disposition of David.

19 He appointed also porters in the gates of the house of the Lord, that none who was unclean in any thing should enter in.

20 And he took the captains of hundreds, and the most valiant men, and the chiefs of the people, and all the people of the land, and they brought down the king from the house of the Lord, and brought him through the upper gate into the king's house, and set him on the royal throne.

21 21And all the people of the land rejoiced, and the city was quiet: but Athalia was slain with the sword.

2 CHRONICLES (PARALIPOMENON) CHAPTER 24

1 Joas was seven years old when he began to reign: and he reigned forty years in Jerusalem: the name of his mother was Sebia of Bersabee.

2 And he did that which is good before the Lord all the days of Joiada the priest.

3 And Joiada took for him two wives, by whom he had sons and daughters.

4 After this Joas had a mind to repair the house of the Lord.

5 And he assembled the priests, and the Levites, and said to them: Go out to the cities of Juda, and gather of all Israel money to repair the temple of your God, from year to year: and do this with speed: but the Levites were negligent.

6 And the king called Joiada the chief, and said to him: Why hast thou not taken care to oblige the Levites to bring in out of Juda and Jerusalem the money that was appointed by Moses the servant of the Lord for all the multitude of Israel to bring into the tabernacle of the testimony?

7 For that wicked woman Athalia, and her children have destroyed the house of God, and adorned the temple of Baal with all the things that had been dedicated in the temple of the Lord.

8 And the king commanded, and they made a chest: and set it by the gate of the house of the Lord on the outside.

9 And they made a proclamation in Juda and Jerusalem, that every man should bring to the Lord the money which Moses the servant of God appointed for all Israel, in the desert.

10 And all the princes, and all the people rejoiced: and going In they contributed and cast so much into the chest of the Lord, that it was filled.

11 And when it was time to bring the chest before the king by the hands of the Levites, (for they saw there was much money,) the king's scribe, and he whom the high priest had appointed went in: and they poured out the money that was in the chest: and they carried back the chest to its place: and thus they did from day to day, and there was gathered an immense sum of money.

12 And the king and Joiada gave it to those who were over the works of the house of the Lord: but they hired with it stonecutters, and artificers of every kind of work to repair the house of the Lord: and such as wrought in iron and brass, to uphold what began to be falling.

13 And the workmen were diligent, and the breach of the walls was closed up by their hands, and they set up the house of the Lord in its former state, and made it stand firm.

14 And when they had finished all the works, they brought the rest of the money before the king and Joiada: and with it were made vessels for the temple for the ministry, and for holocausts and bowls, and other vessels of gold and silver: and holocausts were offered in the house of the Lord continually all the days of Joiada.

15 But Joiada grew old and was full of days, and died when he was a hundred and thirty years old.

16 And they buried him in the city of David among the kings, because he had done good to Israel, and to his house.

17 And after the death of Joiada, the princes of Juda went in, and worshipped the king: and he was soothed by their services and hearkened to them.

18 And they forsook the temple of the Lord the God of their fathers, and served groves and idols, and wrath came upon Juda and Jerusalem for this sin.

19 And he sent prophets to them to bring them back to the Lord, and they would not give ear when they testified against them.

20 The spirit of God then came upon Zacharias the son of Joiada the priest, and he stood in the sight of the people, and said to them: Thus saith the Lord God: Why transgress you the commandment of the Lord which will not be for your good, and have forsaken the Lord, to make him forsake you?

21 And they gathered themselves together against him, and stoned him at the king's commandment in the court of the house of the Lord.

22 And king Joas did not remember the kindness that Joiada his father had done to him, but killed his son. And when he died, he said: The Lord see, and require it.

23 And when a year was come about, the army of Syria came up against him: and they came to Juda and Jerusalem, end killed all the princes of the people, and they sent all the spoils to the king of Damascus.

24 And whereas there came a very small number of the Syrians, the Lord delivered into their hands an infinite multitude, because they had forsaken the Lord the God of their fathers: and on Joas they executed shameful judgments.

25 And departing they left him in diseases: and his servants rose up him, for revenge of the blood of the son of Joiada the priest, and they slew him in his bed, and he died: and they buried him in the city of David, but not in the sepulchres of the kings.

26 Now the men that conspired against him were Zabad the son of Semmaath an Ammonitess, and Jozabad the son of Semarith a Moabitess.

27 And concerning his sons, and the sum of money which was gathered under him, and the repairing the house of God; they are written more diligently in the book of kings: and Amasias his son reigned in his stead.

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2 CHRONICLES (PARALIPOMENON) CHAPTER 25

1 Amasias was five and twenty years old when he began to reign, and he reigned nine and twenty years in Jerusalem, the name of his mother was Joadan of Jerusalem.

2 And he did what was good in the sight of the Lord: but yet not with a perfect heart.

3 And when he saw himself strengthened in his kingdom, he put to death the servants that had slain the king his father.

4 But he slew not their children, as it is written in the book of the law of Moses, where the Lord commanded, saying: The fathers shall not be slain for the children, nor the children for their fathers, but every man shall die for his own sin.

5 Amasias therefore gathered Juda together, and appointed them by families, and captains of thousands and of hundreds in all Juda, and Benjamin: and he numbered them from twenty years old and upwards, and found three hundred thousand young men that could go out to battle, and could hold the spear and shield.

6 He hired also of Israel a hundred thousand valiant men, for a hundred talents of silver.

7 But a man of God came to him, and said: O king, let not the army of Israel go out with thee, for the Lord is not with Israel, and all the children of Ephraim:

8 And if thou think that battles consist in the strength of the army, God will make thee to be overcome by the enemies: for it belongeth to God both to help, and to put to flight.

9 And Amasias said to the man of God: What will then become of the hundred talents which I have given to the soldiers of Israeli and the man of God answered him: The Lord is rich enough to be able to give thee much more than this.

10 Then Amasias separated the army, that came to him out of Ephraim, to go home again: but they being much enraged against Juda, returned to their own country.

11 And Amasias taking courage led forth his people, and went to the vale of saltpits, and slew of the children of Seir ten thousand.

12 And other ten thousand men the sons of Juda took, and brought to the steep of a certain rock, and cast them down headlong from the top, and they all were broken to pieces.

13 But that army which Amasias had sent back, that they should not go with him to battle, spread themselves among the cities of Juda, from Samaria to Beth-horon, and having killed three thousand took away much spoil.

14 But Amasias after he had slain the Edomites, set up the gods of the children of Seir, which he had brought thence, to be his gods, and adored them, and burnt incense to them.

15 Wherefore the Lord being angry against Amasias, sent a prophet to him, to say to him: Why hast thou adored gods that have not delivered their own people out of thy hand?

16 And when he spoke these things, he answered him: Art thou the king's counsellor? be quiet, lest I kill thee. And the prophet departing, said: I know that God is minded to kill thee, because thou hast done this evil, and moreover hast not hearkened to my counsel.

17 Then Amasias king of Juda taking very bad counsel, sent to Joas the son of Joachaz the son of Jehu, king of Israel, saying: Come, let us see one another.

18 But he sent back the messengers, saying: The thistle that is in Libanus, sent to the cedar in Libanus, saying: Give thy daughter to my son to wife: and behold the beasts that were in the wood of Libanus passed by, and trod down the thistle.

19 Thou hast said: I have overthrown Edom, and therefore thy heart is lifted up with pride: stay at home, why dost thou provoke evil against thee, that both thou shouldst fall and Juda with thee.

20 Amasias would not hearken to him, because it was the Lord's will that he should be delivered into the hands of enemies, because of the gods of Edom.

21 So Joas king of Israel went up, and they presented themselves to be seen by one another: and Amasias king of Juda was in Bethsames of Juda:

22 And Juda fell before Israel and they fled to their dwellings.

23 And Joas king of Israel took Amasias king of Juda, the son of Joas, the son Joachaz, in Bethsames, and brought him to Jerusalem: and broke down the walls thereof from the gate of Ephraim, to the gate of the corner, four hundred cubits.

24 And he took all the gold, and silver, and all the vessels, that he found in the house of God, and with Obededom, and in the treasures of the king's house, moreover also the sons of the hostages, he brought back to Samaria.

25 And Amasias the son of Joas king of Juda lived, after the death of Joas the son of Joachaz king of Israel, fifteen years.

26 Now the rest of the acts of Amasias, the first and last, are written in the book of the kings of Juda and Israel.

27 And after he revolted from the Lord, they made a conspiracy against him in Jerusalem. And he fled into Lachis, and they sent, and killed him there.

28 And they brought him back upon horses, and buried him with his fathers in the city of David.

2 CHRONICLES (PARALIPOMENON) CHAPTER 26

1 And all the people of Juda took his son Ozias, who was sixteen years old, and made him king in the room of Amasias his father.

2 He built Ailath, and restored it to the dominion of Juda, after that the king slept with his fathers.

3 Ozias was sixteen years old when he began to reign, and he reigned two and fifty years in Jerusalem: the name of his mother was Jechelia of Jerusalem.

4 And he did that which was right in the eyes of the Lord, according to all that Amasias his father had done.

5 And he sought the Lord in the days of Zacharias that understood and saw God: and as long as he sought the Lord, he directed him in all things.

6 Moreover he went forth and fought against the Philistines, and broke down the wall of Geth, and the wall of Jabnia, and the wall of Azotus: and he built towns in Azotus, and among the Philistines.

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7 And God helped him against the Philistines, and against the Arabians, that dwelt in Gurbaal, and against the Ammonites.

8 And the ammonites gave gifts to Ozias: and his name was spread abroad even to the entrance of Egypt for his frequent victories.

9 And Ozias built towers in Jerusalem over the gate of the corner, and over the gate of the valley, and the rest, in the same side of the wall, and fortified them.

10 And he built towers in the wilderness, and dug many cisterns, for he had much cattle both in the plains, and in the waste of the desert: he had also vineyards and dressers of vines in the mountains, and in Carmel: for he was a man that loved husbandry.

11 And the army of his fighting men, that went out to war, was under the hand of Jehiel the scribe, and Maasias the doctor, end under the hand of Henanias, who was one of the king's captains.

12 And the whole number of the chiefs by the families of valiant men were two thousand six hundred.

13 And the whole army under them three hundred and seven thousand five hundred: who were fit for war, and fought for the king against the enemy.

14 And Ozias prepared for them, that is, for the whole army, shields, and spears, and helmets, and coats of mail, and bows, and slings to cast stones.

15 And he made in Jerusalem engines of diverse kinds, which he placed in the towers, and in the corners of the walls, to shoot arrows, and great stones: and his name went forth far abroad, for the Lord helped him, and had strengthened him.

16 But when he was made strong, his heart was lifted up to his destruction, and he neglected the Lord his God: and going into the temple of the Lord, he had a mind to burn incense upon the altar of incense.

17 And immediately Azarias the priest going in after him, and with him fourscore priests of the Lord, most valiant men,

18 Withstood the king and said: It doth not belong to thee, Ozias, to burn incense to the Lord, but to the priests, that is, to the sons of Aaron, who are consecrated for this ministry: go out of the sanctuary, do not despise: for this thing shall not be accounted to thy glory by the Lord God.

19 And Ozias was angry, and holding in his hand the censer to burn incense, threatened the priests. And presently there rose a leprosy in his forehead before the priests, in the house of the Lord at the altar of incense.

20 And Azarias the high priest, and all the rest of the priests looked upon him, and saw the leprosy in his forehead, and they made haste to thrust him out. Yea himself also being frightened, hasted to go out, because he had quickly felt the stroke of the Lord.

21 And Ozias the king was a leper unto the day of his death, and he dwelt in a house apart being full of the leprosy, for which he had been cast out of the house of the Lord. And Joatham his son governed the king's house, and judged the people of the land.

22 But the rest of the acts of Ozias first and last were written by Isaias the son of Amos, the prophet.

23 And Ozias slept with his fathers, and they buried him in the field of the royal sepulchres, because he was a leper: and Joatham his son reigned in his stead.

2 CHRONICLES (PARALIPOMENON) CHAPTER 27

1 Joatham was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: the name of his mother was Jerusa the daughter of Sadoc.

2 And he did that which was right before the Lord, according to all that Ozias his father had done, only that he entered not into the temple of the Lord, and the people still transgressed.

3 He built the high gate of the house of the Lord, and on the wall of Ophel he built much.

4 Moreover he built cities in the mountains of Juda, and castles and towers in the forests.

5 He fought against the king of the children of Ammon, and overcame them, and the children of Ammon gave him at that time a hundred talents of silver, and ten thousand measures of wheat, and as many measures of barley: so much did the children of Ammon give him in the second and third year.

6 And Joatham was strengthened, be- cause he had his way directed before the Lord his God.

7 Now the rest of the acts of Joatham, and all his wars, and his works, are written in the book of the kings of Israel and Juda.

8 He was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem.

9 And Joatham slept with his fathers, and they buried him in the city of David: and Achaz his son reigned in his stead.

2 CHRONICLES (PARALIPOMENON) CHAPTER 28

1 Achaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: he did not that which was right in the sight of the Lord as David his father had done,

2 But walked in the ways of the kings of Israel; moreover also he cast statues for Baalim.

3 It was he that burnt incense in the valley of Benennom, and consecrated his sons in the fire according to the manner of the nations, which the Lord slew at the coming of the children of Israel.

4 He sacrificed also, and burnt incense in the high places, and on the hills, and under every green tree.

5 And the Lord his God delivered him into the hands of the king of Syria, who defeated him, and took a great booty out of his kingdom, and carried it to Damascus: he was also delivered into the hands of the king of Israel, who overthrew him with a great slaughter.

6 For Phacee the son of Romelia slew of Juda a hundred and twenty thousand in one day, all valiant men: because they had forsaken the Lord the God of their fathers.

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7 At the same time Zechri a powerful man of Ephraim, slew Maasias the king's son, and Ezricam the governor of his house, and Elcana who was next to the king.

8 And the children of Israel carried away of their brethren two hundred thousand women, boys, and girls, and an immense booty: and they brought it to Samaria.

9 At that time there was a prophet of the Lord there, whose name was Oded: and he went out to meet the army that came to Samaria, and said to them: Be- hold the Lord the God of your fathers being angry with Juda, hath delivered them into your hands, and you have butchered them cruelly, so that your cruelty hath reached up to heaven.

10 Moreover you have a mind to keep under the children of Juda and Jerusalem for your bondmen and bondwomen, which ought not to be done: for you have sinned in this against the Lord your God.

11 But hear ye my counsel, and release the captives that you have brought of your brethren, because a great indignation of the Lord hangeth over you.

12 Then some of the chief men of the sons of Ephraim, Azarias the son of Johanan, Barachias the son of Mosollamoth, Ezechias the son of Sellum, and Amasa the son of Adali, stood up against them that came from the war.

13 And they said to them: You shall not bring in the captives hither, lest we sin against the Lord. Why will you add to our sins, and heap up upon our former offences? for the sin is great, and the fierce anger of the Lord hangeth over Israel.

14 So the soldiers left the spoils, and all that they had taken, before the princes and all the multitude.

15 And the men, whom we mentioned above, rose up and took the captives, and with the spoils clothed all them that were naked: and when they had clothed and shed them, and refreshed them with meat and drink, and anointed them because of their labour, and had taken care of them, they set such of them as could not walk, and were feeble, upon beasts, and brought them to Jericho the city of palm trees to their brethren, and they returned to Samaria.

16 At that time king Achaz sent to the king of the Assyrians asking help.

17 And the Edomites came and slew many of Juda, and took a great booty.

18 The Philistines also spread themselves among the cities of the plains, and to the south of Juda: and they took Bethsames, and Aialon, and Gaderoth, and Socho, and Thamnan, and Gamzo, with their villages, and they dwelt in them.

19 For the Lord had humbled Juda because of Achaz the king of Juda, for he had stripped it of help, and had contemned the Lord.

20 And he brought, against him Thelgathphalnasar king of the Assyrians, who also afflicted him, and plundered him without any resistance.

21 And Achaz stripped the house of the Lord, and the house of the kings, and of the princes, and gave gifts to the king of the Assyrians, and yet it availed him nothing.

22 Moreover also in the time of his distress he increased contempt against the Lord: king Achaz himself by himself,

23 Sacrificed victims to the gods of Damascus that struck him, and he said: The gods of the kings of Syria help them, and I will appease them with victims, and they will help me; whereas on the contrary they were the ruin of him, and of all Israel.

24 Then Achaz having taken away all the vessels of the house of God, and broken them, shut up the doors of the temple of God, and made himself altars in all the corners of Jerusalem.

25 And in all the cities of Juda he built altars to burn frankincense, and he provoked the Lord the God of his fathers to wrath.

26 But the rest of his acts, and all his works first and last are written in the book of the kings of Juda and Israel.

27 And Achaz slept with his fathers, and they buried him in the city of Jerusalem: for they received him not into the sepulchres of the kings of Israel. And Ezechias his son reigned in his stead.

2 CHRONICLES (PARALIPOMENON) CHAPTER 29

1 Now Ezechias began to reign, when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem: the name of his mother was Abia, the daughter of Zacharias.

2 And he did that which was pleasing in the sight of the Lord, according to all that David his father had done.

3 In the first year and month of his reign he opened the doors of the house of the Lord, and repaired them.

4 And he brought the priests and the Levites, and assembled them in the east street.

5 And he said to them: Hear me, ye Levites, and be sanctified, purify the house of the Lord the God of your fathers, and take away all filth out of the sanctuary.

6 Our fathers have sinned and done evil in the sight of the Lord God, forsaking him: they have turned away their faces from the tabernacle of the Lord, and turned their backs.

7 They have shut up the doors that were in tile porch, and put out the lamps. and have not burnt incense, nor offered holocausts in the sanctuary of the God of Israel.

8 Therefore the wrath of the Lord hath been stirred up against Juda and Jerusalem, and he hath delivered them to trouble, and to destruction, and to be hissed at, as you see with your eyes.

9 Behold, our fathers are fallen by the sword, our sons, and our daughters, and wives are led away captives for this wickedness.

10 Now therefore I have a mind that we make a covenant with the Lord the God of Israel, and he will turn away the wrath of his indignation from us.

11 My sons, be not negligent: the Lord hath chosen you to stand before him, and to minister to him, and to worship him, and to burn incense to him.

12 Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azarias, of the sons of Caath: and of the sons

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of Merari, Cis the son of Abdi, and Azarias the son of Jalaleel. And of the sons of Gerson, Joah the son of Zemma, and Eden the son of Joah.

13 And of the sons of Elisaphan, Samri, and Jahiel. Also of the sons of Asaph, Zacharias, and Mathanias.

14 And of the sons of Heman, Jahiel, and Semei: and of the sons of Idithun, Semeias, and Oziel.

15 And they gathered together their brethren, and sanctified themselves, and went in according to the commandment of the king, and the precept of the Lord, to purify the house of God.

16 And the priests went into the temple of the Lord to sanctify it, and brought out all the uncleanness that they found within to the entrance of the house of the Lord, and the Levites took it away, and carried it out abroad to the torrent Cedron.

17 And they began to cleanse on the first day of the first month, and on the eighth day of the same month they came into the porch of the temple of the Lord, and they purified the temple in eight days, and on the sixteenth day of the same month they finished what they had begun.

18 And they went is to king Ezechias, and said to him: We have sanctified all the house of the Lord, and the altar of holocaust, and the vessels thereof, and the table of proposition with all its vessels,

19 And all the furniture of the temple, which king Achaz in his reign had defiled, after his transgression; and behold they are all set forth before the altar of the Lord.

20 And king Ezechias rising early, assembled all the rulers of the city, and went up into the house of the Lord:

21 And they offered together seven bullocks, and seven rams, and seven lambs, and seven he goats for sin, for the kingdom, for the sanctuary, for Juda: and he spoke to the priests the sons of Aaron, to offer them upon the altar of the Lord.

22 Therefore they killed the bullocks, and the priests took the blood, and poured it upon the altar; they killed also the rams, and their blood they poured also upon the altar, and they killed the lambs, and poured the blood upon the altar.

23 And they brought the he goats for sin before the king, and the whole multitude, and they laid their hand upon them:

24 And the priests immolated them, and sprinkled their blood before the altar for an expiation of all Israel: for the king had commanded that the holocaust and the sin offering should be made for all Israel.

25 And he set the Levites in the house of the Lord with cymbals, and psalteries, and harps according to the regulation of David the king, and of Gad the seer, and of Nathan the prophet: for it was the commandment of the Lord by the hand of his prophets.

26 And the Levites stood, with the instruments of David, and the priests with trumpets.

27 And Ezechias commanded that they should offer holocausts upon the altar: and when the holocausts were offered, they began to sing praises to the Lord, and to sound with trumpets, and divers instruments which David the king of Israel had prepared.

28 And all the multitude adored, and the singers, and the trumpeters, were in their office till the holocaust was finished.

29 And when the oblation was ended, the king, and all that were with him bowed down and adored.

30 And Ezechias and the princes commanded the Levites to praise the Lord with the words of David, and Asaph the seer: and they praised him with great joy, and bowing the knee adored.

31 And Ezechias added, and said: You have filled your hands to the Lord, come and offer victims, and praises in the house of the Lord. And all the multitude offered victims, and praises, and holocausts with a devout mind.

32 And the number of the holocausts which the multitude offered, was seventy bullocks, a hundred rams, and two hundred lambs.

33 And they consecrated to the Lord six hundred oxen, and three thousand sheep.

34 But the priests were few, and were not enough to flay the holocausts: wherefore the Levites their brethren helped them, till the work was ended, and priests were sanctified, for the Levites are sanctified with an easier rite than the priests.

35 So there were many holocausts, and the fat of peace offerings, and the libations of holocausts: and the service of the house of the Lord was completed.

36 And Ezechias, and all the people rejoiced because the ministry of the Lord was accomplished. For the resolution of doing this thing was taken suddenly.

2 CHRONICLES (PARALIPOMENON) CHAPTER 30

1 And Ezechias sent to all Israel and Juda: and he wrote letters to Ephraim and Manasses, that they should come to the house of the Lord in Jerusalem, and keep the phase to the Lord the God of Israel.

2 For the king, taking counsel, and the princes, and all the assembly of Jerusalem, decreed to keep the phase the second month.

3 For they could not keep it in its time; because there were not priests enough sanctified, and the people was not as yet gathered together to Jerusalem.

4 And the thing pleased the king, and all the people.

5 And they decreed to send messengers to all Israel from Bersabee even to Dan, that they should come, and keep the phase to the Lord the God of Israel in Jerusalem: for many had not kept it as it is prescribed by the law.

6 And the posts went with letters by commandment of the king, and his princes, to all Israel and Juda, proclaiming according to the king's orders: Ye children of Israel, turn again to the Lord the God of Abraham, and of Isaac, and of Israel: and he will return to the remnant of you that have escaped the hand of the king of the Assyrians.

7 Be not like your fathers, and brethren, who departed from the Lord the God of their fathers, and he hath given them up to destruction, as you see.

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8 Harden not your necks, as your fathers did: yield yourselves to the Lord, and come to his sanctuary, which he hath sanctified for ever: serve the Lord the God of your fathers, and the wrath of his indignation shall be turned away from you.

9 For if you turn again to the Lord: your brethren, and children shall find mercy before their masters, that have led them away captive, and they shall return into this land: for the Lord your God is merciful, and will not turn away his face from you, if you return to him.

10 So the posts went speedily from city to city, through the land of Ephraim, and of Manasses, even to Zabulon, whilst they laughed at them and mocked them.

11 Nevertheless some men of Aser, and of Manasses, and of Zabulon, yielding to the counsel, came to Jerusalem.

12 But the hand of God was in Juda, to give them one heart to do the word of the Lord, according to the commandment of the king, and of the princes.

13 And much people were assembled to Jerusalem to celebrate the solemnity of the unleavened bread in the second month:

14 And they arose and destroyed the altars that were in Jerusalem, and took sway all things in which incense was burnt to idols, and cast them into the torrent Cedron.

15 And they immolated the phase on the fourteenth day of the second month. And the priests and the Levites being at length sanctified offered holocausts in the house of the Lord.

16 And they stood in their order according to the disposition, and law of Moses the man of God: but the priests received the blood which was to be poured out, from the hands of the Levites,

17 Because a great number was not sanctified: and therefore the Levites immolated the phase for them that came not in time to be sanctified to the Lord.

18 For a great part of the people from Ephraim, and Manasses, and Issachar, and Zabulon, that had not been sanctified, ate the phase otherwise than it is written: and Ezechias prayed for them, saying: The Lord who is good will shew mercy,

19 To all them, who with their whole heart, seek the Lord the God of their fathers: and will not impute it to them that they are not sanctified.

20 And the Lord heard him, and was merciful to the people.

21 And the children of Israel, that were found at Jerusalem, kept the feast of unleavened bread seven days with great joy, praising the Lord every day: the Levites also, and the priests, with instruments that agreed to their office.

22 And Ezechias spoke to the heart of all the Levites, that had good understanding concerning the Lord: and they ate during the seven days of the solemnity, immolating victims of peace offerings, and praising the Lord the God of their fathers.

23 And it pleased the whole multitude to keep other seven days: which they did with great joy.

24 For Ezechias the king of Juda had given to the multitude a thousand bullocks, and seven thousand sheep: and the princes had given the people a thousand bullocks, and ten thousand sheep: and a great number of priests was sanctified.

25 And all the multitude of Juda with the priests and Levites, and all the assembly, that came out of Israel; and the proselytes of the land of Israel, and that dwelt in Juda were full of joy.

26 And there was a great solemnity in Jerusalem, such as had not been in that city since the time of Solomon the son of David king of Israel.

27 And the priests and the Levites rose up and blessed the people: and their voice was heard: and their prayer came to the holy dwelling place of heaven.

2 CHRONICLES (PARALIPOMENON) CHAPTER 31

1 And when these things had been duly celebrated, all Israel that were found in the cities of Juda, went out, and they broke the idols, and cut down the groves. demolished the high places, and destroyed the altars, not only out of all Juda and Benjamin, but out of Ephraim also and Manasses, till they had utterly destroyed them: then all the children of Israel returned to their possessions and cities.

2 And Ezechias appointed companies of the priests, and the Levites, by their courses, every man in his own office, to wit, both of the priests, and of the Levites, for holocausts, and for peace offerings, to minister, and to praise, and to sing in the gates of the camp of the Lord.

3 And the king's part was, that of his proper substance the holocaust should be offered always morning and evening, and on the sabbaths, and the new moons and the other solemnities, as it is written in the law of Moses.

4 He commanded also the people that dwelt in Jerusalem, to give to the priests, and the Levites their portion, that they might attend to the law of the Lord.

5 Which when it was noised abroad in the ears of the people, the children of Israel offered in abundance the firstfruits of corn, wine, and oil, and honey: and brought the tithe of all things which the ground bringeth forth.

6 Moreover the children of Israel and Juda, that dwelt in the cities of Juda, brought in the tithes of oxen, and sheep, and the tithes of holy things, which they had vowed to the Lord their God: and carrying them all, made many heaps.

7 In the third month they began to lay the foundations of the heaps, and in the seventh month, they finished them.

8 And when Ezechias and his princes came in, they saw the heaps, and they blessed the Lord and the people of Israel.

9 And Ezechias asked the priests and the Levites, why the heaps lay so.

10 Azarias the chief priest of the race of Sadoc answered him, saying: Since the firstfruits began to be offered in the house of the Lord, we have eaten, and have been filled, and abundance is left, because the Lord hath blessed his people: and of that which is left is this great store which thou seest.

11 Then Ezechias commanded to prepare storehouses in the house of the Lord. And when they had done so,

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12 They brought in faithfully both the firstfruits, and the tithes, and all they had vowed. And the overseer of them was Chonenias the Levite, and Semei his brother was the second,

13 And after him Jehiel, and Azarias, and Nahath, and Asael, and Jerimoth, and Jozabad, and Eliel, and Jesmachias, and Mahath, and Banaias, overseers under the hand of Chonenias, and Semei his brother, by the commandment of Ezechias the king, and Azarias the high priest of the house of God, to whom all things appertained.

14 But Core the son of Jemna the Levite, the porter of the east gate, was overseer of the things which were freely offered to the Lord, and of the firstfruits and the things dedicated for the holy of holies.

15 And under his charge were Eden, and Benjamin, Jesue, and Semeias, and Amarias, and Sechenias, in the cities of the priests, to distribute faithfully portions to their brethren, both little and great:

16 Besides the males from three years old and upward, to all that went into the temple of the Lord, and whatsoever there was need of in the ministry, and their offices according to their courses, day by day.

17 To the priests by their families, and to the Levites from the twentieth year and upward, by their classes and companies.

18 And to all the multitude, both to their wives, and to their children of both sexes, victuals were given faithfully out of the things that had been sanctified.

19 Also of the sons of Aaron who were in the fields and in the suburbs of each city, there were men appointed, to distribute portions to all the males, among the priests and the Levites.

20 So Ezechias did all things, which we have said in all Juda, and wrought that which was good; and right, and truth, before the Lord his God,

21 In all the service of the ministry of the house of the Lord according to the law and the ceremonies, desiring to seek his God with all his heart, and he did it and prospered,

2 CHRONICLES (PARALIPOMENON) CHAPTER 32

1 After these things, and this truth, Sennacherib king of the Assyrians came and entered into Juda, and besieged the fenced cities, desiring to take them.

2 And when Ezechias saw that Sennacherib was come, and that the whole force of the war was turning against Jerusalem,

3 He took counsel with the princes, and the most valiant men, to stop up the heads of the springs, that were without the city: and as they were all of this mind,

4 He gathered together a very great multitude, and they stopped up all the springs, and the brook, that ran through the midst of the land, saying: Lest the kings of the Assyrians should come, and And abundance of water.

5 He built up also with great diligence all the wall that had been broken down, and built towers upon it, and another wall without: and he repaired Mello in the city of David, and made all sorts of arms and shields:

6 And he appointed captains of the soldiers of the army: and he called them all together in the street of the gate of the city, and spoke to their heart, saying:

7 Behave like men, and take courage: be not afraid nor dismayed for the king of the Assyrians, nor for all the multitude that is with him: for there are many more with us than with him.

8 For with him is an arm of flesh: with us the Lord our God, who is our helper, and fighteth for us. And the people were encouraged with these words of Ezechias king of Juda.

9 After this, Sennacherib king of the Assyrians sent his servants to Jerusalem, (for he with all his army was besieging Lachis,) to Ezechias king of Juda, and to all the people that were in the city, saying:

10 Thus saith Sennacherib king of the Assyrians: In whom do you trust, that you sit still besieged in Jerusalem?

11 Doth not Ezechias deceive you, to give you up to die by hunger and thirst, affirming that the Lord your God shall deliver you from the hand of the king of the Assyrians?

12 Is it not this same Ezechias, that hath destroyed his high places, and his altars, and commanded Juda and Jerusalem, saying: You shall worship before one altar, and upon it you shall burn incense?

13 Know you not what I and my fathers have done to all the people of the lands? have the gods of any nations and lands been able to deliver their country out of my hand?

14 Who is there among all the gods of the nations, which my fathers have destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of this hand?

15 Therefore let not Ezechias deceive you, nor delude you with a vain persuasion, and do not believe him. For if no god of all the nations and kingdoms, could deliver his people out of my hand, and out of the hand of my fathers, consequently neither shall your God be able to deliver you out of my hand.

16 And many other things did his servants speak against the Lord God, and against Ezechias his servant.

17 He wrote also letters full of blasphemy against the Lord the God of Israel, and he spoke against him: As the gods of other nations could not deliver their people out of my hand, so neither can the God of Ezechias deliver his people out of this hand.

18 Moreover he cried out with a loud voice, in the Jews' tongue, to the people that sat on the walls of Jerusalem, that he might frighten them, and take the city.

19 And he spoke against the God of Jerusalem, as against the gods of the people of the earth, the works of the hands of men.

20 And Ezechias the king, and Isaias the prophet the son of Amos, prayed against this blasphemy, and cried out to heaven.

21 And the Lord sent an angel who cut off all the stout men and the warriors, and the captains of the army of the king of the Assyrians: and he returned with disgrace into his own country. And when he was come into the house of his god, his sons that came out of his bowels, slew him with the sword.

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22 And the Lord saved Ezechias and the inhabitants of Jerusalem, out of the hand of Sennacherib king of the Assyrians, and out of the hand of all, and gave them treasures on every side.

23 Many also brought victims, and sacrifices to the Lord to Jerusalem, and presents to Ezechias king of Juda: and he was magnified thenceforth in the sight of all nations.

24 In those days Ezechias was sick even to death, and he prayed to the Lord: and he heard him, and gave him a sign.

25 But he did not render again according to the benefits which he had received, for his heart was lifted up: and wrath was enkindled against him, and against Juda and Jerusalem.

26 And he humbled himself afterwards, because his heart had been lifted up, both he and the inhabitants of Jerusalem: and therefore the wrath of the Lord came not upon them in the days of Ezechias.

27 And Ezechias was rich, and very glorious, and he gathered himself great treasures of silver and of gold, and of precious stones, of spices, and of arms, of all kinds, and of vessels of great price.

28 Storehouses also of corn, of wine, and of oil, and stalls for all beasts, and folds for cattle.

29 And he built himself cities: for he had docks of sheep, and herds without number, for the Lord had given him very much substance.

30 This same Ezechias was, he that stopped the upper source of the waters of Gihon, and turned them away underneath toward the west of the city of David: in ail his works he did prosperously what he would.

31 But yet in the embassy of the princes of Babylon, that were sent to him, to inquire of the wonder that had happened upon the earth, God left him that he might be tempted, and all things might be made known that were in his heart.

32 Now the rest of the acts of Ezechias, and of his mercies are written in the book of the kings of Juda and Israel.

33 And Ezechias slept with his fathers, m and they buried him above the sepulchres of the sons of David: and all Juda, and all the inhabitants of Jerusalem celebrated his funeral: and Manasses his son reigned in his stead.

2 CHRONICLES (PARALIPOMENON) CHAPTER 33

1 Manasses was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem.

2 And he did evil before the Lord, according to all the abominations of the nations, which the Lord cast out before the children of Israel:

3 And he turned, and built again the high places which Ezechias his father had destroyed: and he built altars to Baalim, and made groves, and he adored all the host of heaven, and worshipped them.

4 He built also altars in the house of the Lord, whereof the Lord had said: In Jerusalem shall my name be for ever.

5 And he built them for all the host of heaven in the two courts of the house of the Lord.

6 And he made his sons to pass through the fire in the valley of Benennom: he observed dreams, followed divinations, gave himself up to magic arts, had with him magicians, and enchanters: and he wrought many evils before the Lord, to provoke him to anger.

7 He set also a graven, and a molten statue in the house of God, of which God had said to David, and to Solomon his son: In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever.

8 And I will not make the foot of Israel to be removed out of the land which I have delivered to their fathers: yet so if they will take heed to do what I hare commanded them, and all the law, and the ceremonies, and judgments by the hand of Moses.

9 So Manasses seduced Juda, and the inhabitants of Jerusalem, to do evil beyond all the nations, which the Lord had destroyed before the face of the children of Israel.

10 And the Lord spoke to him, and to his people, and they would not hearken.

11 Therefore he brought upon them the captains of the army of the king of the Assyrians: and they took Manasses, and carried him bound with chains and fetters to Babylon.

12 And after that he was in distress he prayed to the Lord his God: and did penance exceedingly before the God of his fathers.

13 And he entreated him, and besought him earnestly: and he heard his prayer, and brought him again to Jerusalem into his kingdom, and Manasses knew that the Lord was God.

14 After this he built a wall without the city of David, on the west side of Gihon in the valley, from the entering in of the fish gate round about to Ophel, and raised it up to a great height: and he appointed captains of the army in all the fenced cities of Juda:

15 And he took away the strange gods, and the idol out of the house of the Lord: the altars also which he had made in the mount of the house of the Lord, and in Jerusalem, and he cast them all out of the city.

16 And he repaired the altar of the Lord, and sacrificed upon it victims, and peace offerings, and praise: and he commanded Juda to serve the Lord the God of Israel.

17 Nevertheless the people still sacrificed in the high places to the Lord their God.

18 But the rest of the acts of Manasses, and his prayer to his God, and the words of the seers that spoke to him in the name of the Lord the God of Israel, are contained in the words of the kings of Israel.

19 His prayer also, and his being heard, and all his sins, and contempt, and places wherein he built high places, and set up groves, and statues before he did penance, are written in the words of Hozai.

20 And Manasses slept with his fathers. and they buried him in his house: and his son Amen reigned in his stead.

21 Amen was two and twenty years old when he began to reign, and he reigned two years in Jerusalem.

22 And he did evil in the sight of the Lord, as Manasses his father had done: and he sacrificed to all the idols which Manasses his father had made, and served them.

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23 And he did not humble himself before the Lord, as Manasses his father had humbled himself, but committed far greater sins.

24 And his servants conspired against him, and slew him in his own house.

25 But the rest of the multitude of the people slew them that had killed Amen, and made Josias his son king in his stead.

2 CHRONICLES (PARALIPOMENON) CHAPTER 34

1 Josias was eight years old when he began to reign, and he reigned one and thirty years in Jerusalem.

2 And he did that which was right in the sight of the Lord, and walked in the ways of David his father: he declined not, neither to the right hand, nor to the left.

3 And in the eighth year of his reign, when he was yet a boy, he began to seek the God of his father David: and in the twelfth year after he began to reign, he cleansed Juda and Jerusalem from the high places, and the groves, and the idols, and the graven things.

4 And they broke down before him the altars of Baalim, and demolished the idols that had been set upon them: and be cut down the groves and the graven things, and broke them in pieces: and strewed the fragments upon the graves of them that had sacrificed to them.

5 And he burnt the bones of the priests on the altars of the idols, and he cleansed Juda and Jerusalem.

6 And in the cities of Manasses, and of Ephraim, and of Simeon, even to Nephtali he demolished all.

7 And when he had destroyed the altars, and the groves, and had broken the idols in pieces, and had demolished all profane temples throughout all the land of Israel, he returned to Jerusalem.

8 Now in the eighteenth year of his reign, when he had cleansed the land, and the temple of the Lord, he sent Saphan the son of Eselias, and Maasias the governor of the city, Joha the son of Joachaz the recorder, to repair the house of the Lord his God.

9 And they came to Helcias the high priest: and received of him the money which had been brought into the house of the Lord, and which the Levites and porters had gathered together from Manasses, and Ephraim, and all the remnant of Israel, and from all Juda, and Benjamin, and the inhabitants of Jerusalem,

10 Which they delivered into the hands of them that were over the workmen in the house of the Lord, to repair the temple, and mend all that was weak.

11 But they gave it to the artificers, and to the masons, to buy stones out of the quarries, and timber for the couplings of the building, and to rafter the houses, which the kings of Juda had destroyed.

12 And they did all faithfully. Now the overseers of the workmen were Jahath and Abdias of the sons of Merari, Zacharias and Mosollam of the sons of Caath, who hastened the work: all Levites skilful to play on instruments.

13 But over them that carried burdens for divers uses, were scribes, and masters of the number of the Levites, and porters.

14 Now when they carried out the money that had been brought into the temple of the Lord, Helcias the priest found the book of the law of the Lord, by the hand of Moses.

15 And he said to Saphan the scribe: I have found the book of the law in the house of the Lord: and he delivered it to him.

16 But he carried the book to the king, and told him, saying: Lo, all that thou hast committed to thy servants, is accomplished.

17 They have gathered together the silver that was found in the house of the Lord: and it is given to the overseers of the artificers, and of the workmen, for divers works.

18 Moreover Helcias the priest gave me this book. And he read it before the king.

19 And when he had heard the words of the law, he rent his garments:

20 And he commanded Helcias, and Ahicam the son of Saphan, and Abdon the son of Micha, and Saphan the scribe, and Asaa the king's servant, saying:

21 21Go, and pray to the Lord for me, and for the remnant of Israel, and Juda, concerning all the words of this book, which is found: for the great wrath of the Lord hath fallen upon us, because our fathers have not kept the words of the Lord, to do all things that are written in this book.

22 And Helcias and they that were sent with him by the king, went to Olda the prophetess, the wife of Sellum the son of Thecuath, the son of Hasra keeper of the wardrobe: who dwelt in Jerusalem in the Second part: and they spoke to her the words above mentioned.

23 And she answered them: Thus saith the Lord the God of Israel: Tell the man that sent you to me:

24 Thus saith the Lord: Behold I will bring evils upon this place, and upon the inhabitants thereof, and all the curses that are written in this book which they read before the king of Juda.

25 Because they have forsaken me, and have sacrificed to strange gods, to provoke me to wrath with all the works of their hands, therefore my wrath shall fall upon this place, and shall not be quenched.

26 But as to the king of Juda that sent you to beseech the Lord, thus shall you say to him: Thus saith the Lord the God of Israel: Because thou hast heard the words of this book,

27 And thy heart was softened. and thou hast humbled thyself in the sight of God for the things that are spoken against this place, and the inhabitants of Jerusalem, and reverencing my face, hast rent thy garments, and wept before me: I also have heard thee, saith the Lord.

28 For now I will gather thee to thy fathers, and thou shalt be brought to thy tomb in peace: and thy eyes shall not see all the evil that I will bring upon this place, and the inhabitants thereof. They therefore reported to the king all that she had said.

29 And he called together all the ancients of Juda and Jerusalem.

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30 And went up to the house of the Lord, and all the men of Juda, and the inhabitants of Jerusalem, the priests and the Levites, and all the people from the least to the greatest. And the king read in their hearing, in the house of the Lord, all the words of the book.

31 And standing up in his tribunal, he made a covenant before the Lord to walk after him, and keep his commandments, and testimonies, and justifications with all his heart, and with all his soul, and to do the things that were written in that book which he had read.

32 And he adjured all that were found in Jerusalem and Benjamin to do the same: and the inhabitants of Jerusalem did according to the covenant of the Lord the God of their fathers.

33 And Josias took away all the abominations out of all the countries of the children of Israel: and made all that were left in Israel, to serve the Lord their God. As long as he lived they departed not from the Lord the God of their fathers.

2 CHRONICLES (PARALIPOMENON) CHAPTER 35

1 And Josias kept a phase to the Lord in Jerusalem, and it was sacrificed on the fourteenth day of the first month.

2 And he set the priests in their offices, and exhorted them to minister in the house of the Lord.

3 And he spoke to the Levites, by whose instruction all Israel was sanctified to the Lord, saying: Put the ark in the sanctuary of the temple, which Solomon the son of David king of Israel built: for you shall carry it no more: but minister now to the Lord your God, and to his people Israel.

4 And prepare yourselves by your houses, and families according to your courses, as David king of Israel commanded, and Solomon his son hath written.

5 And serve ye in the sanctuary by the families and companies of Levi.

6 And being sanctified kill the phase, and prepare your brethren, that they may do according to the words which the Lord spoke by the hand of Moses.

7 And Josias gave to all the people that were found there in the solemnity of the phase, of lambs and of kids of the flocks, and of other small cattle thirty thousand, and of oxen three thousand, all these were of the king's substance.

8 And his princes willingly offered what they had vowed, both to the people and to the priests and the Levites. Moreover Helcias, and Zacharias, and Jahiel rulers of the house of the Lord, gave to the priests to keep the phase two thousand six hundred small cattle, and three hundred oxen.

9 And Chonenias, and Semeias and Nathanael, his brethren, and Hasabias, and Jehiel, and Jozabad princes of the Levites, gave to the rest of the Levites to celebrate the phase five thousand small cattle, and five hundred oxen.

10 And the ministry was prepared, and the priests stood in their office: the Levites also in their companies, according to the king's commandment.

11 And the phase was immolated: and the priests sprinkled the blood with their hand, and the Levites flayed the holocausts:

12 And they separated them to give them by the houses and families of every one, and to be offered to the Lord, as it is written in the book of Moses, and with the oxen they did in like manner.

13 And they roasted the phase with fire, according to that which is written in the law: but the victims of peace offerings they boiled in caldrons, and kettles, and pots, and they distributed them speedily among all the people.

14 And afterwards they made ready for themselves, and for the priests: for the priests were busied in offering of holocausts and the fat until night: wherefore the Levites prepared for themselves, and for the priests the sons of Aaron last.

15 And the singers the sons of Asaph stood in their order, according to the commandment of David, and Asaph, and Heman, and Idithun the prophets of the king: and the porters kept guard at every gate, so as not to depart one moment from their service: and therefore their brethren the Levites prepared meats for them.

16 So all the service of the Lord was duly accomplished that day, both in keeping the phase, and offering holocausts upon the altar of the Lord, according to the commandment of king Josias.

17 And the children of Israel that were found there, kept the phase at that time, and the feast of unleavened bread seven days.

18 There was no phase like to this in Israel, from the days of Samuel the prophet: neither did any of all the kings of Israel keep such a phase as Josias kept, with the priests, and the Levites, and all Juda, and Israel that were found, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josias was this phase celebrated.

20 After that Josias had repaired the temple, Nechao king of Egypt came up to fight in Charcamis by the Euphrates: and Josias went out to meet him.

21 But he sent messengers to him, saying: What have I to do with thee, O king of Juda? I come not against thee this day, but I fight against another house, to which God hath commanded me to go in haste: forbear to do against God, who is with me, lest he kill thee.

22 Josias would not return, but prepared to fight against him, and hearkened not to the words of Nechao from the mouth of God, but went to fight in the field of Mageddo.

23 And there he was wounded by the archers, and he said to his servants: Carry me out of the battle, for I am grievously wounded.

24 And they removed him from the chariot into another, that followed him after the manner of kings, and they carried him away to Jerusalem, and he died, and was buried in the monument of his fathers, and all Juda and Jerusalem mourned for him,

25 Particularly Jeremias: whose lamentations for Josias all the singing men and singing women repeat unto this day, and it became like a law in Israel: Behold it is found written in the Lamentations.

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26 Now the rest of the acts of Josias and of his mercies, according to what was commanded by the law of the Lord:

27 And his works first and last, are written in the book of the kings of Juda and Israel.

2 CHRONICLES (PARALIPOMENON) CHAPTER 36

1 Then the people of the land took Joachaz the son of Josias, and made him king instead of his father in Jerusalem.

2 Joachaz was three and twenty years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt came to Jerusalem, and deposed him, and condemned the land in a hundred talents of silver, and a talent of gold.

4 And he made Eliakim his brother king in his stead, over Juda and Jerusalem: and he turned his name to Joakim: but he took Joachaz with him, and carried him away into Egypt.

5 Joakim was five and twenty years old when he began to reign, and he reigned eleven years in Jerusalem: and he did evil before the Lord his God.

6 Against him came up Nabuchodonosor king of the Chaldeans, and led him bound in chains into Babylon.

7 And he carried also thither the vessels of the Lord, and put them in his temple.

8 But the rest of the acts of Joakim, and his abominations, which he wrought, and the things that were found in him, are contained in the book of the kings of Juda and Israel. And Joachin his son reigned in his stead.

9 Joachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem, and he did evil in the sight of the Lord.

10 And at the return of the year, king Nabuchodonosor sent, and brought him to Babylon, carrying away at the same time the most precious vessels of the house of the Lord: and he made Sedecias his uncle king over Juda and Jerusalem.

11 Sedecias was one and twenty years old when he began to reign: and he reigned eleven years in Jerusalem.

12 And he did evil in the eyes of the Lord his God, and did not reverence the face of Jeremias the prophet speaking to him from the mouth of the Lord.

13 Re also revolted from king Nabuchodonosor, who had made him swear by God: and he hardened his neck and his heart, from returning to the Lord the God of Israel.

14 Moreover all the chief of the priests, and the people wickedly transgressed according to all the abominations of the Gentiles: and they defiled the house of the Lord, which he had sanctified to himself in Jerusalem.

15 And the Lord the God of their fathers sent to them, by the hand of his messengers, rising early, and daily admonishing them: because he spared his people and his dwelling place.

16 But they mocked the messengers of God, and despised his words, and misused the prophets, until the wrath of the Lord arose against his people, and there was no remedy.

17 For he brought upon them the king of the Chaldeans, and he slew their young men with the sword in the house of his sanctuary, he had no compassion on young man, or maiden, old man or even him that stooped for age, but he delivered them all into his hands.

18 And all the vessels of the house of the Lord, great and small, and the treasures of the temple and of the king, and of the princes he carried away to Babylon.

19 And the enemies set fire to the house of God, and broke down the wall of Jerusalem, burnt all the towers, and whatsoever was precious they destroyed.

20 Whosoever escaped the sword, was led into Babylon, and there served the king and his sons till the reign of the king of Persia.

21 That the word of the Lord by the mouth of Jeremias might be fulfilled, and the land might keep her sabbaths: for all the days of the desolation she kept a sabbath, till the seventy years were expired.

22 But in the first year d of Cyrus king of the Persians, to fulfil the word of the Lord, which he had spoken by the mouth of Jeremias, the Lord stirred up the heart of Cyrus king of the Persians who commanded it to be proclaimed through all his kingdom, and by writing also, saying:

23 Thus saith Cyrus king of the Persians: All the kingdoms of the earth hath the Lord the God of heaven given to me, and he hath charged me to build him a house in Jerusalem, which is in Judea: who is there among you of all his people? The Lord his God be with him, and let him go up.

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THE FIRST BOOK OF ESDRAS (EZRA)

(Ezra made the Torah the common law of the land.)
Author: Nehemia (as biographer)
Estimated Range of Dating: mid-5th century B.C.

(Ezra (fl. 480–440 BC) was an important Jewish author (sofer), priest (kohen) and politician in the early Second Temple period. In the Greek Septuagint, the name is rendered as Esdras, from which the Greek-Latin name Esdras comes. His name is just a shortened Aramaic form of the Hebrew name Azaryahu, meaning "Yahweh helps".

In the Hebrew Bible, or the Christian Old Testament, Ezra is an important figure in the books of Ezra and Nehemiah, which he is said to have written and edited, respectively. According to tradition, Ezra was also the author of the Books of Chronicles and the Book of Malachi.

Ezra was instrumental in restoring the Jewish scriptures and religion to the people after the return from the Babylonian Captivity. The canonical Book of Ezra and Book of Nehemiah are the oldest sources for the activity of Ezra, whereas many of the other books ascribed to Ezra (First Esdras, 3–6 Ezra) are later literary works dependent on the canonical books of Ezra and Nehemiah. The historical narrative in the combined book Ezra–Nehemiah has been largely confirmed by the 5th century Elephantine Papyri discovered in southern Egypt in 1904. (See: Appendix C, The Elephantine Papyrus Find by Eduard Meyer, 1912.) Ezra wrote the Chronicles while his successor Nehemia finished the Chronicles and wrote the book known as Ezra-Nehemia.

According to the Hebrew Bible he was a descendant of Seraiah, the last High Priest to serve in Solomon's Temple, and a close relative of Joshua, the first High Priest of the Second Temple. He returned from Babylonian captivity and reintroduced the Torah in Jerusalem. According to 1 Esdras, a Greek translation of the Book of Ezra still in use in Eastern Orthodox Church, he was also a High Priest. Rabbinic tradition supports the positions that Ezra was an ordinary member of the priesthood, and that he actually served as a Kohen Gadol. Ezra was living in Babylon when in the seventh year of Artaxerxes I, the Achaemenid emperor (c. 457 BC), the emperor sent him to Jerusalem to teach the laws of God to any who did not know them. The Book of Ezra describes how he led a group of Judean exiles living in Babylon to their home city of Jerusalem where he is said to have enforced observance of the Torah.

The first-century Roman-Jewish historian Titus Flavius Josephus deals with Ezra in his Antiquities of the Jews. He uses the name Xerxes for Artaxerxes I reserving the name Artaxerxes for the later Artaxerxes II whom he identifies as the Ahasuerus of Esther, thus placing Ezra before the events of the book of Esther. Josephus' account of the deeds of Ezra derives entirely from 1 Esdras, which he cites as the 'Book of Ezra' in his numeration of the Hebrew bible. Contrariwise, Josephus does not appear to recognise Ezra-Nehemiah as a biblical book, does not quote from it, and relies entirely on other traditions in his account of the deeds of Nehemiah.

Traditionally Judaism credits Ezra with establishing the Great Assembly of scholars and prophets, the forerunner of the Sanhedrin, as the authority on matters of religious law.

A disciple of Baruch ben Neriah, Ezra favoured study of the Law over the reconstruction of the Temple and thus because of his studies, he did not join the first party returning to Jerusalem in the reign of Cyrus. According to another opinion, he did not join the first party so as not to compete, even involuntarily, with Joshua ben Jozadak for the office of High Priest of Israel.

Ezra was a priest and "a scribe skilled in the law." He represented the position of stricter Babylonian Jews who had been upset by reports of laxity in Judah and desired to see matters corrected. When Ezra arrived the situation in Judah was discouraging. Religious laxity was prevalent, the Law was widely disregarded, and public and private morality was at a low level. Moreover, intermarriage with foreigners posed the threat that the community would mingle with the pagan environment and lose its identity.

According to the Babylonian Talmud, Ezra the Scribe is said to have enacted ten standing laws and orders, which are as follows:

1. That the public come together to read from the sefer Torah on Shabbatot during the time of the afternoon oblation (Minchah), because of those travelling merchants who loiter in the closed shops in the street corners, and who may have missed the biblical lections that were read during the weekdays.

2. That the courts be opened throughout the Jewish townships on Mondays and Thursdays.

3. That women would not wait beyond Thursday to launder their clothes, because of the honour due to the Sabbath day.

4. That men would accustom themselves to eat [cooked] garlic on the eve of the Sabbath (believed to enhance love between a man and his wife).

5. That women would rise up early on Friday mornings to bake bread, so that a piece of bread would be available for the poor.

6. That Jewish women in every place be girded with a wide belt (waist band), whether from the front or from behind, out of modesty.

7. That Jewish women, during their menses, wash and comb their hair three days prior to their purification in a ritual bath.

8. That the traveling merchants make regular rounds into the Jewish villages and townships because of the honor due to the daughters of Israel (viz., so that jewelry can be purchased by the daughters of Israel).

9. That Jewish women and/or girls, as a precautionary measure, be accustomed to conversing with one another

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while one of their party goes out to relieve herself in the outhouse.

10. That men who may have suffered a seminal emission (especially after accompanying with their wives) be required to immerse (baptise) themselves in a mikveh (baptisterium) before being permitted to read from the scroll of the Law (Torah).

The order in which Ezra took the various measures attributed to him is uncertain. His actions come close to that what we call a coup d'etat. He took action against mixed marriages and succeeded in persuading the people to divorce their foreign wives voluntarily. His efforts reached their climax when the people engaged in solemn covenant before God to enter into no more mixed marriages, to refrain from work on the sabbath, to levy on themselves an annual tax for the support of the Temple, regularly to present their tithes and offerings, and otherwise to comply with the demands of the Law. It was the xenophobic attitude of Ezra and Nehemia that brought the Jews to total distruction by the Romans.

Nothing further is known of Ezra after his reforms. The 1st-century Roman-Jewish historian Titus Flavius Josephus states in his Antiquities that he died and was buried in Jerusalem. According to another tradition, he returned to Babylonia, where his supposed grave is a holy site.

The contents of Ezra–Nehemiah are structured in a theological rather than chronological order: "The Temple must come first, then the purifying of the community, then the building of the outer walls of the city, and so finally all could reach a grand climax in the reading of the law."

The Book of Ezra consists of ten chapters: chapters 1–6, covering the period from the Cyrus the Great to the dedication of the Second Temple, are told in the third person; chapters 7–10, dealing with the mission of Ezra, are told largely in the first person. The book contains several documents presented as historical inclusions, written in Aramaic while the surrounding text is in Hebrew (1:2–4, 4:8–16, 4:17–22, 5:7–17, 6:3–5, 6:6–12, 12–26)

Chapters 1–6:

1. Decree of Cyrus, first version: Cyrus, inspired by God, returns the Temple vessels to Sheshbazzar, "prince of Judah", and directs the Israelites to return to Jerusalem with him and rebuild the Temple.

2. 42,360 exiles, with men servants, women servants and "singing men and women", return from Babylon to Jerusalem and Judah under the leadership of Zerubbabel and Jeshua the High Priest.

3. Jeshua the High Priest and Zerubbabel build the altar and celebrate the Feast of Tabernacles. In the second year the foundations of the Temple are laid and the dedication takes place with great rejoicing.

4. Letter of the Samaritans to Artaxerxes, and reply of Artaxerxes: The "enemies of Judah and Benjamin" offer to help with the rebuilding, but are rebuffed; they then work to frustrate the builders "down to the reign of Darius." The officials of Samaria write to king Artaxerxes warning him that Jerusalem is being rebuilt, and the king orders the work to stop. "Thus the work on the house of God in Jerusalem came to a standstill until the second year of the reign of Darius king of Persia."

5. Tattenai's letter to Darius: Through the exhortations of the prophets Haggai and Zechariah, Zerubbabel and Joshua recommence the building of the Temple. Tattenai, satrap over both Judah and Samaria, writes to Darius warning him that Jerusalem is being rebuilt and advising that the archives be searched to discover the decree of Cyrus.

6. Decree of Cyrus, second version, and decree of Darius: Darius finds the decree, directs Tattenai not to disturb the Jews in their work, and exempts them from tribute and supplies everything necessary for the offerings. The Temple is finished in the month of Adar in the sixth year of Darius, and the Israelites assemble to celebrate its completion.

Chapters 7–10:

7. Letter of Artaxerxes to Ezra (Artaxerxes' rescript): King Artaxerxes is moved by God to commission Ezra "to inquire about Judah and Jerusalem with regard to the Law of your God" and to "appoint magistrates and judges to administer justice to all the people of Trans-Euphrates—all who know the laws of your God." Artaxerxes gives Ezra much gold and directs all Persian officials to aid him.

8. Ezra gathers a large body of returnees and much gold and silver and precious vessels for the Temple and camps by a canal outside Babylon. There he discovers he has no Levites, and so sends messengers to gather some. The exiles then return to Jerusalem, where they distribute the gold and silver and offer sacrifices to God.

9. Ezra is informed that some of the Jews already in Jerusalem have married non-Jewish women. Ezra is appalled at this proof of sin, and prays to God: "O God of Israel, you are righteous! We are left this day as a remnant. Here we are before you in our guilt, though because of it not one of us can stand in your presence."

10. Despite the opposition of some of their number, the Israelites assemble and send away their foreign wives and children.)

ESDRAS (1 EZRA) CHAPTER 1

1 In the first year of Cyrus (Kurush I) king of the Persians, that the word of the Lord by the mouth of Jeremias might be fulfilled, the Lord stirred up the spirit of Cyrus king of the Persians: and he made a proclamation throughout all his kingdom, and in writing also, saying:

2 Thus saith Cyrus king of the Persians: The Lord the God of heaven hath given to me all the kingdoms of the earth, and he hath charged me to build him a house in Jerusalem, which is in Judea.

3 Who is there among you of all his people? His God be with him. Let him go up to Jerusalem, which is in Jndert, and build the house of the Lord the God of Israel: he is the God that is in Jerusalem.

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4 And let all the restin all places wheresoever they dwell, help him every man from his place. with silver and gold, and goods, and cattle, besides that which they offer freely to the temple of God, which is in Jerusalem.

5 Then rose up the chief of the fathers of Juda and Benjamin, and the priests, and Levites, and every one whose spirit God had raised up, to go up to build the temple of the Lord, which was in Jerusalem.

6 And all they that were round about, helped their hands with vessels of silver, and gold, with goods, and with beasts, and with furniture, besides what they had offered on their own accord.

7 And king Cyrus brought forth the vessels of the temple of the Lord, which Nabuchodonosor had taken from Jerusalem, and had put them in the temple of his god.

8 Now Cyrus king of Persia brought them forth by the hand of Mithridates the son of Gazabar, and numbered them to Sassabasar the prince of Juda.

9 And this is the number of them: thirty bowls of gold, a thousand bowls of silver, nine and twenty knives, thirty cups of gold,

10 Silver cups of a second sort, four hundred and ten: other vessels a thousand.

11 All the vessels of gold and silver, five thousand four hundred: all these Sassabasar brought with them that came up from the captivity of Babylon to Jerusalem.

ESDRAS (1 EZRA) CHAPTER 2

1 Now these are the children of the province, that went out of the captivity, which Nabuchodonosor king of Babylon had carried away to Babylon, and who returned to Jerusalem and Juda, every man to his city.

2 Who came with Zorobabel, Josue, Nehemia, Saraia, Rahelaia, Mardochai, Belsan, Mesphar, Beguai, Rehum, Baana. The number of the men of the people of Israel:

3 The children of Pharos two thousand one hundred seventy-two.

4 The children of Sephatia, three hundred seventy-two.

5 The children of Area, seven hundred seventy-five.

6 The children of Phahath Moab, of the children of Josue: Joab, two thousand eight hundred twelve.

7 The children of Elam, a thousand two hundred fifty-four.

8 The children of Zethua, nine hundred forty-five.

9 The children of Zachai, seven hundred sixty.

10 The children of Bani, six hundred forty-two.

11 The children of Bebai, six hundred twenty-three.

12 The children of Azgad, a thousand two hundred twenty-two.

13 The children of Adonicam, six hundred sixty-six.

14 The children of Beguai, two thousand fifty-six.

15 The children of Adin, four hundred fifty-four.

16 The children of Ather, who were of Ezechias, ninety-eight.

17 The children of Besai, three hundred and twenty-three.

18 The children of Jora, a hundred and twelve.

19 The children of Hasum, two hundred twenty-three.

20 The children of Gebbar, ninety-five.

21 The children of Bethlehem, a hundred twenty-three.

22 The men of Netupha, fifty-six.

23 The men of Anathoth, a hundred twenty-eight.

24 The children of Azmaveth, forty-two.

25 The children of Cariathiarim, Cephira, and Beroth, seven hundred forty-three.

26 The children of Rama and Gabaa, six hundred twenty-one.

27 The men of Machmas, a hundred twenty-two.

28 The men of Bethel and Hai, two hundred twenty-three.

29 The children of Nebo, fifty-two.

30 The children of Megbis, a hundred fifty-six.

31 The children of the other Elam, a thousand two hundred fifty-four.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, Hadid and One, seven hundred twenty-five.

34 The children of Jericho, three hundred forty-five.

35 The children of Senaa, three thousand six hundred thirty.

36 The priests: the children of Jadaia of the house of Josue, nine hundred seventy-three.

37 The children of Emmer, a thousand fifty-two.

38 The children of Pheshur, a thousand two hundred forty-seven.

39 The children of Harim, a thousand and seventeen.

40 The Levites: the children of Josue and of Cedmihel, the children of Odovia, seventy-four.

41 The singing men: the children of Asaph, a hundred twenty-eight.

42 The children of the porters: the children of Sellum, the children of Ater, the children of Telmon, the children of Accub, the children of Hatita, the children of Sobai: in all a hundred thirty-nine.

43 The Nathinites: the children of Siha, the children of Hasupha, the children of Tabbaoth,

44 The children of Ceros, the children of Sia, the children of Phadon,

45 The children of Lebana, the children of Hegaba, the children of Accub,

46 The children of Hagab, the children of Semlai, the children of Hanan,

47 The children of Gaddel, the children of Gaher, the children of Raaia,

48 The children of Basin, the children of Necoda, the children of Gazam,

49 The children of Asa, the children of Phasea, the children of Besee,

50 The children of Asena, the children of Munim, the children of Nephusim,

51 The children of Bacbuc, the children of Hacupha, the children of Harhur,

52 The children of Besluth, the children of Mahida, the children of Harsa,

53 The children of Bercos, the children of Sisara, the children of Thema,

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54 The children of Nasia, the children of Hatipha,
55 The children of the servants of Solomon, the children of Sotai, the children of Sopheret, the children of Pharuda,
56 The children of Jala, the children of Dercon, the children of Geddel,
57 The children of Saphatia, the children of Hatil, the children of Phochereth, which were of Asebaim, the children of Ami,
58 All the Nathinites, and the children of the servants of Solomon, three hundred ninety-two.
59 And these are they that came up from Thelmela, Thelharsa, Cherub, and Adon, and Emer. And they could not shew the house of their fathers and their seed, whether they were of Israel.
60 The children of Dalaia, the children of Tobia, the children of Necoda, six hundred fifty-two.
61 And of the children of the priests: the children of Hobia, the children of Accos, the children of Berzellai, who took a wife of the daughters of Berzellai, the Galaadite, and was called by their name:
62 These sought the writing of their genealogy, and found it not, and they were cast out of the priesthood.
63 And Athersatha said to them, that they should not eat of the holy of holies, till there arose a priest learned and perfect.
64 All the multitudes as one man, were forty-two thousand three hundred and sixty:
65 Besides their menservants, and womenservants, of whom there were seven thousand three hundred and thirty-seven: and among them singing men, and singing women two hundred.
66 Their horses seven hundred thirty- six, their mules two hundred forty-five,
67 Their camels four hundred thirty-five, their asses six thousand seven hundred and twenty.
68 And some of the chief of the fathers, when they came to the temple of the Lord, which is in Jerusalem, offered freely to the house of the Lord to build it in its place.
69 According to their ability, they gave towards the expenses of the work, sixty- one thousand solids of gold, five thousand pounds of silver, and a hundred garments for the priests.
70 So the priests and the Levites, and some of the people, and the singing men, and the porters, and the Nathinites dwelt in their cities, and all Israel in their cities.

ESDRAS (1 EZRA) CHAPTER 3

1 And now the seventh month was come, and the children of Israel were in their cities: and the people gathered themselves together as one man to Jerusalem.
2 And Josue the son of Josedec rose up, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and they built the altar of the God of Israel that they might offer holocausts upon it, as it is written in the law of Moses the mall of God.
3 And they set the altar of God upon its bases, while the people of the lands round about put them in fear, and they offered upon it a holocaust to the Lord morning and evening.
4 And they kept the feast of tabernacles, as it is written, and offered the holocaust every day orderly according to the commandment, the duty of the day in its day.
5 And afterwards the continual holocaust, both on the new moons, and on all the solemnities of the Lord, that were consecrated, and on all in which a freewill offering was made to the Lord.
6 From the Brat day of the seventh month they began to offer holocausts to the Lord: but the temple of God was not yet founded.
7 And they gave money to hewers of stones and to masons: and meat and drink, and oil to the Sidonians and Tyrians, to bring cedar trees from Libanus to the sea of Joppe, according to the orders which Cyrus king of the Persians had given them.
8 And in the second year of their coming to the temple of God in Jerusalem, the second month, Zorobabel the son of Salathiel, and Josue the son of Josedec, and the rest of their brethren the priests, and the Levites, and all that were come from the captivity to Jerusalem began, and they appointed Levites from twenty years old and upward, to hasten forward the work of the Lord.
9 Then Josue and his sons and his brethren, Cedmihel, and his sons, and the children of Juda, as one man, stood to hasten them that did the work in the temple of God: the sons of Henadad, and their sons, and their brethren the Levites.
10 And when the masons laid the foundations of the temple of the Lord, the priests stood in their ornaments with trumpets: and the Levites the sons of Asaph with cymbals, to praise God by the hands of David king of Israel.
11 And they sung together hymns, and praise to the Lord: because he is good, for his mercy endureth for ever towards Israel. And all the people shouted with a great shout, praising the Lord, because the foundations of the temple of the Lord were laid.
12 But many of the priests and the Levites, and the chief of the fathers and the ancients that had seen the former temple; when they had the foundation of this temple before their eyes, wept with a loud voice: and many shouting for joy, lifted up their voice.
13 So that one could not distinguish the voice of the shout of joy, from the noise of the weeping of the people: for one with another the people shouted with a loud shout, and the voice was heard afar off.

ESDRAS (1 EZRA) CHAPTER 4

1 Now the enemies of Juda and Benjamin heard that the children of the captivity were building a temple to the Lord the God of Israel.
2 And they came to Zorobabel, and the chief of the fathers, and said to them: Let us build with you, for we seek your God as ye do: behold we have sacrificed to him, since the days of Asor Haddan king of Assyria, who brought us hither.

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3 But Zorobabel, and Josue, and the rest of the chief of the fathers of Israel said to them: You have nothing to do with us to build a house to our God, but we ourselves alone will build to the Lord our God, as Cyrus king of the Persians hath commanded us.

4 Then the people of the land hindered the hands of the people of Juda, and troubled them in building.

5 And they hired counsellors against them, to frustrate their design all the days of Cyrus king of Persia, even until the reign of Darius king of the Persians.

6 And in the reign of Assuerus, in the beginning of his reign, they wrote an accusation against the inhabitants of Juda and Jerusalem.

7 And in the days of Artaxerxes, Beselam, Mithridates, and Thabeel, and the rest that were in the council wrote to Artaxerxes king of the Persians: and the letter of accusation was written in Syriac, and was read in the Syrian tongue.

8 Reum Beelteem, and Samsai the scribe wrote a letter from Jerusalem to king Artaxerxes, in this manner:

9 Reum Beelteem, and Samsai the scribe and the rest of their counsellors, the Dinites, and the Apharsathacites, the Therphalites, the Apharsites, the Erchuites, the Babylonians, the Susanechites, the Dievites, and the Elamites,

10 And the rest of the nations, whom the great and glorious Asenaphar brought over: and made to dwell in the cities of Samaria and in the rest of the countries of this side of the river in peace.

11 (This is the copy of the letter, which they sent to him:) To Artaxerxes the king, thy servants, the men that are on this side of the river, send greeting.

12 Be it known to the king, that the Jews, who came up from thee to us, are come to Jerusalem a rebellious and wicked city, which they are building, setting up the ramparts thereof and repairing the walls.

13 And now be it known to the king, that if this city be built up, and the walls thereof repaired, they will not pay tribute nor toll, nor yearly revenues, and this loss will fail upon the kings.

14 But we remembering the salt that we have eaten in the palace, and because we count it a crime to see the king wronged, have therefore sent and certified the king,

15 That search may be made in the books of the histories of thy fathers, and thou shalt find written in the records: and shalt know that this city is a rebellious city, and hurtful to the kings and provinces, and that wars were raised therein of old time: for which cause also the city was destroyed.

16 We certify the king, that if this city be built, and the walls thereof repaired, thou shalt have no possession on this side of the river.

17 The king sent word to Reum Beelteem and Samsai the scribe, and to the rest that were in their council, inhabitants of Samaria, and to the rest beyond the river, sending greeting and peace.

18 The accusation, which you have sent to us, hath been plainly read before me,

19 And I commanded: and search hath been made, and it is found, that this city of old time hath rebelled against kings, and seditions and wars have been raised therein.

20 For there have been powerful kings in Jerusalem, who hare had dominion over all the country that is beyond the river: and have received tribute, and toll and revenues.

21 Now therefore hear the sentence: Hinder those men, that this city be not built, till further orders be given by me.

22 See that you be not negligent in executing this, lest by little and little the evil grow to the hurt of the kings.

23 Now the copy of the edict of king Artaxerxes was read before Reum Beelteem, and Samsai the scribe, and their counsellors: and they went up in haste to Jerusalem to the Jews, and hindered them with arm and power.

24 Then the work of the house of the Lord in Jerusalem was interrupted, and ceased till the second year of the reign of Darius king of the Persians.

ESDRAS (1 EZRA) CHAPTER 5

1 Now Aggeus the prophet, and Zacharias the son of Addo, prophesied to the Jews that were in Judea and Jerusalem, in the name of the God of Israel.

2 Then rose up Zorobabel the son of Salathiel, and Josue the son of Josedec, and began to build the temple of God in Jerusalem, and with them were the prophets of God helping them.

3 And at the same time came to them Thathanai, who was governor beyond the river, and Stharbuzanai, and their counsellors: and said thus to them: Who hath given you counsel to build this house, and to repair the walls thereof?

4 In answer to which we gave them the names of the men who were the promoters of that building.

5 But the eye of their God was upon the ancients of the Jews, and they could not hinder them. And it was agreed that the matter should be referred to Darius, and then they should give satisfaction concerning that accusation.

6 The copy of the letter that Thathanai governor of the country beyond the river, and Stharbuzanai, and his counsellors the Arphasachites, who dwelt beyond the river, sent to Darius the king.

7 The letter which they sent him, was written thus: To Darius the king all peace.

8 Be it known to the king, that we went to the province of Judea, to the house of the great God, which they are building with unpolished stones, and timber is laid in the walls: and this work is carried on diligently, and advanceth in their hands.

9 And we asked those ancients, and said to them thus: Who hath given you authority to build this house, and to repair these walls?

10 We asked also of them their names, that we might give thee notice: and we have written the names of the men that are the chief among them.

11 And they answered us in these words, saying: We are the servants of the God of heaven and earth, and we are building

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a temple that was built these many years ago, and which a great king of Israel built and set up.

12 But after that our fathers had provoked the God of heaven to wrath, he delivered them into the hands of Nabuchodonosor the king of Babylon the Chaldean: and he destroyed this house, and carried away the people to Babylon.

13 But in the first year of Cyrus the king of Babylon, king Cyrus set forth al decree, that this house of God should be built.

14 And the vessels also of gold and silver of the temple of God, which Nabuchodonosor had taken out of the temple, that was in Jerusalem, and had brought them to the temple of Babylon, king Cyrus brought out of the temple of Babylon, and they were delivered to one Sassabasar, whom also he appointed governor,

15 And said to him: Take these vessels, and go, and put them in the temple that is in Jerusalem, and let the house of God be built in its place.

16 Then came this same Sassabasar, and laid the foundations of the temple of God in Jerusalem, and from that time until now it is in building, and is not yet finished.

17 Now therefore if it seem good to the king, let him search in the king's library, which is in Babylon, whether it hath been decreed by Cyrus the king, that the house of God in Jerusalem should be built, and let the king send his pleasure to us concerning this matter.

ESDRAS (1 EZRA) CHAPTER 6

1 Then king Darius gave orders, and they searched in the library of the books that were laid up in Babylon,

2 And there was found in Ecbatana, which is a castle in the province of Media, a book in which this record was written.

3 In the first year of Cyrus the king: Cyrus the king decreed, that the house of God should be built, which is in Jerusalem, in the place where they may offer sacrifices, and that they lay the foundations that may support the height of threescore cubits, and the breadth of threescore cubits,

4 Three rows of unpolished stones, and so rows of new timber: and the charges shall be given out of the king's house.

5 And also let the golden and silver vessels of the temple of Cod, which Nabuchodonosor took out of the temple of Jerusalem, and brought to Babylon, be restored, and carried back to the temple of Jerusalem to their place, which also were placed in the temple of God.

6 Now therefore Thathanai, governor of the country beyond the river, Stharbuzanai, and your counsellors the Apharsachites, who are beyond the river, depart far from them,

7 And let that temple of God be built by the governor of the Jews, and by their ancients, that they may build that house of God in its place.

8 I also have commanded what must be done by those ancients of the Jews, that the house of God may be built, to wit, that of the king's chest, that is, of the tribute that is paid out of the country beyond the river, the charges be diligently given to those men, lest the work be hindered.

9 And if it shall be necessary, let calves also, and lambs, and kids, for holocausts to the God of heaven, wheat, salt, wine, and oil, according to the custom of the priests that are in Jerusalem, be given them day by day, that there be no complaint in any thing.

10 And let them offer oblations to the God of heaven, and pray for the life of the king, and of his children.

11 And I have made a decree: That ii any whosoever, shall alter this commandment, a beam be taken from his house. and set up, and he be nailed upon it, and his house be confiscated.

12 And may the God, that hath caused his name to dwell there, destroy all kingdoms, and the people that shall put out their hand to resist, and to destroy the house of God, that is in Jerusalem. I Darius have made the decree, which I will have diligently complied with.

13 So then Thathanai, governor of the country beyond the river, and Stharbuzanai, and his counsellors diligently executed what Darius the king had commanded.

14 And the ancients of the Jews built and prospered according to the prophecy of Aggeus the prophet, and of Zacharias the son of Addo: and they built and finished, by the commandment of the God of Israel, and by the commandment of Cyrus, and Darius, and Artaxerxes kings of the Persians.

15 And they were finishing this house of God, until the third day of the month of Adar, which was in the sixth year of the reign of king Darius.

16 And the children of Israel, the priests and the Levites, and the rest of the children of the captivity kept the dedication of the house of God with joy.

17 And they offered at the dedication of the house of God, a, hundred calves, two hundred rams, four hundred lambs, and for a sin offering for all Israel twelve he goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses over the works of God in Jerusalem, as it is written in the book of Moses.

19 And the children of Israel of the captivity kept the phase, 0 on the fourteenth day of the first month.

20 For all the priests and the Levites were purified as one man: all were clear to kill the phase for all the children of the captivity, and for their brethren the priests, and themselves.

21 And the children of Israel that were returned from captivity, and all that had separated themselves from the filthiness of the nations of the earth to them, to seek the Lord the God of Israel, did eat.

22 And they kept the feast of unleavened bread seven days with joy, for the Lord had made them joyful, and had turned the heart of the king of Assyria to them, that he should help their hands in the work of the house of the Lord the God of Israel.

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ESDRAS (1 EZRA) CHAPTER 7

1 Now after these things in the reign of Artaxerxes king of the Persians, Esdras the son of Saraias, the son of Azarias, the son of Helcias,

2 The son of Sellum, the son of Sadoc, the son of Achitob,

3 The son of Amarias, the son of Azarias, the son of Maraioth,

4 The son of Zarahias, the son of Ozi, the son of Bocci,

5 The son of Abisue, the son of Phinees, the son of Eleazar the son of Aaron the priest from the beginning.

6 This Esdras went up from Babylon, and he was a ready scribe in the law of Moses, which the Lord God had given to Israel: and the king granted him all his request, according to the hand of the Lord his God upon him.

7 And there went up some of the children of Israel, and of the children of the priests, and of the children of the Levites, and of the singing men, and of the porters, and of the Nathinites to Jerusalem in the seventh year of Artaxerxes the king.

8 And they came to Jerusalem in the fifth month, in the seventh year of the king.

9 For upon the first day of the first month he began to go up from Babylon, and on the first day of the fifth month he came to Jerusalem according to the good hand of his God upon him.

10 For Esdras had prepared his heart to seek the law of the Lord, and to do and to teach in Israel the commandments and judgment.

11 And this is the copy of the letter of the edict, which king Artaxerxes gave to Esdras the priest, the scribe instructed in the words and commandments of the Lord, and his ceremonies in Israel.

12 Artaxerxes king of kings to Esdras the priest, the most learned scribe of the law of the God of heaven, greeting.

13 It is decreed by me, that all they of the people of Israel, and of the priests and of the Levites in my realm, that are minded to go into Jerusalem, should go with thee.

14 For thou art sent from before the king, and his seven counsellors, to visit Judea and Jerusalem according to the law of thy God, which is in thy hand.

15 And to carry the silver and gold, which the king and his counsellors have freely offered to the God of Israel, whose tabernacle is in Jerusalem.

16 And all the silver and gold that thou shalt find in all the province of Babylon, and that the people is willing to offer, and that the priests shall offer of their own accord to the house of their God, which is in Jerusalem,

17 Take freely, and buy diligently with this money, calves, rams, lambs, with the sacrifices and libations of them, and offer them upon the altar of the temple of your God, that is in Jerusalem.

18 And if it seem good to thee, and to thy brethren to do any thing with the rest of the silver and gold, do it according to the will of your God.

19 The vessels also, that are given thee for the sacrifice of the house of thy God, deliver thou in the sight of God in Jerusalem.

20 And whatsoever more there shall be need of for the house of thy God, how much soever thou shalt have occasion to spend, it shall be given out of the treasury, and the king's exchequer, and by me.

21 I Artaxerxes the king have ordered and decreed to all the keepers of the public chest, that are beyond the river, that whatsoever Esdras the priest, the scribe of the law of the God of heaven, shall require of you, you give it without delay,

22 Unto a hundred talents of silver, and unto a hundred cores of wheat, and unto a hundred bates of wine, and unto a hundred bates of oil, and salt without measure.

23 All that belongeth to the rites of the God of heaven, let it be given diligently in the house of the God of heaven: lest his wrath should be enkindled against the realm of the king, and of his sons.

24 We give you also to understand concerning all the priests, and the Levites, and the singers, and the porters, and the Nathinites, and ministers of the house of this God, that you have no authority to impose toll or tribute, or custom upon them.

25 And thou Esdras according to the wisdom of thy God, which is in thy hand, appoint judges and magistrates, that may judge all the people, that is beyond the river, that is, for them who know the law of thy God, yea and the ignorant teach ye freely.

26 And whosoever will not do the law of thy God, and the law of the king diligently, judgment shall be executed upon him, either unto death, or unto banishment, or to the confiscation of goods, or at least to prison.

27 Blessed be the Lord the God of our fathers, who hath put this in the king's heart, to glorify the house of the Lord, which is in Jerusalem,

28 And hath inclined his mercy toward me before the king and his counsellors, and all the mighty princes of the king: and I being strengthened by the hand of the Lord my God, which was upon me, gathered together out of Israel chief men to go up with me.

ESDRAS (1 EZRA) CHAPTER 8

1 Now these are the chiefs of families, and the genealogy of them, who came up with me from Babylon in the reign of Artaxerxes the king.

2 Of the sons of Phinees, Gersom. Of the sons of Ithamar, Daniel. Of the sons of David, Hattus.

3 Of the sons of Sechenias, the son of Pharos, Zacharias, and with him were numbered a hundred and fifty men.

4 Of the sons of Phahath Moab, Eleoenai the son of Zareha, and with him two hundred men.

5 Of the sons of Sechenias, the son of Ezechiel, and with him three hundred men.

6 Of the sons of Adan, Abed the son of Jonathan, and with him fifty men.

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7 Of the sons of Alam, Isaias the son of Athalias, and with him seventy men.

8 Of the sons of Saphatia: Zebodia the son of Michael, and with him eighty men.

9 Of the sons of Joab, Obedia the son of Jahiel, and with him two hundred and eighteen men.

10 Of the sons of Selomith, the son of Josphia, and with him a hundred and sixty men.

11 Of the sons of Bebai, Zacharias the son of Bebai: and with him eight and twenty men.

12 Of the sons of Azgad, Joanan the son of Eccetan, and with him a hundred and ten men.

13 Of the sons of Adonicam, who were the last: and these are their names: Eliphelet, and Jehiel, and Samaias, and with them sixty men.

14 Of the sons of Begui, Uthai and Zachur, and with them seventy men.

15 And I gathered them together to the river, which runneth down to Ahava, and we stayed there three days: and I sought among the people and among the priests for the sons of Levi, and found none there.

16 So I sent Eliezer, and Ariel, and Semeias, and Elnathan, and Jarib, and another Elnathan, and Nathan, and Zacharias, and Mosollam, chief men: and Joiarib, and Elnathan, wise men.

17 And I sent them to Eddo, who is chief in the place of Chasphia, and I put in their mouth the words that they should speak to Eddo, and his brethren the Nathinites in the place of Chasphia, that they should bring us ministers of the house of our God.

18 And by the good hand of our God upon us, they brought us a most learned man of the sons of Moholi the son of Levi the son of Israel, and Sarabias and his sons, and his brethren eighteen,

19 And Hasabias, and with him Isaias of the sons of Merari, and his brethren, and his sons twenty.

20 And of the Nathinites, whom David, and the princes gave for the service of the Levites, Nathinites two hundred and twenty: all these were called by their names.

21 And I proclaimed there a fast by the river Ahava, that we might afflict ourselves before the Lord our God, and might ask of him a right way for us and for our children, and for all our substance.

22 For I was ashamed to ask the king for aid and for horsemen, to defend us from the enemy in the way: because we had said to the king: The hand of our God is upon all them that seek him in goodness: and his power and strength, and wrath upon all them that forsake him.

23 And we fasted, and besought our God for this: and it fell out prosperously unto us.

24 And I separated twelve of the chief of the priests, Sarabias, and Hasabias, and with them ten of their brethren,

25 And I weighed unto them the silver and gold, and the vessels consecrated for the house of our God, which the king and his counsellors, and his princes, and all Israel, that were found had offered.

26 And I weighed to their hands six hundred and fifty talents of silver, and a hundred vessels of silver, and a hundred talents of gold,

27 And twenty cups of gold, of a thousand solids, and two vessels of the best shining brass, beautiful as gold.

28 And I said to them: You are the holy ones of the Lord, and the vessels are holy, and the silver and gold, that is freely offered to the Lord the God of our fathers.

29 Watch ye and beep them, till you deliver them by weight before the chief of the priests, and of the Levites, and the heads of the families of Israel in Jerusalem, into the treasure of the house of the Lord.

30 And the priests and the Levites received the weight of the silver and gold, and the vessels, to carry them to Jerusalem to the house of our God.

31 Then we set forward from the river Ahava on the twelfth day of the first month to go to Jerusalem: and the hand of our God was upon us, and delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and we stayed there three days.

33 And on the fourth day the silver and the gold, and the vessels were weighed in the house of our God by the hand of Meremoth the son of Urias the priest, and with him was Eleazar the son of Phinees, and with them Jozabad the son of Josue, and Noadaia the son of Benoi, Levites.

34 According to the number and weight of every thing: and all the weight was written at that time.

35 Moreover the children of them that had been carried away that were come out of the captivity, offered holocausts to the God of Israel, twelve calves for all the people of Israel, ninety-six rams, seventy- seven lambs, and twelve he goats for sin: all for a holocaust to the Lord.

36 And they gave the king's edicts to the lords that were from the king's court, and the governors beyond the river, and they furthered the people and the house of God.

ESDRAS (1 EZRA) CHAPTER 9

1 And after these things were accomplished, the princes came to me, saying: The people of Israel, and the priests and Levites have not separated themselves from the people of the lands, and from their abominations, namely, of the Chanaanites, and the Hethites, and the Pherezites, and the Jebusites, and the Ammonites, and the Moabites, and the Egyptians, and the Amorrhites.

2 For they have taken of their daughters for themselves and for their sons, and they have mingled the holy seed with the people of the lands. And the hand of the princes and magistrates hath been first in this transgression.

3 And when I had heard this word, I rent my mantle and my coat, and plucked off the hairs of my head and my beard, and I sat down mourning.

4 And there were assembled to me all that feared the God of Israel, because of the transgression of those that were come from the captivity, and I sat sorrowful, until the evening sacrifice.

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5 And at the evening sacrifice I rose up from my affliction, and having rent my mantle and my garment, I fell upon my knees, and spread out my hands to the Lord my God,

6 And said: My God I am confounded and ashamed to lift up my face to thee: for our iniquities are multiplied over our heads, and our sins are grown up even unto heaven,

7 From the days of our fathers: and we ourselves also have sinned grievously unto this day, and for our iniquities we and our kings, and our priests have been delivered into the hands of the kings of the lands, and to the sword, and to captivity, and to spoil, and to confusion of face, as it is at this day.

8 And now as a little, and for a moment has our prayer been made before the Lord our God, to leave us a remnant, and give us a pin in his holy place, and that our God would enlighten our eyes, and would give us a little life in our bondage.

9 For we are bondmen, and in our bondage our God hath not forsaken us, but hath extended mercy upon us before the king of the Persians, to give us life, and to set up the house of our God, and rebuild the desolations thereof, and to give us a fence in Juda and Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded by the hand of thy servants the prophets, saying: The land which you go to possess, is an unclean land, according to the uncleanness of the people, and of other lands, with their abominations, who have filled it from mouth to mouth with their filth.

12 Now therefore give not your daughters to their sons, and take not their daughters for your sons, and seek not their peace, nor their prosperity forever: that you may be strengthened, and may eat the good things of the land, and may have your children your heirs for ever.

13 And after all that is come upon us, for our most wicked deeds, and our great sin, seeing that thou our God hast saved us from our iniquity, and hast given us a deliverance as at this day,

14 That we should not turn away, nor break thy commandments, nor join in marriage with the people of these abominations. Art thou angry with us unto utter destruction, not to leave us a remnant to be saved?

15 O Lord God of Israel, thou art just: for we remain yet to be saved as at this day. Behold we are before thee in our sin, for there can be no standing before thee in this matter.

ESDRAS (1 EZRA) CHAPTER 10

1 Now when Esdras was thus praying, and beseeching, and weeping, and lying before the temple of God, there was gathered to him of Israel an exceeding great assembly of men and women and children, and the people wept with much lamentation.

2 And Sechenias the son of Jehiel of the sons of Elam answered, and said to Esdras: We have sinned against our God, and have taken strange wives of the people of the land: and now if there be repentance in Israel concerning this,

3 Let us make a covenant with the Lord our God, to put away all the wives, and such as are born of them, according to the will of the Lord, and of them that fear the commandment of the Lord our God: let it be done according to the law.

4 Arise, it is thy part to give orders, and we will be with thee: take courage, and do it.

5 So Esdras arose, and made the chiefs of the priests and of the Levites, and all Israel, to swear that they would do according to this word, and they swore.

6 And Esdras rose up from before the house of God, and went to the chamber of Johanan the son of Eliasib, and entered in thither: he ate no bread, and drank no water: for he mourned for the transgression of them that were come out of the captivity.

7 And proclamation was made in Juda and Jerusalem to all the children of the captivity, that they should assemble together into Jerusalem.

8 And that whosoever would not come within three days, according to the counsel of the princes and the ancients, all his substance should be taken away, and he should be cast out of the company of them that were returned from captivity.

9 Then all the men of Juda, and Benjamin gathered themselves together to Jerusalem within three days, in the ninth month, the twentieth day of the month: and all the people sat in the street of the house of God, trembling because of the sin, and the rain.

10 And Esdras the priest stood up, and said to them: You have transgressed, and taken strange wives, to add to the sine of Israel.

11 And now make confession to the Lord the God of your fathers, and do his pleasure, and separate yourselves from the people of the land, and from your strange wives.

12 And all the multitude answered and said with a loud voice: According to thy word unto us, so be it done.

13 But as the people are many, and it is time of rain, and me are not able to stand without, and it is not a work of one day or two, (for we have exceedingly sinned in this matter,)

14 Let rulers be appointed in all the multitude: and in all our cities, let them that have taken strange wives come at the times appointed, and with them the ancients and the judges of every city, until the wrath of our God be turned away from us for this sin.

15 Then Jonathan the son of Azahel, and Jaasia the son of Thecua were appointed over this, and Mesollam and Sebethai, Levites, helped them:

16 And the children of the captivity did so. And Esdras the priest, and the men heads of the families in the houses of their fathers, and all by their names, went and sat down in the first day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

18 And there were found among the sons of the priests that had taken strange wives: Of the sons of Josue the son of Josedec, and his brethren, Maasia, and Eliezer, and Jarib, and Godolia.

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19 And they gave their hands to put away their wives, and to offer for their offence a ram of the flock.
20 And of the sons of Emmer, Hanani, and Zebedia.
21 And of the sons of Harim, Maasia, and Elia, and Semeia, and Jehiel, and Ozias.
22 And of the sons of Pheshur, Elioenai, Maasia, Ismael, Nathanael, Jozabed, and Elasa.
23 And of the sons of the Levites, Jozabed, and Semei, and Celaia, the same is Calita, Phataia, Juda, and Eliezer.
24 And of the singing men, Elisiab: and of the porters, Sellum, and Telem, and
25 And of Israel, of the sons of Pharos, Remeia, and Jezia, and Melchia, and Miamin, and Eliezer, and Melchia, and Banea.
26 And of the sons of Elam, Mathania, Zacharias, annd Jehiel, and Abdi, and Jerimoth, and Elia.
27 And of the sons of Zethua, Elioenai, Eliasib, Mathania, Jerimuth, and Zabad, and Aziaza.
28 And of the sons of Babai, Johanan, Hanania, Zabbai, Athalai:
29 And of the sons of Bani, Mosollam, and Melluch, and Adaia, Jasub, and Seal, and Ramoth.
30 And of the sons of Phahath, Moab, Edna, and Chalal, Banaias, and Maasias, Mathanias, Beseleel, Bennui, and Manasse.
31 And of the sons of Herem, Eliezer, Josue, Melchias, Semeias, Simeon,
32 Benjamin, Maloch, Samarias.
33 And of the sons of Hasom, Mathanai, Mathatha, Zabad, Eliphelet, Jermai, Manasse, Semei.
34 Of the sons of Bani, Maaddi, Amran, and Uel,
35 Baneas, and Badaias, Cheliau,
36 Vania, Marimuth, and Eliasib,
37 Mathanias, Mathania, and Jasi,
38 And Bani, and Bennui, Semei,
39 And Salmias, and Nathan, and Adaias,
40 And Mechnedebai, Sisai, Sarai,
41 Ezrel, and Selemiau, Semeria,
42 Sellum, Amaria, Joseph.
43 Of the sons of Nebo, Jehiel, Mathathias, Zabad, Zabina, Jeddu, and Joel, and Banaia.
44 All these had taken strange wives, and there were among them women that had borne children.

THE SECOND BOOK OF ESDRAS (EZRA)

The Book of Nehemia or Nehemias
or Second Book of Ezra or 2 Ezra
Author: Nehemia (as autobiographer)
Estimated Range of Dating: 5th - 4th centuries B.C.

(This book is also known as The Nehemiah Memoir or The Autobiography of Nehemia, names given by scholars to the book because it is written in the first person, and it is considered historically reliable (See Appendix C: The Elephantine Papyrus Find by Eduard Meyer, 1912. The Book of Nehemia is the second part of "Ezra-Nehemia" which was separated from the first part only by an empty line in the scroll. Nehemiah (Hebrew for "Yah comforts") was governor of Yehud Medinat (Persian Judaea) under Artaxerxes I of Persia (465–424 BC). Nehemiah wrote both parts of the Ezra-Nehemia work and he describes in his double-book the rebuilding of Jerusalem during the Second Temple period.

Nehemiah's narrative on the Rebuilding of Jerusalem: In the 20th year of Artaxerxes I (445 or 444 BC), Nehemiah was cup-bearer to the king. Learning that the remnant of Jews in Judah were in distress and that the walls of Jerusalem were broken down, he asked the king for permission to return and rebuild the city, around 20 years after Ezra's arrival in Jerusalem in 468 BC. Artaxerxes sent him to Judah as governor of the province with a mission to rebuild, letters explaining his support for the venture, and provision for timber from the king's forest. Once there, Nehemiah defied the opposition of Judah's enemies on all sides—Samaritans, Ammonites, Arabs and Philistines—and rebuilt the walls within 52 days, from the Sheep Gate in the North, the Hananeel Tower at the North West corner, the Fish Gate in the West, the Furnaces Tower at the Temple Mount's South West corner, the Dung Gate in the South, the East Gate and the gate beneath the Golden Gate in the East. He then took measures to repopulate the city and purify the Jewish community, enforcing the cancellation of debt, assisting Ezra in publicising the law of Moses, and enforcing the divorce of Jewish men from their non-Jewish wives.

After 12 years as governor, during which he ruled with justice and righteousness, he returned to the king in Susa. Appearing in the Queen's presence may indicate that he was a eunuch, and in the Septuagint, the Greek translation of the Hebrew Bible, he is described as such: eunochos (eunuch), rather than oinochoos (wine-cup-bearer). If so, the attempt by his enemy Shemaiah to trick him into entering the Temple is aimed at making him break Jewish law, rather than simply hide from assassins.

After some time in Susa he returned to Jerusalem, only to find that the people had fallen back into their evil ways. Non-Jews were permitted to conduct business inside Jerusalem on the Sabbath and to keep rooms in the Temple. Greatly angered, he purified the Temple and the priests and Levites and enforced the observance of the law of Moses.

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The Second Book of Maccabees says Nehemiah is the one who brought the holy fire for the altar back from the diaspora to Jerusalem and founded a library of the Holy Scriptures just as Judas Maccabeus did. Here, Nehemiah's political role sets an example for the Hasmonean dynasty and becomes a role model for pious, national leadership in general. The scene of reading and explaining the Torah in Neh 8 became the model of synagogue worship. See 2 Maccabees 2:13.

Book of Sirach: Ben Sira's hymn in praise of the fathers mentions only Nehemiah (not Ezra) after Zerubbabel and Joshua and praises him for his building activities (Sir 49:15).

The Babylonian Talmud: One rabbinic text, or aggadah, identifies Nehemiah as Zerubbabel, with the latter being considered an epithet and indicating that he was born in Babylon. Another oral tradition, or mishnah, records that Nehemiah was blamed for seeming to boast (Neh. v. 19 & xiii. 31), and disparage his predecessors (Neh. v. 15). This tradition asserts that his book was appended to the Book of Ezra, as a consequence, rather than being a separate book in its own right, as it is in the Christian Old Testament. Another Talmudic text, or Baba Bathra, records that Nehemiah completed the Book of Chronicles, which was said to have been written by Ezra, however, Nehemiah was the real author but was forbidden to claim authorship because of his bad habit of disparaging others.

The historical narrative in the combined book Ezra–Nehemiah has been largely confirmed by the 5th century Elephantine Papyri discovered in southern Egypt in 1904. (See: page 1369 The Elephantine Papyrus find of Elephantine by Eduard Meyer, 1912.) The book is set in the 5th century BC. Judah is one of several provinces within a larger satrapy (a large administrative unit) within the Persian Empire of the Achaemenid Dynasty. The capital of the empire is at Susa (Elam, western Iran). The Book of Nehemiah, in the Hebrew Bible, largely takes the form of a first-person memoir concerning the rebuilding of the walls of Jerusalem after the Babylonian exile by Nehemiah, a Jew who is a high official at the Persian court, and the dedication of the city and its people to God's laws (the Torah, Pebtateuch).

Nehemiah is a cup-bearer to king (emperor) Artaxerxes I (Artakhshasa I, 465-424 BC) of Persia – an important official position. At his own request Nehemiah is sent to Jerusalem as governor of Yehud, the official Persian name for Judah (Judaea). He was provided with an escort and with documents that guaranteed the assistance of Judah's Persian officials. So about 444 BC Nehemiah journeyed to Jerusalem and aroused the people there to the necessity of repopulating the city and rebuilding its walls. Jerusalem had been conquered and destroyed by the Babylonians in 586 BC and Nehemiah finds it still in ruins.

The Temple at Jerusalem had been rebuilt, but the Jewish community there was dispirited and defenseless against its non-Jewish neighbours. His task is to rebuild the walls and to re-populate the city. He faces opposition from three powerful neighbours, the Samaritans, the Ammonites, and the Arabs, as well as the city of Ashdod, but in the space of 52 days the Jews under his direction succeed in rebuilding Jerusalem's walls. He then purifies the Jewish community by enforcing its segregation from its neighbours and enforces the laws of Moses.

Since the 16th century it has generally been treated as a separate book within the Christian Bible. Before that date, it had been included in the Book of Ezra; but in Latin Christian bibles from the 13th century onwards, the Vulgate Book of Ezra was divided into two texts, called respectively the First and Second books of Ezra; a separation which became canonised with the first printed bibles in Hebrew and Latin. Mid 16th century Reformed Protestant bible translations produced in Geneva were the first to introduce the name 'Book of Nehemiah' for the text formerly called the 'Second Book of Ezra'.)

NEHEMIAH (2 EZRA) CHAPTER 1

1 The words of Nehemias the son of Helchias. And it came to pass in the month of Casleu, in the twentieth year, as I was in the castle of Susa,

2 That Hanani one of my brethren came, he and some men of Juda; and I asked them concerning the Jews, that remained and were left of the captivity, and concerning Jerusalem.

3 And they said to me: They that have remained, and are left of the captivity there in the province, are in great affliction, and reproach: and the wall of Jerusalem is broken down, and the gates thereof are burnt with fire.

4 And when I had heard these words, I sat down, and wept, and mourned for many days: and I fasted, and prayed before the face of the God of heaven.

5 And I said: WI beseech thee, 0 Lord God of heaven, strong, great, and terrible, who keepest covenant and mercy with those that love thee, and keep thy commandments:

6 Let thy ears be attentive, and thy eyes open, to hear the prayer of thy servant, which I pray before thee now, night and day, for the children of Israel thy servants: and I confess the sins of the children of Israel, by which they have sinned against thee: I and my father's house have sinned.

7 We have been seduced by vanity, and have not kept thy commandments, and ceremonies and judgments, which thou hast commanded thy servant Moses.

8 Remember the word that thou commandedst to Moses thy servant, saying: If you shall transgress, I will scatter you abroad among the nations:

9 But if you return to me, and keep my commandments, and do them, though you should be led away to the uttermost parts of the world, I will gather you from thence, and bring you back to the place which I have chosen for my name to dwell there.

10 And these are thy servants, and thy people: whom thou hast redeemed by thy great strength, and by thy mighty hand.

11 I beseech thee, O Lord, let thy ear be attentive to the prayer of thy servant, and to the prayer of thy servants who desire to fear thy name: and direct thy servant this day, and

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give him mercy before this man. For I was the king's cupbearer.

NEHEMIAH (2 EZRA) CHAPTER 2

1 And it came to pass in the month of Nisan, in the twentieth year of Artaxerxes the king: that wine was before him, and I took up the wine, and gave it to the king: and I was as one languishing away before his face.

2 And the king said to me: Why is thy countenance sad, seeing thou dost not appear to be sick? this is not without cause, but some evil, I know not what, is in thy heart. And I was seized with an exceeding great fear:

3 And I said to the king: O king, live for ever: why should not my countenance be sorrowful, seeing the city of the place of the sepulchres of my fathers is desolate, and the gates thereof are burnt with fire?

4 Then the king said to me: For what dost thou make request? And I prayed to the God of heaven,

5 And I said to the king: If it seem good to the king, and if thy servant hath found favour in thy sight, that thou wouldst send me into Judea to the city of the sepulchre of my father, and I will build it.

6 And the king said to me, and the queen that sat by him: For how long shall thy journey be, and when wilt thou return? And it pleased the king, and he sent me: and I fixed him a time.

7 And I said to the king: If it seem good to the king, let him give me letters to the governors of the country beyond the river, that they convey me over, till I come into Judea:

8 And a letter to Asaph the keeper of the king's forest, to give me timber that I may cover the gates of the tower of the house, and the walls of the city, and the house that I shall enter into. And the king gave me according to the good hand of my God with me.

9 And I came to the governors of the country beyond the river, and gave them the king's letters. And the king had sent wish me captains of soldiers, and horsemen.

10 And Sanaballat the Horonite, and Tobias the servant, the Ammonite, heard it, and it grieved them exceedingly, that a man was come, who sought the prosperity of the children of Israel.

11 And I came to Jerusalem, and was there three days.

12 And I arose in the night, I and some few men with me, and I told not any man what God had put in my heart to do in Jerusalem, and there was no beast with me, but the beast that I rode upon.

13 And I went out by night by the gate of the valley, and before the dragon fountain, and to the dung gate, and I viewed the wall of Jerusalem which was broken down, and the gates thereof which were consumed with fire.

14 And I passed to the gate of the fountain, and to the king's aqueduct, and there was no place for the beast on which I rode to pass.

15 And I went up in the night by the torrent, and viewed the wall, and going back I came to the gate of the valley, and returned.

16 But the magistrates knew not whither I went, or what I did: neither had I as yet told any thing to the Jews, or to the priests, or to the nobles, or to the magistrates, or to the rest that did the work.

17 Then I said to them: You know the affliction wherein we are, because Jerusalem is desolate, and the gates thereof are consumed with fire: come, and let us build up the walls of Jerusalem, and let us be no longer a reproach.

18 And I shewed them how the hand of my God was good with me, and the king's words, which he had spoken to me, and I said: Let us rise up, and build. And their hands were strengthened in good.

19 But Sanaballat the Horonite, and Tobias the servant, the Ammonite, and Gossem the Arabian heard of it, and they scoffed at us, and despised us, and said: What is this thing that you do? are you going to rebel against the king?

20 And I answered them, and said to them: The God of heaven he helpeth us, and we are his servants: let us rise up and build: but you have no part, nor justice, nor remembrance in Jerusalem.

NEHEMIAH (2 EZRA) CHAPTER 3

1 Then Eliasib the high priest arose, and his brethren the priests, and they built the flock gate: they sanctified it, and set up the doors thereof, even unto the tower of a hundred cubits they sanctified it unto the tower of Hananeel.

2 And next to him the men of Jericho built: and next to them built Zachur the son of Amri.

3 But the fish gate the sons of Asnaa built: they covered it, and set up the doors thereof, and tire locks, and the bars. And next to them built Marimuth the son of Urias the son of Accus.

4 And next to him built Mosollam tile son of Barachias, the sell of Merezebel, and next to them built Sadoc the son of Baana.

5 And next to them the Thecuites built: but their great men did not put their necks to the work of their Lord.

6 And Joiada the son of Phasea, and Mosollam the son of Besodia built the old gate: they covered it and set up the doors thereof, and the locks, and the bars.

7 And next to them built Meltias the Gabaonite, and Jadon the Meronathite, the men of Gabaon and Maspha, for the governor that was in the country beyond the river.

8 And next to him built Eziel the son of Araia the goldsmith: and next to him built Ananias the son of the perfumer: and they left Jerusalem unto the wall of the broad street.

9 And next to him built Raphaia the son of Hur, lord of the street of Jerusalem.

10 And next to him Jedaia the son of Haromaph over against his own house: and next to him built Hattus the son of Hasebonia.

11 11Melchias the son of Herem, and Ha- sub the son of Phahath Moab, built half the street, and the tower of the furnaces.

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12 And next to him built Sellum the son of Alohes, lord of half the street of Jerusalem, he and his daughters.

13 And the gate of the valley Hanun built, and the inhabitants of Zanoe: they built it, and set up the doors thereof, and the locks, and the bars, and a thousand cubits in the wall unto the gate of the dunghill.

14 And the gate of the dunghill Melchias the son of Rechab built, lord of the street of Bethacharam: he built it, and set up the doors thereof, and the locks, and the bars.

15 And the gate of the fountain Sellum the son of Cholhoza built, lord of the street of Maspha: he built it, and covered it, and set up the doors thereof, and the locks, and the bare, and the walls of the pool of Siloe unto the king's guard, and unto the steps that go down from the city of David.

16 After him built Nehemias the son of Azboc, lord of half the street of Bethsur, as far as over against the sepulchre of David, and to the pool, that was built with great labour, and to the house of the mighty.

17 After him built the Levites, Rehum the son of Benni. After him built Hasebias, lord of half the street of Ceila in his own street.

18 After him built their brethren Bavai the son of Enadad, lord of half Ceila.

19 And next to him Aser the son of Josue, lord of Maspha, built another measure, over against the going up of the strong corner.

20 After him in the mount Baruch the son of Zachai built another measure, from the corner to the door of the house of Eliasib the high priest.

21 After him Merimuth the son of Urias the son of Haccus, built another measure, from the door of the house of Eliasib, to the end of the house of Eliasib.

22 And after him built the priests, the men of the plains of the Jordan.

23 After him built Benjamin and Hasub, over against their own house: and after him built Azarias the son of Maasias the son of Ananias over against his house.

24 After him built Bennui the son of Hanadad another measure, from the house of Azarias unto the bending, and unto the corner.

25 Phalel, the son of Ozi, over against the bending and the tower, which lieth out from the king's high house, that is, in the court of the prison: after him Phadaia the son of Pharos.

26 And the Nathinites dwelt in Ophel, as far as over against the water gate toward the east, and the tower that stood out.

27 After him the Thecuites built another measure over against, from the great tower that standeth out unto the wall of the temple.

28 And upward from the horse gate the priests built, every man over against his house.

29 After them built Sadoc the son of Emmer over against his house. And after him built Semaia the son of Sechenias, keeper of the east gate.

30 After him built Hanania the son of Selemia, and Hanun the sixth son of Seleph, another measure: after him built Mosollam the son of Barachias over against his treasury. After him Melcias the goldsmith's son built unto the house of the Nathinites, and of the sellers of small wares, over against the judgment gate, and unto the chamber of the corner.

31 And within the chamber of the corner of the dock gate, the goldsmiths and the merchants built.

NEHEMIAH (2 EZRA) CHAPTER 4

1 And it came to pass, that when Sanaballat heard that we were building the wall he was angry: and being moved exceedingly he scoffed at the Jews.

2 And said before his brethren, and the multitude of the Samaritans: What are the silly Jews doing? Will the Gentiles let them alone? will they sacrifice and make an end in a day? are they able to raise stones out of the heaps of the rubbish, which are burnt?

3 Tobias also the Ammonite who was by him said: Let them build: if a fox go up, he will leap over their stone wall.

4 Hear thou our God, for we are despised: turn their reproach upon their own head, and give them to be despised in a land of captivity.

5 Cover not their iniquity, and let not their sin be blotted out from before thy face, because they have mocked thy builders.

6 So we built the wall, and joined it all together unto the half thereof: and the heart of the people was excited to work.

7 And it came to pass, when Sanaballat, and Tobias, and the Arabians, and the Ammonites, and the Azotians heard that the walls of Jerusalem were made up, and the breaches began to be closed, that they were exceedingly angry.

8 And they all assembled themselves together, to come, and to fight against Jerusalem, and to prepare ambushes.

9 And we prayed to our God, and set watchmen upon the wall day and night against them.

10 And Juda said: The strength of the bearer of burdens is decayed, and the rubbish is very much, and we shall not be able to build the wall.

11 And our enemies said: Let them not know, nor understand, till we come in the midst of them, and kill them, and cause the work to cease.

12 And it came to pass, that when the Jews that dwelt by them came and told us ten times, out of all the places from whence they came to us,

13 I set the people in the place behind the wall round about in order, with their swords, and spears, and bows.

14 And I looked and rose up: and I said to the chief men and the magistrates, and to the rest of the common people: be not afraid of them. Remember the Lord who is great and terrible, and fight for your brethren, your sons, and your daughters, and your wives, and your houses.

15 And it came to pass, when our enemies heard that the thing had been told us, that God defeated their counsel. And we returned all of us to the walls, every man to his work.

16 And it came to pass from that day forward, that half of their young men did the work, and half were ready for to fight, with spears, and shields, and bows, and coats of mail, and the rulers were behind them in all the house of Juda.

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17 Of them that built on the wall and that carried burdens, and that laded: with one of his hands he did the work, and with the other he held a sword.

18 For every one of the builders was girded with a sword about his reins. And they built, and sounded with a trumpet by me.

19 And I said to the nobles, and to the magistrates, and to the rest of the common people: The work is great and wide, and we are separated on the wall one far from another:

20 In what place soever you shall hear the sound of the trumpet, run all thither unto us: our God will fight for us.

21 And let us do the work: and let one half of us hold our spears from the rising of the morning, till the stars appear.

22 At that time also I said to the people: Let every one with his servant stay in the midst of Jerusalem, and let us take our turns in the night, and by day, to work.

23 Now I and my brethren, and my servants, and the watchmen that followed me, did not put off our clothes: only every man stripped himself when he was to be washed.

NEHEMIAH (2 EZRA) CHAPTER 5

1 Now there was a great cry of the people, and of their wives against their brethren the Jews.

2 And there were some that said: Our sons and our daughters are very many: Yet us take up corn for the price of them, and let us eat and live.

3 And there were some that said: Let us mortgage our lands, and our vineyards, and our houses, and let us take corn be-cause of the famine.

4 And others said: Let us borrow money for the king's tribute, and let us give up our fields and vineyards:

5 And now our flesh is as the flesh of our brethren: and our children as their children. Behold we bring into bondage our sons and our daughters, and some of our daughters are bondwomen already, neither have we wherewith to redeem them, and our fields and our vineyards other men possess.

6 And I was exceedingly angry when I heard their cry according to these words.

7 And my heart thought with myself: and I rebuked the nobles and magistrates, and said to them: Do you every one ex- act usury of your brethren? And I gathered together a great assembly against them,

8 And I said to them: We, as you know, have redeemed according to our ability our brethren the Jews, that were sold to the Gentiles: and will you then sell your brethren, for us to redeem them? And they held their peace, and found not what to answer.

9 And I said to them: The thing you do is not good: why walk you not in the fear of our God, that we be not exposed to the reproaches of the Gentiles our enemies?

10 Both I and my brethren, and my servants, have lent money and corn to many: let us all agree not to call for it again; let us forgive the debt that is owing to us.

11 Restore ye to them this day their fields, and their vineyards, and their oliveyards, and their houses: and the hundredth part of the money, and of the corn, the wine, and the oil, which you mere wont to exact of them, give it rather for them.

12 And they said: We will restore, and we will require nothing of them: and we will do as thou sayest. And I called the priests and took an oath of them, to do according to what I had said.

13 Moreover I shook my lap, and said: So may God shake every man that shall not accomplish this word, out of his house, and out of his labours, thus may he be shaken out, and become empty. And all the multitude said: Amen. And they praised God. And the people did according to what was said.

14 And from the day, in which the king commanded me to be governor in the land of Juda, from the twentieth year even to the two and thirtieth year of Artaxerxes the king, for twelve years, I and my brethren did not eat the yearly allowance that was due to the governors.

15 But the former governors that had been before me, were chargeable to the people, and took of them in bread, and wine, and in money every day forty sides: and their officers also oppressed the people. But I did not so for the fear of God.

16 Moreover I built in the work of the wall, and I bought no land, and all my servants were gathered together to the work.

17 The Jews also and the magistrates to the number of one hundred and fifty men, were at my table, besides them that came to us from among the nations that were round about us.

18 And there was prepared for me day by day one ox, and six choice rams, be- sides fowls, and once in ten days I gave store of divers wines, and many other things: yet I did not require my yearly allowance as governor: for the people were very much impoverished.

19 Remember me, O my God, for good according to all that I have done for this people.

NEHEMIAH (2 EZRA) CHAPTER 6

1 And it came to pass, when Sanaballat, and Tobias, and Gossem the Arabian, and the rest of our enemies, heard that I had built the wall, and that there was no breach left in it, (though at that time I had not set up the doors in the gates,)

2 Sanaballat and Gossem Rent to me, saying: Come, and let us make a league together in the villages, in the plain of Ono. But they thought to do me mischief.

3 And I sent messengers to them, saying: I am doing a great work, and I cannot come down, lest it be neglected whilst I come, and go down to you.

4 And they sent to me according to this word, four times: and I answered them after the same manner.

5 And Sanaballat sent his servant to me the fifth time according to the former word, and he had a letter in his hand written in this manner:

6 It is reported amongst the Gentiles, and Gossem hath said it, that thou and the Jews think to rebel, and therefore thou buildest the wall, and hast a mind to set thyself king over them: for which end

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7 Thou hast also set up prophets, to preach of thee at Jerusalem, saying: There is a king in Judea. The king will hear of these things: therefore come now, that we may take counsel together.

8 And I sent to them, saying: There is no such thing done as thou sayest: but thou feignest these things out of thy own heart.

9 For all these men thought to frighten us, thinking that our hands would cease from the work, and that we would leave off. Wherefore I strengthened my hands the more:

10 And I went into the house of Samaia the son of Delaia, the son of Metabeel privately. And he said: Let us consult together in the house of God in the midst of the temple: and let us shut the doors of the temple, for they will come to kill thee, and in the night they will come to slay thee.

11 And I said: Should such a man as I Bee? and who is there that being as I am, would go into the temple, to save his life? I will not go in.

12 And I understood that God had not sent him, but that he had spoken to me as if he had been prophesying, and Tobias, and Sanaballat had hired him.

13 For he had taken money, that I being afraid should do this thing, and sin, and they might have some evil to upbraid me withal.

14 Remember me, O Lord, for Tobias and Sanaballat, according to their works of this kind: and Noadias the prophet, and the rest of the prophets that would have put me in fear.

15 But the wall was finished the five and twentieth day of the month of Elul, in two and fifty days.

16 And it came to pass when all our enemies heard of it, that all nations which were round about us, were afraid, and were cast down within themselves, for they perceived that this work was the work of God.

17 Moreover in those days many letters were sent by the principal men of the Jews to Tobias, and from Tobias there came letters to them.

18 For there were many in Judea sworn to him, because he was the son in law of Sechenias the son of Area, and Johanan his son had taken to wife the daughter of Mosollam the son of Barachias.

19 And they praised him also before me, and they related my words to him: And Tobias sent letters to put me in fear.

NEHEMIAH (2 EZRA) CHAPTER 7

1 Now after the wall was built, and I had set up the doors, and numbered the porters and singing men, and Levites:

2 I commanded Hanani my brother, and Hananias ruler of the house of Jerusalem, (for he seemed as a sincere man, and one that feared God above the rest,)

3 And I said to them: Let not the gates of Jerusalem be opened till the sun be hot. And while they were yet standing by, the gates were shut, and barred: and I set watchmen of the inhabitants of Jerusalem, every one by their courses, and every mall over against his house.

4 And the city was very wide and great, and the people few in the midst thereof, and the houses were not built.

5 But God had put in my heart, and I assembled the princes and magistrates, and common people, to number them: and I found a book of the number of them who came up at first, and therein it was found written:

6 These are the children of the province, who came up from the captivity of them that had been carried away, whom Nabuchodonosor the king of Babylon had carried away, and who returned into Judea, every one into his own city.

7 Who came with Zorobabel, Josue, Nehemias, Azarias, Raamias, Nahamani, Mardochai, Belsam, Mespharath, Begoia, Nahum, Baana. The number of the men of the people of Israel:

8 The children of Pharos, two thousand one hundred seventy-two.

9 The children of Sephatia, three hundred seventy-two.

10 The children of Area, six hundred fifty-two.

11 The children of Phahath Moab of the children of Josue and Joab, two thousand eight hundred eighteen.

12 The children of Elam, one thousand two hundred fifty-four.

13 The children of Zethua, eight hundred forty-five.

14 The children of Zachai, seven hundred sixty.

15 The children of Bannui, six hundred forty-eight.

16 The children of Bebai, six hundred twenty-eight.

17 The children of Azgad, two thousand three hundred twenty-two.

18 The children of Adonicam, six hundred sixty-seven.

19 The children of Beguai, two thousand sixty-seven.

20 The children of Adin, six hundred fifty-five.

21 The children of Ater, children of Hezechias, ninety-eight.

22 The children of Hasem, three hundred twenty-eight.

23 The children of Besai, three hundred twenty-four.

24 The children of Hareph, a hundred and twelve.

25 The children of Gabaon, ninety-five.

26 The children of Bethlehem, and Netupha, a hundred eighty-eight.

27 The men of Anathoth, a hundred twenty-eight.

28 The men of Bethazmoth, forty-two.

29 The men of Cariathiarim, Cephira, end Beroth, seven hundred forty-three.

30 The men of Rama and Geba, six hundred twenty-one.

31 The men of Machmas, a hundred twenty-two.

32 The men of Bethel and Hai, a hundred twenty-three.

33 The men of the other Nebo, fifty-two.

34 The men of the other Elam, one thousand two hundred fifty-four.

35 The children of Harem, three hundred and twenty.

36 The children of Jericho, three hundred forty-Ave.

37 The children of Led, of Hadid and One, seven hundred twenty-one.

38 The children of Senaa, three thousand nine hundred thirty.

39 The priests: the children of Idaia in the house of Josue, nine hundred and seventy-three.

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40 The children of Emmer, one thousand fifty-two.
41 41The children of Phashur, one thousand two hundred forty-seven.
42 The children of Arem, one thousand and seventeen. The Levites:
43 The children of Josue and Cedmihel, the sons
44 Of Oduia, seventy-four. The singing men:
45 The children of Asaph, a hundred forty-eight.
46 The porters: the children of Sellum, the children of Ater, the children of Telmon, the children of Accub, the children of Hatita, the children of Sobai: a hundred thirty-eight.
47 The Nathinites: the children of Soha, the children of Hasupha, the children of Tebbaoth,
48 The children of Ceros, the children of Siaa, the children of Phadon, the children of Lebana, the children of Hagaba, the children of Selmai,
49 The children of Hanan, the children of Geddel, the children of Gaher,
50 The children of Raaia, the children of Rasin, the children of Necoda,
51 The children of Gezem, the children of Asa, the children of Phasea,
52 The children of Besai, the children of Munim, the children of Nephussim,
53 The children of Bacbuc, the children of Hacupha, the children of Harhur,
54 The children of Besloth, the children of Mahida, the children of Harsa,
55 The children of Bercos, the children of Sisara, the children of Thema,
56 The children of Nasia, the children of Hatipha,
57 The children of the servants of Solomon, the children of Sothai, the children of Sophereth, the children of Pharida,
58 The children of Jahala, the children of Darcon, the children of Jeddel,
59 The children of Saphatia, the children of Hatil, the children of Phochereth, who was born of Sabaim, the son of Amon.
60 All the Nathinites, and the children of the servants of Solomon, three hundred ninety-two.
61 And these are they that came up from Telmela, Thelharsa, Cherub, Addon, and Emmer: and could not shew the house of their fathers, nor their seed, whether they were of Israel.
62 The children of Dalaia, the children of Tobia, the children of Necoda, six hundred forty-two.
63 And of the priests, the children of Habia, the children of Accos, the children of Berzellai, who took a wife of the daughters of Berzellai the Galaadite, and he was called by their name.
64 These sought their writing in the re- cord, and found it not: and they were cast out of the priesthood.
65 And Athersatha said to them, that they should not eat of the holies of holies, until there stood up a priest learned and skilful.
66 All the multitude as it were one man, forty-two thousand three hundred sixty,
67 Beside their menservants and womenservants, who were seven thousand three hundred thirty-seven: and among them singing men, and singing women, two hundred forty-five.
68 Their horses, seven hundred thirty- six: their mules two hundred forty-five:
69 Their camels, four hundred thirty- five, their asses, six thousand seven hundred and twenty.
70 And some of the heads of the families gave unto the work. Athersatha gave into the treasure a thousand drama of gold, fifty bowls, and five hundred and thirty garments for priests.
71 And some of the heads of families gave to the treasure of the work, twenty thousand drama of gold, and two thousand two hundred pounds of silver.
72 And that which the rest of the people gave, was twenty thousand drama of gold, and two thousand pounds of silver, and sixty-seven garments for priests.
73 And the priests, and the Levites, and the porters, and the singing men, and the rest of the common people, and the Nathinites, and all Israel dwelt in their cities.

NEHEMIAH (2 EZRA) CHAPTER 8

1 And the seventh month came: and the children of Israel were in their cities. And all the people were gathered together as one mall to the street which is before the water gate, and they spoke to Esdras the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel.
2 Then Esdras the priest brought the law before the multitude of men and women, and all those that could understand, in the first day of the seventh month.
3 And he read it plainly in the street that was before the water gate, from the morning until midday, before the men, and the women, and all those that could understand: and the ears of all the people were attentive to the book.
4 And Esdras the scribe stood upon a step of wood, which he had made to speak upon, and there stood by him Mathathias, and Semeia, and Ania, and Uria, and Helcia, and Maasia, on his right hand: and on the left, Phadaia, Misael, and Melchia, and Hasum, and Hasbadana, Zacharia and Mosollam.
5 And Esdras opened the book before all the people: for he was above all the people: and when he had opened it, all the people stood.
6 And Esdras blessed the Lord the great God: and all the people answered, Amen, amen: lifting up their hands: and they bowed down, and adored God with their faces to the ground.
7 Now Josue, and Bani, and Serebia, Jamin, Accub, Sephtai, Odia, Maasia, Celtia, Azarias, Jozabed, Hanan, Phalaia, the Levites, made silence among the people to hear the law: end the people stood in their place.
8 And they read in the book of the law of God distinctly and plainly to be understood: and they understood when it was read.

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9 And Nehemias (he is Athersatha) and Esdras the priest and scribe, and the Levites who interpreted to all the people, said: This is a holy day to the Lord our God: do not mourn, nor weep: for all the people wept, when they heard the words of the law.

10 And he said to them: Go, eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves: because it is the holy day of the Lord, and be not sad: for the joy of the Lord is our strength.

11 And the Levites stilled all the people, saying: Hold your peace, for the day is holy, and be not sorrowful.

12 So all the people went to eat and drink, and to send portions, and to make great mirth: because they understood the words that he had taught them.

13 And on the second day the chiefs of the families of all the people, the priests, and the Levites were gathered together to Esdras the scribe, that he should interpret to them the words of the law.

14 And they found written in the law, that the Lord had commanded by the hand of Moses, that the children of Israel should dwell in tabernacles, on the feast, in the seventh month:

15 And that they should proclaim and publish the word in all their cities, and in Jerusalem, saying: Go forth to the mount, and fetch branches of olive, and branches of beautiful wood, branches of myrtle, and branches of palm, and branches of thick trees, to make tabernacles, as it is written.

16 And the people went forth, and brought. And they made themselves tabernacles every man on the top of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

17 And all the assembly of them that were returned from the captivity, made tabernacles, and dwelt in tabernacles: for since the days of Josue the son of Nun the children of Israel had not done so, until that day: and there was exceeding great joy.

18 And he read in the book of the law of God day by day, from the first day till the last, and they kept the solemnity seven days, and in the eighth day a solemn assembly according to the manner.

NEHEMIAH (2 EZRA) CHAPTER 9

1 And in the four and twentieth day of the month the children of Israel came together with fasting and with sackcloth, and earth upon them.

2 And the seed of the children of Israel separated themselves from every stranger: and they stood, and confessed their sins, and the iniquities of their fathers.

3 And they rose up to stand: and they read in the book of the law of the Lord their God, four times in the day, and four times they confessed, and adored the Lord their God.

4 And there stood up upon the seep of the Levites, Josue, and Bani, and Cedmihel, Sabania, Bonni, Sarebias, Bani, and Chanani: and they cried with a loud voice to the Lord their God.

5 And the Levites Josue and Cedmihel, Bonni, Hasebnia, Serebia, Oduia, Sebnia, and Phathahia, said: Arise, bless the Lord your God from eternity to eternity: and blessed be the high name of thy glory with all blessing and praise.

6 Thou thyself, O Lord alone, thou hast made heaven, and the heaven of heavens, and all the host thereof: the earth and all things that are in it: the seas and all that are therein: and thou givest life to all these things, and the host of heaven adoreth thee.

7 Thou, O Lord God, art he who chosest Abram, and broughtest him forth out of the fire of the Chaldeans, and gavest him the name of Abraham.

8 And thou didst find his heart faithful before thee: and thou madest a covenant with him, to give him the land of the Chanaanite, of the Hethite, and of the Amorrhite, and of the Pherezite, and of the Jebusite, and of the Gergezite, to give it to his seed: and thou hast fulfilled thy words, because thou art just.

9 And thou sawest the affliction of our fathers in Egypt: and thou didst hear their cry by the Red Sea.

10 And thou shewedst signs and wonders upon Pharao, and upon all his servants, and upon the people of his land: for thou knewest that they dealt proudly against them: and thou madest thyself a name, as it is at this day.

11 And thou didst divide the sea before them, and they passed through the midst of the sea on dry land: but their persecutors thou threwest into the depth, as a stone into mighty waters.

12 And in a pillar of a cloud thou wast their leader by day, and in a pillar of Are by night, that they might see the way by which they went.

13 Thou camest down also to mount Sinai, and didst speak with them from heaven, and thou gavest them right judgments, and the law of truth, ceremonies, and good precepts.

14 Thou madest known to them thy holy sabbath, and didst prescribe to them commandments, and ceremonies, and the law by the hand of Moses thy servant.

15 And thou gavest them bread from heaven in their hunger, and broughtest forth water for them out of the rock in their thirst, and thou saidst to them that they should go in, and possess the land, upon which thou hadst lifted up thy hand to give it them.

16 But they and our fathers dealt proudly, and hardened their necks and hearkened not to thy commandments.

17 And they would not hear, and they remembered not thy wonders which thou hadst done for them. And they hardened their necks, and gave the head to return to their bondage, as it were by contention. But thou, a forgiving God, gracious, and merciful, longsuffering, and full of compassion, didst not forsake them.

18 Yea when they had made also to themselves a molten calf, and had said: This is thy God, that brought thee out of Egypt: and hail committed great blasphemies:

19 Yet thou, in thy many mercies, didst not leave them in the desert: the pillar of the cloud departed not from them by

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day to lead them in the way, and the pillar of fire by night to shew them the way by which they should go.

20 And thou gavest them thy good Spirit to teach them, and thy manna thou didst not withhold from their mouth, and thou gavest them water for their thirst.

21 Forty years didst thou feed them in the desert, and nothing was wanting to them: their garments did not grow old, and their feet were not worn.

22 And thou gavest them kingdoms, and nations, and didst divide lots for them: and they possessed the land of Sehon, and the land of the king of Hesebon, and the land of Og king of Basan.

23 And thou didst multiply their children as the stars of heaven, and broughtest them to the land concerning which thou hadst said to their fathers, that they should go in and possess it.

24 And the children came and possessed the land, and thou didst humble before them the inhabitants of the land, the Chanaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as it pleased them.

25 And they took strong cities and a fat land, and possessed houses full of all goods: cisterns made by others, vine- yards, and oliveyards, and fruit trees in abundance: and they ate, and were filled, and became fat, and abounded with de- light in thy great goodness.

26 But they provoked thee to wrath, and departed from thee, and threw thy law behind their backs: and they killed thy prophets, who admonished them earnestly to return to thee: and they were guilty of great blasphemies.

27 And thou gavest them into the hands of their enemies, and they afflicted them. And in the time of their tribulation they cried to thee, and thou heardest from heaven, and according to the multitude of thy tender mercies thou gavest them saviours, to save them from the hands of their enemies.

28 But after they had rest, they returned to do evil in thy sight: and thou leftest them in the hand of their enemies, and they had dominion over them. Then they returned, and cried to thee: and thou heardest from heaven, and deliveredst them many times in thy mercies.

29 And thou didst admonish them to re turn to thy law. But they dealt proudly, and hearkened not to thy commandments, but sinned against thy judgments, which if a man do, he shall live in them: and they withdrew the shoulder, and hardened their neck, and would not hear.

30 And thou didst forbear with them for many years, and didst testify against them by thy spirit by the hand of thy prophets: and they heard not, and thou didst deliver them into the hand of the people of the lands.

31 Yet in thy very many mercies thou didst not utterly consume them, nor forsake them: because thou art a merciful and gracious God.

32 Now therefore our God, great, strong and terrible, who keepest covenant and mercy, turn not away from thy face all the labour which hath come upon us, upon our kings, and our princes, and our priests, and our prophets, and our fathers, and all the people from the days of the king of Assur, until this day.

33 And thou art just in all things that have come upon us: because thou hast done truth, but we have done wickedly.

34 Our kings, our princes, our priests, and our fathers have not kept thy law, and have not minded thy commandments, and thy testimonies which thou hast testified among them.

35 And they have not served thee in their kingdoms, and in thy manifold goodness, which thou gavest them, and in the large and fat land, which thou deliveredst before them, nor did they return from their most wicked devices.

36 Behold we ourselves this day are bondmen: and the land, which thou gavest our fathers, to eat the bread thereof, and the good things thereof, and we ourselves are servants in it.

37 And the fruits thereof grow up for the kings, whom thou hast set over us for our sins, and they have dominion over our bodies, and over our beasts, according to their will, and we are in great tribulation.

38 and because of all this we ourselves make a covenant, and write it, and our princes, our Levites, and our priests sign it.

NEHEMIAH (2 EZRA) CHAPTER 10

1 And the subscribers were Nehemias, Athersatha the son of Hachelai, and Sedecias,

2 Saraias, Azarias, Jeremias,

3 Pheshur, Amarias, Melchias,

4 Hattus, Sebenia, Melluch,

5 Harem, Merimuth, Obdias,

6 Daniel, Genthon, Baruch,

7 Mosollam, Abia, Miamin,

8 Maazia, Belgia, Semeia: these were priests.

9 And the Levites, Josue the son of Azanias, Bennui of the sons of Henadad. Cedmihel,

10 And their brethren, Sebenia, Oduia, Celita, Phalaia, Hanan,

11 Micha, Rohob, Hasebia,

12 Zachur, Serebia, Sabania,

13 Odaia, Bani, Baninu.

14 The heads of the people, Pharos, Phahath Moab, Elam, Zethu, Bani,

15 Bonni, Azgad, Bebai,

16 Adonia, Begoai, Adin,

17 Ater, Hezecia, Azur,

18 Odaia, Hasum, Besai,

19 Hareph, Anathoth, Nebai,

20 Megphias, Mosollam, Hazir,

21 Mesizabel, Sadoc, Jeddua,

22 Pheltia, Hanan, Anaia,

23 Osee, Hanania, Hasub,

24 Alohes, Phalea, Sobec,

25 Rehum, Hasebna, Maasia,

26 Echaia, Hanan, Anan,

27 Melluch, Haran, Baana:

28 And the rest of the people, priests, Levites, porters, and singing men, Nathinites, and all that had separated

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themselves from the people of the lands to the law of God, their wives, their sons, and their daughters.

29 All that could understand promising for their brethren, with their chief men, and they came to promise, and swear that they would walk in the law of God, which he gave in the hand of Moses the servant of God, that they would do and keep all the commandments of the Lord our God, and his judgments and his ceremonies.

30 And that we would not give our daughters to the people of the land, not take their daughters for our sons.

31 And if the people of the land bring in things to sell, or any things for use, to sell them on the sabbath day, that we would not buy them of them on the sabbath, or on the holy day. And that we would leave the seventh year, and the exaction of every hand.

32 And we made ordinances for ourselves, to give the third part of a side every year for the work of the house of our God,

33 For the leaves of proposition, and for the continual sacrifice, and for a continual holocaust on the sabbaths, on the new moons, on the set feasts, and for the holy things, and for the sin offering: that atonement might be made for Israel, and for every use of the house of our God.

34 And we cast lots among the priests, and the Levites, and the people for the offering of wood, that it might be brought into the house of our God by the houses of our fathers at set times, from year to year: to burn upon the altar of the Lord our God, as it is written in the law of Moses:

35 And that we would bring the first- fruits of our land, and the firstfruits of all fruit of every tree, from year to year, in the house of our Lord.

36 And the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our oxen, and of our sheep, to be offered in the house of our God, to the priests who minister in the house of our God.

37 And that we would bring the firstfruits of our meats, and of our libations, and the fruit of every tree, of the vintage also and of oil to the priests, to the storehouse of our God, and the tithes of our ground to the Levites. The Levites also shall receive the tithes of our works out of all the cities.

38 And the priest the son of Aaron shall be with the Levites in the tithes of the Levites, and the Levites shall offer the tithe of their tithes in the house of our God, to the storeroom into the treasure house.

39 For the children of Israel and the children of Levi shall carry to the treasury the firstfruits of corn, of wine, and of oil: and the sanctified vessels shall be there, and the priests, and the singing men, and the porters, and ministers, and we will not forsake the house of our God.

NEHEMIAH (2 EZRA) CHAPTER 11

1 And the princes of the people dwelt at Jerusalem: but the rest of the people cast lots, to take one part in ten to dwell in Jerusalem the holy city, and nine parts in the other cities.

2 And the people blessed all the men that willingly offered themselves to dwell in Jerusalem.

3 These therefore are the chief men of the province, who dwelt in Jerusalem, and in the cities of Juda. And every one dwelt in his possession, in their cities: Israel, the priests, the Levites, the Nathinites, and the children of the servants of Solomon.

4 And in Jerusalem there dwelt some of the children of Juda, and some of the children of Benjamin: of the children of Juda, Athaias the son of Aziam, the son of Zacharias, the son of Amarias, the son of Saphatias, the son of Malaleel: of the sons of Phares,

5 Maasia the son of Baruch, the son of Cholhoza, the son of Hazia, the son of Adaia, the son of Joiarib, the son of Zacharias, the son of the Silonite:

6 All these the sons of Phares, who dwelt in Jerusalem, were four hundred sixty-eight valiant men.

7 And these are the children of Benjamin: Sellum the son of Mosollam, the son of Joed, the son of Phadaia, the son of Colaia, the son of Masia, the son of Etheel, the son of Isaia.

8 And after him Gebbai, Sellai, nine hundred twenty-eight.

9 And Joel the son of Zechri their ruler, and Judas the son of Senua was second over the city.

10 And of the priests Idaia the son of Joarib, Jachin,

11 Saraia the son of Helcias, the son of Mosollam, the son of Sadoc, the son of Meraioth, the son of Achitob the prince of the house of God,

12 And their brethren that do the works of the temple: eight hundred twenty- two. And Adaia the son of Jeroham, the son of Phelelia, the son of Amsi, the son of Zacharias, the son of Pheshur, the son of Melchias,

13 And his brethren the chiefs of the fathers: two hundred forty-two. And Amassai the son of Azreel, the son of Ahazi, the son of Mosollamoth, the son of Emmer,

14 And their brethren who were very mighty, a hundred twenty-eight: and their ruler Zabdiel son of the mighty.

15 And of the Levites Semeia the son of Hasub, the son of Azaricam, the son of Hasabia, the son of Boni,

16 And Sabathai and Jozabed, who were over all the outward business of the house of Cod, of the princes of the Levites,

17 And Mathania the son of Micha, the son of Zebedei, the son of Asaph, was the principal man to praise, and to give glory in prayer, and Becbecia the second, one of his brethren, and Abda the son of Samua, the son of Galal, the son of Idithun.

18 All the Levites in the holy city were two hundred eighty-four.

19 And the porters, Accub, Telmon, and their brethren, who kept the doors: a hundred seventy-two.

20 And the rest of Israel, the priests and the Levites were in all the cities of Juda, every man in his possession.

21 And the Nathinites, that dwelt in Ophel, and Siaha, and Gaspha of the Nathinites.

22 And the overseer of the Levites in Jerusalem, was Azzi the son of Bani, the son of Hasabia, the son of Mathania, the son of Micha. Of the sons of Asaph, were the singing men in the ministry of the house of Cod.

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23 For the king's commandment was concerning them, and an order among the singing men day by day.
24 And Phathahia the son of Mesezebel of the children of Zara the son of Juda was at the hand of the king, in all matters concerning the people,
25 And in the houses through all their countries. Of the children of Juda so dwelt at Cariath-Arbe, and in the villages thereof: and at Dibon, and in the villages thereof: and at Cabseel, and in the villages thereof.
26 And at Jesue, and at Molada, and Bethphaleth,
27 And at Hasersual, and at Bersabee, and in the villages thereof,
28 And at Siceleg, and at Mochona, and in the villages thereof,
29 And at Remmon, and at Saraa, and at Jerimuth,
30 Zanoa, Odollam, and in their villages, at Lachis and its dependencies, and at Azeca and the villages thereof. And they dwelt from Bersabee unto the valley of Ennom.
31 And the children of Benjamin, from Geba, at Mechmas, and at Hai, and at Bethel, and in the villages thereof,
32 At Anathoth, Nob, Anania,
33 Asor, Rama, Gethaim,
34 Hadid, Seboim, and Neballat, Led,
35 And Ono the valley of craftsmen.
36 And of the Levites were portions of Juda and Benjamin.

NEHEMIAH (2 EZRA) CHAPTER 12

1 Now these are the priests and the Levites, that went up with Zorobabel the son of Salathiel, and Josue: Saraia, Jeremias, Esdras,
2 Amaria, Melluch, Hattus,
3 Sebenias, Rheum, Merimuth,
4 Addo, Genthon, Abia,
5 Miamin, Madia, Belga,
6 Semeia, and Joiarib, Idaia, Sellum, Amoc, Helcias,
7 Idaia. These were the chief of the priests, and of their brethren in the days of Josue.
8 And the Levites, Jesua, Bennui, Cedmihel, Sarebia, Juda, Mathanias, they and their brethren were over the hymns:
9 And Becbecia, and Hanni, and their brethren every one in his office.
10 And Josue beget Joacim, and Joacim beget Eliasib, and Eliasib beget Joiada,
11 And Joiada beget Jonathan, and Jonathan beget Jeddoa.
12 And in the days of Joacim the priests and heads of the families were: Of Saraia, Maraia: of Jeremias, Hanania:
13 Of Esdras, Mosollam: and of Amaria, Johanan:
14 Of Milicho, Jonathan: of Sebenia, Joseph:
15 Of Haram, Edna: of Maraioth, Helci:
16 Of Adaia, Zacharia: of Genthon, Mosollam:
17 Of Abia, Zechri: of Miamin and Moadia, Phelti:
18 Of Belga, Sammua of Semaia, Jonathan:
19 Of Joiarib, Mathanai: of Jodaia, Azzi:
20 Of Sellai, Celai: of Amoc, Heber:
21 Of Helcias, Hasebia: of Idaia, Nathanael.
22 The Levites the chiefs of the families in the days of Eliasib, and Joiada, and Johanan, and Jeddoa, were recorded, and the priests in the reign of Darius the Persian.
23 The sons of Levi, heads of the families were written in the book of Chronicles, even unto the days of Jonathan the son of Eliasib.
24 Now the chief of the Levites were Hasebia, Serebia, and Josue the son of Cedmihel: and their brethren by their courses, to praise and to give thanks ac- cording to the commandment of David the man of God, and to wait equally in order.
25 Mathania, and Becbecia, Obedia, and Mosollam, Telmon, Accub, were keepers of the gates and of the entrances before the gates.
26 These were in the days of Joacim the son of Josue, the son of Josedec, and in the days of Nehemias the governor, and of Esdras the priest and scribe.
27 And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, and to keep the dedication, and to rejoice with thanksgiving, and with singing, and with cymbals, and psalteries and harps.
28 And the sons of the singing men were gathered together out of the plain country about Jerusalem, and out of the villages of Nethuphati,
29 And from the house of Galgal, and from the countries of Geba and Azmaveth: for the singing men had built themselves villages round about Jerusalem.
30 And the priests and the Levites purified, and they purified the people, and the gates, and the wall.
31 And I made the princes of Juda go up upon the wall, and I appointed two great choirs to give praise. And they went on the right hand upon the wall toward the dunghill gate.
32 And after them went Osaias, and half of the princes of Juda,
33 And Azarias, Esdras, and Mosollam, Judas, and Benjamin, and Semeia, and Jeremias.
34 And of the sons of the priests with trumpets, Zacharias the son of Jonathan. the son of Semeia, the son of Mathania; the son of Michaia, the son of Zechur, the son of Asaph,
35 And his brethren Semeia, and Azareel Malalai, Galalai, Maai, Nathanael, and Judas, and Hanani, with the musical instruments of David the man of God: and Esdras the scribe before them at the fountain gate.
36 And they went up over against them by the stairs of the city of David, at the going up of the wall of the house of David, and to the water gate eastward:
37 And the second choir of them that gave thanks went on the opposite side, and I after them, and the half of the people upon the wall, and upon the tower of the furnaces, even to the broad wall,
38 And above the gate of Ephraim, and above the old gate, and above the fish gate and the tower of Hananeel, and the tower of Emath, and even to the flock gate: and they stood still in the watch gate.

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39 And the two choirs of them that gave praise stood still at the house of God, and I and the half of the magistrates with me.

40 And the priests, Eliachim, Maasia, Miamin, Michea, Elioenai, Zacharia, Hanania with trumpets,

41 And Maasia, and Semeia, and Eleazar, and Azzi, and Johanan, and Melchia, and Elam, and Ezer. And the singers sung loud, and Jezraia was their overseer:

42 And they sacrificed on that day great sacrifices, and they rejoiced: for God had made them joyful with great joy: their wives also and their children rejoiced, and the joy of Jerusalem was heard afar off.

43 They appointed also in that day men over the storehouses of the treasure, for the libations, and for the firstfruits, and for the tithes, that the rulers of the city might bring them in by them in honour of thanksgiving, for the priests and Levites: for Juda was joyful in the priests and Levites that assisted.

44 And they kept the watch of their God, and the observance of expiation, and the singing men, and the porters, according to the commandment of David, and of Solomon his son.

45 For in the days of David and Asaph from the beginning there were chief singers appointed, to praise with canticles, and give thanks to God.

46 And all Israel, in the days of Zorobabel, and in the days of Nehemias gave portions to the singing men, and to the porters, day by day, and they sanctified the Levites, and the Levites sanctified the sons of Aaron.

NEHEMIAH (2 EZRA) CHAPTER 13

1 And on that day they read in the book of Moses in the hearing of the people: and therein was found written, that the Ammonites and the Moabites should not come in to the church of God for ever:

2 Because they met not the children of Israel with bread and water: and they hired against them Balaam, to curse them, and our God turned the curse into blessing.

3 And it came to pass, when they had heard the law, that they separated every stranger from Israel.

4 And over this thing was Eliasib the priest, who was set over the treasury of the house of our God, and was near akin to Tobias.

5 And he made him a great storeroom, where before him they laid up gifts, and frankincense, and vessels, and the tithes of the corn, of the wine, and of the oil, the portions of the Levites, and of the singing men, and of the porters, and the firstfruits of the priests.

6 But in all this time I was not in Jerusalem, because in the two and thirtieth year of Artaxerxes king of Babylon, I went to the king, and after certain days I asked the king:

7 And I came to Jerusalem, and I understood the evil that Eliasib had done for Tobias, to make him a storehouse in the courts of the house of God.

8 And it seemed to me exceeding evil. And I cast forth the vessels of the house of Tobias out of the storehouse.

9 And I commanded and they cleansed the storehouses: and I brought thither again the vessels of the house of God, the sacrifice, and the frankincense.

10 And I perceived that the portions of the Levites had not been given them: and that the Levites, and the singing men, and they that ministered were fled away every man to his own country:

11 And I pleaded the matter against the magistrates, and said: Why have we forsaken the house of God? And I gathered them together, and I made them to stand in their places.

12 And all Juda brought the tithe of the corn, and the wine, and the oil into the storehouses.

13 And we set over the storehouses Selemias the priest, and Sadoc the scribe, and of the Levites Phadaia, and next to them Hanan the son of Zachur, the son of Mathania: for they were approved as faithful, and to them were committed the portions of their brethren.

14 Remember me, O my God, for this thing, and wipe not out my kindnesses, which I have done relating to the house of my God and his ceremonies.

15 In those days I saw in Juda some treading the presses on the sabbath, and carrying sheaves, and lading asses with wine, and grapes, and figs, and all manner of burthens, and bringing them into Jerusalem on the sabbath day. And I charged them that they should sell on a day on which it was lawful to sell.

16 Some Tyrians also dwelt there, who brought fish, and all manner of wares: and they sold them on the sabbaths to the children of Juda in Jerusalem.

17 And I rebuked the chief men of Juda, and said to them: What is this evil thing that you are doing, profaning the sabbath day?

18 Did not our fathers do these things, and our God brought all this evil upon us, and upon this city? And you bring more wrath upon Israel by violating the sabbath.

19 And it came to pass, that when the gates of Jerusalem were at rest on the sabbath day, I spoke: and they shut the gates, and I commanded that they should not open them till after the sabbath: and I set some of my servants at the gates, that none should bring in burthens on the sabbath day.

20 So the merchants, and they that sold all kinds of wares, stayed without Jerusalem once or twice.

21 And I charged them, and I said to them: Why stay you before the wall? if you do so another time, I will lay hands on you. And from that time they came no more on the sabbath.

22 I spoke also to the Levites that they should be purified, and should come to keep the gates, and to sanctify the sabbath day: for this also remember me, O my God, and spare me according to the multitude of thy tender mercies.

23 In those days also I saw Jews that married wives, women of Azotus, and of Ammon, and of Moab.

24 And their children spoke half in the speech of Azotus, and could not speak the Jews' language, but they spoke according to the language of this and that people.

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25 And I chid them, and laid my curse upon them. And I beat some of them, and shaved off their hair, and made them swear by God that they would not give their daughters to their sons, nor take their daughters for their sons, nor for themselves, saying:

26 Did not Solomon king of Israel sin in this kind of thing? and surely among many nations, there was not a king like him, and he was beloved of his God, and God made him king over all Israel: m and yet women of other countries brought even him to sin.

27 And shall we also be disobedient and do all this great evil to transgress against our God, and marry strange women?

28 And one of the sons of Joiada the son of Eliasib the high priest, was son in law to Sanaballat the Horonite, and I drove him from me.

29 Remember them, O Lord my God, that defile the priesthood, and the law of priests and Levites.

30 So I separated from them all strangers, and I appointed the courses of the priests and the Levites, every man in his ministry:

31 And for the offering of wood at times appointed, and for the firstfruits: remember me, O my God, unto good. Amen.

THE BOOK OF TOBIT

The Book of Tobias
Estimated Range of Dating: 200 B.C.

(The Book of Tobit is a book of scripture that is part of the Catholic and Orthodox biblical canons. It was recognised as canonical by the Council of Hippo (in 393), the Councils of Carthage of 397 and 417, and the Council of Florence (in 1442), and confirmed in the Counter-Reformation by the Council of Trent (1546). Many Anglicans, Lutherans, and Methodists have it in their canon of scripture.

The Book of Tobit (Greek: Tobias) is listed as a canonical book by the Council of Rome (382 AD), the Council of Hippo (393 AD), the Council of Carthage (397) and (A.D. 419), the Council of Florence (1442) and finally the Council of Trent (1546), and is part of the canon of both the Catholic Church and Eastern Orthodox Churches. Catholics refer to it as deuterocanonical.

Augustine (c. 397 AD) and Pope Innocent I (405 AD) affirmed Tobit as part of the Old Testament Canon. Athanasius (367 AD) mentioned that certain other books, including the book of Tobit, while not being part of the Canon, "were appointed by the Fathers to be read".

According to Rufinus of Aquileia (c. 400 AD) the book of Tobit and other deuterocanonical books were not called Canonical but Ecclesiastical books.

Article VI of the Thirty-Nine Articles of the Church of England lists it as a book of the "Apocrypha". Historically evangelical Anglicans viewed it as worthy to be read and it is still read in churches. Many high church Anglicans view it as part of the canon of scripture.

In Judaism: Before the 1952 discovery of Aramaic and Hebrew fragments of Tobit among the Dead Sea Scrolls in a cave at Qumran, scholars believed Tobit was not included in the Jewish canon because of late authorship, estimated to A.D. 100. Qumran fragments of the text, which were copied between 100 B.C. to A.D. 25, evidence a much earlier origin than previously thought. These fragments evidence authorship no later than the 2nd century BC and, likely, contemporary with the date ascribed, by modern scholars, to the final compilation of the Book of Daniel, which did attain canonical status.

Other scholars have postulated that Tobit was excluded from the Jewish Scriptures for a halakhic reason because Raguel, the bride's father, wrote the marriage document discussed in Tobit 13, instead of the bridegroom, as required by Jewish rabbinical law.

However, some ancient Jewish rabbinic scholars possibly considered Tobit to be canonical. Midrash Bereishit Rabbah, an aggadic commentary on the Book of Genesis compiled circa 400–600 AD, includes a truncated Aramaic version of

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Tobit. Tobit was also part of the Septuagint, the first Greek translation of the Bible. In more contemporary times, a number of Jews in Israel have sought to reclaim Tobit as part of the canon.

This book tells the story of Tobit, a righteous Israelite of the tribe of Naphtali, living in Nineveh after Sargon II had deported the northern tribes of Israel to Assyria in 721 BC. In the two Greek versions, the first two and a half chapters are written in the first person; in the Vulgate version, they are written in the third person. Tobit, raised by his paternal grandmother, Deborah, remains loyal to the worship of God at the temple in Jerusalem, refusing the cult of the golden calves that Jeroboam, king of the northern kingdom of Israel, set up at Dan. He is particularly noted for his diligence in attempting to provide proper burials for fallen Israelites whom Sargon's successor, Sennacherib, has slain. For this behavior the king seizes his property and exiles him. After Sennacherib's death, Tobit is allowed to return to Nineveh, where he buries a man who has been murdered on the street. That night, he sleeps in the open and is blinded by bird droppings which fall into his eyes. His blindness subsequently leads him to falsely accuse his wife, Anna, of stealing a baby goat she had received as partial payment for work she had done. This strains his marriage and, ultimately, he prays for death.

Meanwhile, in faraway Media, a young woman named Sarah has prayed for death in despair. The demon of lust, Asmodeus ("the worst of demons"), abducts and kills every man Sarah marries on their wedding night before the marriage can be consummated. God sends the angel Raphael, disguised as a human, to heal Tobit and free Sarah from the demon.

The main narrative is dedicated to Tobit's son, Tobiah or Tobiyah (Greek: Τωβίας Tobias), who is sent by his father to collect money that the elder has deposited in distant Media. Raphael presents himself as Tobit's kinsman, Azariah, and offers to aid and protect Tobias. Under Raphael's guidance, Tobias journeys to Media with his dog.

Along the way, while washing his feet in the river Tigris, a fish tries to swallow his foot. By the angel's order, he captures it and removes its heart, liver and gall bladder.

Upon arriving in Media, Raphael tells Tobias of the beautiful Sarah, whom Tobias has the right to marry because he is her cousin and closest relative. The angel instructs the young man to burn the fish's liver and heart to drive away the demon when he attacks on the wedding night. The two marry, and the fumes of the burning organs drive the demon to Upper Egypt, where Raphael follows and binds him. Sarah's father had been digging a grave to secretly bury Tobias under the assumption that he would be killed. Surprised to find his son-in-law alive and well, he orders a double-length wedding feast and has the grave secretly filled. Since the feast prevents him from leaving, Tobias sends Raphael to recover his father's money.

After the feast, Tobias and Sarah return to Nineveh. There, Raphael tells the youth to use the fish's gall to cure his father's blindness. Raphael then reveals his identity and returns to heaven, and Tobit sings a hymn of praise.

Tobit tells his son to leave Nineveh before God destroys it according to prophecy (compare the Book of Nahum). After the prayer, Tobit dies at an advanced age. After burying his father and mother, Tobias returns to Media with his family.)

TOBIAS (TOBIT) CHAPTER 1

1 Tobias of the tribe and city of Nephtali, (which is in the upper parts of Galilee above Naasson, beyond the way that leadeth to the west, having on the right hand the city of Sephet,)

2 When he was made captive in the days of Salmanasar king of the Assyrians, even in his captivity, forsook not the way of truth,

3 But every day gave all he could get to his brethren his fellow captives, that were of his kindred.

4 And when he was younger than any of the tribe of Nephtali, yet did he no childish thing in his work.

5 Moreover when all went to the golden calves which Jeroboam king of Israel had made, he alone fled the company of all,

6 And went to Jerusalem to the temple of the Lord, and there adored the Lord God of Israel, offering faithfully all his firstfruits, and his tithes,

7 So that in the third year he gave all his tithes to the proselytes, and strangers.

8 These and such like things did he observe when but a boy according to the law of God.

9 But when he was a man, he took to wife Anna of his own tribe, and had a son by her, whom he called after his own name,

10 And from his infancy he taught him to fear God, and to abstain from all sin.

11 And when by the captivity he with his wife and his son and all his tribe was come to the city of Ninive,

12 (When all ate of the meats of the Gentiles) he kept his soul and never was defiled with their meats.

13 And because he was mindful of the Lord with all his heart, God gave him favour in the sight of Salmanasar the king.

14 And he gave him leave to go whithersoever he would, with liberty to do whatever he had a mind.

15 He therefore went to all that were in captivity, and gave them wholesome admonitions.

16 And when he was come to Rages a city of the Medes, and had ten talents of silver of that with which he had been honoured by the king:

17 And when amongst a great multitude of his kindred, he saw Gabelus in want, who was one of his tribe, taking a note of his hand he gave him the aforesaid sum of money.

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18 But after a long time, Salmanasar the king being dead, when Sennacherib his son, who reigned in his place, had a hatred for the children of Israel:

19 Tobias daily went among all his kindred, and comforted them, and distributed to every one as he was able, out of his goods:

20 He fed the hungry, and gave clothes to the naked, and was careful to bury the dead, and they that were slain.

21 And when king Sennacherib was come back, fleeing from Judea by reason of the slaughter that God had made about him for his blasphemy, and being angry slew many of the children of Israel, Tobias buried their bodies.

22 But when it was told the king, he commanded him to be slain, and took away all his substance.

23 But Tobias fleeing naked away with his son and with his wife, lay concealed, for many loved him.

24 But after forty-five days, the king was killed by his own sons.

25 And Tobias returned to his house, and all his substance was restored to him.

TOBIAS (TOBIT) CHAPTER 2

1 But after this, when there was a festival of the Lord, and a good dinner was prepared in Tobias's house,

2 He said to his son: Go, and bring some of our tribe that fear God, to feast with us.

3 And when he had gone, returning he told him, that one of the children of Israel lay slain in the street. And he forthwith leaped up from his place at the table, and left his dinner, and came fasting to the body:

4 And taking it up carried it privately to his house, that after the sun was down, he might bury him cautiously.

5 And when he had hid the body, he ate bread with mourning and fear,

6 Remembering the word which the Lord spoke by Amos the prophet: Your festival days shall be turned into lamentation and mourning.

7 So when the sun was down, he went and buried him.

8 Now all his neighbours blamed him, saying: Once already commandment was given for thee to be slain because of this matter, and thou didst scarce escape the sentence of death, and dost thou again bury the dead?

9 But Tobias fearing God more than the king, carried off the bodies of them that were slain, and hid them in his house, and at midnight buried them.

10 Now it happened one day, that being wearied with burying, he came to his house, and cast himself down by the wall and slept,

11 And as he was sleeping, hot dung out of a swallow's nest fell upon his eyes, and he was made blind.

12 Now this trial the Lord therefore permitted to happen to him, that an example might be given to posterity of his patience, as also of holy Job.

13 For whereas he had always feared God from his infancy, and kept his commandments, he repined not against God because the evil of blindness had befallen him,

14 But continued immoveable in the fear of God, giving thanks to God all the days of his life.

15 For as the kings insulted over holy Job: so his relations and kinsmen mocked at his life, saying:

16 Where is thy hope, for which thou gavest alms, and buriedst the dead?

17 But Tobias rebuked them, saying: Speak not so:

18 For we are the children of the saints, and look for that life which God will give to those that never change their faith from him.

19 Now Anna his wife went daily to weaving work, and she brought home what she could get for their living by the labour of her hands.

20 Whereby it came to pass, that she received a young kid, and brought it home:

21 And when her husband heard it bleating, he said: Take heed, lest perhaps it be stolen: restore ye it to its owners, for it is not lawful for us either to eat or to touch any thing that cometh by theft.

22 At these words his wife being angry answered: It is evident thy hope is come to nothing, and thy alms now appear.

23 And with these, and other such like words she upbraided him.

TOBIAS (TOBIT) CHAPTER 3

1 Then Tobias sighed, and began to pray with tears,

2 Saying: Thou art just, O Lord, and all thy judgments are just, and all thy ways mercy, and truth, and judgment:

3 And now, O Lord, think of me, and take not revenge of my sins, neither remember my offenses, nor those of my parents.

4 For we have not obeyed thy commandments, therefore are we delivered to spoil and to captivity, and death, and are made a fable, and a reproach to all nations, amongst which thou hast scattered us.

5 And now, O Lord, great are thy judgments, because we have not done according to thy precepts, and have not walked sincerely before thee:

6 And now, O Lord, do with me according to thy will, and command my spirit to be received in peace: for it is better for me to die, than to live.

7 Now it happened on the same day, that Sara daughter of Raguel, in Rages a city of the Medes, received a reproach from one of her father's servant maids,

8 Because she had been given to seven husbands, and a devil named Asmodeus had killed them, at their first going in unto her.

9 So when she reproved the maid for her fault, she answered her, saying: May we never see son, or daughter of thee upon the earth, thou murderer of thy husbands.

10 Wilt thou kill me also, as thou hast already killed seven husbands? At these words she went into an upper chamber of her house: and for three days and three nights did neither eat nor drink:

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11 But continuing in prayer with tears besought God, that he would deliver her from this reproach.

12 And it came to pass on the third day, when she was making an end of her prayer, blessing the Lord,

13 She said: Blessed is thy name, O God of our fathers: who when thou hast been angry, wilt shew mercy, and in the time of tribulation forgivest the sins of them that call upon thee.

14 To thee, O Lord, I turn my face, to thee I direct my eyes.

15 I beg, O Lord, that thou loose me from the bond of this reproach, or else take me away from the earth.

16 Thou knowest, O Lord, that I never coveted a husband, and have kept my soul clean from all lust.

17 Never have I joined myself with them that play: neither have I made myself partaker with them that walk in lightness.

18 But a husband I consented to take, with thy fear, not with my lust.

19 And either I was unworthy of them, or they perhaps were not worthy of me: because perhaps thou hast kept me for another man.

20 For thy counsel is not in man's power.

21 But this every one is sure of that worshippeth thee, that his life, if it be under trial, shall be crowned: and if it be under tribulation, it shall be delivered: and if it be under correction, it shall be allowed to come to thy mercy.

22 For thou art not delighted in our being lost: because after a storm thou makest a calm, and after tears and weeping thou pourest in joyfulness.

23 Be thy name, O God of Israel, blessed for ever.

24 At that time the prayers of them both were heard in the sight of the glory of the most high God:

25 And the holy angel of the Lord, Raphael was sent to heal them both, whose prayers at one time were rehearsed in the sight of the Lord.

TOBIAS (TOBIT) CHAPTER 4

1 Therefore when Tobias thought that his prayer was heard that he might die, he called to him Tobias his son,

2 And said to him: Hear, my son, the words of my mouth, and lay them as a foundation in thy heart.

3 When God shall take my soul, thou shalt bury my body: and thou shalt honour thy mother all the days of her life:

4 For thou must be mindful what and how great perils she suffered for thee in her womb.

5 And when she also shall have ended the time of her life, bury her by me.

6 And all the days of thy life have God in thy mind: and take heed thou never consent to sin, nor transgress the commandments of the Lord our God.

7 Give alms out of thy substance, and turn not away thy face from any poor person: for so it shall come to pass that the face of the Lord shall not be turned from thee.

8 According to thy ability be merciful.

9 If thou have much give abundantly: if thou have a little, take care even so to bestow willingly a little.

10 For thus thou storest up to thyself a good reward for the day of necessity.

11 For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness.

12 Alms shall be a great confidence before the most high God, to all them that give it.

13 Take heed to keep thyself, my son, from all fornication, and beside thy wife never endure to know a crime.

14 Never suffer pride to reign in thy mind, or in thy words: for from it all perdition took its beginning.

15 If any man hath done any work for thee, immediately pay him his hire, and let not the wages of thy hired servant stay with thee at all.

16 See thou never do to another what thou wouldst hate to have done to thee by another.

17 Eat thy bread with the hungry and the needy, and with thy garments cover the naked.

18 Lay out thy bread, and thy wine upon the burial of a just man, and do not eat and drink thereof with the wicked.

19 Seek counsel always of a wise man.

20 Bless God at all times: and desire of him to direct thy ways, and that all thy counsels may abide in him.

21 I tell thee also, my son, that I lent ten talents of silver, while thou wast yet a child, to Gabelus, in Rages a city of the Medes, and I have a note of his hand with me:

22 Now therefore inquire how thou mayst go to him, and receive of him the foresaid sum of money, and restore to him the note of his hand.

23 Fear not, my son: we lead indeed a poor life, but we shall have many good things if we fear God, and depart from all sin, and do that which is good.

TOBIAS (TOBIT) CHAPTER 5

1 Then Tobias answered his father, and said: I will do all things, father, which thou hast commanded me.

2 But how I shall get this money, I cannot tell; he knoweth me not, and I know not him: what token shall I give him? nor did I ever know the way which leadeth thither.

3 Then his father answered him, and said: I have a note of his hand with me, which when thou shalt shew him, he will presently pay it.

4 But go now, and seek thee out some faithful man, to go with thee for his hire: that thou mayst receive it, while I yet live.

5 Then Tobias going forth, found a beautiful young man, standing girded, and as it were ready to walk.

6 And not knowing that he was an angel of God, he saluted him, and said: From whence art thou, good young man?

7 But he answered: Of the children of Israel. And Tobias said to him: Knowest thou the way that leadeth to the country of the Medes?

8 And he answered: I know it: and I have often walked through all the ways thereof, and I have abode with Gabelus our brother, who dwelleth at Rages a city of the Medes, which is situate in the mount of Ecbatana.

9 And Tobias said to him: Stay for me, I beseech thee, till I tell these same things to my father.

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10 Then Tobias going in told all these things to his father. Upon which his father being in admiration, desired that he would come in unto him.

11 So going in he saluted him, and said: Joy be to thee always.

12 And Tobias said: What manner of joy shall be to me, who sit in darkness, and see not the light of heaven?

13 And the young man said to him: Be of good courage, thy cure from God is at hand.

14 And Tobias said to him: Canst thou conduct my son to Gabelus at Rages, a city of the Medes? and when thou shalt return, I will pay thee thy hire.

15 And the angel said to him: I will conduct him thither, and bring him back to thee.

16 And Tobias said to him: I pray thee, tell me, of what family, or what tribe art thou?

17 And Raphael the angel answered: Dost thou seek the family of him thou hirest, or the hired servant himself to go with thy son?

18 But lest I should make thee uneasy, I am Azarias the son of the great Ananias.

19 And Tobias answered: Thou art of a great family. But I pray thee be not angry that I desired to know thy family.

20 And the angel said to him: I will lead thy son safe, and bring him to thee again safe.

21 And Tobias answering, said: May you have a good journey, and God be with you in your way, and his angel accompany you.

22 Then all things being ready, that were to be carried in their journey, Tobias bade his father and his mother farewell, and they set out both together.

23 And when they were departed, his mother began to weep, and to say: Thou hast taken the staff of our old age, and sent him away from us.

24 I wish the money for which thou hast sent him, had never been.

25 For poverty was sufficient for us, that we might account it as riches, that we saw our son.

26 And Tobias said to her: Weep not, our son will arrive thither safe, and will return safe to us, and thy eyes shall see him.

27 For I believe that the good angel of God doth accompany him, and doth order all things well that are done about him, so that he shall return to us with joy.

28 At these words his mother ceased weeping, and held her peace.

TOBIAS (TOBIT) CHAPTER 6

1 And Tobias went forward, and the dog followed him, and he lodged the first night by the river of Tigris.

2 And he went out to wash his feet, and behold a monstrous fish came up to devour him.

3 And Tobias being afraid of him, cried out with a loud voice, saying: Sir, he cometh upon me.

4 And the angel said to him: Take him by the gill, and draw him to thee. And when he had done so, he drew him out upon the land, and he began to pant before his feet.

5 Then the angel said to him: Take out the entrails of the fish, and lay up his heart, and his gall, and his liver for thee: for these are necessary for useful medicines.

6 And when he had done so, he roasted the flesh thereof, and they took it with them in the way: the rest they salted as much as might serve them, till they came to Rages the city of the Medes.

7 Then Tobias asked the angel, and said to him: I beseech thee, brother Azarias, tell me what remedies are these things good for, which thou hast bid me keep of the fish?

8 And the angel, answering, said to him: If thou put a little piece of its heart upon coals, the smoke thereof driveth away all kind of devils, either from man or from woman, so that they come no more to them.

9 And the gall is good for anointing the eyes, in which there is a white speck, and they shall be cured.

10 And Tobias said to him: Where wilt thou that we lodge?

11 And the angel answering, said: Here is one whose name is Raguel, a near kinsman of thy tribe, and he hath a daughter named Sara, but he hath no son nor any other daughter beside her.

12 All his substance is due to thee, and thou must take her to wife.

13 Ask her therefore of her father, and he will give her thee to wife.

14 Then Tobias answered, and said: I hear that she hath been given to seven husbands, and they all died: moreover I have heard, that a devil killed them.

15 Now I am afraid, lest the same thing should happen to me also: and whereas I am the only child of my parents, I should bring down their old age with sorrow to hell.

16 Then the angel Raphael said to him: Hear me, and I will shew thee who they are, over whom the devil can prevail.

17 For they who in such manner receive matrimony, as to shut out God from themselves, and from their mind, and to give themselves to their lust, as the horse and mule, which have not understanding, over them the devil hath power.

18 But thou when thou shalt take her, go into the chamber, and for three days keep thyself continent from her, and give thyself to nothing else but to prayers with her.

19 And on that night lay the liver of the fish on the fire, and the devil shall be driven away.

20 But the second night thou shalt be admitted into the society of the holy Patriarchs.

21 And the third night thou shalt obtain a blessing that sound children may be born of you.

22 And when the third night is past, thou shalt take the virgin with the fear of the Lord, moved rather for love of children than for lust, that in the seed of Abraham thou mayst obtain a blessing in children.

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TOBIAS (TOBIT) CHAPTER 7

1 And they went in to Raguel, and Raguel received them with joy.

2 And Raguel looking upon Tobias, said to Anna his wife: How like is this young man to my cousin?

3 And when he had spoken these words, he said: Whence are ye young men our brethren?

4 But they said: We are of the tribe of Nephtali, of the captiveof Ninive.

5 And Raguel said to them: Do you know Tobias my brother? And they said: We know him.

6 And when he was speaking many good things of him, the angel said to Raguel: Tobias concerning whom thou inquirest is this young man's father.

7 And Raguel went to him, and kissed him with tears, and weeping upon his neck, said: A blessing be upon thee, my son, because thou art the son of a good and most virtuous man.

8 And Anna his wife, and Sara their daughter wept.

9 And after they had spoken, Raguel commanded a sheep to be killed, and a feast to be prepared. And when he desired them to sit down to dinner,

10 Tobias said: I will not eat nor drink here this day, unless thou first grant me my petition, and promise to give me Sara thy daughter.

11 Now when Raguel heard this he was afraid, knowing what had happened to those seven husbands, that went in unto her: and he began to fear lest it might happen to him also in like manner: and as he was in suspense, and gave no answer to his petition,

12 The angel said to him: Be not afraid to give her to this man, for to him who feareth God is thy daughter due to be his wife: therefore another could not have her.

13 Then Raguel said: I doubt not but God hath regarded my prayers and tears in his sight.

14 And I believe he hath therefore made you come to me, that this maid might be married to one of her own kindred, according to the law of Moses: and now doubt not but I will give her to thee.

15 And taking the right hand of his daughter, he gave it into the right hand of Tobias, saying: The God of Abraham, and the God of Isaac, and the God of Jacob be with you, and may he join you together, and fulfil his blessing in you.

16 And taking paper they made a writing of the marriage.

17 And afterwards they made merry, blessing God.

18 And Raguel called to him Anna his wife, and bade her prepare another chamber.

19 And she brought Sara her daughter in thither, and she wept.

20 And she said to her: Be of good cheer, my daughter: the Lord of heaven give thee joy for the trouble thou hast undergone.

TOBIAS (TOBIT) CHAPTER 8

1 And after they had supped, they brought in the young man to her.

2 And Tobias remembering the angel's word, took out of his bag part of the liver, and laid it upon burning coals.

3 Then the angel Raphael took the devil, and bound him in the desert of upper Egypt.

4 Then Tobias exhorted the virgin, and said to her: Sara, arise, and let us pray to God to day, and to morrow, and the next day: because for these three nights we are joined to God: and when the third night is over, we will be in our own wedlock.

5 For we are the children of saints, and we must not be joined together like heathens that know not God.

6 So they both arose, and prayed earnestly both together that health might be given them,

7 And Tobias said: Lord God of our father, may the heavens and the earth, and the sea, and the fountains, and the rivers, and all thy creatures that are in them, bless thee.

8 Thou madest Adam of the slime of the earth, and gavest him Eve for a helper.

9 And now, Lord, thou knowest, that not for fleshly lust do I take my sister to wife, but only for the love of posterity, in which thy name may be blessed for ever and ever.

10 Sara also said: Have mercy on us, O Lord, have mercy on us, and let us grow old both together in health.

11 And it came to pass about the cockcrowing, Raguel ordered his servants to be called for, and they went with him together to dig a grave.

12 For he said: Lest perhaps it may have happened to him, in like manner as it did to the other seven husbands, that went in unto her.

13 And when they had prepared the pit, Raguel went back to his wife, and said to her:

14 Send one of thy maids, and let her see if he be dead, that I may bury him before it be day.

15 So she sent one of her maidservants, who went into the chamber, and found them safe and sound, sleeping both together.

16 And returning she brought the good news: and Raguel and Anna his wife blessed the Lord,

17 And said: We bless thee, O Lord God of Israel, because it hath not happened as we suspected.

18 For thou hast shewn thy mercy to us, and hast shut out from us the enemy that persecuted us.

19 And thou hast taken pity upon two only children. Make them, O Lord, bless thee more fully: and to offer up to thee a sacrifice of thy praise, and of their health, that all nations may know, that thou alone art God in all the earth.

20 And immediately Raguel commanded his servants, to fill up the pit they had made, before it was day.

21 And he spoke to his wife to make ready a feast, and prepare all kind of provisions that are necessary for such as go a journey.

22 He caused also two fat kine, and four wethers to be killed, and a banquet to be prepared for all his neighbours, and all his friends.

23 And Raguel adjured Tobias, to abide with him two weeks.

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24 And of all things which Raguel possessed, he gave one half to Tobias, and made him a writing, that the half that remained should after their decease come also to Tobias.

TOBIAS (TOBIT) CHAPTER 9

1 Then Tobias called the angel to him, whom he took to be a man, and said to him: Brother Azarias, I pray thee hearken to my words:

2 If I should give myself to be thy servant I should not make a worthy return for thy care.

3 However, I beseech thee, to take with thee beasts and servants, and to go to Gabelus to Rages the city of the Medes: and to restore to him his note of hand, and receive of him the money, and desire him to come to my wedding.

4 For thou knowest that my father numbereth the days: and if I stay one day more, his soul will be afflicted.

5 And indeed thou seest how Raguel hath adjured me, whose adjuring I cannot despise.

6 Then Raphael took four of Raguel's servants, and two camels, and went to Rages the city of the Medes: and finding Gabelus, gave him his note of hand, and received of him all the money.

7 And he told him concerning Tobias the son of Tobias, all that had been done: and made him come with him to the wedding.

8 And when he was come into Raguel's house he found Tobias sitting at the table: and he leaped up, and they kissed each other: and Gabelus wept, and blessed God,

9 And said: The God of Israel bless thee, because thou art the son of a very good and just man, and that feareth God, and doth almsdeeds:

10 And may a blessing come upon thy wife and upon your parents.

11 And may you see your children, and your children's children, unto the third and fourth generation: and may your seed be blessed by the God of Israel, who reigneth for ever and ever.

12 And when all had said, Amen, they went to the feast: but the marriage feast they celebrated also with the fear of the Lord.

TOBIAS (TOBIT) CHAPTER 10

1 But as Tobias made longer stay upon occasion of the marriage, Tobias his father was solicitous, saying: Why thinkest thou doth my son tarry, or why is he detained there?

2 Is Gabelus dead, thinkest thou, and no man will pay him the money?

3 And he began to be exceeding sad, both he and Anna his wife with him: and they began both to weep together: because their son did not return to them on the day appointed.

4 But his mother wept and was quite disconsolate, and said: Woe, woe is me, my son; why did we send thee to go to a strange country, the light of our eyes, the staff of our old age, the comfort of our life, the hope of our posterity?

5 We having all things together in thee alone, ought not to have let thee go from us.

6 And Tobias said to her: Hold thy peace, and be not troubled, our son is safe: that man with whom we sent him is very trusty.

7 But she could by no means be comforted, but daily running out looked round about, and went into all the ways by which there seemed any hope he might return, that she might if possible see him coming afar off.

8 But Raguel said to his son in law: Stay here, and I will send a messenger to Tobias thy father, that thou art in health.

9 And Tobias said to him: I know that my father and mother now count the days, and their spirit is grievously afflicted within them.

10 And when Raguel had pressed Tobias with many words, and he by no means would hearken to him, he delivered Sara unto him, and half of all his substance in menservants, and womenservants, in cattle, in camels, and in kine, and in much money, and sent him away safe and joyful from him.

11 Saying: The holy angel of the Lord be with you in your journey, and bring you through safe, and that you may find all things well about your parents, and my eyes see your children before I die.

12 And the parents taking their daughter kissed her, and let her go:

13 Admonishing her to honour her father and mother in law, to love her husband, to take care of the family, to govern the house, and to behave herself irreprehensibly.

TOBIAS (TOBIT) CHAPTER 11

1 And as they were returning they came to Charan, which is in the midway to Ninive, the eleventh day.

2 And the angel said: Brother Tobias, thou knowest how thou didst leave thy father.

3 If it please thee therefore, let us go before, and let the family follow softly after us, together with thy wife, and with the beasts.

4 And as this their going pleased him, Raphael said to Tobias: Take with thee of the gall of the fish, for it will be necessary. So Tobias took some of that gall and departed.

5 But Anna sat beside the way daily, on the top of a hill, from whence she might see afar off.

6 And while she watched his coming from that place, she saw him afar off, and presently perceived it was her son coming: and returning she told her husband, saying: Behold thy son cometh.

7 And Raphael said to Tobias: As soon as thou shalt come into thy house, forthwith adore the Lord thy God: and giving thanks to him, go to thy father, and kiss him.

8 And immediately anoint his eyes with this gall of the fish, which thou carriest with thee. For be assured that his eyes shall be presently opened, and thy father shall see the light of heaven, and shall rejoice in the sight of thee.

9 Then the dog, which had been with them in the way, ran before, and coming as if he had brought the news, shewed his joy by his fawning and wagging his tail.

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10 And his father that was blind, rising up, began to run stumbling with his feet: and giving a servant his hand, went to meet his son.

11 And receiving him kissed him, as did also his wife, and they began to weep for joy.

12 And when they had adored God, and given him thanks, they sat down together.

13 Then Tobias taking of the gall of the fish, anointed his father's eyes.

14 And he stayed about half an hour: and a white skin began to come out of his eyes, like the skin of an egg.

15 And Tobias took hold of it, and drew it from his eyes, and immediately he recovered his sight.

16 And they glorified God, both he and his wife and all that knew them.

17 And Tobias said: I bless thee, O Lord God of Israel, because thou hast chastised me, and thou hast saved me: and behold I see Tobias my son.

18 And after seven days Sara his son's wife, and all the family arrived safe, and the cattle, and the camels, and an abundance of money of his wife's: and that money also which he had received of Gabelus:

19 And he told his parents all the benefits of God, which he had done to him by the man that conducted him.

20 And Achior and Nabath the kinsmen of Tobias came, rejoicing for Tobias, and congratulating with him for all the good things that God had done for him.

21 And for seven days they feasted and rejoiced all with great joy.

TOBIAS (TOBIT) CHAPTER 12

1 Then Tobias called to him his son, and said to him: What can we give to this holy man, that is come with thee?

2 Tobias answering, said to his father: Father, what wages shall we give him? or what can be worthy of his benefits?

3 He conducted me and brought me safe again, he received the money of Gabelus, he caused me to have my wife, and he chased from her the evil spirit, he gave joy to her parents, myself he delivered from being devoured by the fish, thee also he hath made to see the light of heaven, and we are filled with all good things through him. What can we give him sufficient for these things?

4 But I beseech thee, my father, to desire him, that he would vouchsafe to accept one half of all things that have been brought.

5 So the father and the son, calling him, took him aside: and began to desire him that he would vouchsafe to accept of half of all things that they had brought.

6 Then he said to them secretly: Bless ye the God of heaven, give glory to him in the sight of all that live, because he hath shewn his mercy to you.

7 For it is good to hide the secret of a king: but honourable to reveal and confess the works of God.

8 Prayer is good with fasting and alms more than to lay up treasures of gold:

9 For alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting.

10 But they that commit sin and iniquity, are enemies to their own soul.

11 I discover then the truth unto you, and I will not hide the secret from you.

12 When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord.

13 And because thou wast acceptable to God, it was necessary that temptation should prove thee.

14 And now the Lord hath sent me to heal thee, and to deliver Sara thy son's wife from the devil.

15 For I am the angel Raphael, one of the seven, who stand before the Lord.

16 And when they had heard these things, they were troubled, and being seized with fear they fell upon the ground on their face.

17 And the angel said to them: Peace be to you, fear not.

18 For when I was with you, I was there by the will of God: bless ye him, and sing praises to him.

19 I seemed indeed to eat and to drink with you: but I use an invisible meat and drink, which cannot be seen by men.

20 It is time therefore that I return to him that sent me: but bless ye God, and publish all his wonderful works.

21 And when he had said these things, he was taken from their sight, and they could see him no more.

22 Then they lying prostrate for three hours upon their face, blessed God: and rising up, they told all his wonderful works.

TOBIAS (TOBIT) CHAPTER 13

1 And Tobias the elder opening his mouth, blessed the Lord, and said: Thou art great, O Lord, for ever, and thy kingdom is unto all ages:

2 For thou scourgest, and thou savest: thou leadest down to hell, and bringest up again: and there is none that can escape thy hand.

3 Give glory to the Lord, ye children of Israel, and praise him in the sight of the Gentiles:

4 Because he hath therefore scattered you among the Gentiles, who know not him, that you may declare his wonderful works, and make them know that there is no other almighty God besides him.

5 He hath chastised us for our iniquities: and he will save us for his own mercy.

6 See then what he hath done with us, and with fear and trembling give ye glory to him: and extol the eternal King of worlds in your works.

7 As for me, I will praise him in the land of my captivity: because he hath shewn his majesty toward a sinful nation.

8 Be converted therefore, ye sinners, and do justice before God, believing that he will shew his mercy to you.

9 And I and my soul will rejoice in him.

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10 Bless ye the Lord, all his elect, keep days of joy, and give glory to him.

11 Jerusalem, city of God, the Lord hath chastised thee for the works of thy hands.

12 Give glory to the Lord for thy good things, and bless the God eternal, that he may rebuild his tabernacle in thee, and may call back all the captives to thee, and thou mayst rejoice for ever and ever.

13 Thou shalt shine with a glorious light: and all the ends of the earth shall worship thee.

14 Nations from afar shall come to thee: and shall bring gifts, and shall adore the Lord in thee, and shall esteem thy land as holy.

15 For they shall call upon the great name in thee.

16 They shall be cursed that shall despise thee: and they shall be condemned that shall blaspheme thee: and blessed shall they be that shall build thee up.

17 But thou shalt rejoice in thy children, because they shall all be blessed, and shall be gathered together to the Lord.

18 Blessed are all they that love thee, and that rejoice in thy peace.

19 My soul, bless thou the Lord, because the Lord our God hath delivered Jerusalem his city from all her troubles.

20 Happy shall I be if there shall remain of my seed, to see the glory of Jerusalem.

21 The gates of Jerusalem shall be built of sapphire, and of emerald, and all the walls thereof round about of precious stones.

22 All its streets shall be paved with white and clean stones: and Alleluia shall be sung in its streets.

23 Blessed be the Lord, who hath exalted it, and may he reign over it for ever and ever, Amen.

TOBIAS (TOBIT) CHAPTER 14

1 And the words of Tobias were ended. And after Tobias was restored to his sight, he lived two and forty years, and saw the children of his grandchildren.

2 And after he had lived a hundred and two years, he was buried honourably in Ninive.

3 For he was six and fifty years old when he lost the sight of his eyes, and sixty when he recovered it again.

4 And the rest of his life was in joy, and with great increase of the fear of God he departed in peace.

5 And at the hour of his death he called unto him his son Tobias and his children, seven young men, his grandsons, and said to them:

6 The destruction of Ninive is at hand: for the word of the Lord must be fulfilled: and our brethren, that are scattered abroad from the land of Israel, shall return to it.

7 And all the land thereof that is desert shall be filled with people, and the house of God which is burnt in it, shall again be rebuilt: and all that fear God shall return thither.

8 And the Gentiles shall leave their idols, and shall come into Jerusalem, and shall dwell in it.

9 And all the kings of the earth shall rejoice in it, adoring the King of Israel.

10 Hearken therefore, my children, to your father: serve the Lord in truth, and seek to do the things that please him:

11 And command your children that they do justice and almsdeeds, and that they be mindful of God, and bless him at all times in truth, and with all their power.

12 And now, children, hear me, and do not stay here: but as soon as you shall bury your mother by me in one sepulchre, without delay direct your steps to depart hence:

13 For I see that its iniquity will bring it to destruction.

14 And it came to pass that after the death of his mother, Tobias departed out of Ninive with his wife, and children, and children's children, and returned to his father and mother in law.

15 And he found them in health in a good old age: and he took care of them, and he closed their eyes: and all the inheritance of Raguel's house came to him: and he saw his children's children to the fifth generation.

16 And after he had lived ninety-nine years in the fear of the Lord, with joy they buried him.

17 And all his kindred, and all his generation continued in good life, and in holy conversation, so that they were acceptable both to God, and to men, and to all that dwelt in the land.

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THE BOOK OF JUDITH (IOUDITH)

(A parable or analogy, often called
"The first Historical Novel")
Estimated Range of Dating: 200 B.C. - 200 A.D.

(The name Judith (Hebrew: Yehudit, "Jewess" or "Praised") is the feminine form of Judah, Judas, Jude, etc. meaning "Jew". So, the name Judith simply can mean any Jewish woman. The Book of Judith is a book in the Hebrew Deuterocanon or Second Canon. It is included in the Septuagint and the Catholic and Eastern Orthodox Christian Old Testament of the Bible, and assigned by Protestants to their Apocrypha. It tells of a Jewish widow, Judith, who uses her beauty and charm to destroy an Assyrian general and save Israel from oppression. The surviving Greek manuscripts contain several historical anachronisms, which is why some scholars now consider the book non-historical: a parable, a theological novel, or perhaps the first historical novel.

It is not clear whether the Book of Judith was originally written in Hebrew or in Greek. The oldest existing version is the Septuagint and might either be a translation from Hebrew or composed in Greek. Details of vocabulary and phrasing point to a Greek text written in a language modeled on the Greek developed through translating the other books in the Septuagint. The extant Hebrew language versions, whether identical to the Greek, or in the shorter Hebrew version, date to the Middle Ages. The Hebrew versions name important figures directly such as the Seleucid king Antiochus IV Epiphanes, thus placing the events in the Hellenistic period when the Maccabees battled the Seleucid monarchs. The Greek version uses deliberately cryptic and anachronistic references such as "Nebuchadnezzar", a "King of Assyria", who "reigns in Nineveh", for the same king. The adoption of that name, though unhistorical, has been sometimes explained either as a copyist's addition, or an arbitrary name assigned to the ruler of Babylon.

Although the author was likely Jewish, there is no evidence that the Book of Judith was ever considered authoritative or a candidate for canonicity by any Jewish group.

The Masoretic Text of the Hebrew Bible does not contain it, nor was it found among the Dead Sea Scrolls or referred to in any early Rabbinic literature.

Reasons for its exclusion include the lateness of its composition, possible Greek origin, open support of the Hasmonean dynasty (to which the early rabbinate was opposed), and perhaps the brash and seductive character of Judith herself.

However, after disappearing from circulation among Jews for over a millennium, references to the Book of Judith, and the figure of Judith herself, resurfaced in the religious literature of crypto-Jews who escaped capitulation by the Caliphate of Córdoba. The renewed interest took the form of "tales of the heroine, liturgical poems, commentaries on the Talmud, and passages in Jewish legal codes."

lthough the text itself does not mention Hanukkah, it became customary for a Hebrew midrashic variant of the Judith story to be read on the Shabbat of Hanukkah as the story of Hanukkah takes place during the time of the Hasmonean dynasty.

That midrash, whose heroine is portrayed as gorging the enemy on cheese and wine before cutting off his head, may have formed the basis of the minor Jewish tradition to eat dairy products during Hanukkah.

In that respect, Medieval Jewry appears to have viewed Judith as the Hasmonean counterpart to Queen Esther, the heroine of the holiday of Purim. The textual reliability of the Book of Judith was also taken for granted, to the extent that Biblical commentator Nachmanides (Ramban) quoted several passages from a Peshitta (Syriac version) of Judith in support of his rendering of Deuteronomy 21:14.

Judith is also made reference to in chapter 28 of 1 Meqabyan, a book considered canonical in the Ethiopian Orthodox Tewahedo Church.

The story revolves around Judith, a daring and beautiful widow, who is upset with her Jewish countrymen for not trusting God to deliver them from their foreign conquerors. She goes with her loyal maid to the camp of the enemy general, Holofernes, with whom she slowly ingratiates herself, promising him information on the Israelites. Gaining his trust, she is allowed access to his tent one night as he lies in a drunken stupor. She decapitates him, then takes his head back to her fearful countrymen. The Assyrians, having lost their leader, disperse, and Israel is saved. Though she is courted by many, Judith remains unmarried for the rest of her life.

Literary structure

The Book of Judith can be split into two parts or "acts" of approximately equal length. Chapters 1–7 describe the rise of the threat to Israel, led by the evil king Nebuchadnezzar and his sycophantic general Holofernes, and is concluded as Holofernes' worldwide campaign has converged at the mountain pass where Judith's village, Bethulia, is located. Chapters 8–16 then introduce Judith and depict her heroic actions to save her people. Part I, although at times tedious in its description of the military developments, develops important themes by alternating battles with reflections and rousing action with rest. In contrast, the second half is devoted mainly to Judith's strength of character and the beheading scene.)

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JUDITH CHAPTER 1

1 Now Arphaxad king of the Medes had brought many nations under his dominions, and he built a very strong city, which he called Ecbatana,

2 Of stones squared and hewed: he made the walls thereof seventy cubits broad, and thirty cubits high, and the towers thereof he made a hundred cubits high. But on the square of them, each side was extended the space of twenty feet.

3 And he made the gates thereof according to the height of the towers:

4 And he gloried as a mighty one in the force of his army and in the glory of his chariots.

5 Now in the twelfth year of his reign, Nabuchodonosor king of the Assyrians, who reigned in Ninive the great city, fought against Arphaxad and overcame him,

6 In the great plain which is called Ragua, about the Euphrates, and the Tigris, and the Jadason, in the plain of Erioch the king of the Elicians.

7 Then was the kingdom of Nabuchodonosor exalted, and his heart was elevated: and he sent to all that dwelt in Cilicia and Damascus, and Libanus,

8 And to the nations that are in Carmelus, and Cedar, and to the inhabitants of Galilee in the great plain of Asdrelon,

9 And to all that were in Samaria, and beyond the river Jordan even to Jerusalem, and all the land of Jesse till you come to the borders of Ethiopia.

10 To all these Nabuchodonosor king of the Assyrians, sent messengers:

11 But they all with one mind refused, and sent them back empty, and rejected them without honour.

12 Then king Nabuchodonosor being angry against all that land, swore by his throne and kingdom that he would revenge himself of all those countries.

JUDITH CHAPTER 2

1 In the thirteenth year of the reign of Nabuchodonosor, the two and twentieth day of the first month, the word was given out in the house of Nabuchodonosor king of the Assyrians, that he would revenge himself.

2 And he called all the ancients, and all the governors, and his officers of war, and communicated to them the secret of his counsel:

3 And he said that his thoughts were to bring all the earth under his empire.

4 And when this saying pleased them all, Nabuchodonosor, the king, called Holofernes the general of his armies,

5 And said to him: Go out against all the kingdoms of the west, and against them especially that despised my commandment.

6 Thy eye shall not spare any kingdom, and all the strong cities thou shalt bring under my yoke.

7 Then Holofernes called the captains and officers of the power of the Assyrians: and he mustered men for the expedition, as the king commanded him, a hundred and twenty thousand fighting men on foot, and twelve thousand archers, horsemen.

8 And he made all his warlike preparations to go before with a multitude of innumerable camels, with all provisions sufficient for the armies in abundance, and herds of oxen, and flocks of sheep, without number.

9 He appointed corn to be prepared out of all Syria in his passage.

10 But gold and silver he took out of the king's house in great abundance.

11 And he went forth he and all the army, with the chariots, and horsemen, and archers, who covered the face of the earth, like locusts.

12 And when he had passed through the borders of the Assyrians, he came to the great mountains of Ange, which are on the left of Cilicia: and he went up to all their castles, and took all the strong places.

13 And he took by assault the renowned city of Melothus, and pillaged all the children of Tharsis, and the children of Ismahel, who were over against the face of the desert, and on the south of the land of Cellon.

14 And he passed over the Euphrates and came into Mesopotamia: and he forced all the stately cities that were there, from the torrent of Mambre, till one comes to the sea:

15 And he took the borders thereof from Cilicia to the coasts of Japheth, which are towards the south.

16 And he carried away all the children of Madian, and stripped them of all their riches, and all that resisted him he slew with the edge of the sword.

17 And after these things he went down into the plains of Damascus in the days of the harvest, and he set all the corn on fire, and he caused all the trees and vineyards to be cut down

18 And the fear of them fell upon all the inhabitants of the land.

JUDITH CHAPTER 3

1 Then the kings and the princes of all the cities and provinces, of Syria, Mesopotamia, and Syria Sobal, and Libya, and Cilicia sent their ambassadors, who coming to Holofernes, said:

2 Let thy indignation towards us cease: for it is better for us to live and serve Nabuchodonosor the great king, and be subject to thee, than to die and to perish, or suffer the miseries of slavery.

3 All our cities and our possessions, all mountains and hills, and fields, and herds of oxen, and flocks of cheep, and goats, and horses, and camels, and all our goods, and families are in thy sight:

4 Let all we have be subject to thy law.

5 Both we and our children are thy servants.

6 Come to us a peaceable lord, and use our service as it shall please thee.

7 Then he came down from the mountains with horsemen, in great power, and made himself master of every city, and all the inhabitants of the land.

8 And from all the cities he took auxiliaries valiant men, and chosen for war.

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9 And so great a fear lay upon all those provinces, that the inhabitants of all the cities, both princes and nobles, as well as the people, went out to meet him at his coming.

10 And received him with garlands, and lights, and dances, and tumbrels, and flutes.

11 And though they did these things, they could not for all that mitigate the fierceness of his heart:

12 For he both destroyed their cities and cut down their groves.

13 For Nabuchodonosor the king had commanded him to destroy all the gods of the earth, that he only might be called God by those nations which could be brought under him by the power of Holofernes.

14 And when he had passed through all Syria Sobal, and all Apamea, and all Mesopotamia, he came to the Idumeans into the land of Gabaa,

15 And he took possession of their cities, and stayed there for thirty days, in which days he commanded all the troops of his army to be united.

JUDITH CHAPTER 4

1 Then the children of Israel, who dwelt in the land of Juda, hearing these things, were exceedingly afraid of him.

2 Dread and horror seized upon their minds, lest he should do the same to Jerusalem and to the temple of the Lord, that he had done to other cities and their temples.

3 And they sent into all Samaria round about, as far as Jericho, and seized upon all the tops of the mountains:

4 And they compassed their towns with walls, and gathered together corn for provision for war.

5 And Eliachim the priest wrote to all that were over against Esdrelon, which faceth the great plain near Dothain, and to all by whom there might be a passage of way, that they should take possession of the ascents of the mountains, by which there might be any way to Jerusalem, and should keep watch where the way was narrow between the mountains.

6 And the children of Israel did as the priest of the Lord Eliachim had appointed them,

7 And all the people cried to the Lord with great earnestness, and they humbled their souls in fastings, and prayers, both they and their wives.

8 And the priests put on haircloths, and they caused the little children to lie prostrate before the temple of the Lord, and the altar of the Lord they covered with haircloth.

9 And they cried to the Lord the God of Israel with one accord, that their children might not be made a prey, and their wives carried off, and their cities destroyed, and their holy things profaned, and that they might not be made a reproach to the Gentiles.

10 Then Eliachim the high priest of the Lord went about all Israel and spoke to them,

11 Saying: Know ye that the Lord will hear your prayers, if you continue with perseverance in fastings and prayers in the sight of the Lord.

12 Remember Moses the servant of the Lord, who overcame Amalec that trusted in his own strength, and in his power, and in his army, and in his shields, and in his chariots, and in his horsemen, not by fighting with the sword, but by holy prayers:

13 So shall all the enemies of Israel be, if you persevere in this work which you have begun.

14 So they being moved by this exhortation of his, prayed to the Lord, and continued in the sight of the Lord.

15 So that even they who offered the holocausts to the Lord, offered the sacrifices to the Lord girded with haircloths, and with ashes upon their head.

16 And they all begged of God with all their heart, that he would visit his people Israel.

JUDITH CHAPTER 5

1 And it was told Holofernes the general of the army of the Assyrians, that the children of Israel prepared themselves to resist, and had shut up the ways of the mountains.

2 And he was transported with exceeding great fury and indignation, and he called all the princes of Moab and the leaders of Amman.

3 And he said to them: Tell me what is this people that besetteth the mountains: or what are their cities, and of what sort, and how great: also what is their power, or what is their multitude: or who is the king over their warfare:

4 And why they above all that dwell in the east, have despised us, and have not come out to meet us, that they might receive us with peace?

5 Then Achior captain of all the children of Ammon answering, said: If thou vouch safe, my lord, to hear, I will tell the truth in thy sight concerning this people, that dwelleth in the mountains, and there shall not a false word come out of my mouth.

6 This people is of the offspring of the Chaldeans.

7 They dwelt first in Mesopotamia, because they would not follow the gods of their fathers, who were in the land of the Chaldeans.

8 Wherefore forsaking the ceremonies of their fathers, which consisted in the worship of many gods,

9 They worshipped one God of heaven, who also commanded them to depart from thence, and to dwell in Charan. And when there was a famine over all the land, they went down into Egypt, and there for four hundred years were so multiplied, that the army of them could not be numbered.

10 And when the king of Egypt oppressed them, and made slaves of them to labour in clay and brick, in the building of his cities, they cried to their Lord, and he struck the whole land of Egypt with divers plagues.

11 And when the Egyptians had cast them out from them, and the plague had ceased from them, and they had a mind to take them again, and bring them back to their service,

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12 The God of heaven opened the sea to them in their flight, so that the waters were made to stand firm as a wall on either side, and they walked through the bottom of the sea and passed it dry foot.

13 And when an innumerable army of the Egyptians pursued after them in that place, they were so overwhelmed with the waters, that there was not one left, to tell what had happened to posterity.

14 And after they came out of the Red Sea, they abode in the deserts of mount Sina, in which never man could dwell, or son of man rested.

15 There bitter fountains were made sweet for them to drink, and for forty years they received food from heaven.

16 Wheresoever they went in without bow and arrow, and without shield and sword, their God fought for them and overcame.

17 And there was no one that triumphed over this people, but when they departed from the worship of the Lord their God.

18 But as often as beside their own God, they worshipped any other, they were given to spoil, and to the sword, and to reproach.

19 And as often as they were penitent for having revolted from the worship of their God, the God of heaven gave them power to resist.

20 So they overthrew the king of the Chanaanites, and of the Jebusites, and of the Pherezites, and of the Hethites, and of the Hevites, and of the Amorrhites, and all the mighty ones in Hesebon, and they possessed their lands, and their cities:

21 And as long as they sinned not in the sight of their God, it was well with them: for their God hateth iniquity.

22 And even some years ago when they had revolted from the way which God had given them to walk therein, they were destroyed in battles by many nations, and very many of them were led away captive into a strange land.

23 But of late returning to the Lord their God, from the different places wherein they were scattered, they are come together and are gone up into all these mountains, and possess Jerusalem again, where their holies are

24 Now therefore, my lord, search if there be any iniquity of theirs in the sight of their God: let us go up to them, because their God will surely deliver them to thee, and they shall be brought under the yoke of thy power:

25 But if there be no offense of this people in the sight of their God, we can not resist them, because their God will defend them: and we shall be a reproach to the whole earth.

26 And it came to pass, when Achior had ceased to speak these words, all the great men of Holofernes were angry, and they had a mind to kill him, saying to each other:

27 Who is this, that saith the children of Israel can resist king Nabuchodonosor, and his armies, men unarmed, and without force, and without skill in the art of war?

28 That Achior therefore may know that he deceiveth us, let us go up into the mountains: and when the bravest of them shall be taken, then shall he with them be stabbed with the sword:

29 That every nation may know that Nabuchodonosor is god of the earth, and besides him there is no other.

JUDITH CHAPTER 6

1 And it came to pass when they had left off speaking, that Holofernes being in a violent passion, said to Achior:

2 Because thou hast prophesied unto us, saying: That the nation of Israel is defended by their God, to shew thee that there is no God, but Nabuehodonosor:

3 When we shall slay them all as one man, then thou also shalt die with them by the sword of the Assyrians, and all Israel shall perish with thee:

4 And thou shalt find that Nabuchodonosor is lord of the whole earth: and then the sword of my soldiers shall pass through thy sides, and thou shalt be stabbed and fall among the wounded of Israel, and thou shalt breathe no more till thou be destroyed with them.

5 But if thou think thy prophecy true, let not thy countenance sink, and let the paleness that is in thy face, depart from thee, if thou imaginest these my words cannot be accomplished.

6 And that thou mayst know that thou shalt experience these things together with them, behold from this hour thou shalt be associated to their people, that when they shall receive the punishment they deserve from my sword, thou mayst fall under the same vengeance.

7 Then Holofernes commanded his servants to take Achior, and to lead him to Bethulia, and to deliver him into the hands of the children of Israel.

8 And the servants of Holofernes taking him, went through the plains: but when they came near the mountains, the slingers came out against them.

9 Then turning out of the way by the side of the mountain, they tied Achior to a tree hand and foot, and so left him bound with ropes, and returned to their master.

10 And the children of Israel coming down from Bethulia, came to him, and loosing him they brought him to Bethulia, and setting him in the midst of the people, asked him what was the matter, that the Assyrians had left him bound.

11 In those days the rulers there, were Ozias the son of Micha of the tribe of Simeon, and Charmi, called also Gothoniel.

12 And Achior related in the midst of the ancients, and in the presence of all the people, all that he had said being asked by Holofernes: and how the people of Holofernes would have killed him for this word,

13 And how Holofernes himself being angry had commanded him to be delivered for this cause to the Israelites: that when he should overcome the children of Israel, then he might command Achior also himself to be put to death by diverse torments, for having said: The God of heaven is their defender.

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14 And when Achior had declared all these things, all the people fell upon their faces, adoring the Lord, and all of them together mourning and weeping poured out their prayers with one accord to the Lord,

15 Saying: O Lord God of heaven and earth, behold their pride, and look on our low condition, and have regard to the face of thy saints, and shew that thou forsakes not them that trust on thee, and that thou humblest them that presume of themselves, and glory in their own strength.

16 So when their weeping was ended, and the peoples prayer, in which they continued all the day, was concluded, they comforted Achior,

17 Saying: the God of our fathers, whose power thou hast set forth, will make this return to thee, that thou rather shalt see their destruction.

18 And when the Lord our God shall give this liberty to his servants, let God be with thee also in the midst of us: that as it shall please thee, so thou with all thine mayst converse with us.

19 Then Ozias, after the assembly was broken up, received him into his house, and made him a great supper.

20 And all the ancients were invited, and they refreshed themselves together after their fast was over.

21 And afterwards all the people were called together, and they prayed all the night long within the church, desiring help of the God of Israel.

JUDITH CHAPTER 7

1 But Holofernes on the next day gave orders to his army, to go up against Bethulia.

2 Now there were in his troops a hundred and twenty thousand footmen, and two and twenty thousand horsemen, besides the preparations of those men who had been taken, and who had been brought away out of the provinces and cities of all the youth.

3 All these prepared themselves together to fight against the children of Israel, and they came by the hillside to the top, which looketh toward Dothain, from the place which is called Behlma, unto Chelmon, which is over against Esdrelon.

4 But the children of Israel, when they saw the multitude of them, prostrated themselves upon the ground, putting ashes upon their heads, praying with one accord, that the God of Israel would shew his mercy upon his people.

5 And taking their arms of war, they posted themselves at the places, which by a narrow pathway lead directly between the mountains, and they guarded them all day and night.

6 Now Holofernes, in going round about, found that the fountains which supplied them with water, ran through an aqueduct without the city on the south side: and he commanded their aqueduct to he cut off.

7 Nevertheless there were springs not far from the walls, out of which they were seen secretly to draw water, to refresh themselves a little rather than to drink their fill.

8 But the children of Ammon and Moab came to Holofernes, saying: The children of Israel trust not in their spears, nor in their arrows, but the mountains are their defense, and the steep hires and precipices guard them.

9 Wherefore that thou mayst overcome them without joining battle, set guards at the springs that they may not draw water out of them, and thou shalt destroy them without sword, or at least being wearied out they will yield up their city, which they suppose, because it is situate in the mountains, to be impregnable.

10 And these words pleased Holofernes, and his officers, and he placed all round about a hundred men at every spring.

11 And when they had kept this watch for full twenty days, the cisterns, and the reserve of waters failed among all the inhabitants of Bethulia, so that there was not within the city, enough to satisfy them, no not for one day, for water was daily given out to the people by measure.

12 Then all the men and women, young men, and children, gathering themselves together to Ozias, all together with one voice,

13 Said: God be judge between us and thee, for thou hast done evil against us, in that thou wouldst not speak peaceably with the Assyrians, and for this cause God hath sold us into their hands.

14 And therefore there is no one to help us, while we are cast down before their eyes in thirst, and sad destruction.

15 And now assemble ye all that are in the city, that we may of our own accord yield ourselves all up to the people of Holofernes.

16 For it is better, that being captives we should live and bless the Lord, than that we should die, and be a reproach to all flesh, after we have seen our wives and our infants die before our eyes.

17 We call to witness this day heaven and earth, and the God of our fathers, who taketh vengeance upon us according to our sins, conjuring you to deliver now the city into the hand of the army of Holofernes, that our end may be short by the edge of the sword, which is made longer by the drought of thirst.

18 And when they had said these things, there was great weeping and lamentation of all in the assembly, and for many hours with one voice they cried to God, saying:

19 We have sinned with our fathers we have done unjustly, we have commited iniquity:

20 Have thou mercy on us, because thou art good, or punish our iniquities by chastising us thyself, and deliver not them that trust in thee to a people that knoweth not thee,

21 That they may not say among the gentiles: Where is their God?

22 And when being wearied with these cries, and tired with these weepings, they held their peace,

23 Ozias rising up all in tears, said: Be of good courage, my brethren, and let us wait these five days for mercy from the Lord.

24 For perhaps he will put a stop to his indignation, and will give glory to his own name.

25 But if after five days be past there come no aid, we will do the things which you leave spoken.

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JUDITH CHAPTER 8

1 Now it came to pass, when Judith a widow had heard these words, who was the daughter of Merari, the son of Idox, the son of Joseph, the son of Ozias, the son of Elai, the son of Jamnor, the son of Gedeon, the son of Raphaim, the son of Achitob, the son of Melehias, the son of Enan, the son of Nathanias, the son of Salathiel, the son of Simeon, the son of Ruben:

2 And her husband was Manasses, who died in the time of the barley harvest:

3 For he was standing over them that bound sheaves in the field ; and the heat came upon his head, and he died in Bethulia his own city, and was buried there with his fathers.

4 And Judith his relict was a widow now three years and six months.

5 And she made herself a private chamber in the upper part of her house, in which she abode shut up with her maids.

6 And she wore haircloth upon her loins, and fasted all the days of her life, except the sabbaths, and new moons, and the feasts of the house of Israel.

7 And she was exceedingly beautiful, and her husband left her great riches, and very many servants, and large possessions of herds of oxen, and flocks of sheep.

8 And she was greatly renowned among all, because she feared the Lord very much, neither was there any one that spoke an ill word of her.

9 When therefore she had heard that Ozias had promised that he would deliver up the city after the fifth day, she sent to the ancients Chabri and Charmi.

10 And they came to her, and she said to them: What is this word, by which Ozias hath consented to give up the city to the Assyrians, if within five days there come no aid to us?

11 And who are you that tempt the Lord?

12 This is not a word that may draw down mercy, but rather that may stir up wrath, and enkindle indignation.

13 You have set a time for the mercy of the Lord, and you have appointed him a day, according to your pleasure.

14 But forasmuch as the Lord is patient, let us be penitent for this same thing, and with many tears let us beg his pardon:

15 For God will not threaten like man, nor be inflamed to anger like the son of man.

16 And therefore let us humble our souls before him, and continuing in an humble spirit, in his service:

17 Let us ask the Lord with tears, that according to his will so he would shew his mercy to us: that as our heart is troubled by their pride, so also we may glorify in our humility.

18 For we have not followed the sins of our fathers, who forsook their God, and worshipped strange gods.

19 For which crime they were given up to their enemies, to the sword, and to pillage, and to confusion: but we know no other God but him.

20 Let us humbly wait for his consolation, and the Lord our God will require our blood of the afflictions of our enemies, and he will humble all the nations that shall rise up against us, and bring them to disgrace.

21 And now, brethren, as you are the ancients among the people of God, and their very soul resteth upon you: comfort their hearts by your speech, that they may be mindful how our fathers were tempted that they might be proved, whether they worshipped their God truly.

22 They must remember how our father Abraham was tempted, and being proved by many tribulations, was made the friend of God.

23 go Isaac, so Jacob, so Moses, and all that have pleased God, passed through many tribulations, remaining faithful.

24 But they that did not receive the trials with the fear of the Lord, but uttered their impatience and the reproach of their murmuring against the Lord,

25 Were destroyed by the destroyer, and perished by serpents.

26 As for us therefore let us not revenge ourselves for these things which we suffer

27 But esteeming these very punishments to be less than our sins deserve, let us believe that these scourges of the Lord, with which like servants we are chastised, have happened for our amendment, and not for our destruction.

28 And Ozias and the ancients said to her: All things which thou hast spoken are true, and there is nothing to be reprehended in thy words.

29 Now therefore pray for us, for thou art a holy woman, and one fearing God.

30 And Judith said to them: As you know that what I have been able to say is of God:

31 So that which I intend to do prove ye if it be of God, and pray that God may strengthen my design.

32 You shall stand at the gate this night, and I will go out with my maidservant: and pray ye, that as you have said, in five days the Lord may look down upon his people Israel.

33 But I desire that you search not into what I am doing, and till I bring you word let nothing else be done but to pray for me to the Lord our God.

34 And Ozias the prince of Juda said to her: Go in peace, and the Lord be with thee to take revenge of our enemies. So returning they departed.

JUDITH CHAPTER 9

1 And when they were gone, Judith went into her oratory: and putting on haircloth, laid ashes on her head: and falling down prostrate before the Lord, she cried to the Lord, saying:

2 O Lord God of my father Simeon, who gavest him a sword to execute vengeance against strangers, who had defiled by their uncleanness, and uncovered the virgin unto confusion:

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3 And who gavest their wives to he made a prey, and their daughters into captivity: and all their spoils to be divided to thy servants, who were zealous with thy zeal: assist, I beseech thee, O Lord God, me a widow.

4 For thou hast done the things of old, and hast devised one thing after another: and what thou hast designed hath been done.

5 For all thy ways are prepared, and in thy providence thou hast placed thy judgments.

6 Look upon the camp of the Assyrians now, as thou wast pleased to look upon the camp of the Egyptians, when they pursued armed after thy servants, trusting in their chariots, and in their horsemen, and in a multitude of warriors.

7 But thou lookedst over their camp, and darkness wearied them.

8 The deep held their feet, and the waters overwhelmed them.

9 So may it be with these also, O Lord, who trust in their multitude, and in their chariots, and in their pikes, and in their shields, and in their arrows, and glory in their spears,

10 And know not that thou art our God, who destroyest wars from the beginning, and the Lord is thy name.

11 Lift up thy arm as from the beginning, and crush their power with thy power: let their power fall in their wrath, who promise themselves to violate thy sanctuary, and defile the dwelling place of thy name, and to beat down with their sword the horn of thy altar.

12 Bring to pass, O Lord, that his pride may be cut off with his own sword.

13 Let him be caught in the net of his own eyes in my regard, and do thou strike him by the graces of the words of my lips.

14 Give me constancy in my mind, that I may despise him: and fortitude that I may overthrow him.

15 For this will be a glorious monument for thy name, when he shall fall by the hand of a woman.

16 For thy power, O Lord, is not in a multitude, nor is thy pleasure in the strength of horses, nor from the beginning have the proud been acceptable to thee: but the prayer of the humble and the meek hath always pleased thee.

17 O God of the heavens, creator of the waters, and Lord of the whole creation, hear me a poor wretch, making supplication to thee, and presuming of thy mercy.

18 Remember, O Lord, thy covenant, and put thou words in my mouth, and strengthen the resolution in my heart, that thy house may continue in thy holiness:

19 And all nations may acknowledge that thou art God, and there is no other besides thee.

JUDITH CHAPTER 10

1 And it came to pass, when she had ceased to cry to the Lord, that she rose from the place wherein she lay prostrate before the Lord.

2 And she called her maid, and going down into her house she took off her haircloth, and put away the garments of her widowhood,

3 And she washed her body, and anointed herself with the best ointment, and plaited the hair of her head, and put a bonnet upon her head, and clothed herself with the garments of her gladness, and put sandals on her feet, and took her bracelets, and lilies, and earlets, and rings, and adorned herself with all her ornaments.

4 And the Lord also gave her more beauty: because all this dressing up did not proceed from sensuality, lent from virtue: and therefore the Lord increased this her beauty, so that she appeared to all men's eyes incomparably lovely.

5 And she gave to her maid a bottle of wine to carry, and a vessel of oil, and parched corn, and dry figs, and bread and cheese, and went out.

6 And when they came to the gate of the city, they found Ozias, and the ancients of the city waiting.

7 And when they saw her they were astonished, and admired her beauty exceedingly.

8 But they asked her no question, only they let her pass, saying: The God of our fathers give thee grace, and may he strengthen all the counsel of thy heart with his power, that Jerusalem may glory in thee, and thy name may be in the number of the holy and just.

9 And they that were there said, all with one voice: So be it, so be it.

10 But Judith praying to the Lord, passed through the gates, she and her maid.

11 And it came to pass, when she went down the hill, about break of day, that the watchmen of the Assyrians met her and stopped her, saying: Whence comest thou? or whither goest thou?

12 And she answered: I am a daughter of the Hebrews, and I am fled from them, because I knew they would be made a prey to you, because they despised you, and would not of their own accord yield themselves, that they might find mercy in your sight.

13 For this reason I thought with myself, saying: I will go to the presence of the prince Holofernes, that I may tell him their secrets, and shew him by what way he may take them, without the loss of one man of his army.

14 And when the men had heard her words, they beheld her face, and their eyes were amazed, for they wondered exceedingly at her beauty.

15 And they said to her: Thou hast saved thy life by taking this resolution, to come down to our lord.

16 And be assured of this, that when thou shalt stand before him, he will treat thee well, and thou wilt be most acceptable to his heart. And they brought her to the tent of Holofernes, telling him of her.

17 And when she was come into his presence, forthwith Holofernes was caught by his eyes.

18 And his officers said to him: Who can despise the people of the Hebrews who have such beautiful women, that we should not think it worth our while for their sakes to fight against them?

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19 And Judith seeing Holofernes sitting under a canopy, which was woven of purple and gold, with emeralds and precious stones:

20 After she had looked on his face bowed down to him, prostrating herself to the ground. And the servants of Holofernes lifted her up, by the command of their master.

JUDITH CHAPTER 11

1 Then Holofernes said to her: Be of good comfort, and fear not in thy heart: for I have never hurt a man that was willing to serve Nabuchodonosor the king.

2 And if thy people had not despised me, I would never have lifted up my spear against them.

3 But now tell me, for what cause hast thou left them, and why it hath pleased thee to come to us?

4 And Judith said to him: Receive the words of thy handmaid, for if thou wilt follow the words of thy handmaid, the Lord will do with thee a perfect thing.

5 For as Nabuchodonosor the king of the earth liveth, and his power liveth which is in thee for chastising of all straying souls: not only men serve him through thee, but also the beasts of the field obey him.

6 For the industry of thy mind is spoken of among all nations, and it is told through the whole world, that thou only art excellent, and mighty in all his kingdom, and thy discipline is cried up in all provinces.

7 It is known also what Achior said, nor are we ignorant of what thou hast commanded to be done to him.

8 For it is certain that our God is so offended with sins, that he hath sent word by his prophets to the people, that he will deliver them up for their sins.

9 And because the children of Israel know they have offended their God, thy dread is upon them.

10 Moreover also a famine hath come upon them, and for drought of water they are already to be counted among the dead.

11 And they have a design even to kill their cattle, and to drink the blood of them.

12 And the consecrated things of the Lord their God which God forbade them to touch, in corn, wine, and oil, these have they purposed to make use of, and they design to consume the things which they ought not to touch with their hands: therefore because they do these things, it is certain they will be given up to destruction.

13 And I thy handmaid knowing this, am fled from them, and the Lord hath sent me to tell thee these very things.

14 For I thy handmaid worship God even now that I am with thee, and thy handmaid will go out, and I will pray to God,

15 And he will tell me when he will repay them for their sins, and I will come and tell thee, so that I may bring thee through the midst of Jerusalem, and thou shalt have all the people of Israel, as sheep that have no shepherd, and there shall not so much as one dog bark against thee:

16 Because these things are told me by the providence of God.

17 And because God is angry with them, I am sent to tell these very things to thee.

18 And all these words pleased Holofernes, and his servants, and they admired her wisdom, and they said one to another:

19 There is not such another woman upon earth in look, in beauty, and in sense of words.

20 And Holofernes said to her: God hath done well who sent thee before the people, that thou mightest give them into our hands:

21 And because thy promise is good, if thy God shall do this for me, he shall also be my God, and thou shalt be great in the house of Nabuchodonosor, and thy name shall be renowned through all the earth.

JUDITH CHAPTER 12

1 Then he ordered that she should go in where his treasures were laid up, and bade her tarry there, and he appointed what should be given her from his own table.

2 And Judith answered him and said: Now I cannot eat of these things which thou commandest to be given me, lest sin come upon me: but I will eat of the things which I have brought.

3 And Holofernes said to her: If these things which thou hast brought with thee fail thee, what shall we do for thee?

4 And Judith said: As thy soul liveth, my lord, thy handmaid shall not spend all these things till God do by my hand that which I have purposed. And his servants brought her into the tent which he had commanded.

5 And when she was going in, she desired that she might have liberty to go out at night and before day to prayer, and to beseech the Lord.

6 And he commanded his chamberlains, that she might go out and in, to adore her God as she pleased, for three days.

7 And she went out in the nights into the valley of Bethulia, and washed herself in a fountain of water.

8 And as she came up, she prayed to the Lord the God of Israel, that he would direct her way to the deliverance of his people.

9 And going in, she remained pure in the tent, until she took her own meat in the evening.

10 And it came to pass on the fourth day, that Holofernes made a supper for his servants, and said to Vagao his eunuch: so, and persuade that Hebrew woman, to consent of her own accord to dwell with me.

11 For it is looked upon as shameful among the Assyrians, if a woman mock a man, by doing so as to pass free from him.

12 Then Vagao went in to Judith, and said: Let not my good maid be afraid to go in to my lord, that she may be honoured before his face, that she may eat with him and drink wine and be merry.

13 And Judith answered him: Who am I, that I should gainsay my lord?

14 All that shall be good and best before his eyes, I will do. And whatsoever shall please him, that shall be best to me all the days of my life.

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15 And she arose and dressed herself out with her garments, and going in she stood before his face.

16 And the heart of Holofernes was smitten, for he was burning with the desire of her.

17 And Holofernes said to her: Drink now, and sit down and be merry for thou hast found favour before me.

18 And Judith said: I will drink my lord, because my life is magnified this day above all my days.

19 And she took and ate and drank before him what her maid had prepared for her.

20 And Holofernes was made merry on her occasion, and drank exceeding much wine, so much as he had never drunk in his life.

JUDITH CHAPTER 13

1 And when it was grown late, his servants made haste to their lodgings, and Vagao shut the chamber doors, and went his way.

2 And they were all overcharged with wine.

3 And Judith was alone in the chamber.

4 But Holofernes lay on his bed, fast asleep, being exceedingly drunk.

5 And Judith spoke to her maid to stand without before the chamber, and to watch:

6 And Judith stood before the bed praying with tears, and the motion of her lips in silence,

7 Saying: Strengthen me, O Lord God of Israel, and in this hour look on the works of my hands, that as thou hast promised, thou mayst raise up Jerusalem thy city: and that I may bring to pass that which I have purposed, having a belief that it might be done by thee.

8 And when she had said this, she went to the pillar that was at his bed's head, and loosed his sword that hung tied upon it.

9 And when she had drawn it out, she took him by the hair of his head, and said: Strengthen me, O Lord God, at this hour.

10 And she struck twice upon his neck, and out off his head, and took off his canopy from the pillars, and rolled away his headless body.

11 And after a while she went out, and delivered the head of Holofernes to her maid, and bade her put it into her wallet.

12 And they two went out according to their custom, as it were to prayer, and they passed the camp, and having compassed the valley, they came to the gate of the city.

13 And Judith from afar off cried to the watchmen upon the walls: Open the gates for God is with us, who hath shewn his power in Israel.

14 And it came to pass, when the men had heard her voice, that they called the ancients of the city.

15 And all ran to meet her from the least to the greatest: for they now had no hopes that she would come.

16 And lighting up lights they all gathered round about her: and she went up to a higher place, and commanded silence to be made. And when all had held their peace,

17 Judith said: Praise ye the Lord our God, who hath not forsaken them that hope in him.

18 And by me his handmaid he hath fulfilled his mercy, which he promised to the house of Israel: and he hath killed the enemy of his people by my hand this night.

19 Then she brought forth the head of Holofernes out of the wallet, and shewed it them, saying: Behold the head of Holofernes the general of the army of the Assyrians, and behold his canopy, wherein he lay in his drunkenness, where the Lord our God slew him by the hand of a woman.

20 But as the same Lord liveth, his angel hath been my keeper both going hence, and abiding there, and returning from thence hither: and the Lord hath not suffered me his handmaid to be defiled, but hath brought me back to you without pollution of sin, rejoicing for his victory, for my escape, and for your deliverance.

21 Give all of you glory to him, because he is good, because his mercy endureth for ever.

22 And they all adored the Lord, and said to her: The Lord hath blessed thee by his power, because by thee he hath brought our enemies to nought.

23 And Ozias the prince of the people of Israel, said to her: Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth.

24 Blessed be the Lord who made heaven and earth, who hath directed thee to the cutting off the head of the prince of our enemies.

25 Because he hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men who shall be mindful of the power of the Lord for ever, for that thou hast not spared thy life, by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.

26 And all the people said: So be it, so be it.

27 And Achior being called for came, and Judith said to him: The God of Israel, to whom thou gavest testimony, that he revengeth himself of his enemies, he hath cut off the head of all the unbelievers this night by my hand.

28 And that thou mayst find that it is so, behold the head of Holofernes, who in the contempt of his pride despised the God of Israel: and threatened thee with death, saying: When the people of Israel shall be taken, I will command thy sides to be pierced with a sword.

29 Then Achior seeing the head of Holofernes, being seized with a great fear he fell on his face upon the earth, and his soul swooned away.

30 But after he had recovered his spirits he fell down at her feet, and reverenced her and said:

31 Blessed art thou by thy God in every tabernacle of Jacob, for in every nation which shall hear thy name, the God of Israel shall be magnified on occasion of thee.

JUDITH CHAPTER 14

1 And Judith said to all the people: Hear me, my brethren, hang ye up this head upon our walls.

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2 And as soon as the sun shall rise, let every man take his arms, and rush ye out, not as going down beneath, but as making an assault.

3 Then the watchmen must needs run to awake their prince for the battle.

4 And when the captains of them shall run to the tent of Holofernes, and shall find him without his head wallowing in his blood, fear shall fall upon them.

5 And when you shall know that they are fleeing, go after them securely, for the Lord will destroy them under your feet.

6 Then Achior seeing the power that the God of Israel had wrought, leaving the religion of the gentiles, he believed God, and circumcised the flesh of his foreskin, and was joined to the people of Israel, with all the succession of his kindred until this present day.

7 And immediately at break of day, they hung up the head of Holofernes upon the walls, and every man took his arms, and they sent out with a great noise and shouting.

8 And the watchmen seeing this, ran to the tent of Holofernes.

9 And they that were in the tent came, and made a noise before the door of the chamber to awake him, endeavoring by art to break his rest, that Holofernes might awake, not by their calling him, but by their noise.

10 For no man durst knock, or open and go into the chamber of the general of the Assyrians.

11 But when his captains and tribunes were come, and all the chiefs of the army of the king of the Assyrians, they said to the chamberlains

12 Go in, and awake him, for the mice coming out of their holes, have presumed to challenge us to fight.

13 Then Vagao going into his chamber, stood before the curtain, and made a clapping with his hands: for he thought that he was sleeping with Judith.

14 But when with hearkening, he perceived no motion of one lying, he came near to the curtain, and lifting it up, and seeing the body of Holofernes, lying upon the ground, without the head, sweltering in his blood, he cried out with a loud voice, with weeping, and rent his garments.

15 And he went into the tent of Judith, and not finding her, he ran out to the people,

16 And said: One Hebrew woman hath made confusion in the house of king Nabuchodonosor: for behold Holofernes lieth upon the ground, and his head is not upon him.

17 Now when the chiefs of the army of the Assyrians had heard this, they all rent their garments, and an intolerable fear and dread fell upon them, and their minds were troubled exceedingly.

18 And there was a very great cry in the midst of their camp.

JUDITH CHAPTER 15

1 And when all the army heard that Holofernes was beheaded, courage and counsel fled from them, and being seized with trembling and fear they thought only to save themselves by flight:

2 So that no one spoke to his neighbor, but hanging down the head, leaving all things behind, they made haste to escape from the Hebrews, who, as they heard, were coming armed upon them, and fled by the ways of the fields, and the paths of the hills.

3 So the children of Israel seeing them fleeing, followed after them. And they went down sounding with trumpets and shouting after them.

4 And because the Assyrians were not united together, they went without order in their flight ; but the children of Israel pursuing in one body, defeated all that they could find.

5 And Ozias sent messengers through all the cities and countries of Israel.

6 And every country, and every city, sent their chosen young men armed after them, and they pursued them with the edge of the sword until they came to the extremities of their confines.

7 And the rest that were in Bethulia went into the camp of the Assyrians, and took away the spoils, which the Assyrians in their flight had left behind them, and they were laden exceedingly.

8 But they that returned conquerors to Bethulia, brought with them all things that were theirs, so that there was no numbering of their cattle, and beasts, and all their moveables, insomuch that from the least to the greatest all were made rich by their spoils.

9 And Joachim the high priest came from Jerusalem to Bethulia with all his ancients to see Judith.

10 And when she was come out to him, they all blessed her with one voice, saying: Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people:

11 For thou hast done manfully, and thy heart has been strengthened, because thou hast loved chastity, and after thy husband hast not known any other: therefore also the hand of the Lord hath strengthened thee, and therefore thou shalt be blessed for ever.

12 And all the people said: So be it, so be it

13 And thirty days were scarce sufficient for the people of Israel to gather up the spoils of the Assyrians.

14 But all those things that were proved to be the peculiar goods of Holofernes, they gave to Judith in gold, and silver, and garments and precious stones, and all household stuff, and they all were delivered to her by the people.

15 And all the people rejoiced, with the women, and virgins, and young men, playing on instruments and harps.

JUDITH CHAPTER 16

1 Then Judith sung this canticle to the Lord, saying:

2 Begin ye to the Lord with timbrels, sing ye to the Lord with cymbals, tune unto him a new psalm, extol and call upon his name.

3 The Lord putteth an end to wars, the Lord is his name.

4 He hath set his camp in the midst of his people, to deliver us from the hand of all our enemies.

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5 The Assyrians came out of the mountains from the north in the multitude of his strength: his multitude stopped up the torrents, and their horses covered the valleys.

6 He bragged that he would set my borders on fire, and kill my young men with the sword, to make my infants a prey, and my virgins captives.

7 But the almighty Lord hath struck him, and hath delivered him into the hands of a woman, and hath slain him.

8 For their mighty one did not fall by young men, neither did the sons of Titan strike him, nor tall giants oppose themselves to him, but Judith the daughter of Merari weakened him with the beauty of her face.

9 For she put off her the garments of widowhood, and put on her the garments of joy, to give joy to the children of Israel.

10 She anointed her face with ointment, and bound up her locks with a crown, she took a new robe to deceive him.

11 Her sandals ravished his eyes, her beauty made his soul her captive, with a sword she cut off his head.

12 The Persians quaked at her constancy, and the Medes at her boldness.

13 Then the camp of the Assyrians howled, when my lowly ones appeared, parched with thirst.

14 The sons of the damsels have pierced them through, and they have killed them like children fleeing away: they perished in battle before the face of the Lord my God.

15 Let us sing a hymn to the Lord, let us sing a new hymn to our God.

16 O Adonai, Lord, great art thou, and glorious in thy power, and no one can overcome thee.

17 Let all thy creatures serve thee: because thou hast spoken, and they were made: thou didst send forth thy spirit, and they were created, and there is no one that can resist thy voice.

18 The mountains shall be moved from the foundations with the waters: the rooks shall melt as wax before thy face.

19 But they that fear thee, shall be great with thee in all things.

20 Woe be to the nation that riseth up against my people: for the Lord almighty will take revenge on them, in the day of judgment he will visit them.

21 For he will give fire, and worms into their flesh, that they may burn, and may feel for ever.

22 And it came to pass after these things, that all the people, after the victory, came to Jerusalem to adore the Lord: and as soon as they were purified, they all offered holocausts, and vows, and their promises.

23 And Judith offered for an anathema of oblivion all the arms of Holofernes, which the people gave her, and the canopy that she had taken away out of his chamber.

24 And the people were joyful in the sight of the sanctuary, and for three months the joy of this victory was celebrated with Judith.

25 And after those days every man returned to his house, and Judith was made great in Bethulia, and she was most renowned in all the land of Israel.

26 And chastity was joined to her virtue, so that she knew no man all the days of her life, after the death of Manasses her husband.

27 And on festival days she came forth with great glory.

28 And she abode in her husband's house a hundred and five years, and made her handmaid free, and she died, and was buried with her husband in Bethulia.

29 And all the people mourned for seven days.

30 And all the time of her life there was none that troubled Israel, nor many years after her death.

31 But the day of the festivity of this victory is received by the Hebrews in the number of holy days, and is religiously observed by the Jews from that time until this day.

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THE SCROLL OF ESTHER

Hebrew title: Megilath Esther
Estimated Range of Dating: 4th century B.C.

*(The Scroll of Esther is a book in the third section (Ketuvim, "Writings") of the Jewish Tanakh (the Hebrew Bible) and in the Christian Old Testament. It is one of the five Scrolls (Megillot) in the Hebrew Bible. The Megillat Esther (Scroll of Esther) became the last of the 24 books of the Tanakh to be canonised by the Sages of the "Great Assembly" *. According to the Talmud, it was a redaction by the Great Assembly of an original text by Mordecai. It is usually dated to the 4th century BC.*

The book tells us the story of a Hebrew woman in Persia, born as Hadassah but known as Esther, who becomes Queen of Persia and prevents a genocide of her people. The story forms the core of the Jewish festival of Purim, during which it is read aloud twice: once in the evening and again the next morning. The books of Esther and Song of Songs are the only books in the Hebrew Bible that do not mention God.

*[** The Great Assembly: According to Jewish tradition the Men of the Great Assembly or Anshei Knesset HaGedolah, also known as the Great Synagogue, or Synod, was an assembly of 120 scribes, sages, and prophets, in the period from the end of the Biblical prophets since the early Second Temple period (which started around 516 BC) to the early Hellenistic period (which began with Alexander's conquests of 333-332 BC). It comprised such prophets as Haggai, Zechariah, Malachi (who is Ezra), Daniel, Hananiah, Mishael, Azariah, Nehemiah ben Hachaliah, Mordechai and Zerubabel b. Shaaltiel, among others. Sometimes, the Great Assembly is simply designated as "Ezra and his court of law" (Beit Din). Among the developments in Judaism that are attributed to them are the fixing of the Jewish Biblical canon, including the Book of Ezekiel, Daniel, Esther, and the Twelve Minor Prophets; the introduction of the Feast of Purim; and the institution of the prayer known as the "Shemoneh 'Esreh" as well as the synagogal prayers, rituals, and benedictions.]*

The biblical Book of Esther is set in the Persian capital of Susa (Shushan) in the third year of the reign of the Persian king Ahasuerus. Titus Flavius Josephus identifies Ahasuerus as either Xerxes I (Kheshayarsa I, reigned 465 to 424 BC) or Artaxerxes II (Arta-kheshayarsa II, reigned 404 to 358 BC). The name Ahasuerus is equivalent to Artaxerxes. On his accession, however, Artaxerxes II lost Egypt to pharaoh Amyrtaeus, after which it was no longer part of the Persian empire. Ahasuerus (Esther 1:1) as Artaxerxes III (358–338 BC) reconquered Egypt, and therefore may well be the king in whose time the story plays.

Classical sources such as Josephus, the Jewish commentary Esther Rabbah and the Christian theologian Bar-Hebraeus, as well as the Greek Septuagint translation of Esther, instead identify Ahasuerus as either Artaxerxes I (reigned 465 to 424 BC) or Artaxerxes II (reigned 404 to 358 BC).

On his accession, however, Artaxerxes II lost Egypt to pharaoh Amyrtaeus, after which it was no longer part of the Persian empire. In his Historia Scholastica Petrus Comestor identified Ahasuerus (Esther 1:1) as Artaxerxes III (358–38 BC) who reconquered Egypt.

King Ahasuerus, ruler of the Persian Empire, holds a lavish 180-day banquet, initially for his court and dignitaries and afterwards a seven-day banquet for all inhabitants of the capital city, Shushan (Esther 1:1–9). On the seventh day of the latter banquet, Ahasuerus orders the queen, Vashti, to display her beauty before the guests by coming before them wearing her crown (1:10–11). She refuses, infuriating Ahasuerus, who on the advice of his counselors removes her from her position as an example to other women who might be emboldened to disobey their husbands (1:12–19). A decree follows that "every man should bear rule in his own house" (1:20–22).

Ahasuerus then makes arrangements to choose a new queen from a selection of beautiful young women from throughout the empire (2:1–4). Among these women is a Jewish orphan named Esther, who was raised by her cousin or uncle, Mordecai (2:5–7). She finds favour in the King's eyes, and is crowned his new queen, but does not reveal her Jewish heritage (2:8–20). Shortly afterwards, Mordecai discovers a plot by two courtiers, Bigthan and Teresh, to assassinate Ahasuerus. The conspirators are apprehended and hanged, and Mordecai's service to the King is recorded (2:21–23).

Ahasuerus appoints Haman as his viceroy (3:1). Mordecai, who sits at the palace gates, falls into Haman's disfavour, as he refuses to bow down to him (3:2–5). Haman discovers that Mordecai refused to bow on account of his Jewishness, and in revenge plots to kill not just Mordecai, but all the Jews in the empire (3:6). He obtains Ahasuerus' permission to execute this plan, against payment of ten thousand talents of silver, and casts lots ("purim") to choose the date on which to do this – the thirteenth of the month of Adar (3:7–12). A royal decree is issued throughout the kingdom to slay all Jews on that date. (3:13–15).

When Mordecai discovers the plan, he goes into mourning and implores Esther to intercede with the King (4:1–5). But she is afraid to present herself to the King unsummoned, an offense punishable by death (4:6–12). Instead, she directs Mordecai to have all Jews fast for three days for her, and vows to fast as well (4:15–16.). On the third day she goes to Ahasuerus, who stretches out his sceptre to her to indicate that she is not to be punished (5:1–2). She invites him to a feast in the company of Haman (5:3–5). During the feast, she asks them to attend a further feast the next evening (5:6–8). Meanwhile, Haman is again offended by Mordecai and, at his wife's suggestion, has a gallows built to hang him (5:9–14).

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That night, Ahasuerus cannot sleep, and orders the court records be read to him (6:1). He is reminded that Mordecai interceded in the previous plot against his life, and discovers that Mordecai never received any recognition (6:2–3). Just then, Haman appears to request the King's permission to hang Mordecai, but before he can make this request, Ahasuerus asks Haman what should be done for the man that the King wishes to honor (6:4–6). Assuming that the King is referring to Haman himself, Haman suggests that the man be dressed in the King's royal robes, and crown and led around on the King's royal horse, while a herald calls: "See how the King honours a man he wishes to reward!" (6:7–9). To his surprise and horror, the King instructs Haman to do so to Mordecai (6:10–11).

Immediately after, Ahasuerus and Haman attend Esther's second banquet. The King promises to grant her any request, and she reveals that she is Jewish and that Haman is planning to exterminate her people, including her (1–6). Overcome by rage, Ahasuerus leaves the room; meanwhile Haman stays behind and begs Esther for his life, falling upon her in desperation (7). The King returns in at this very moment and thinks Haman is assaulting the queen; this makes him angrier and he orders Haman hanged on the very gallows that Haman had prepared for Mordecai (8–10).

Unable to annul a formal royal decree, the King instead adds one to it, permitting the Jews to assemble and destroy any and all of those seeking to kill them (8:1–14). On 13 Adar, Haman's ten sons and 500 other men are killed in Shushan (9:1–12). Upon hearing of this, Esther requests it be repeated the next day, whereupon 300 more men are killed (9:13–15). Over 75,000 enemies are slaughtered by the Jews, who are careful to take no plunder (9:16–17). Mordecai and Esther send letters throughout the provinces instituting an annual commemoration of the Jewish people's redemption, in a holiday called Purim (9:20–28). Ahasuerus remains very powerful and continues his reign, with Mordecai assuming a prominent position in his court (10:1–3).)

ESTHER CHAPTER 1

1 In the days of Assuerus, who reigned from India to Ethiopia over a hundred and twenty-seven provinces:

2 When he sat on the throne of his kingdom, the city Susan was the capital of his kingdom.

3 Now in the third year of his reign he made a great feast for all the princes, and for his servants, for the most mighty of the Persians, and the nobles of the Medes, and the governors of the provinces in his sight,

4 That he might shew the riches of the glory of his kingdom, and the greatness, and boasting of his power, for a long time, to wit, for a hundred and fourscore days.

5 And when the days of the feast were expired, he invited all the people that were found in Susan, from the greatest to the least: and commanded a feast to be made seven days in the court of the garden, and of the wood, which was planted by the care and the hand of the king.

6 And there were hung up on every side sky coloured, and green, and violet hangings, fastened with cords of silk, and of purple, which were put into rings of ivory, and were held up with marble pillars. The beds also were of gold and silver, placed in order upon a floor paved with porphyry and white marble: which was embellished with painting of wonderful variety.

7 And they that were invited, drank in golden cups, and the meats were brought in divers vessels one after another. Wine also in abundance and of the best was presented, as was worthy of a king's magnificence.

8 Neither was there any one to compel them to drink that were not willing, but as the king had appointed, who set over every table one of his nobles, that every man might take what he would.

9 Also Vasthi the queen made a feast for the women in the palace, where king Assuerus was used to dwell.

10 Now on the seventh day, when the king was merry, and after very much drinking was well warmed with wine, he commanded Mauman, and Bazatha, and Harbona, and Bagatha, and Abgatha, and Zethar, and Charcas, the seven eunuchs that served in his presence,

11 To bring in queen Vasthi before the king, with the crown set upon her head, to shew her beauty to all the people and the princes: for she was exceeding beautiful.

12 But she refused, and would not come at the king's commandment, which he had signified to her by the eunuchs. Whereupon the king, being angry, and inflamed with a very great fury,

13 Baked the wise men, who according to the custom of the kings, were always near his person, and all he did was by their counsel, who knew the laws, and judgments of their forefathers:

14 (Now the chief and nearest him were, Charsena, and Sethar, and Admatha, and Tharsis, and Mares, and Marsana, and Mamuchan, seven princes of the Persians, and of the Medes, who saw the face of the king, and were used to sit first after him :)

15 What sentence ought to pass upon Vasthi the queen, who had refused to obey the commandment of king Assuerus, which he had sent to her by the eunuchs?

16 And Mamuchan answered, in the hearing of the king and the princes: Queen Vasthi hath not only injured the king, but also all the people and princes that are in all the provinces of king Assuerus.

17 For this deed of the queen will go abroad to all women, so that they will despise their husbands, and will say: King Assuerus commanded that queen Vasthi should come in to him, and she would not.

18 And by this example all the wives of the princes of the Persians and the Medes will slight the commandments of their husbands: wherefore the king's indignation is just.

19 If it please thee, let an edict go out from thy presence, and let it be written according to the law of the Persians and of the Medes, which must not be altered, that Vasthi come in

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no more to the king, but another, that is better than her, be made queen in her place.

20 And let this be published through all the provinces of thy empire, (which is very wide,) and let all wives, as well of the greater as of the lesser, give honour to their husbands.

21 His counsel pleased the king, and the princes: and the king did according to the counsel of Mamuchan.

22 And he sent letters to all the provinces of his kingdom, as every nation could hear and read, in divers languages and characters, that the husbands should be rulers and masters in their houses: and that this should be published to every people.

ESTHER CHAPTER 2

1 After this, when the wrath of king Assuerus was appeased, he remembered Vasthi, and what she had done end what she had suffered:

2 And the king's servants and his officers said: Let young women be sought for the king, virgins and beautiful,

3 And let some persons be sent through all the provinces to look for beautiful maidens and virgins: and let them bring them to the city of Susan, and put them into the house of the women under the hand of Egeus the eunuch, who is the overseer and keeper of the king's women: and let them receive women's ornaments, and other things necessary for their use.

4 And whosoever among them all shall please the king's eyes, let her be queen instead of Vasthi. The word pleased the king: and he commanded it should be done as they had suggested.

5 There was a man in the city of Susan, a Jew, named Mardochai, the son of Jair, the son of Semei, the son of Cis, of the race of Jemini,

6 Who had been carried away from Jerusalem at the time that Nabuchodonosor king of Babylon carried away Jechonias king of Juda,

7 And he had brought up his brother's daughter Edissa, who by another name was called Esther: now she had lost both her parents: and was exceeding fair and beautiful. And her father and mother being dead, Mardochai adopted her for his daughter.

8 And when the king's ordinance was noised abroad, and according to his commandment many beautiful virgins were brought to Susan, and were delivered to Egeus the eunuch: Esther also among the rest of the maidens was delivered to him to be kept in the number of the women.

9 And she pleased him, and found favour in his sight. And he commanded the eunuch to hasten the women's ornaments, and to deliver to her her part, and seven of the most beautiful maidens of the king's house, and to adorn and deck out both her and her waiting maids.

10 And she would not tell him her people nor her country. For Mardochai had charged her to say nothing at all of that:

11 And he walked every day before the court of the house, in which the chosen virgins werre kept, having a care for Esther's welfare, and desiring to know what would befall her.

12 Now when every virgin's turn came to go in to the king, after all had been done for setting them off to advantage, it was the twelfth month: so that for six months they were anointed with oil of myrrh, and for other six months they used certain perfumes and sweet spices.

13 And when they were going in to the king, whatsoever they asked to adorn themselves they received: and being decked out, as it pleased them, they passed from the chamber of the women to the king's chamber.

14 And she that went in at evening, came out in the morning, and from thence she was conducted to the second house, that was under the hand of Susagaz the eunuch, who had the charge over the king's concubines: neither could she re- turn any more to the king, unless the king desired it, and had ordered her by name to come.

15 And as the time came orderly about, the day was at hand, when Esther, the daughter of Abihail the brother of Mardochai, whom he had adopted for his daughter, was to go in to the king. But she sought not women's ornaments, but whatsoever Egeus the eunuch the keeper of the virgins had a mind, he gave her to adorn her. For she was exceeding fair, and her incredible beauty made her appear agreeable and amiable in the eyes of all.

16 So she was brought to the chamber of king Assuerus the tenth month, which is called Tebeth, in the seventh year of his reign.

17 And the king loved her more than all the women, and she had favour and kindness before him above all the women, and he set the royal crown on her head, and made her queen instead of Vasthi.

18 And he commanded a magnificent feast to be prepared for all the princes, and for his servants, for the marriage and wedding of Esther. And he gave rest to all the provinces, and bestowed gifts according to princely magnificence.

19 And when the virgins were sought the second time, and gathered together, Mardochai stayed at the king's gate,

20 Neither had Esther as yet declared her country and people, according to his commandment. For whatsoever he commanded, Esther observed: and she did all things in the same manner as she was wont at that time when he brought her up a little one.

21 At that time, therefore, when Mardochai abode at the king's gate, Bagathan and Thares, two of the king's eunuchs, who were porters, and presided in the first entry of the palace, were angry: and they designed to rise up against the king, and to kill him.

22 And Mardochai had notice of it, and immediately he told it to queen Esther: and she to the king in Mardochai's name, who had reported the thing unto her.

23 It was inquired into, and found out: and they were both hanged on a gibbet. And it was put in the histories, and recorded in the chronicles before the king.

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ESTHER CHAPTER 3

1 After these things, king Assuerus advanced Aman, the son of Amadathi, who was of the race of Agag: and he set his throne above all the princes that were with him.

2 And all the king's servants, that were at the doors of the palace, bent their knees, and worshipped Aman: for so the emperor had commanded them, only Mardochai did not bend his knee, nor worship him.

3 And the king's servants that were chief at the doors of the palace, said to him: Why dost thou alone not observe the king's commandment?

4 And when they were saying this often, and he would not hearken to them; they told Aman, desirous to know whether he would continue in his resolution: for he had told them that he was a Jew.

5 Now when Aman had heard this, and had proved by experience that Mardochai did not bend his knee to him, nor worship him, he was exceeding angry.

6 And he counted it nothing to lay his hands upon Mardochai alone: for he had heard that he was of the nation of the Jews, and he chose rather to destroy all the nation of the Jews that were in the kingdom of Assuerus.

7 In the first month (which is called Nisan) in the twelfth year of the reign of Assuerus, the lot was cast into an urn, which in Hebrew is called Phur, before Aman, on what day and what month the nation of the Jews should be destroyed: and there came out the twelfth month, which is called Adar.

8 And Aman said to king Assuerus: There is a people scattered through all the provinces of thy kingdom, and separated one from another, that use new laws and ceremonies, and moreover despise the king's ordinances: and thou knowest very well that it is not expedient for thy kingdom that they should grow insolent by impunity.

9 If it please thee, decree that they may he destroyed, and I will pay ten thousand talents to thy treasurers.

10 And the king took the ring that he used, from his own hand, and gave it to Aman, the son of Amadathi of the race of Agag, the enemy of the Jews,

11 And he said to him: As to the money which thou promisest, keep it for thyself: and as to the people, do with them as seemeth good to thee.

12 And the king's scribes were called in the first month Nisan, on the thirteenth day of the same month: and they wrote, as Aman had commanded, to all the king's lieutenants, and to the judges of the provinces, and of divers nations, as every nation could read, and hear according to their different languages, in the name of king Assuerus: and the letters, sealed with his ring,

13 Were sent by the king's messengers to all provinces, to kill and destroy all the Jews, both young and old, little children, and women, in one day, that is, on the thirteenth of the twelfth month, which is called Adar, and to make a spoil of their goods.

14 And the contents of the letters were to this effect, that all provinces might know and be ready against that day.

15 The couriers that were sent made haste to fulfil the king's commandment. And immediately the edict was hung up in Susan, the king and Aman feasting together, and all the Jews that were in the city weeping.

ESTHER CHAPTER 4

1 Now when Mardochai had heard these things, he rent his garments, and put on sackcloth, strewing ashes on his head: and he cried with a loud voice in the street in the midst of the city, shewing the anguish of his mind.

2 And he came lamenting in this manner even to the gate of the palace: for no one clothed with sackcloth might enter the king's court.

3 And in all provinces, towns, and places, to which the king's cruel edict was come, there was great mourning among the Jews, with fasting, wailing, and weeping, many using sackcloth and ashes for their bed.

4 Then Esther's maids and her eunuchs went in, and told her. And when she heard it she was in a consternation: and she sent a garment, to clothe him, and to take away the sackcloth: but he would not receive it.

5 And she called for Athach the eunuch, whom the king had appointed to attend upon her, and she commanded him to go to Mardochai, and learn of him why he did this.

6 And Athach going out went to Mardochai, who was standing in the street of the city, before the palace gate:

7 And Mardochai told him all that had happened, how Aman had promised to pay money into the king's treasures, to have the Jews destroyed.

8 He gave him also a copy of the edict which was hanging up in Susan, that he should shew it to the queen, and admonish her to go in to the king, and to en- treat him for her people.

9 And Athach went back and told Esther all that Mardochai had said.

10 She answered him, and bade him say to Mardochai:

11 11All the king's servants, and all the provinces that are under his dominion, know, that whosoever, whether man or woman, cometh into the king's inner court, who is not called for, is immediately to be put to death without any delay: except the king shall hold out the golden sceptre to him, in token of clemency, that so he may live. How then can I go in to the king, who for these thirty days now have not been called unto him?

12 And when Mardochai had heard this,

13 He sent word to Esther again, saying: Think not that thou mayst save thy life only, because thou art in the king a house, more than all the Jews:

14 For if thou wilt now hold thy peace, the Jews shall be delivered by some other occasion: and thou, and thy father's house shall perish. And who knoweth whether thou art not therefore come to the kingdom, that thou mightest be ready in such a time as this?

15 And again Esther sent to Mardochai in these words:

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16 Go, and gather together all the Jews whom thou shalt find in Susan, and pray ye for me. Neither eat nor drink for three days and three nights: and I with my handmaids will fast in like manner, and then I will go in to the king, against the law, not being called, and expose myself to death and to danger.

17 So Mardochai went, and did all that Esther had commanded him.

ESTHER CHAPTER 5

1 And on the third day Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's hall: now he sat upon his throne in the hall of the palace, over against the door of the house.

2 And when he saw Esther the queen standing, she pleased his eyes, and he held out toward her the golden sceptre, which he held in his hand: and she drew near, and kissed the top of his sceptre.

3 And the king said to her: What wilt then, queen Esther? what is thy request? if thou shouldst even ask one half of the kingdom, it shall be given to thee.

4 But she answered: If it please the king. I beseech thee to come to me this day, and Aman with thee to the banquet which I have prepared.

5 And the king said forthwith: Call ye Aman quickly, that he may obey Esther's will. So the king and Aman came to the banquet which the queen had prepared for them.

6 And the king said to her, after he had drunk wine plentifully: What dost thou desire should be given thee? and for what thing askest thou? although thou shouldst ask the half of my kingdom, thou shalt have it.

7 And Esther answered: My petition and request is this:

8 If I have found favour in the king's sight, and if it please the king to give me what I ask, and to fulfil my petition: let the king and Aman come to the banquet which I have prepared them, and to morrow I will open my mind to the king.

9 So Aman went out that day joyful and merry. And when he saw Mardochai sitting before the gate of the palace, and that he not only did not rise up to honour him, but did not so much as move from the place where he sat, he was exceedingly angry:

10 But dissembling his anger, and returning into his house, he called together to him his friends, and Zares his wife:

11 And he declared to them the greatness of his riches, and the multitude of his children, and with how great glory the king had advanced him above all his princes and servants.

12 And after this he said: Queen Esther also hath invited no other to the banquet with the king, but me: and with her I am also to dine to morrow with the king:

13 And whereas I have all these things, I think I have nothing, so long as I see Mardochai the Jew sitting before the king's gate.

14 Then Zares his wife, and the rest of his friends answered him: Order a great beam to be prepared, fifty cubits high, and in the morning speak to the king, that Mardochai may be hanged upon it, and so thou shalt go full of joy with the king to the banquet. The counsel pleased him, and he commanded a high gibbet to be prepared.

ESTHER CHAPTER 6

1 That night the king passed without sleep, and he commanded the histories and chronicles of former times to be brought him. And when they were reading them before him,

2 They came to that place where it was written, how Mardochai had discovered the treason of Bagathan and Thares the eunuchs, who sought to kill king Assuerus.

3 And when the king heard this, he said: What honour and reward hath Mardochai received for this fidelity? His servants and ministers said to him: He hath received no reward at all.

4 And the king said immediately: Who is in the court? for Aman was coming in to the inner court of the king's house, to speak to the king, that he might order Mardochai to be hanged upon the gibbet which was prepared for him.

5 The servants answered: Aman standeth in the court, and the king said: Let him come in.

6 And when he was come in, he said to him: What ought to be done to the man whom the king is desirous to honour? But Aman thinking in his heart, and supposing that the king would honour no other but himself,

7 Answered: The man whom the king desireth to honour,

8 Ought to be clothed with the king's apparel, and to be set upon the horse that the king rideth upon, and to have the royal crown upon his head,

9 And let the first of the king's princes and nobles hold his horse, and going through the street of the city, proclaim before him and say: Thus shall he be honoured, whom the king hath a mind to honour.

10 And the king said to him: Make haste and take the robe and the horse, and do as thou hast spoken to Mardochai the Jew, who sitteth before the gates of the palace. Beware thou pass over any of those things which thou hast spoken.

11 So Aman took the robe and the horse, and arraying Mardochai in the street of the city, and setting him on the horse, went before him, and proclaimed: This honour is he worthy of, whom the king hath a mind to honour.

12 But Mardochai returned to the palace gate: and Aman made haste to go to his house, mourning and having his head covered:

13 And he told Zares his wife, and his friends, all that had befallen him. And the wise men whom he had in counsel, and his wife answered him: If Mardochai be of the seed of the Jews, before whom thou hast begun to fall, thou canst not resist him, but thou shalt fall in his sight.

14 As they were yet speaking, the king's eunuchs came, and compelled him to go quickly to the banquet which the queen had prepared.

ESTHER CHAPTER 7

1 So the king and Aman went in, to drink with the queen.

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2 And the king said to her again the second day, after he was warm with wine: What is thy petition, Esther, that it may be granted thee? and what wilt thou have done: although thou ask the half of my kingdom, thou shalt have it.

3 Then she answered: If I have found Favour in thy sight, O king, and if it please thee, give me my life for which I ask, and my people for which I request.

4 For we are given up, I and my people, to be destroyed, to be slain, and to perish. And would God we were sold for bondmen and bondwomen: the evil might be borne with, and I would have mourned in silence: but now we have an enemy, whose cruelty redoundeth upon the king.

5 And king Assuerus answered and said: Who is this, and of what power, that he should do these things?

6 And Esther said: It is this Aman that is our adversary and most wicked enemy. Aman hearing this was forthwith astonished, not being able to bear the countenance of the king and of the queen.

7 But the king being angry rose up, and went from the place of the banquet into the garden set with trees. Aman also rose up to entreat Esther the queen for his life, for he understood that evil was prepared for him by the king.

8 And when the king came back out of the garden set with trees, and entered into the place of the banquet, he found Aman was fallen upon the bed on which Esther lay, and he said: He will force the queen also in my presence, in my own house. The word was not yet gone out of the king's mouth, and immediately they covered his face.

9 And Harbona, one of the eunuchs that stood waiting on the king, said: Behold the gibbet which he hath prepared for Mardochai, who spoke for the king, standeth in Aman's house, being fifty cubits high. And the king said to him: Hang him upon it.

10 So Aman was hanged on the gibbet, which he had prepared for Mardochai: and the king's wrath ceased.

ESTHER CHAPTER 8

1 On that day king Assuerus gave the house of Aman, the Jews' enemy, to queen Esther, and Mardochai came in before the king. For Esther had confessed to him that he was her uncle.

2 And the king took the ring which he had commanded to be taken again from Aman, and gave it to Mardochai. And Esther set Mardochai over her house.

3 And not content with these things, she fell down at the king's feet and wept, and speaking to him besought him, that he would give orders that the malice of Aman the Agagite, and his most wicked devices which he had invented against the Jews, should be of no effect.

4 But he, as the manner was, held out the golden sceptre with his hand, which was the sign of clemency: and she arose up and stood before him,

5 And said: If it please the king, and if I have found favour in his sight, and my request be not disagreeable to him, I beseech thee, that the former letters of Aman the traitor and enemy of the Jews, by which he commanded that they should be destroyed in all the king's provinces, may be reversed by new letters.

6 For how call I endure the murdering and slaughter of my people?

7 And king Assuerus answered Esther the queen, and Mardochai the Jew: I have given Aman's house to Esther, and I have commanded him to be hanged on a gibbet, because he durst lay hands on the Jews.

8 Write ye therefore to the Jews, as it pleaseth you, in the king's name, and seal the letters with my ring. For this was the custom, that no man durst gainsay the letters which were sent in the king's name, and were sealed with his ring.

9 Then the king's scribes and secretaries were called for (now it was the time of the third month which is called Siban) the three and twentieth day of the month, and letters were written, as Mardochai had a mind, to the Jews, and to the governors, and to the deputies, and to the judges, who were rulers over the hundred and twenty-seven provinces, from India even to Ethiopia: to province and province, to people and people, according to their languages and characters, and to the Jews, according as they could read and hear.

10 And these letters which were sent in the king's name, were sealed with his ring, and sent by posts: who were to run through all the provinces, to prevent the former letters with new messages.

11 And the king gave orders to them, to speak to the Jews in every city, and to command them to gather themselves together, and to stand for their lives, and to kill and destroy all their enemies with their wives and children and all their houses, and to take their spoil.

12 And one day of revenge was appointed through all the provinces, to wit, the thirteenth of the twelfth month Adar.

13 And this was the content of the letter, that it should be notified in all lands and peoples that were subject to the empire of king Assuerus, that the Jews were ready to be revenged of their enemies.

14 So the swift posts went out carrying the messages, and the king's edict was hung up in Susan.

15 And Mardochai going forth out of the palace, and from the king's presence, shone in royal apparel, to wit, of violet and sky colour, wearing a golden crown on his head, and clothed with a cloak of silk and purple. And all the city rejoiced and was glad.

16 But to the Jews a new light seemed to rise, joy, honour, and dancing.

17 And in all peoples, cities, and provinces, whithersoever the king's commandments came, there was wonderful rejoicing, feasts and banquets, and keeping holy day: insomuch that many of other nations and religion, joined themselves to their worship and ceremonies. For a great dread of the name of the Jews had fallen upon all.

ESTHER CHAPTER 9

1 So on the thirteenth day of the twelfth month, which as we have said above is called Adar, when all the Jews were designed to be massacred, and their enemies were greedy after

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their blood, the case being altered, the Jews began to have the upper hand, and to revenge themselves of their adversaries.

2 And they gathered themselves together in every city, and town, and place, to lay their hands on their enemies, and their persecutors. And no one durst withstand them, for the fear of their power had gone through every people.

3 And the judges of the provinces, and the governors, and lieutenants, and every one in dignity, that presided over every place and work, extolled the Jews for fear of Mardochai:

4 For they knew him to be prince of the palace, and to have great power: and the fame of his name increased daily, and was spread abroad through all men's mouths.

5 So the Jews made a great slaughter of their enemies, and killed them, repaying according to what they had prepared to do to them:

6 Insomuch that even in Susan they killed five hundred men, besides the ten sons of Aman the Agagite, the enemy of the Jews: whose names are these:

7 Pharsandatha, and Delphon, and Esphatha,

8 And Phoratha, and Adalia, and Aridatha,

9 And Phermesta, and Arisai, and Aridai, and Jezatha.

10 And when they had slain them, they would not touch the spoils of their goods.

11 And presently the number of them that were killed in Susan was brought to the king.

12 And he said to the queen: The Jews have killed five hundred men in the city of Susan, besides the ten sons of Aman: how many dost thou think they have slain in all the provinces? What askest thou more, and what wilt thou have me to command to be done?

13 And she answered: If it please the king, let it be granted to the Jews, to do to morrow in Susan as they have done to day, and that the ten sons of Aman may be hanged upon gibbets.

14 And the king commanded that it should be so done. And forthwith the edict was hung up in Susan, and the ten sons of Aman were hanged.

15 15And on the fourteenth day of the month Adar the Jews gathered themselves together, and they killed in Susan three hundred men: but they took not their substance.

16 Moreover through all the provinces which were subject to the king's dominion the Jews stood for their lives, and slew their enemies and persecutors: insomuch that the number of them that were Billed amounted to seventy-five thousand, and no man took any of their goods.

17 Now the thirteenth day of the month Adar was the first day with them all of the slaughter, and on the fourteenth day they left off. Which they ordained to be kept holy day, so that all times hereafter they should celebrate it with feasting, joy, and banquets.

18 But they that were killing in the city of Susan, were employed in the slaughter on the thirteenth and fourteenth day of the same month: and on the fifteenth day they rested. And therefore they appointed that day to be a holy day of feasting and gladness.

19 But those Jews that dwelt in towns not walled and in villages, appointed the fourteenth day of the month Adar for banquets and gladness, so as to rejoice on that day, and send one another portions of their banquets and meats.

20 And Mardochai wrote all these things, and sent them comprised in letters to the Jews that abode in all the king's provinces, both those that lay near and those afar off,

21 21That they should receive the fourteenth and fifteenth day of the month Adar for holy days, and always at the return of the year should celebrate them with solemn honour:

22 Because on those days the Jews revenged themselves of their enemies, and their mourning and sorrow were turned into mirth and joy, and that these should be days of feasting and gladness, in which they should send one to another portions of meats; and should give gifts to the poor.

23 And the Jews undertook to observe with solemnity all they had begun to do at that time, which Mardochai by letters had commanded to be done.

24 For Aman, the son of Amadathi of the race of Agag, the enemy and adversary of the Jews, had devised evil against them, to kill them and destroy them: and had cast Phur, that is, the lot.

25 And afterwards Esther went in to the king, beseeching him that his endeavours might be made void by the king's letters: and the evil that he had intended against the Jews, might return upon his own head. And so both he and his sons were hanged upon gibbets.

26 And since that time these days are called Phurim, that is, of lots: because Phur, that is, the lot, was cast into the urn. And all things that were done, are contained in the volume of this epistle, that is, of this book:

27 And the things that they suffered, and that were afterwards changed, the Jews took upon themselves and their seed, and upon all that had a mind to be joined to their religion, so that it should be lawful for none to pass these days without solemnity: which the writing testifieth, and certain times require, as the years continually succeed one another.

28 These are the days which shall never be forgot: and which all provinces in the whole world shall celebrate throughout all generations: neither is there any city wherein the days of Phurim, that is, of lots, must not be observed by the Jews, and by their posterity, which is bound to these ceremonies.

29 And Esther the queen, the daughter of Abihail, and Mardochai the Jew, wrote also a second epistle, that with all diligence this day should be established a festival for the time to come.

30 And they sent to all the Jews that were in the hundred and twenty-seven provinces of king Assuerus, that they should have peace, and receive truth,

31 And observe the days of lots, and celebrate them with joy in their proper time: as Mardochai and Esther had appointed, and they undertook them to be observed by themselves and by their seed, fasts, and cries, and the days of lots,

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32 And all things which are contained in the history of this book, which is called Esther.

ESTHER CHAPTER 10

1 And king Assuerus made all the land, and all the islands of the sea tributary.

2 And his strength and his empire, and the dignity and greatness wherewith he exalted Mardochai, are written in the books of the Medes, and of the Persians:

3 And how Mardochai of the race of the Jews, was next after king Assuerus: and great among the Jews, and acceptable to the people of his brethren, seeking the good of his people, and speaking those things which were for the welfare of his seed.

[Here usually ends the Book Ester, however, John Wycliffe had a longer version because a part known as "Additions to Esther" was attached to it.]

ADDITIONS TO THE BOOK OF ESTHER

or The Rest of the Book of Esther
Translation: John Nelson Darby, 1890
Estimated Range of Dating: 2nd century B.C.

(The canonicity of these Greek additions has been a subject of scholarly disagreement practically since their first appearance in the Greek Septuagint Bible. They argue that the following chapters were made later than the original Book of Esther. Therefore, they usully placed in the Deuterocanon of the Hebrew Bible. An additional six chapters appear interspersed in Esther in the Septuagint, the Greek translation of the Bible. This was noted by Jerome in compiling the Latin Vulgate. Additionally, the Greek text contains many small changes in the meaning of the main text. Jerome recognised the former as additions not present in the Hebrew Text and placed them at the end of his Latin translation. This placement and numbering system is used in Catholic Bible translations based primarily on the Vulgate, such as the Douay–Rheims Bible and the Knox Bible. In contrast, the 1979 revision of the Vulgate, the Nova Vulgata, incorporates the additions to Esther directly into the narrative itself, as do most modern Catholic English translations based on the original Hebrew and Greek (e.g., Revised Standard Version Catholic Edition, New American Bible, New Revised Standard Version Catholic Edition). The numbering system for the additions differs with each translation.

These additions include:

- *an opening prologue that describes a dream had by Mordecai [in this version called Mardocheus]*
- *the contents of the decree against the Jews*
- *prayers for God's intervention offered by Mordecai and by Esther*
- *an expansion of the scene in which Esther appears before the king, with a mention of God's intervention*
- *a copy of the decree in favor of the Jews*
- *a passage in which Mordecai interprets his dream (from the prologue) in terms of the events that followed*
- *a colophon appended to the end, which reads: "In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said that he was a priest and a Levite, and his son Ptolemy brought to Egypt the preceding Letter about Purim, which they said was authentic and had been translated by Lysimachus son of Ptolemy, one of the residents of Jerusalem" (NRSV). It is unclear to which version of Greek Esther this colophon refers, and who exactly are the figures mentioned in it.*

By the time the Greek version of Esther was written, the foreign power visible on the horizon as a future threat to

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Judah was the Macedonians of Alexander the Great, who defeated the Persian empire about 150 years after the time of the story of Esther; the Septuagint version noticeably calls Haman a "Bougaion" [incomprehensible] where the Hebrew text describes him as an Agagite.

The canonicity of these Greek additions has been a subject of scholarly disagreement practically since their first appearance in the Septuagint – Martin Luther, being perhaps the most vocal Reformation-era critic of the work, considered even the original Hebrew version to be of very doubtful value. Luther's complaints against the book carried past the point of scholarly critique and may reflect Luther's antisemitism.

The Council of Trent, the summation of the Roman Catholic Counter-Reformation, reconfirmed the entire book, both Hebrew text and Greek additions, as canonical. The Book of Esther is used twice in commonly used sections of the Catholic Lectionary. In both cases, the text used is not only taken from a Greek addition, the readings also are the prayer of Mordecai, and nothing of Esther's own words is ever used. The Eastern Orthodox Church uses the Septuagint version of Esther, as it does for all of the Old Testament.

In contrast, the additions are included in the Biblical apocrypha, usually printed in a separate section (if at all) in Protestant bibles. The additions, called "The rest of the Book of Esther", are specifically listed in the Thirty-Nine Articles, Article VI, of the Church of England as non-canonical.)

[. . . . .]

4 Then Mardochai said: God hath done these things.

5 I remember a dream that I saw, which signified these same things: and nothing thereof hath failed.

6 The little fountain which grew into a river, and was turned into a light, and into the sun, and abounded into many waters, is Esther, whom the king married, and made queen.

7 But the two dragons are I and Aman.

8 The nations that were assembled are they that endeavoured to destroy the name of the Jews.

9 And my nation is Israel, who cried to the Lord, and the Lord saved his people: and he delivered us from all evils, and hath wrought great signs and wonders among the nations:

10 And he commanded that there should be two lots, one of the people of God, and the other of all the nations.

11 And both lots came to the day appointed already from that time before God to all nations:

12 And the Lord remembered his people, and had mercy on his inheritance.

13 And these days shall be observed in the month of Adar on the fourteenth, and fifteenth day of the same month, with all diligence, and joy of the people gathered into one assembly, throughout all the generations hereafter of the people of Israel.

ESTHER CHAPTER 11

1 In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said he was a priest, and of the Levitical race, and Ptolemy his son brought this epistle of Phurim, which they said Lysimachus the son of Ptolemy had interpreted in Jerusalem.

2 In the second year of the reign of Artaxerxes the great, in the first day of the month Nisan, Mardochai the son of Jair, the son of Semei, the son of Cis, of the tribe of Benjamin:

3 A Jew who dwelt in the city of Susan, a great man and among the first of the king's court, had a dream.

4 Now he was of the number of the captives, whom Nabuchodonosor king of Babylon had carried away from Jerusalem with Jechonias king of Juda:

5 And this was his dream: Behold there were voices, and tumults, and thunders, and earthquakes, and a disturbance upon the earth.

6 And behold two great dragons came forth ready to fight one against another.

7 And at their cry all nations were stirred up to fight against the nation of the just.

8 And that was a day of darkness and danger, of tribulation and distress, and great fear upon the earth.

9 And the nation of the just was troubled fearing their own evils, and was prepared for death.

10 And they cried to God: and as they were crying, a little fountain grew into a very great river, and abounded into many waters.

11 The light and the sun rose up, and the humble were exalted, and they devoured the glorious.

12 And when Mardochai had seen this, and arose out of his bed, he was thinking what God would do: and he kept it fixed in his mind, desirous to know what the dream should signify.

ESTHER CHAPTER 12

1 And he abode at that time in the king's court with Bagatha and Thara the king's eunuchs, who were porters of the palace.

2 And when he understood their designs, and had diligently searched into their projects, he learned that they went about to lay violent hands on king Artaxerxes, and he told the king thereof.

3 Then the king had them both examined, and after they had confessed, commanded them to be put to death.

4 But the king made a record of what was done: and Mardochai also committed the memory of the thing to writing.

5 And the king commanded him, to abide in the court of the palace, and gave him presents for the information.

6 But Aman the son of Amadathi the Bugite was in great honour with the king, and sought to hurt Mardochai and his people, because of the two eunuchs of the king who were put to death.

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ESTHER CHAPTER 13

1 And this was the copy of the letter: Artaxerxes the great king who reigneth from India to Ethiopia, to the princes and governors of the hundred and twenty-seven provinces, that are subject to his empire, greeting.

2 Whereas I reigned over many nations, and had brought all the world under my dominion, I was not willing to abuse the greatness of my power, but to govern my subjects with clemency and that they might live quietly without any terror, and might enjoy peace, which is desired by all men,

3 But when I asked my counsellors how this might be accomplished, one that excelled the rest in wisdom and fidelity, and was second after the king, Aman by name,

4 Told me that there was a people scattered through the whole world, which used new laws, and acted against the customs of all nations, despised the commandments of kings, and violated by their opposition the concord of all nations.

5 Wherefore having learned this, and seeing one nation in opposition to all mankind using perverse laws, and going against our commandments, and disturbing the peace and concord of the provinces subject to us,

6 We have commanded that all whom Aman shall mark out, who is chief over all the provinces, and second after the king, and whom we honour as a father, shall be utterly destroyed by their enemies, with their wives and children, and that none shall have pity on them, on the fourteenth day of the twelfth month Adar of this present year:

7 That these wicked men going down to hell in one day, may restore to our empire the peace which they had disturbed.

8 But Mardochai besought the Lord, remembering all his works,

9 And said: O Lord, Lord, almighty king, for all things are in thy power, and there is none that can resist thy will, if thou determine to save Israel.

10 Thou hast made heaven and earth and all things that are under the cope of heaven.

11 Thou art Lord of all, and there is none that can resist thy majesty.

12 Thou knowest all things, and thou knowest that it was not out of pride and or any desire of glory, that I refused to worship the proud Aman,

13 (For I would willingly and readily for the salvation of Israel have kissed even the steps of his feet,)

14 But I feared lest I should transfer the honour of my God to a man, and lest I should adore any one except my God.

15 And now, O Lord, O king, O God of Abraham, have mercy on thy people, because our enemies resolve to destroy us, and extinguish thy inheritance.

16 Despise not thy portion, which thou hast redeemed for thyself out of Egypt.

17 Hear my supplication, and be merciful to thy lot and inheritance, and turn our mourning into joy, that we may live and praise thy name, O Lord, and shut not the mouths of them that sing to thee.

18 And all Israel with like mind and supplication cried to the Lord, because they saw certain death hanging over their heads.

ESTHER CHAPTER 14

1 Queen Esther also, fearing the danger that was at hand, had recourse to the Lord.

2 And when she had laid away her royal apparel, she put on garments suitable for weeping and mourning: instead of divers precious ointments, she covered her head with ashes and dung, and she humbled her body with fasts: and all the places in which before she was accustomed to rejoice, she filled with her torn hair.

3 And she prayed to the Lord the God of Israel, saying: O my Lord, who alone art our king, help me a desolate woman, and who have no other helper but thee.

4 My danger is in my hands.

5 I have heard of my father that thou, O Lord, didst take Israel from among all nations, and our fathers from all their predecessors, to possess them as an everlasting inheritance, and thou hast done to them as thou hast promised.

6 We have sinned in thy sight, and therefore thou hast delivered us into the hands of our enemies:

7 For we have worshipped their gods. Thou art just, O Lord.

8 And now they are not content to oppress us with most hard bondage, but attributing the strength of their hands to the power of their idols.

9 They design to change thy promises, and destroy thy inheritance, and shut the mouths of them that praise thee, and extinguish the glory of thy temple and altar,

10 That they may open the mouths of Gentiles, and praise the strength of idols, and magnify for ever a carnal king.

11 Give not, O Lord, thy sceptre to them that are not, lest they laugh at our ruin: but turn their counsel upon themselves, and destroy him that hath begun to rage against us.

12 Remember, O Lord, and shew thyself to us in the time of our tribulation, and give me boldness, O Lord, king of gods, and of all power:

13 Give me a well ordered speech in my mouth in the presence of the lion, and turn his heart to the hatred of our enemy, that both he himself may perish, and the rest that consent to him.

14 But deliver us by thy hand, and help me, who have no other helper, but thee, O Lord, who hast the knowledge of all things.

15 And thou knowest that I hate the glory of the wicked, and abhor the bed of the uncircumcised, and of every stranger.

16 Thou knowest my necessity, that I abominate the sign of my pride and glory, which is upon my head in the days of my public appearance, and detest it as a menstruous rag, and wear it not in the days of my silence,

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17 And that I have not eaten at Aman's table, nor hath the king's banquet pleased me, and that I have not drunk the wine of the drink offerings:

18 And that thy handmaid hath never rejoiced, since I was brought hither unto this day but in thee, O Lord, the God of Abraham.

19 O God, who art mighty above all, hear the voice of them, that have no other hope, and deliver us from the hand of the wicked, and deliver me from my fear.

ESTHER CHAPTER 15

1 And he commanded her (no doubt but he was Mardochai) to go to the king, and petition for her people, and for her country.

2 Remember, (said he,) the days of thy low estate, how thou wast brought up by my hand, because Aman the second after the king hath spoken against us unto death.

3 And do thou call upon the Lord, and speak to the king for us, and deliver us from death.

4 And on the third day she laid away the garments she wore, and put on her glorious apparel.

5 And glittering in royal robes, after she had called upon God the ruler and Saviour of all, she took two maids with her,

6 And upon one of them she leaned, as if for delicateness and overmuch tenderness she were not able to bear up her own body.

7 And the other maid followed her lady, bearing up her train flowing on the ground.

8 But she with a rosy colour in her face, and with gracious and bright eyes hid a mind full of anguish, and exceeding great fear.

9 So going in she passed through all doors in order, and stood before the king, where he sat upon his royal throne, clothed with his royal robes, and glittering with gold, and precious stones, and he was terrible to behold.

10 And when he had lifted up his countenance, and with burning eyes had shewn the wrath of his heart, the queen sunk down, and her colour turned pale, and she rested her weary head upon her handmaid.

11 And God changed the king's spirit into mildness, and all in haste and in fear he leaped from his throne, and holding her up in his arms, till she came to herself, caressed her with these words:

12 What is the matter, Esther? I am thy brother, fear not.

13 Thou shalt not die: for this law is not made for thee, but for all others.

14 Come near then, and touch the sceptre.

15 And as she held her peace, he took the golden sceptre, and laid it upon her neck, and kissed her, and said: Why dost thou not speak to me?

16 She answered: I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty.

17 For thou, my lord, art very admirable, and thy face is full of graces.

18 And while she was speaking, she fell down again, and was almost in a swoon.

19 But the king was troubled, and all his servants comforted her.

ESTHER CHAPTER 16

1 The great king Artaxerxes, from India to Ethiopia, to the governors and princes of a hundred and twenty-seven provinces, which obey our command, sendeth greeting.

2 Many have abused unto pride the goodness of princes, and the honour that hath been bestowed upon them:

3 And not only endeavour to oppress the king's subjects, but not bearing the glory that is given them, take in hand, to practise also against them that gave it.

4 Neither are they content not to return thanks for benefits received, and to violate in themselves the laws of humanity, but they think they can also escape the justice of God who seeth all things.

5 And they break out into so great madness, as to endeavour to undermine by lies such as observe diligently the offices committed to them, and do all things in such manner as to be worthy of all men's praise,

6 While with crafty fraud they deceive the ears of princes that are well meaning, and judge of others by their own nature.

7 Now this is proved both from ancient histories, and by the things which are done daily, how the good designs of kings are depraved by the evil suggestions of certain men.

8 Wherefore we must provide for the peace of all provinces.

9 Neither must you think, if we command different things, that it cometh of the levity of our mind, but that we give sentence according to the quality and necessity of times, as the profit of the commonwealth requireth.

10 Now that you may more plainly understand what we say, Aman the son of Amadathi, a Macedonian both in mind and country, and having nothing of the Persian blood, but with his cruelty staining our goodness, was received being a stranger by us:

11 And found our humanity so great towards him, that he was called our father, and was worshipped by all as the next man after the king:

12 But he was so far puffed up with arrogancy, as to go about to deprive us of our kingdom and life.

13 For with certain new and unheard of devices he hath sought the destruction of Mardochai, by whose fidelity and good services our life was saved, and of Esther the partner of our kingdom with all their nation:

14 Thinking that after they were slain, he might work treason against us left alone without friends, and might transfer the kingdom of the Persians to the Macedonians.

15 But we have found that the Jews, who were by that most wicked man appointed to be slain, are in no fault at all, but contrariwise, use just laws,

16 And are the children of the highest and the greatest, and the ever living God, by whose benefit the kingdom was given both to our fathers and to us, and is kept unto this day.

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17 Wherefore know ye that those letters which he sent in our name, are void and of no effect.

18 For which crime both he himself that devised it, and all his kindred hang on gibbets, before the gates of this city Susan: not we, but God repaying him as he deserved.

19 But this edict, which we now send, shall be published in all cities, that the Jews may freely follow their own laws.

20 And you shall aid them that they may kill those who had prepared themselves to kill them, on the thirteenth day of the twelfth month, which is called Adar.

21 For the almighty God hath turned this day of sadness and mourning into joy to them.

22 Wherefore you shall also count this day among other festival days, and celebrate it with all joy, that it may be known also in times to come,

23 That all they who faithfully obey the Persians, receive a worthy reward for their fidelity: but they that are traitors to their kingdom, are destroyed for their wickedness.

24 And let every province and city, that will not be partaker of this solemnity, perish by the sword and by fire, and be destroyed in such manner as to be made unpassable, both to men and beasts, for an example of contempt, and disobedience.

BOOKS OF WISDOM

(or Poetry; Latin: Libri didactici veteris testamenti; Foundations of the Laws)

THE BOOK OF JOB

Hebrew title: Sefer Iyob
Estimated Range of Dating: 550-450 B.C.

(The Book of Job (Hebrew: Iyob) is a book in the Ketuvim ("Writings") section of the Hebrew Bible (Tanakh), and the first poetic book in the Old Testament of the Christian Bible. Addressing the problem of theodicy – the vindication of the justice of God in the light of humanity's suffering – it is a rich theological work setting out a variety of perspectives. The language of Job stands out for its conservative spelling and for its exceptionally large number of words and forms not found elsewhere in the Bible. It is a masterpiece of wisdom, philosophy and literature.

Job appears in the 6th-century BC Book of Ezekiel as a man of antiquity renowned for his righteousness, and the author of the Book of Job has apparently chosen this legendary hero for his parable. Rabbinic tradition ascribes it to Moses, but scholars generally agree that it was written between the 6th and 5th centuries BC. The anonymous author was almost certainly an Israelite, although he has set his story outside Israel, in southern Edom or northern Arabia, and makes allusion to places as far apart as Mesopotamia and Egypt.

Job, Ecclesiastes and the Book of Proverbs belong to the genre of wisdom literature, sharing a perspective that they themselves call the "way of wisdom". Wisdom means both a way of thinking and a body of knowledge gained through such thinking, as well as the ability to apply it to life. It is attainable in part through human effort and in part as a gift from God, but never in its entirety – except by God. The three books share attitudes and assumptions but differ in their conclusions: Proverbs makes confident statements about the world and its workings that are flatly contradicted by Job and Ecclesiastes. Wisdom literature from Sumeria and Babylonia can be dated to the second millennium BC. Several texts from ancient Mesopotamia and Egypt offer parallels to Job, and while it is impossible to tell whether the author of Job was influenced by any of them, their existence suggests that he was the recipient of a long tradition of reflection on the existence of inexplicable suffering.)

JOB (IOB) CHAPTER 1

1 There was a man in the land of Hus, whose name was Job, and that man was simple and upright, and fearing God, and avoiding evil.

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2 And there were born to him seven sons and three daughters.

3 And his possession was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a family exceeding great: and this man was great among all the people of the east.

4 And his sons went, and made a feast by houses every one in his day. And sending they called their three sisters to eat and drink with them.

5 And when the days of their feasting were gone about, Job sent to them, and sanctified them: and rising up early offered holocausts for every one of them. For he said: Lest perhaps my sons have sinned, and have blessed God in their hearts. So did Job all days.

6 Now on a certain day when the sons of God came to stand before the Lord, Satan also was present among them.

7 And the Lord said to him: Whence comest thou? And he answered and said: I have gone round about the earth, and walked through it.

8 And the Lord said to him: Hast thou considered my servant Job, that there is none like him in the earth, a simple and upright man, and fearing God, and avoiding evil?

9 And Satan answering, said: Doth Job fear God in vain?

10 Hast not thou made a fence for him, and his house, and all his substance round about, blessed the works of his hands, and his possession hath increased on the earth?

11 But stretch forth thy hand a little, and touch all that he hath, and see if he blesseth thee not to thy face.

12 Then the Lord said to Satan: Behold, all that he hath is in thy hand: only put not forth thy hand upon his person. And Satan went forth from the presence of the Lord.

13 Now upon a certain day when his sons and daughters were eating and drinking wine in the house of their eldest brother,

14 There came a messenger to Job, and said: The oxen were ploughing, and the asses feeding beside them,

15 And the Sabeans rushed in, and took all away, and slew the servants with the sword, and I alone have escaped to tell thee.

16 And while he was yet speaking, another came, and said: The fire of God fell from heaven, and striking the sheep and the servants, hath consumed them, and I alone have escaped to tell thee.

17 And while he also was yet speaking, there came another, and said: The Chaldeans made three troops, and have fallen upon the camels, and taken them, moreover they have slain the servants with the sword, and I alone have escaped to tell thee.

18 He was yet speaking, and behold another came in, and said: Thy sons and daughters were eating and drinking wine in the house of their elder brother:

19 A violent wind came on a sudden from the side of the desert, and shook the four corners of the house, and it fell upon thy children and they are dead, and I alone have escaped to fell thee.

20 Then Job rose up, and rent his garments, and having shaven his head fell down upon the ground and worshipped,

21 And said: Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away: as it hath pleased the Lord so is it done: blessed be the name of the Lord.

22 In all these things Job sinned not by his lips, nor spoke he any foolish thing against God.

JOB (IOB) CHAPTER 2

1 And it came to pass, when on a certain day the sons of God came, and stood before the Lord, and Satan came among them, and stood in his sight,

2 That the Lord said to Satan: Whence comest thou? And he answered and said: I have gone round about the earth, and walked through it.

3 And the Lord said to Satan: Hast thou considered my servant Job, that there is none like him in the earth, a man simple, and upright, and fearing Cod, and avoiding evil, and still keeping his innocence? But thou hast moved me against him, that I sho uld afflict him without cause.

4 And Satan answered, and said: Skin for skin, and all that a man hath he will give for his life:

5 gut put forth thy hand, and touch his bone and his flesh, and then thou shalt gee that he will bless thee to thy face.

6 And the Lord said to Satan: Behold be is in thy hand, but yet save his life.

7 So Satan went forth from the presence Of the Lord, and struck Job with a very grievous ulcer, from the sole of the foot even to the top of his head:

8 And he took a potsherd and scraped the corrupt matter, sitting on a dunghill.

9 And his wife said to him: Dost thou still continue in thy simplicity? bless God and die.

10 And he said to her: Thou hast; spoken like one of the foolish women: if we have received good things at the hand of God, why should we not receive evil? In all these things Job did not sin with his lips.

11 Now when Job's three friends heard all the evil that had befallen him, they came every one from his own place, Alphas the Themanite, and Baldad the Suhite, and Sophar the Naamathite. For they had made an appointment to come together and visit him, a nd comfort him.

12 And when they had lifted up their eyes afar off, they knew him not, and crying out they wept, and rending their garments they sprinkled dust upon their heads towards heaven.

13 And they sat with him on the ground seven days and seven nights, and no man spoke to him a word: for they saw that his grief was very great.

JOB (IOB) CHAPTER 3

1 After this Job opened his mouth, and cursed his day,

2 and he said:

3 Let the day perish wherein I was born, and the night in which it was said: A man child is conceived.

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4 Let that day be turned into darkness, let not God regard it from above, and let not the light shine upon it.
5 Let darkness, and the shadow of death cover it, let a mist overspread it, and let it be wrapped up in bitterness.
6 Let a darksome whirlwind seize upon that night, let it not be counted in the days of the year, nor numbered in the months.
7 Let that night be solitary, and not worthy of praise.
8 Let them curse it who curse the day. who are ready to raise up a leviathan:
9 Let the stars be darkened with the mist thereof: let it expect light and not see it, nor the rising of the dawning of the day:
10 Because it shut not up the doors of the womb that bore me, nor took away evils from my eyes.
11 Why did I not die in the womb, why did I not perish when I came out of the belly?
12 Why received upon the knees? why suckled at the breasts?
13 For now I should have been asleep and still, and should have rest in my sleep.
14 With kings and consuls of the earth, who build themselves solitudes:
15 Or with princes, that possess gold, and All their houses with silver:
16 Or as a hidden untimely birth I should not be, or as they that being conceived have not seen the light.
17 There the wicked cease from tumult, and there the wearied in strength are at rest.
18 And they sometime bound together without disquiet, have not heard the voice of the oppressor.
19 The small and great are there, and the servant is free from his master.
20 Why is light given to him that is in misery, and life to them that are in bitterness of soul?
21 That look for death, and it cometh not, as they that dig for a treasure:
22 And they rejoice exceedingly when they have found the grave.
23 To a man whose way is hidden, and God hath surrounded him with darkness?
24 Before I eat I sigh: and as overflowing waters, so is my roaring:
25 For the fear which I feared hath come upon me: and that which I was afraid of, hath befallen me.
26 Have I not dissembled? have I not kept silence? have I not been quiet? and indignation is come upon me.

JOB (IOB) CHAPTER 4

1 Then Eliphaz the Themanite answered, and said:
2 If we begin to speak to thee, perhaps thou wilt take it ill, but who can withhold the words he hath conceived?
3 Behold thou hast taught many, and thou hast strengthened the weary hands:
4 Thy words have confirmed them that were staggering, and thou hast strengthened the trembling knees:
5 But now the scourge is come upon thee, and thou faintest: it hath touched thee, and thou art troubled.
6 Where is thy fear, thy fortitude, thy patience, and the perfection of thy ways?
7 Remember, I pray thee, who ever perished being innocent? or when were the just destroyed?
8 On the contrary I have seen those who work iniquity, and sow sorrows, and reap them,
9 Perishing by the blast of God, and consumed by the spirit of his wrath.
10 The roaring of the lion, and the voice of the lioness, and the teeth of the whelps of lions are broken:
11 The tiger hath perished for want of prey, and the young lions are scattered abroad.
12 Now there was a word spoken to me in private, and my ears by stealth as it were received the veins of its whisper.
13 In the horror of a vision by night, when deep sleep is wont to hold men,
14 Fear seized upon me, and trembling, and all my bones were affrighted:
15 And when a spirit passed before me, the hair of my flesh stood up.
16 There stood one whose countenance I knew not, an image before my eyes, and I heard the voice as it were of a gentle wind:
17 Shall man be justified in comparison of God, or shall a man be more pure than his maker?
18 Behold they that serve him are not steadfast, and in his angels he found wickedness:
19 How much more shall they that dwell in houses of clay, who have an earthly foundation, be consumed as with the moth?
20 From morning till evening they shall be cut down: and because no one understandeth, they shall perish for ever.
21 And they that shall be left, shall be taken away from them: they shall die, and not in wisdom.

JOB (IOB) CHAPTER 5

1 Call now if there be any that will answer thee, and turn to some of the saints.
2 Anger indeed killeth the foolish, and envy slayeth the little one.
3 I have seen a fool with a strong root, and I cursed his beauty immediately.
4 His children shall be far from safety, and shall be destroyed in the gate, and there shall be none to deliver them.
5 Whose harvest the hungry shall eat, and the armed man shall take him by violence, and the thirsty shall drink up his riches.
6 Nothing upon earth is done without a voice cause, and sorrow doth not spring out of the ground.
7 Man is born to labour and the bird to fly.
8 Wherefore I will pray to the Lord, and address my speech to God:
9 Who doth great things and unsearchable and wonderful things without number:

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10 Who giveth rain upon the face of the earth, and watereth all things with waters:
11 Who setteth up the humble on high, and comforteth with health those that mourn.
12 Who bringeth to nought the designs of the malignant, so that their hands cannot accomplish what they had begun:
13 Who catcheth the wise in their craftiness, and disappointeth the counsel of the wicked:
14 They shall meet with darkness in the day, and grope at noonday as in the night.
15 But he shall save the needy from the sword of their mouth, and the poor from the hand of the violent.
16 And to the needy there shall he hope, but iniquity shall draw in her mouth.
17 Blessed is the mall whom God correcteth: refuse not therefore the chastising of the lord:
18 For he woundeth, and cureth: he striketh, and his hands shall heal.
19 In six troubles he shall deliver thee, and in the seventh, evil shall not touch thee.
20 In famine he shall deliver thee from death: and in battle, from the hand of the sword.
21 Thou shalt he hidden from the scourge of the tongue: and thou shalt not fear calamity when it cometh.
22 In destruction and famine then shalt laugh: and thou shalt not be afraid of the beasts of the earth.
23 But thou shalt have a covenant with the stones of the lands, and the beasts of the earth shall be at pence with thee.
24 And thou shalt know that thy tabernacle is in peace, and visiting thy beauty thou shalt not sin.
25 Thou shalt know also that thy seed shall be multiplied, and thy offspring like the grass of the earth.
26 Thou shalt enter into the grave in abundance, as a heap of wheat is brought in its season.
27 Behold, this is even so, as we have searched oat: which thou having heard, consider it thoroughly in thy mind.

JOB (IOB) CHAPTER 6

1 But Job answered, and said:
2 O that my sins, whereby I have deserved wrath, and the calamity that I suffer, were weighed in a balance.
3 As the sand of the sea this would appear heavier: therefore my words are full of sorrow:
4 For the arrows of the Lord are in me, the rage whereof drinketh up my spirit, and the terrors of the Lord war against me.
5 Will the wild ass bray when he hath grass? or will the ox low when he standeth before a full manger?
6 Or can an unsavoury thing be eaten, that is not seasoned with salt? or can a man taste that which when tasted bringeth death?
7 The things which before my soul would not touch, now, through anguish are my meats.
8 Who will grant that my request may come: and that God may give me what I look for?
9 And that he that hath begun may destroy me, that he may let loose his hand, and cut me off?
10 And that this may be my comfort, that afflicting me with sorrow, he spare not, nor I contradict the words of the Holy One.
11 For what is my strength, that I can hold out? or what is my end that I should keep patience?
12 My strength is not the strength of stones, nor is my flesh of brass.
13 Behold there is no help for me in myself, and my familiar friends also are departed from me.
14 He that taketh away mercy from his friend, forsaketh the fear of the Lord.
15 My brethren have passed by me, as the torrent that passeth swiftly in the valleys.
16 They that fear the hoary frost, the snow shall fall upon them.
17 At the time when they shall be scattered they shall perish: and after it groweth hot they shall be melted out of their place.
18 The paths of their steps are entangled: they shall walk in vain, and shall perish.
19 Consider the paths of Thema, the ways of Saba, and wait a little while.
20 They are confounded, because I have hoped: they are come also even unto me, and are covered with shame.
21 Now you are come: and now seeing my affliction you are afraid.
22 Did I say: Bring to me, and give me of your substance?
23 Or deliver me from the hand of the enemy, and rescue me out of the hand of the mighty?
24 Teach me, and I will hold my peace: and if I have been ignorant in any thing, instruct me.
25 Why have you detracted the words of truth, whereas there is none of you that can reprove me?
26 You dress up speeches only to rebuke, and you utter words to the wind.
27 You rush in upon the fatherless, and you endeavour to overthrow your friend.
28 However finish what you have begun, give ear, and see whether I lie.
29 Answer, I beseech you, without contention: and speaking that which is just, judge ye.
30 And you shall not And iniquity in my tongue, neither shall folly sound in my mouth.

JOB (IOB) CHAPTER 7

1 The life of man upon earth is a warfare, and his days are like the days of a hireling.
2 As a servant longeth for the shade, as the hireling looketh for the end of his work;
3 So I also have had empty months, and have numbered to myself wearisome nights.
4 If I lie down to sleep, I shall say: When shall arise? and again I shall look for the evening, and shall be filled with sorrows even till darkness.

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5 My flesh is clothed with rottenness and the filth of dust, my skin is withered and drawn together.
6 My days have passed more swiftly than the web is cut by the weaver, and are consumed without any hope.
7 Remember that my life is but wind, and my eyes shall not return to see good things.
8 Nor shall the sight of man behold me: thy eyes are upon me, and I shall be no more.
9 As a cloud is consumed, and passeth away: so he that shall go down to hell shall not come up.
10 Nor shall he return my more into his house, neither shall his place know him any more.
11 Wherefore I will not spare my month, I will speak in the affliction of my spirit: I will talk with the bitterness of my soul.
12 Am I a sea, or a whale, that thou hast enclosed me in a prison?
13 If I say: My bed shall comfort me, and I shall be relieved speaking with myself on my couch:
14 Thou wilt frighten me with dreams and terrify me with visions.
15 So that my soul rather chooseth hanging, and my bones death.
16 I have done with hope, I shall now live no longer: spare me, for my days are nothing.
17 What is a man that thou shouldst magnify him? or why dost thou set thy heart upon him?
18 Thou visitest him early in the morning, and thou provest him suddenly.
19 How long wilt thou not spare me, nor suffer me to swallow down my spittle?
20 I have sinned: what shall I do to thee, O keeper of men? why hast thou set me opposite to thee, and I am become burdensome to myself?
21 Why dost thou not remove my sin, and why dost thou not take away my iniquity? Behold now I shall sleep in the dust: and if thou seek me in the morning, I shall not be.

JOB (IOB) CHAPTER 8

1 The Baldad the Suhite answered, and said:
2 How long wilt thou speak these things, and how long shall the words of thy mouth be like a strong wind?
3 Doth God pervert judgment, or doth the Almighty overthrow that which is just?
4 Although thy children have sinned against him, and he hath left them in the hand of their iniquity:
5 Yet if thou wilt arise early to God, and wilt beseech the Almighty:
6 If thou wilt walk clean and upright, he will presently awake onto thee, and will make the dwelling of thy justice peaceable:
7 Insomuch, that if thy former things were small, thy latter things would be multiplied exceedingly.
8 For inquire of the former generation, and search diligently into the memory of the fathers:
9 (For we are but of yesterday, and are ignorant that our days upon earth are but a shadow:)
10 And they shall teach thee: they shall speak to thee, and utter words out of their hearts.
11 Can the rush be green without moisture? or a sedge-bush grow without water?
12 When it is yet in flower, and is not plucked up with the hand, it withereth before all herbs.
13 Even so are the ways of all that forget God, and the hope of the hypocrite shall perish:
14 His folly shall not please him, and his trust shall be like the spider's web.
15 He shall lean upon his house, and it shall not stand: he shall prop it up, and it shall not rise:
16 He seemeth to have moisture before the sun cometh, and at his rising his blossom shall shoot forth.
17 His roots shall be thick upon a heap of stones, and among the stones he shall abide.
18 If one swallow him up out of his place, he shall deny him, and shall say: I know thee not.
19 For this is the joy of his way, that others may spring again out of the earth.
20 God will not cast away the simple, nor reach out his hand to the evildoer:
21 Until thy mouth be filled with laughter, and thy lips with rejoicing.
22 They that hate thee, shall be clothed with confusion: and the dwelling of the wicked shall not stand.

JOB (IOB) CHAPTER 9

1 And Job answered, and said:
2 Indeed I know it is so, and that man cannot be justified compared with
3 If he will contend with him, he cannot answer him one for a thousand.
4 He is wise in heart, and mighty in strength: who hath resisted him, and hath had peace?
5 Who hath removed mountains, and they whom he overthrew in his wrath, knew it not.
6 Who shaketh the earth out of her place, and the pillars thereof tremble.
7 Who commandeth tile sun and it riseth not: and shutteth up the stars as it were under a seal:
8 Who alone spreadeth out the heavens, and walketh upon the waves of the sea.
9 Who maketh Arcturus, and Orion, and Hyades, and the inner parts of the south.
10 Who doth things great and incomprehensible, and wonderful, of which there is no number.
11 If he come to me, I shall not see him: if he depart I shall not understand.
12 If he examine on a sudden, who shall answer him? or who can say: Why dost thou so?
13 God, whose wrath no mall can resist, and under whom they stoop that bear up the world.

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14 What am I then, that I should answer him, and have words with him?
15 I, who although I should have any just thing, would not answer, but would make supplication to my judge.
16 And if he should hear me when I call, I should not believe that he had heard my voice.
17 For he shall crush me in a whirlwind, and multiply my wounds even without cause.
18 He alloweth not my spirit to rest, and he filleth me with bitterness.
19 If strength be demanded, he is most strong: if equity of judgment, no man dare bear witness for me.
20 If I would justify myself, my own mouth shall condemn me: if I would shew myself innocent, he shall prove me wicked.
21 Although I should be simple, even this my soul shall be ignorant of, and I shall be weary of my life.
22 One thing there is that I have spoken, both the innocent and the wicked he consumeth.
23 If he scourge, let him kill at once, and not laugh at the pains of the innocent.
24 The earth is given into the hand of the wicked, he covereth the face of the judges thereof: and if it be not he, who is it then?
25 My days have been swifter than a post: they have fled away and have not seen good.
26 They have passed by as ships carrying fruits, as an eagle flying to the prey.
27 If I say: I will not speak so: I change my face, and am tormented with sorrow.
28 I feared all my works, knowing that thou didst not spare the offender.
29 But if so also I am wicked, why have I laboured in vain?
30 If I be washed as it were with snow waters, and my hands shall shine ever so clean:
31 Yet thou shalt plunge me in filth, and my garments shall abhor me,
32 For I shall not answer a man that is like myself: nor one that may be heard with me equally in judgment.
33 There is none that may be able to reprove both, and to put his hand between both.
34 Let him take his rod away from me, and let not his fear terrify me.
35 I will speak, and will not fear him: for I cannot answer while I am in fear.

JOB (IOB) CHAPTER 10

1 My soul is weary of my life, I will let go my speech against myself, I will speak in the bitterness of my soul.
2 I will say to God: Do not condemn me: tell me why thou judgest me so.
3 Doth it seem good to thee that thou shouldst calumniate me, and oppress me, the work of thy own hands, and help the counsel of the wicked?
4 Hast thou eyes of flesh: or, shalt thou see as man seeth?
5 Are thy days as the days of man, and are thy years as the times of men:
6 That thou shouldst inquire after my iniquity, and search after my sin?
7 And shouldst know that I have done no wicked thing, whereas there is no man that can deliver out of thy hand.
8 Thy hands have made me, and fashioned me wholly round about, and dost thou thus cast me down headlong on a sudden?
9 Remember, I beseech thee, that thou hast made me as the clay, and thou wilt bring me into dust again.
10 Hast thou not milked me as milk, and curdled me like cheese?
11 Thou hast clothed me with skin and flesh: thou hast put me together with bones and sinews:
12 Thou hast granted me life and mercy, and thy visitation hath preserved my spirit.
13 Although thou conceal these things in thy heart, yet I know that thou rememberest all things.
14 If I have sinned and thou hast spared me for an hour: why dost thou not suffer me to be clean from my iniquity?
15 And if I be wicked, woe unto me: and if just, I shall not lift up my head, being filled with affliction and misery.
16 And for pride thou wilt take me as a lioness, and returning thou tormentest me wonderfully.
17 Thou renewest thy witnesses against me, and multipliest thy wrath upon me, and pains war against me.
18 Why didst thou bring me forth out of the womb: O that I had been consumed that eye might not see me!
19 I should have been as if I had not been, carried from the womb to the grave.
20 Shall not the fewness of my days be ended shortly? suffer me, therefore, that I may lament my sorrow a little:
21 Before I go, and return no more, to a land that is dark and covered with the mist of death:
22 A land of misery and darkness, where the shadow of death, and no order, but everlasting horror dwelleth.

JOB (IOB) CHAPTER 11

1 Then Sophar the Naamathite answered, and said:
2 Shall not he that speaketh much, hear also? or shall a man full of talk be justified?
3 Shall men hold their peace to thee only? and when thou hast mocked others, shall no man confute thee?
4 For thou hast said: My word is pure, and I am clean in thy sight.
5 And I wish that God would speak with thee, and would open his lips to thee,
6 That he might shew thee the secrets of wisdom, and that his law is manifold, and thou mightest understand that he exacteth much less of thee, than thy iniquity deserveth.
7 Peradventure thou wilt comprehend the steps of God, and wilt find out the Almighty perfectly?
8 He is higher than heaven, and what wilt thou do? he is deeper than hell, and how wilt thou know?

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9 The measure of him is longer than the earth, and broader than the sea.

10 If he shall overturn all things, or shall press them together, who shall contradict him?

11 For he knoweth the vanity of men, and when he seeth iniquity, doth he not consider it?

12 A vain man is lifted up into pride, and thinketh himself born free like a wild ass's colt.

13 Rut thou hast hardened thy heart, and hast spread thy hands to him.

14 If thou wilt put away from thee the iniquity that is in thy hand, and lot not injustice remain in thy tabernacle:

15 Then mayst thou lift up thy face without spot, and thou shalt be steadfast, and shalt not fear.

16 Thou shalt also forget misery, and remember it only as waters that are passed away.

17 And brightness like that of the noonday, shall arise to thee at evening: and when thou shalt think thyself consumed, thou shalt rise as the day star.

18 And thou shalt have confidence, hope being set before thee, and being buried thou shalt sleep secure.

19 Thou shalt rest, and there shall be none to make thee afraid: and many shall entreat thy face.

20 But the eyes of the wicked shall decay, and the way to escape shall fail them, and their hope the abomination of the soul.

JOB (IOB) CHAPTER 12

1 When Job answered, and said:

2 Are you then men alone, and shall wisdom die with you?

3 I also have a heart as well as you: for who is ignorant of these things, which you know?

4 He that is mocked by his friends as I, shall call upon God and he will hear him: for the simplicity of the just man is laughed to scorn.

5 The lamp despised in the thoughts of the rich, is ready for the time appointed.

6 The tabernacles of robbers abound, and they provoke God boldly; whereas it is he that hath given all into their hands:

7 But ask now the beasts, and they shall teach thee: and the birds of the air, and they shall tell thee.

8 Speak to the earth, and it shall answer thee: and the fishes of the sea shall tell.

9 Who is ignorant that the hand of the Lord hath made all these things?

10 In whose hand is the soul of every living thing, and the spirit of all flesh of man.

11 Doth not the ear discern words, and the palate of him that eateth, the taste?

12 In the ancient is wisdom, and in length of days prudence.

13 With him is wisdom and strength, he hath counsel and understanding.

14 If he pull down, there is no man that can build up: if he shut up a. man, there is none that can open.

15 If he withhold the waters, all things shall be dried up: and if he send them out, they shall overturn the earth.

16 With him is strength and wisdom: he knoweth both the deceiver, and him that is deceived.

17 He bringeth counsellors to a foolish end, and judges to insensibility.

18 He looseth the belt of kings, and girdeth their loins with a cord.

19 He leadeth away priests without glory, and overthroweth nobles.

20 He changeth the speech of the true speakers, and taketh away the doctrine of the aged.

21 He poureth contempt upon princes, and relieveth them that were oppressed.

22 He discovereth deep things out of darkness, and bringeth up to light the shadow of death.

23 He multiplieth nations, and destroyeth them, and restoreth them again after they were overthrown.

24 He changeth the heart of the princes of the people of the earth, and deceiveth them that they walk in vain where there is no way.

25 They shall grope as in the dark, and not in the light, and he shall make them stagger like men that are drunk.

JOB (IOB) CHAPTER 13

1 Behold my eye hath seen all these things, and my ear hath heard them, and I have understood them all.

2 According to your knowledge I also know: neither am I inferior to you.

3 But yet I will speak to the Almighty, and I desire to reason with God.

4 Having first shewn that you are forgers of lies, and maintainers of perverse opinions.

5 And I wish you would hold your peace, that you might be thought to be wise men..

6 Hear ye therefore my reproof, and attend to the judgment of my lips.

7 Hath God any need of your lie, that you should speak deceitfully for him?

8 Do you accept his person, and do you endeavour to judge for God?

9 Or shall it please him, from whom nothing can be concealed? or shall he be deceived as a man, with your deceitful dealings?

10 He shall reprove you, because in secret you accept his person.

11 As soon as he shall move himself, he shall trouble you: and his dread shall fall upon you.

12 Your remembrance shall be compared to ashes, and your necks shall be brought to clay.

13 Hold your peace a little while, that I may speak whatsoever my mind shall suggest to me.

14 Why do I tear my flesh with my teeth, and carry my soul in my hands?

15 Although he should bill me, I will trust in him: but yet I will reprove my ways in his sight.

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16 And he shall be my saviour: for no hypocrite shall come before his presence.
17 Hear ye my speech, and receive with Sour ears hidden truths.
18 If I shall be judged, I know that I shall be found just.
19 Who is he that will plead against me? let him come: why am I consumed holding my peace?
20 Two things only do not to me, and then from thy face I shall not be hid:
21 Withdraw thy hand far from me, and let not thy dread terrify me.
22 Call me, and I will answer thee: or else I will speak, and do thou answer me.
23 How many are my iniquities and sins? make me know my crimes and offences.
24 Why hidest thou thy face, and thinkest me thy enemy?
25 Against a leaf, that is carried away with the wind, thou shewest thy power, and thou pursuest a dry straw.
26 For thou writest bitter things against me, and wilt consume me for the sins of my youth.
27 Thou hast put my feet in the stocks, and hast observed all my paths, and hast considered the steps of my feet:
28 Who am to be consumed as rottenness, and as a garment that is moth-eaten.

JOB (IOB) CHAPTER 14

1 Man born of a woman, living for a short time, is filled with many miseries.
2 Who cometh forth like a flower, and is destroyed, and fleeth as a shadow, and never continueth in the same state.
3 And dost thou think it meet to open thy eyes upon such an one, and to bring him into judgment with thee?
4 Who can make him clean that is conceived of unclean seed? is it not thou who only art?
5 The days of man are short, and the number of his months is with thee: thou hast appointed his bounds which cannot be passed.
6 Depart a little from him, that he may rest, until his wished for day come, as that of the hireling.
7 A tree hath hope: if it be cut, it groweth green again, and the boughs thereof sprout.
8 If its root be old in the earth, and its stock be dead in the dust:
9 At the scent of water, it shall spring, and bring forth leaves, as when it was first planted.
10 But man when he shall be dead, and stripped and consumed, I pray you where is he?
11 As if the waters should depart out of the sea, and an emptied river should be dried up:
12 So man when he is fallen asleep shall not rise again; till the heavens be broken, he shall not awake, nor rise up out of his sleep.
13 Who will grant me this, that thou mayest protect me in hell, and hide me till thy wrath pass, and appoint me a. time when thou wilt remember me?
14 Shall man that is dead, thinkest thou, live again? all the days in which I am now in warfare, I expect until my change come.
15 Thou shalt call me, and I will answer thee: to the work of thy hands thou shalt reach out thy right hand.
16 Thou indeed hast numbered my steps, but spare my sins.
17 Thou hast sealed up my offences as it were in a bag, but hast cured my iniquity.
18 A mountain falling cometh to nought, and a rock is removed out of its place.
19 Waters wear away the stones, and with inundation the ground by little and little is washed away: so in like manner thou shalt destroy man.
20 Thou hast strengthened him for a little while, that he may pass away for ever: thou shalt change his face, and shalt send him away.
21 Whether his children come to honour or dishonour, he shall not understand.
22 But yet his flesh, while he shall live, shall have pain, and his soul shall mourn over him.

JOB (IOB) CHAPTER 15

1 And Eliphaz the Themanite, answered, and said:
2 Will a wise man answer as if he were speaking in the wind, and fill his stomach with burning heat?
3 Thou reprovest him by words, who is not equal to thee, and thou speakest that which is not good for thee.
4 As much as is in thee, thou hast made void fear, and hast taken away prayers from before God.
5 For thy iniquity hath taught thy mouth, and thou imitatest the tongue of blasphemers.
6 Thy own mouth shall condemn thee, and not I: and thy own lips shall answer thee.
7 Art thou the first man that was born, or wast thou made before the hills?
8 Hast thou heard God's counsel, and shall his wisdom be inferior to thee?
9 What knowest thou that we are ignorant of? what dost thou understand that we know not?
10 There are with us also aged and ancient men, much elder than thy fathers.
11 Is it a great matter that God should comfort thee? but thy wicked words hinder this.
12 Why doth thy heart elevate thee, and why dost thou stare with thy eyes, as if they were thinking great things?
13 Why doth thy spirit swell against God, to utter such words out of thy mouth?
14 What is man that he should be without spot, and he that is born of a woman that he should appear just?
15 Behold among his saints none is unchangeable, and the heavens are not pure in his sight.
16 How much more is man abominable, and unprofitable, who drinketh iniquity like water?
17 I will shew thee, hear me: and I mill tell thee what I have seen.
18 Wise men confess and hide not their fathers.

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19 To whom alone the earth was given, and no stranger hath passed among them.
20 The wicked man is proud all his days, and the number of the years of his tyranny is uncertain.
21 The sound of dread is always in his ears: and when there is peace, he always suspecteth treason.
22 He believeth not that he may return from darkness to light, looking round about for the sword on every side.
23 When he moveth himself to seek bread, he knoweth that the day of darkness is ready at his hand.
24 Tribulation shall terrify him, and distress shall surround him, as a king that is prepared for the battle.
25 For he hath stretched out his hand against God, and hath strengthened himself against the Almighty.
26 He hath run against him with his neck raised up, and is armed with a fat neck.
27 Fatness hath covered his face, and the fat hangeth down on his sides.
28 He hath dwelt in desolate cities, and in desert houses that are reduced into heaps.
29 He shall not be enriched, neither shall his substance continue, neither shall he push his root in the earth.
30 He shall not depart out of darkness: the flame shall dry up his branches, and he shall be taken away by the breath of his own month.
31 He shall not believe, being vainly deceived by error, that he may be redeemed with any price.
32 Before his days be full he shall perish: and his hands shall wither away.
33 He shall be blasted as a vine when its grapes are in the first flower, and as an olive tree that casteth its flower.
34 For the congregation of the hypocrite is barren, and fire shall devour their tabernacles, who love to take bribes.
35 He hath conceived sorrow, and hath brought forth iniquity, and his womb prepareth deceits.

JOB (IOB) CHAPTER 16

1 Then Job answered, and said:
2 I have often heard such things as these: you are all troublesome comforters.
3 Shall windy words have no end? or is it any trouble to thee to speak?
4 I also could speak like you: and would God your soul were for my soul.
5 I would comfort you also with words, and would wag my head over you.
6 I would strengthen you with my mouth, and would move my lips, as sparing you.
7 But what shall I do? If I speak, my pain will not rest: and if I hold my peace, it will not depart from me.
8 But now my sorrow hath oppressed me, and all my limbs are brought to nothing.
9 My wrinkles bear witness against me, and a false speaker riseth up against my face, contradicting me.
10 He hath gathered together his fury against me, and threatening me he hath gnashed with his teeth upon me: my enemy hath beheld me with terrible eyes.
11 They have opened their mouths upon me, and reproaching me they have struck me on the cheek, they are filled with my pains.
12 God hath shut me up with the unjust man, and hath delivered me into the hands of the wicked.
13 I that was formerly so wealthy, am all on a sudden broken to pieces: he hath taken me by my neck, he hath broken me, and hath set me up to be his mark.
14 He hath compassed me round about with his lances, he hath wounded my loins, he hath not spared, and hath poured out my bowels on the earth.
15 He hath torn me with wound upon wound, he hath rushed in upon me like a giant.
16 I have sowed sackcloth upon my skin, and have covered my flesh with ashes.
17 My face is swollen with weeping, and my eyelids are dim.
18 These things have I suffered without the iniquity of my hand, when I offered pure prayers to God.
19 O earth, cover not thou my blood, neither let my cry find a hiding place in thee.
20 For behold my witness is in heaven, and he that knoweth my conscience is on high.
21 My friends are full of words: my eye poureth out tears to God.
22 And O that a man might so be judged with God, as the son of man is judged with his companion!
23 For behold short years pass away and I am walking in a path by which l shall not return.

JOB (IOB) CHAPTER 17

1 My spirit shall be wasted, my days shall be shortened, and only the grave remaineth for me.
2 I have not sinned, and my eye abideth in bitterness.
3 Deliver me O Lord, and set me beside thee, and let any man's hand fight against me.
4 Thou hast set their heart far from understanding, therefore they shall not be exalted.
5 He promiseth a prey to his companions, and the eyes of his children shall fail.
6 He hath made me as it were a byword of the people, and I am an example before them.
7 My eye is dim through indignation, and my limbs are brought as it were to nothing.
8 The just shall be astonished at this, and the innocent shall be raised up against the hypocrite.
9 And the just man shall hold on his way, and he that hath clean hands shall be stronger and stronger.
10 Wherefore be you all converted, and come, and I shall not find among you any wise man.
11 My days have passed away, my thoughts are dissipated, tormenting my heart.
12 They have turned night into day, and after darkness I hope for light again.

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13 If I wait hell is my house, and I have made my bed in darkness.
14 If I have said to rottenness: Thou art my father; to worms, my mother and my sister.
15 Where is now then my expectation, and who considereth my patience?
16 All that I have shall go down into the deepest pit: thinkest thou that there at least I shall have rest?

JOB (IOB) CHAPTER 18

1 Then Baldad the Suhite answered, and said:
2 How long will you throw out words? understand first, and so let us speak.
3 Why are we reputed as beasts, and counted vile before you?
4 Thou that destroyest thy soul in thy fury, shall the earth be forsaken for thee, and shall rocks be removed out of their place?
5 Shall not the light of the wicked be extinguished, and the flame of his fire not shine?
6 The light shall be dark in his tabernacle, and the lamp that is over him, shall be put out.
7 The step of his strength shall be straitened, and his own counsel shall cast him down headlong.
8 For he hath thrust his feet into a net, and walketh in its meshes.
9 The sole of his foot shall be held in a snare, and thirst shall burn against him.
10 A gin is hidden for him in the earth, and his trap upon the path.
11 Fears shall terrify him on every side, and shall entangle his feet.
12 Let his strength be wasted with famine, and let hunger invade his ribs.
13 Let it devour the beauty of his skin, let the firstborn death consume his arms.
14 Let his confidence be rooted out of his tabernacle, and let destruction tread upon him like a king.
15 Let the companions of him that is not, dwell in his tabernacle, let brimstone be sprinkled in his tent.
16 Let his roots be dried up beneath, and his harvest destroyed above.
17 Let the memory of him perish from the earth and let not his name be renowned in the streets.
18 He shall drive him out of light into darkness, and shall remove him out of the world.
19 His seed shall not subsist, nor his offspring among his people, nor any remnants in his country.
20 They that come after him shall be astonished at his day, and horror shall fall upon them that went before.
21 These men are the tabernacles of the wicked, and this the place of him that knoweth not God.

JOB (IOB) CHAPTER 19

1 Then Job answered, and said:
2 How long do you afflict my soul, and break me in pieces with words?
3 Behold, these ten times you confound me, and are not ashamed to oppress me.
4 For if I have been ignorant, my ignorance shall be with me.
5 But you have set yourselves up against me, and reprove me with my reproaches.
6 At least now understand, that God hath not afflicted me with an equal judgment, and compassed me with his scourges.
7 Behold I cry suffering violence, and no one will hear: I shall cry aloud, and there is none to judge.
8 He hath hedged in my path round about, and I cannot pass, and in my way he hath set darkness.
9 He hath stripped me of my glory, and hath taken the crown from my head.
10 He hath destroyed me on every side, and I am lost, and he hath taken away my hope, as from a tree that is plucked up.
11 His wrath is kindled against me, and he hath counted me as his enemy.
12 His troops have come together, and have made themselves a way by me, and have besieged my tabernacle round about.
13 He hath put my brethren far from me, and my acquaintance like strangers have departed from me.
14 My kinsmen have forsaken me, and they that knew me, have forgotten me.
15 They that dwelt in my house, and my maidservants have counted me a stranger, and I have been like an alien in their eyes.
16 I called my servant, and he gave me no answer, I entreated him with my own mouth.
17 My wife hath abhorred my breath, and I entreated the children of my womb.
18 Even fools despise me; and when I gone from them, they spoke against me.
19 They that were sometime my counsellors, have abhorred me: and he whom I love most is turned against me.
20 The flesh being consumed. My bone hath cleaved to my skin, and nothing but lips are left about my teeth.
21 Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me.
22 Why do you persecute me as God, and glut yourselves with my flesh?
23 Who will grant me that my words may be written? Who will grant me that they may be marked down in a book?
24 With an iron pen and in a plate of lead, or else be graven with an instrument in flint stone.
25 For I know that my Redeemer liveth, and in the last day I shall rise out of the earth.
26 And I shall be clothed again with my skin, and in my flesh I will see my God.
27 Whom I myself shall see, and my eyes shall behold, and not another: this my hope is laid up in my bosom.
28 Why then do you say now: Let us persecute him, and let us find occasion of word against him?

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29 Flee then from the face of the sword, for the sword is the revenger of iniquities: and know ye that there is judgment.

JOB (IOB) CHAPTER 20

1 Then Sophar the Naamathite answered, and said:

2 Therefore various thoughts succeed one another in me, and my mind is hurried away to different things.

3 The doctrine with which thou reprovest me, I will hear, and the spirit of my understanding shall answer for me.

4 This I know from the beginning, since man was placed upon the earth,

5 that the praise of the wicked is short, and the joy of the hypocrite but for a moment.

6 If his pride mount up even to heaven, and his head touch the clouds:

7 In the end he shall be destroyed like a dunghill, and they that has seen him shall say: Where is he?

8 As a dream that fleeth away he shall not be found, he shall pass as a vision of the night:

9 The eyes that had seen him, shall see him no more, neither shall his place any more behold him.

10 His children shall be oppressed with want, and his hands shall render him his sorrow.

11 His bones shall be filled with the vices of his youth, and they shall sleep with him in the dust.

12 For when evil shall be sweet in his mouth, he will hide it under his tongue.

13 He will spare it, and not leave it, and will hide it in his throat.

14 His bread in his belly shall be turned into the gall of asps within him.

15 The riches which he hath swallowed; he shall vomit up, and God shall draw them out of his belly.

16 He shall suck the head of asps, and the viper's tongue shall kill him.

17 (Let him not see the streams of the river, the brooks of honey and of butter.)

18 He shall be punished for all that he did, and yet shall not be consumed: according to the multitude of his devices so also shall he suffer.

19 Because he broke in and stripped the poor: he hath violently taken away a house which he did not build.

20 And yet his belly was not filled: and when he hath the things he coveted, he shall not be able to possess them.

21 There was nothing left of his meat, and therefore nothing shall continue of his goods:

22 When he shall be filled, he shall be straitened, he shall burn, and every sorrow shall fall upon him.

23 May his belly be filled, that God may send forth the wrath of his indignation upon him, and rain down his war upon him.

24 He shall flee from weapons of iron, and shall fall upon a bow of brass.

25 The sword is drawn out, and cometh forth from its scabbard, and glittereth in his bitterness: the terrible ones shall go and come upon him.

26 All darkness is hid in his secret places: a fire that is not kindled shall devour him, he shall be afflicted when left in his tabernacle.

27 The heavens shall reveal his iniquity, and the earth shall rise up against him.

28 The offspring of his house shall be exposed, he shall be pulled down in the day of God's wrath.

29 This is the portion of a wicked man from God, and the inheritance of his doings from the Lord.

JOB (IOB) CHAPTER 21

1 Then Job answered, and said:

2 Hear, I beseech you, my words, and do penance.

3 Suffer me, and I will speak, and after, if you please, laugh at my words.

4 Is my debate against man, that I should not have just reason to be troubled?

5 Hearken to me and be astonished, and lay your finger on your mouth.

6 As for me, when I remember, I am afraid, and trembling taketh hold on my flesh.

7 Why then do the wicked live, are they advanced, and strengthened with riches?

8 Their seed continueth before them, a multitude of kinsmen, and of children's children in their sight.

9 Their houses are secure and peaceable, and the rod of God is not upon them.

10 Their cattle have conceived, and failed not: their cow has calved, and is not deprived of her fruit.

11 Their little ones go out like a flock, and their children dance and play.

12 They take the timbrel, and the harp, and rejoice at the sound of the organ.

13 They spend their days in wealth, and in a moment they go down to hell.

14 Who have said to God: Depart from us, we desire not the knowledge of thy ways.

15 Who is the Almighty, that we should serve him? and what doth it profit us if we pray to him?

16 Yet because their good things are not in their hand, may the counsel of the wicked be far from me.

17 How often shall the lamp of the wicked be put out, and a deluge come upon them, and he shall distribute the sorrows of his wrath?

18 They shall be as chaff before the face of the wind, and as ashes which the whirlwind scattereth.

19 God shall lay up the sorrow of the father for his children: and when he shall repay, then shall he know.

20 His eyes shall see his own destruction, and he shall drink of the wrath of the Almighty.

21 For what is it to him what befalleth his house after him: and if the number of his months be diminished by one half?

22 Shall any one teach God knowledge, who judgeth those that are high?

23 One man dieth strong, and hale, rich and happy.

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24 His bowels are full of fat, and his bones are moistened with marrow.
25 But another dieth in bitterness of soul without any riches:
26 And yet they shall sleep together in the dust, and worms shall cover them.
27 Surely I know your thoughts, and your unjust judgments against me.
28 For you say: Where is the house of the prince? and where are the dwelling places of the wicked?
29 Ask any one of them that go by the way, and you shall perceive that he knoweth these same things.
30 Because the wicked man is reserved to the day of destruction, and he shall be brought to the day of wrath.
31 Who shall reprove his way to his face? and who shall repay him what he hath done?
32 He shall be brought to the graves, and shall watch in the heap of the dead.
33 He hath been acceptable to the gravel of Cocytus, and he shall draw every man after him, and there are innumerable before him.
34 How then do ye comfort me in vain, whereas your answer is shewn to be repugnant to truth?

JOB (IOB) CHAPTER 22

1 Then Eliphaz the Themanite answered, and said:
2 Can man be compared with God, even though he were of perfect knowledge?
3 What doth it profit God if thou be just? or what dost thou give him if thy way be unspotted?
4 Shall he reprove thee for fear, and come with thee into judgment:
5 And not for thy manifold wickedness, and thy infinite iniquities?
6 For thou hast taken away the pledge of thy brethren without cause, and stripped the naked of their clothing.
7 Thou hast not given water to the weary, thou hast withdrawn bread from the hungry.
8 In the strength of thy arm thou didst possess the land, and being the most mighty thou holdest it.
9 Thou hast sent widows away empty, and the arms of the fatherless thou hast broken in pieces.
10 Therefore art thou surrounded with snares, and sudden fear troubleth thee.
11 And didst thou think that thou shouldst not see darkness, and that thou shouldst not be covered with the violence of overflowing waters?
12 Dost not thou think that God is higher than heaven, and is elevated above the height of the stars?
13 And thou sayst: What doth God know? and he judgeth as it were through a mist.
14 The clouds are his covert, and he doth not consider our things, and he walketh about the poles of heaven.
15 Dost thou desire to keep the path of ages, which wicked men have trodden?
16 Who were taken away before their time, and a flood hath overthrown their foundation.
17 Who said to God: Depart from us: and looked upon the Almighty as if he could do nothing:
18 Whereas he had filled their houses with good things: whose way of thinking be far from me.
19 The just shall see, and shall rejoice, and the innocent shall laugh them to scorn.
20 Is not their exaltation cut down, and hath not fire devoured the remnants of them?
21 Submit thyself then to him, and be at peace: and thereby thou shalt have the best fruits.
22 Receive the law of his mouth, and lay up his words in thy heart.
23 If thou wilt return to the Almighty, thou shalt be built up, and shalt put away iniquity far from thy tabernacle.
24 He shall give for earth flint, and for flint torrents of gold.
25 And the Almighty shall be against thy enemies, and silver shall be heaped together for thee.
26 Then shalt thou abound in delights in the Almighty, and shalt lift up thy face to God.
27 Thou shalt pray to him, and he will hear thee, and thou shalt pay vows.
28 Thou shalt decree a thing, and it I shall come to thee, and light shall shine in thy ways.
29 For he that hath been humbled, shall be in glory: and he that shall bow down his eyes, he shall be saved.
30 The innocent shall be saved, and he shall be saved by the cleanness of his hands.

JOB (IOB) CHAPTER 23

1 Then Job answered, and said:
2 Now also my words are in bitterness, and the hand of my scourge is more grievous than my mourning.
3 Who will grant me that I might know and find him, and come even to his throne?
4 I would set judgment before him, and would fill my mouth with complaints.
5 That I might know the words that he would answer me, and understand what he would say to me.
6 I would not that he should contend with me with much strength, nor overwhelm me with the weight of his greatness.
7 Let him propose equity against me, and let my judgment come to victory.
8 But if I go to the east, he appeareth not; if to the west, I shall not understand him.
9 If to the left hand, what shall I do? I shall not take hold on him: if I turn myself to the right hand, I shall not see him.
10 But he knoweth my way, and has tried me as gold that passeth through the fire:
11 My foot hath followed his steps, I have kept his way, and have not declined from it.
12 I have not departed from the commandments of his lips, and the words of his mouth I have hid in my bosom.

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13 For he is alone, and no man can turn away his thought: and whatsoever is soul hath desired, that hath he done.
14 And when he shall have fulfilled his will in me, many other like things are also at hand with him.
15 And therefore I am troubled at his presence, and when I consider him I am made pensive with fear.
16 God hath softened my heart, and the Almighty hath troubled me.
17 For I have not perished because of the darkness that hangs over me, neither hath the mist covered my face.

JOB (IOB) CHAPTER 24

1 Times are not hid from the Almighty: but they that know him, know not his days.
2 Some have removed landmarks, have taken away flocks by force, and fed them.
3 They have driven away the ass of the fatherless, and have taken away the widow's ox for a pledge.
4 They have overturned the way of the poor, and have oppressed together the meek of the earth.
5 Others like wild asses in the desert go forth to their work: by watching for a prey they get bread for their children.
6 They reap the field that is not their own, and gather the vintage of his vineyard whom by violence they have oppressed.
7 They send men away naked, taking away their clothes who have no covering in the cold:
8 Who are wet, with the showers of the mountains, and having no covering embrace the stones.
9 They have violently robbed the fatherless, and stripped the poor common people.
10 From the naked and them that go without clothing, and from the hungry they have taken away the ears of corn.
11 They have taken their rest at noon among the stores of them, who after having trodden the winepresses suffer thirst.
12 Out of the cities they have made men to groan, and the soul of the wounded hath cried out, and God doth not suffer it to pass unrevenged.
13 They have been rebellious to the light, they have not known his ways, neither have they returned by his paths.
14 The murderer riseth at the very break of day, he killeth the needy, and the poor man: but in the night he will be as a thief.
15 The eye of the adulterer observeth darkness, saying: No eye shall see me: and he will cover his face.
16 He diggeth through houses in the dark, as in the day they had appointed for themselves, and they have not known the light.
17 If the morning suddenly appear, it is to them the shadow of death: and they walk in darkness as if it were in light.
18 He is light upon the face of the water: cursed be his portion on the earth, let him not walk by the way of the vineyards.
19 Let him pass from the snow waters to excessive heat, and his sin even to hell.
20 Let mercy forget him: may worms be his sweetness: let him be remembered no more, but be broken in pieces as an unfruitful tree.
21 For he hath fed the barren that beareth not, and to the widow he hath done no good.
22 He hath pulled down the strong by his might: and when he standeth up, he shall not trust to his life.
23 God hath given him place for penance, and he abuseth it unto pride: but his eyes are upon his ways.
24 They are lifted up for a little while and shall not stand, and shall be brought down as all things, and shall be taken away, and as the tops of the ears of corn they shall be broken.
25 And if it be not so, who can convince me that I have lied, and set my words before God?

JOB (IOB) CHAPTER 25

1 Then Baldad the Suhite answered, and I said:
2 Power and terror are with him, who maketh peace in his high places.
3 Is there any numbering of his soldiers? and upon whom shall not his light arise?
4 Can man be justified compared with God, or he that is born of a woman appear clean?
5 Behold even the moon doth not shine, and the stars are not pure in his sight.
6 How much less man that is rottenness and the son of man who is a worm?

JOB (IOB) CHAPTER 26

1 Then Job answered, and said:
2 Whose helper art thou? is it of him that is weak? and dost thou hold up the arm of him that has no strength?
3 To whom hast thou given counsel? perhaps to him that hath no wisdom, and thou hast shewn thy very great prudence.
4 Whom hast thou desired to teach? was it not him that made life?
5 Behold the giants groan under the waters, and they that dwell with them.
6 Hell is naked before him, and there is no covering for destruction.
7 He stretched out the north over the empty space, and hangeth the earth upon nothing.
8 He bindeth up the waters in his clouds, so that they break not out and fall down together.
9 He withholdeth the face of his throne, and spreadeth his cloud over it.
10 He hath set bounds about the waters, till light and darkness come to an end.
11 The pillars of heaven tremble, and dread at his beck.
12 By his power the seas are suddenly gathered together, and his wisdom has struck the proud one.
13 His spirit hath adorned the heavens, and his obstetric hand brought forth the winding serpent.

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14 Lo, these things are said in part of his ways: and seeing we have heard scarce a little drop of his word, who shall be able to behold the thunder of his greatness?

JOB (IOB) CHAPTER 27

1 Job also added, taking up his parable, and said:

2 As God liveth, who hath taken away my judgment, and the Almighty, who hath brought my soul to bitterness,

3 As long as breath remaineth in me, and the spirit of God in my nostrils,

4 My lips shall not speak iniquity, neither shall my tongue contrive lying.

5 God forbid that I should judge you to be just: till I die I will not depart from my innocence.

6 My justification, which I have begun to hold, I will not forsake: for my heart doth not reprehend me in all my life.

7 Let my enemy be as the ungodly, and my adversary as the wicked one.

8 For what is the hope of the hypocrite if through covetousness he take by violence, and God deliver not his soul?

9 Will God hear his cry, when distress shall come upon him?

10 Or can he delight himself in the Almighty, and call upon God at all times?

11 I will teach you by the hand of God, what the Almighty hath, and I will not conceal it.

12 Behold you all know it, and why do you speak vain things without cause?

13 This is the portion of a wicked man with God, and the inheritance of the violent, which they shall receive of the Almighty.

14 If his sons be multiplied, they shall be for the sword, and his grandsons shall not be filled with bread.

15 They that shall remain of him, shall be buried in death, and his widows shall not weep.

16 If he shall heap together silver as earth, and prepare raiment as clay,

17 He shall prepare indeed, but the just man shall be clothed with it: and the innocent shall divide the silver.

18 He hath built his house as a moth, and as a keeper he hath made a booth.

19 The rich man when he shall sleep shall take away nothing with him: he shall open his eyes and find nothing.

20 Poverty like water shall take hold on him, a tempest shall oppress him in the night.

21 A burning wind shall take him up, and carry him away, and as a whirlwind shall snatch him from his place.

22 And he shall cast upon him, and shall not spare: out of his hand he would willingly flee.

23 He shall clasp his hands upon him, and shall hiss at him, beholding his place.

JOB (IOB) CHAPTER 28

1 Silver hath beginnings of its veins, and gold hath a place wherein it is melted.

2 Iron is taken out of the earth, and stone melted with heat is turned into brass.

3 He hath set a time for darkness, and the end of all things he considereth, the stone also that is in the dark and the shadow of death.

4 The flood divideth from the people that are on their journey, those whom the food of the needy man hath forgotten, and who cannot be come at.

5 The land, out of which bread grew in its place, hath been overturned with fire.

6 The stones of it are the place of sapphires, and the clods of it are gold.

7 The bird hath not known the path, neither hath the eye of the vulture beheld it.

8 The children of the merchants have not trodden it, neither hath the lioness passed by it.

9 He hath stretched forth his hand to the flint, he hath overturned mountains from the roots.

10 In the rocks he hath cut out rivers, and his eye hath seen every precious thing.

11 The depths also of rivers he hath searched, and hidden things he hath brought forth to light.

12 But where is wisdom to be found, and where is the place of understanding?

13 Man knoweth not the price thereof, neither is it found in the land of them that live in delights.

14 The depth saith: It is not in me: and the sea saith: It is not with me.

15 The finest gold shall not purchase it, neither shall silver be weighed in exchange for it

16 It shall not be compared with the dyed colours of India, or with the most precious stone sardonyx, or the sapphire.

17 Gold or crystal cannot equal it, neither shall any vessels of gold be changed for it.

18 High and eminent things shall not be mentioned in comparison of it: but wisdom is drawn out of secret places.

19 The topaz of Ethiopia shall not be equal to it, neither shall it be compared to the cleanest dyeing.

20 Whence then cometh wisdom? and where is the place of understanding?

21 It is hid from the eyes of all living. and the fowls of the air know it not.

22 Destruction and death have said: With our ears we have heard the fame thereof.

23 God understandeth the way of it, and he knoweth the place thereof.

24 For he beholdeth the ends of the world: and looketh on all things that are under heaven.

25 Who made a weight for the winds and weighed the waters by measure.

26 When he gave a law for the rain, and a way for the sounding storms.

27 Then he saw it, and declared, and prepared, and searched it.

28 And he said to man: Behold the fear of the Lord, that is wisdom: and to depart from evil, is understanding.

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JOB (IOB) CHAPTER 29

1 Job also added, taking up his parable, and said:

2 Who will grant me, that I might be according to the months past, according to the days in which God kept me?

3 When his lamp shined over my head, and I walked by his light in darkness?

4 As I was in the days of my youth, when God was secretly in my tabernacle?

5 When the Almighty was with me: and my servants round about me?

6 When I washed my feet with butter, and the rock poured me out rivers of oil?

7 When I went out to the gate of the city, and in the street they prepared me a chair?

8 The young men saw me, and hid themselves: and the old men rose up and stood.

9 The princes ceased to speak, and laid the finger on their mouth.

10 The rulers held their peace, and their tongue cleaved to their throat.

11 The ear that heard me blessed me, and the eye that saw me gave witness to me:

12 Because I had delivered the poor man that cried out; and the fatherless that had no helper.

13 The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow.

14 I was clad with justice: and I clothed myself with my judgment, as with a robe and a diadem.

15 I was an eye to the blind, and a foot to the lame.

16 I was the father of the poor: and the cause which I knew not, I searched out most diligently.

17 I broke the jaws of the wicked man, and out of his teeth I took away the prey.

18 And I said: I shall die in my nest, and as a palm tree shall multiply my days.

19 My root is opened beside the waters, and dew shall continue in my harvest.

20 My glory shall always be renewed, and my bow in my hand shall be repaired.

21 They that heard me, waited for my sentence, and being attentive held their peace at my counsel.

22 To my words they durst add nothing, and my speech dropped upon them.

23 They waited for me as for rain, and they opened their mouth as for a latter shower.

24 If at any time I laughed on them, they believed not, and the light of my countenance fell not on earth.

25 If I had a mind to go to them, I sat first, and when I sat as a king, with his army standing about him, yet I was a comforter of them that mourned.

JOB (IOB) CHAPTER 30

1 But now the younger in time scorn me, whose fathers I would not have set with the dogs of my flock:

2 The strength of whose hands was to me as nothing, and they were thought unworthy of life itself.

3 Barren with want and hunger, who gnawed in the wilderness, disfigured with calamity and misery.

4 And they ate grass, and barks of trees, and the root of junipers was their food.

5 Who snatched up these things out of the valleys, and when they had found any of them, they ran to them with a cry.

6 They dwelt in the desert places of torrents, and in caves of earth, or upon the gravel.

7 They pleased themselves among these kind of things, and counted it delightful to be under the briers.

8 The children of foolish and base men, and not appearing at all upon the earth.

9 Now I am turned into their song, and am become their byword.

10 They abhor me, and flee far from me, and are not afraid to spit in my face.

11 For he hath opened his quiver, and hath afflicted me, and hath put a bridle into my mouth.

12 At the right hand of my rising, my calamities forthwith arose: they have overthrown my feet, and have overwhelmed me with their paths as with waves.

13 They have destroyed my ways, they have lain in wait against me, and they have prevailed, and there was none to help.

14 They have rushed in upon me, as when a wall is broken, and a gate opened, and have rolled themselves down to my miseries.

15 I am brought to nothing: as a wind thou hast taken away my desire: and my prosperity hath passed away like a cloud.

16 And now my soul fadeth within myself, and the days of affliction possess me.

17 In the night my bone is pierced with sorrows: and they that feed upon me, do not sleep.

18 With the multitude of them my garment is consumed, and they have girded me about, as with the collar of my coat.

19 I am compared to dirt, and am likened to embers and ashes.

20 I cry to thee, and thou hearest me not: I stand up, and thou dost not regard me.

21 Thou art changed to be cruel toward me, and in the hardness of thy hand thou art against me.

22 Thou hast lifted me up, and set me as it were upon the wind, and thou hast mightily dashed me.

23 I know that thou wilt deliver me to death, where a house is appointed for every one that liveth.

24 But yet thou stretchest not forth thy hand to their consumption: and if they shall fall down thou wilt save.

25 I wept heretofore for him that was afflicted, and my soul had compassion on the poor.

26 I expected good things, and evils are come upon me: I waited for light, and darkness broke out.

27 My inner parts have boiled without any rest, the days of affliction have prevented me.

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28 I went mourning without indignation; I rose up, and cried in the crowd.
29 I was the brother of dragons, and companion of ostriches.
30 My skin is become black upon me, and my bones are dried up with heat.
31 My harp is turned to mourning, and my organ into the voice of those that weep.

JOB (IOB) CHAPTER 31

1 I made a covenant with my eyes, that I would not so much as think upon a virgin.
2 For what part should God from above have in me, and what inheritance the Almighty from on high?
3 Is not destruction to the wicked, and aversion to them that work iniquity?
4 Doth not he consider my ways, and number all my steps?
5 If I have walked in vanity, and my foot hath made haste to deceit:
6 Let him weigh me in a just balance, and let God know my simplicity.
7 If my step hath turned out of the way, and if my heart hath followed my eyes, and if a spot hath cleaved to my hands:
8 Then let me sow and let another eat: and let my offspring be rooted out.
9 If my heart hath been deceived upon a woman, and if I have laid wait at my friend's door:
10 Let my wife be the harlot of another, and let other men lie with her.
11 For this is a heinous crime, and a most grievous iniquity.
12 It is a fire that devoureth even to destruction, and rooteth up all things that spring.
13 If I have despised to abide judgment with my manservant, or my maidservant, when they had any controversy against me:
14 For what shall I do when God shall rise to judge? and when he shall examine, what shall I answer him?
15 Did not he that made me in the womb make him also: and did not one and the same form me in the womb?
16 If I have denied to the poor what they desired, and have made the eyes of the widow wait:
17 If I have eaten my morsel alone, and the fatherless hath not eaten thereof:
18 (For from my infancy mercy grew up with me: and it came out with me from my mother's womb :)
19 If I have despised him that was perishing for want of clothing, and the poor man that had no covering:
20 If his sides have not blessed me, and if he were not warmed with the fleece of my sheep:
21 If I have lifted up my hand against the fatherless, even when I saw myself superior in the gate:
22 Let my shoulder fall from its joint, and let my arm with its bones be broken.
23 For I have always feared God as waves swelling over me, and his weight I was not able to bear.
24 If I have thought gold my strength, and have said to fine gold: My confidence:
25 If I have rejoiced over my great riches, and because my hand had gotten much.
26 If I beheld the sun when it shined, and the moon going in brightness:
27 And my heart in secret hath rejoiced, and I have kissed my hand with my mouth:
28 Which is a very great iniquity, and a denial against the most high God.
29 If I have been glad at the downfall of him that hated me, and have rejoiced that evil had found him.
30 For I have not given my mouth to sin, by wishing a curse to his soul.
31 If the men of my tabernacle have not said: Who will give us of his flesh that we may be filled?
32 The stranger did not stay without, my door was open to the traveller.
33 If as a man I have hid my sin, and have concealed my iniquity in my bosom.
34 If I have been afraid at a very great multitude, and the contempt of kinsmen hath terrified me: and I have not rather held my peace, and not gone out of the door.
35 Who would grant me a hearer, that the Almighty may hear my desire; and that he himself that judgeth would write a book,
36 That I may carry it on my shoulder, and put it about me as a crown?
37 At every step of mine I would pronounce it, and offer it as to a prince.
38 If my land cry against me, and with it the furrows thereof mourn:
39 If I have eaten the fruits thereof without money, and have afflicted the soul of the tillers thereof:
40 Let thistles grow up to me instead of wheat, and thorns instead of barley.

JOB (IOB) CHAPTER 32

1 So these three men ceased to answer Job, because he seemed just to himself.
2 And Eliu the son of Barachel the Buzite, of the kindred of Ram, was angry and was moved to indignation: now he was angry against Job, because he said he was just before God.
3 And he was angry with his friends because they had not found a reasonable answer, but only had condemned Job.
4 So Eliu waited while Job was speaking, because they were his elders that were speaking.
5 But when he saw that the three were not able to answer, he was exceedingly angry.
6 Then Eliu the son of Barachel the Buzite answered and said: I am younger in days, and you are more ancient; therefore hanging down my head, I was afraid to shew you my opinion.
7 For I hoped that greater age would speak, and that a multitude of years would teach wisdom.

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8 But, as I see, there is a spirit in men, and the inspiration of the Almighty giveth understanding.
9 They that are aged are not the wise men, neither do the ancients understand judgment.
10 Therefore I will speak: Hearken to me, I also will shew you my wisdom.
11 For I have waited for your words, I have given ear to your wisdom, as long as you were disputing in words.
12 And as long as I thought you said some thing, I considered: but, as I see, there is none of you that can convince Job, and answer his words.
13 Lest you should say: We have found wisdom, God hath cast him down, not man.
14 He hath spoken nothing to me, and I will not answer him according to your words.
15 They were afraid, and answered no more, and they left off speaking.
16 Therefore because I have waited, and they have not spoken: they stood, and answered no more:
17 I also will answer my part, and will shew my knowledge.
18 Behold, my belly is as new wine which wanteth vent, which bursteth the new vessels.
20 I will speak and take breath a little: I will open my lips, and will answer.
21 I will not accept the person of man, and I will not level God with man.
22 For I know not how long I shall continue, and whether after a while my Maker may take me away.

JOB (IOB) CHAPTER 33

1 Hear therefore, O Job, my speeches, and hearken to all my words.
2 Behold now I have opened my mouth, let my tongue speak within my jaws.
3 My words are from my upright heart, and my lips shall speak a pure sentence.
4 The spirit of God made me, and the breath of the Almighty gave me life.
5 If thou canst, answer me, and stand up against my face.
6 Behold God hath made me as well as thee, and of the same clay I also was formed.
7 But yet let not my wonder terrify thee, and let not my eloquence be burdensome to thee.
8 Now thou has said in my hearing, and I have heard the voice of thy words:
9 I am clean, and without sin: I am unspotted, and there is no iniquity in me.
10 Because he hath found complaints against me, therefore he hath counted me for his enemy.
11 He hath put my feet in the stocks, he hath observed all my paths.
12 Now this is the thing in which thou art not justified: I will answer thee, that God is greater than man.
13 Dost thou strive against him, because he hath not answered thee to all words?
14 God speaketh once, and repeateth not the selfsame thing the second time.
15 By a dream in a vision by night, when deep sleep falleth upon men, and they are sleeping in their beds:
16 Then he openeth the ears of men, and teaching instructeth them in what they are to learn.
17 That he may withdraw a man from the things he is doing, and may deliver him from pride.
18 Rescuing his soul from corruption: and his life from passing to the sword.
19 He rebuketh also by sorrow in the bed, and he maketh all his bones to wither.
20 Bread becometh abominable to him in his life, and to his soul the meat which before he desired.
21 His flesh shall be consumed away, and his bones that were covered shall be made bare.
22 His soul hath drawn near to corruption, and his life to the destroyers.
23 If there shall be an angel speaking for him, one among thousands, to declare man's uprightness,
24 He shall have mercy on him, and shall say: Deliver him, that he may not go down to corruption: I have found wherein I may be merciful to him.
25 His flesh is consumed with punishment, let him return to the days of his youth.
26 He shall pray to God, and he will be gracious to him: and he shall see his face with joy, and he will render to man his justice.
27 He shall look upon men, and shall say: I have sinned, and indeed I have offended, and I have not received what I have deserved.
28 He hath delivered his soul from going into destruction, that it may live and see the light.
29 Behold, all these things God worketh three times within every one.
30 That he may withdraw their souls from corruption, and enlighten them with the light of the living.
31 Attend, Job, and hearken to me: and hold thy peace, whilst I speak.
32 But if thou hast any thing to say, answer me, speak: for I would have thee to appear just.
33 And if thou have not, hear me: hold thy peace, and I will teach thee wisdom.

JOB (IOB) CHAPTER 34

1 And Eliu continued his discourse, and said:
2 Hear ye, wise men, my words, and ye learned, hearken to me:
3 For the ear trieth words, and the mouth discerneth meats by the taste.
4 Let us choose to us judgment, and let us see among ourselves what is the best.
5 For Job hath said: I am just, and God hath overthrown my judgment.
6 For in judging me there is a lie: my arrow is violent without any sin.

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7 What man is there like Job, who drinketh up scorning like water?

8 Who goeth in company with them that work iniquity, and walketh with wicked men?

9 For he hath said: Man shall not please God, although he run with him.

10 Therefore, ye men of understanding, hear me: far from god be wickedness, and iniquity from the Almighty.

11 For he will render to a man his work, and according to the ways of every one he will reward them.

12 For in very deed God will not condemn without cause, neither will the Almighty pervert judgment.

13 What other hath he appointed over the earth? or whom hath he set over the world which he made?

14 If he turn his heart to him, he shall draw his spirit and breath unto himself.

15 All flesh shall perish together, and man shall return into ashes.

16 If then thou hast understanding, hear what is said, and hearken to the voice of my words.

17 Can he be healed that loveth not judgment? and how dost thou so far condemn him that is just?

18 Who saith to the king: Thou art an apostate: who calleth rulers ungodly?

19 Who accepteth not the persons of princes: nor hath regarded the tyrant, when he contended against the poor man: for all are the work of his hands.

20 They shall suddenly die, and the people shall be troubled at midnight, and they shall pass, and take away the violent without hand.

21 For his eyes are upon the ways of men, and he considereth all their steps.

22 There is no darkness, and there is no shadow of death, where they may be hid who work iniquity.

23 For it is no longer in the power of man to enter into judgment with God.

24 He shall break in pieces many and innumerable, and shall make others to stand in their stead.

25 For he knoweth their works: and therefore he shall bring night on them, and they shall be destroyed.

26 He hath struck them, as being wicked, in open sight.

27 Who as it were on purpose have revolted from him, and would not understand all his ways:

28 So that they caused the cry of the needy to come to him, and he heard the voice of the poor.

29 For when he granteth peace, who is there that can condemn? When he hideth his countenance, who is there that can behold him, whether it regard nations, or all men?

30 Who maketh a man that is a hypocrite to reign for the sins of the people?

31 Seeing then I have spoken of God, I will not hinder thee in thy turn.

32 If I have erred, teach thou me: if I have spoken iniquity, I will add no more.

33 Doth God require it of thee, because it hath displeased thee? for thou begannest to speak, and not I.: but if thou know any thing better, speak.

34 Let men of understanding speak to me, and let a wise man hearken to me.

35 But Job hath spoken foolishly, and his words sound not discipline.

36 My father, let Job be tried even to the end: cease not from the man of iniquity.

37 Because he addeth blasphemy upon his sins, let him be tied fast in the mean time amongst us: and then let him provoke God to judgment with his speeches.

JOB (IOB) CHAPTER 35

1 Moreover Eliu spoke these words:

2 Doth thy thought seem right to thee, that thou shouldst say: I am more just than God?

3 For thou saidst: That which is right doth not please thee: or what will it profit thee if I sin?

4 Therefore I will answer thy words, and thy friends with thee.

5 Look up to heaven and see, and behold the sky, that it is higher than thee.

6 If thou sin, what shalt thou hurt him? and if thy iniquities be multiplied, what shalt thou do against him?

7 And if thou do justly, what shalt thou give him, or what shall he receive of thy hand?

8 Thy wickedness may hurt a man that is like thee: and thy justice may help the son of man.

9 By reason of the multitude of oppressions they shall cry out: and shall wail for the violence of the arm of tyrants.

10 And he hath not said: Where is God, who made me, who hath given songs in the night?

11 Who teacheth us more than the beasts of the earth, and instructeth us more than the fowls of the air.

12 There shall they cry, and he will not hear, because of the pride of evil men.

13 God therefore will not hear in vain, and the Almighty will look into the causes of every one.

14 Yea when thou shalt say: He considereth not: be judged before him, and expect him.

15 For he doth not now bring on his fury, neither doth he revenge wickedness exceedingly.

16 Therefore Job openeth his mouth in vain, and multiplieth words without knowledge.

JOB (IOB) CHAPTER 36

1 Eliu also proceeded, and said:

2 Suffer me a little, and I will shew thee: for I have yet somewhat to speak in God's behalf.

3 I will repeat my knowledge from the beginning, and I will prove my Maker just.

4 For indeed my words are without a lie, and perfect knowledge shall be proved to thee.

5 God doth not cast away the mighty, whereas he himself also is mighty.

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6 But he saveth not the wicked, and he giveth judgment to the poor.
7 He will not take away his eyes from the just, and he placeth kings on the throne for ever, and they are exalted.
8 And if they shall be in chains, and be bound with the cords of poverty:
9 He shall shew them their works, and their wicked deeds, because they have been violent.
10 He also shall open their ear, to correct them: and shall speak, that they may return from iniquity.
11 If they shall hear and observe, they shall accomplish their days in good, and their years in glory.
12 But if they hear not, they shall pass by the sword, and shall be consumed in folly.
13 Dissemblers and crafty men prove the wrath of God, neither shall they cry when they are bound.
14 Their soul shall die in a storm, and their life among the effeminate.
15 He shall deliver the poor out of his distress, and shall open his ear in affliction.
16 Therefore he shall set thee at large out of the narrow mouth, and which hath no foundation under it: and the rest of thy table shall be full of fatness.
17 Thy cause hath been judged as that of the wicked, cause and judgment thou shalt recover.
18 Therefore let not anger overcome thee to oppress any man: neither let multitude of gifts turn thee aside.
19 Lay down thy greatness without tribulation, and all the mighty of strength.
20 Prolong not the night that people may come up for them.
21 Beware thou turn not aside to iniquity: for this thou hast begun to follow after misery.
22 Behold, God is high in his strength, and none is like him among the lawgivers.
23 Who can search out his ways? or who can say to him: Thou has wrought iniquity?
24 Remember that thou knowest not his work, concerning which men have sung.
25 All men see him, every one beholdeth afar off.
26 Behold, God is great, exceeding our knowledge: the number of his years is inestimable.
27 He lifteth up the drops of rain, and poureth out showers like floods:
28 Which flow from the clouds that cover all above.
29 If he will spread out clouds as his tent,
30 And lighten with his light from above, he shall cover also the ends of the sea.
31 For by these he judgeth people, and giveth food to many mortals.
32 In his hands he hideth the light, and commandeth it to come again.
33 He sheweth his friend concerning it, that it is his possession, and that he may come up to it.

JOB (IOB) CHAPTER 37

1 At this my heart trembleth, and is moved out of its place.
2 Hear ye attentively the terror of his voice, and the sound that cometh out of his mouth.
3 He beholdeth under all the heavens, and his light is upon the ends of the earth.
4 After it a noise shall roar, he shall thunder with the voice of his majesty, and shall not be found out, when his voice shall be heard.
5 God shall thunder wonderfully with his voice, he that doth great and unsearchable things.
6 He commandeth the snow to go down upon the earth, and the winter rain, and the shower of his strength.
7 He sealeth up the hand of all men, that every one may know his works.
8 Then the beast shall go into his covert, and shall abide in his den.
9 Out of the inner parts shall a tempest come, and cold out of the north.
10 When God bloweth there cometh frost, and again the waters are poured out abundantly.
11 Corn desireth clouds, and the clouds spread their light:
12 Which go round about, whithersoever the will of him that governeth them shall lead them, to whatsoever he shall command them upon the face of the whole earth:
13 Whether in one tribe, or in his own land, or in what place soever of his mercy he shall command them to be found.
14 Hearken to these things, Job: Stand, and consider the wondrous works of God.
15 Dost thou know when God commanded the rains, to shew his light of his clouds?
16 Knowest thou the great paths of the clouds, and the perfect knowledges?
17 Are not thy garments hot, when the south wind blows upon the earth?
18 Thou perhaps hast made the heavens with him, which are most strong, as if they were of molten brass.
19 Shew us what we may say to him: for we are wrapped up in darkness.
20 Who shall tell him the things I speak? even if a man shall speak, he shall be swallowed up.
21 But now they see not the light: the air on a sudden shall be thickened into clouds, and the wind shall pass and drive them away.
22 Cold cometh out of the north, and to God praise with fear.
23 We cannot find him worthily: he is great in strength, and in judgment, and in justice, and he is ineffable.
24 Therefore men shall fear him, and all that seem to themselves to be wise, shall not dare to behold him.

JOB (IOB) CHAPTER 38

1 Then the Lord answered Job out of a whirlwind, and said:
2 Who is this that wrappeth up sentences in unskillful words?
3 Gird up thy loins like a man: I will ask thee, and answer thou me.

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4 Where wast thou when I laid up the foundations of the earth? tell me if thou hast understanding.
5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?
6 Upon what are its bases grounded? or who laid the corner stone thereof,
7 When the morning stars praised me together, and all the sons of God made a joyful melody?
8 Who shut up the sea with doors, when it broke forth as issuing out of the womb:
9 when I made a cloud the garment thereof, and wrapped it in a mist as in swaddling bands?
10 I set my bounds around it, and made it bars and doors:
11 And I said: Hitherto thou shalt come, and shalt go no further, and here thou shalt break thy swelling waves.
12 Didst thou since thy birth command the morning, and shew the dawning of the day its place?
13 And didst thou hold the extremities of the earth shaking them, and hast thou shaken the ungodly out of it?
14 The seal shall be restored as clay, and shall stand as a garment:
15 From the wicked their light shall be taken away, and the high arm shall be broken.
16 Hast thou entered into the depths of the sea, and walked in the lowest parts of the deep?
17 Have the gates of death been opened to thee, and hast thou seen the darksome doors?
18 Hast thou considered the breadth of the earth? tell me, if thou knowest all things?
19 Where is the way where light dwelleth, and where is the place of darkness:
20 That thou mayst bring every thing to its own bounds, and understand the paths of the house thereof.
21 Didst thou know then that thou shouldst be born? and didst thou know the number of thy days?
22 Hast thou entered into the storehouses of the snow, or has thou beheld the treasures of the hail:
23 Which I have prepared for the time of the enemy, against the day of battle and war?
24 By what way is the light spread, and heat divided upon the earth?
25 Who gave a course to violent showers, or a way for noisy thunder:
26 That it should rain on the earth without man in the wilderness, where no mortal dwelleth:
27 That it should fill the desert and desolate land, and should bring forth green grass?
28 Who is the father of rain? or who begot the drops of dew?
29 Out of whose womb came the ice; and the frost from heaven who hath gendered it?
30 The waters are hardened like a stone, and the surface of the deep is congealed.
31 Shalt thou be able to join together the shining stars the Pleiades, or canst thou stop the turning about of Arcturus?
32 Canst thou bring forth the day star in its time, and make the evening star to rise upon the children of the earth?
33 Dost thou know the order of heaven, and canst thou set down the reason thereof on the earth?
34 Canst thou lift up thy voice to the clouds, that an abundance of waters may cover thee?
35 Canst thou send lightnings, and will they go, and will they return and say to thee: Here we are?
36 Who hath put wisdom in the heart of man? or who gave the cock understanding?
37 Who can declare the order of the heavens, or who can make the harmony of heaven to sleep?
38 When was the dust poured on the earth, and the clods fastened together?
39 Wilt thou take the prey for the lioness, and satisfy the appetite of her whelps,
40 When they couch in the dens and lie in wait in holes?
41 Who provideth food for the raven, when her young ones cry to God, wandering about, because they have no meat?

JOB (IOB) CHAPTER 39

1 Knowest thou the time when the wild goats bring forth among the rocks, or hast thou observed the hinds when they fawn?
2 Hast thou numbered the months of their conceiving, or knowest thou the time when they bring forth?
3 They bow themselves to bring forth young, and they cast them, and send forth roarings.
4 Their young are weaned and go to feed: they go forth, and return not to them.
5 Who hath sent out the wild ass free, and who hath loosed his bonds?
6 To whom I have given a house in the wilderness, and his dwellings in the barren land.
7 He scorneth the multitude of the city, he heareth not the cry of the driver.
8 He looketh round about the mountains of his pasture, and seeketh for every green thing.
9 Shall the rhinoceros be willing to serve thee, or will he stay at thy crib?
10 Canst thou bind the rhinoceros with thy thong to plough, or will he break the clods of the valleys after thee?
11 Wilt thou have confidence in his great strength, and leave thy labours to him?
12 Wilt thou trust him that he will render thee the seed, and gather it into thy barnfloor?
13 The wing of the ostrich is like the wings of the heron, and of the hawk.
14 When she leaveth her eggs on the earth, thou perhaps wilt warm them in the dust.
15 She forgetteth that the foot may tread upon them, or that the beasts of the field may break them.
16 She is hardened against her young ones, as though they were not hers, she hath laboured in vain, no fear constraining her.
17 For God hath deprived her of wisdom, neither hath he given her understanding.

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18 When time shall be, she setteth up her wings on high: she scorneth the horse and his rider.
19 Wilt thou give strength to the horse, or clothe his neck with neighing?
20 Wilt thou lift him up like the locusts? the glory of his nostrils is terror.
21 He breaketh up the earth with his hoof, he pranceth boldly, he goeth forward to meet armed men.
22 He despiseth fear, he turneth not his back to the sword,
23 Above him shall the quiver rattle, the spear and shield shall glitter.
24 Chasing and raging he swalloweth the ground, neither doth he make account when the noise of the trumpet soundeth.
25 When he heareth the trumpet he saith: Ha, ha: he smelleth the battle afar off, the encouraging of the captains, and the shouting of the army.
26 Doth the hawk wax feathered by thy wisdom, spreading her wings to the south?
27 Will the eagle mount up at thy command, and make her nest in high places?
28 She abideth among the rocks, and dwelleth among cragged flints, and stony hills, where there is no access.
29 From thence she looketh for the prey, and her eyes behold afar off.
30 Her young ones shall suck up blood: and wheresoever the carcass shall be, she is immediately there.
31 And the Lord went on, and said to Job:
32 Shall he that contendeth with God be so easily silenced? surely he that reproveth God, ought to answer him.
33 Then Job answered the Lord, and said:
34 One thing I have spoken, which I wish I had not said: and another, to which I will add no more.

JOB (IOB) CHAPTER 40

1 And the Lord answering Job out of the whirlwind, said:
2 Gird up thy loins like a man: I will ask thee, and do thou tell me.
3 Wilt thou make void my judgment: and condemn me, that thou mayst be justified?
4 And hast thou an arm like God, and canst thou thunder with a voice like him?
5 Clothe thyself with beauty, and set thyself up on high and be glorious, and put on goodly garments.
6 Scatter the proud in thy indignation, and behold every arrogant man, and humble him.
7 Look on all that are proud, and confound them, and crush the wicked in their place.
8 Hide them in the dust together, and plunge their faces into the pit.
9 Then I will confess that thy right hand is able to save thee.
10 Behold behemoth whom I made with thee, he eateth grass like an ox.
11 His strength is in his loins, and his force in the navel of his belly.
12 He setteth up his tail like a cedar, the sinews of his testicles are wrapped together.
13 His bones are like pipes of brass, his gristle like plates of iron.
14 He is the beginning of the ways of God, who made him, he will apply his sword.
15 To him the mountains bring forth grass: there all the beasts of the field shall play.
16 He sleepeth under the shadow, in the covert of the reed, and in moist places.
17 The shades cover his shadow, the willows of the brook shall compass him about.
18 Behold, he will drink up a river, and not wonder: and he trusteth that the Jordan may run into his mouth.
19 In his eyes as with a hook he shall take him, and bore through his nostrils with stakes.
20 Canst thou draw out the leviathan with a hook, or canst thou tie his tongue with a cord?
21 Canst thou put a ring in his nose, or bore through his jaw with a buckle?
22 Will he make many supplications to thee, or speak soft words to thee?
23 Will he make a covenant with thee, and wilt thou take him to be a servant for ever?
24 Shalt thou play with him as with a bird, or tie him up for thy handmaids?
25 Shall friends cut him in pieces, shall merchants divide him?
26 Wilt thou fill nets with his skin, and the cabins of fishes with his head?
27 Lay thy hand upon him: remember the battle, and speak no more.
28 Behold his hope shall fail him, and in the sight of all he shall be cast down.

JOB (IOB) CHAPTER 41

1 I will not stir him up, like one that is cruel: for who can resist my countenance?
2 Who hath given me before that I should repay him? All things that are under heaven are mine.
3 I will not spare him, nor his mighty words, and framed to make supplication.
4 Who can discover the face of his garment? or who can go into the midst of his mouth?
5 Who can open the doors of his face? his teeth are terrible round about.
6 His body is like molten shields, shut close up with scales pressing upon one another.
7 One is joined to another, and not so much as any air can come between them:
8 They stick one to another and they hold one another fast, and shall not be separated.
9 His sneezing is like the shining of fire, and his eyes like the eyelids of the morning.
10 Out of his mouth go forth lamps, like torches of lighted fire.

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11 Out of his nostrils goeth smoke, like that of a pot heated and boiling.
12 His breath kindleth coals, and a flame cometh forth out of his mouth.
13 In his neck strength shall dwell, and want goeth before his face.
14 The members of his flesh cleave one to another: he shall send lightnings against him, and they shall not be carried to another place.
15 His heart shall be as hard as a stone, and as firm as a smith's anvil.
16 When he shall raise him up, the angels shall fear, and being affrighted shall purify themselves.
17 When a sword shall lay at him, it shall not be able to hold, nor a spear, nor a breastplate.
18 For he shall esteem iron as straw, and brass as rotten wood.
19 The archer shall not put him to flight, the stones of the sling are to him like stubble.
20 As stubble will he esteem the hammer, and he will laugh him to scorn who shaketh the spear.
21 The beams of the sun shall be under him, and he shall strew gold under him like mire.
22 He shall make the deep sea to boil like a pot, and shall make it as when ointments boil.
23 A path shall shine after him, he shall esteem the deep as growing old.
24 There is no power upon earth that can be compared with him who was made to fear no one.
25 He beholdeth every high thing, he is king over all the children of pride.

JOB (IOB) CHAPTER 42

1 Then Job answered the Lord, and said:
2 I know that thou canst do all things, and no thought is hid from thee.
3 Who is this that hideth counsel without knowledge? Therefore I have spoken unwisely, and things that above measure exceeded my knowledge.
4 Hear, and I will speak: I will ask thee, and do thou tell me.
5 With the hearing of the ear, I have heard thee, but now my eye seeth thee.
6 Therefore I reprehend myself, and do penance in dust and ashes.
7 And after the Lord had spoken these words to Job, he said to Eliphaz the Themanite: My wrath is kindled against thee, and against thy two friends, because you have not spoken the thing that is right before my, as my servant Job hath.
8 Take unto you therefore seven oxen, and seven rams, and go to my servant Job, and offer for yourselves a holocaust: and my servant Job shall pray for you: his face I will accept, that folly be not imputed to you: for you have not spoken right things before me, as my servant Job hath.
9 So Eliphaz the Themanite, and Baldad the Suhite, and Sophar the Naamathite went, and did as the Lord had spoken to them, and the Lord accepted the face of Job.
10 The Lord also was turned at the penance of Job, when he prayed for his friends. And the Lord gave Job twice as much as he had before.
11 And all his brethren came to him, and all his sisters, and all that knew him before, and they ate bread with him in his house: and bemoaned him, and comforted him upon all the evil that God had brought upon him. And every man gave him one ewe, and one earring of fold.
12 And the Lord blessed the latter end of Job more than his beginning. And he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.
13 And he had seven sons, and three daughters.
14 And he called the names of one Dies, and the name of the second Cassia, and the name of the third Cornustibil.
15 And there were not found in all the earth women so beautiful as the daughters of Job: and their father gave them inheritance among their brethren.
16 And Job lived after these things, a hundred and forty years, and he saw his children, and his children's children, unto the fourth generation, and he died an old man, and full of days.

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THE BOOK OF PSALMS

Hebrew title: Tehillim (& 151-160)
("Praises"; or: Hymns, Odes, Lyrics and Poems to God)
Estimated Range of Dating: c. 5th to 1st centuries B.C.

(The Book of Psalms (Tehillim, "praises"), commonly referred to simply as Psalms, the Psalter or "the Psalms", is the first book of the Ketuvim ("Writings"), the third section of the Hebrew Bible, and thus a book of the Christian Old Testament. The title is derived from the Greek translation, psalmoi, meaning "instrumental music" and, by extension, "the words accompanying the music". The book is an anthology of individual psalms, with 150 in the Jewish and Western Christian tradition and more in the Eastern Christian churches. Many are linked to the name of David, but his authorship is not accepted by modern scholars.

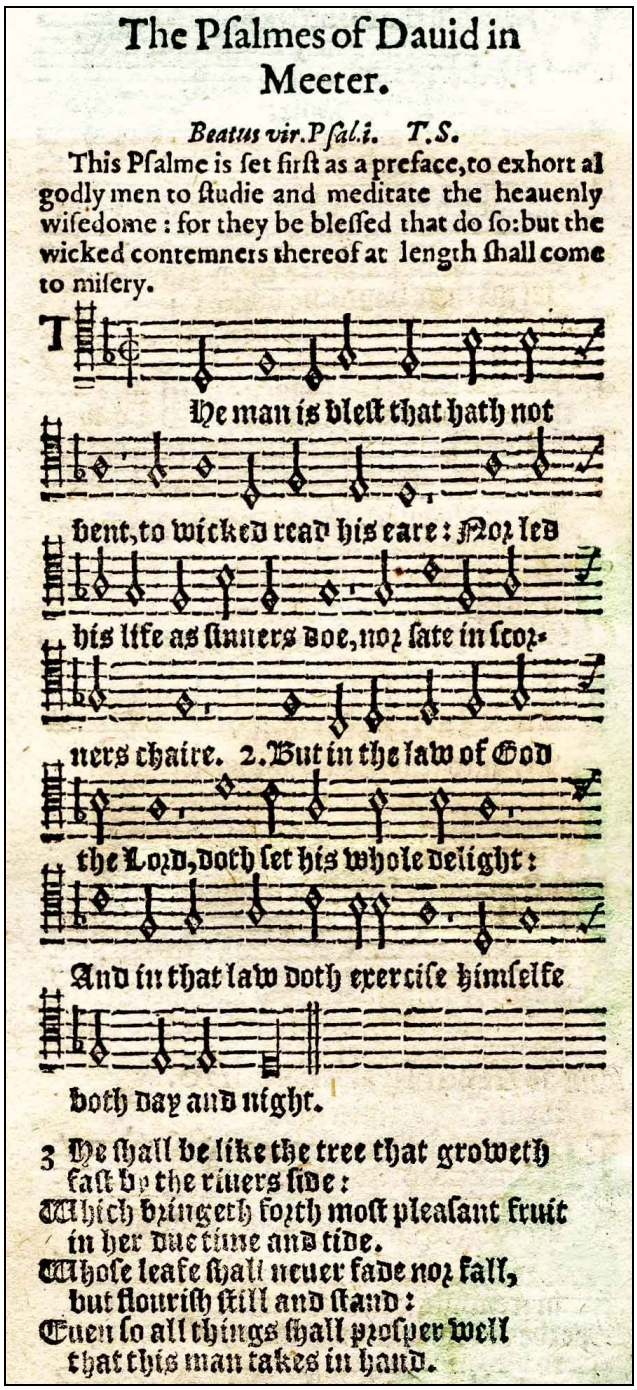
The Psalter is poetry, though it has many prayers and not all Old Testament prayers were poetic. In fact, not all praise was poetic either. The Psalms are full of images, comparisons and metaphor. The Hebrew text often plays with words and repeats the same words, adding synonyms (words with the same meaning) to fill out the description. Important words show the main themes in the prayer or song.

The Psalms were written not merely as poems, but as songs for singing. More than a third of the psalms are addressed to the Director of Music. Some psalms exhort the worshipper to sing (e.g. Pss. 33:1-3; 92:1-3; 96:1-3; 98:1; 101:1; 150). Some headings denote the musical instruments on which the psalm should be played (Pss. 4, 5, 6, 8, 67). Some refer to singing at the sheminit or octave (Pss. 6, 12). And others preserve the name for ancient eastern modes, like mut la-ben (Death of the son; Ps. 9), ayelet ha-shachar (hind of the dawn; Ps. 22); shoshanim (Lilies; Ps. 45); or alamoth (Maidens?; Ps. 46).

USE IN JEWISH RITUAL

The reading of psalms is viewed in Jewish tradition as a vehicle for gaining God's favour. They are thus often specially recited in times of trouble, such as poverty, disease, or physical danger; in many synagogues, Psalms are recited after services for the security of the State of Israel. Sefer ha-Chinuch states that this practice is designed not to achieve favor, as such, but rather to inculcate belief in Divine Providence into one's consciousness, consistently with Maimonides' general view on Providence. (Relatedly, the Hebrew verb for prayer, hitpalal, is in fact the reflexive form of palal, to judge. Thus, "to pray" conveys the notion of "judging oneself": ultimately, the purpose of prayer—tefilah—is to transform ourselves.)

Many Jews complete the Book of Psalms on a weekly or monthly basis. Each week, some also say a Psalm connected to that week's events or the Torah portion read during that week. In addition, many Jews (notably Lubavitch, and other Chasidim) read the entire Book of Psalms prior to the morning service, on the Sabbath preceding the calculated appearance of the new moon.


The Pſalmes of Dauid in Meeter.

Beatus vir. Pſal. i. T. S.

This Pſalme is ſet firſt as a preface, to exhort al godly men to ſtudie and meditate the heauenly wiſedome: for they be bleſſed that do ſo: but the wicked contemners thereof at length ſhall come to miſery.

THe man is bleſt that hath not
bent, to wicked read his eare: Nor led
his life as ſinners doe, nor ſate in ſcor-
ners chaire. 2. But in the law of God
the Lord, doth ſet his whole delight:
And in that law doth exerciſe himſelfe
both day and night.

3 He ſhall be like the tree that groweth
faſt by the riuers ſide:
Which bringeth forth moſt pleaſant fruit
in her due time and tide.
Whoſe leafe ſhall neuer fade nor fall,
but flouriſh ſtill and ſtand:
Euen ſo all things ſhall proſper well
that this man takes in hand.

Psalms were once composed for singing.
Sheet of a psalter with medieval music notes.

Some of the titles given to the Psalms have descriptions which suggest their use in worship:

• Some bear the Hebrew description shir (Greek: 'ode', 'song'). Thirteen have this description. It means the flow of speech, as it were, in a straight line or in a regular strain. This description includes secular as well as sacred song.

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• Fifty-eight Psalms bear the description mizmor, a lyric ode, or a song set to music; a sacred song accompanied with a musical instrument.

• Psalm 145 alone has the designation tehillah, meaning a song of praise; a song the prominent thought of which is the praise of God.

• Thirteen psalms are described as maskil ('wise'): 32, 42, 44, 45, 52–55, 74, 78, 88, 89, and 142. Psalm 41:2, although not in the above list, has the description ashrei maskil.

• Six Psalms (16, 56–60) have the title michtam ('gold'). Rashi suggests that michtam refers to an item that a person carries with him at all times, hence, these Psalms contain concepts or ideas that are pertinent at every stage and setting throughout life, deemed vital as part of day-to-day spiritual awareness.

• Psalm 7 (along with Habakkuk chapter 3) bears the title shigayon. There are three interpretations: (1st) According to Rashi and others, this term stems from the root shegaga, meaning "mistake"—David committed some sin and is singing in the form of a prayer to redeem himself from it; (2nd) shigayon was a type of musical instrument; (3rd) Ibn Ezra considers the word to mean "longing", as for example in the verse in Proverbs 5:19 tishge tamid.

USE IN CHRISTIAN RITUAL:

New Testament references show that the earliest Christians used the Psalms in worship, and the Psalms have remained an important part of worship in most Christian Churches. The Roman Catholic, Eastern Orthodox, Oriental Orthodox, Eastern Catholic, Presbyterian, Lutheran and Anglican Churches have always made systematic use of the Psalms, with a cycle for the recitation of all or most of them over the course of one or more weeks. In the early centuries of the Church, it was expected that any candidate for bishop would be able to recite the entire Psalter from memory, something they often learned automatically during their time as monks.

Several conservative Protestant denominations sing only the Psalms (some churches also sing the small number of hymns found elsewhere in the Bible) in worship, and do not accept the use of any non-Biblical hymns; examples are the Reformed Presbyterian Church of North America, the Presbyterian Reformed Church (North America) and the Free Church of Scotland.

• Psalm 22 is of particular importance during the season of Lent as a Psalm of continued faith during severe testing.

• Psalm 23, The LORD is My Shepherd, offers an immediately appealing message of comfort and is widely chosen for church funeral services, either as a reading or in one of several popular hymn settings;

• Psalm 51, Have mercy on me O God, called the Miserere from the first word in its Latin version, in both Divine Liturgy and Hours, in the sacrament of repentance or confession, and in other settings;

• Psalm 82 is found in the Book of Common Prayer as a funeral recitation.

• Psalm 137, By the rivers of Babylon, there we sat down and wept, the Eastern Orthodox Church uses this hymn during the weeks preceding Great Lent.

Psalms have often been set as part of a larger work. The psalms feature large in settings of Vespers, including those by Claudio Monteverdi, Antonio Vivaldi, and Wolfgang Amadeus Mozart, who wrote such settings as part of their responsibilities as church musicians. Psalms are inserted in Requiem compositions, such as Psalm 126 in A German Requiem of Johannes Brahms and Psalms 130 and 23 in John Rutter's Requiem.

***Enumeration:** The enumeration of the psalms differs in the Nova Vulgata from that used in the earlier versions. This can cause confusion. The earlier versions take their enumeration from the Greek Septuagint. The Versio Nova Vulgata takes its enumeration from the Hebrew Masoretic Text as follows:*

The old enumeration used by Jerome's Latin Vulgate and other early bibles	The new enumeration used by the Nova Vulgata and modern English bibles
Origin: Septuagint	**Origin: Masoretic Text**
1-8	
9	**9–10**
10–112	**11–113**
113	**114–115**
114–115	**116**
116–145	**117–146**
146–147	**147**
148-150	

This list describes what has taken place in the past:

- *Psalms 9 and 10 in the Nova Vulgata are together as Psalm 9 in the older versions*
- *Psalms 114 and 115 in the Nova Vulgata are Psalm 113 in the older versions*
- *Psalms 114 and 115 in the older versions appear as Psalm 116 in the Nova Vulgata*
- *Psalms 146 and 147 in the older versions form Psalm 147 in the Nova Vulgata*
- *Psalms 10–112 and 116–145 (132 out of the 150) in the older versions are numbered lower by one than the same psalm in the Nova Vulgata.*
- *Psalms 1–8 and 148–150, 11 psalms in total, are numbered the same in both the old versions and the new one.*

The Septuagint, present in Eastern Orthodox churches, includes a Psalm 151; a Hebrew version of this was found in the Psalms Scroll of the Dead Sea Scrolls. Some versions of the Peshitta (the Bible used in Syriac churches in the Middle East) include Psalms 152–155. There are also the Psalms of Solomon, which are a further 18 psalms of Jewish origin, likely originally written in Hebrew, but surviving only in Greek and Syriac translation. These and other indications suggest that the current Western Christian and Jewish collection of 150 psalms were selected from a wider set.)

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THE PSALMS

(The Psalms are prayers and poetry for singing. The little introductions in Italic and square brackets are very old musical notes that belong to the original Bible text. They are giving advice to the chief musician of the congregation. Unfortunately, the editor Challoner made of it "unto the end," and the instrument gittith he calls "presses" hiding the fact that these introductions talk about music. He dispised the Jews so much that he tried to avoid using any Hebrew words. Please compare with the King James Version or the literal translations by Leeser, Darby, Young or Smith.)

PSALMS CHAPTER 1

1 Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence.

2 But his will is in the law of the Lord, and on his law he shall meditate day and night.

3 And he shall be like a tree which is planted near the running waters, which shall bring forth its fruit, in due season. And his leaf shall not fall off: and all whosoever he shall do shall prosper.

4 Not so the wicked, not so: but like the dust, which the wind driveth from the face of the earth.

5 Therefore the wicked shall not rise again in judgment: nor sinners in the council of the just.

6 For the Lord knoweth the way of the just: and the way of the wicked shall perish.

PSALMS CHAPTER 2

1 Why have the Gentiles raged, and the people devised vain things?

2 The kings of the earth stood up, and the princes met together, against the Lord and against his Christ.

3 Let us break their bonds asunder: and let us cast away their yoke from us.

4 He that dwelleth in heaven shall laugh at them: and the Lord shall deride them.

5 Then shall he speak to them in his anger, and trouble them in his rage.

6 But I am appointed king by him over Sion his holy mountain, preaching his commandment.

7 The Lord hath said to me: Thou art my son, this day have I begotten thee.

8 Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession.

9 Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel.

10 And now, O ye kings, understand: receive instruction, you that judge the earth.

11 Serve ye the Lord with fear: and rejoice unto him with trembling.

12 Embrace discipline, lest at any time the Lord be angry, and you perish from the just way.

13 When his wrath shall be kindled in a short time, blessed are all they that trust in him.

PSALMS CHAPTER 3

1 The psalm of David when he fled from the face of his son Absalom.

2 Why, O Lord, are they multiplied that afflict me? many are they who rise up against me.

3 Many say to my soul: There is no salvation for him in his God.

4 But thou, O Lord art my protector, my glory, and the lifter up of my head.

5 I have cried to the Lord with my voice: and he hath heard me from his holy hill.

6 I have slept and taken my rest: and I have risen up, because the Lord hath protected me.

7 I will not fear thousands of the people, surrounding me: arise, O Lord; save me, O my God.

8 For thou hast struck all them who are my adversaries without cause: thou hast broken the teeth of sinners.

9 Salvation is of the Lord: and thy blessing is upon thy people.

PSALMS CHAPTER 4

1 *[Unto the end, in verses. A psalm of David.]*

2 When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me. Have mercy on me: and hear my prayer.

3 O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying?

4 Know ye also that the Lord hath made his holy one wonderful: the Lord will hear me when I shall cry unto him.

5 Be angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

6 Offer up the sacrifice of justice, and trust in the Lord: many say, Who sheweth us good things?

7 The light of thy countenance O Lord, is signed upon us: thou hast given gladness in my heart.

8 By the fruit of their corn, their wine and oil, they are multiplied.

9 In peace in the selfsame I will sleep, and I will rest:

10 for thou, O Lord, singularly hast settled me in hope.

PSALMS CHAPTER 5

1 *[Unto the end, for her that obtaineth the inheritance. A psalm of David.]*

2 Give ear, O Lord, to my words, understand my cry.

3 Hearken to the voice of my prayer, O my King and my God.

4 For to thee will I pray: O Lord, in the morning thou shalt hear my voice.

5 In the morning I will stand before thee, and will see: because thou art not a God that willest iniquity.

6 Neither shall the wicked dwell near thee: nor shall the unjust abide before thy eyes.

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7 Thou hatest all the workers of iniquity: Thou wilt destroy all that speak a lie. The bloody and the deceitful man the Lord will abhor.

8 But as for me in the multitude of thy mercy, I will come into thy house; I will worship towards thy holy temple, in thy fear.

9 Conduct me, O Lord, in thy justice: because of my enemies, direct my way in thy sight.

10 for there is no truth in their mouth; their heart is vain.

11 Their throat is an open sepulchre: they dealt deceitfully with their tongues: judge them, O God. Let them fall from their devices: according to the multitude of their wickedness cast them out: for they have provoked thee, O Lord.

12 But let all them be glad that hope in thee: they shall rejoice for ever, and thou shalt dwell in them. And all they that love thy name shall glory in thee:

13 For thou wilt bless the just. O Lord, thou hast crowned us, as with a shield of thy good will.

PSALMS CHAPTER 6

1 *[Unto the end, in verses, a psalm for David, for the octave.]*

2 O Lord, rebuke me not in thy indignation, nor chastise me in thy wrath.

3 Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

4 And my soul is troubled exceedingly: but thou, O Lord, how long?

5 Turn to me, O Lord, and deliver my soul: O save me for thy mercy's sake.

6 For there is no one in death, that is mindful of thee: and who shall confess to thee in hell?

7 I have laboured in my groanings, every night I will wash my bed: I will water my couch with my tears.

8 My eye is troubled through indignation: I have grown old amongst all my enemies.

9 Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

10 The Lord hath heard my supplication: the Lord hath received my prayer.

11 Let all my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily.

PSALMS CHAPTER 7

1 *[The psalm of David which he sung to the Lord for the words of Chusi the son of Jemini.]* [2 Kings 16.]

2 O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me.

3 Lest at any time he seize upon my soul like a lion, while there is no one to redeem me, nor to save.

4 O Lord my God, if I have done this thing, if there be iniquity in my hands:

5 If I have rendered to them that repaid me evils, let me deservedly fall empty before my enemies.

6 Let the enemy pursue my soul, and take it, and tread down my life on the earth, and bring down my glory to the dust.

7 Rise up, O Lord, in thy anger: and be thou exalted in the borders of my enemies. And arise, O Lord my God, in the precept which thou hast commanded:

8 and a congregation of people shall surround thee. And for their sakes return thou on high.

9 The Lord judgeth the people. Judge me, O Lord, according to my justice, and according to my innocence in me.

10 The wickedness of sinners shall be brought to nought: and thou shalt direct the just: the searcher of hearts and reins is God.

11 Just is my help from the Lord: who saveth the upright of heart.

12 God is a just judge, strong and patient: is he angry every day?

13 Except you will be converted, he will brandish his sword: he hath bent his bow and made it ready.

14 And in it he hath prepared the instruments of death, he hath made ready his arrows for them that burn.

15 Behold he hath been in labour with injustice; he hath conceived sorrow, and brought forth iniquity.

16 He hath opened a pit and dug it; and he is fallen into the hole he made.

17 His sorrow shall be turned on his own head: and his iniquity shall comedown upon his crown.

18 I will give glory to the Lord according to his justice: and will sing to the name of the Lord the most high.

PSALMS CHAPTER 8

1 *[Unto the end, for the presses (Hebrew: Gittith, a musical instrument with strings): a psalm of David.]*

2 O Lord our Lord, how admirable is thy name in the whole earth! For thy magnificence is elevated above the heavens.

3 Out of the mouth of infants and of sucklings thou hast perfected praise, because of thy enemies, that thou mayst destroy the enemy and the avenger.

4 For I will behold thy heavens, the works of thy fingers: the moon and the stars which thou hast founded.

5 What is man that thou art mindful of him? or the son of man that thou visitest him?

6 Thou hast made him a little less than the angels, thou hast crowned him with glory and honour:

7 and hast set him over the works of thy hands.

8 Thou hast subjected all things under his feet, all sheep and oxen: moreover the beasts also of the fields.

9 The birds of the air, and the fishes of the sea, that pass through the paths of the sea.

10 O Lord our Lord, how admirable is thy name in all the earth!

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PSALMS CHAPTER 9

1 *[Unto the end, for the hidden things of the Son. A psalm for David.]*

2 I will give praise to thee, O Lord, with my whole heart: I will relate all thy wonders.

3 I will be glad and rejoice in thee: I will sing to thy name, O thou most high.

4 When my enemy shall be turned back: they shall be weakened and perish before thy face.

5 For thou hast maintained my judgment and my cause: thou hast sat on the throne, who judgest justice.

6 Thou hast rebuked the Gentiles, and the wicked one hath perished: thou hast blotted out their name for ever and ever.

7 The swords of the enemy have failed unto the end: and their cities thou hast destroyed. Their memory hath perished with a noise.

8 but the Lord remaineth for ever. He hath prepared his throne in judgment:

9 and he shall judge the world in equity, he shall judge the people in justice.

10 And the Lord is become a refuge for the poor: a helper in due time in tribulation.

11 And let them trust in thee who know thy name: for thou hast not forsaken them that seek thee, O Lord.

12 Sing ye to the Lord, who dwelleth in Sion: declare his ways among the Gentiles:

13 For requiring their blood he hath remembered the: he hath not forgotten the cry of the poor.

14 Have mercy on me, O Lord: see my humiliation which I suffer from my enemies.

15 Thou that liftest me up from the gates of death, that I may declare all thy praises in the gates of the daughter of Sion.

16 I will rejoice in thy salvation: the Gentiles have stuck fast in the destruction which they have prepared. Their foot hath been taken in the very snare which they hid.

17 The Lord shall be known when he executeth judgments: the sinner hath been caught in the works of his own hands.

18 The wicked shall be turned into hell, all the nations that forget God.

19 For the poor man shall not be forgotten to the end: the patience of the poor shall not perish for ever.

20 Arise, O Lord, let not man be strengthened: let the Gentiles be judged in thy sight.

21 Appoint, O Lord, a lawgiver over them: that the Gentiles may know themselves to be but men.

PSALMS CHAPTER 10

1 Why, O Lord, hast thou retired afar off? why dost thou slight us in our wants, in the time of trouble?

2 Whilst the wicked man is proud, the poor is set on fire: they are caught in the counsels which they devise.

3 For the sinner is praised in the desires of his soul: and the unjust man is blessed.

4 The sinner hath provoked the Lord according to the multitude of his wrath he will not seek him:

5 God is not before his eyes: his ways are filthy at all times. Thy judgments are removed from his sight: he shall rule over all his enemies.

6 For he hath said in his heart: I shall not be moved from generation to generation, and shall be without evil.

7 His mouth is full of cursing, and of bitterness, and of deceit: under his tongue are labour and sorrow.

8 He sitteth in ambush with the rich in private places, that he may kill the innocent.

9 His eyes are upon the poor man: He lieth in wait in secret like a lion in his den. He lieth in ambush that he may catch the poor man: to catch the poor, whilst he draweth him to him.

10 In his net he will bring him down, he will crouch and fall, when he shall have power over the poor.

11 For he hath said in his heart: God hath forgotten, he hath turned away his face not to see to the end.

12 Arise, O Lord God, let thy hand be exalted: forget not the poor.

13 Wherefore hath the wicked provoked God? for he hath said in his heart: He will not require it.

14 Thou seest it, for thou considerest labour and sorrow: that thou mayst deliver them into thy hands. To thee is the poor man left: thou wilt be a helper to the orphan.

15 Break thou the arm of the sinner and of the malignant: his sin shall be sought, and shall not be found.

16 The Lord shall reign to eternity, yea, for ever and ever: ye Gentiles shall perish from his land.

17 The Lord hath heard the desire of the poor: thy ear hath heard the preparation of their heart.

18 To judge for the fatherless and for the humble, that man may no more presume to magnify himself upon earth.

19 Unto the end. A psalm for David.

20 In the Lord I put my trust: how then do you say to my soul: Get thee away from hence to the mountain like a sparrow?

21 For, lo, the wicked have bent their bow; they have prepared their arrows in the quiver; to shoot in the dark the upright of heart.

22 For they have destroyed the things which thou hast made: but what has the just man done?

23 The Lord is in his holy temple, the Lord's throne is in heaven. His eyes look on the poor man: his eyelids examine the sons of men.

24 The Lord trieth the just and the wicked: but he that loveth iniquity hateth his own soul.

25 He shall rain snares upon sinners: fire and brimstone and storms of winds shall be the portion of their cup.

26 For the Lord is just, and hath loved justice: his countenance hath beheld righteousness.

PSALMS CHAPTER 11

1 *[Unto the end; for the octave, a psalm for David.]*

2 Save me, O Lord, for there is now no saint: truths are decayed from among the children of men.

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3 They have spoken vain things every one to his neighbour: with deceitful lips, and with a double heart have they spoken.
4 May the Lord destroy all deceitful lips, and the tongue that speaketh proud things.
5 Who have said: We will magnify our tongue; our lips are our own; who is Lord over us?
6 By reason of the misery of the needy, and the groans of the poor, now will I arise, saith the Lord. I win set him in safety; I will deal confidently in his regard.
7 The words of the Lord are pure words: as silver tried by the fire, purged from the earth refined seven times.
8 Thou, O Lord, wilt preserve us.: and keep us from this generation for ever.
9 The wicked walk round about: according to thy highness, thou best multiplied the children of men.

PSALMS CHAPTER 12

1 *[Unto the end, a psalm for David.]* How long, O Lord, wilt thou forget me unto the end? how long dost thou turn away thy face from me?
2 How long shall I take counsels in my soul, sorrow in my heart all the day?
3 How long shall my enemy be exalted over me?
4 Consider, and hear me, O Lord my God. Enlighten my eyes that I never sleep in death:
5 lest at any time my enemy say: I have prevailed against him. They that trouble me will rejoice when I am moved:
6 but I have trusted in thy mercy. My heart shall rejoice in thy salvation: I will sing to the Lord, who giveth me good things: yea I will sing to the name of the Lord the most high.

PSALMS CHAPTER 13

1 *[Unto the end, a psalm for David.]* The fool hath said in his heart: There is no God, They are corrupt, and are become abominable in their ways: there is none that doth good, no not one.
2 The Lord hath looked down from heaven upon the children of men, to see if there be any that understand and seek God.
3 They are all gone aside, they are become unprofitable together: there is none that doth good, no not one. Their throat is an open sepulchre: with their tongues they acted deceitfully; the poison of asps is under their lips. Their mouth is full of cursing and bitterness; their feet are swift to shed blood. Destruction and unhappiness in their ways: and the way of peace they have not known: there is no fear of God before their eyes.
4 Shall not all they know that work iniquity, who devour my people as they eat bread?
5 They have not called upon the Lord: there have they trembled for fear, where there was no fear.
6 For the Lord is in the just generation: you have confounded the counsel of the poor man, but the Lord is his hope.
7 Who shall give out of Sion the salvation of Israel? when the Lord shall have turned away the captivity of his people, Jacob shall rejoice and Israel shall be glad.

PSALMS CHAPTER 14

1 *[A psalm of David.]* Lord, who shall dwell in thy tabernacle? or who shall rest in thy holy hill?
2 He that walketh without blemish, and worketh justice:
3 He that speaketh truth in his heart, who hath not used deceit in his tongue: Nor hath done evil to his neighbour: nor taken up a reproach against his neighbours.
4 In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord. He that sweareth to his neighbour, and deceiveth not;
5 he that hath not put out his money to usury, nor taken bribes against the innocent: He that doth these things shall not be moved for ever.

PSALMS CHAPTER 15

1 *[The inscription of a title to David himself.]* Preserve me, O Lord, for I have put trust in thee.
2 I have said to the Lord, thou art my God, for thou hast no need of my goods.
3 To the saints, who are in his land, he hath made wonderful all my desires in them.
4 Their infirmities were multiplied: afterwards they made haste. I will not gather together their meetings for blood offerings: nor will I be mindful of their names by my lips.
5 The Lord is the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me.
6 The lines are fallen unto me in goodly places: for my inheritance is goodly to me.
7 I will bless the Lord, who hath given me understanding: moreover my reins also have corrected me even till night.
8 I set the Lord always in my sight: for he is at my right hand, that I be not moved.
9 Therefore my heart hath been glad, and my tongue hath rejoiced: moreover my flesh also shall rest in hope.
10 Because thou wilt not leave my soul in hell; nor wilt then give thy holy one to see corruption.
11 Thou hast made known to me the ways of life, thou shalt fill me with joy with thy countenance: at thy right hand are delights even to the end.

PSALMS CHAPTER 16

1 *[The prayer of David.]* Hear, O Lord, my justice: attend to my supplication. Give ear unto my prayer, which proceedeth not from deceitful lips.
2 Let my judgment come forth from thy countenance: let thy eyes behold the things that are equitable.
3 Thou hast proved my heart, and visited it by night, thou hast tried me by fire: and iniquity hath not been found in me.
4 That my mouth may not speak the works of men: for the sake of the words of thy lips, I have kept hard ways.
5 Perfect thou my goings in thy paths: that my footsteps be not moved.

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6 I have cried to thee, for thou, O God, hast heard me: O incline thy ear unto me, and hear my words.

7 Shew forth thy wonderful mercies; thou who savest them that trust in thee.

8 From them that resist thy right hand keep me, as the apple of thy eye. Protect me under the shadow of thy wings.

9 From the face of the wicked who have afflicted me. My enemies have surrounded my soul:

10 they have shut up their fat: their mouth hath spoken proudly.

11 They have cast me forth and now they have surrounded me: they have set their eyes bowing down to the earth.

12 They have taken me, as a lion prepared for the prey; and as a young lion dwelling in secret places.

13 Arise, O Lord, disappoint him and supplant him; deliver my soul from the wicked one: thy sword

14 from the enemies of thy hand. O Lord, divide them from the few of the earth in their life: their belly is filled from thy hidden stores. They are full of children: and they have left to their little ones the rest of their substance.

15 But as for me, I will appear before thy sight in justice: I shall be satisfied when thy glory shall appear.

PSALMS CHAPTER 17

1 *[Unto the end, for David the servant of the Lord, who spoke to the Lord the words of this canticle, in the day that the Lord delivered him from the hands of all his enemies, and from the hand of Saul.]* [2 Kings 22.]

2 I will love thee, O Lord, my strength:

3 The Lord is my firmament, my refuge, and my deliverer. My God is my helper, and in him will I put my trust. My protector and the horn of my salvation, and my support.

4 Praising I will call upon the Lord: and I shall be saved from my enemies.

5 The sorrows of death surrounded me: and the torrents of iniquity troubled me.

6 The sorrows of hell encompassed me: and the snares of death prevented me.

7 In my affliction I called upon the Lord, and I cried to my God: And he heard my voice from his holy temple: and my cry before him came into his ears.

8 The earth shook and trembled: the foundations of the mountains were troubled and were moved, because he was angry with them.

9 There went up a smoke in his wrath: and a fire flamed from his face: coals were kindled by it.

10 He bowed the heavens, and came down: and darkness was under his feet.

11 And he ascended upon the cherubim, and he flew; he flew upon the wings of the winds.

12 And he made darkness his covert, his pavilion round about him: dark waters in the clouds of the air.

13 At the brightness that was before him the clouds passed, hail and coals of fire.

14 And the Lord thundered from heaven, and the highest gave his voice: hail and coals of fire.

15 And he sent forth his arrows, and he scattered them: he multiplied lightnings, and troubled them.

16 Then the fountains of waters appeared, and the foundations of the world were discovered: At thy rebuke, O Lord, at the blast of the spirit of thy wrath.

17 He sent from on high, and took me: and received me out of many waters.

18 He delivered me from my strongest enemies, and from them that hated me: for they were too strong for me.

19 They prevented me in the day of my affliction: and the Lord became my protector.

20 And he brought me forth into a large place: he saved me, because he was well pleased with me.

21 And the Lord will reward me according to my justice; and will repay me according to the cleanness of my hands:

22 Because I have kept the ways of the Lord; and have not done wickedly against my God.

23 For till his judgments are in my sight: and his justices I have not put away from me.

24 And I shall be spotless with him: and shall keep myself from my iniquity.

25 And the Lord will reward me according to my justice; and according to the cleanness of my hands before his eyes.

26 With the holy, thou wilt be holy; and with the innocent man thou wilt be innocent.

27 And with the elect thou wilt be elect: and with the perverse thou wilt be perverted.

28 For thou wilt save the humble people; but wilt bring down the eyes of the proud.

29 For thou lightest my lamp, O Lord: O my God enlighten my darkness.

30 For by thee I shall be delivered from temptation; and through my God I shall go over a wall.

31 As for my God, his way is undefiled: the words of the Lord are fire tried: he is the protector of all that trust in him.

32 For who is God but the Lord? or who is God but our God?

33 God who hath girt me with strength; and made my way blameless.

34 Who hath made my feet like the feet of harts: and who setteth me upon high places.

35 Who teacheth my hands to war: and thou hast made my arms like a brazen bow.

36 And thou hast given me the protection of thy salvation: and thy right hand hath held me up: And thy discipline hath corrected me unto the end: and thy discipline, the same shall teach me.

37 Thou hast enlarged my steps under me; and my feet are not weakened.

38 I will pursue after my enemies, and overtake them: and I will not turn again till they are consumed.

39 I will break them, and they shall not be able to stand: they shall fall under my feet.

40 And thou hast girded me with strength unto battle; and hast subdued under me them that rose up against me.

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41 And thou hast made my enemies turn their back upon me, and hast destroyed them that hated me.
42 They cried, but there was none to save them, to the Lord: but he heard them not.
43 And I shall beat them as small as the dust before the wind; I shall bring them to nought, like the dirt in the streets.
44 Thou wilt deliver me from the contradictions of the people: thou wilt make me head of the Gentiles.
45 A people, which I knew not, hath served me: at the hearing of the ear they have obeyed me.
46 The children that are strangers have lied to me, strange children have faded away, and have halted from their paths.
47 The Lord liveth, and blessed be my God, and let the God of my salvation be exalted:
48 O God, who avengest me, and subduest the people under me, my deliverer from my enemies.
49 And thou wilt lift me up above them that rise up against me: from the unjust man thou wilt deliver me.
50 Therefore will I give glory to thee, O Lord, among the nations, and I will sing a psalm to thy name.
51 Giving great deliverance to his king, and shewing mercy to David his anointed: and to his seed for ever.

PSALMS CHAPTER 18

1 *[Unto the end. A psalm for David.]*
2 The heavens shew forth the glory of God, and the firmament declareth the work of his hands.
3 Day to day uttereth speech, and night to night sheweth knowledge.
4 There are no speeches nor languages, where their voices are not heard.
5 Their sound hath gone forth into all the earth: and their words unto the ends of the world.
6 He hath set his tabernacle in the sun: and he, as a bridegroom coming out of his bride chamber, Hath rejoiced as a giant to run the way:
7 His going out is from the end of heaven, And his circuit even to the end thereof: and there is no one that can hide himself from his heat.
8 The law of the Lord is unspotted, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones.
9 The justices of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes.
10 The fear of the Lord is holy, enduring for ever and ever: the judgments of the Lord are true, justified in themselves.
11 More to be desired than gold and many precious stones: and sweeter than honey and the honeycomb.
12 For thy servant keepeth them, and in keeping them there is a great reward.
13 Who can understand sins? from my secret ones cleanse me, O Lord:
14 and from those of others spare thy servant. If they shall have no dominion over me, then shall I be without spot: and I shall be cleansed from the greatest sin.
15 And the words of my mouth shall be such as may please: and the meditation of my heart always in thy sight. O Lord, my helper, and my redeemer.

PSALMS CHAPTER 19

1 *[Unto the end. A psalm for David.]*
2 May the Lord hear thee in the day of tribulation: may the name of the God of Jacob protect thee.
3 May he send thee help from the sanctuary: and defend thee out of Sion.
4 May he be mindful of all thy sacrifices: and may thy whole burnt offering be made fat.
5 May he give thee according to thy own heart; and confirm all thy counsels.
6 We will rejoice in thy salvation; and in the name of our God we shall be exalted.
7 The Lord fulfil all thy petitions: now have I known that the Lord hath saved his anointed. He will hear him from his holy heaven: the salvation of his right hand is in powers.
8 Some trust in chariots, and some in horses: but we will call upon the name of the Lord our God.
9 They are bound, and have fallen; but we are risen, and are set upright. O Lord, save the king: and hear us in the day that we shall call upon thee.

PSALMS CHAPTER 20

1 *[Unto the end. A psalm for David.]*
2 In thy strength, O Lord, the king shall joy; and in thy salvation he shall rejoice exceedingly.
3 Thou hast given him his heart's desire: end hast not withholden from him the will of his lips.
4 For thou hast prevented him with blessings of sweetness: thou hast set on his head a crown of precious stones.
5 He asked life of thee: and thou hast given him length of days for ever and ever.
6 His glory is great in thy salvation: glory and great beauty shalt thou lay upon him.
7 For thou shalt give him to be a blessing for ever and ever: thou shalt make him joyful in gladness with thy countenance.
8 For the king hopeth in the Lord: and through the mercy of the most High he shall not be moved.
9 Let thy hand be found by all thy enemies: let thy right hand find out all them that hate thee.
10 Thou shalt make them as an oven of fire, in the time of thy anger: the Lord shall trouble them in his wrath, and fire shall devour them.
11 Their fruit shalt thou destroy from the earth: and their seed from among the children of men.
12 For they have intended evils against thee: they have devised counsels which they have not been able to establish.
13 For thou shalt make them turn their back: in thy remnants thou shalt prepare their face.
14 Be thou exalted, O Lord, in thy own strength: we will sing and praise thy power.

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PSALMS CHAPTER 21

1 *[Unto the end, for the morning protection, a psalm for David.]*

2 O God my God, look upon me: why hast thou forsaken me? Far from my salvation are the words of my sins.

3 O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me.

4 But thou dwellest in the holy place, the praise of Israel.

5 In thee have our fathers hoped: they have hoped, and thou hast delivered them.

6 They cried to thee, and they were saved: they trusted in thee, and were not confounded.

7 But I am a worm, and no man: the reproach of men, and the outcast of the people.

8 All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

9 He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him.

10 For thou art he that hast drawn me out of the womb: my hope from the breasts of my mother.

11 I was cast upon thee from the womb. From my mother's womb thou art my God,

12 depart not from me. For tribulation is very near: for there is none to help me.

13 Many calves have surrounded me: fat bulls have besieged me.

14 They have opened their mouths against me, as a lion ravening and roaring.

15 I am poured out like water; and all my bones are scattered. My heart is become like wax melting in the midst of my bowels.

16 My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws: and thou hast brought me down into the dust of death.

17 For many dogs have encompassed me: the council of the malignant hath besieged me. They have dug my hands and feet.

18 They have numbered all my bones. And they have looked and stared upon me.

19 They parted my garments amongst them; and upon my vesture they cast lots.

20 But thou, O Lord, remove not thy help to a distance from me; look towards my defence.

21 Deliver, O God, my soul from the sword: my only one from the hand of the dog.

22 Save me from the lion's mouth; and my lowness from the horns of the unicorns.

23 I will declare thy name to my brethren: in the midst of the church will I praise thee.

24 Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him.

25 Let all the seed of Israel fear him: because he hath not slighted nor despised the supplication of the poor man. Neither hath he turned away his face from me: and when I cried to him he heard me.

26 With thee is my praise in a great church: I will pay my vows in the sight of them that fear him.

27 The poor shall eat and shall be filled: and they shall praise the Lord that seek him: their hearts shall live for ever and ever.

28 All the ends of the earth shall remember, and shall be converted to the Lord: And all the kindreds of the Gentiles shall adore in his sight.

29 For the kingdom is the Lord's; and he shall have dominion over the nations.

30 All the fat ones of the earth have eaten and have adored: all they that go down to the earth shall fall before him.

31 And to him my soul shall live: and my seed shall serve him.

32 There shall be declared to the Lord a generation to come: and the heavens shall shew forth his justice to a people that shall be born, which the Lord hath made.

PSALMS CHAPTER 22

1 *[A psalm for David.]* The Lord ruleth me: and I shall want nothing.

2 He hath set me in a place of pasture. He hath brought me up, on the water of refreshment:

3 he hath converted my soul. He hath led me on the paths of justice, for his own name's sake.

4 For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me. Thy rod and thy staff, they have comforted me.

5 Thou hast prepared a table before me against them that afflict me. Thou hast anointed my head with oil; and my chalice which inebriateth me, how goodly is it!

6 And thy mercy will follow me all the days of my life. And that I may dwell in the house of the Lord unto length of days.

PSALMS CHAPTER 23

1 *[On the first day of the week, a psalm for David.]* The earth is the Lord's and the fulness thereof: the world, and all they that dwell therein.

2 For he hath founded it upon the seas; and hath prepared it upon the rivers.

3 Who shall ascend into the mountain of the Lord: or who shall stand in his holy place?

4 The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbour.

5 He shall receive a blessing from the Lord, and mercy from God his Saviour.

6 This is the generation of them that seek him, of them that seek the face of the God of Jacob.

7 Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

8 Who is this King of Glory? the Lord who is strong and mighty: the Lord mighty in battle.

9 Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

10 Who is this King of Glory? the Lord of hosts, he is the King of Glory.

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PSALMS CHAPTER 24

1 *[Unto the end, a psalm for David.]* To thee, O Lord, have I lifted up my soul.

2 In thee, O my God, I put my trust; let me not be ashamed.

3 Neither let my enemies laugh at me: for none of them that wait on thee shall be confounded.

4 Let all them be confounded that act unjust things without cause. Shew, O Lord, thy ways to me, and teach me thy paths.

5 Direct me in thy truth, and teach me; for thou art God my Saviour; and on thee have I waited all the day long.

6 Remember, O Lord, thy bowels of compassion; and thy mercies that are from the beginning of the world.

7 The sins of my youth and my ignorances do not remember. According to thy mercy remember thou me: for thy goodness' sake, O Lord.

8 The Lord is sweet and righteous: therefore he will give a law to sinners in the way.

9 He will guide the mild in judgment: he will teach the meek his ways.

10 All the ways of the Lord are mercy and truth, to them that seek after his covenant and his testimonies.

11 For thy name's sake, O Lord, thou wilt pardon my sin: for it is great.

12 Who is the man that feareth the Lord? He hath appointed him a law in the way he hath chosen.

13 His soul shall dwell in good things: and his seed shall inherit the land.

14 The Lord is a firmament to them that fear him: and his covenant shall be made manifest to them.

15 My eyes are ever towards the Lord: for he shall pluck my feet out of the snare.

16 Look thou upon me, and have mercy on me; for I am alone and poor.

17 The troubles of my heart are multiplied: deliver me from my necessities.

18 See my abjection and my labour; and forgive me all my sins.

19 Consider my enemies for they are multiplied, and have hated me with an unjust hatred.

20 Keep thou my soul, and deliver me: I shall not be ashamed, for I have hoped in thee.

21 The innocent and the upright have adhered to me: because I have waited on thee.

22 Deliver Israel, O God, from all his tribulations.

PSALMS CHAPTER 25

1 *[Unto the end, a psalm for David.]* Judge me, O Lord, for I have walked in my innocence: and I have put my trust in the Lord, and shall not be weakened.

2 Prove me, O Lord, and try me; burn my reins and my heart.

3 For thy mercy is before my eyes; and I am well pleased with thy truth.

4 I have not sat with the council of vanity: neither will I go in with the doers of unjust things.

5 I have hated the assembly of the malignant; and with the wicked I will not sit.

6 I will wash my hands among the innocent; and will compass thy altar, O Lord:

7 That I may hear the voice of thy praise: and tell of all thy wondrous works.

8 I have loved, O Lord, the beauty of thy house; and the place where thy glory dwelleth.

9 Take not away my soul, O God, with the wicked: nor my life with bloody men:

10 In whose hands are iniquities: their right hand is filled with gifts.

11 But as for me, I have walked in my innocence: redeem me, and have mercy on me.

12 My foot hath stood in the direct way: in the churches I will bless thee, O Lord.

PSALMS CHAPTER 26

1 *[The psalm of David before he was anointed.]* The Lord is my light and my salvation, whom shall I fear? The Lord is the protector of my life: of whom shall I be afraid?

2 Whilst the wicked draw near against me, to eat my flesh. My enemies that trouble me, have themselves been weakened, and have fallen.

3 If armies in camp should stand together against me, my heart shall not fear. If a battle should rise up against me, in this will I be confident.

4 One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life. That I may see the delight of the Lord, and may visit his temple.

5 For he hath hidden me in his tabernacle; in the day of evils, he hath protected me in the secret place of his tabernacle.

6 He hath exalted me upon a rock: and now he hath lifted up my head above my enemies. I have gone round, and have offered up in his tabernacle a sacrifice of jubilation: I will sing, and recite a psalm to the Lord.

7 Hear, O Lord, my voice, with which I have cried to thee: have mercy on me and hear me.

8 My heart hath said to thee: My face hath sought thee: thy face, O Lord, will I still seek.

9 Turn not away thy face from me; decline not in thy wrath from thy servant. Be thou my helper, forsake me not; do not thou despise me, O God my Saviour.

10 For my father and my mother have left me: but the Lord hath taken me up.

11 Set me, O Lord, a law in thy way, and guide me in the right path, because of my enemies.

12 Deliver me not over to the will of them that trouble me; for unjust witnesses have risen up against me; and iniquity hath lied to itself.

13 I believe to see the good things of the Lord in the land of the living.

14 Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord.

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PSALMS CHAPTER 27

1 *[A psalm for David himself.]* Unto thee will I cry, O Lord: O my God, be not thou silent to me: lest thou be silent to me, I become like them that go down into the pit.

2 Hear, O Lord, the voice of my supplication, when I pray to thee; when I lift up my hands to thy holy temple.

3 Draw me not away together with the wicked; and with the workers of iniquity destroy me not: Who speak peace with their neighbour, but evils are in their hearts.

4 Give them according to their works, and according to the wickedness of their inventions. According to the works of their hands give thou to them: render to them their reward.

5 Because they have not understood the works of the Lord, and the operations of his hands: thou shalt destroy them, and shalt not build them up.

6 Blessed be the Lord, for he hath heard the voice of my supplication.

7 The Lord is my helper and my protector: in him hath my heart confided, and I have been helped. And my flesh hath flourished again, and with my will I will give praise to him.

8 The Lord is the strength of his people, and the protector of the salvation of his anointed.

9 Save, O Lord, thy people, and bless thy inheritance: and rule them and exalt them for ever.

PSALMS CHAPTER 28

1 *[A psalm for David, at the finishing of the tabernacle.]* Bring to the Lord, O ye children of God: bring to the Lord the offspring of rams.

2 Bring to the Lord glory and honour: bring to the Lord glory to his name: adore ye the Lord in his holy court.

3 The voice of the Lord is upon the waters; the God of majesty hath thundered, The Lord is upon many waters.

4 The voice of the Lord is in power; the voice of the Lord in magnificence.

5 The voice of the Lord breaketh the cedars: yea, the Lord shall break the cedars of Libanus.

6 And shall reduce them to pieces, as a calf of Libanus, and as the beloved son of unicorns.

7 The voice of the Lord divideth the flame of fire:

8 The voice of the Lord shaketh the desert: and the Lord shall shake the desert of Cades.

9 The voice of the Lord prepareth the stags: and he will discover the thick woods: and in his temple all shall speak his glory.

10 The Lord maketh the hood to dwell: and the Lord shall sit king for ever. The Lord will give strength to his people: the Lord will bless his people with peace.

PSALMS CHAPTER 29

1 *[A psalm of a canticle, at the dedication of David's house.]*

2 I will extol thee, O Lord, for thou hast upheld me: and hast not made my enemies to rejoice over me.

3 O Lord my God, I have cried to thee, and then hast healed me.

4 Thou hast brought forth, O Lord, my soul from hell: thou hast saved me from them that go down into the pit.

5 Sing to the Lord, O ye his saints: and give praise to the memory of his holiness.

6 For wrath is in his indignation; and life in his good will. In the evening weeping shall have place, and in the morning gladness.

7 And in my abundance I said: I shall never be moved.

8 O Lord, in thy favour, thou gavest strength to my beauty. Thou turnedst away thy face from me, and I became troubled.

9 To thee, O Lord, will I cry: and I will make supplication to my God.

10 What profit is there in my blood, whilst I go down to corruption? Shall dust confess to thee, or declare thy truth?

11 The Lord hath heard, and hath had mercy on me: the Lord became my helper.

12 Thou hast turned for me my mourning into joy: thou hast cut my sackcloth, and hast compassed me with gladness:

13 To the end that my glory may sing to thee, and I may not regret: O Lord my God, I will give praise to thee for ever.

PSALMS CHAPTER 30

1 *[Unto the end, a psalm for David, in an ecstasy.]*

2 In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

3 Bow down thy ear to me: make haste to deliver me. Be thou unto me a God, a protector, and a house of refuge, to save me.

4 For thou art my strength and my refuge; and for thy name's sake thou wilt lead me, and nourish me.

5 Thou wilt bring me out of this snare, which they have hidden for me: for thou art my protector.

6 Into thy hands I commend my spirit: thou hast redeemed me, O Lord, the God of truth.

7 Thou hast hated them that regard vanities, to no purpose. But I have hoped in the Lord:

8 I will be glad and rejoice in thy mercy. For thou best regarded my humility, thou hast saved my soul out of distresses.

9 And thou hast not shut me up in the hands of the enemy: thou hast set my feet in a spacious place.

10 Have mercy on me, O Lord, for I am afflicted: my eye is troubled with wrath, my soul, and my belly:

11 For my life is wasted with grief: and my years in sighs. My strength is weakened through poverty and my bones are disturbed.

12 I am become a reproach among all my enemies, and very much to my neighbours; and a fear to my acquaintance. They that saw me without fled from me.

13 I am forgotten as one dead from the heart. I am become as a vessel that is destroyed.

14 For I have heard the blame of many that dwell round about. While they assembled together against me, they consulted to take away my life.

15 But I have put my trust in thee, O Lord: I said: Thou art my God.

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16 My lots are in thy hands. Deliver me out of the hands of my enemies; and from them that persecute me.

17 Make thy face to shine upon thy servant; save me in thy mercy.

18 Let me not be confounded, O Lord, for I have called upon thee. Let the wicked be ashamed, and be brought down to hell.

19 Let deceitful lips be made dumb. Which speak iniquity against the just, with pride and abuse.

20 O how great is the multitude of thy sweetness, O Lord, which thou hast hidden for them that fear thee! Which thou hast wrought for them that hope in thee, in the sight of the sons of men.

21 Thou shalt hide them in the secret of thy face, from the disturbance of men. Thou shalt protect them in thy tabernacle from the contradiction of tongues.

22 Blessed be the Lord, for he hath shewn his wonderful mercy to me in a fortified city.

23 But I said in the excess of my mind: I am cast away from before thy eyes. Therefore thou hast heard the voice of my prayer, when I cried to thee.

24 O love the Lord, all ye his saints: for the Lord will require truth, and will repay them abundantly that act proudly.

25 Do ye manfully, and let your heart be strengthened, all ye that hope in the Lord.

PSALMS CHAPTER 31

1 *[To David himself, understanding.]* Blessed are they whose iniquities are forgiven, and whose sins are covered.

2 Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

3 Because I was silent my bones grew old; whilst I cried out all the day long.

4 For day and night thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

5 I have acknowledged my sin to thee, and my injustice I have not concealed. I said I will confess against myself my injustice to the Lord: and thou hast forgiven the wickedness of my sin.

6 For this shall every one that is holy pray to thee in a seasonable time. And yet in a flood of many waters, they shall not come nigh unto him.

7 Thou art my refuge from the trouble which hath encompassed me: my joy, deliver me from them that surround me.

8 I will give thee understanding, and I will instruct thee in this way, in which thou shalt go: I will fix my eyes upon thee.

9 Do not become like the horse and the mule, who have no understanding. With bit and bridle bind fast their jaws, who come not near unto thee.

10 Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

11 Be glad in the Lord, and rejoice, ye just, and glory, all ye right of heart.

PSALMS CHAPTER 32

1 *[A psalm for David.]* Rejoice in the Lord, O ye just: praise becometh the upright.

2 Give praise to the Lord on the harp; sing to him with the psaltery, the instrument of ten strings.

3 Sing to him a new canticle, sing well unto him with a loud noise.

4 For the word of the Lord is right, and all his works are done with faithfulness.

5 He loveth mercy and judgment; the earth is full of the mercy of the Lord.

6 By the word of the Lord the heavens were established; and all the power of them by the spirit of his mouth:

7 Gathering together the waters of the sea, as in a vessel; laying up the depths in storehouses.

8 Let all the earth fear the Lord, and let all the inhabitants of the world be in awe of him.

9 For he spoke and they were made: he commanded and they were created.

10 The Lord bringeth to naught the counsels of nations; and he rejecteth the devices of people, and casteth away the counsels of princes.

11 But the counsel of the Lord standeth for ever: the thoughts of his heart to all generations.

12 Blessed is the nation whose God is the Lord: the people whom he hath chosen for his inheritance.

13 The Lord hath looked from heaven: he hath beheld all the sons of men.

14 From his habitation which he hath prepared, he hath looked upon all that dwell on the earth.

15 He who hath made the hearts of every one of them: who understandeth all their works.

16 The king is not saved by a great army: nor shall the giant be saved by his own great strength.

17 Vain is the horse for safety: neither shall he be saved by the abundance of his strength.

18 Behold the eyes of the Lord are on them that fear him: and on them that hope in his mercy.

19 To deliver their souls from death; and feed them in famine.

20 Our soul waiteth for the Lord: for he is our helper and protector.

21 For in him our heart shall rejoice: and in his holy name we have trusted.

22 Let thy mercy, O Lord, be upon us, as we have hoped in thee.

PSALMS CHAPTER 33

1 *[For David, when he changed his countenance before Achimelech, who dismissed him, and he went his way.]* [1 Kings 21.]

2 I will bless the Lord at all times, his praise shall be always in my mouth.

3 In the Lord shall my soul be praised: let the meek hear and rejoice.

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4 O magnify the Lord with me; and let us extol his name together.

5 I sought the Lord, and he heard me; and he delivered me from all my troubles.

6 Come ye to him and be enlightened: and your faces shall not be confounded.

7 This poor man cried, and the Lord heard him: and saved him out of all his troubles.

8 The angel of the Lord shall encamp round about them that fear him: and shall deliver them.

9 O taste, and see that the Lord is sweet: blessed is the man that hopeth in him.

10 Fear the Lord, all ye his saints: for there is no want to them that fear him.

11 The rich have wanted, and have suffered hunger: but they that seek the Lord shall not be deprived of any good.

12 Come, children, hearken to me: I will teach you the fear of the Lord.

13 Who is the man that desireth life: who loveth to see good days?

14 Keep thy tongue from evil, and thy lips from speaking guile.

15 Turn away from evil and do good: seek after peace and pursue it.

16 The eyes of the Lord are upon the just: and his ears unto their prayers.

17 But the countenance of the Lord is against them that do evil things: to cut off the remembrance of them from the earth.

18 The just cried, and the Lord heard them: and delivered them out of all their troubles.

19 The Lord is nigh unto them that are of a contrite heart: and he will save the humble of spirit.

20 Many are the afflictions of the just; but out of them all will the Lord deliver them.

21 The Lord keepeth all their bones, not one of them shall be broken.

22 The death of the wicked is very evil: and they that hate the just shall be guilty.

23 The Lord will redeem the souls of his servants: and none of them that trust in him shall offend.

PSALMS CHAPTER 34

1 *[For David himself.]* Judge thou, O Lord, them that wrong me: overthrow them that fight against me.

2 Take hold of arms and shield: and rise up to help me.

3 Bring out the sword, and shut up the way against them that persecute me: say to my soul: I am thy salvation.

4 Let them be confounded and ashamed that seek after my soul. Let them be turned back and be confounded that devise against me.

5 Let them become as dust before the wind: and let the angel of the Lord straiten them.

6 Let their way become dark and slippery; and let the angel of the Lord pursue them.

7 For without cause they have hidden their net for me unto destruction: without cause they have upbraided my soul.

8 Let the snare which he knoweth not come upon him: and let the net which he hath hidden catch him: and let the net which he hath hidden catch him: and into that very snare let them fall.

9 But my soul shall rejoice in the Lord; and shall be delighted in his salvation.

10 All my bones shall say: Lord, who is like to thee? Who deliverest the poor from the hand of them that are stronger than he; the needy and the poor from them that strip him.

11 Unjust witnesses rising up have asked me things I knew not.

12 They repaid me evil for good: to the depriving me of my soul.

13 But as for me, when they were troublesome to me, I was clothed with haircloth. I humbled my soul with fasting; and my prayer shall be turned into my bosom.

14 As a neighbour and as an own brother, so did I please: as one mourning and sorrowful so was I humbled.

15 But they rejoiced against me, and came together: scourges were gathered together upon me, and I knew not.

16 They were separated, and repented not: they tempted me, they scoffed at me with scorn: they gnashed upon me with their teeth.

17 Lord, when wilt thou look upon me? rescue thou soul from their malice: my only one from the lions.

18 I will give thanks to thee in a great church; I will praise thee in a strong people.

19 Let not them that are my enemies wrongfully rejoice over me: who have hated me without cause, and wink with the eyes.

20 For they spoke indeed peaceably to me; and speaking in the anger of the earth they devised guile.

21 And they opened their mouth wide against me; they said: Well done, well done, our eyes have seen it.

22 Thou hast seen, O Lord, be not thou silent: O Lord, depart not from me.

23 Arise, and be attentive to my judgment: to my cause, my God, and my Lord.

24 Judge me, O Lord my God according to thy justice, and let them not rejoice over me.

25 Let them not say in their hearts: It is well, it is well, to our mind: neither let them say: We have swallowed him up.

26 Let them blush: and be ashamed together, who rejoice at my evils. Let them be clothed with confusion and shame, who speak great things against me.

27 Let them rejoice and be glad, who are well pleased with my justice, and let them say always: The Lord be magnified, who delights in the peace of his servant.

28 Any my tongue shall meditate thy justice, thy praise all the day long.

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PSALMS CHAPTER 35

1 *[Unto the end, for the servant of God, David himself.]*

2 The unjust hath said within himself, that he would sin: there is no fear of God before his eyes.

3 For in his sight he hath done deceitfully, that his iniquity may be found unto hatred.

4 The words of his mouth are iniquity and guile: he would not understand that he might do well.

5 He hath devised iniquity on his bed, he hath set himself on every way that is not good: but evil he hath not hated.

6 O Lord, thy mercy is in heaven, and thy truth reacheth, even to the clouds.

7 Thy justice is as the mountains of God, thy judgments are a great deep. Men and beasts thou wilt preserve, O Lord:

8 O how hast thou multiplied thy mercy, O God! But the children of men shall put their trust under the covert of thy wings.

9 They shall be inebriated with the plenty of thy house; and thou shalt make them drink of the torrent of thy pleasure.

10 For with thee is the fountain of life; and in thy light we shall see light.

11 Extend thy mercy to them that know thee, and thy justice to them that are right in heart.

12 Let not the foot of pride come to me, and let not the hand of the sinner move me.

13 There the workers of iniquity are fallen, they are cast out, and could not stand.

PSALMS CHAPTER 36

1 *[A psalm for David himself.]* Be not emulous of evildoers; nor envy them that work iniquity.

2 For they shall shortly wither away as grass, and as the green herbs shall quickly fall.

3 Trust in the Lord, and do good, and dwell in the land, and thou shalt be fed with its riches.

4 Delight in the Lord, and he will give thee the requests of thy heart.

5 Commit thy way to the Lord, and trust in him, and he will do it.

6 And he will bring forth thy justice as the light, and thy judgment as the noonday.

7 Be subject to the Lord and pray to him Envy not the man who prospereth in his way; the man who doth unjust things.

8 Cease from anger, and leave rage; have no emulation to do evil.

9 For the evildoers shall be cut off: but they that wait upon the Lord shall inherit the land.

10 For yet a little while, and the wicked shall not be: and thou shalt seek his place, and shalt not find it.

11 But the meek shall inherit the land, and shall delight in abundance of peace.

12 The sinner shall watch the just man: and shall gnash upon him with his teeth.

13 But the Lord shall laugh at him: for he foreseeth that his day shall come.

14 The wicked have drawn out the sword: they have bent their bow. To cast down the poor and needy, to kill the upright of heart.

15 Let their sword enter into their own hearts, and let their bow be broken.

16 Better is a little to the just, than the great riches of the wicked.

17 For the arms of the wicked shall be broken in pieces; but the Lord strengtheneth the just.

18 The Lord knoweth the days of undefiled; and their inheritance shall be for ever.

19 They shall not be confounded in the evil time; and in the days of famine they shall be filled:

20 because the wicked shall perish. And the enemies of the Lord, presently after they shall be honoured and exalted, shall come to nothing and vanish like smoke.

21 The sinner shall borrow, and not pay again; but the just sheweth mercy and shall give.

22 For such as bless him shall inherit the land: but such as curse him shall perish.

23 With the Lord shall the steps of a man be directed, and he shall like well his way.

24 When he shall fall he shall not be bruised, for the Lord putteth his hand under him.

25 I have been young, and now am old; and I have not seen the just forsaken, nor his seed seeking bread.

26 He sheweth mercy, and lendeth all the day long; and his seed shall be in blessing.

27 Decline from evil and do good, and dwell for ever and ever.

28 For the Lord loveth judgment, and will not forsake his saints: they shall be preserved for ever. The unjust shall be punished, and the seed of the wicked shall perish.

29 But the just shall inherit the land, and shall dwell therein for evermore.

30 The mouth of the just shall meditate wisdom: and his tongue shall speak judgment.

31 The law of his God is in his heart, and his steps shall not be supplanted.

32 The wicked watcheth the just man, and seeketh to put him to death,

33 But the Lord will not leave in his hands; nor condemn him when he shall be judged.

34 Expect the Lord and keep his way: and he will exalt thee to inherit the land: when the sinners shall perish thou shalt see.

35 I have seen the wicked highly exalted, and lifted up like the cedars of Libanus.

36 And I passed by, and lo, he was not: and I sought him and his place was not found.

37 Keep innocence, and behold justice: for there are remnants for the peaceable man.

38 But the unjust shall be destroyed together: the remnants of the wicked shall perish.

39 But the salvation of the just is from the Lord, and he is their protector in the time of trouble.

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40 And the Lord will help them and deliver them: and he will rescue them from the wicked, and save them, because they have hoped in him.

PSALMS CHAPTER 37

1 *[A psalm for David, for a remembrance of the sabbath.]*

2 Rebuke me not, O Lord, in thy indignation; nor chastise me in thy wrath.

3 For thy arrows are fastened in me: and thy hand hath been strong upon me.

4 There is no health in my flesh, because of thy wrath: there is no peace for my bones, because of my sins.

5 For my iniquities are gone over my head: and as a heavy burden are become heavy upon me.

6 My sores are putrified and corrupted, because of my foolishness.

7 I am become miserable, and am bowed down even to the end: I walked sorrowful all the day long.

8 For my loins are filled with illusions; and there is no health in my flesh.

9 I am afflicted and humbled exceedingly: I roared with the groaning of my heart.

10 Lord, all my desire is before thee, and my groaning is not hidden from thee.

11 My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

12 My friends and my neighbours have drawn near, and stood against me. And they that were near me stood afar off:

13 And they that sought my soul used violence. And they that sought evils to me spoke vain things, and studied deceits all the day long.

14 But I, as a deaf man, heard not: and as a dumb man not opening his mouth.

15 And I became as a man that heareth not: and that hath no reproofs in his mouth.

16 For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

17 For I said: Lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

18 For I am ready for scourges: and my sorrow is continually before me.

19 For I will declare my inequity: and I will think for my sin.

20 But my enemies live, and are stronger that I: and they hate me wrongfully are multiplied.

21 They that render evil for good, have detracted me, because I followed goodness.

22 Forsake me not, O Lord my God: do not thou depart from me.

23 Attend unto my help, O Lord, the God of my salvation.

PSALMS CHAPTER 38

1 *[Unto the end, for Idithun himself, a canticle of David.]*

2 I said: I will take heed to my ways: that I sin not with my tongue. I have set guard to my mouth, when the sinner stood against me.

3 I was dumb, and was humbled, and kept silence from good things: and my sorrow was renewed.

4 My heart grew hot within me: and in my meditation a fire shall flame out.

5 I spoke with my tongue: O Lord, make me know my end. And what is the number of my days: that I may know what is wanting to me.

6 Behold thou hast made my days measurable: and my substance is as nothing before thee. And indeed all things are vanity: every man living.

7 Surely man passeth as an image: yea, and he is disquieted in vain. He storeth up: and he knoweth not for whom he shall gather these things.

8 And now what is my hope? is it not the Lord? and my substance is with thee.

9 Deliver thou me from all my iniquities: thou hast made me a reproach to the fool.

10 I was dumb, and I opened not my mouth, because thou hast done it.

11 Remove thy scourges from me. The strength of thy hand hath made me faint in rebukes:

12 thou hast corrected man for iniquity. And thou hast made his soul to waste away like a spider: surely in vain is any man disquieted.

13 Hear my prayer, O Lord, and my supplication: give ear to my tears. Be not silent: for I am a stranger with thee, and a sojourner as all my fathers were.

14 O forgive me, that I may be refreshed, before I go hence, and be no more.

PSALMS CHAPTER 39

1 *[Unto the end, a psalm for David himself.]*

2 With expectation I have waited for the Lord, and he was attentive to me.

3 And he heard my prayers, and brought me out of the pit of misery and the mire of dregs. And he set my feet upon a rock, and directed my steps.

4 And he put a new canticle into my mouth, a song to our God. Many shall see, and shall fear: and they shall hope in the Lord.

5 Blessed is the man whose trust is in the name of the Lord; and who hath not had regard to vanities, and lying follies.

6 Thou hast multiplied thy wonderful works, O Lord my God: and in thy thoughts there is no one like to thee. I have declared and I have spoken they are multiplied above number.

7 Sacrifice and oblation thou didst not desire; but thou hast pierced ears for me. Burnt offering and sin offering thou didst not require:

8 then said I, Behold I come. In the head of the book it is written of me

9 that I should do thy will: O my God, I have desired it, and thy law in the midst of my heart.

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10 I have declared thy justice in a great church, lo, I will not restrain my lips: O Lord, thou knowest it.

11 I have not hid thy justice within my heart: I have declared thy truth and thy salvation. I have not concealed thy mercy and thy truth from a great council.

12 Withhold not thou, O Lord, thy tender mercies from me: thy mercy and thy truth have always upheld me.

13 For evils without number have surrounded me; my iniquities have overtaken me, and I was not able to see. They are multiplied above the hairs of my head: and my heart hath forsaken me.

14 Be pleased, O Lord, to deliver me, look down, O Lord, to help me.

15 Let them be confounded and ashamed together, that seek after my soul to take it away. Let them be turned backward and be ashamed that desire evils to me.

16 Let them immediately bear their confusion, that say to me: 'T is well, 't is well.

17 Let all that seek thee rejoice and be glad in thee: and let such as love thy salvation say always: The Lord be magnified.

18 But I am a beggar and poor: the Lord is careful for me. Thou art my helper and my protector: O my God, be not slack.

PSALMS CHAPTER 40

1 *[Unto the end, a psalm for David himself.]*

2 Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day.

3 The Lord preserve him and give him life, and make him blessed upon the earth: and deliver him not up to the will of his enemies.

4 The Lord help him on his bed of sorrow: thou hast turned all his couch in his sickness.

5 I said: O Lord, be thou merciful to me: heal my soul, for I have sinned against thee.

6 My enemies have spoken evils against me: when shall he die and his name perish?

7 And if he came in to see me, he spoke vain things: his heart gathered together iniquity to itself. He went out and spoke to the same purpose.

8 All my enemies whispered together against me: they devised evils to me.

9 They determined against me an unjust word: shall he that sleepeth rise again no more?

10 For even the man of peace, in whom I trusted, who ate my bread, hath greatly supplanted me.

11 But thou, O Lord, have mercy on me, and raise me up again: and I will requite them.

12 By this I know, that thou hast had a good will for me: because my enemy shall not rejoice over me.

13 But thou hast upheld me by reason of my innocence: and hast established me in thy sight for ever.

14 Blessed by the Lord the God of Israel from eternity to eternity. So be it. So be it.

PSALMS CHAPTER 41

1 Unto the end, understanding for the sons of Core.

2 As the hart panteth after the fountains of water; so my soul panteth after thee, O God.

3 My soul hath thirsted after the strong living God; when shall I come and appear before the face of God?

4 My tears have been any bread day and night, whilst it is said to me daily: Where is thy God?

5 These things I remembered, and poured out my soul in me: for I shall go over into the place of the wonderful tabernacle, even to the house of God: With the voice of joy and praise; the noise of one feasting.

6 Why art thou sad, O my soul? and why dost thou trouble me? Hope in God, for I will still give praise to him: the salvation of my countenance,

7 and my God. My soul is troubled within myself: therefore will I remember thee from the land of Jordan and Hermoniim, from the little hill.

8 Deep calleth on deep, at the noise of thy flood-gates. All thy heights and thy billows have passed over me.

9 In the daytime the Lord hath commanded his mercy; and a canticle to him in the night. With me is prayer to the God of my life.

10 I will say to God: Thou art my support. Why hast thou forgotten me? and why go I mourning, whilst my enemy afflicteth me?

11 Whilst my bones are broken, my enemies who trouble me have reproached me; Whilst they say to me day be day: Where is thy God?

12 Why art thou cast down, O my soul? and why dost thou disquiet me? Hope thou in God, for I will still give praise to him: the salvation of my countenance, and my God.

PSALMS CHAPTER 42

1 *[A psalm for David.]* Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

2 For thou art God my strength: why hast thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

3 Send forth thy light and thy truth: they have conducted me, and brought me unto thy holy hill, and into thy tabernacles.

4 And I will go in to the altar of God: to God who giveth joy to my youth.

5 To thee, O God my God, I will give praise upon the harp: why art thou sad, O my soul? and why dost thou disquiet me?

6 Hope in God, for I will still give praise to him: the salvation of my countenance, and my God.

PSALMS CHAPTER 43

1 *[Unto the end, for the sons of Core (also known as Korah), to give under-standing.]*

2 We have heard, O God, with our ears: our fathers have declared to us, The work, thou hast wrought in their days, and in the days of old.

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3 Thy hand destroyed the Gentiles, and thou plantedst them: thou didst afflict the people and cast them out.

4 For they got not the possession of the land by their own sword: neither did their own arm save them. But thy right hand and thy arm, and the light of thy countenance: because thou wast pleased with them.

5 Thou art thyself my king and my God, who commandest the saving of Jacob.

6 Through thee we will push down our enemies with the horn: and through thy name we will despise them that rise up against us.

7 For I will not trust in my bow: neither shall my sword save me.

8 But thou hast saved us from them that afflict us: and hast put them to shame that hate us.

9 In God shall we glory all the day long: and in thy name we will give praise for ever.

10 But now thou hast cast us off, and put us to shame: and thou, O God, wilt not go out with our armies.

11 Thou hast made us turn our back to our enemies: and they that hated us plundered for themselves.

12 Thou hast given us up like sheep to be eaten: thou hast scattered us among the nations.

13 Thou hast sold thy people for no price: and there was no reckoning in the exchange of them.

14 Thou hast made us a reproach to our neighbours, a scoff and derision to them that are round about us.

15 Thou hast made us a byword among the Gentiles: a shaking of the head among the people.

16 All the day long my shame is before me: and the confusion of my face hath covered me,

17 At the voice of him that reproacheth and detracteth me: at the face of the enemy and persecutor.

18 All these things have come upon us, yet we have not forgotten thee: and we have not done wickedly in they covenant.

19 And our heart hath not turned back: neither hast thou turned aside our steps from thy way.

20 For thou hast humbled us in the place of affliction: and the shadow of death hath covered us.

21 If we have forgotten the name of our God, and if we have spread forth our hands to a strange god:

22 Shall not God search out these things: for he knoweth the secrets of the heart. Because for thy sake we are killed all the day long: we are counted as sheep for the slaughter.

23 Arise, why sleepest thou, O Lord? arise, and cast us not off to the end.

24 Why turnest thou face away? and forgettest our want and our trouble?

25 For our soul is humbled down to the dust: our belly cleaveth to the earth.

26 Arise, O Lord, help us and redeem us for thy name's sake.

PSALMS CHAPTER 44

1 *[Unto the end, for them that shall be changed, for the sons of Core, for understanding. A canticle for the Beloved.]*

2 My heart hath uttered a good word I speak my works to the king; My tongue is the pen of a scrivener that writeth swiftly.

3 Thou art beautiful above the sons of men: grace is poured abroad in thy lips; therefore hath God blessed thee for ever

4 Gird thy sword upon thy thigh, O thou most mighty.

5 With thy comeliness and thy beauty set out, proceed prosperously, and reign. Because of truth and meekness and justice: and thy right hand shall conduct thee wonderfully.

6 Thy arrows are sharp: under thee shall people fall, into the hearts of the king's enemies.

7 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of uprightness.

8 Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

9 Myrrh and stacte and cassia perfume thy garments, from the ivory houses: out of which

10 the daughters of kings have delighted thee in thy glory. The queen stood on thy right hand, in gilded clothing; surrounded with variety.

11 Hearken, O daughter, and see, and incline thy ear: and forget thy people and thy father's house.

12 And the king shall greatly desire thy beauty; for he is the Lord thy God, and him they shall adore.

13 And the daughters of Tyre with gifts, yea, all the rich among the people, shall entreat thy countenance.

14 All the glory of the king's daughter is within in golden borders,

15 clothed round about with varieties. After her shall virgins be brought to the king: her neighbours shall be brought to thee.

16 They shall be brought with gladness and rejoicing: they shall be brought into the temple of the king.

17 Instead of thy fathers, sons are born to thee: thou shalt make them princes over all the earth.

18 They shall remember thy name throughout all generations. Therefore shall people praise thee for ever; yea, for ever and ever.

PSALMS CHAPTER 45

1 *[Unto the end, for the sons of Core, for the hidden.]*

2 Our God is our refuge and strength: a helper in troubles, which have found us exceedingly.

3 Therefore we will not fear, when the earth shall be troubled; and the mountains shall be removed into the heart of the sea.

4 Their waters roared and were troubled: the mountains were troubled with his strength.

5 The stream of the river maketh the city of God joyful: the most High hath sanctified his own tabernacle.

6 God is in the midst thereof, it shall not be moved: God will help it in the morning early.

7 Nations were troubled, and kingdoms were bowed down: he uttered his voice, the earth trembled.

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8 The Lord of armies is with us: the God of Jacob is our protector.

9 Come and behold ye the works of the Lord: what wonders he hath done upon earth,

10 making wars to cease even to the end of the earth. He shall destroy the bow, and break the weapons: and the shield he shall burn in the fire.

11 Be still and see that I am God; I will be exalted among the nations, and I will be exalted in the earth.

12 The Lord of armies is with us: the God of Jacob is our protector.

PSALMS CHAPTER 46

1 *[Unto the end, for the sons of Core (Korah).]*

2 O clap your hands, all ye nations: shout unto God with the voice of Joy,

3 For the Lord is high, terrible: a great king over all the earth.

4 He hath subdued the people under us; and the nations under our feet.

5 He hath chosen for us his inheritance the beauty of Jacob which he hath loved.

6 God is ascended with jubilee, and the Lord with the sound of trumpet.

7 Sing praises to our God, sing ye: sing praises to our king, sing ye.

8 For God is the king of all the earth: sing ye wisely.

9 God shall reign over the nations: God sitteth on his holy throne.

10 The princes of the people are gathered together, with the God of Abraham: for the strong gods of the earth are exceedingly exalted.

PSALMS CHAPTER 47

1 *[A psalm of a canticle, for the sons of Core, on the second day of the week.]*

2 Great is the Lord, and exceedingly to be praised in the city of our God, in his holy mountain.

3 With the joy of the whole earth is mount Sion founded, on the sides of the north, the city of the great king.

4 In her houses shall God be known, when he shall protect her.

5 For behold the kings of the earth assembled themselves: they gathered together.

6 So they saw, and they wondered, they were troubled, they were moved:

7 trembling took hold of them. There were pains as of a woman in labour.

8 With a vehement wind thou shalt break in pieces the ships of Tharsis.

9 As we have heard, so have we seen, in the city of the Lord of hosts, in the city of our God: God hath founded it for ever.

10 We have received thy mercy, O God, in the midst of thy temple.

11 According to thy name, O God, so also is thy praise unto the ends of the earth: thy right hand is full of justice.

12 Let mount Sion rejoice, and the daughters of Juda be glad; because of thy judgments, O Lord.

13 Surround Sion, and encompass her: tell ye in her towers.

14 Set your hearts on her strength; and distribute her houses, that ye may relate it in another generation.

15 For this is God, our God unto eternity, and for ever and ever: he shall rule us for evermore.

PSALMS CHAPTER 48

1 *[Unto the end, a psalm for the sons of Core.]*

2 Hear these things, all ye nations: give ear, all ye inhabitants of the world.

3 All you that are earthborn, and you sons of men: both rich and poor together.

4 My mouth shall speak wisdom: and the meditation of my heart understanding.

5 I will incline my ear to a parable; I will open my proposition on the psaltery.

6 Why shall I fear in the evil day? the iniquity of my heel shall encompass me.

7 They that trust in their own strength, and glory in the multitude of their riches,

8 No brother can redeem, nor shall man redeem: he shall not give to God his ransom,

9 Nor the price of the redemption of his soul: and shall labour for ever,

10 and shall still live unto the end.

11 He shall not see destruction, when he shall see the wise dying: the senseless and the fool shall perish together: And they shall leave their riches to strangers:

12 and their sepulchres shall be their houses for ever. Their dwelling places to all generations: they have called their lands by their names.

13 And man when he was in honour did not understand; he is compared to senseless beasts, and is become like to them.

14 This way of theirs is a stumblingblock to them: and afterwards they shall delight in their mouth.

15 They are laid in hell like sheep: death shall feed upon them. And the just shall have dominion over them in the morning; and their help shall decay in hell from their glory.

16 But God will redeem my soul from the hand of hell, when he shall receive me.

17 Be not thou afraid, when a man shall be made rich, and when the glory of his house shall be increased.

18 For when he shall die he shall take nothing away; nor shall his glory descend with him.

19 For in his lifetime his soul will be blessed: and he will praise thee when thou shalt do well to him.

20 He shall go in to the generations of his fathers: and he shall never see light.

21 Man when he was in honour did not understand: he hath been compared to senseless beasts, and made like to them.

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PSALMS CHAPTER 49

1 *[A psalm for Asaph.]* The God of gods, the Lord hath spoken: and he hath called the earth. From the rising of the sun, to the going down thereof:

2 out of Sion the loveliness of his beauty.

3 God shall come manifestly: our God shall come, and shall not keep silence. A fire shall burn before him: and a mighty tempest shall be round about him.

4 He shall call heaven from above, and the earth, to judge his people.

5 Gather ye together his saints to him: who set his covenant before sacrifices.

6 And the heavens shall declare his justice: for God is judge.

7 Hear, O my people, and I will speak: O Israel, and I will testify to thee: I am God, thy God.

8 I will not reprove thee for thy sacrifices: and thy burnt offerings are always in my sight.

9 I will not take calves out of thy house: nor he goats out of thy flocks.

10 For all the beasts of the woods are mine: the cattle on the hills, and the oxen.

11 I know all the fowls of the air: and with me is the beauty of the field.

12 If I should be hungry, I would not tell thee: for the world is mine, and the fulness thereof.

13 Shall I eat the flesh of bullocks? or shall I drink the blood of goats?

14 Offer to God the sacrifice of praise: and pay thy vows to the most High.

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

16 But to the sinner God hath said: Why dost thou declare my justices, and take my covenant in thy mouth?

17 Seeing thou hast hated discipline: and hast cast my words behind thee.

18 If thou didst see a thief thou didst run with him: and with adulterers thou hast been a partaker.

19 Thy mouth hath abounded with evil, and thy tongue framed deceits.

20 Sitting thou didst speak against thy brother, and didst lay a scandal against thy mother's son:

21 these things hast thou done, and I was silent. Thou thoughtest unjustly that I should be like to thee: but I will reprove thee, and set before thy face.

22 Understand these things, you that forget God; lest he snatch you away, and there be none to deliver you.

23 The sacrifice of praise shall glorify me: and there is the way by which I will shew him the salvation of God.

PSALMS CHAPTER 50

1 *[Unto the end, a psalm of David,*

2 *when Nathan the prophet came to him after he had sinned with Bethsabee.]*

3 Have mercy on me, O God, according to thy great mercy. And according to the multitude of thy tender mercies blot out my iniquity.

4 Wash me yet more from my iniquity, and cleanse me from my sin.

5 For I know my iniquity, and my sin is always before me.

6 To thee only have I sinned, and have done evil before thee: that thou mayst be justified in thy words and mayst overcome when thou art judged.

7 For behold I was conceived in iniquities; and in sins did my mother conceive me.

8 For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

9 Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

10 To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

11 Turn away thy face from my sins, and blot out all my iniquities.

12 Create a clean heart in me, O God: and renew a right spirit within my bowels.

13 Cast me not away from thy face; and take not thy holy spirit from me.

14 Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

15 I will teach the unjust thy ways: and the wicked shall be converted to thee.

16 Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

17 O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

18 For if thou hadst desired sacrifice, I would indeed have given it: with burnt offerings thou wilt not be delighted.

19 A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise.

20 Deal favourably, O Lord, in thy good will with Sion; that the walls of Jerusalem may be built up.

21 Then shalt thou accept the sacrifice of justice, oblations and whole burnt offerings: then shall they lay calves upon thy altar.

PSALMS CHAPTER 51

1 *[Unto the end, understanding for David,*

2 *when Doeg the Edomite came and told Saul David went to the house of Achimelech.,]*

3 Why dost thou glory in malice, thou that art mighty in iniquity?

4 All the day long thy tongue hath devised injustice: as a sharp razor, thou hast wrought deceit.

5 Thou hast loved malice more than goodness: and iniquity rather than to speak righteousness.

6 Thou hast loved all the words of ruin, O deceitful tongue.

7 Therefore will God destroy thee for ever: he will pluck thee out, and remove thee from thy dwelling place: and thy root out of the land of the living.

8 The just shall see and fear, and shall laugh at him, and say:

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9 Behold the man that made not God his helper: But trusted in the abundance of his riches: and prevailed in his vanity.

10 But I, as a fruitful olive tree in the house of God, have hoped in the mercy of God for ever, yea for ever and ever.

11 I will praise thee for ever, because thou hast done it: and I will wait on thy name, for it is good in the sight of thy saints.

PSALMS CHAPTER 52

1 *[Unto the end, for Maeleth, understandings to David.]* The fool said in his hear t: There is no God.

2 They are corrupted, and become abominable in iniquities: there is none that doth good.

3 God looked down from heaven on the children of men: to see if there were any that did understand, or did seek God.

4 All have gone aside, they are become unprofitable together, there is none that doth good, no not one.

5 Shall not all the workers of iniquity know, who eat up my people as they eat bread?

6 They have not called upon God: there have they trembled for fear, where there was no fear. For God hath scattered the bones of them that please men: they have been confounded, because God hath despised them.

7 Who will give out of Sion the salvation of Israel? when God shall bring back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

PSALMS CHAPTER 53

1 *[Unto the end, In verses, understanding for David.]*

2 When the men of Ziph had come and said to Saul: Is not David hidden with us?

3 Save me, O God, by thy name, and judge me in thy strength.

4 O God, hear my prayer: give ear to the words of my mouth.

5 For strangers have risen up against me; and the mighty have sought after my soul: and they have not set God before their eyes.

6 For behold God is my helper: and the Lord is the protector of my soul.

7 Turn back the evils upon my enemies; and cut them off in thy truth.

8 I will freely sacrifice to thee, and will give praise, O God, to thy name: because it is good:

9 For thou hast delivered me out of all trouble: and my eye hath looked down upon my enemies.

PSALMS CHAPTER 54

1 *[Unto the end, in verses, understanding for David.]*

2 Hear, O God, my prayer, and despise not my supplication:

3 be attentive to me and hear me. I am grieved in my exercise; and am troubled,

4 at the voice of the enemy, and at the tribulation of the sinner. For they have cast iniquities upon me: and in wrath they were troublesome to me.

5 My heart is troubled within me: and the fear of death is fallen upon me.

6 Fear and trembling are come upon me: and darkness hath covered me.

7 And I said: Who will give me wings like a dove, and I will fly and be at rest?

8 Lo, I have gone far off flying away; and I abode in the wilderness.

9 I waited for him that hath saved me from pusillanimity of spirit, and a storm.

10 Cast down, O Lord, and divide their tongues; for I have seen iniquity and contradiction in the city.

11 Day and night shall iniquity surround it upon its walls: and in the midst thereof are labour,

12 and injustice. And usury and deceit have not departed from its streets.

13 For if my enemy had reviled me, I would verily have borne with it. And if he that hated me had spoken great things against me, I would perhaps have hidden myself from him.

14 But thou a man of one mind, my guide, and my familiar,

15 Who didst take sweetmeats together with me: in the house of God we walked with consent.

16 Let death come upon them, and let them go down alive into hell. For there is wickedness in their dwellings: in the midst of them.

17 But I have cried to God: and the Lord will save me.

18 Evening and morning, and at noon I will speak and declare: and he shall hear my voice.

19 He shall redeem my soul in peace from them that draw near to me: for among many they were with me.

20 God shall hear, and the Eternal shall humble them. For there is no change with them, and they have not feared God:

21 he hath stretched forth his hand to repay. They have defiled his covenant,

22 they are divided by the wrath Of his countenance, and his heart hath drawn near. His words are smoother than oil, and the same are darts.

23 Cast thy care upon the Lord, and he shall sustain thee: he shall not suffer the just to waver for ever.

24 But thou, O God, shalt bring them down into the pit of destruction. Bloody and deceitful men shall not live out half their days; but I will trust in thee, O Lord.

PSALMS CHAPTER 55

1 *[Unto the end, for a people that is removed at a distance from the sanctuary for David, for an inscription of a title (or pillar) when the Philistines held him in Geth.]*

2 Have mercy on me, O God, for man hath trodden me under foot; all the day long he hath afflicted me fighting against me.

3 My enemies have trodden on me all the day long; for they are many that make war against me.

4 From the height of the day I shall fear: but I will trust in thee.

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5 In God I will praise my words, in God I have put my trust: I will not fear what flesh can do against me.
6 All the day long they detested my words: all their thoughts were against me unto evil.
7 They will dwell and hide themselves: they will watch my heel. As they have waited for my soul,
8 for nothing shalt thou save them: in thy anger thou shalt break the people in pieces, O God,
9 I have declared to thee my life: thou hast set my tears in thy sight, As also in thy promise.
10 Then shall my enemies be turned back. In what day soever I shall call upon thee, behold I know thou art my God.
11 In God will I praise the word, in the Lord will I praise his speech. In God have I hoped, I will not fear what man can do to me.
12 In me, O God, are vows to thee, which I will pay, praises to thee:
13 Because thou hast delivered my soul from death, my feet from falling: that I may please in the sight of God, in the light of the living.

PSALMS CHAPTER 56

1 *[Unto the end, destroy not, for David, for an inscription of a title, when he fled from Saul into the cave.]*
2 Have mercy on me, O God, have mercy on me: for my soul trusteth in thee. And in the shadow of thy wings will I hope, until iniquity pass away.
3 I will cry to God the most High; to God who hath done good to me.
4 He hath sent from heaven and delivered me: he hath made them a reproach that trod upon me. God hath sent his mercy and his truth,
5 and he hath delivered my soul from the midst of the young lions. I slept troubled. The sons of men, whose teeth are weapons and arrows, and their tongue a sharp sword.
6 Be thou exalted, O God, above the heavens, and thy glory above all the earth.
7 They prepared a snare for my feet; and they bowed down my soul. They dug a pit before my face, and they are fallen into it.
8 My heart is ready, O God, my heart is ready: I will Sing, and rehearse a psalm.
9 Arise, O my glory, arise psaltery and harp: I will arise early.
10 I will give praise to thee, O Lord, among the people: I will sing a psalm to thee among the nations.
11 For thy mercy is magnified even to the heavens: and thy truth unto the clouds.
12 Be thou exalted, O God, above the l heavens: and thy glory above all the earth.

PSALMS CHAPTER 57

1 *[Unto the end, destroy not, for David, for an inscription of a title.]*
2 If in very deed you speak justice: judge right things, ye sons of men.
3 For in your heart you work iniquity: your hands forge injustice in the earth.
4 The wicked are alienated from the womb; they have gone astray from the womb: they have spoken false things.
5 Their madness is according to the likeness of a serpent: like the deaf asp that stoppeth her ears:
6 Which will not hear the voice of the charmers; nor of the wizard that charmeth wisely.
7 God shall break in pieces their teeth in their mouth: the Lord shall break the grinders of the lions.
8 They shall come to nothing, like water running down; he hath bent his bow till they be weakened.
9 Like wax that melteth they shall be taken away: fire hath fallen on them, and they shall not see the sun.
10 Before your thorns could know the brier; he swalloweth them up, as alive, in his wrath.
11 The just shall rejoice when he shall see the revenge: he shall wash his hands in the blood of the sinner.
12 And man shall say: If indeed there be fruit to the just: there is indeed a God that judgeth them on the earth.

PSALMS CHAPTER 58

1 *[Unto the end, destroy not, for David for an inscription of It title, when Saul sent and watched his house to kill him.]*
2 Deliver me from my enemies, O my God; and defend me from them that rise up against me.
3 Deliver me from them that work iniquity, and save me from bloody men.
4 For behold they have caught my soul: the mighty have rushed in upon me:
5 Neither is it my iniquity, nor my sin, O Lord: without iniquity have I run, and directed my steps.
6 Rise up thou to meet me, and behold: even thou, O Lord, the God of hosts, the God of Israel. Attend to visit all the nations: have no mercy on all them that work iniquity.
7 They shall return at evening, and shall suffer hunger like dogs: and shall go round about the city.
8 Behold they shall speak with their mouth, and a sword is in their lips: for who, say they, hath heard us?
9 But thou, O Lord, shalt laugh at them: thou shalt bring all the nations to nothing.
10 I will keep my strength to thee: for thou art my protector:
11 my God, his mercy shall prevent me.
12 God shall let me see over my enemies: slay them not, lest at any time my people forget. Scatter them by thy power; and bring them down, O Lord, my protector:
13 For the sin of their mouth, and the word of their lips: and let them be taken in their pride. And for their cursing and lying they shall be talked of,
14 when they are consumed: when they are consumed by thy wrath, and they shall be no more. And they shall know that God will rule Jacob, and all the ends of the earth.
15 They shall return at evening and shall suffer hunger like dogs: and shall go round about the city.

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16 They shall be scattered abroad to eat, and shall murmur if they be not filled.

17 But I will sing thy strength: and will extol thy mercy in the morning. For thou art become my support, and my refuge, in the day of my trouble.

18 Unto thee, O my helper, will I sing, for thou art God my defence: my God my mercy.

PSALMS CHAPTER 59

1 *[Unto the end, for them that shall be changed, for the inscription of a title, to David himself, for doctrine,*

2 *when he set fire to Mesopotamia of Syria and Sobal and Joab returned and slew of Edom, in the vale of the saltpits, twelve thousand men.]*

3 O God, thou hast cast us off, and hast destroyed us; thou hast been angry, and hast had mercy on us.

4 Thou hast moved the earth, and hast troubled it: heal thou the breaches thereof, for it has been moved.

5 Thou hast shewn thy people hard things; thou hast made us drink wine of sorrow.

6 Thou hast given a warning to them that fear thee: that they may flee from before the bow: That thy beloved may be delivered.

7 Save me with thy right hand, and hear me.

8 God hath spoken in his holy place: I will rejoice, and I will divide Sichem; and will mete out the vale of tabernacles.

9 Galaad is mine, and Manasses is mine: and Ephraim is the strength of my head. Juda is my king:

10 Moab is the pot of my hope. Into Edom will I stretch out my shoe: to me the foreigners are made subject.

11 Who will bring me into the strong city? who will lead me into Edom?

12 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go out with our armies?

13 Give us help from trouble: for vain is the salvation of man.

14 Through God we shall do mightily: and he shall bring to nothing them that afflict us.

PSALMS CHAPTER 60

1 *[Unto the end, in hymns, for David.]*

2 Hear, O God, my supplication: be attentive to my prayer,

3 To thee have I cried from the ends of the earth: when my heart was in anguish, thou hast exalted me on a rock. Thou hast conducted me;

4 for thou hast been my hope; a tower of strength against the face of the enemy.

5 In thy tabernacle I shall dwell for ever: I shall be protected under the covert of thy wings.

6 For thou, my God, hast heard my prayer: thou hast given an inheritance to them that fear thy name.

7 Thou wilt add days to the days of the king: his years even to generation and generation.

8 He abideth for ever in the sight of God: his mercy and truth who shall search?

9 So will I sing a psalm to thy name for ever and ever: that I may pay my vows from day to day.

PSALMS CHAPTER 61

1 *[Unto the end, for Idithun, a psalm of David.]*

2 Shall not my soul be subject to God? for from him is my salvation.

3 For he is my God and my saviour: he is my protector, I shall be moved no more.

4 How long do you rush in upon a man? you all kill, as if you were thrusting down a leaning wall, and a tottering fence.

5 But they have thought to cast away my price; I ran in thirst: they blessed with their mouth, but cursed with their heart.

6 But be thou, O my soul, subject to God: for from him is my patience.

7 For he is my God and my saviour: he is my helper, I shall not be moved.

8 In God is my salvation and my glory: he is the God of my help, and my hope is in God.

9 Trust in him, all ye congregation of people: pour out your hearts before him. God is our helper for ever.

10 But vain are the sons of men, the sons of men are liars in the balances: that by vanity they may together deceive.

11 Trust not in iniquity, and cover not robberies: if riches abound, set not your heart upon them.

12 God hath spoken once, these two things have I heard, that power belongeth to God,

13 and mercy to thee, O Lord; for thou wilt render to every man according to his works.

PSALMS CHAPTER 62

1 *[A psalm of David when he was in the desert of Edom.]*

2 O God, my God, to thee do I watch at break of day. For thee my soul hath thirsted; for thee my flesh, O how many ways!

3 In a desert land, and where there is no way, and no water: so in the sanctuary have I come before thee, to see thy power and thy glory.

4 For thy mercy is better than lives: thee my lips shall praise.

5 Thus will I bless thee all my life long: and in thy name I will lift up my hands.

6 Let my soul be filled as with marrow and fatness: and my mouth shall praise thee with joyful lips.

7 If I have remembered thee upon my bed, I will meditate on thee in the morning:

8 because thou hast been my helper. And I will rejoice under the covert of thy wings:

9 my soul hath stuck close to thee: thy right hand hath received me.

10 But they have sought my soul in vain, they shall go into the lower parts of the earth:

11 They shall be delivered into the hands of the sword, they shall be the portions of foxes.

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12 But the king shall rejoice in God, all they shall be praised that swear by him: because the mouth is stopped of them that speak wicked things.

PSALMS CHAPTER 63

1 *[Unto the end, a psalm for David.]*

2 Hear, O God, my prayer, when I make supplication to thee: deliver my soul from the fear of the enemy.

3 Thou hast protected me from the assembly of the malignant; from the multitude of the workers of iniquity.

4 For they have whetted their tongues like a sword; they have bent their bow a bitter thing,

5 to shoot in secret the undefiled.

6 They will shoot at him on a sudden, and will not fear: they are resolute in wickedness. They have talked of hiding snares; they have said: Who shall see them?

7 They have searched after iniquities: they have failed in their search. Man shall come to a deep heart:

8 and God shall be exalted. The arrows of children are their wounds:

9 and their tongues against them are made weak. All that saw them were troubled;

10 and every man was afraid. And they declared the works of God: and understood his doings.

11 The just shall rejoice in the Lord, and shall hope in him: and all the upright in heart shall be praised.

PSALMS CHAPTER 64

1 *[To the end, a psalm of David.]* The canticle of Jeremias and Ezechiel to the people of the captivity, when they began to go out.

2 A Hymn, O God, becometh thee in Sion: and a vow shall be paid to thee in Jerusalem.

3 O hear my prayer: all flesh shall come to thee.

4 The words of the wicked have prevailed over us: and thou wilt pardon our transgressions.

5 Blessed is he whom thou hast chosen and taken to thee: he shall dwell in thy courts. We shall be filled with the good things of thy house; holy is thy temple,

6 wonderful in justice. Hear us, O God our saviour, who art the hope of all the ends of the earth, and in the sea afar off.

7 Thou who preparest the mountains by thy strength, being girded with power:

8 who troublest the depth of the sea, the noise of its waves. The Gentiles shall be troubled,

9 and they that dwell in the uttermost borders shall be afraid at thy signs: thou shalt make the outgoings of the morning and of the evening to be joyful.

10 Thou hast visited the earth, and hast plentifully watered it; thou hast many ways enriched it. The river of God is filled with water, thou hast prepared their food: for so is its preparation.

11 Fill up plentifully the streams thereof, multiply its fruits; it shall spring up and rejoice in its showers.

12 Thou shalt bless the crown of the year of thy goodness: and thy fields shall be filled with plenty.

13 The beautiful places of the wilderness shall grow fat: and the hills shall be girded about with joy,

14 The rams of the flock are clothed, and the vales shall abound with corn: they shall shout, yea they shall sing a hymn.

PSALMS CHAPTER 65

1 *[Unto the end, a canticle of a psalm of the resurrection.]* Shout with joy to God, all the earth,

2 sing ye a psalm to his name; give glory to his praise.

3 Say unto God, How terrible are thy works, O Lord! in the multitude of thy strength thy enemies shall lie to thee.

4 Let all the earth adore thee, and sing to thee: let it sing a psalm to thy name.

5 Come and see the works of God; who is terrible in his counsels over the sons of men.

6 Who turneth the sea into dry land, in the river they shall pass on foot: there shall we rejoice in him.

7 Who by his power ruleth for ever: his eyes behold the nations; let not them that provoke him he exalted in themselves.

8 O bless our God, ye Gentiles: and make the voice of his praise to be heard.

9 Who hath set my soul to live: and hath not suffered my feet to be moved:

10 For thou, O God, hast proved us: thou hast tried us by fire, as silver is tried.

11 Thou hast brought us into a net, thou hast laid afflictions on our back:

12 thou hast set men over our heads. We have passed through tire and water, and thou hast brought us out into a refreshment.

13 I will go into thy house with burnt offerings: I will pay thee my vows,

14 which my lips have uttered, And my mouth hath spoken, when I was in trouble.

15 I will offer up to thee holocausts full of marrow, with burnt offerings of rams: I will offer to thee bullocks with goats.

16 Come and hear, all ye that fear God, and I will tell you what great things he hath done for my soul.

17 I cried to him with my mouth: and I extolled him with my tongue.

18 If I have looked at iniquity in my heart, the Lord will not hear me.

19 Therefore hath God heard me, and hath attended to the voice of my supplication.

20 Blessed be God, who hath not turned away my prayer, nor his mercy from me.

PSALMS CHAPTER 66

1 *[Unto the end, in hymns, a psalm of a canticle for David.]*

2 May God have mercy on us, and bless us: may he cause the light of his countenance to shine upon us, and may he have mercy on us.

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3 That we may know thy way upon earth: thy salvation in all nations.

4 Let people confess to thee, O God: let all people give praise to thee.

5 Let the nations be glad and rejoice: for thou judgest the people with justice, and directest the nations upon earth.

6 Let the people, O God, confess to thee: let all the people give praise to thee:

7 the earth hath yielded her fruit. May God, our God bless us,

8 may God bless us: and all the ends of the earth fear him.

PSALMS CHAPTER 67

1 *[Unto the end, a psalm of a canticle for David himself.]*

2 Let God arise, and let his enemies be scattered: and let them that hate him flee from before his face.

3 As smoke vanisheth, so let them vanish away: as wax melteth before the fire, so let the wicked perish at the presence of God.

4 And let the just feast, and rejoice before God: and be delighted with gladness.

5 Sing ye to God, sing a psalm to his name, make a way for him who ascendeth upon the west: the Lord is his name. Rejoice ye before him: but the wicked shall be troubled at his presence,

6 who is the father of orphans, and the judge of widows. God in his holy place:

7 God who maketh men of one manner to dwell in a house: Who bringeth out them that were bound in strength; in like manner them that provoke, that dwell in sepulchres.

8 O God, when thou didst go forth in the sight of thy people, when thou didst pass through the desert:

9 The earth was moved, and the heavens dropped at the presence of the God of Sina, at the presence of the God of Israel.

10 Thou shalt set aside for thy inheritance a free rain, O God: and it was weakened, but thou hast made it perfect.

11 In it shall thy animals dwell; in thy sweetness, O God, thou hast provided for the poor.

12 The Lord shall give the word to them that preach good tidings with great power.

13 The king of powers is of the beloved, of the beloved; and the beauty of the house shall divide spoils.

14 If you sleep among the midst of lots, you shall be as the wings of a dove covered with silver, and the hinder parts of her back with the paleness of gold.

15 When he that is in heaven appointeth kings over her, they shall be whited with snow in Selmon.

16 The mountain of God is a fat mountain. A curdled mountain, a fat mountain.

17 Why suspect, ye curdled mountains? A mountain in which God is well pleased to dwell: for there the Lord shall dwell unto the end.

18 The chariot of God is attended by ten thousands; thousands of them that rejoice: the Lord is among them in Sina, in the holy place.

19 Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts in men. Yea for those also that do not believe, the dwelling of the Lord God.

20 Blessed be the Lord day by day: the God of our salvation will make our journey prosperous to us.

21 Our God is the God of salvation: and of the Lord, of the Lord are the issues from death.

22 But God shall break the heads of his enemies: the hairy crown of them that walk on in their sins.

23 The Lord said: I will turn them from Basan, I will turn them into the depth of the sea:

24 That thy foot may be dipped in the blood of thy enemies; the tongue of thy dogs be red with the same.

25 They have seen thy goings, O God, the goings of my God: of my king who is in his sanctuary.

26 Princes went before joined with singers, in the midst of young damsels playing on timbrels.

27 In the churches bless ye God the Lord, from the fountains of Israel.

28 There is Benjamin a youth, in ecstasy of mind. The princes of Juda are their leaders: the princes of Zabulon, the princes of Nephthali.

29 Command thy strength, O God: confirm, O God, what thou hast wrought in us.

30 From thy temple in Jerusalem, kings shall offer presents to thee.

31 Rebuke the wild beasts of the reeds, the congregation of bulls with the kine of the people; who seek to exclude them who are tried with silver. Scatter thou the nations that delight in wars:

32 ambassadors shall come out of Egypt: Ethiopia shall soon stretch out her hands to God.

33 Sing to God, ye kingdoms of the earth: sing ye to the Lord: Sing ye to God,

34 who mounteth above the heaven of heavens, to the east. Behold he will give to his voice the voice of power:

35 give ye glory to God for Israel, his magnificence, and his power is in the clouds.

36 God is wonderful in his saints: the God of Israel is he who will give power and strength to his people. Blessed be God.

PSALMS CHAPTER 68

1 *[Unto the end, for them that shall be changed; for David.]*

2 Save me, O God: for the waters are come in even unto my soul.

3 I stick fast in the mire of the deep: and there is no sure standing. I am come into the depth of the sea: and a tempest hath overwhelmed me.

4 I have laboured with crying; my jaws are become hoarse: my eyes have failed, whilst I hope in my God.

5 They are multiplied above the hairs of my head, who hate me without cause. My enemies are grown strong who have wrongfully persecuted me: then did I pay that which I took not away.

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6 O God, thou knowest my foolishness; and my offences are not hidden from thee:

7 Let not them be ashamed for me, who look for thee, O Lord, the Lord of hosts. Let them not be confounded on my account, who seek thee, O God of Israel.

8 Because for thy sake I have borne reproach; shame hath covered my face.

9 I am become a stranger to my brethren, and an alien to the sons of my mother.

10 For the zeal of thy house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me.

11 And I covered my soul in fasting: and it was made a reproach to me.

12 And I made haircloth my garment: and I became a byword to them.

13 They that sat in the gate spoke against me: and they that drank wine made me their song.

14 But as for me, my prayer is to thee, O Lord; for the time of thy good pleasure, O God. In the multitude of thy mercy hear me, in the truth of thy salvation.

15 Draw me out of the mire, that I may not stick fast: deliver me from them that hate me, and out of the deep waters.

16 Let not the tempest of water drown me, nor the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy mercy is kind; look upon me according to the multitude of thy tender mercies.

18 And turn not away thy face from thy servant: for I am in trouble, hear me speedily.

19 Attend to my soul, and deliver it: save me because of my enemies.

20 Thou knowest my reproach, and my confusion, and my shame.

21 In thy sight are all they that afflict me; my heart hath expected reproach and misery. And I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none.

22 And they gave me gall for my food, and in my thirst they gave me vinegar to drink.

23 Let their table become as a snare before them, and a recompense, and a stumblingblock.

24 Let their eyes be darkened that they see not; and their back bend thou down always.

25 Pour out thy indignation upon them: and let thy wrathful anger take hold of them.

26 Let their habitation be made desolate: and let there be none to dwell in their tabernacles.

27 Because they have persecuted him whom thou hast smitten; and they have added to the grief of my wounds.

28 Add thou iniquity upon their iniquity: and let them not come into thy justice.

29 Let them be blotted out of the book of the living; and with the just let them not be written.

30 But I am poor and sorrowful: thy salvation, O God, hath set me up.

31 I will praise the name of God with a canticle: and I will magnify him with praise.

32 And it shall please God better than a young calf, that bringeth forth horns and hoofs.

33 Let the poor see and rejoice: seek ye God, and your soul shall live.

34 For the Lord hath heard the poor: and hath not despised his prisoners.

35 Let the heavens and the earth praise him; the sea, and every thing that creepeth therein.

36 For God will save Sion, and the cities of Juda shall be built up. And they shall dwell there, and acquire it by inheritance.

37 And the seed of his servants shall possess it; and they that love his name shall dwell therein.

PSALMS CHAPTER 69

1 *[Unto the end, a psalm for David, to bring to remembrance that the Lord saved him.]*

2 O God, come to my assistance; O Lord, make haste to help me.

3 Let them be confounded and ashamed that seek my soul:

4 Let them be turned backward, and blush for shame that desire evils to me: Let them be presently turned away blushing for shame that say to me: 'T is well, 't is well.

5 Let all that seek thee rejoice and be glad in thee; and let such as love thy salvation say always: The Lord be magnified.

6 But I am needy and poor; O God, help me. Thou art my helper and my deliverer: O Lord, make no delay.

PSALMS CHAPTER 70

1 *[A psalm for David. Of the sons of Jonadab, and the former captives.]* In thee, O Lord, I have hoped, let me never be put to confusion:

2 deliver me in thy justice, and rescue me. Incline thy ear unto me, and save me.

3 Be thou unto me a God, a protector, and a place of strength: that thou mayst make me safe. For thou art my firmament and my refuge.

4 Deliver me, O my God, out of the hand of the sinner, and out of the hand of the transgressor of the law and of the unjust.

5 For thou art my patience, O Lord: my hope, O Lord, from my youth;

6 By thee have I been confirmed from the womb: from my mother's womb thou art my protector. Of thee shall I continually sing:

7 I run become unto many as a wonder, but thou art a strong helper.

8 Let my mouth be filled with praise, that I may sing thy glory; thy greatness all the day long.

9 Cast me not off in the time of old age: when my strength shall fail, do not thou forsake me.

10 For my enemies have spoken against me; and they that watched my soul have consulted together,

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11 Saying: God hath forsaken him: pursue and take him, for there is none to deliver him.
12 O God, be not thou far from me: O my God, make haste to my help.
13 Let them be confounded and come to nothing that detract my soul; let them be covered with confusion and shame that seek my hurt.
14 But I will always hope; and will add to all thy praise.
15 My mouth shall shew forth thy justice; thy salvation all the day long. Because I have not knows learning,
16 I will enter into the powers of the Lord: O Lord, I will be mindful of thy justice alone.
17 Thou hast taught me, O God, from my youth: and till now I will declare thy wonderful works.
18 And unto old age and grey hairs: O God, forsake me not, Until I shew forth thy arm to all the generation that is to come: Thy power,
19 and thy justice, O God, even to the highest great things thou hast done: O God, who is like to thee?
20 How great troubles hast thou shewn me, many and grievous: and turning thou hast brought me to life, and hast brought me back again from the depths of the earth:
21 Thou hast multiplied thy magnificence; and turning to me thou hast comforted me.
22 For I will also confess to thee thy truth with the instruments of psaltery: O God, I will sing to thee with the harp, thou holy one of Israel.
23 My lips shall greatly rejoice, when I shall sing to thee; and my soul which thou hast redeemed.
24 Yea and my tongue shall meditate on thy justice all the day; when they shall be confounded and put to shame that seek evils to me.

PSALMS CHAPTER 71

1 *[A psalm on Solomon.]*
2 Give to the king thy judgment, O God: and to the king's son thy justice: To judge thy people with justice, and thy poor with judgment.
3 Let the mountains receive peace for the people: and the hills justice.
4 He shall judge the poor of the people, and he shall save the children of the poor: and he shall humble the oppressor.
5 And he shall continue with the sun, and before the moon, throughout all generations.
6 He shall come down like rain upon the fleece; and as showers falling gently upon the earth.
7 In his days shall justice spring up, and abundance of peace, till the moon be taken sway.
8 And he shall rule from sea to sea, and from the river unto the ends of the earth.
9 Before him the Ethiopians shall fall down: and his enemies shall lick the ground.
10 The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts:
11 And all kings of the earth shall adore him: all nations shall serve him.
12 For he shall deliver the poor from the mighty: and the needy that had no helper.
13 He shall spare the poor and needy: and he shall save the souls of the poor.
14 He shall redeem their souls from usuries and iniquity: and their names shall be honourable in his sight.
15 And he shall live, and to him shall be given of the gold of Arabia, for him they shall always adore: they shall bless him all the day.
16 And there shall be a firmament on the earth on the tops of mountains, above Libanus shall the fruit thereof be exalted: and they of the city shall flourish like the grass of the earth.
17 Let his name be blessed for evermore: his name continueth before the sun. And in him shall all the tribes of the earth be blessed: all nations shall magnify him.
18 Blessed be the Lord, the God of Israel, who alone doth wonderful things.
19 And blessed be the name of his majesty for ever: and the whole earth shall be filled with his majesty. So be it. So be it.
20 The praises of David, the son of Jesse, are ended.

PSALMS CHAPTER 72

1 *[A psalm for Asaph.]* How good is God to Israel, to them that are of a right heart!
2 But my feet were almost moved; my steps had well nigh slipped.
3 Because I had a zeal on occasion of the wicked, seeing the prosperity of sinners.
4 For there is no regard to their death, nor is there strength in their stripes.
5 They are not in the labour of men: neither shall they be scourged like other men.
6 Therefore pride hath held them fast: they are covered with their iniquity and their wickedness.
7 Their iniquity hath come forth, as it were from fatness: they have passed into the affection of the heart.
8 They have thought and spoken wickedness: they have spoken iniquity on high.
9 They have set their mouth against heaven: and their tongue hath passed through the earth.
10 Therefore will my people return here and full days shall be found in them.
11 And they said: How doth God know? and is there knowledge in the most High?
12 Behold these are sinners; and yet abounding in the world they have obtained riches.
13 And I said: Then have I in vain justified my heart, and washed my hands among the innocent.
14 And I have been scourged all the day; and my chastisement hath been in the mornings.
15 If I said: I will speak thus; behold I should condemn the generation of thy children.
16 I studied that I might know this thing, it is a labour in my sight:
17 Until I go into the sanctuary of God, and understand concerning their last ends.

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18 But indeed for deceits thou hast put it to them: when they were lifted up thou hast cast them down.
19 How are they brought to desolation? they have suddenly ceased to be: they have perished by reason of their iniquity.
20 As the dream of them that awake, O Lord; so in thy city thou shalt bring their image to nothing.
21 For my heart hath been inflamed, and my reins have been changed:
22 and I am brought to nothing, and I knew not.
23 I am become as a beast before thee: and I am always with thee.
24 Thou hast held me by my right hand; and by thy will thou hast conducted me, and with thy glory thou hast received me.
25 For what have I in heaven? and besides thee what do I desire upon earth?
26 For thee my flesh and my heart hath fainted away: thou art the God of my heart, and the God that is my portion for ever.
27 For behold they that go far from thee shall perish: thou hast destroyed all them that are disloyal to thee.
28 But it is good for me to adhere to my God, to put my hope in the Lord God: That I may declare all thy praises, in the gates of the daughter of Sion.

PSALMS CHAPTER 73

1 *[Understanding for Asaph.]* O God, why hast thou cast us off unto the end: why is thy wrath enkindled against the sheep of thy pasture?
2 Remember thy congregation, which thou hast possessed from the beginning. The sceptre of thy inheritance which thou hast redeemed: mount Sion in which thou hast dwelt.
3 Lift up thy hands against their pride unto the end; see what things the enemy hath done wickedly in the sanctuary.
4 And they that hate thee have made their boasts, in the midst of thy solemnity. They have set up their ensigns for signs,
5 and they knew not both in the going out and on the highest top. As with axes in a wood of trees,
6 they have cut down at once the gates thereof, with axe and hatchet they have brought it down.
7 They have set fire to thy sanctuary: they have defiled the dwelling place of thy name on the earth.
8 They said in their heart, the whole kindred of them together: Let us abolish all the festival days of God from the land.
9 Our signs we have not seen, there is now no prophet: and he will know us no more.
10 How long, O God, shall the enemy reproach: is the adversary to provoke thy name for ever?
11 Why dost thou turn away thy hand: and thy right hand out of the midst of thy bosom for ever?
12 But God is our king before ages: he hath wrought salvation in the midst of the earth.
13 Thou by thy strength didst make the sea firm: thou didst crush the heads of the dragons in the waters.
14 Thou hast broken the heads of the dragon: thou hast given him to be meat for the people of the Ethiopians.
15 Thou hast broken up the fountains and the torrents: thou hast dried up the Ethan rivers.
16 Thine is the day, and thine is the night: thou hast made the morning light and the sun.
17 Thou hast made all the borders of the earth: the summer and the spring were formed by thee.
18 Remember this, the enemy hath reproached the Lord: and a foolish people hath provoked thy name.
19 Deliver not up to beasts the souls that confess to thee: and forget not to the end the souls of thy poor.
20 Have regard to thy covenant: for they that are the obscure of the earth have been filled with dwellings of iniquity.
21 Let not the humble be turned away with confusion: the poor and needy shall praise thy name.
22 Arise, O God, judge thy own cause: remember thy reproaches with which the foolish man hath reproached thee all the day.
23 Forget not the voices of thy enemies: the pride of them that hate thee ascendeth continually.

PSALMS CHAPTER 74

1 *[Unto the end, corrupt not, a psalm of a canticle for Asaph.]*
2 We will praise thee, O God: we will praise, and we will call upon thy name. We will relate thy wondrous works:
3 when I shall take a time, I will judge justices.
4 The earth is melted, and all that dwell therein: I have established the pillars thereof.
5 I said to the wicked: Do not act wickedly: and to the sinners: Lift not up the horn.
6 Lift not up your horn on high: speak not iniquity against God.
7 For neither from the east, nor from the west, nor from the desert hills:
8 for God is the judge. One he putteth down, and another he lifteth up:
9 for in the hand of the Lord there is a cup of strong wine full of mixture. And he hath poured it out from this to that: but the dregs thereof are not emptied: all the sinners of the earth shall drink.
10 But I will declare for ever: I will sing to the God of Jacob.
11 And I will break all the horns of sinners: but the horns of the just shall be exalted.

PSALMS CHAPTER 75

1 *[Unto the end, in praises, a psalm for Asaph: a canticle to the Assyrians.]*
2 In Judea God is known: his name is great in Israel.
3 And his place is in peace: and his abode in Sion:
4 There hath he broken the powers of bows, the shield, the sword, and the battie.
5 Thou enlightenest wonderfully from the everlasting hills.

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6 All the foolish of heart were troubled. They have slept their sleep; and all the men of riches have found nothing in their hands.

7 At thy rebuke, O God of Jacob, they have all slumbered that mounted on horseback.

8 Thou art terrible, and who shall resist thee? from that time thy wrath.

9 Thou hast caused judgment to be heard from heaven: the earth trembled and was still,

10 When God arose in judgment, to save all the meek of the earth.

11 For the thought of man shall give praise to thee: and the remainders of the thought shall keep holiday to thee.

12 Vow ye, and pay to the Lord your God: all you that are round about him bring presents. To him that is terrible,

13 even to him who taketh away the spirit of princes: to the terrible with the kings of the earth.

PSALMS CHAPTER 76

1 *[Unto the end, for Idithun, a psalm of Asaph.]*

2 I cried to the Lord with my voice; to God with my voice, and he gave ear to me.

3 In the day of my trouble I sought God, with my hands lifted up to him in the night, and I was not deceived. My soul refused to be comforted:

4 I remembered God, and was delighted, and was exercised, and my spirit swooned away.

5 My eyes prevented the watches: I was troubled, and I spoke not.

6 I thought upon the days of old: and I had in my mind the eternal years.

7 And I meditated in the night with my own heart: and I was exercised and I swept my spirit.

8 Will God then cast off for ever? or will he never be more favourable again?

9 Or will he cut off his mercy for ever, from generation to generation?

10 Or will God forget to shew mercy? or will he in his anger shut up his mercies?

11 And I said, Now have I begun: this is the change of the right hand of the most High.

12 I remembered the works of the Lord: for I will be mindful of thy wonders from the beginning.

13 And I will meditate on all thy works: and will be employed in thy inventions.

14 Thy way, O God, is in the holy place: who is the great God like our God?

15 Thou art the God that dost wonders. Thou hast made thy power known among the nations:

16 with thy arm thou hast redeemed thy people the children of Jacob and of Joseph.

17 The waters saw thee, O God, the waters saw thee: and they were afraid, and the depths were troubled.

18 Great was the noise of the waters: the clouds sent out a sound. For thy arrows pass:

19 the voice of thy thunder in a wheel. Thy lightnings enlightened the world: the earth shook and trembled.

20 Thy way is in the sea, and thy paths in many waters: and thy footsteps shall not be known.

21 Thou hast conducted thy people like sheep, by the hand of Moses and Aaron

PSALMS CHAPTER 77

1 *[Understanding for Asaph.]* Attend, O my people, to my law: incline your ears to the words of my mouth.

2 I will open my mouth in parables: I will utter propositions from the beginning.

3 How great things have we heard and known, and our fathers have told us.

4 They have not been hidden from their children, in another generation. Declaring the praises of the Lord, and his powers, and his wonders which he hath done.

5 And he set up a testimony in Jacob: and made a law in Israel. How great things he commanded our fathers, that they should make the same known to their children:

6 that another generation might know them. The children that should be born and should rise up, and declare them to their children.

7 That they may put their hope in God and may not forget the works of God: and may seek his commandments.

8 That they may not become like their fathers, a perverse end exasperating generation. A generation that set not their heart aright: and whose spirit was not faithful to God.

9 The sons of Ephraim who bend and shoot with the bow: they have turned back in the day of battle.

10 They kept not the covenant of God: and in his law they would not walk.

11 And they forgot his benefits, and his wonders that he had shewn them.

12 Wonderful things did he do in the sight of their fathers, in the land of Egypt, in the field of Tanis.

13 He divided the sea and brought them through: and he made the waters to stand as in a vessel.

14 And he conducted them with a cloud by day: and all the night with a light of

15 He struck the rock in the wilderness: and gave them to drink, as out of the great deep.

16 He brought forth water out of the rock: and made streams run down as rivers.

17 And they added yet more sin against him: they provoked the most High to wrath in the place without water.

18 And they tempted God in their hearts, by asking meat for their desires.

19 And they spoke ill of God: they said: Can God furnish a table in the wilderness?

20 Because he struck the rock, and the waters gushed out, and the streams overflowed. Can he also give bread, or provide a table for his people?

21 Therefore the Lord heard, and was angry: and a fire was kindled against Jacob, and wrath came up against Israel.

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22 Because they believed not in God: and trusted not in his salvation.
23 And he had commanded the clouds from above, and had opened the doors of heaven.
24 And had rained down manna upon them to eat, and had given them the bread of heaven.
25 Man ate the bread of angels: he sent them provisions in abundance.
26 He removed the south wind from heaven: and by his power brought in the southwest wind.
27 And he rained upon them flesh as dust: and feathered fowls like as the sand of the sea.
28 And they fell in the midst of their camp, round about their pavilions.
29 So they did eat, and were filled exceedingly, and he gave them their desire:
30 they were not defrauded of that which they craved. As yet their meat was in their mouth:
31 and the wrath of God came upon them. And he slew the fat ones amongst them, and brought down the chosen men of Israel.
32 In all these things they sinned still: and they believed not for his wondrous works.
33 And their days were consumed in vanity, and their years in haste.
34 When he slew them, then they sought him: and they returned, and came to him early in the morning.
35 And they remembered that God was their helper: and the most high God their redeemer.
36 And they loved him with their mouth: and with their tongue they lied unto him:
37 But their heart was not right with him: nor were they counted faithful in his covenant.
38 But he is merciful, and will forgive their sins: and will not destroy them. And many a time did he turn away his anger: and did not kindle all his wrath.
39 And he remembered that they are flesh: a wind that goeth and returneth not.
40 How often did they provoke him in the desert: and move him to wrath in the place without water?
41 And they turned back and tempted God: and grieved the holy one of Israel.
42 They remembered not his hand, in the day that he redeemed them from the hand of him that afflicted them:
43 How he wrought his signs in Egypt, and his wonders in the field of Tanis.
44 And he turned their rivers into blood, and their showers that they might, not drink.
45 He sent amongst them divers sores of flies, which devoured them: and frogs which destroyed them.
46 And he gave up their fruits to the blast, and their labours to the locust.
47 And he destroyed their vineyards with hail, and their mulberry trees with hoarfrost.
48 And he gave up their cattle to the hail, and their stock to the fire.
49 And he sent upon them the wrath of his indignation: indignation and wrath and trouble, which he sent by evil angels.
50 He made a way for a path to his anger: he spared not their souls from death, and their cattle he shut up in death.
51 And he killed all the firstborn in the land of Egypt: the firstfruits of all their labour in the tabernacles of Cham.
52 And he took away his own people as sheep: and guided them in the wilderness like a flock.
53 And he brought them out in hope, and they feared not: and the sea overwhelmed their enemies.
54 And he brought them into the mountain of his sanctuary: the mountain which his right hand had purchased. And he cast out the Gentiles before them: and by lot divided to them their land by a line of distribution.
55 And he made the tribes of Israel to dwell in their tabernacles.
56 Yet they tempted, and provoked the most high God: and they kept not his testimonies.
57 And they turned away, and kept not the covenant: even like their fathers they were turned aside as a crooked bow.
58 They provoked him to anger on their hills: and moved him to jealousy with their graven things.
59 God heard, and despised them, and he reduced Israel exceedingly as it were to nothing.
60 And he put away the tabernacle of Silo, his tabernacle where he dwelt among men.
61 And he delivered their strength into captivity: and their beauty into the hands of the enemy.
62 And he shut up his people under the sword: and he despised his inheritance.
63 Fire consumed their young men: and their maidens were not lamented.
64 Their priests fell by the sword: and their widows did not mourn.
65 And the Lord was awaked as one out of sleep, and like a mighty man that hath been surfeited with wine.
66 And he smote his enemies on the hinder parts: he put them to an everlasting reproach.
67 And he rejected the tabernacle of Joseph: and chose not the tribe of Ephraim:
68 But he chose the tribe of Juda, mount Sion which he loved.
69 And he built his sanctuary as of unicorns, in the land which he founded for ever.
70 And he chose his servant David, and took him from the hocks of sheep: he brought him from following the ewes great with young,
71 To feed Jacob his servant, and Israel his inheritance.
72 And he fed them in the innocence of his heart: and conducted them by the skilfulness of his hands.

PSALMS CHAPTER 78

1 *[A psalm for Asaph.]* O God, the heathens are come into thy inheritance, they have defiled thy holy temple: they have made Jerusalem as a place to keep fruit.

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2 They have given the dead bodies of thy servants to be meat for the fowls of the air: the flesh of thy saints for the beasts of the earth.

3 They have poured out their blood as water, round about Jerusalem and there was none to bury them.

4 We are become a reproach to our neighbours: a scorn and derision to them that are round about us.

5 How long, O Lord, wilt thou be angry for ever: shall thy zeal be kindled like a fire?

6 Pour out thy wrath upon the nations that have not known thee: and upon the kingdoms that have not called upon thy name.

7 Because they have devoured Jacob; and have laid waste his place.

8 Remember not our former iniquities: let thy mercies speedily prevent us, for we are become exceeding poor.

9 Help us, O God, our saviour: and for the glory of thy name, O Lord, deliver us: and forgive us our sins for thy name's sake:

10 Lest they should say among the Gentiles: Where is their God? And let him be made known among the nations before our eyes, By the revenging the blood of thy servants, which hath been shed:

11 let the sighing of the prisoners come in before thee. According to the greatness of thy arm, take possession of the children of them that have been put to death.

12 And render to our neighbours sevenfold in their bosom: the reproach wherewith they have reproached thee, O Lord.

13 But we thy people, and the sheep of thy pasture, will give thanks to thee for ever. We will shew forth thy praise, unto generation and generation.

PSALMS CHAPTER 79

1 *[Unto the end, for them that shall he changed, a testimony for Asaph, a psalm.]*

2 Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. Thou that sittest upon the cherubims, shine forth

3 before Ephraim, Benjamin, and Manasses. Stir up thy might, and come to save us.

4 Convert us, O God: and shew us thy face, and we shall be saved.

5 O Lord God of hosts, how long wilt thou be angry against the prayer of thy servant?

6 How long wilt thou feed us with the bread of tears: and give us for our drink tears in measure?

7 Thou hast made us to be a contradiction to our neighbours: and our enemies have scoffed at us.

8 O God of hosts, convert us: and shew thy face, and we shall be saved.

9 Thou hast brought a vineyard out of Egypt: thou hast cast cut the Gentiles and planted it.

10 Thou wast the guide of its journey in its sight: thou plantedst the roots thereof, and it filled the land.

11 The shadow of it covered the hills: and the branches thereof the cedars of God.

12 It stretched forth its branches unto the sea, and its boughs unto the river.

13 Why hast thou broken down the hedge thereof, so that all they who pass by the way do pluck it?

14 The boar out of the wood hath laid it waste: and a singular wild beast hath devoured it.

15 Turn again, O God of hosts, look down from heaven, and see, and visit this vineyard:

16 And perfect the same which thy right hand hath planted: and upon the son of man whom thou hast confirmed for thyself.

17 Things set on fire and dug down shall perish at the rebuke of thy countenance.

18 Let thy hand be upon the man of thy right hand: and upon the son of man whom thou hast confirmed for thyself.

19 And we depart not from thee, thou shalt quicken us: and we will call upon thy name.

20 O Lord God of hosts, convert us: and shew thy face, and we shall be saved.

PSALMS CHAPTER 80

1 *[Unto the end, for the winepresses, a psalm for Asaph himself.]*

2 Rejoice to God our helper: sing aloud to the God of Jacob.

3 Take a psalm, and bring hither the timbrel: the pleasant psaltery with the harp.

4 Blow up the trumpet on the new moon, on the noted day of your solemnity.

5 For it is a commandment in Israel, and a judgment to the God of Jacob.

6 He ordained it for a testimony in Joseph, when he came out of the land of Egypt: he heard a tongue which he knew not.

7 He removed his back from the burdens: his hands had served in baskets.

8 Thou calledst upon me in affliction, and I delivered thee: I heard thee in the secret place of tempest: I proved thee at the waters of contradiction.

9 Hear, O my people, and I will testify to thee: O Israel, if thou wilt hearken to me,

10 there shall be no new god in thee: neither shalt thou adore a strange god.

11 For I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

12 But my people heard not my voice: and Israel hearkened not to me.

13 So I let them go according to the desires of their heart: they shall walk in their own inventions.

14 If my people had heard me: if Israel had walked in my ways:

15 I should soon have humbled their enemies, and laid my hand on them that troubled them.

16 The enemies of the Lord have lied to him: and their time shall be for ever.

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17 And he fed them with the fat of wheat, and filled them with honey out of the rock.

PSALMS CHAPTER 81

1 *[A psalm for Asaph.]* God hath stood in the congregation of gods: and being in the midst of them he judgeth gods.

2 How long will you judge unjustly: and accept the persons of the wicked?

3 Judge for the needy and fatherless: do justice to the humble and the poor.

4 Rescue the poor; and deliver the needy out of the hand of the sinner.

5 They have not known nor understood: they walk on in darkness: all the foundations of the earth shall be moved.

6 I have said: You are gods and all of you the sons of the most High.

7 But you like men shall die: and shall fall like one of the princes.

8 Arise, O God, judge thou the earth: for thou shalt inherit among all the nations.

PSALMS CHAPTER 82

1 *[A canticle of a psalm for Asaph.]*

2 O God, who shall be like to thee? hold not thy peace, neither be thou still, O God.

3 For lo, thy enemies have made a noise: and they that hate thee have lifted up the head.

4 They have taken a malicious counsel against thy people, and have consulted against thy saints.

5 They have said: Come and let us destroy them, so that they be not a nation: and let the name of Israel be remembered no more.

6 For they have contrived with one consent: they have made a covenant together against thee,

7 the tabernacles of the Edomites, and the Ismahelites: Moab, and the Agarens,

8 Gebal, and Ammon and Amalec: the Philistines, with the inhabitants of Tyre.

9 Yea, and the Assyrian also is joined with them: they are come to the aid of the sons of Lot.

10 Do to them as thou didst to Madian and to Sisara: as to Jabin at the brook of Cisson.

11 Who perished at Endor: and became as dung for the earth.

12 Make their princes like Oreb, and Zeb, and Zebee, and Salmana. All their princes,

13 who have said: Let us possess the sanctuary of God for an inheritance.

14 O my God, make them like a wheel; and as stubble before the wind.

15 As fire which burneth the wood: and as a flame burning mountains:

16 So shalt thou pursue them with thy tempest: and shalt trouble them in thy wrath.

17 Fill their faces with shame; and they shall seek thy name, O Lord.

18 Let them be ashamed and troubled for ever and ever: and let them be confounded and perish.

19 And let them know that the Lord is thy name: thou alone art the most High over all the earth.

PSALMS CHAPTER 83

1 *[Unto the end, for the winepresses, a psalm for the sons of Core.]*

2 How lovely are thy tabernacles, O Lord of host!

3 my soul longeth and fainteth for the courts of the Lord. My heart and my flesh have rejoiced in the living God.

4 For the sparrow hath found herself a house, and the turtle a nest for herself where she may lay her young ones: Thy altars, O Lord of hosts, my king and my God.

5 Blessed are they that dwell in thy house, O Lord: they shall praise thee for ever and ever.

6 Blessed is the man whose help is from thee: in his heart he hath disposed to ascend by steps,

7 in the vale of tears, in the place which be hath set.

8 For the lawgiver shall give a blessing, they shall go from virtue to virtue: the God of gods shall be seen in Sion.

9 O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

10 Behold, O God our protector: and look on the face of thy Christ.

11 For better is one day in thy courts above thousands. I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners.

12 For God loveth mercy and truth: the Lord will give grace and glory.

13 He will not deprive of good things them that walk in innocence: O Lord of hosts, blessed is the man that trusteth in thee.

PSALMS CHAPTER 84

1 *[Unto the end, for the sons of Core, a psalm.]*

2 Lord, thou hast blessed thy land: thou hast turned away the captivity of Jacob.

3 Thou hast forgiven the iniquity of thy people: thou hast covered all their sins.

4 Thou hast mitigated all thy anger: thou best turned away from the wrath of thy indignation.

5 Convert us, O God our saviour: and turn off thy anger from us.

6 Wilt thou be angry with us for ever: or wilt thou extend thy wrath from generation to generation?

7 Thou wilt turn, O God, and bring us to life: and thy people shall rejoice in thee.

8 Shew us, O Lord, thy mercy; and grant us thy salvation.

9 I will hear what the Lord God will speak in me: for he will speak peace unto his people: And unto his saints: and unto them that are converted to the heart.

10 Surely his salvation is near to them that fear him: that glory may dwell in our land.

11 Mercy and truth have met each other: justice and peace have kissed.

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12 Truth is sprung out of the earth: and justice hath looked down from heaven.
13 For the Lord will give goodness: and our earth shall yield her fruit.
14 Justice shall walk before him: and shall set his steps in the way.

PSALMS CHAPTER 85

1 *[A prayer for David himself.]* Incline thy ear, O Lord, and hear me: for I am needy and poor.
2 Preserve my soul, for I am holy: save thy servant, O my God, that trusteth in thee.
3 Have mercy on me, O Lord, for I have cried to thee all the day.
4 Give joy to the soul of thy servant, for to thee, O Lord, I have lifted up my soul.
5 For thou, O Lord, art sweet and mild: and plenteous in mercy to all that call upon thee.
6 Give ear, O Lord, to my prayer: and attend to the voice of my petition.
7 I have called upon thee in the day of my trouble: because thou hast heard me.
8 There is none among the gods like unto thee, O Lord: and there is none according to thy works.
9 All the nations thou hast made shall come and adore before thee, O Lord: and they shall glorify thy name.
10 For thou art great and dost wonderful things: thou art God alone.
11 Conduct me, O Lord, in thy way, and I will walk in thy truth: let my heart rejoice that it may fear thy name.
12 I will praise thee, O Lord my God: with my whole heart, and I will glorify thy name for ever:
13 For thy mercy is great towards me: and thou hast delivered my soul out of the lower hell.
14 O God, the wicked are risen up against me, and the assembly of the mighty have sought my soul: and they have not set thee before their eyes.
15 And thou, O Lord, art a God of compassion, and merciful, patient, and of much mercy, and true.
16 O look upon me, and have mercy on me: give thy command to thy servant, and save the son of thy handmaid.
17 Shew me a token for good: that they who hate me may see, and be confounded, because thou, O Lord, hast helped me and hast comforted me.

PSALMS CHAPTER 86

1 *[For the sons of Core, a psalm of a canticle.]* The foundations thereof are in the holy mountains:
2 The Lord loveth the gates of Sion above all the tabernacles of Jacob.
3 Glorious things are said of thee, O city of God.
4 I will be mindful of Rahab and of Babylon knowing me. Behold the foreigners, and Tyre, and the people of the Ethiopians, these were there.
5 Shall not Sion say: This man and that man is born in her? and the Highest himself hath founded her.
6 The Lord shall tell in his writings of peoples and of princes, of them that have been in her.
7 The dwelling in thee is as it were of all rejoicing.

PSALMS CHAPTER 87

1 *[A canticle of a psalm for the sons of Core: unto the end, for Maheleth, to answer understanding of Eman the Ezrahite.]*
2 O Lord, the God of my salvation: I have cried in the day, and in the night before thee.
3 Let my prayer come in before thee: incline thy ear to my petition.
4 For my soul is filled with evils: and my life hath drawn nigh to hell.
5 I am counted among them that go down to the pit: I am become as a man without help,
6 free among the dead. Like the slain sleeping in the sepulchres, whom thou rememberest no more: and they are cast off from thy hand.
7 They have laid me in the lower pit: in the dark places, and in the shadow of death.
8 Thy wrath is strong over me: and all thy waves thou hast brought in upon me.
9 Thou hast put away my acquaintance far from me: they have set me an abomination to themselves. I was delivered up, and came not forth:
10 my eyes languished through poverty. All the day I cried to thee, O Lord: I stretched out my hands to thee.
11 Wilt thou shew wonders to the dead? or shall physicians raise to life, and give praise to thee?
12 Shall any one in the sepulchre declare thy mercy: and thy truth in destruction?
13 Shall thy wonders be known in the dark; and thy justice in the land of forgetfulness?
14 But I, O Lord, have cried to thee: and in the morning my prayer shall prevent thee.
15 Lord, why castest thou off my prayer: why turnest thou away thy face from me?
16 I am poor, and in labours from my youth: and being exalted have been humbled and troubled.
17 Thy wrath hath come upon me: and thy terrors have troubled me.
18 They have come round about me like water all the day: they have compassed me about together.
19 Friend and neighbour thou hast put far from me: and my acquaintance, because of misery.

PSALMS CHAPTER 88

1 *[Of understanding, for Ethan the Ezrahite.]*
2 The mercies of the Lord I will sing for ever. I will shew forth thy truth with my mouth to generation and generation.
3 For thou hast said: Mercy shall be built up for ever in the heavens: thy truth shall be prepared in them.
4 I have made a covenant with my elect: I have sworn to David my servant:

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5 Thy seed will I settle for ever. And I will build up thy throne unto generation and generation.

6 The heavens shall confess thy wonders, O Lord: and thy truth in the church of the saints.

7 For who in the clouds can be compared to the Lord: or who among the sons of God shall be like to God?

8 God, who is glorified in the assembly of the saints: great and terrible above all them that are about him.

9 O Lord God of hosts, who is like to thee? thou art mighty, O Lord, and thy truth is round about thee.

10 Thou rulest the power of the sea: and appeasest the motion of the waves thereof.

11 Thou hast humbled the proud one, as one that is slain: with the arm of thy strength thou hast scattered thy enemies.

12 Thine are the heavens, and thine is the earth: the world and the fulness thereof thou hast founded:

13 the north and the sea thou hast created. Thabor and Hermon shall rejoice in thy name:

14 thy arm is with might. Let thy hand be strengthened, and thy right hand exalted:

15 justice and judgment are the preparation of thy throne. Mercy and truth shall go before thy face:

16 blessed is the people that knoweth jubilation. They shall walk, O Lord, in the light of thy countenance:

17 and in thy name they shall rejoice all the day, and in thy justice they shall be exalted.

18 For thou art the glory of their strength: and in thy good pleasure shall our horn be exalted.

19 For our protection is of the Lord, and of our king the holy one of Israel.

20 Then thou spokest in a vision to thy saints, and saidst: I have laid help upon one that is mighty, and have exalted one chosen out of my people.

21 I have found David my servant: with my holy oil I have anointed him.

22 For my hand shall help him: and my arm shall strengthen him.

23 The enemy shall have no advantage over him: nor the son of iniquity have power to hurt him.

24 And I will cut down his enemies before his face; and them that hate him I will put to flight.

25 And my truth and my mercy shall be with him: and in my name shall his horn be exalted.

26 And I will set his hand in the sea; and his right hand in the rivers.

27 He shall cry out to me: Thou art my father: my God, and the support of my salvation.

28 And I will make him my firstborn, high above the kings of the earth.

29 I will keep my mercy for him for ever: and my covenant faithful to him.

30 And I will make his seed to endure for evermore: and his throne as the days of heaven.

31 And if his children forsake my law, and walk not in my judgments:

32 If they profane my justices: and keep not my commandments:

33 I will visit their iniquities with a rod: and their sins with stripes.

34 But my mercy I will not take away from him: nor will I suffer my truth to fail.

35 Neither will I profane my covenant: and the words that proceed from my mouth I will not make void.

36 Once have I sworn by my holiness: I will not lie unto David:

37 his seed shall endure for ever.

38 And his throne as the sun before me: and as the moon perfect for ever, and a faithful witness in heaven.

39 But thou hast rejected and despised: thou hast been angry with thy anointed.

40 Thou hast overthrown the covenant of thy servant: thou hast profaned his sanctuary on the earth.

41 Thou hast broken down all his hedges: thou hast made his strength fear.

42 All that pass by the way have robbed him: he is become a reproach to his neighbours.

43 Thou hast set up the right hand of them that oppress him: thou hast made all his enemies to rejoice.

44 Thou hast turned away the help of his sword; and hast not assisted him in battle.

45 Thou hast made his purification to cease: and thou hast cast his throne down to the ground.

46 Thou hast shortened the days of his time: thou hast covered him with confusion.

47 How long, O Lord, turnest thou away unto the end? shall thy anger burn like fire?

48 Remember what my substance is for hast thou made all the children of men in vain?

49 Who is the man that shall live, and not see death: that shall deliver his soul from the hand of hell?

50 Lord, where are thy ancient mercies, according to what thou didst swear to David in thy truth?

51 Be mindful, O Lord, of the reproach of thy servants (which I have held in my bosom) of many nations:

52 Wherewith thy enemies have reproached, O Lord; wherewith they have reproached the change of thy anointed.

53 Blessed be the Lord for evermore. So be it. So be it.

PSALMS CHAPTER 89

1 *[A prayer of Moses the man of God.]* Lord, thou hast been our refuge from generation to generation.

2 Before the mountains were made, or the earth and the world was formed; from eternity and to eternity thou art God.

3 Turn not man away to be brought low: and thou hast said: Be converted, O ye sons of men.

4 For a thousand years in thy sight are as yesterday, which is past. And as a watch in the night,

5 things that are counted nothing, shall their years be.

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6 In the morning man shall grow up like grass; in the morning he shall flourish and pass away: in the evening he shall fall, grow dry, and wither.

7 For in thy wrath we have fainted away: and are troubled in thy indignation.

8 Thou hast set our iniquities before thy eyes: our life in the light of thy countenance.

9 For all our days are spent; and in thy wrath we have fainted away. Our years shall be considered spider:

10 the days of our years in them are threescore and ten years. But if in the strong they be fourscore years: and what is more of them is labour and sorrow. For mildness is come upon us: and we shall be corrected.

11 Who knoweth the power of thy anger, and for thy fear

12 can number thy wrath? So make thy right hand known: and men learned in heart, in wisdom.

13 Return, O Lord, how long? and be entreated in favour of thy servants.

14 We are filled in the morning with thy mercy: and we have rejoiced, and are delighted all our days.

15 We have rejoiced for the days in which thou hast humbled us: for the years in which we have seen evils.

16 Look upon thy servants and upon their works: and direct their children.

17 And let the brightness of the Lord our God be upon us: and direct thou the works of our hands over us; yea, the work of our hands do thou direct.

PSALMS CHAPTER 90

1 *[The praise of a canticle for David.]* He that dwelleth in the aid of the most High, shall abide under the protection of the God of Jacob.

2 He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

3 For he hath delivered me from the snare of the hunters: and from the sharp word.

4 He will overshadow thee with his shoulders: and under his wings thou shalt trust.

5 His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

6 Of the arrow that flieth in the day, of the business that walketh about in the dark: of invasion, or of the noonday devil.

7 A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

8 But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

9 Because thou, O Lord, art my hope: thou hast made the most High thy refuge.

10 There shall no evil come to thee: nor shall the scourge come near thy dwelling.

11 For he hath given his angels charge over thee; to keep thee in all thy ways.

12 In their hands they shall bear thee up: lest thou dash thy foot against a stone.

13 Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

14 Because he hoped in me I will deliver him: I will protect him because he hath known my name.

15 He shall cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

16 I will fill him with length of days; and I will shew him my salvation.

PSALMS CHAPTER 91

1 *[A psalm of a canticle on the sabbath day.]*

2 It is good to give praise to the Lord: and to sing to thy name, O most High.

3 To shew forth thy mercy in the morning, and thy truth in the night:

4 Upon an instrument of ten strings, upon the psaltery: with a canticle upon the harp.

5 For thou hast given me, O Lord, a delight in thy doings: and in the works of thy hands I shall rejoice.

6 O Lord, how great are thy works! thy thoughts are exceeding deep.

7 The senseless man shall not know: nor will the fool understand these things.

8 When the wicked shall spring up as grass: and all the workers of iniquity shall appear: That they may perish for ever and ever:

9 but thou, O Lord, art most high for evermore.

10 For behold thy enemies, O Lord, for behold thy enemies shall perish: and all the workers of iniquity shall be scattered.

11 But my horn shall be exalted like that of the unicorn: and my old age in plentiful mercy.

12 My eye also hath looked down upon my enemies: and my ear shall hear of the downfall of the malignant that rise up against me.

13 The just shall flourish like the palm tree: he shall grow up like the cedar of Libanus.

14 They that are planted in the house of the Lord shall flourish in the courts of the house of our God.

15 They shall still increase in a fruitful old age: and shall be well treated,

16 that they may shew, That the Lord our God is righteous, and there is no iniquity in him.

PSALMS CHAPTER 92

1 The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself. For he hath established the world which shall not be moved.

2 Thy throne is prepared from of old: thou art from everlasting.

3 The floods have lifted up, O Lord: the floods have lifted up their voice. The floods have lifted up their waves,

4 with the noise of many waters. Wonderful are the surges of the sea: wonderful is the Lord on high.

5 Thy testimonies are become exceedingly credible: holiness becometh thy house, O Lord, unto length of days.

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PSALMS CHAPTER 93

1 The Lord is the God to whom revenge belongeth: the God of revenge hath acted freely.

2 Lift up thyself, thou that judgest the earth: render a reward to the proud.

3 How long shall sinners, O Lord: how long shall sinners glory?

4 Shall they utter, and speak iniquity: shall all speak who work injustice?

5 Thy people, O Lord, they have brought low: and they have afflicted thy inheritance.

6 They have slain the widow and the stranger: and they have murdered the fatherless.

7 And they have said: The Lord shall not see: neither shall the God of Jacob understand.

8 Understand, ye senseless among the people: and, you fools, be wise at last.

9 He that planted the ear, shall he not hear? or he that formed the eye, doth he not consider?

10 He that chastiseth nations, shall he not rebuke: he that teacheth man knowledge?

11 The Lord knoweth the thoughts of men, that they are vain.

12 Blessed is the man whom thou shalt instruct, O Lord: and shalt teach him out of thy law.

13 That thou mayst give him rest from the evil days: till a pit be dug for the wicked.

14 For the Lord will not cast off his people: neither will he forsake his own inheritance.

15 Until justice be turned into judgment: and they that are near it are all the upright in heart.

16 Who shall rise up for me against the evildoers? or who shall stand with me against the workers of iniquity?

17 Unless the Lord had been my helper, my soul had almost dwelt in hell.

18 If I said: My foot is moved: thy mercy, O Lord, assisted me.

19 According to the multitude of my sorrows in my heart, thy comforts have given joy to my soul.

20 Doth the seat of iniquity stick to thee, who framest labour in commandment?

21 They will hunt after the soul of the just, and will condemn innocent blood.

22 But the Lord is my refuge: and my God the help of my hope.

23 And he will render them their iniquity: and in their malice he will destroy them: the Lord our God will destroy them.

PSALMS CHAPTER 94

1 Come let us praise the Lord with joy: let us joyfully sing to God our saviour.

2 Let us come before his presence with thanksgiving; and make a joyful noise to him with psalms.

3 For the Lord is a great God, and a great King above all gods.

4 For in his hand are all the ends of the earth: and the heights of the mountains are his.

5 For the sea is his, and he made it: and his hands formed the dry land.

6 Come let us adore and fall down: and weep before the Lord that made us.

7 For he is the Lord our God: and we are the people of his pasture and the sheep of his hand.

8 To day if you shall hear his voice, harden not your hearts:

9 As in the provocation, according to the day of temptation in the wilderness: where your fathers tempted me, they proved me, and saw my works.

10 Forty years long was I offended with that generation, and I said: These always err in heart.

11 And these men have not known my ways: so I swore in my wrath that they shall not enter into my rest.

PSALMS CHAPTER 95

1 *[A canticle for David himself, when the house was built after the captivity.]* Sing ye to the Lord a new canticle: sing to the Lord, all the earth.

2 Sing ye to the Lord and bless his name: shew forth his salvation from day to day.

3 Declare his glory among the Gentiles: his wonders among all people.

4 For the Lord is great, and exceedingly to be praised: he is to be feared above all gods.

5 For all the gods of the Gentiles are devils: but the Lord made the heavens.

6 Praise and beauty are before him: holiness and majesty in his sanctuary.

7 Bring ye to the Lord, O ye kindreds of the Gentiles, bring ye to the Lord glory and honour:

8 bring to the Lord glory unto his name. Bring up sacrifices, and come into his courts:

9 adore ye the Lord in his holy court. Let all the earth be moved at his presence.

10 Say ye among the Gentiles, the Lord hath reigned. For he hath corrected the world, which shall not be moved: he will judge the people with justice.

11 Let the heavens rejoice, and let the earth be glad, let the sea be moved, and the fulness thereof:

12 the fields and all things that are in them shall be joyful. Then shall all the trees of the woods rejoice

13 before the face of the Lord, because he cometh: because he cometh to judge the earth. He shall judge the world with justice, and the people with his truth.

PSALMS CHAPTER 96

1 *[For the same David, when his land was restored again to him.]* The Lord hath reigned, let the earth rejoice: let many islands be glad.

2 Clouds and darkness are round about him: justice and judgment are the establishment of his throne.

3 A fire shall go before him, and shall burn his enemies round about.

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4 His lightnings have shone forth to the world: the earth saw and trembled.
5 The mountains melted like wax, at the presence of the Lord: at the presence of the Lord of all the earth.
6 The heavens declared his justice: and all people saw his glory.
7 Let them be all confounded that adore graven things, and that glory in their idols. Adore him, all you his angels:
8 Sion heard, and was glad. And the daughters of Juda rejoiced, because of thy judgments, O Lord.
9 For thou art the most high Lord over all the earth: thou art exalted exceedingly above all gods.
10 You that love the Lord, hate evil: the Lord preserveth the souls of his saints, he will deliver them out of the hand of the sinner.
11 Light is risen to the just, and joy to the right of heart.
12 Rejoice, ye just, in the Lord: and give praise to the remembrance of his holiness.

PSALMS CHAPTER 97

1 *[A psalm for David himself.]* Sing ye to the Lord anew canticle: because he hath done wonderful things. His right hand hath wrought for him salvation, and his arm is holy.
2 The Lord hath made known his salvation: he hath revealed his justice in the sight of the Gentiles.
3 He hath remembered his mercy his truth toward the house of Israel. All the ends of the earth have seen the salvation of our God.
4 Sing joyfully to God, all the earth; make melody, rejoice and sing.
5 Sing praise to the Lord on the harp, on the harp, and with the voice of a psalm:
6 with long trumpets, and sound of comet. Make a joyful noise before the Lord our king:
7 let the sea be moved and the fulness thereof: the world end they that dwell therein.
8 The rivers shall clap their hands, the mountains shall rejoice together
9 at the presence of the Lord: because he cometh to judge the earth. He shall judge the world with justice, and the people with equity.

PSALMS CHAPTER 98

1 *[A psalm for David himself.]* The Lord hath reigned, let the people be angry: he that sitteth on the cherubims: let the earth be moved.
2 The Lord is great in Sion, and high above all people.
3 Let them give praise to thy great name: for it is terrible and holy:
4 and the king's honour loveth judgment. Thou hast prepared directions: thou hast done judgment and justice in Jacob.
5 Exalt ye the Lord our God, and adore his footstool, for it is holy.
6 Moses and Aaron among his priests: and Samuel among them that call upon his name. They called upon the Lord, and he heard them:
7 he spoke to them in the pillar of the cloud. They kept his testimonies, and the commandment which he gave them.
8 Thou didst hear them, O Lord our God: thou wast a merciful God to them, and taking vengeance on all their inventions.
9 Exalt ye the Lord our God, and adore at his holy mountain: for the Lord our God is holy.

PSALMS CHAPTER 99

1 *[A psalm of praise.]*
2 Sing joyfully to God, all the earth: serve ye the Lord with gladness. Come in before his presence with exceeding great joy.
3 Know ye that the Lord he is God: he made us, and not we ourselves. We are his people and the sheep of his pasture.
4 Go ye into his gates with praise, into his courts with hymns: and give glory to him. Praise ye his name:
5 for the Lord is sweet, his mercy endureth for ever, and his truth to generation and generation.

PSALMS CHAPTER 100

1 *[A psalm for David himself.]* Mercy and judgment I will sing to thee, O Lord: I will sing,
2 and I will understand in the unspotted way, when thou shalt come to me. I walked in the innocence of my heart, in the midst of my house.
3 I did not set before my eyes any unjust thing: I hated the workers of iniquities.
4 The perverse heart did not cleave to me: and the malignant, that turned aside from me, I would not know.
5 The man that in private detracted his neighbour, him did I persecute. With him that had a proud eye, and an unsatiable heart, I would not eat.
6 My eyes were upon the faithful of the earth, to sit with me: the man that walked in the perfect way, he served me.
7 He that worketh pride shall not dwell in the midst of my house: he that speaketh unjust things did not prosper before my eyes.
8 In the morning I put to death all the wicked of the land: that I might cut off all the workers of iniquity from the city of the Lord.

PSALMS CHAPTER 101

1 *[The prayer of the poor man, when he was anxious, and poured out his supplication before the Lord.]*
2 Hear, O Lord, my prayer: and let my cry come to thee.
3 Turn not away thy face from me: in the day when I am in trouble, incline thy ear to me. In what day soever I shall call upon thee, hear me speedily.
4 For my days are vanished like smoke: and my bones are grown dry like fuel for the fire.
5 I am smitten as grass, and my heart is withered: because I forgot to eat my bread.

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6 Through the voice of my groaning, my bone hath cleaved to my flesh.
7 I am become like to a pelican of the wilderness: I am like a night raven in the house.
8 I have watched, and am become as a sparrow all alone on the housetop.
9 All the day long my enemies reproached me: and they that praised me did swear against me.
10 For I did eat ashes like bread, and mingled my drink with weeping.
11 Because of thy anger and indignation: for having lifted me up thou hast thrown me down.
12 My days have declined like a shadow, and I am withered like grass.
13 But thou, O Lord, endurest for ever: and thy memorial to all generations.
14 Thou shalt arise and have mercy on Sion: for it is time to have mercy on it, for the time is come.
15 For the stones thereof have pleased thy servants: and they shall have pity on the earth thereof.
16 And the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.
17 For the Lord hath built up Sion: and he shall be seen in his glory.
18 He hath had regard to the prayer of the humble: and he hath not despised their petition.
19 Let these things be written unto another generation: and the people that shall be created shall praise the Lord:
20 Because he hath looked forth from his high sanctuary: from heaven the Lord hath looked upon the earth.
21 That he might hear the groans of them that are in fetters: that he might release the children of the slain:
22 That they may declare the name of the Lord in Sion: and his praise in Jerusalem;
23 When the people assemble together, and kings, to serve the Lord.
24 He answered him in the way of his strength: Declare unto me the fewness of my days.
25 Call me not away in the midst of my days: thy years are unto generation and generation.
26 In the beginning, O Lord, thou foundedst the earth: end the heavens are the works of thy hands.
27 They shall perish but thou remainest: and all of them shall grow old like a garment: And as a vesture thou shalt change them, and they shall be changed.
28 But thou art always the selfsame, and thy years shall not fail.
29 The children of thy servants shall continue: and their seed shall be directed for ever.

PSALMS CHAPTER 102

1 *[For David himself.]* Bless the Lord, O my soul: and let all that is within me bless his holy name.
2 Bless the Lord, O my soul, and never forget all he hath done for thee.
3 Who forgiveth all thy iniquities: who healeth all thy diseases.
4 Who redeemeth thy life from destruction: who crowneth thee with mercy and compassion.
5 Who satisfieth thy desire with good things: thy youth shall be renewed like the eagle's.
6 The Lord doth mercies, and judgment for all that suffer wrong.
7 He hath made his ways known to Moses: his wills to the children of Israel.
8 The ford is compassionate and merciful: longsuffering and plenteous in mercy.
9 He will not always be angry: nor will he threaten for ever.
10 He hath not dealt with us according to our sins: nor rewarded us according to our iniquities.
11 For according to the height of the heaven above the earth: he hath strengthened his mercy towards them that fear him.
12 As far as the east is from the west, so far hath he removed our iniquities from us.
13 As a father hath compassion on his children, so hath the Lord compassion on them that fear him:
14 for he knoweth our frame. He remembereth that we are dust:
15 man's days are as grass, as the flower of the field so shall he flourish.
16 For the spirit shall pass in him, and he shall not be: and he shall know his place no more.
17 But the mercy of the Lord is from eternity and unto eternity upon them that fear him: And his justice unto children's children,
18 to such as keep his covenant, And are mindful of his commandments to do them.
19 The Lord hath prepared his throne in heaven: and his kingdom shall rule over all.
20 Bless the Lord, all ye his angels: you that are mighty in strength, and execute his word, hearkening to the voice of his orders.
21 Bless the Lord, all ye his hosts: you ministers of his that do his will.
22 Bless the Lord, all his works: in every place of his dominion, O my soul, bless thou the Lord.

PSALMS CHAPTER 103

1 *[For David himself.]* Bless the Lord, O my soul: O Lord my God, thou art exceedingly great. Thou hast put on praise and beauty:
2 and art clothed with light as with a garment. Who stretchest out the heaven like a pavilion:
3 who coverest the higher rooms thereof with water. Who makest the clouds thy chariot: who walkest upon the wings of the winds.
4 Who makest thy angels spirits: and thy ministers a burning fire.
5 Who hast founded the earth upon its own bases: it shall not be moved for ever and ever.

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6 The deep like a garment is its clothing: above the mountains shall the waters stand.
7 At thy rebuke they shall flee: at the voice of thy thunder they shall fear.
8 The mountains ascend, and the plains descend into the place which thou hast founded for them.
9 Thou hast set a bound which they shall not pass over; neither shall they return to cover the earth.
10 Thou sendest forth springs in the vales: between the midst of the hills the waters shall pass.
11 All the beasts of the field shall drink: the wild asses shall expect in their thirst.
12 Over them the birds of the air shall dwell: from the midst of the rocks they shall give forth their voices.
13 Thou waterest the hills from thy upper rooms: the earth shall be filled with the fruit of thy works:
14 Bringing forth grass for cattle, and herb for the service of men. That thou mayst bring bread out of the earth:
15 and that wine may cheer the heart of man. That he may make the face cheerful with oil: and that bread may strengthen man's heart.
16 The trees of the field shall be filled, and the cedars of Libanus which he hath planted:
17 there the sparrows shall make their nests. The highest of them is the house of the heron.
18 The high hills are a refuge for the harts, the rock for the irchins.
19 He hath made the moon for seasons: the sun knoweth his going down.
20 Thou hast appointed darkness, and it is night: in it shall all the beasts of the woods go about:
21 The young lions roaring after their prey, and seeking their meat from God.
22 The sun ariseth, and they are gathered together: and they shall lie down in their dens.
23 Man shall go forth to his work, and to his labour until the evening.
24 How great are thy works, O Lord? thou hast made all things in wisdom: the earth is filled with thy riches.
25 So is this great sea, which stretcheth wide its arms: there are creeping things without number: Creatures little and great.
26 There the ships shall go. This sea dragon which thou hast formed to play therein.
27 All expect of thee that thou give them food in season.
28 What thou givest to them they shall gather up: when thou openest thy hand, they shall all be filled with good.
29 But if thou turnest away thy face, they shall be troubled: thou shalt take away their breath, and they shall fail, and shall return to their dust.
30 Thou shalt send forth thy spirit, and they shall be created: and thou shalt renew the face of the earth.
31 May the glory of the Lord endure for ever: the Lord shall rejoice in his works.
32 He looketh upon the earth, and maketh it tremble: he toucheth the mountains, and they smoke.
33 I will sing to the Lord as long as I live: I will sing praise to my God while I have my being.
34 Let my speech be acceptable to him: but I will take delight in the Lord.
35 Let sinners be consumed out of the earth, and the unjust, so that they be no more: O my soul, bless thou the Lord.

PSALMS CHAPTER 104

1 Alleluia. Give glory to the Lord, and call upon his name: declare his deeds among the Gentiles.
2 Sing to him, yea sing praises to him: relate all his wondrous works.
3 Glory ye in his holy name: let the heart of them rejoice that seek the Lord.
4 Seek ye the Lord, and be strengthened: seek his face evermore.
5 Remember his marvellous works which he hath done; his wonders, and the judgments of his mouth.
6 O ye seed of Abraham his servant; ye sons of Jacob his chosen.
7 He is the Lord our God: his judgments are in all the earth.
8 He hath remembered his covenant for ever: the word which he commanded to a thousand generations.
9 Which he made to Abraham; and his oath to Isaac:
10 And he appointed the same to Jacob for a law, and to Israel for an everlasting testament:
11 Saying: To thee will I give the land of Chanaan, the lot of your inheritance.
12 When they were but a small number: yea very few, and sojourners therein:
13 And they passed from nation to nation, and from one kingdom to another people.
14 He suffered no man to hurt them: and he reproved kings for their sakes.
15 Touch ye not my anointed: and do no evil to my prophets.
16 And he called a famine upon the land: and he broke in pieces all the support of bread.
17 He sent a man before them: Joseph, who was sold for a slave.
18 They humbled his feet in fetters: the iron pierced his soul,
19 until his word came. The word of the Lord inflamed him.
20 The king sent, and he released him: the ruler of the people, and he set him at liberty.
21 He made him master of his house, and ruler of all his possession.
22 That he might instruct his princes as himself, and teach his ancients wisdom.
23 And Israel went into Egypt: and Jacob was a sojourner in the land of Cham.
24 And he increased his people exceedingly: and strengthened them over their enemies,
25 He turned their heart to hate his people: and to deal deceitfully with his servants.
26 He sent Moses his servant: Aaron the man whom he had chosen.

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27 He gave them power to shew his signs, and his wonders in the land of Cham.
28 He sent darkness, and made it obscure: and grieved not his words.
29 He turned their waters into blood, and destroyed their fish.
30 Their land brought forth frogs, in the inner chambers of their kings.
31 He spoke, and there came divers sorts of flies and sciniphs in all their coasts.
32 He gave them hail for rain, a burning fire in the land.
33 And he destroyed their vineyards and their fig trees: and he broke in pieces the trees of their coasts.
34 He spoke, and the locust came, and the bruchus, of which there was no number.
35 And they devoured all the grass in their land, and consumed all the fruit of their ground.
36 And he slew all the firstborn in their land: the firstfruits of all their labour.
37 And he brought them out with silver and gold: and there was not among their tribes one that was feeble.
38 Egypt was glad when they departed: for the fear of them lay upon them.
39 He spread a cloud for their protection, and fire to give them light in the night.
40 They asked, and the quail came: and he filled them with the bread of heaven.
41 He opened the rock, and waters flowed: rivers ran down in the dry land.
42 Because he remembered his holy word, which he had spoken to his servant Abraham.
43 And he brought forth his people with joy, and his chosen with gladness.
44 And he gave them the lands of the Gentiles: and they possessed the labours of the people:
45 That they might observe his justifications, and seek after his law.

PSALMS CHAPTER 105

1 Alleluia. Give glory to the Lord, for he is good: for his mercy endureth for ever.
2 Who shall declare the powers of the Lord? who shall set forth all his praises?
3 Blessed are they that keep judgment, and do justice at all times.
4 Remember us, O Lord, in the favour of thy people: visit us with thy salvation.
5 That we may see the good of thy chosen, that we may rejoice in the joy of thy nation: that thou mayst be praised with thy inheritance.
6 We have sinned with our fathers: we have acted unjustly, we have wrought iniquity.
7 Our fathers understood not thy wonders in Egypt: they remembered not the multitude of thy mercies: And they provoked to wrath going up to the sea, even the Red Sea.
8 And he saved them for his own name's sake: that he might make his power known.
9 And he rebuked the Red Sea, and it was dried up: and he led them through the depths, as in a wilderness.
10 And he saved them from the hand of them that hated them: and he redeemed them from the hand of the enemy.
11 And the water covered them that afflicted them: there was not one of them left.
12 And they believed his words: and they sang his praises.
13 They had quickly done, they forgot his works: and they waited not for his counsels.
14 And they coveted their desire in the desert: and they tempted God in the place without water.
15 And he gave them their request: and sent fulness into their souls.
16 And they provoked Moses in the camp, Aaron the holy one of the Lord.
17 The earth opened and swallowed up Dathan: and covered the congregation of Abiron.
18 And a fire was kindled in their congregation: the flame burned the wicked.
19 They made also a calf in Horeb: and they adored the graven thing.
20 And they changed their glory into the likeness of a calf that eateth grass.
21 They forgot God, who saved them, who had done great things in Egypt,
22 wondrous works in the land of Cham: terrible things in the Red Sea.
23 And he said that he would destroy them: had not Moses his chosen stood before him in the breach: To turn away his wrath, lest he should destroy them.
24 And they set at nought the desirable land. They believed not his word,
25 and they murmured in their tents: they hearkened not to the voice of the Lord.
26 And he lifted up his hand over them: to overthrow them in the desert;
27 And to cast down their seed among the nations, and to scatter them in the countries.
28 They also were initiated to Beelphegor: and ate the sacrifices of the dead.
29 And they provoked him with their inventions: and destruction was multiplied among them.
30 Then Phinees stood up, and pacified him: and the slaughter ceased.
31 And it was reputed to him unto justice, to generation and generation for evermore.
32 They provoked him also at the waters of contradiction: and Moses was afflicted for their sakes:
33 because they exasperated his spirit. And he distinguished with his lips.
34 They did not destroy the nations of which the Lord spoke unto them.
35 And they were mingled among the heathens, and learned their works:

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36 and served their idols, and it became a stumblingblock to them.
37 And they sacrificed their sons, and their daughters to devils.
38 And they shed innocent blood: the blood of their sons and of their daughters which they sacrificed to the idols of Chanaan. And the land was polluted with blood,
39 and was defiled with their works: and they went aside after their own inventions.
40 And the Lord was exceedingly angry with his people: and he abhorred his inheritance.
41 And he delivered them into the hands of the nations: and they that hated them had dominion over them.
42 And their enemies afflicted them: and they were humbled under their hands:
43 many times did he deliver them. But they provoked him with their counsel: and they were brought low by their iniquities.
44 And he saw when they were in tribulation: and he heard their prayer.
45 And he was mindful of his covenant: and repented according to the multitude of his mercies.
46 And he gave them unto mercies, in the sight of all those that had made them captives.
47 Save us, O Lord, our God: and gather us from among nations: That we may give thanks to thy holy name, and may glory in thy praise.
48 Blessed be the Lord the God of Israel, from everlasting to everlasting: and let all the people say: So be it, so be it.

PSALMS CHAPTER 106

1 Give glory to the Lord, for he is good: for his mercy endureth for ever.
2 Let them say so that have been redeemed by the Lord, whom he hath redeemed from the hand of the enemy: and gathered out of the countries.
3 From the rising and the setting of the sun, from the north and from the sea.
4 They wandered in a wilderness, in a place without water: they found not the way of a city for their habitation.
5 They were hungry and thirsty: their soul fainted in them.
6 And they cried to the Lord in their tribulation: and he delivered them out of their distresses.
7 And he led them into the right way: that they might go to a city of habitation.
8 Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.
9 For he hath satisfied the empty soul, and hath filled the hungry soul with good things.
10 Such as sat in darkness and in the shadow of death: bound in want and in iron.
11 Because they had exasperated the words of God: and provoked the counsel of the most High:
12 And their heart was humbled with labours: they were weakened, and their was none to help them.
13 Then they cried to the Lord in their affliction: and he delivered them out of their distresses.
14 And he brought them out of darkness, and the shadow of death; and broke their bonds in sunder.
15 Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.
16 Because he hath broken gates of brass, and burst the iron bars.
17 He took them out of the way of their iniquity: for they were brought low for their injustices.
18 Their soul abhorred all manner of meat: and they drew nigh even to the gates of death.
19 And they cried to the Lord in their affliction: and he delivered them out of their distresses.
20 He sent his word, and healed them: and delivered them from their destructions.
21 Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.
22 And let them sacrifice the sacrifice of praise: and declare his works with joy.
23 They that go down to the sea in ships, doing business in the great waters:
24 These have seen the works of the Lord, and his wonders in the deep.
25 He said the word, and there arose a storm of wind: and the waves thereof were lifted up.
26 They mount up to the heavens, and they go down to the depths: their soul pined away with evils.
27 They were troubled, and reeled like a drunken man; and all their wisdom was swallowed up.
28 And they cried to the Lord in their affliction: and he brought them out of their distresses.
29 And he turned the storm into a breeze: and its waves were still.
30 And they rejoiced because they were still: and he brought them to the haven which they wished for.
31 Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.
32 And let them exalt him in the church of the people: and praise him in the chair of the ancients.
33 He hath turned rivers into a wilderness: and the sources of water into dry ground:
34 A fruitful land into barrenness, for the wickedness of them that dwell therein.
35 He hath turned a wilderness into pools of water, and a dry land into water springs.
36 And hath placed there the hungry; and they made a city for their habitation.
37 And they sowed fields, and planted vineyards: and they yielded fruit of birth.
38 And he blessed them, and they were multiplied exceedingly: and their cattle he suffered not to decrease.
39 Then they were brought to be few: and they were afflicted through the trouble of evils and sorrow.

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40 Contempt was poured forth upon their princes: and he caused them to wander where there was no passing, and out of the way.

41 And he helped the poor out of poverty: and made him families like a flock of sheep.

42 The just shall see, and shall rejoice, and all iniquity shall stop their mouth.

43 Who is wise, and will keep these things: and will understand the mercies of the Lord?

PSALMS CHAPTER 107

1 *[A canticle of a psalm for David himself.]*

2 My heart is ready, O God, my heart is ready: I will sing, and will give praise, with my glory.

3 Arise, my glory; arise, psaltery and harp: I will arise in the morning early.

4 I will praise thee, O Lord, among the people: and I will sing unto thee among the populations.

5 For thy mercy is great above the heavens: and thy truth even unto the clouds.

6 Be thou exalted, O God, above the heavens, and thy glory over all the earth:

7 that thy beloved may be delivered. Save with thy right hand and hear me.

8 God hath spoken in his holiness. I will rejoice, and I will divide Sichem and I will mete out the vale of tabernacles.

9 Galaad is mine, and Manasses is mine and Ephraim the protection of my head. Juda is my king:

10 Moab the pot of my hope. Over Edom I will stretch out my shoe: the aliens are become my friends.

11 Who will bring me into the strong city? who will lead me into Edom?

12 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our armies?

13 O grant us help from trouble: for vain is the help of man.

14 Through God we shall do mightily: and he will bring our enemies to nothing.

PSALMS CHAPTER 108

1 *[Unto the end, a psalm for David.]*

2 O God, be not thou silent in thy praise: for the mouth of the wicked and the mouth of the deceitful man is opened against me.

3 They have spoken against with deceitful tongues; and they have compassed me about with words of hatred; and have fought against me without cause.

4 Instead of making me a return of love, they detracted me: but I gave myself to prayer.

5 And they repaid me evil for good: and hatred for my love.

6 Set thou the sinner over him: and may the devil stand at his right hand.

7 When he is judged, may he go out condemned; and may his prayer be turned to sin.

8 May his days be few: and his bishopric let another take.

9 May his children be fatherless, and his wife a widow.

10 Let his children be carried about vagabonds, and beg; and let them be cast out of their dwellings.

11 May the userer search all his substance: and let strangers plunder his labours.

12 May there be none to help him: nor none to pity his fatherless offspring.

13 May his posterity be cut off; in one generation may his name be blotted out.

14 May the iniquity of his fathers be remembered in the sight of the Lord: and let not the sin of his mother be blotted out.

15 May they be before the lord continually, and let the memory of them perish from the earth:

16 because he remembered not to show mercy,

17 But persecuted the poor man and the beggar; and the broken in heart, to put him to death.

18 And he loved cursing, and it shall come unto him: and he would not have blessing, and it shall be far from him. And he put on cursing, like a garment: and it went in like water into his entrails, and like oil in his bones.

19 May it be unto him like a garment which covereth him; and like a girdle with which he is girded continually.

20 This is the work of them who detract me before the Lord; and who speak evils against my soul.

21 But thou, O Lord, do with for thy names sake: because thy mercy is sweet. Do thou deliver me.

22 for I am poor and needy, and my heart is troubled within me.

23 I am taken away like the shadow when it declineth: and I am shaken off as locusts.

24 My knees are weakened through fasting: and my flesh is changed for oil.

25 And I am become a reproach to them: they saw me and they shaked their heads,

26 Help me, O Lord my God; save me according to thy mercy.

27 And let them know that this is thy hand: and that thou, O Lord, hast done it.

28 They will curse and thou will bless: let them that rise up against me be confounded: but thy servant shall rejoice.

29 Let them that detract me be clothed with shame: and let them be covered with the their confusion as with a double cloak.

30 I will give great thanks to the Lord with my mouth: and in the midst of many I will praise him.

31 Because he hath stood at the right hand of the poor, to save my soul from persecutors

PSALMS CHAPTER 109

1 The Lord said to my Lord: Sit thou at my right hand: Until I make thy enemies thy footstool.

2 The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

3 With thee is the principality in the day of thy strength: in the brightness of the saints: from the womb before the day star I begot thee.

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4 The Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech.
5 The Lord at thy right hand hath broken kings in the day of his wrath.
6 He shall judge among nations, he shall fill ruins: he shall crush the heads in the land of the many.
7 He shall drink of the torrent in the way: therefore shall he lift up the head.

PSALMS CHAPTER 110

1 I will praise thee, O Lord, with my whole heart; in the council of the just: and in the congregation.
2 Great are the works of the Lord: sought out according to all his wills
3 His work is praise and magnificence: and his justice continueth for ever and ever.
4 He hath made a remembrance of his wonderful works, being a merciful and gracious Lord:
5 he hath given food to them that fear him. He will be mindful for ever of his covenant:
6 he will shew forth to his people the power of his works.
7 That he may give them the inheritance of the Gentiles: the works of his hands are truth and judgment.
8 All his commandments are faithful: confirmed for ever and ever, made in truth and equity.
9 He hath sent redemption to his people: he hath commanded his covenant for ever. Holy and terrible is his name:
10 the fear of the Lord is the beginning of wisdom. A good understanding to all that do it: his praise continueth for ever and ever.

PSALMS CHAPTER 111

1 Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.
2 His seed shall be mighty upon earth: the generation of the righteous shall be blessed.
3 Glory and wealth shall be in his house: and his justice remaineth for ever and ever.
4 To the righteous a light is risen up in darkness: he is merciful, and compassionate and just.
5 Acceptable is the man that showeth mercy and lendeth: he shall order his words with judgment:
6 because he shall not be moved for ever.
7 The just shall be in everlasting remembrance: he shall not hear the evil hearing. His heart is ready to hope in the Lord:
8 his heart is strengthened, he shall not be moved until he look over his enemies.
9 He hath distributed, he hath given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory.
10 The wicked shall see, and shall be angry, he shall gnash with his teeth and pine away: the desire of the wicked shall perish.

PSALMS CHAPTER 112

1 Praise the Lord, ye children: praise ye the name of the Lord.
2 Blessed be the name of the Lord, from henceforth now and for ever.
3 From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.
4 The Lord is high above all nations; and his glory above the heavens.
5 Who is as the Lord our God, who dwelleth on high:
6 and looketh down on the low things in heaven and in earth?
7 Raising up the needy from the earth, and lifting up the poor out of the dunghill::
8 That he may place him with princes, with the princes of his people.
9 Who maketh a barren woman to dwell in a house, the joyful mother of children.

PSALMS CHAPTER 113

1 When Israel went out of Egypt, the house of Jacob from a barbarous people:
2 Judea made his sanctuary, Israel his dominion.
3 The sea saw and fled: Jordan was turned back.
4 The mountains skipped like rams, and the hills like the lambs of the flock.
5 What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?
6 Ye mountains, that ye skipped like rams, and ye hills, like lambs of the flock?
7 At the presence of the Lord the earth was moved, at the presence of the God of Jacob:
8 Who turned the rock into pools of water, and the stony hill into fountains of waters.
9 Not to us, O Lord, not to us; but to thy name give glory.
10 For thy mercy, and for thy truth's sake: lest the gentiles should say: Where is their God?
11 But our God is in heaven: he hath done all things whatsoever he would.
12 The idols of the gentiles are silver and gold, the works of the hands of men.
13 They have mouths and speak not: they have eyes and see not.
14 They have ears and hear not: they have noses and smell not.
15 They have hands and feel not: they have feet and walk not: neither shall they cry out through their throat.
16 Let them that make them become like unto them: and all such as trust in them.
17 The house of Israel hath hoped in the Lord: he is their helper and their protector.
18 The house of Aaron hath hoped in the Lord: he is their helper and their protector.
19 They that fear the Lord hath hoped in the Lord: he is their helper and their protector.

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20 The Lord hath been mindful of us, and hath blessed us. He hath blessed the house of Israel: he hath blessed the house of Aaron.
21 He hath blessed all that fear the Lord, both little and great.
22 May the Lord add blessings upon you: upon you, and upon your children.
23 Blessed be you of the Lord, who made heaven and earth.
24 The heaven of heaven is the Lord's: but the earth he has given to the children of men.
25 The dead shall not praise thee, O Lord: nor any of them that go down to hell.
26 But we that live bless the Lord: from this time now and for ever.

PSALMS CHAPTER 114

1 I have loved, because the Lord will hear the voice of my prayer.
2 Because he hath inclined his ear unto me: and in my days I will call upon him.
3 The sorrows of death have encompassed me: and the perils of hell have found me. I met with trouble and sorrow:
4 and I called upon the name of the Lord. O Lord, deliver my soul.
5 The Lord is merciful and just, and our God sheweth mercy.
6 The Lord is the keeper of little ones: I was little and he delivered me.
7 Turn, O my soul, into thy rest: for the Lord hath been bountiful to thee.
8 For he hath delivered my soul from death: my eyes from tears, my feet from falling.
9 I will please the Lord in the land of the living.

PSALMS CHAPTER 115

10 I have believed, therefore have I spoken; but I have been humbled exceedingly.
11 I said in my excess: Every man is a liar.
12 What shall I render to the Lord, for all the things he hath rendered unto me?
13 I will take the chalice of salvation; and I will call upon the name of the Lord.
14 I will pay my vows to the Lord before all his people:
15 precious in the sight of the Lord is the death of his saints.
16 O Lord, for I am thy servant: I am thy servant, and the son of thy handmaid. Thou hast broken my bonds:
17 I will sacrifice to thee the sacrifice of praise, and I will call upon the name of the Lord.
18 I will pay my vows to the Lord in the sight of all his people:
19 in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

PSALMS CHAPTER 116

1 O praise the Lord, all ye nations: praise him, all ye people.
2 For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

PSALMS CHAPTER 117

1 Give praise to Lord, for he is good: for his mercy endureth for ever.
2 Let Israel now say that he is good: that his mercy endureth for ever.
3 Let the house of Aaron now say, that his mercy endureth for ever.
4 Let them that fear the Lord now say, that his mercy endureth for ever.
5 In my trouble I called upon the Lord: and the Lord heard me, and enlarged me.
6 The Lord is my helper, I will not fear what man can do unto me.
7 The Lord is my helper: and I will look over my enemies.
8 It is good to confide in the Lord, rather than to have confidence in man.
9 It is good to trust in the Lord, rather than to trust in princes.
10 All nations compassed me about; and in the name of the Lord I have been revenged on them.
11 Surrounding me they compassed me about: and in the name of the Lord I have been revenged on them.
12 They surrounded me like bees, and they burned like fire among thorns: and in the name of the Lord I was revenged on them
13 Being pushed I was overturned that I might fall: but the Lord supported me.
14 The Lord is my strength and my praise: and he is become my salvation.
15 The voice of rejoicing and of salvation is in the tabernacles of the just.
16 The right hand of the Lord hath wrought strength: the right hand of the Lord hath exulted me: the right hand of the Lord hath wrought strength.
17 I shall not die, but live: and shall declare the works of the Lord.
18 The Lord chastising hath chastised me: but he hath not delivered me over to death.
19 Open ye to me the gates of justice: I will go into them, and give praise to the Lord.
20 This is the gate of the Lord, the just shall enter into it.
21 I will give glory to thee because thou hast heard me: and art become my salvation.
22 The stone which the builders rejected; the same is become the head of the corner.
23 This is the Lord's doing: and it is wonderful in our eyes.
24 This is the day which the Lord hath made: let us be glad and rejoice therein.
25 O Lord, save me: O Lord, give good success.
26 Blessed be he that cometh in the name Lord. We have blessed you out of the house of the Lord.
27 The Lord is God, and he hath shone upon us. Appoint a solemn day, with shady boughs, even to the horn of the alter.

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28 Thou art my God, and I will praise thee: thou art my God, and I will exalt thee. I will praise thee, because thou hast heard me, and art become my salvation.

29 O praise ye the Lord, for he is good: for his mercy endureth for ever.

PSALMS CHAPTER 118

(The words from ALEPH to TAW are the Egyptian and Mesopotamian names of the letters of the Phoenician-Hebrew Alphabet. The Hebrew letters represent numbers and subdivide this chapter into meaningful paragraphs. That is why we have put the names of the Hebrew letters in square brackets; the Psalms of the Septuagint did not have those Hebrew letters but both, the Psalms and the Lamentations of Jeremiah, have them because Jerome translated many bible books again from the Hebrew master copies. For letter names and their meaning, see detailed information at the end of Appendix B.)

[ALEPH]

1 Blessed are the undefiled in the way, who walk in the law of the Lord.

2 Blessed are they who search his testimonies: that seek him with their whole heart.

3 For they that work iniquity, have not walked in his ways.

4 Thou hast commanded thy commandments to be kept most diligently.

5 O! that my ways may be directed to keep thy justifications.

6 Then shall I not be confounded, when I shall look into all thy commandments.

7 I will praise thee with uprightness of heart, when I shall have learned the judgments of thy justice.

8 I will keep thy justifications: O! do not thou utterly forsake me.

[BETH]

9 By what doth a young man correct his way? by observing thy words.

10 With my whole heart have I sought after thee: let me not stray from thy commandments.

11 Thy words have I hidden in my heart, that I may not sin against thee.

12 Blessed art thou, O Lord: teach me thy justifications.

13 With my lips I have pronounced all the judgments of thy mouth.

14 I have been delighted in the way of thy testimonies, as in all riches.

15 I will meditate on thy commandments: and I will consider thy ways.

16 I will think of thy justifications: I will not forget thy words.

[GIMEL]

17 Give bountifully to thy servant, enliven me: and I shall keep thy words.

18 Open thou my eyes: and I will consider the wondrous things of thy law.

19 I am a sojourner on the earth: hide not thy commandments from me.

20 My soul hath coveted to long for thy justifications, at all times.

21 Thou hast rebuked the proud: they are cursed who decline from thy commandments.

22 Remove from reproach and contempt: because I have sought after thy testimonies.

23 For princes sat, and spoke against me: but thy servant was employed in thy justifications.

24 For thy testimonies are my meditation: and thy justifications my counsel.

[DALETH]

25 My soul hath cleaved to the pavement: quicken thou me according to thy word.

26 I have declared my ways, and thou hast heard me: tech me thy justifications.

27 Make me to understand the way of thy justifications: and I shall be exercised in thy wondrous works.

28 My soul hath slumbered through heaviness: strengthen thou me in thy words.

29 Remove from me the way of iniquity: and out of thy law have mercy on me.

30 I have chosen the way of truth: thy judgments I have not forgotten.

31 I have stuck to thy testimonies, O Lord: put me not to shame.

32 I have run the way of thy commandments, when thou didst enlarge my heart.

[HE]

33 Set before me for a law the way of thy justifications, O Lord: and I will always seek after it.

34 Give me understanding, and I will search thy law ; and I will keep it with my whole heart.

35 Lead me into the path of thy commandments; for this same I have desired.

36 Incline my heart into thy testimonies and not to covetousness.

37 Turn away my eyes that they may not behold vanity: quicken me in thy way.

38 Establish thy word to thy servant, in thy fear.

39 Turn away my reproach, which I have apprehended: for thy judgments are delightful.

40 Behold I have longed after thy precepts: quicken me in thy justice.

[VAU]

41 Let thy mercy also come upon me, O Lord: thy salvation according to thy word.

42 So shall I answer them that reproach me in any thing; that I have trusted in thy words.

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43 And take not thou the word of truth utterly out of my mouth: for in thy words have I hoped exceedingly.
44 So shall I always keep thy law, for ever and ever.
45 And I walked at large: because I have sought after thy commandments.
46 And I spoke of thy testimonies before kings: and I was not ashamed.
47 I meditated also on thy commandments, which I loved.
48 And I lifted up my hands to thy commandments, which I loved: and I was exercised in thy justifications.

[ZAIN]
49 Be thou mindful of thy word to thy servant, in which thou hast given me hope.
50 This hath comforted me in my humiliation: because thy word hath enlivened me.
51 The proud did iniquitously altogether: but I declined not from thy law.
52 I remembered, O Lord, thy judgments of old: and I was comforted.
53 A fainting hath taken hold of me, because of the wicked that forsake thy law.
54 Thy justifications were the subject of my song, in the place of my pilgrimage.
55 In the night I have remembered thy name, O Lord: and have kept thy law.
56 This happened to me: because I sought after thy justifications.

[HETH]
57 O Lord, my portion, I have said, I would keep the law.
58 I entreated thy face with all my heart: have mercy on me according to thy word.
59 I have thought on my ways: and turned my feet unto thy testimonies.
60 I am ready, and am not troubled: that I may keep thy commandments.
61 The cords of the wicked have encompassed me: but I have not forgotten thy law.
62 I rose at midnight to give praise to thee; for the judgments of thy justification.
63 I am a partaker with all them that fear thee, and that keep thy commandments.
64 The earth, O Lord, is full of thy mercy: teach me thy justifications.

[TETH]
65 Thou hast done well with thy servant, O Lord, according to thy word.
66 Teach me goodness and discipline and knowledge; for I have believed thy commandments.
67 Before I was humbled I offended; therefore have I kept thy word.
68 Thou art good; and in thy goodness teach me thy justifications.
69 The iniquity of the proud hath been multiplied over me: but I will seek thy commandments with my whole heart.
70 Their heart is curdled like milk: but I have meditated on thy law.
71 It is good for me that thou hast humbled me, that I may learn thy justifications.
72 The law of thy mouth is good to me, above thousands of gold and silver.

[JOD]
73 Thy hands have made me and formed me: give me understanding, and I will learn thy commandments.
74 They that fear thee shall see me, and shall be glad: because I have greatly hoped in thy words.
75 I know, O Lord, that thy judgments are equity: and in thy truth thou hast humbled me.
76 O! let thy mercy be for my comfort, according to thy word unto thy servant.
77 Let thy tender mercies come unto me, and I shall live: for thy law is my meditation.
78 Let the proud be ashamed, because they have done unjustly towards me: but I will be employed in thy commandments.
79 Let them that fear thee turn to me" and they that know thy testimonies.
80 Let my heart be undefiled in thy justifications, that I may not be confounded.

[CAPH]
81 My soul hath fainted after thy salvation: and in thy word I have very much hoped.
82 My eyes have failed for thy word, saying: When wilt thou comfort me?
83 For I am become like a bottle in the frost: I have not forgotten thy justifications.
84 How many are the days of thy servant: when wilt thou execute judgment on them that persecute me?
85 The wicked have told me fables: but not as thy law.
86 All thy statutes are truth: they have persecuted me unjustly, do thou help me.
87 They had almost made an end of me upon earth: but I have not forsaken thy commandments.
88 Quicken thou me according to thy mercy: and I shall keep the testimonies of thy mouth.

[LAMED]
89 For ever, O Lord, thy word standeth firm in heaven.
90 Thy truth unto all generations: thou hast founded the earth, and it continueth.
91 By thy ordinance the day goeth on: for all things serve thee.
92 Unless thy law had been my meditation, I had then perhaps perished in my abjection.
93 Thy justifications I will never forget: for by them thou hast given me life.

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94 I am thine, save thou me: for I have sought thy justifications.
95 The wicked have waited for me to destroy me: but I have understood thy testimonies.
96 I have seen an end to all persecution: thy commandment is exceeding broad.

[MEM]
97 O how have I loved thy law, O Lord! it is my meditation all the day.
98 Through thy commandment, thou hast made me wiser than my enemies: for it is ever with me.
99 I have understood more than all my teachers: because thy testimonies are my meditation.
100 I have had understanding above ancients: because I have sought thy commandments.
101 I have restrained my feet from every evil way: that I may keep thy words.
102 I have not declined from thy judgments, because thou hast set me a law.
103 How sweet are thy words to my palate! more than honey to my mouth.
104 By thy commandments I have had understanding: therefore have I hated every way of iniquity.

[NUN]
105 Thy word is a lamp to my feet, and a light to my paths.
106 I have sworn and am determined to keep the judgments of thy justice.
107 I have been humbled, O Lord, exceedingly: quicken thou me according to thy word.
108 The free offerings of my mouth make acceptable, O Lord: and teach me thy judgments.
109 My soul is continually in my hands: and I have not forgotten thy law.
110 Sinners have laid a snare for me: but I have not erred from thy precepts.
111 I have purchased thy testimonies for an inheritance for ever: because they are a joy to my heart.
112 I have inclined my heart to do thy justifications for ever, for the reward.

[SAMECH]
113 I have hated the unjust: and have loved thy law.
114 Thou art my helper and my protector: and in thy word I have greatly hoped.
115 Depart from me, ye malignant: and I will search the commandments of my God.
116 Uphold me according to thy word, and I shall live: and let me not be confounded in my expectation.
117 Help me, and I shall be saved: and I will meditate always on thy justifications.
118 Thou hast despised all them that fall off from thy judgments; for their thought is unjust.
119 I have accounted all the sinners of the earth prevaricators: therefore have I loved thy testimonies.
120 Pierce thou my flesh with thy fear: for I am afraid of thy judgments.

[AIN]
121 I have done judgment and justice: give me not up to them that slander me.
122 Uphold thy servant unto good: let not the proud calumniate me.
123 My eyes have fainted after thy salvation: and for the word of thy justice.
124 Deal with thy servant according to thy mercy: and teach me thy justifications.
125 I am thy servant: give me understanding that I may know thy testimonies.
126 It is time, O Lord, to do: they have dissipated thy law.
127 Therefore have I loved thy commandments above gold and the topaz.
128 Therefore was I directed to all thy commandments: I have hated all wicked ways.

[PHE]
129 Thy testimonies are wonderful: therefore my soul hath sought them.
130 The declaration of thy words giveth light: and giveth understanding to little ones.
131 I opened my mouth and panted: because I longed for thy commandments.
132 Look thou upon me, and have mercy on me, according to the judgment of them that love thy name.
133 Direct my steps according to thy word: and let no iniquity have dominion over me.
134 Redeem me from the calumnies of men: that I may keep thy commandments.
135 Make thy face to shine upon thy servant: and teach me thy justifications.
136 My eyes have sent forth springs of water: because they have not kept thy law.

[SADE]
137 Thou art just, O Lord: and thy judgment is right.
138 Thou hast commanded justice thy testimonies: and thy truth exceedingly.
139 My zeal hath made me pine away: because my enemies forgot thy words.
140 Thy word is exceedingly refined: and thy servant hath loved it.
141 I am very young and despised; but I forgot not thy justifications.
142 Thy justice is justice for ever: and thy law is the truth.
143 Trouble and anguish have found me: thy commandments are my meditation.
144 Thy testimonies are justice for ever: give me understanding, and I shall live.

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[COPH]

145 I cried with my whole heart, hear me, O Lord: I will seek thy justifications.

146 I cried unto thee, save me: that I may keep thy commandments.

147 I prevented the dawning of the day, and cried: because in thy words I very much hoped.

148 My eyes to thee have prevented the morning: that I might meditate on thy words.

149 Hear thou my voice, O Lord, according to thy mercy: and quicken me according to thy mercy.

150 They that persecute me have drawn nigh to iniquity; but they are gone far off from the law.

151 Thou art near, O Lord: and all thy ways are truth.

152 I have known from the beginning concerning thy testimonies: that thou hast founded them for ever.

[RES]

153 See my humiliation and deliver me: for I have not forgotten the law.

154 Judge my judgment and redeem me: quicken thou me for thy word's sake.

155 Salvation is far from sinners; because they have not sought thy justifications.

156 Many, O Lord, are thy mercies: quicken me according to thy judgment.

157 Many are they that persecute me, and afflict me; but I have not declined from thy testimonies.

158 I beheld the transgressors, and I pined away; because they kept not thy word.

159 Behold I have loved thy commandments, O Lord; quicken me thou in thy mercy.

160 The beginning of thy words is truth: all the judgments of thy justice are for ever.

[SIN]

161 Princes have persecuted me without cause: and my heart hath been in awe of thy words.

162 I will rejoice at thy words, as one that hath found great spoil.

163 I have hated and abhorred iniquity; but I have loved thy law.

164 Seven times a day I have given praise to thee, for the judgments of thy justice.

165 Much peace have they that love thy law, and to them there is no stumbling block

166 I looked to thy salvation, O Lord: and I loved thy commandments.

167 My soul hath kept thy testimonies: and hath loved them exceedingly.

168 I have kept thy commandments and thy testimonies: because all my ways are in thy sight.

[TAU]

169 Let my supplication, O Lord, come near in thy sight: give me understanding according to thy word.

170 Let my request come in before thee; deliver thou me according to thy word.

171 My lips shall utter a hymn, when thou shalt teach me thy justifications.

172 My tongue shall pronounce thy word: because all thy commandments are justice.

173 Let thy hand be with me to save me; for I have chosen thy precepts.

174 I have longed for thy salvation, O Lord; and thy law is my meditation.

175 My soul shall live and shall praise thee: and thy judgments shall help me.

176 I have gone astray like a sheep that is lost: seek thy servant, because I have not forgotten thy commandments.

PSALMS CHAPTER 119

1 In my trouble I cried to the Lord: and he heard me.

2 O Lord, deliver my soul from wicked lips, and a deceitful tongue.

3 What shall be given to thee, or what shall be added to thee, to a deceitful tongue.

4 The sharp arrows of the mighty, with coals that lay waste.

5 Woe is me, that my sojourning is prolonged! I have dwelt with the inhabitants of cedar:

6 my soul hath been long a sojourner.

7 With them that hate peace I was peaceable: when I spoke to them they fought against me without cause.

PSALMS CHAPTER 120

1 I have lifted up my eyes to the mountains, from whence help shall come to me.

2 My help is from the Lord, who made heaven and earth.

3 May he not suffer thy foot to be moved: neither let him slumber that keepeth thee.

4 Behold he shall neither slumber nor sleep, that keepeth Israel.

5 The Lord is thy keeper, the Lord is thy protection upon thy right hand.

6 The sun shall not burn thee by day: nor the moon by night.

7 The Lord keepeth thee from all evil: may the Lord keep thy soul.

8 May the Lord keep thy going in and thy going out; from henceforth now and for ever.

PSALMS CHAPTER 121

1 I rejoiced at the things that were said to me: We shall go into the house of the Lord.

2 Our feet were standing in thy courts, O Jerusalem.

3 Jerusalem, which is built as a city, which is compact together.

4 For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the name of the Lord.

5 Because their seats have sat in judgment, seats upon the house of David.

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6 Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee.
7 Let peace be in thy strength: and abundance in thy towers.
8 For the sake of my brethren, and of my neighbours, I spoke peace of thee.
9 Because of the house of the Lord our God, I have sought good things for thee.

PSALMS CHAPTER 122

1 To thee have I lifted up my eyes, who dwellest in heaven.
2 Behold as the eyes of the servants are on the hands of their masters, As the eyes of the handmaid are on the hands of her mistress: so are our eyes unto the Lord our God, until he have mercy on us.
3 Have mercy on us, O Lord, have mercy on us: for we are greatly filled with contempt.
4 For our soul is greatly filled: we are a reproach to the rich, and contempt to the proud.

PSALMS CHAPTER 123

1 If it had not been that the Lord was with us, let Israel now say:
2 If it had not been that the Lord was with us, When men rose up against us
3 perhaps they had swallowed us up alive. When their fury was enkindled against us,
4 perhaps the waters had swallowed us up.
5 Our soul hath passed through a torrent: perhaps our soul had passed through a water insupportable.
6 Blessed be the Lord, who hath not given us to be a prey to their teeth.
7 Our soul hath been delivered as a sparrow out of the snare of the followers. The snare is broken, and we are delivered.
8 Our help is in the name of the Lord, who made heaven and earth.

PSALMS CHAPTER 124

1 They that trust in the Lord shall be as mount Sion: he shall not be moved for ever that dwelleth
2 in Jerusalem. Mountains are round about it: so the Lord is round about his people from henceforth now and for ever.
3 For the Lord will not leave the rod of sinners upon the lot of the just: that the just may not stretch forth their hands to iniquity.
4 Do good, O Lord, to those that are good, and to the upright of heart.
5 But such as turn aside into bonds, the Lord shall lead out with the workers of iniquity: peace upon Israel.

PSALMS CHAPTER 125

1 When the lord brought back the captivity of Sion, we became like men comforted.
2 Then was our mouth filled with gladness; and our tongue with joy. Then shall they say among the Gentiles: The Lord hath done great things for them.
3 The Lord hath done great things for us: we are become joyful.
4 Turn again our captivity, O Lord, as a stream in the south.
5 They that sow in tears shall reap in joy.
6 Going they went and wept, casting their seeds.
7 But coming they shall come with joyfulness, carrying their sheaves.

PSALMS CHAPTER 126

1 Unless the Lord build the house, they labour in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it.
2 It is vain for you to rise before light, rise ye after you have sitten, you that eat the bread of sorrow. When he shall give sleep to his beloved,
3 behold the inheritance of the Lord are children: the reward, the fruit of the womb.
4 As arrows in the hand of the mighty, so the children of them that have been shaken.
5 Blessed is the man that hath filled the desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

PSALMS CHAPTER 127

1 Blessed are all they that fear the Lord: that walk in his ways.
2 For thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee.
3 Thy wife as a fruitful vine, on the sides of thy house. Thy children as olive plants, round about thy table.
4 Behold, thus shall the man be blessed that feareth the Lord.
5 May the Lord bless thee out of Sion: and mayest thou see the good things of Jerusalem all the days of thy life.
6 And mayest thou see thy children's children, peace upon Israel.

PSALMS CHAPTER 128

1 Often have they fought against me from my youth, let Israel now say.
2 Often have they fought against me from my youth: but they could not prevail over me.
3 The wicked have wrought upon my back: they have lengthened their iniquity.
4 The Lord who is just will cut the necks of sinners:
5 let them all be confounded and turned back that hate Sion.
6 Let them be as grass on the tops of houses: which withered before it be plucked up:
7 Wherewith the mower filleth not his hand: nor he that gathereth sheaves his bosom.
8 And they that have passed by have not said: The blessing of the Lord be upon you: we have blessed you in the name of the Lord.

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PSALMS CHAPTER 129

1 Out of the depths I have cried to thee, O Lord:

2 Lord, hear my voice. Let thy ears be attentive to the voice of my supplication.

3 If thou, O Lord, wilt mark iniquities: Lord, who shall stand it.

4 For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord. My soul hath relied on his word:

5 my soul hath hoped in the Lord.

6 From the morning watch even until night, let Israel hope in the Lord.

7 Because with the Lord there is mercy: and with him plentiful redemption.

8 And he shall redeem Israel from all his iniquities.

PSALMS CHAPTER 130

1 Lord, my heart is not exalted: nor are my eyes lofty. Neither have I walked in great matters, nor in wonderful things above me.

2 If I was not humbly minded, but exalted my soul: As a child that is weaned is towards his mother, so reward in my soul.

3 Let Israel hope in the Lord, from henceforth now and for ever.

PSALMS CHAPTER 131

1 O Lord, remember David, and all his meekness.

2 How he swore to the Lord, he vowed a vow to the God of Jacob:

3 If I shall enter into the tabernacle of my house: if I shall go up into the bed wherein I lie:

4 If I shall give sleep to my eyes, or slumber to my eyelids,

5 Or rest to my temples: until I find out a place for the Lord, a tabernacle for the God of Jacob.

6 Behold we have heard of it in Ephrata: we have found it in the fields of the wood.

7 We will go into his tabernacle: We will adore in the place where his feet stood.

8 Arise, O Lord, into thy resting place: thou and the ark, which thou hast sanctified.

9 Let thy priests be clothed with justice: and let thy saints rejoice.

10 For thy servant David's sake, turn not away the face of thy anointed.

11 The Lord hath sworn truth to David, and he will not make it void: of the fruit of thy womb I will set upon thy throne.

12 If thy children will keep thy covenant, and these my testimonies which I shall teach them: Their children also for evermore shall sit upon thy throne.

13 For the Lord hath chosen Sion: he hath chosen it for his dwelling.

14 This is my rest for ever and ever: here will I dwell, for I have chosen it.

15 Blessing, I will bless her widow: I will satisfy her poor with bread.

16 I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy.

17 There will I bring forth a horn to David: I have prepared a lamp for my anointed.

18 His enemies I will clothe with confusion: but upon him will my sanctification flourish.

PSALMS CHAPTER 132

1 Behold how good and how pleasant it is for brethren to dwell in unity.

2 Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron, Which ran down to the skirt of his garment:

3 as the dew of Hermon, which descendeth upon mount Sion. For there the Lord hath commandeth blessing, and life for evermore.

PSALMS CHAPTER 133

1 Behold now bless ye the Lord, all ye servants of the Lord: Who stand in the house of the Lord, in the courts of the house of our God.

2 In the nights lift up your hands to the holy places, and bless ye the Lord.

3 May the Lord out of Sion bless thee, he that made heaven and earth.

PSALMS CHAPTER 134

1 Praise ye the name of the Lord: O you his servants, praise the Lord:

2 You that stand in the house of the Lord, in the courts of the house of our God.

3 Praise ye the Lord, for the Lord is good: sing ye to his name, for it is sweet.

4 For the Lord hath chosen Jacob unto himself: Israel for his own possession.

5 For I have known that the Lord is great, and our God is above all gods.

6 Whatsoever the Lord hath pleased he hath done, in heaven, in earth, in the sea, and in all the deeps.

7 He bringeth up clouds from the end of the earth: he hath made lightnings for the rain. He bringeth forth winds out of his stores:

8 He slew the firstborn of Egypt from man even unto beast.

9 He sent forth signs and wonders in the midst of thee, O Egypt: upon Pharao, and upon all his servants.

10 He smote many nations, and slew mighty kings:

11 Sehon king of the Amorrhites, and Og king of Basan, and all the kingdoms of Chanaan.

12 And gave their land for an inheritance, for an inheritance to his people Israel.

13 Thy name, O Lord, is for ever: thy memorial, O Lord, unto all generations.

14 For the Lord will judge his people, and will be entreated in favour of his servants.

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15 The idols of the Gentiles are silver and gold, the works of men's hands.
16 They have a mouth, but they speak not: they have eyes, but they see not.
17 They have ears, but they hear not: neither is there any breath in their mouths.
18 Let them that make them be like to them: and every one that trusteth in them.
19 Bless the Lord, O house of Israel: bless the Lord, O house of Aaron.
20 Bless the Lord, O house of Levi: you that fear the Lord, bless the Lord.
21 Blessed be the Lord out of Sion, who dwelleth in Jerusalem.

PSALMS CHAPTER 135

1 Praise the Lord, for he is good: for his mercy endureth for ever.
2 Praise ye the God of gods: for his mercy endureth for ever.
3 Praise ye the Lord of lords: for his mercy endureth for ever.
4 Who alone doth great wonders: for his mercy endureth for ever.
5 Who made the heavens in understanding: for his mercy endureth for ever.
6 Who established the earth above the waters: for his mercy endureth for ever.
7 Who made the great lights: for his mercy endureth for ever.
8 The sun to rule over the day: for his mercy endureth for ever.
9 The moon and the stars to rule the night: for his mercy endureth for ever.
10 Who smote Egypt with their firstborn: for his mercy endureth for ever.
11 Who brought Israel from among them: for his mercy endureth for ever.
12 With a mighty hand and a stretched out arm: for his mercy endureth for ever.
13 Who divided the Red Sea into parts: for his mercy endureth for ever.
14 And brought out Israel through the midst thereof: for his mercy endureth for ever.
15 And overthrew Pharao and his host in the Red Sea: for his mercy endureth for ever.
16 Who led his people through the desert: for his mercy endureth for ever.
17 Who smote great kings: for his mercy endureth for ever.
18 And slew strong kings: for his mercy endureth for ever.
19 Sehon king of the Amorrhites: for his mercy endureth for ever.
20 And Og king of Basan: for his mercy endureth for ever.
21 And he gave their land for an inheritance: for his mercy endureth for ever.
22 For an inheritance to his servant Israel: for his mercy endureth for ever.
23 For he was mindful of us in our affliction: for his mercy endureth for ever.
24 And he redeemed us from our enemies: for his mercy endureth for ever.
25 Who giveth food to all flesh: for his mercy endureth for ever.
26 Give glory to the God of heaven: for his mercy endureth for ever.
27 Give glory to the Lord of lords: for his mercy endureth for ever.

PSALMS CHAPTER 136

1 Upon the rivers of Babylon, there we sat and wept: when we remembered Sion:
2 On the willows in the midst thereof we hung up our instruments.
3 For there they that led us into captivity required of us the words of songs. And they that carried us away, said: Sing ye to us a hymn of the songs of Sion.
4 How shall we sing the song of the Lord in a strange land?
5 If I forget thee, O Jerusalem, let my right hand be forgotten.
6 Let my tongue cleave to my jaws, if I do not remember thee: If I make not Jerusalem the beginning of my joy.
7 Remember, O Lord, the children of Edom, in the day of Jerusalem: Who say: Rase it, rase it, even to the foundation thereof.
8 O daughter of Babylon, miserable: blessed shall he be who shall repay thee thy payment which thou hast paid us.
9 Blessed be he that shall take and dash thy little ones against the rock.

PSALMS CHAPTER 137

1 I will praise thee, O lord, with my whole heart: for thou hast heard the words of my mouth. I will sing praise to thee in the sight of his angels:
2 I will worship towards thy holy temple, and I will give glory to thy name. For thy mercy, and for thy truth: for thou hast magnified thy holy name above all.
3 In what day soever I shall call upon thee, hear me: thou shall multiply strength in my soul.
4 May all the kings of the earth give glory to thee: for they have heard all the words of thy mouth.
5 And let them sing in the ways of the Lord: for great is the glory of the Lord.
6 For the Lord is high, and looketh on the low: and the high he knoweth afar off.
7 If I shall walk in the midst of tribulation, thou wilt quicken me: and thou hast stretched forth thy hand against the wrath of my enemies: and thy right hand hath saved me.
8 The Lord will repay for me: thy mercy, O Lord, endureth for ever: O despise not the work of thy hands.

PSALMS CHAPTER 138

1 Lord, thou hast proved me, and known me:
2 thou hast know my sitting down, and my rising up.

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3 Thou hast understood my thoughts afar off: my path and my line thou hast searched out.
4 And thou hast foreseen all my ways: for there is no speech in my tongue.
5 Behold, O Lord, thou hast known all things, the last and those of old: thou hast formed me, and hast laid thy hand upon me.
6 Thy knowledge is become wonderful to me: it is high, and I cannot reach to it.
7 Whither shall I go from thy spirit? or whither shall I flee from thy face?
8 If I ascend into heaven, thou art there: if I descend into hell, thou art present.
9 If I take my wings early in the morning, and dwell in the uttermost parts of the sea:
10 Even there also shall thy hand lead me: and thy right hand shall hold me.
11 And I said: Perhaps darkness shall cover me: and night shall be my light in my pleasures.
12 But darkness shall not be dark to thee, and night shall be light as day: the darkness thereof, and the light thereof are alike to thee.
13 For thou hast possessed my reins: thou hast protected me from my mother's womb.
14 I will praise thee, for thou art fearfully magnified: wonderful are thy works, and my soul knoweth right well.
15 My bone is not hidden from thee, which thou hast made in secret: and my substance in the lower parts of the earth.
16 Thy eyes did see my imperfect being, and in thy book all shall be written: days shall be formed, and no one in them.
17 But to me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.
18 I will number them, and they shall be multiplied above the sand: I rose up and am still with thee.
19 If thou wilt kill the wicked, O God: ye men of blood, depart from me:
20 Because you say in thought: They shall receive thy cities in vain.
21 Have I not hated them, O Lord, that hated thee: and pine away because of thy enemies?
22 I have hated them with a perfect hatred: and they are become enemies to me.
23 Prove me, O God, and know my heart: examine me, and know my paths.
24 And see if there be in me the way of iniquity: and lead me in the eternal way.

PSALMS CHAPTER 139

1 *[Unto the end, a psalm for David.]*
2 Deliver me, O Lord, from the evil man: rescue me from the unjust man.
3 Who have devised iniquities in their hearts: all the day long they designed battles.
4 They have sharpened their tongues like a serpent: the venom of saps is under their lips.
5 Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me. Who have proposed to supplant my steps.
6 the proud have hidden a net for me. And they have stretched out cords for a snare: they have laid for me a stumblingblock by the wayside.
7 I said to the Lord: Thou art my God: hear, O Lord, the voice of my supplication.
8 O Lord, Lord, the strength of my salvation: thou hast overshadowed my head in the day of battle.
9 Give me not up, O Lord, from my desire to the wicked: they have plotted against me; do not thou forsake me, lest they should triumph.
10 The head of them compassing me about: the labour of their lips shall overwhelm them.
11 Burning coals shall fall upon them; thou wilt cast them down into the fire: in miseries they shall not be able to stand.
12 A man full of tongue shall not be established in the earth: evil shall catch the unjust man unto destruction.
13 I know that the Lord will do justice to the needy, and will revenge the poor.
14 But as for the just, they shall give glory to thy name: and the upright shall dwell with thy countenance.

PSALMS CHAPTER 140

1 I have cried to the, O Lord, hear me: hearken to my voice, when I cry to thee.
2 Let my prayer be directed as incense in thy sight; the lifting up of my hands, as evening sacrifice.
3 Set a watch, O Lord, before my mouth: and a door round about my lips.
4 Incline not my heart to evil words; to make excuses in sins. With men that work iniquity: and I will not communicate with the choicest of them.
5 The just shall correct me in mercy, and shall reprove me: but let not the oil of the sinner fatten my head. For my prayer also shall still be against the things with which they are well pleased:
6 their judges falling upon the rock have been swallowed up. They shall hear my words, for they have prevailed:
7 as when the thickness of the earth is broken up upon the ground: Our bones are scattered by the side of hell.
8 But o to thee, O Lord, Lord, are my eyes: in thee have I put my trust, take not away my soul.
9 Keep me from the snare, which they have laid for me, and from the stumblingblocks of them that work iniquity.
10 The wicked shall fall in his net: I am alone until I pass.

PSALMS CHAPTER 141

1 *[Of understanding for David. A prayer when he was in the cave.]* [1 Kings 24].
2 I cried to the Lord with my voice: with my voice I made supplication to the Lord.
3 In his sight I pour out my prayer, and before him I declare my trouble:
4 When my spirit failed me, then thou newest my paths.

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5 I looked on my right hand, and beheld, and there was no one that would know me. Flight hath failed me: and there is no one that hath regard to my soul.

6 I cried to thee, O Lord: I said: Thou art my hope, my portion in the land of the living.

7 Attend to my supplication: for I am brought very low. Deliver me from my persecutors; for they are stronger than I.

8 Bring my soul out of prison, that I may praise thy name: the just wait for me, until thou reward me.

PSALMS CHAPTER 142

1 Hear, O Lord, my prayer: give ear to my supplication in thy truth: hear me in thy justice.

2 And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

3 For the enemy hath persecuted my soul: he hath brought down my life to the earth. He hath made me to dwell in darkness as those that have been dead of old:

4 and my spirit is in anguish within me: my heart within me is troubled.

5 I remembered the days of old, I meditated on all thy works: I meditated upon the works of thy hands.

6 I stretched forth my hands to thee: my soul is as earth without water unto thee.

7 Hear me speedily, O Lord: my spirit hath fainted away. Turn not away thy face from me, lest I be like unto them that go down into the pit.

8 Cause me to hear thy mercy in the morning; for in thee have I hoped. Make the way known to me, wherein I should walk: for I have lifted up my soul to thee.

9 Deliver me from my enemies, O Lord, to thee have I fled:

10 teach me to do thy will, for thou art my God. Thy good spirit shall lead me into the right land:

11 for thy name's sake, O Lord, thou wilt quicken me in thy justice. Thou wilt bring my soul out of trouble:

12 and in thy mercy thou wilt destroy my enemies. And thou wilt cut off all them that afflict my soul: for I am thy servant.

PSALMS CHAPTER 143

1 Blessed be the Lord my God, who teacheth my hands to fight, and my fingers to war.

2 My mercy, and my refuge: my support, and my deliverer: My protector, and I have hoped in him: who subdueth my people under me.

3 Lord, what is man, that thou art made known to him? or the son of man, that thou makest account of him?

4 Man is like to vanity: his days pass away like a shadow.

5 Lord, bow down thy heavens and descend: touch the mountains and they shall smoke.

6 Send forth lightning, and thou shalt scatter them: shoot out thy arrows, and thou shalt trouble them.

7 Put forth thy hand from on high, take me out, and deliver me from many waters: from the hand of strange children:

8 Whose mouth hath spoken vanity: and their right hand is the right hand of iniquity.

9 To thee, O God, I will sing a new canticle: on the psaltery and an instrument of ten strings I will sing praises to thee.

10 Who givest salvation to kings: who hast redeemed thy servant David from the malicious sword:

11 Deliver me, And rescue me out of the hand of strange children; whose mouth hath spoken vanity: and their right hand is the right hand of iniquity:

12 Whose sons are as new plants in their youth: Their daughters decked out, adorned round about after the similitude of a temple:

13 Their storehouses full, flowing out of this into that. Their sheep fruitful in young, abounding in their goings forth:

14 their oxen fat. There is no breach of wall, nor passage, nor crying out in their streets.

15 They have called the people happy, that hath these things: but happy is that people whose God is the Lord.

PSALMS CHAPTER 144

1 I will extol thee, O God my king: and I will bless thy name for ever; yea, for ever and ever.

2 Every day I will bless thee: and I will praise thy name for ever; yea, for ever and ever.

3 Great is the Lord, and greatly to be praised: and of his greatness there is no end.

4 Generation and generation shall praise thy works: and they shall declare thy power.

5 They shall speak of the magnificence of the glory of thy holiness: and shall tell thy wondrous works.

6 And they shall speak of the might of thy terrible acts: and shall declare thy greatness.

7 They shall publish the memory of the abundance of thy sweetness: and shall rejoice in thy justice.

8 The Lord is gracious and merciful: patient and plenteous in mercy.

9 The Lord is sweet to all: and his tender mercies are over all his works.

10 Let all thy works, O lord, praise thee: and let thy saints bless thee.

11 They shall speak of the glory of thy kingdom: and shall tell of thy power:

12 To make thy might known to the sons of men: and the glory of the magnificence of thy kingdom.

13 Thy kingdom is a kingdom of all ages: and thy dominion endureth throughout all generations.

14 The Lord lifteth up all that fall: and setteth up all that are cast down.

15 The eyes of all hope in thee, O Lord: and thou givest them meat in due season.

16 Thou openest thy hand, and fillest with blessing every living creature.

17 The Lord is just in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: to all that call upon him in truth.

19 He will do the will of them that fear him: and he will hear their prayer, and save them.

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20 The Lord keepeth all them that love him; but all the wicked he will destroy.
21 My mouth shall speak the praise of the Lord: and let all flesh bless thy holy name for ever; yea, for ever and ever.

PSALMS CHAPTER 145

1 Alleluia, of Aggeus (Haggai) and Zacharias (Zechariah).
2 Praise the Lord, O my soul, in my life I will praise the Lord: I will sing to my God as long as I shall be. Put not your trust in princes:
3 in the children of men, in whom there is no salvation.
4 His spirit shall go forth, and he shall return into his earth: in that day all their thoughts shall perish.
5 Blessed is he who hath the God of Jacob for his helper, whose hope is in the Lord his God:
6 who made heaven and earth, the sea, and all things that are in them.
7 Who keepeth truth for ever: who executeth judgment for them that suffer wrong: who giveth food to the hungry. The Lord looseth them that are fettered:
8 the Lord enlighteneth the blind. The Lord lifteth up them that are cast down: the Lord loveth the just.
9 The Lord keepeth the strangers, he will support the fatherless and the widow: and the ways of sinners he will destroy.
10 The Lord shall reign for ever: thy God, O Sion, unto generation and generation.

PSALMS CHAPTER 146

1 Praise ye the Lord, because psalm is good: to our God be joyful and comely praise.
2 The Lord buildeth up Jerusalem: he will gather together the dispersed of Israel.
3 Who healeth the broken of heart, and bindeth up their bruises.
4 Who telleth the number of the stars: and calleth them all by their names.
5 Great is our Lord, and great is his power: and of his wisdom there is no number.
6 The Lord lifteth up the meek, and bringeth the wicked down even to the ground.
7 Sing ye to the Lord with praise: sing to our God upon the harp.
8 Who covereth the heaven with clouds, and prepareth rain for the earth. Who maketh grass to grow on the mountains, and herbs for the service of men.
9 Who giveth to beasts their food: and to the young ravens that call upon him.
10 He shall not delight in the strength of the horse: nor take pleasure in the legs of a man.
11 The Lord taketh pleasure in them that fear him: and in them that hope in his mercy.

PSALMS CHAPTER 147

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.
13 Because he hath strengthened the bolts of thy gates, he hath blessed thy children within thee.
14 Who hath placed peace in thy borders: and filleth thee with the fat of corn.
15 Who sendeth forth his speech to the earth: his word runneth swiftly.
16 Who giveth snow like wool: scattereth mists like ashes.
17 He sendeth his crystal like morsels: who shall stand before the face of his cold?
18 He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.
19 Who declareth his word to Jacob: his justices and his judgments to Israel.
20 He hath not done in like manner to every nation: and his judgments he hath not made manifest to them. Alleluia.

PSALMS CHAPTER 148

1 Praise ye the Lord from the heavens: praise ye him in the high places.
2 Praise ye him , all his angels: praise ye him, all his hosts.
3 Praise ye him, O sun and moon: praise him, all ye stars and light.
4 Praise him, ye heavens of heavens: and let all the waters that are above the heavens
5 praise the name of the Lord. For he spoke, and they were made: he commanded, and they were created.
6 He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away.
7 Praise the Lord from the earth, ye dragons, and all ye deeps:
8 Fire, hail, snow, ice, stormy winds which fulfil his word:
9 Mountains and all hills, fruitful trees and all cedars:
10 Beasts and all cattle: serpents and feathered fowls:
11 Kings of the earth and all people: princes and all judges of the earth:
12 Young men and maidens: let the old with the younger, praise the name of the Lord:
13 for his name alone is exalted.
14 The praise of him is above heaven and earth: and he hath exalted the horn of his people. A hymn to all his saints: to the children of Israel, a people approaching to him. Alleluia.

PSALMS CHAPTER 149

1 Sing ye to the Lord a new canticle: let his praise be in the church of the saints.
2 Let Israel rejoice in him that made him: and let the children of Sion be joyful in their king.
3 Let them praise his name in choir: let them sing to him with the timbrel and the psaltery.
4 For the Lord is well pleased with his people: and he will exalt the meek unto salvation.
5 The saints shall rejoice in glory: they shall be joyful in their beds.
6 The high praise of God shall be in their mouth: and two-edged swords in their hands:

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7 To execute vengeance upon the nations, chastisements among the people:

8 To bind their kings with fetters, and their nobles with manacles of iron.

9 To execute upon them the judgment that is written: this glory is to all his saints. Alleluia.

PSALMS CHAPTER 150

1 Praise ye the Lord in his holy places: praise ye him in the firmament of his power.

2 Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness.

3 Praise him with sound of trumpet: praise him with psaltery and harp.

4 Praise him with timbrel and choir: praise him with strings and organs.

5 Praise him on high sounding cymbals: praise him on cymbals of joy: let every spirit praise the Lord. Alleluia.

THE HIDDEN OR LOST PSALMS 151-160

The Apocryphal Psalms in Syriac Aramaic

(The psalms 151-155 have been considered fake by most Jewish and Christian authorities, but not by the Eastern Orthodox communities where we can find one or the other of those psalms in copies of the Greek Septuagint, Ethiopic, Syriac and Armenian Bibles. With the Dead Sea Scrolls found in the caves of Qumran in 1947 and 1956, we know that at least Psalms 151, 154 and 155 are authentic. For this reason, we show all of them here. Psalms 156-160 have recently been found and translated from among the thousands of fragments of the Dead Sea Scrolls.)

PSALMS CHAPTER 151

(Psalm 151 is part of the Greek master copy of Brenton's translation. Dead Sea scroll No. 11QPs(a) or 11Q5)

(This Psalm is a genuine one of David, though supernumerary, composed when he fought in single combat with Goliad (Alexandrinian Greek for Goliath).

1 I was small among my brethren, and youngest in my father's house: I tended my father's sheep.

2 My hands formed a musical instrument, and my fingers tuned a psaltery.

3 And who shall tell my Lord? the Lord himself, he himself hears.

4 He sent forth his angel, and took me from my father's sheep, and he anointed me with the oil of his anointing.

5 My brothers were handsome and tall; but the Lord did not take pleasure in them.

6 I went forth to meet the Philistine; and he cursed me by his idols.

7 But I drew his own sword, and beheaded him, and removed reproach from the children of Israel.

PSALMS CHAPTER 152

(This text survived only in Syriac. The original language may be Hebrew from about 323-31 BC.) Spoken by David when he was contending with the lion and the wolf which took a sheep from his flock.)

1 With a loud voice glorify ye God; in the assembly of many proclaim ye His glory.

2 Amid the multitude of the upright glorify His praise; and speak of His glory with the righteous.

3 Join yourselves literally, your soul to the good and to the perfect, to glorify the Most High.

4 Gather yourselves together to make known His strength; and be not slow in showing forth His deliverance [and His strength] and His glory to all babes.

5 That the honour of the Lord may be known, wisdom hath been given; and to tell of His works it hath been made known to men:

6 to make known unto babes His strength, and to make them that lack understanding literally, heart to comprehend His glory;

7 who are far from His entrances and distant from His gates:

8 because the Lord of Jacob is exalted, and His glory is upon all His works.

9 And a man who glorifies the Most High, in him will He take pleasure; as in one who offers fine meal, and as in one who offers he-goats and calves;

10 and as in one who makes fat the altar with a multitude of burnt offerings; and as the smell of incense from the hands of the just.

11 From thy upright gates 2 shall be heard His voice, and from the voice of the upright admonition.

12 And in their eating shall be satisfying in truth, and in their drinking, when they share together.

13 Their dwelling is in the law of the Most High, and their speech is to make known His strength.

14 How far from the wicked is speech of Him, and from all transgressors to know Him!

15 Lo, the eye of the Lord taketh pity on the good, and unto them that glorify Him will He multiply mercy, and from the time of evil will He deliver their soul.

16 Blessed be the Lord, who hath delivered the wretched from the hand of the wicked; who raiseth up a horn out of Jacob and a judge of the nations out of Israel;

17 that He may prolong His dwelling in Zion, and may adorn our age in Jerusalem.

PSALMS CHAPTER 153

(Spoken by David when returning thanks to God, who had delivered him from the lion and the wolf and he had slain both of them. This text survived only in Syriac. Date and provenance are like Psalm 152.)

1 O Lord, I have cried unto Thee; hearken Thou unto me.

2 I have lifted up my hands to Thy holy dwelling-place; incline Thine ear unto me.

3 And grant me my request; my prayer withhold not from me.

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4 Build up my soul, and destroy it not; and lay it not bare before the wicked.

5 Them that recompense evil things turn Thou away from me, O judge of truth.

6 O Lord, judge me not according to my sins, because no flesh is innocent before Thee.

7 Make plain to me, O Lord, Thy law, and teach me Thy judgements;

8 and many shall hear of Thy works, and the nations shall praise Thine honour.

9 Remember me and forget me not; and lead me not into things that be too hard for me.

10 The sins of my youth make Thou to pass from me, and my chastisement let them not remember against me.

11 Cleanse me, O Lord, from the evil leprosy, and let it no more come unto me.

12 Dry up its roots in literally, from me, and let not its leaves sprout within me.

13 Great art Thou, O Lord; therefore my request shall be fulfilled from before Thee.

14 To whom shall I complain that he may give unto me? and what can the strength of men add [unto me]?

15 From before Thee, O Lord, is my confidence; I cried unto the Lord and He heard me, and healed the breaking of my heart.

16 I slumbered and slept; I dreamed and was helped, and the Lord sustained me.

17 They sorely pained my heart; I will return thanks because the Lord delivered me.

18 Now will I rejoice in their shame; I have hoped in Thee, and I shall not be ashamed.

19 Give Thou honour for ever, even for ever and ever.

20 Deliver Israel Thine elect, and them of the house of Jacob Thy proved one.

PSALMS CHAPTER 154

(This Psalm survived in Syriac biblical manuscripts and also was found in Hebrew, in the Dead Sea scroll 11QPs(a)154 (also known as 11Q5), a first-century AD manuscript.) Spoken by David when he was contending with the lion and the wolf which took a sheep from his flock.)

1 O God, O God, come to my aid; help Thou me and save me; deliver Thou my soul from the slayer.

2 Shall I go down to Sheol by the mouth of the lion? or shall the wolf confound me?

3 Was it not enough for them that they lay in wait for my father's flock, and rent in pieces a sheep of my father's drove, but they were wishing also to destroy my soul?

4 Have pity, O Lord, and save Thy holy one from destruction; that he may rehearse Thy glories in all his times, and may praise Thy great name:

5 when Thou hast delivered him from the hands of the destroying lion and of the ravening wolf, and when Thou hast rescued my captivity from the hands of the wild beasts.

6 Quickly, O my Lord Adonai, send from before Thee a deliverer, and draw me out of the gaping pit, which imprisons me in its depths.

PSALMS CHAPTER 155

(This psalm is extant in Syriac and was also found in the Dead Sea scroll 11QPs(a)155 (also called 11Q5), a first-century AD Hebrew manuscript. The theme of this psalm is similar to Psalm 22, date and origin unclear but its origin is clearly pre-Christian.) Spoken by David when returning thanks to God, who had delivered him from the lion and the wolf and he had slain both of them.)

1 Praise the Lord, all ye nations; glorify Him, and bless His name:

2 Who rescued the soul of His elect from the hands of death, and delivered His holy one from destruction:

3 and saved me from the nets of Sheol, and my soul from the pit that cannot be fathomed.

4 Because, ere my deliverance could go forth from before Him, I was well nigh rent in two pieces by two wild beasts.

5 But He sent His angel, and shut up from me the gaping mouths, and rescued my life from destruction.

6 My soul shall glorify Him and exalt Him, because of all His kindnesses which He hath done and will do unto me.

PSALMS CHAPTER 156

(Psalm 156 has been translated exclusively from the Dead Sea Scrolls: 11Q5 and 4Q88. Note: significant gaps occur in these manuscripts and some words have been selectively added.)

A Plea for Deliverance.

1 A worm does not thank You, nor does a maggot recount Your lovingkindness.

2 Only the living thank You, all they whose feet stumble do thank You, when You make Your lovingkindness known to them, and cause them to understand Your righteousness;

3 for the soul of all the living is in Your hand, and You have given breath to all flesh.

4 O LORD, do to us according to Your goodness, according to the greatness of Your mercies, and according to the greatness of Your righteous deeds.

5 The LORD listens to the voice of all who love His name, and He does not permit His lovingkindness to depart from them.

6 Blessed be the LORD, who does righteous deeds, who crowns His set-apart ones with lovingkindness and mercies.

7 My soul shouts to praise Your name, to praise Your mercies with jubilation, to announce Your faithfulness; for there is no limit to Your praises.

8 I belonged to death because of my sins, and my iniquities had sold me to Sheol;

9 but You saved me, O LORD, according to the greatness of Your mercies, and according to the greatness of Your righteous deeds.

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10 I have, indeed, loved Your name, and have taken refuge in Your shadow.
11 My heart is strengthened when I remember Your power, and I rely on Your mercies.
12 Forgive my sins, O LORD, and purify me of my iniquity.
13 Grant me a spirit of faithfulness and knowledge; let me not be dishonored in ruin.
14 Do not allow the wicked one or an unclean spirit to overtake me, and do not allow pain or the evil inclination to possess my bones;
15 for You, O LORD, are my praise, and I hope in You every day.
16 My brethren rejoice with me, and the house of my father is astounded by Your graciousness.
17 I will always rejoice in You.

PSALMS CHAPTER 157

(Psalm 157 has been translated exclusively from the Dead Sea Scrolls: 11Q5 and 4Q88. Note: significant gaps occur in these manuscripts and some words have been selectively added.)

A Hymn to Zion.

1 I will remember you, O Zion, for a blessing. I love you with all My might; for your memory is to be blessed forever.
2 Your hope is great, O Zion; peace and your awaited salvation will come.
3 Generation after generation shall dwell in you, and generations of the righteous shall be your ornament.
4 They who desire the day of your salvation shall rejoice in the greatness of your glory.
5 They shall be suckled on the fullness of your glory, and in your beautiful streets they shall make tinkling sounds.
6 You shall remember the righteous deeds of your prophets, and shall glorify yourself in the deeds of your righteous ones.
7 Cleanse violence from your midst; may lying and iniquity be cut off from you.
8 Your sons shall rejoice within you, and your cherished ones shall be joined to you. How much have they hoped in your salvation?
9 How much have your perfect ones mourned for you?
10 Your hope, O Zion, shall not perish, and your expectation will not be forgotten.
11 Is there a righteous man who has perished? Is there a man who has escaped his iniquity?
12 Man is tried according to his way, each is repaid according to his deeds.
13 Your oppressors shall be cut off from around you, O Zion, and all who hate you shall be dispersed.
14 Your praise is pleasing, O Zion; it rises up in all the world.
15 I will remember you many times for a blessing, and I will bless you with all My heart.
16 You shall attain to eternal righteousness, and shall receive blessings from the noble.
17 Take the vision which speaks of you, and the dreams of the prophets requested for you.
18 Be exalted and increase, O Zion, and praise the Most High, your Redeemer! May my soul rejoice in your glory!

PSALMS CHAPTER 158

(Psalm 158 has been translated exclusively from the Dead Sea Scrolls: 11Q5 and 4Q88. Note: significant gaps occur in these manuscripts and some words have been selectively added.)

A Hymn to the Name of the LORD.

1 In the midst of the congregation they shall praise the name of the LORD,
2 for He has come to judge every action, to remove the wicked from the earth, so that the children of iniquity shall not be found.
3 The heavens shall give their dew, and there shall be no drought within their boundaries.
4 The earth shall give its fruit in its time, and its product shall not fail.
5 The fruit trees shall give of the fruit of its vineyards, and the ground shall not cheat of its produce.
6 The poor shall eat, and those who fear God shall be filled.

PSALMS CHAPTER 159

(Psalm 159 has been translated exclusively from the Dead Sea Scrolls: 11Q5 and 4Q88. Note: significant gaps occur in these manuscripts and some words have been selectively added.)

A Hymn to Judah.

1 Heaven and earth shall give praise together. Let all the stars of the evening twilight give praise!
2 Rejoice, Judah; rejoice! Rejoice, rejoice and be glad with gladness!
3 Celebrate your feasts, and pay your vows; for there is no wickedness in your midst.
4 Raise your hand, and fortify your right hand!
5 Behold, the enemy shall perish, and all the workers of iniquity shall be dispersed;
6 but You, O LORD, are forever, and Your glory shall be forever and ever. Hallelujah!

PSALMS CHAPTER 160

(Psalm 160 has been translated exclusively from the Dead Sea Scrolls: 11Q5 and 4Q88. Note: significant gaps occur in these manuscripts and some words have been selectively added.)

A Hymn to the Creator.

1 The LORD is great and holy, the holiest for generation after generation.
2 Majesty goes before Him, and abundance of many waters comes after Him.

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3 Loving-kindness and truth surround His face; truth, judgment, and righteousness are the pedestal of His throne.
4 He divides light from the unknown, and He establishes the dawn by the knowledge of His heart.
5 All His messengers sang when they saw it; for He showed them that which they had not known.
6 He crowns the mountains with fruit, with good food for all the living.
7 May the Lord of the earth be blessed, along with His power; for He establishes the world by His wisdom.
8 He stretched out the heaven by His understanding, and brought forth wind from His stores.
9 He made lightnings for the rain, and raised mist from the end of the earth.

THE BOOK OF PROVERBS

Proverbs of Solomon
Hebrew title: Mishle Shlomoh
Estimated Range of Dating: c. 5th - 1st centuries B.C.

(The Book of Proverbs (Hebrew: Mishle (Shlomoh), "Proverbs (of Solomon)") is a book in the third section (called Ketuvim) of the Hebrew Bible and a book of the Christian Old Testament. When translated into Greek and Latin, the title took on different forms: in the Greek Septuagint (LXX) it became Paroimiai ("Proverbs"); in the Latin Vulgate the title was Proverbia, from which the English name is derived.

Proverbs is not merely an anthology but a "collection of collections" relating to a pattern of life which lasted for more than a millennium. It is an example of the Biblical wisdom tradition, and raises questions of values, moral behaviour, the meaning of human life, and right conduct. The repeated theme is that "the fear of God (meaning submission to the will of God) is the beginning of wisdom." Wisdom is praised for her role in creation; God acquired her before all else, and through her he gave order to chaos; and since humans have life and prosperity by conforming to the order of creation, seeking wisdom is the essence and goal of the religious life.

The superscriptions divide the collections as follows:
• Proverbs 1–9: "Proverbs of Solomon, Son of David, King of Israel"
• Proverbs 10–22:16: "Proverbs of Solomon"
• Proverbs 22:17–24:22: "The Sayings of the Wise"
• Proverbs 24:23–34: "These Also are Sayings of the Wise"
• Proverbs 25–29: "These are Other Proverbs of Solomon that the Officials of King Hezekiah of Judah Copied"
• Proverbs 30: "The Words of Agur"
• Proverbs 31:1–9: "The Words of King Lemuel of Massa, Which his Mother Taught Him"
• Proverbs 31:10–31: the ideal wise woman (elsewhere called the "woman of substance").

It is impossible to offer precise dates for the sayings in Proverbs, a "collection of collections" relating to a pattern of life which lasted for more than a millennium. The phrase conventionally used for the title is taken from chapter 1:1, mishley shelomoh, Proverbs of Solomon (the phrase is repeated at 10:1 and 25:1), is likely more concerned with labeling the material than ascribing authorship.)

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PROVERBS OF SOLOMON CHAPTER 1

1 The parables of Solomon, the son of David, king of Israel.
2 To know wisdom, and instruction:
3 To understand the words of prudence: and to receive the instruction of doctrine, justice, and judgment, and equity:
4 To give subtilty to little ones, to the young man knowledge and understanding.
5 A wise man shall hear and shall be wiser: and he that understandeth, shall possess governments.
6 He shall understand a parable, and the interpretation, the words of the wise, and their mysterious sayings.
7 The fear of the Lord is the beginning of wisdom. Fools despise wisdom and instruction.
8 My son, hear the instruction of thy father, and forsake not the law of thy mother:
9 That grace may be added to thy head, and a chain of gold to thy neck.
10 My son, if sinners shall entice thee, consent not to them.
11 If they shall say: Come with us, let us lie in wait for blood, let us hide snares for the innocent without cause:
12 Let us swallow him up alive like hell, and whole as one that goeth down into the pit.
13 We shall find all precious substance, we shall fill our houses with spoils.
14 Cast in thy lot with us, let us all have one purse.
15 My son, walk not thou with them, restrain thy foot from their paths.
16 For their feet run to evil, and make haste to shed blood.
17 But a net is spread in vain before the eyes of them that have wings.
18 And they themselves lie in wait for their own blood, and practise deceits against their own souls.
19 So the wage of every covetous man destroy the souls of the possessors.
20 Wisdom preacheth abroad, she uttereth her voice in the streets:
21 At the head of multitudes she crieth out, in the entrance of the gates of the city she uttereth her words, saying:
22 O children, how long will you love childishness, and fools covet those things which are hurtful to themselves, and the unwise hate knowledge?
23 Turn ye at my reproof: behold I will utter my spirit to you, and will shew you my words.
24 Because I called, and you refused: I stretched out my hand, and there was none that regarded.
25 You have despised all my counsel, and have neglected my reprehensions.
26 I also will laugh in your destruction, and will mock when that shall come to you which you feared.
27 When sudden calamity shall fall on you, and destruction, as a tempest, shall be at hand: when tribulation and distress shall come upon you:
28 Then shall they call upon me, and I will not hear: they shall rise in the morning and shall not find me:
29 Because they have hated instruction and received not the fear of the Lord,
30 Nor consented to my counsel, but despised all my reproof.
31 Therefore they shall eat the fruit of their own way, and shall be filled with their own devices.
32 The turning away of little ones shall kill them, and the prosperity of fools shall destroy them.
33 But he that shall hear me, shall rest without terror, and shall enjoy abundance, without fear of evils.

PROVERBS OF SOLOMON CHAPTER 2

1 My son, if thou wilt receive my words, and wilt hide my commandments with thee,
2 That thy ear may hearken to wisdom: Incline thy heart to know prudence:
3 For if thou shalt call for wisdom, and incline thy heart to prudence:
4 If thou shalt seek her as money, and shalt dig for her as for a treasure:
5 Then shalt thou understand the fear of the Lord, and shalt find the knowledge of God.
6 Because the Lord giveth wisdom: and out of his mouth cometh prudence and knowledge.
7 He will keep the salvation of the righteous, and protect them that walk in simplicity.
8 Keeping the paths of justice, and guarding the ways of saints.
9 Then shalt thou understand justice, and judgment, and equity, and every good path.
10 If wisdom shall enter into thy heart, and knowledge please thy soul:
11 Counsel shall keep thee, and prudence shall preserve thee,
12 That thou mayst be delivered from the evil way, and from the man that speaketh perverse things:
13 Who leave the right way, and walk by dark ways:
14 Who are glad when they have done evil, and rejoice in most wicked things:
15 Whose ways are perverse, and their steps infamous.
16 That thou mayst be delivered from the strange women, and from the stranger, who softeneth her words:
17 And forsaketh the guide of her youth,
18 And hath forgotten the covenant of her God: for her house inclineth unto death, and her paths to hell.
19 None that go in unto her shall return again, neither shall they take hold of the paths of life,
20 That thou mayst walk in a good way: and mayst keep the paths of the just.
21 For they that are upright shall dwell in the earth, and the simple shall continue in it.
22 But the wicked shall be destroyed from the earth: and they that do unjustly shall be taken away from it.

PROVERBS OF SOLOMON CHAPTER 3

1 My son, forget not my law, and let thy heart keep my commandments.
2 For they shall add to thee length of days, and years of life and peace.

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3 Let not mercy and truth leave thee, put them about thy neck, and write them in the tables of thy heart:
4 And thou shalt And grace and good understanding before God and men.
5 Have confidence in the Lord with all thy heart, and lean not upon thy own prudence.
6 In all thy ways think on him, and he will direct thy steps.
7 Be not wise in thy own conceit: fear God, and depart from evil:
8 For it shall be health to thy navel, and moistening to thy bones.
9 Honour the Lord with thy substance, and give him of the first of all thy fruits:
10 And thy barns shall be filled with abundance, and thy presses shall run over with wine.
11 My son, reject not the correction of the Lord: and do not faint when thou art chastised by him:
12 For whom the Lord loveth, he chastiseth: and as a father in the son he pleaseth himself.
13 Blessed is the man that findeth wisdom and is rich in prudence:
14 The purchasing thereof is better than the merchandise of silver, and her fruit than the chiefest and purest gold:
15 She is more precious than all riches: and all the things that are desired, are not to be compared with her.
16 Length of days is in her right hand, and in her left hand riches and glory.
17 Her ways are beautiful ways, and all her paths are peaceable.
18 She is a tree of life to them that lay hold on her: and he that shall retain her is blessed.
19 The Lord by wisdom hath founded the earth, hath established the heavens by prudence.
20 By his wisdom the depths have broken out, and the clouds grow thick with dew
21 My son, let not these things depart from thy eyes: keep the law and counsel:
22 And there shall be life to thy soul, and grace to thy mouth.
23 Then shalt thou walk confidently in thy way, and thy foot shall not stumble:
24 If thou sleep, thou shalt not fear: thou shalt rest, and thy sleep shall be sweet.
25 Be not afraid of sudden fear, nor of the power of the wicked falling upon thee.
26 For the Lord will be at thy side, and will keep thy foot that thou be not taken.
27 Do not withhold him from doing good, who is able: if thou art able, do good thyself also.
28 Say not to thy friend: Go, and come again: and to morrow I will give to thee: when thou canst give at present.
29 Practise not evil against thy friend, when he hath confidence in thee.
30 Strive not against a man without cause, when he hath done thee no evil.
31 Envy not the unjust man, and do not follow his ways:
32 For every mocker is an abomination to the Lord, and his communication is with the simple.
33 Want is from the Lord in the house of the wicked: but the habitations of the just shall be blessed.
34 He shall scorn the scorners, and to the meek he will give grace.
35 The wise shall possess glory: the promotion of fools is disgrace.

PROVERBS OF SOLOMON CHAPTER 4

1 Hear, ye children, the instruction of a father, and attend that you may know prudence.
2 I will give you a good gift, forsake not my law.
3 For I also was my father's son, tender and as an only son in the sight of my mother:
4 And he taught me, and said: Let thy heart receive my words, keep my commandments, and thou shalt live.
5 Get wisdom, get prudence: forget not, neither decline from the words of my mouth.
6 Forsake her not, and she shall keep thee: love her, and she shall preserve thee.
7 The beginning of wisdom, get wisdom, and with all thy possession purchase prudence.
8 Take hold on her, and she shall exalt thee: thou shalt be glorified by her, when thou shalt embrace her.
9 She shall give to thy head increase of graces, and protect thee with a noble crown.
10 Hear, O my son, and receive my words, that years of life may be multiplied to thee.
11 I will shew thee the way of wisdom, I will lead thee by the paths of equity:
12 Which when thou shalt have entered, thy steps shall not be straitened, and when thou runnest thou shalt not meet a stumblingblock.
13 Take hold on instruction, leave it not: keep it, because it is thy life.
14 Be not delighted in the paths of the wicked, neither let the way of evil men please thee.
15 Flee from it, pass not by it: go aside, and forsake it.
16 For they sleep not except they have done evil: and their sleep is taken away unless they have made some to fall.
17 They eat the bread of wickedness, and drink the wine of iniquity.
18 But the path of the just, as a shining light, goeth forwards and increaseth even to perfect day.
19 The way of the wicked is darksome: they know not where they fall.
20 My son, hearken to my words, and incline thy ear to my sayings.
21 Let them not depart from thy eyes, keep them in the midst of thy heart:
22 For they are life to those that find them, and health to all flesh.
23 With all watchfulness keep thy heart, because life issueth out from it.

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24 Remove from thee a froward mouth, and let detracting lips be far from thee.
25 Let thy eyes look straight on, and let thy eyelids go before thy steps.
26 Make straight the path for thy feet, and all thy ways shall be established.
27 Decline not to the right hand, nor to the left: turn away thy foot from evil. For the Lord knoweth the ways that are on the right hand: but those are perverse which are on the left hand. But he will make thy courses straight, he will bring forward thy ways in peace.

PROVERBS OF SOLOMON CHAPTER 5

1 My son, attend to my wisdom, and incline thy ear to my prudence.
2 That thou mayst keep thoughts, and thy lips may preserve instruction. Mind not the deceit of a woman.
3 For the lips of a harlot are like a honeycomb dropping, and her throat is smoother than oil.
4 But her end is bitter as wormwood, and sharp as a two-edged sword.
5 Her feet go down into death, and her steps go in as far as hell.
6 They walk not by the path of life, her steps are wandering, and unaccountable.
7 Now therefore, my son, hear me, and depart not from the words of my mouth.
8 Remove thy way far from her, and come not nigh the doors of her house.
9 Give not thy honour to strangers, and thy years to the cruel.
10 Lest strangers be filled with thy strength, and thy labours be in another man's house,
11 And thou mourn it the last, when thou shalt have spent thy flesh and thy body, and say:
12 Why have I hated instruction, and my heart consented not to reproof,
13 And have not heard the voice of them that taught me, and have not in- dined my ear to masters?
14 I have almost been in all evil, in the midst of the church and of the congregation.
15 Drink water out of thy own cistern, and the streams of thy own well:
16 Let thy fountains be conveyed abroad, and in the streets divide thy waters.
17 Keep them to thyself alone, neither let strangers be partakers with thee.
18 Let thy vein be blessed, and rejoice with the wife of thy youth:
19 Let her be thy dearest hind, and most agreeable fawn: let her breasts inebriate thee at all times; he thou delighted continually with her love.
20 Why art thou seduced, my son, by a strange woman, and art cherished in the bosom of another?
21 The Lord beholdeth the ways of man, and considereth all his steps.
22 His own iniquities catch the wicked, and he is fast bound with the ropes of his own sins.
23 He shall die, because he hath not received instruction, and in the multitude of his folly he shall be deceived.

PROVERBS OF SOLOMON CHAPTER 6

1 My son, if thou be surety for thy friend, thou hast engaged fast thy hand to a stranger.
2 Thou art ensnared with the words of thy mouth, and caught with thy own words.
3 Do therefore, my son, what I say, and deliver thyself: because thou art fallen into the hand of thy neighbour. Run about, make haste, stir up thy friend:
4 Give not sleep to thy eyes, neither let thy eyelids slumber.
5 Deliver thyself as a doe from the hand, and as a bird from the hand of the fowler.
6 Go to the ant, O sluggard, and consider her ways, and learn wisdom:
7 Which, although she hath no guide, nor master, nor captain,
8 Provideth her meat for herself in the summer, and gathereth her food in the harvest.
9 How long wilt thou sleep, O sluggard? when wilt thou rise out of thy sleep?
10 Thou wilt sleep a little, thou wilt slumber a little, thou wilt fold thy hands a little to sleep:
11 And want shall come upon thee, as a traveller, and poverty as a man armed. But if thou be diligent, thy harvest shall come as a fountain, and want shall flee far from thee.
12 A man that is an apostate, an unprofitable man, walketh with a perverse mouth,
13 He winketh with the eyes, presseth with the foot, speaketh with the finger.
14 With a wicked heart he deviseth evil, and at all times he soweth discord.
15 To such a one his destruction shall presently come, and he shall suddenly be destroyed, and shall no longer have any remedy.
16 Six things there are, which the Lord hateth, and the seventh his soul detesteth:
17 Haughty eyes, a lying tongue, hands that shed innocent blood,
18 A heart that deviseth wicked plots, feet that are swift to run into mischief,
19 A deceitful witness that uttereth lies, and him that soweth discord among brethren.
20 My son, beep the commandments of thy father, and forsake not the law of thy mother.
21 Bind them in thy heart continually, and put them about thy neck.
22 When thou walkest, let them go with thee: when thou sleepest, let them keep thee; and when thou awakest, talk with them.

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23 Because the commandment is a lamp, and the law a light, and reproofs of instruction are the way of life:
24 That they may keep thee from the evil woman, and from the flattering tongue of the stranger.
25 Let not thy heart covet her beauty, be not caught with her winks:
26 For the price of a harlot is scarce one loaf: but the woman catcheth the precious soul of a man.
27 Can a man hide fire in his bosom, and his garments not burn?
28 Or can he walk upon hot coals, and his feet not be burnt?
29 So he that goeth in to his neighbour's wife, shall not be clean when he shall touch her.
30 The fault is not so great when a man hath stolen: for he stealeth to fill his hungry soul:
31 And if he be taken he shall restore sevenfold, and shall give up all the substance of his house.
32 But he that is an adulterer, for the folly of his heart shall destroy his own soul:
33 He gathereth to himself shame and dishonour, and his reproach shall not be blotted out:
34 Because the jealousy and rage of the husband will not spare in the day of revenge,
35 Nor will he yield to any man's prayers, nor will he accept for satisfaction ever so many gifts.

PROVERBS OF SOLOMON CHAPTER 7

1 My son, keep my words, and lay up my precepts with thee. Son,
2 Keep my commandments, and thou shalt live: and my law as the apple of thy eye:
3 Bind it upon thy fingers, write it upon the tables of thy heart.
4 Say to wisdom: Thou art my sister: and call prudence thy friend,
5 That she may keep thee from the woman that is not thine, and from the stranger who sweeteneth her words.
6 For I look out of the window of my house through the lattice,
7 And I see little ones, I behold a foolish young man,
8 Who passeth through the street by the corner, and goeth nigh the way of her house.
9 In the dark, when it grows late, in the darkness and obscurity of the night,
10 And behold a woman meeteth him in harlot's attire prepared to deceive souls; talkative and wandering,
11 Not bearing to be quiet, not able to abide still at home,
12 Now abroad, now in the streets, now lying in wait near the corners.
13 And catching the young man, she kisseth him, and with an impudent face, flattereth, saying:
14 I vowed victims for prosperity, this day I have paid my vows.
15 Therefore I am come out to meet thee, desirous to see thee, and I have found thee.
16 I have woven my bed with cords, I have covered it with painted tapestry, brought from Egypt.
17 I have perfumed my bed with myrrh, aloes, and cinnamon.
18 Come, let us be inebriated with the breasts, and let us enjoy the desired embraces, till the day appear.
19 For my husband is not at home, he is gone a very long journey.
20 He took with him a bag of money: he mill return home the day of the full moon.
21 She entangled him with many words, and drew him away with the flattery of her lips.
22 Immediately he followeth her as an ox led to be a victim, and as a lamb playing the wanton, and not knowing that he is drawn like a fool to bonds,
23 Till the arrow pierce his liver: as if a bird should make haste to the snare, and knoweth not that his life is in danger.
24 Now therefore, my son, hear me, and attend to the words of my mouth.
25 Let not thy mind be drawn away in her ways: neither be thou deceived with her paths.
26 For she hath cast down many wounded, and the strongest have been slain by her.
27 Her house is the way to hell, reaching even to the inner chambers of death.

PROVERBS OF SOLOMON CHAPTER 8

1 Doth not wisdom cry aloud, and prudence put forth her voice?
2 Standing in the top of the highest places by the way, in the midst of the paths.
3 Beside the gates of the city, in the very doors she speaketh, saying:
4 O ye men, to you I call, and my voice is to the sons of men.
5 O little ones, understand subtilty, and ye unwise, take notice.
6 Hear, for I will speak of great things: and my lips shall be opened to preach right things.
7 My mouth shall meditate truth, and my lips shall hate wickedness.
8 All my words are just, there is nothing wicked nor perverse in them.
9 They are right to them that understand, and just to them that find knowledge.
10 Receive my instruction, and not money: choose knowledge rather than gold.
11 11For wisdom is better than all the most precious things: and whatsoever may be desired cannot be compared to
12 I wisdom dwell in counsel, and am present in learned thoughts.
13 The fear of the Lord hateth evil: I hate arrogance, and pride, and every wicked way, and a mouth with a double tongue.
14 Counsel and equity is mine, prudence is mine, strength is mine.

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15 By me kings reign, and lawgivers decree just things,
16 By me princes rule, and the mighty decree justice.
17 I love them that love me: and they that in the morning early watch for me, shall find me.
18 With me are riches and glory, glorious riches and justice.
19 For my fruit is better than gold and the precious stone, and my blossoms than choice silver.
20 I walk in the way of justice, in the midst of the paths of judgment,
21 That I may enrich them that love me, and may fill their treasures.
22 The Lord possessed me in the beginning of his ways, before he made any thing from the beginning.
23 I was set up from eternity, and of old before the earth was made.
24 The depths were not as yet, and I was already conceived. neither had the fountains of waters as yet sprung out:
25 The mountains with their huge bulk had not as yet been established: before the hills I was brought forth:
26 He had not yet made the earth, nor the rivers, nor the poles of the world.
27 When he prepared the heavens, I was present: when with a certain law and compass he enclosed the depths:
28 When he established the sky above, and poised the fountains of waters:
29 When he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits: when be balanced the foundations of the earth;
30 I was with him forming all things: and was delighted every day, playing before him at all times;
31 Playing in the world: and my delights were to be with the children of men.
32 Now therefore, ye children, hear me: Blessed are they that keep my ways.
33 Hear instruction and be wise, and refuse it not.
34 Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors.
35 He that shall find me, shall find life, and shall have salvation from the Lord:
36 But he that shall sin against me, shall hurt his own soul. All that hate me love death.

PROVERBS OF SOLOMON CHAPTER
1 Wisdom hath built herself a house, she hath hewn her out seven pillars.
2 She hath slain her victims, mingled her wine, and set forth her table.
3 She hath sent her maids to invite to the tower, and to the walls of the city:
4 Whosoever is a little one, let him come to me. And to the unwise she said:
5 Come, eat my bread, and drink the wine which I have mingled for you.
6 Forsake childishness, and live, and walk by the ways of prudence.
7 He that teacheth a scorner, doth an injury to himself: and he that rebuketh a wicked man, getteth himself a blot.
8 Rebuke not a scorner lest he hate thee. Rebuke a wise man, and he will love thee.
9 Give an occasion to a wise man, and wisdom shall be added to him. Teach a just man, and he shall make haste to receive it.
10 The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is prudence.
11 For by me shall thy days be multiplied, and years of life shall be added to thee.
12 If thou be wise, thou shalt be so to thyself: and if a scorner, thou alone shalt bear the evil.
13 A foolish woman and clamorous, and full of allurements, and knowing nothing at all,
14 Sat at the door of her house, upon a seat, in a high place of the city,
15 To call them that pass by the way, and go on their journey:
16 He that is a little one, let him turn to me. And to the fool she said:
17 Stolen waters are sweeter, and hid den bread is more pleasant.
18 And he did not know that giants are there, and that her guests are in the depths of hell. The Parables of Solomon

PROVERBS OF SOLOMON CHAPTER 10
1 A wise son maketh the father glad: but a foolish son is the sorrow of his mother.
2 Treasures of wickedness shall profit nothing: but justice shall deliver from death.
3 The Lord will not afflict the soul of the just with famine, and he will disappoint the deceitful practices of the wicked.
4 The slothful hand hath wrought poverty: but the hand of the industrious getteth riches. He that trusteth to lies feedeth the winds: and the same runneth after birds that fly away.
5 He that gathered in the harvest is a wise son: but he that snorteth in the summer, is the son of confusion.
6 The blessing of the Lord is upon the head of the just: but iniquity covereth the mouth of the wicked.
7 The memory of the just is with praises: and the name of the wicked shall rot.
8 The wise of heart receiveth precepts: a fool is beaten with lips.
9 He that walketh sincerely, walketh confidently: but he that perverteth his ways, shall be manifest.
10 He that winketh with the eye shall cause sorrow: and the foolish in lips shall be beaten.
11 The mouth of the just is a vein of life: and the mouth of the wicked covereth iniquity.
12 Hatred stirreth up strifes: and charity covereth all sins.
13 In the lips of the wise is wisdom found: and a rod on the back of him that wanteth sense.
14 Wise men lay up knowledge: but the mouth of the fool is next to confusion.

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15 The substance of a rich man is the city of his strength: the fear of the poor is their poverty.

16 The work of the just is unto life: but the fruit of the wicked, unto sin.

17 The way of life, to him that observeth correction: but he that forsaketh reproofs goeth astray.

18 Lying lips hide hatred: he that uttereth reproach is foolish.

19 In the multitude of words there shall not want sin: but he that refraineth his lips is most wise.

20 The tongue of the just is as choice silver: but the heart of the wicked is nothing worth.

21 The lips of the just teach many: but they that are ignorant, shall die in the want of understanding.

22 The blessing of the Lord maketh men rich: neither shall affliction be joined to them.

23 A fool worketh mischief as it were for sport: but wisdom is prudence to a man.

24 That which the wicked feareth, shall come upon him: to the just their desire shall be given.

25 As a tempest that passeth, so the wicked shall be no more: but the just is as an everlasting foundation.

26 As vinegar to the teeth, and smoke to the eyes, so is the sluggard to them that sent him.

27 The fear of the Lord shall prolong days: and the years of the wicked shall be shortened.

28 The expectation of the just is joy; but the hope of the wicked shall perish.

29 The strength of the upright is the way of the Lord: and fear to them that work evil.

30 The just shall never be moved: but the wicked shall not dwell on the earth.

31 The mouth of the just shall bring forth wisdom: the tongue of the perverse shall perish.

32 The lips of the just consider what is acceptable: and the mouth of the wicked uttereth perverse things.

PROVERBS OF SOLOMON CHAPTER 11

1 A deceitful balance is an abomination before the Lord: and a just weight is his will.

2 Where pride is, there also shall be reproach: but where humility is, there also is wisdom.

3 The simplicity of the just shall guide them: and the deceitfulness of the wicked shall destroy them.

4 Riches shall not profit in the day of revenge: but justice shall deliver from death.

5 The justice of the upright shall make his way prosperous: and the wicked man shall fall by his own wickedness.

6 The justice of the righteous shall deliver them: and the unjust shall be caught in their own snares.

7 When the wicked man is dead, there shall be no hope any more: and the expectation of the solicitous shall perish.

8 The just is delivered out of distress: and the wicked shall be given up for him.

9 The dissembler with his mouth deceiveth his friend: but the just shall be delivered by knowledge.

10 When it goeth well with the just the city shall rejoice: and when the wicked perish there shall be praise.

11 By the blessing of the just the city shall be exalted: and by the mouth of the wicked it shall be overthrown.

12 He that despiseth his friend, is mean of heart: but the wise man will hold his peace.

13 He that walketh deceitfully, revealeth secrets: but he that is faithful, concealeth the thing committed to him by his friend.

14 Where there is no governor, the people shall fall: but there is safety where there is much counsel.

15 He shall be afflicted with evil, that is surety for a stranger: but he that is aware of the snares, shall be secure.

16 A gracious woman shall find glory: and the strong shall have riches.

17 A merciful man doth good to his own soul: but he that is cruel casteth off even his own kindred.

18 The wicked maketh an unsteady work: but to him that soweth justice, there is a faithful reward.

19 Clemency prepareth life: and the pursuing of evil things, death.

20 A perverse heart is abominable to the Lord: and his will is in them that walk sincerely.

21 Hand in hand the evil man shall not be innocent: but the seed of the just shall be saved.

22 A golden ring in a swine's snout, a woman fair and foolish.

23 The desire of the just is all good: the expectation of the wicked is indignation.

24 Some distribute their own goods, and grow richer: others take away what is not their own, and are always in want.

25 The soul which blesseth, shall be made fat: and he that inebriateth, shall be inebriated also himself.

26 He that hideth up corn, shall be cursed among the people: but a blessing upon the head of them that sell.

27 Well doth he rise early who seeketh good things; but he that seeketh after evil things shall be oppressed by them.

28 He that trusteth in his riches shall fall: but the just shall spring up as a green leaf.

29 He that troubleth his own house, shall inherit the winds: and the fool shall serve the wise.

30 The fruit of the just man is a tree of life: and he that gaineth souls, is wise.

31 If the just man receive in the earth, how much more the wicked and the sinner.

PROVERBS OF SOLOMON CHAPTER 12

1 He that loveth correction, loveth knowledge: but he that hateth reproof is foolish.

2 He that is good, shall draw grace from the Lord: but he that trusteth in his own devices doth wickedly.

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3 Men shall not be strengthened by wickedness: and the root of the just shall not be moved.

4 A diligent woman is a crown to her husband: and she that doth things worthy of confusion, is a rottenness in his bones.

5 The thoughts of the just are judgments: and the counsels of the wicked are deceitful.

6 The words of the wicked lie in wait for blood: the mouth of the just shall deliver them.

7 Turn the wicked, and they shall not be: but the house of the just shall stand firm.

8 A man shall be known by his learning: but he that is vain and foolish, shall be exposed to contempt.

9 Better is the poor man that provideth for himself, than he that is glorious and wanteth bread.

10 The just regardeth the lives of his beasts: but the bowels of the wicked are cruel.

11 He that tilleth his land shall be satisfied with bread: but he that pursueth idleness is very foolish. He that is delighted in passing his time over wine, leaveth a reproach in his strong holds.

12 The desire of the wicked is the fortification of evil men: but the root of the just shall prosper.

13 For the sins of the lips ruin draweth nigh to the evil mall: but the just shall escape out of distress.

14 By the fruit of his own mouth shall a man be filled with good things, and according to the works of his hands it shall be repaid him.

15 The way of a fool is right in his own eyes: but he that is wise hearkeneth unto counsels.

16 A fool immediately sheweth his anger: but he that dissembleth injuries is wise.

17 He that speaketh that which he knoweth, sheweth forth justice: but he that lieth, is a deceitful witness.

18 There is that promiseth, and is pricked as it were with a sword of conscience: but the tongue of the wise is health.

19 The lip of truth shall be steadfast for ever: but he that is a hasty witness, frameth a lying tongue.

20 Deceit is in the heart of them that think evil things: but joy followeth them that take counsels of peace.

21 Whatsoever shall befall the just man. it shall not make him sad: but the wicked shall be filled with mischief.

22 Lying lips are an abomination to the Lord: but they that deal faithfully please him.

23 A cautious man concealeth knowledge: and the heart of fools publisheth folly.

24 The hand of the valiant shall bear rule: but that which is slothful, shall be under tribute.

25 Grief in the heart of a man shall bring him low, but with a good word he shall be made glad.

26 He that neglecteth a loss for the sake of a friend, is just: but the way of the wicked shall deceive them.

27 The deceitful man shall not find gain: but the substance of a just man shall be precious gold.

28 In the path of justice is life: but the by-way leadeth to death.

PROVERBS OF SOLOMON CHAPTER 13

1 A wise son heareth the doctrine of his father: but he that is a scorner, beareth not when he is reproved.

2 Of the fruit of his own mouth shall a man be filled with good things: but the soul of transgressors is wicked.

3 He that keepeth his mouth, keepeth his soul: but he that hath no guard on his speech shall meet with evils.

4 The sluggard willeth and willeth not: but the soul of them that work, shall be made fat.

5 The just shall hate a lying word: but the wicked confoundeth, and shall be confounded.

6 Justice keepeth the way of the innocent: but wickedness overthroweth the sinner.

7 One is as it were rich, when he hath nothing: and another is as it were poor, when he hath great riches.

8 The ransom of a man's life are his riches: but he that is poor beareth not reprehension.

9 The light of the just giveth joy: but the lamp of the wicked shall be put out.

10 Among the proud there are always contentions: but they that do all things with counsel, are ruled by wisdom.

11 Substance got in haste shall be diminished: but that which by little and little is gathered with the hand shall increase.

12 Hope that is deferred afflicteth the soul: desire when it cometh is a tree of life.

13 Whosoever speaketh ill of any thing, bindeth himself for the time to come: but he that feareth the commandment, shall dwell in peace. Deceitful souls go astray in sins: the just are merciful, and shew mercy.

14 The law of the wise is a fountain of life, that he may decline from the ruin of death.

15 Good instruction shall give grace: in the way of scorners is a deep pit.

16 The prudent mall doth all things with counsel: but he that is a fool, layeth open his folly.

17 The messenger of the wicked shall fall into mischief: but a faithful ambassador is health.

18 Poverty and shame to him that refuseth instruction: but he that yieldeth to reproof, shall be glorified.

19 The desire that is accomplished, delighteth the soul: fools hate them that flee from evil things.

20 He that walketh with the wise, shall be wise: a friend of fools shall become like to them.

21 21Evil pursueth sinners: and to the just good shall be repaid.

22 The good man leaveth heirs, sons, and grandsons: and the substance of the sinner is kept for the just.

23 Much food is in the tillage of fathers: but for others it is gathered with out judgment.

24 He that spareth the rod hateth his son: but he that loveth him correcteth him betimes.

25 The just eateth and filleth his soul: but the belly of the wicked is never to be filled.

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PROVERBS OF SOLOMON CHAPTER 14

1 A wise woman buildeth her house: but the foolish will pull down with her hands that also which is built.

2 He that walketh in the right way, and feareth God, is despised by him that goeth by an infamous way.

3 In the mouth of a fool is the rod of pride: but the lips of the wise preserve them.

4 Where there are no oxen, the crib is empty: but where there is much corn, there the strength of the ox is manifest.

5 A faithful witness will not lie: but a deceitful witness uttereth a lie.

6 A scorner seeketh wisdom, and findeth it not: the learning of the wise is easy.

7 Go against a foolish man, and he knoweth not the lips of prudence.

8 The wisdom of a. discreet man is to understand his way: and the imprudence of fools erreth.

9 A fool will laugh at sin, but among the just grace shall abide.

10 The heart that knoweth the bitterness of his own soul, in his joy the stranger shall not intermeddle.

11 The house of the wicked shall be destroyed: but the tabernacles of the just shall flourish.

12 There is a way which seemeth just to a man: but the ends thereof lead to death.

13 Laughter shall be mingled with sorrow, and mourning taketh hold of the end of joy.

14 A fool shall be filled with his own ways, and the good man shall be above him.

15 The innocent believeth every word: the discreet man considereth his steps. No good shall come to the deceitful son: but the wise servant shall prosper in his dealings, and his way shall be made straight.

16 A wise man feareth and declineth from evil: the fool leapeth over and is confident.

17 The impatient man shall work folly: and the crafty man is hateful.

18 The childish shall possess folly, and the prudent, shall look for knowledge.

19 The evil shall fall down before the good: and the wicked before the gates of the just.

20 The poor man shall be hateful even to his own neighbour: but the friends of the rich are many.

21 He that despiseth his neighbour, sinneth: but he that sheweth mercy to the poor, shall be blessed. He that believeth in the Lord, loveth mercy.

22 They err that work evil: but mercy and truth prepare good things.

23 In much work there shall be abundance: but where there are many words, there is oftentimes want.

24 The crown of the wise is their riches: the folly of fools, imprudence.

25 A faithful witness delivereth souls: and the double dealer uttereth lies.

26 In the fear of the Lord is confidence of strength, and there shall be hope for his children.

27 The fear of the Lord is a fountain of life, to decline from the ruin of death.

28 In the multitude of people is the dignity of the king: and in the small number of people the dishonour of the prince.

29 He that is patient, is governed with much wisdom: but he that is impatient, exalteth his folly.

30 Soundness of heart is the life of the flesh: but envy is the rottenness of the bones.

31 He that oppresseth the poor, upbraideth his Maker: but he that hath pity on the poor, honoureth him.

32 The wicked man shall be driven out in his wickedness: but the just hath hope in his death.

33 In the heart of the prudent resteth wisdom, and it shall instruct all the ignorant.

34 Justice exalteth a nation: but sin maketh nations miserable.

35 A wise servant is acceptable to the king: he that is good for nothing shall feel his anger.

PROVERBS OF SOLOMON CHAPTER 15

1 A mild answer breaketh wrath: but a harsh word stirreth up fury.

2 The tongue of the wise adorneth knowledge: but the mouth of fools bubbleth out folly.

3 The eyes of the Lord in every place behold the good and the evil.

4 A peaceable tongue is a tree of life: but that which is immoderate, shall crush the spirit.

5 A fool laugheth at the instruction of his father: but he that regardeth reproofs shall become prudent. In abundant justice there is the greatest strength: but the devices of the wicked shall be rooted out.

6 The house of the just is very much strength: and in the fruits of the wicked is trouble.

7 The lips of the wise shall disperse knowledge: the heart of fools shall be unlike.

8 The victims of the wicked are abominable to the Lord: the vows of the just are acceptable.

9 The way of the wicked is an abomination to the Lord: he that followeth justice is beloved by him.

10 Instruction is grievous to him that forsaketh the way of life: he that hateth reproof shall die.

11 Hell and destruction are before the Lord: how much more the hearts of the children of men?

12 A corrupt man loveth not one that reproveth him: nor will he go to the wise.

13 A glad heart maketh a cheerful countenance: but by grief of mind the spirit is cast down.

14 The heart of the wise seeketh instruction: and the mouth of fools feedeth on foolishness.

15 All the days of the poor are evil: a secure mind is like a continual feast.

16 Better is a little with the fear of the Lord, than great treasures without content,

17 It is better to be invited to herbs with love, than to a fatted calf with hatred.

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18 A passionate man stirreth up strifes: he that is patient appeaseth those that are stirred up.
19 The way of the slothful is as a hedge of thorns; the way of the just is without offence.
20 A wise son maketh a father joyful: but the foolish man despiseth his mother.
21 Folly is joy to the fool: and the wise man maketh straight his steps.
22 Designs are brought to nothing where there is no counsel: but where there are many counsellors, they are established.
23 A man rejoiceth in the sentence of his mouth: and a word in due time is best.
24 The path of life is above for the wise, that he may decline from the lowest hell.
25 The Lord will destroy the house of the proud: and will strengthen the borders of the widow.
26 Evil thoughts are an abomination to the Lord: and pure words most beautiful shall be confirmed by him.
27 He that is greedy of gain troubleth his own house: but he that hateth bribes shall live. By mercy and faith sins are purged away: and by the fear of the Lord every one declineth from evil.
28 The mind of the just studieth obedience: the mouth of the wicked over floweth with evils.
29 The Lord is far from the wicked: and he will hear the prayers of the just.
30 The light of the eyes rejoiceth the soul: a good name maketh the bones fat.
31 The ear that heareth the reproofs of life, shall abide in the midst of the wise.
32 He that rejecteth instruction, despiseth his own soul: but he that yieldeth to reproof possesseth understanding.
33 The fear of the Lord is the lesson of wisdom: and humility goeth before glory.

PROVERBS OF SOLOMON CHAPTER 16

1 It is the part of man to prepare the soul: and of the Lord to govern the tongue.
2 All the ways of a man are open to his eyes: the Lord is the weigher of spirits.
3 Lay open thy works to the Lord: and thy thoughts shall be directed.
4 The Lord hath made all things for himself: the wicked also for the evil day.
5 Every proud man is an abomination to the Lord: though hand should be joined to hand, he is not innocent. The beginning of a good way is to do justice; and this is more acceptable with God, than to offer sacrifices.
6 By mercy and truth iniquity is redeemed: and by the fear of the Lord men depart from evil.
7 When the ways of man shall please the Lord, he will convert even his enemies to peace.
8 Better is a little with justice, than great revenues with iniquity.
9 The heart of man disposeth his way: but the Lord must direct his steps.
10 Divination is in the lips of the king, his mouth shall not err in judgment.
11 Weight and balance are judgments of the Lord: and his work all the weights of the bag.
12 They that act wickedly are abominable to the king: for the throne is established by justice.
13 Just lips are the delight of kings: he that speaketh right things shall be loved.
14 The wrath of a king is as messengers of death: and the wise man will pacify it.
15 In the cheerfulness of the king's countenance is life: and his clemency is like the latter rain.
16 Get wisdom, because it is better than gold: and purchase prudence, for it is more precious than silver.
17 The path of the just departeth from evils: he that keepeth his soul keepeth his way.
18 Pride goeth before destruction: and the spirit is lifted up before a fall.
19 It is better to be humbled with the meek, than to divide spoils with the proud.
20 The learned in word shall find good things: and he that trusteth in the Lord is blessed.
21 The wise in heart shall be called prudent: and he that is sweet in words shall attain to greater things.
22 Knowledge is a fountain of life to him that possesseth it: the instruction of fools is foolishness.
23 The heart of the wise shall instruct his mouth: and shall add grace to his lips.
24 Well ordered words are as a honeycomb: sweet to the soul, and health to the bones.
25 There is a way that seemeth to a man right: and the ends thereof lead to death.
26 The soul of him that laboureth, laboureth for himself, because his mouth hath obliged him to it.
27 The wicked man diggeth evil, and in his lips is a burning fire.
28 A perverse man stirreth up quarrels: and one full of words separateth princes.
29 An unjust man allureth his friend: and leadeth him into a way that is not good
30 He that with fixed eyes deviseth• wicked things, biting his lips, bringeth: evil to pass.
31 Old age is a crown of dignity, when it is found in the ways of justice.
32 The patient man is better than the valiant: and he that ruleth his spirit than he that taketh cities.
33 Lots are cast into the lap, but they are disposed of by the Lord.

PROVERBS OF SOLOMON CHAPTER 17

1 Better is a dry morsel with joy, than a house full of victims with strife.
2 A wise servant shall rule over foolish sons, and shall divide the inheritance among the brethren.

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3 As silver is tried by fire, and gold in the furnace: so the Lord trieth the hearts.

4 The evil man obeyeth an unjust tongue: and the deceitful hearkeneth to lying lips.

5 He that despiseth the poor, reproacheth his Maker; and he that rejoiceth at another man's ruin, shall not be unpunished.

6 Children's children are the crown of old men: and the glory of children are their fathers.

7 Eloquent words do not become a fool, nor lying lips a prince.

8 The expectation of him that expecteth, is a most acceptable jewel: whithersoever he turneth himself, he understandeth wisely.

9 He that concealeth a transgression. seeketh friendships: he that repeateth it again, separateth friends.

10 A reproof availeth more with a wise man, than a hundred stripes with a fool.

11 An evil man always seeketh quarrels: but a cruel angel shall be sent against him.

12 It is better to meet a bear robbed of her whelps, than a fool trusting in his own folly.

13 He that rendereth evil for good, evil shall not depart from his house.

14 The beginning of quarrels is as when one letteth out water: before he suffereth reproach he forsaketh judgment.

15 He that justifieth the wicked, and he that condemneth the just, both are abominable before God.

16 What doth it avail a fool to have riches, seeing he cannot buy wisdom? He that maketh his house high, seeketh a downfall: and he that refuseth to learn, shall fall into evils.

17 He that is a friend loveth at all times: and a brother is proved in distress.

18 A foolish man will clap hands, when he is surety for his friend.

19 He that studieth discords, loveth quarrels: and he that exalteth his door, seeketh ruin.

20 He that is of a perverse heart, shall not find good: and he that perverteth his tongue, shall fall into evil.

21 A fool is born to his own disgrace: and even his father shall not rejoice in a fool.

22 A joyful mind maketh age flourishing: a sorrowful spirit drieth up the bones.

23 The wicked man taketh gifts out of the bosom, that he may pervert the paths of judgment.

24 Wisdom shineth in the face of the wise: the eyes of fools are in the ends of the earth.

25 A foolish son is the anger of the father: and the sorrow of the mother that bore him.

26 It is no good thing to do hurt to the just: nor to strike the prince, who judgeth right.

27 He that setteth bounds to his words. is knowing and wise: and the man of understanding is of a precious spirit.

28 Even a fool, if he will hold his peace shall be counted wise: and if he close his lips, a man of understanding.

PROVERBS OF SOLOMON CHAPTER 18

1 He that hath a mind to depart from a friend seeketh occasions: he shall ever be subject to reproach.

2 A fool receiveth not the words of prudence: unless thou say those things which are in his heart.

3 The wicked man when he is come into the depth of sine, contemneth: but ignominy and reproach follow him.

4 Words from the mouth of a men are as deep water: and the fountain of wisdom as an overflowing stream.

5 It is not good to accept the person of the wicked, to decline from the truth of judgment.

6 The lips of a fool intermeddle with strife: and his mouth provoketh quarrels.

7 The mouth of a fool is his destruction: and his lips are the ruin of his soul.

8 The words of the double tongued are as if they were harmless: and they reach even to the inner parts of the bowels. Fear casteth down the slothful: and the souls of the effeminate shall be hungry.

9 He that is loose and slack in his work, is the brother of him that wasteth his own works.

10 The name of the Lord is a strong tower: the just runneth to it, and shall be exalted.

11 The substance of the rich man is the city of his strength, and as a strong wall compassing him about.

12 Before destruction, the heart of a man is exalted: and before he be glorified, it is humbled.

13 He that answereth before he heareth sheweth himself to be a fool, and worthy of confusion.

14 The spirit of a man upholdeth his infirmity: but a spirit that is easily angered, who can bear?

15 A wise heart shall acquire knowledge: and the ear of the wise seeketh instruction.

16 A man's gift enlargeth his may, and maketh him room before princes.

17 The just is first accuser of himself: his friend cometh, and shall search him.

18 The lot suppresseth contentions, and determineth even between the mighty.

19 A brother that is helped by his brother, is like a strong city: and judgments are like the bars of cities.

20 Of the fruit of a man's mouth shall his belly be satisfied: and the offspring of his lips shall fill him.

21 Death and life are in the power of the tongue: they that love it, shall eat the fruits thereof.

22 He that hath found a good wife, hath found a good thing, and shall receive a pleasure from the Lord. He that driveth away a good wife, driveth away a good thing: but he that keepeth an adulteress, is foolish and wicked.

23 The poor will speak with supplications, and the rich will speak roughly.

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24 A man amiable in society, shall be more friendly than a brother.

PROVERBS OF SOLOMON CHAPTER 19

1 Better is the poor man, that walketh in his simplicity, than a rich man that is perverse in his lips, and unwise.

2 Where there is no knowledge of the soul, there is no good: and he that is hasty with his feet shall stumble.

3 The folly of a man supplanteth his seeps: and he fretteth in his mind against God.

4 Riches make many friends: but from the poor man, even they whom he had, depart.

5 A false witness shall not be unpunished: and he that speaketh lies shall not escape.

6 Many honour the person of him that is mighty, and are friends of him that giveth gifts.

7 The brethren of the poor man hate him: moreover also his friends have departed far from him. He that followeth after words only, shall have nothing.

8 But he that possesseth a mind, loveth his own soul, and he that keepeth prudence shall find good things.

9 A false witness shall not be unpunished: and he that speaketh lies, shall perish.

10 Delicacies are not seemly for a fool: nor for a servant to have rule over princes.

11 The learning of a man is known by patience and his glory is to pass over wrongs.

12 As the roaring of a lion, so also is the anger of a king: and his cheerfulness as the dew upon the grass.

13 A foolish son is the grief of his father: and a wrangling wife is like a roof continually dropping through.

14 House and riches are given by parents: but a prudent wife is properly from the Lord.

15 Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger.

16 He that keepeth the commandment, keepeth his own soul: but he that neglecteth his own way, shall die.

17 He that hath mercy on the poor, lendeth to the Lord: and he will repay him.

18 Chastise thy son, despair not: but to the killing of him set not thy soul.

19 He that is impatient, shall suffer damage: and when he shall take away he shall add another thing.

20 Hear counsel, and receive instruction, that thou mayst be wise in thy latter end.

21 There are many thoughts in the heart of a man: but the will of the Lord shall stand firm.

22 A needy man is merciful: and better is the poor than the lying man.

23 The fear of the Lord is unto life: and he shall abide in fulness without being visited with evil.

24 The slothful hideth his hand under his armpit, and will not so much as bring it to his mouth.

25 The wicked man being; scourged, the fool shall be wiser: but if thou rebuke a wise man he will understand discipline.

26 He that afflicteth his father, and chaseth away his mother, is infamous and unhappy.

27 Cease not, O my son, to hear instruction, and be not ignorant of the words of knowledge.

28 An unjust witness scorneth judgment: and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for scorners: and striking hammers for the bodies of fools.

PROVERBS OF SOLOMON CHAPTER 20

1 Wine is a luxurious thing, and drunkenness riotous: whosoever is delighted therewith shell not be wise.

2 As the roaring of a lion, so also is the dread of a king: he that provoketh him, sinneth against his own soul.

3 It is an honour for a man to separate himself from quarrels: but all fools are meddling with reproaches.

4 Because of the cold the sluggard would not plough: he shall beg therefore in the summer, and it shall not be given him.

5 Counsel in the heart of a man is like deep water: but a wise man will draw it out.

6 Many men are called merciful: but who shall find a faithful man?

7 The just that walketh in his simplicity, shall leave behind him blessed children.

8 The king, that sitteth on the throne of judgment, scattereth away all evil with his look.

9 Who can say: My heart is clean, I am pure from sin?

10 Diverse weights and diverse measures, both are abominable before God.

11 By his inclinations a child is known, if his works be clean and right.

12 The hearing ear, and the seeing eye, the Lord hath made them both.

13 Love not sleep, lest poverty oppress thee: open thy eyes, and be filled with bread.

14 It is nought, it is nought, saith every buyer: and when he is gone away, then he will boast.

15 There is gold, and a multitude of jewels: but the lips of knowledge are a precious vessel.

16 Take away the garment of him that is surety for a stranger, and take a pledge from him for strangers.

17 The bread of lying is sweet to a man: but afterwards his mouth shall be filled with gravel.

18 Designs are strengthened by counsels: and wars are to be managed by governments.

19 Meddle not with him that revealeth secrets, and walketh deceitfully, and openeth wide his lips.

20 He that curseth his father, and mother, his lamp shall be put out in the midst of darkness.

21 The inheritance gotten hastily in the beginning, in the end shall be without a blessing.

22 Say not: I will return evil: wait for the Lord and he will deliver thee.

23 Diverse weights are an abomination before the Lord: a deceitful balance is not good.

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24 The steps of man are guided by the Lord: but who is the man that can understand his own way?

25 It is ruin to a man to devour holy ones, and after vows to retract.

26 A wise king scattereth the wicked, and bringeth over them the wheel.

27 The spirit of a man is the lamp of the Lord, which searcheth all the hidden things of the bowels.

28 Mercy and truth preserve the king, and his throne is strengthened by clemency.

29 The joy of young men is their strength: and the dignity of old men, their grey hairs.

30 The blueness of a wound shall wipe away evils: and stripes in the more in- ward parts of the belly.

PROVERBS OF SOLOMON CHAPTER 21

1 As the divisions of waters, so the heart of the king is in the hand of the Lord: whithersoever he will he shall turn it.

2 Every way of a man seemeth right to himself: but the Lord weigheth the hearts.

3 To do mercy and judgment, pleaseth the Lord more than victims.

4 Haughtiness of the eyes is the enlarging of the heart: the lamp of the wicked is sin.

5 The thoughts of the industrious al- ways bring forth abundance: but every sluggard is always in want.

6 He that gathereth treasures by a lying tongue, is vain and foolish, and shall stumble upon the snares of death.

7 The robberies of the wicked shall be their downfall, because they would not do judgment.

8 The perverse way of a man is strange: but as for him that is pure, his work is right.

9 It is better to sit in a corner of the housetop, than with a brawling women, and in a common house.

10 The soul of the wicked desireth evil, he will not have pity on his neighbour.

11 When a pestilent man is punished, the little one will be wiser: and if he follow the wise, he will receive knowledge.

12 The just considereth seriously the house of the wicked, that he may withdraw the wicked from evil.

13 He that stoppeth his ear against the cry of the poor, shall also cry himself and shall not be heard.

14 A secret present quencheth anger: and a gift in the bosom the greatest wrath.

15 It is joy to the just to do judgment: and dread to them that work iniquity.

16 A man that shall wander out of the way of doctrine, shall abide in the company of the giants.

17 He that loveth good cheer, shall be in want: he that loveth wine, and fat things, shall not be rich.

18 The wicked is delivered up for the just: and the unjust for the righteous.

19 It is better to dwell in a wilderness, than with a quarrelsome and passionate woman.

20 There is a treasure to be desired, and oil in the dwelling of the just: and the foolish man shall spend it.

21 He that followeth justice and mercy, shall find life, justice, and glory.

22 The wise man hath scaled the city of the strong, and hath cast down the strength of the confidence thereof.

23 He that keepeth his mouth and his tongue, keepeth his soul from distress.

24 The proud and the arrogant is called ignorant, who in anger worketh pride.

25 Desires kill the slothful: for his hands have refused to work at all.

26 He longeth and desireth all the day: but he that is just, will give, and will not cease.

27 The sacrifices of the wicked are abominable, because they are offered of wickedness.

28 A lying witness shall perish: an obedient man shall speak of victory.

29 The wicked man impudently hardeneth his face: but he that is righteous, correcteth his way.

30 There is no wisdom, there is no prudence, there is no counsel against the Lord.

31 The horse is prepared for the day of battle: but the Lord giveth safety.

PROVERBS OF SOLOMON CHAPTER 22

1 A good name is better than great riches: and good favour is above silver and gold.

2 The rich and poor have met one another: the Lord is the maker of them both.

3 The prudent man saw the evil, and hid himself: the simple passed on, and suffered loss.

4 The fruit of humility is the fear of the Lord, riches and glory and life.

5 Arms and swords are in the way of the perverse: but he that keepeth his own soul departeth far from them.

6 It is a proverb: A young man according to his way, even when he is old he will not depart from it.

7 The rich ruleth over the poor: and the borrower is servant to him that lendeth.

8 He that soweth iniquity shall reap evils, and with the rod of his anger he shall be consumed.

9 He that is inclined to mercy shall be blessed: for of his bread he hath given to the poor. He that maketh presents shall purchase victory and honour: but he carrieth away the souls of the receivers.

10 Cast out the scoffer, and contention shall go out with him, and quarrels and reproaches shall cease.

11 He that loveth cleanness of heart, for the grace of his lips shall have the king for his friend.

12 The eyes of the Lord preserve knowledge: and the words of the unjust are overthrown.

13 The slothful man saith: There is a lion without, I shall be slain in the midst of the streets.

14 The mouth of a strange woman is a deep pit: he whom the Lord is angry with, shall fall into it.

15 Folly is bound up in the heart of a child, and the rod of correction shall drive it away.

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16 He that oppresseth the poor, to in- crease his own riches, shall himself give to one that is richer, and shall be in need.

17 Incline thy ear, and hear the words of the wise: and apply thy heart to my doctrine:

18 Which shall be beautiful for thee, if thou keep it in thy bowels, and it shall flow in thy lips:

19 That thy trust may be in the Lord, wherefore I have also shewn it to thee this day.

20 Behold I have described it to thee three manner of ways, in thoughts and knowledge:

21 That I might shew thee the certainty, and the words of truth, to answer out of these to them that sent thee.

22 Do no violence to the poor, because he is poor: and do not oppress the needy in the gate:

23 Because the Lord will judge his cause, and will afflict them that have afflicted his soul.

24 Be not a friend to an angry man, and do not walk with a furious man:

25 Lest perhaps thou learn his ways, and take scandal to thy soul.

26 Be not with them that fasten down their hands, and that offer themselves sureties for debts:

27 For if thou have not wherewith to restore, what cause is there, that he should take the covering from thy bed?

28 Pass not beyond the ancient bounds which thy fathers have set.

29 Hast thou seen a man swift in his work? he shall stand before kings, and shall not be before those that are obscure.

PROVERBS OF SOLOMON CHAPTER 23

1 When thou shalt sit to eat with a prince, consider diligently what is set before thy face.

2 And put a knife to thy throat, if it be so that thou have thy soul in thy own power.

3 Be not desirous of his meats, in which is the bread of deceit.

4 Labour not to be rich: but set bounds to thy prudence.

5 Lift not up thy eyes to riches which thou canst not have: because they shall make themselves wings like those of an eagle, and shall fly towards heaven.

6 Eat not with an envious man, and desire not his meats:

7 Because like a soothsayer, and diviner, he thinketh that which he knoweth not. Eat and drink, will he say to thee: and his mind is not with thee.

8 The meats which thou hadst eaten, thou shalt vomit up: and shalt loose thy beautiful words.

9 Speak not in the ears of fools: because they will despise the instruction of thy speech.

10 Touch not the bounds of little ones: and enter not into the field of the fatherless:

11 For their near kinsman is strong: and he will judge their cause against thee.

12 Let thy heart apply itself to instruction: and thy ears to words of knowledge.

13 Withhold not correction from a child: for if thou strike him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and deliver his soul from hell.

15 My son, if thy mind be wise, my heart shall rejoice with thee:

16 And my reins shall rejoice, when thy lips shall speak what is right.

17 Let not thy heart envy sinners: but be thou in the fear of the Lord all the day long:

18 Because thou shalt have hope in the latter end, and thy expectation shall not be taken away.

19 Hear thou, my son, and be wise: and guide thy mind in the way.

20 Be not in the feasts of great drinkers, nor in their revellings, who contribute flesh to eat:

21 Because they that give themselves to drinking, and that club together shall be consumed; and drowsiness shall be clothed with rags.

22 Hearken to thy father, that beget thee: and despise not thy mother when she is old.

23 Buy truth, and do not sell wisdom, and instruction, and understanding.

24 The father of the just rejoiceth greatly: he that hath begotten a wise son, shall have joy in him.

25 Let thy father, and thy mother be joyful, and let her rejoice that bore thee.

26 My son, give me thy heart: and let thy eyes keep my ways.

27 For a harlot is a deep ditch: and a strange woman is a narrow pit.

28 She lieth in wait in the way as a robber, and him whom she shall see unwary, she will kill.

29 Who hath woe? whose father hath woe? who hath contentions? who falls into pits? who hath wounds without cause? who hath redness of eyes?

30 Surely they that pass their time in wine, and study to drink of their cups.

31 Look not upon the wine when it is yellow, when the colour thereof shineth in the glass: it goeth in pleasantly,

32 But in the end, it will bite like a snake, and will spread abroad poison like a basilisk.

33 Thy eyes shall behold strange women, and thy heart shall utter perverse things.

34 And thou shalt be as one sleeping in the midst of the sea, and as a pilot fast asleep, when the stern is lost.

35 And thou shalt say: They have beaten me, but I was not sensible of pain: they drew me, and I felt not: when shall I awake, and find wine again?

PROVERBS OF SOLOMON CHAPTER 24

1 Seek not to be like evil men, neither desire to be with them:

2 Because their mind studieth robberies, and their lips speak deceits.

3 By wisdom the house shall be built, and by prudence it shall be strengthened.

4 By instruction the storerooms shall be filled with all precious and most beautiful wealth.

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5 A wise man is strong: and a knowing man, stout and valiant.

6 Because war is managed by due ordering: and there shall be safety where there are many counsels.

7 Wisdom is too high for a fool, in the gate he shall not open his mouth.

8 He that deviseth to do evils, shall be called a fool.

9 The thought of a fool is sin: and the detracter is the abomination of men.

10 If thou lose hope being weary in the day of distress, thy strength shall be diminished.

11 Deliver them that are led to death: and those that are drawn to death forbear not to deliver.

12 If thou say: I have not strength enough: he that seeth into the heart, he understandeth, and nothing deceiveth the keeper of thy soul, end he shall render to a man according to his works.

13 Fat honey, my son, because it is good, and the honeycomb most sweet to thy throat:

14 So also is the doctrine of wisdom to thy soul: which when thou hast found, thou shalt have hope in the end, and thy hope shall not perish.

15 Lie not in wait, nor seek after wickedness in the house of the just, nor spoil his rest.

16 For a just mall shall fall seven times and shall rise again: but the wicked shall fall down into evil.

17 When thy enemy shall fall, be not glad, and in his ruin let not thy heart rejoice:

18 Lest the Lord see, and it displease him, and he turn away his wrath from him.

19 Contend not with the wicked, nor seek to be like the ungodly:

20 For evil men have no hope of things to come, and the lamp of the wicked shall be put out.

21 My son, fear the Lord and the king: and have nothing to do with detracters.

22 For their destruction shall rise suddenly: and who knoweth the ruin of both?

23 These things also to the wise: It is not good to have respect to persons in judgment.

24 They that say to the wicked man: Thou art just: shall be cursed by the people, and the tribes shall abhor them.

25 They that rebuke him, shall be praised: and a blessing shall come upon them.

26 He shall kiss the lips, who answereth right words.

27 Prepare thy work without, and diligently till thy ground: that afterward thou mayst build thy house.

28 Be not witness without cause against thy neighbour: and deceive not any man with thy lips.

29 Say not: I will do to him as he hath done to me: I will render to every one according to his work.

30 I passed by the field of the slothful man, and by the vineyard of the foolish man:

31 And behold it was all filled with nettles, and thorns had covered the face thereof, and the stone wall was broken down.

32 Which when I had seen, I laid it up in my heart, and by the example I received instruction.

33 Thou wilt sleep a little, said I, thou wilt slumber a little, thou wilt fold thy hands a little to rest:

34 And poverty shall come to thee as a runner, and beggary as an armed man.

PROVERBS OF SOLOMON CHAPTER 25

1 These are also parables of Solomon, which the men of Ezechias king of Juda copied out.

2 It is the glory of God to conceal the word, and the glory of kings to search out the speech.

3 The heaven above, and the earth beneath, and the heart of kings is unsearchable.

4 Take away the rust from silver, and there shall come forth a most pure vessel:

5 Take away wickedness from the face of the king, and his throne shall be established with justice.

6 Appear not glorious before the king, and stand not in the place of great men.

7 For it is better that it should be said to thee: Come up hither; than that thou shouldst be humbled before the prince.

8 The things which thy eyes have seen, utter not hastily in a quarrel: lest after- ward thou mayst not be able to make amends, when thou hast dishonoured thy friend.

9 Treat thy cause with thy friend, and discover not the secret to a stranger:

10 Lest he insult over thee, when he hath heard it, and cease not to upbraid thee. Grace and friendship deliver a man: keep these for thyself, lest thou fall under reproach.

11 To speak a word in due time, is like apples of gold on beds of silver.

12 As an earring of gold and a bright pearl, so is he that reproveth the wise, and the obedient ear.

13 As the cold of snow in the time of harvest, so is a faithful messenger to him that sent him, for he refresheth his soul.

14 As clouds, and wind, when no rain followeth, so is the man that boasteth, and doth not fulfil his promises.

15 By patience a prince shall be appeased, and a soft tongue shall break hardness.

16 Thou hast found honey, eat what is sufficient for thee, lest being glutted therewith thou vomit it up.

17 Withdraw thy foot from the house of thy neighbour, lest having his fill he hate thee.

18 A man that beareth false witness against his neighbour, is like a dart and a sword and a sharp arrow.

19 To trust to an unfaithful man in the time of trouble, is like a rotten tooth, and weary foot,

20 And one that looseth his garment in cold weather. As vinegar upon nitre, so is he that singeth songs to a very evil heart. As a moth doth by a garment, and a worm by the wood: so the sadness of a man consumeth the heart.

21 If thy enemy be hungry, give him to eat: if he thirst, give him water to drink:

22 For thou shalt heap hot coals upon his head, and the Lord will reward thee.

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23 The north wind driveth away rain, as doth a sad countenance a backbiting tongue.

24 It is better to sit m a corner of the housetop, than with a brawling woman, and in a common house.

25 As cold water to a thirsty soul, so is good tidings from a far country.

26 A just man falling down before the wicked, is as a fountain troubled with the foot, and a corrupted spring.

27 As it is not good for a man to eat much honey, so he that is a searcher of majesty, shall be overwhelmed by glory.

28 As a city that lieth open and is not compassed with walls, so is a man that cannot refrain his own spirit in speaking.

PROVERBS OF SOLOMON CHAPTER 26

1 As snow in summer, and rain in harvest, so glory is not seemly for a fool.

2 As a bird flying to other places, and a sparrow going here or there: so a curse uttered without cause shall come upon a man.

3 A whip for a horse, and a snaffle for an ass, and a rod for the back of fools.

4 Answer not a fool according to his folly, lest thou be made like him.

5 Answer a fool according to his folly, lest he imagine himself to be wise.

6 He that sendeth words by a foolish messenger, is lame of feet and drinketh iniquity.

7 As a lame man hath fair legs in vain: so a parable is unseemly in the mouth of fools.

8 As he that casteth a stone into the heap of Mercury: so is he that giveth honour to a fool.

9 As if a thorn should grow in the hand of a drunkard: so is a parable in the mouth of fools.

10 Judgment determineth causes: and he that putteth a fool to silence, appeaseth anger.

11 As a dog that returneth to his vomit, so is the fool that repeateth his folly.

12 Hast thou seen a man wise in his own conceit? there shall be more hope of a fool than of him.

13 The slothful man saith: There is a lion in the way, and a lioness in the roads.

14 As the door turneth upon its hinges, so doth the slothful upon his bed.

15 The slothful hideth his hand under his armpit, and it grieveth him to turn it to his mouth.

16 The sluggard is wiser in his own conceit, than seven men that speak sentences.

17 As he that taketh a dog by the ears, so is he that passeth by in anger, and meddleth with another man's quarrel.

18 As he is guilty that shooteth arrows, and lances unto death:

19 So is the man that hurteth his friend deceitfully: and when he is taken, saith: I did it in jest.

20 When the wood faileth, the fire shall go out: and when the talebearer is taken away, contentions shall cease.

21 As coals are to burning coals, and wood to fire, so an angry man stirreth up strife.

22 The words of a talebearer are as it were simple, but they reach to the innermost parts of the belly.

23 Swelling lips joined with a corrupt heart, are like an earthen vessel adorned with silver dross.

24 An enemy is known by his lips, when in his heart he entertaineth deceit.

25 When he shall speak low, trust him not: because there are seven mischiefs in his heart.

26 He that covereth hatred deceitfully, his malice shall be laid open in the public assembly.

27 He that diggeth a pit, shall fall into it: and he that rolleth a stone, it shall return to him.

28 A deceitful tongue loveth not truth: and a slippery mouth worketh ruin.

PROVERBS OF SOLOMON CHAPTER 27

1 Boast not for to morrow, for thou knowest not what the day to come may bring forth.

2 Let another praise thee, and not thy own mouth: a stranger, and not thy own lips.

3 A stone is heavy, and sand weighty: but the anger of a fool is heavier than them both.

4 Anger hath no mercy, nor fury when it breaketh forth: and who can bear the violence of one provoked?

5 Open rebuke is better than hidden love.

6 Better are the wounds of a friend, than the deceitful kisses of an enemy.

7 A soul that is full shall tread upon the honeycomb: and a soul that is hungry shall take even bitter for sweet.

8 As a bird that wandereth from her nest, so is a man that leaveth his place.

9 Ointment and perfumes rejoice the heart: and the good counsels of a friend are sweet to the soul.

10 Thy own friend, and thy father's friend forsake not: and go not into thy brother's house in the day of thy affliction. Better is a neighbour that is near, than a brother afar off.

11 Study wisdom, my son, and make my heart joyful, that thou mayst give an answer to him that reproacheth.

12 The prudent man seeing evil hideth himself: little ones passing on have suffered losses.

13 Take away his garment that hath been surety for a stranger: and take from him a pledge for strangers.

14 He that blesseth his neighbour with a loud voice, rising in the night, shall be like to him that curseth.

15 Roofs dropping through in a cold day, and a contentious woman are alike.

16 He that retaineth her, is as he that would hold the wind, and shall call in the oil of his right hand.

17 Iron sharpeneth iron, so a man sharpeneth the countenance of his friend.

18 He that keepeth the fig tree, shall eat the fruit thereof: and he that is the keeper of his master, shall be glorified.

19 As the faces of them that look therein, shine in the water, so the hearts of men are laid open to the wise.

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20 Hell and destruction are never filled: so the eyes of men are never satisfied.

21 As silver is tried in the fining-pot and gold in the furnace: so a man is tried by the mouth of him that praiseth. The heart of the wicked seeketh after evils, but the righteous heart seeketh after knowledge.

22 Though thou shouldst bray a fool in the mortar, as when a pestle striketh upon sodden barley, his folly would not be taken from him.

23 Be diligent to know the countenance of thy cattle, and consider thy own flocks:

24 For thou shalt not always have power: but a crown shall be given to generation and generation.

25 The meadows are open, and the green herbs have appeared, and the hay is gathered out of the mountains.

26 Lambs are for thy clothing: and kids for the price of the field.

27 Let the milk of the goats be enough for thy food, and for the necessities of thy house, and for maintenance for thy handmaids.

PROVERBS OF SOLOMON CHAPTER 28

1 The wicked man fleeth, when no man pursueth: but the just, bold as a lion, shall be without dread.

2 For the sine of the land many are the princes thereof: and for the wisdom of a man, and the knowledge of those things that are said, the life of the prince shall be prolonged.

3 A poor man that oppresseth the poor, is like a violent shower, which bringeth a famine.

4 They that forsake the law, praise the wicked man: they that keep it, are incensed against him.

5 Evil men think not on judgment: but they that seek after the Lord, take notice of all things.

6 Better is the poor man walking in his simplicity, than the rich in crooked ways.

7 He that keepeth the law is a wise son: but he that feedeth gluttons, shameth his father.

8 He that heapeth together riches by usury and loan, gathereth them for him that will be bountiful to the poor.

9 He that turneth away his ears from hearing the law, his prayer shall be as abomination.

10 He that deceiveth the just in a wicked way, shall fall in his own destruction: and the upright shall possess his goods.

11 The rich man seemeth to himself wise: but the poor man that is prudent shall search him out.

12 In the joy of the just there is great glory: when the wicked reign, men are ruined.

13 He that hideth his sins, shall not prosper: but he that shall confess, and forsake them, shall obtain mercy.

14 Blessed is the man that is always fearful: but he that is hardened in mind, shall fall into evil.

15 As a roaring lion, and a hungry bear, so is a wicked prince over the poor people.

16 A prince void of prudence shall oppress many by calumny: but he that hateth covetousness, shall prolong his days.

17 A man that doth violence to the blood of a person, if he flee even to the pit, no man will stay him.

18 He that walketh uprightly, shall be saved: he that is perverse in his ways shall fall at once.

19 He that tilleth his ground, shall be filled with bread: but he that followeth idleness shall be filled with poverty.

20 A faithful man shall be much praised: but he that maketh haste to be rich, shall not be innocent.

21 He that hath respect to a person in judgment, doth not well: such a man even for a morsel of bread forsaketh the truth.

22 A man, that maketh haste to be rich, and envieth others, is ignorant that poverty shall come upon him.

23 He that rebuketh a man, shall afterward find favour with him, more than he that by a flattering tongue deceiveth him.

24 He that stealeth any thing from his father, or from his mother: and saith, This is no sin, is the partner of a murderer.

25 He that boasteth, and puffeth up himself, stirreth up quarrels: but he that trusteth in the Lord, shall be healed.

26 He that trusteth in his own heart, is a fool: but he that walketh wisely, he shall be saved.

27 He that giveth to the poor, shall not want: he that despiseth his entreaty, shall suffer indigence.

28 When the wicked rise up, men shall hide themselves: when they perish, the lust shall be multiplied.

PROVERBS OF SOLOMON CHAPTER 29

1 The man that with a stiff neck despiseth him that reproveth him, shall suddenly be destroyed: and health shall not follow him.

2 When just men increase, the people shall rejoice: when the wicked shall bear rule, the people shall mourn.

3 A man that loveth wisdom, rejoiceth his father: but he that maintaineth bar lots, shall squander away his substance.

4 A just king setteth up the land: a covetous man shall destroy it.

5 A man that speaketh to his friend with flattering and dissembling words, spreadeth a net for his feet.

6 A snare shall entangle the wicked man when he sinneth: and the just shall praise and rejoice.

7 The just taketh notice of the cause of the poor: the wicked is void of knowledge.

8 Corrupt men bring a city to ruin: but wise men turn away wrath.

9 If a wise man contend with a fool, whether he be angry or laugh, he shall find no rest.

10 Bloodthirsty men hate the upright: but just men seek his soul.

11 A fool uttereth all his mind: a wise man deferreth, and keepeth it till afterwards.

12 A prince that gladly heareth lying words, hath all his servants wicked.

13 The poor man and the creditor have met one another: the Lord is the enlightener of them both.

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14 The king that judgeth the poor in truth, his throne shall be established for ever.

15 The rod and reproof give wisdom: but the child that is left to his own will bringeth his mother to shame.

16 When the wicked are multiplied, crimes shall be multiplied: but the just shall see their downfall.

17 Instruct thy son, and he shall refresh thee, and shall give delight to thy soul.

18 When prophecy shall fail, the people shall be scattered abroad: but he that keepeth the law is blessed.

19 A slave will not be corrected by words: because he understandeth what thou sayest, and will not answer.

20 Hast thou seen a man hasty to speak? folly is rather to be looked for, than his amendment.

21 He that nourisheth his servant delicately from his childhood, afterwards shall find him stubborn.

22 A passionate man provoketh quarrels: and he that is easily stirred up to wrath, shall be more prone to sin.

23 Humiliation followeth the proud: and glory shall uphold the humble of spirit.

24 He that is partaker with a thief, hateth his own soul: he heareth one putting him to his oath, and discovereth not.

25 He that feareth man, shall quickly fall: he that trusteth in the Lord, shall be set on high.

26 Many seek the face of the prince: but the judgment of every one cometh forth from the Lord.

27 The just abhor the wicked man: and the wicked loathe them that are in the right way. The son that keepeth the word, shall be free from destruction.

PROVERBS OF SOLOMON CHAPTER 30

1 The words of Gatherer the son of Vomiter. The vision which the man spoke with whom God is, and who being strengthened by God, abiding with him, said:

2 I am the most foolish of men, and the wisdom of men is not with me.

3 I have not learned wisdom, and have not known the science of saints.

4 Who hath ascended up into heaven, and descended? who hath held the wind in his hands? who hath bound up the waters together as in a garment? who hath raised up all the borders of the earth? what is his name, and what is the name of his son, if thou knowest?

5 Every word of God is fire tried: he is a buckler to them that hope in him.

6 Add not any thing to his words, lest thou be reproved, and found a liar:

7 Two things I have asked of thee, deny them not to me before I die.

8 Remove far from me vanity, and lying words. Give me neither beggary, nor riches: give me only the necessaries of life:

9 Lest perhaps being filled, I should be tempted to deny, and say: Who is the Lord? or being compelled by poverty, I should steal, and forswear the name of my God.

10 Accuse not a servant to his master, lest he curse thee, and thou fall.

11 There is a generation that curseth their father, and doth not bless their mother.

12 A generation that are pure in their own eyes, and yet are not washed from their filthiness.

13 A generation, whose eyes are lofty, and their eyelids lifted up on high.

14 A generation, that for teeth hath swords, and grindeth with their jaw teeth, to devour the needy from off the earth, and the poor from among men.

15 The horseleech hath two daughters that say: Bring, bring. There are three things that never are satisfied, and the fourth never saith: It is enough.

16 Hell, and the mouth of the womb, and the earth which is not satisfied with water: and the fire never saith: It is enough.

17 The eye that mocketh at his father, and that despiseth the labour of his mother in bearing him, let the ravens of the brooks pick it out, and the young eagles eat it.

18 Three things are hard to me, and the fourth I am utterly ignorant of.

19 The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man in youth.

20 Such is also the way of an adulterous woman, who eateth, and wipeth her mouth, and saith: I have done no evil.

21 By three things the earth is disturbed, and the fourth it cannot bear:

22 By a slave when he reigneth: by a fool when he is filled with meat:

23 By an odious woman when she is married: and by a bondwoman when she is heir to her mistress.

24 There are four very little things of the earth, and they are wiser than the wise:

25 The ants, a feeble people, which provide themselves food in the harvest:

26 The rabbit, a weak people, which maketh its bed in the rock:

27 The locust hath no king, yet they all go out by their bands.

28 The stellio supporteth itself on hands, and dwelleth in kings' houses.

29 There are three things, which go well, and the fourth that walketh happily:

30 A lion, the strongest of beasts, who hath no fear of any thing he meeteth:

31 A cock girded about the loins: and a ram: and a king, whom none can resist.

32 There is that hath appeared a fool after he was lifted up on high: for if he had understood, he would have laid his hand upon his mouth.

33 And he that strongly squeezeth the papa to bring out milk, straineth out butter: and he that violently bloweth his nose, bringeth out blood: and he that provoketh wrath bringeth forth strife.

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PROVERBS OF SOLOMON CHAPTER 31

1 The words of king Lamuel. The vision wherewith his mother instructed him.

2 What, O my beloved, what, O the beloved of my womb, what, O the beloved of my vows?

3 Give not thy substance to women, and thy riches to destroy kings.

4 Give not to kings, O Lamuel, give not wine to kings: because there is no secret where drunkenness reigneth:

5 And lest they drink and forget judgments, and pervert the cause of the children of the poor.

6 Give strong drink to them that are sad: and wine to them that are grieved in mind:

7 Let them drink, and forget their want, and remember their sorrow no more.

8 Open thy mouth for the dumb, and for the causes of all the children that pass.

9 Open thy mouth, decree that which is just, and do justice to the needy and poor.

10 Who shall find a valiant woman? far and from the uttermost coasts is the price of her.

11 The heart of her husband trusteth in her, and he shall have no need of spoils.

12 She will render him good, and not evil, all the days of her life.

13 She hath sought wool and flax, and hath wrought by the counsel of her hands.

14 She is like the merchant's ship, she bringeth her bread from afar.

15 And she hath risen in the night, and given a prey to her household, and victuals to her maidens.

16 She hath considered a field, and bought it: with the fruit of her hands she hath planted a vineyard.

17 She hath girded her loins with strength, and hath strengthened her arm.

18 She hath tasted and seen that her traffic is good: her lamp shall not be put out in the night.

19 She hath put out her hand to strong things, and her fingers have taken hold of the spindle.

20 She hath opened her hand to the needy, and stretched out her hands to the poor.

21 She shall not fear for her house in the cold of snow: for dl her domestics are clothed with double garments.

22 She hath made for herself clothing of tapestry: fine linen, and purple is her covering.

23 Her husband is honourable in the gates, when he sitteth among the senators of the land.

24 She made fine linen, and sold it, end delivered a girdle to the Chanaanite.

25 Strength and beauty are her clothing, and she shall laugh in the latter day.

26 She hath opened her mouth to wisdom, and the law of clemency is on her tongue.

27 She hath looked well to the paths of her house, and hath not eaten her bread idle.

28 Her children rose up, and called her blessed: her husband, and he praised her.

29 Many daughters have gathered together riches: thou hast surpassed them all.

30 Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised.

31 Give her of the fruit of her hands: and let her works praise her in the gates.

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THE SCROLL OF ECCLESIASTES

Hebrew title: Megilath Kohelet; Preacher
Estimated Range of Dating: 400-200 B.C.

(Ecclesiastes (Hebrew: Kohelet) is one of 24 books of the Tanakh (Hebrew Bible), where it is classified as one of the Ketuvim (Writings). The book takes its name from the Greek ekklesiastes, a translation of the title by which the central figure refers to himself: Kohelet, meaning something like "one who convenes or addresses an assembly" or "one who preaches." Originally written c. 400–200 BC, it is also among the canonical Wisdom literature of the Old Testament in most denominations of Christianity.

According to rabbinic tradition, Ecclesiastes was written by Solomon in his old age (an alternative tradition that "Hezekiah and his colleagues wrote Isaiah, Proverbs, the Song of Songs and Ecclesiastes" probably means simply that the book was edited under Hezekiah), but critical scholars have long rejected the idea of a pre-exilic origin. The presence of Persian loan-words and Aramaisms points to a date no earlier than about 450 BC, while the latest possible date for its composition is 180 BC, when the Jewish writer Ben Sira quotes from it. The dispute as to whether Ecclesiastes belongs to the Persian or the Hellenistic periods (i.e., the earlier or later part of this period) revolves around the degree of Hellenization (influence of Greek culture and thought) present in the book. Scholars arguing for a Persian date (c. 450–330 BC) hold that there is a complete lack of Greek influence; those who argue for a Hellenistic date (c. 330–180 BC) argue that it shows internal evidence of Greek thought and social setting.

Contents and Structure:

- *Title (1:1)*
- *Initial poem (1:2–11)*
- *I: Kohelet's investigation of life (1:12–6:9)*
- *II: Kohelet's conclusions (6:10–11:6)*
- *Introduction (6:10–12)*
- *A: Man cannot discover what is good for him to do (1–8:17)*
- *B: Man does not know what will come after him (9:1–11:6)*
- *Concluding poem (11:7–12:8)*
- *Epilogue (12:9–14)*

Ecclesiastes has taken its literary form from the Middle Eastern tradition of the fictional autobiography, in which a character, often a king, relates his experiences and draws lessons from them, often self-critical: Kohelet likewise identifies himself as a king, speaks of his search for wisdom, relates his conclusions, and recognises his limitations. It belongs to the category of wisdom literature, the body of biblical writings which give advice on life, together with reflections on its problems and meanings—other examples include the Book of Job, Proverbs, and some of the Psalms.

Ecclesiastes is presented as biography of "Kohelet". Kohelet's story is framed by voice of the narrator, who refers to Kohelet in the third person, praises his wisdom, but reminds the reader that wisdom has its limitations and is not man's main concern. Kohelet reports what he planned, did, experienced and thought. His journey to knowledge is, in the end, incomplete. The reader is not only to hear Kohelet's wisdom, but to observe his journey towards understanding and acceptance of life's frustrations and uncertainties: the journey itself is important.)

ECCLESIASTES (PREACHER) CHAPTER 1

1 The words of Ecclesiastes (Solomon as preacher), the son of David, king of Jerusalem.

2 Vanity of vanities, said Ecclesiastes vanity of vanities, and all is vanity.

3 What hath a man more of all his labour, that he taketh under the sun?

4 One generation passeth away, and another generation cometh: but the earth standeth for ever.

5 The sun riseth, and goeth down, and returneth to his place: and there rising again,

6 Maketh his round by the south, and turneth again to the north: the spirit goeth forward surveying all places round about, and returneth to his circuits.

7 All the rivers run into the sea, yet the sea doth not overflow: unto the place from whence the rivers come, they return, to flow again.

8 All things are hard: man cannot explain them by word. The eye is not filled with seeing, neither is the ear filled with hearing.

9 What is it that hath been? the same thing that shall be. What is it that hath been done? the same that shall be done.

10 Nothing under the sun is new, neither is any man able to say: Behold this is new: for it hath already gone before in the ages that were before us.

11 There is no remembrance of former things: nor indeed of those things which hereafter are to come, shall there be any remembrance with them that shall be in the latter end.

12 I Ecclesiastes was king over Israel in Jerusalem,

13 And I proposed in my mind to seek and search out wisely concerning all things that are done under the sun. This painful occupation hath God given to the children of men, to be exercised therein.

14 I have seen all things that are done under the sun, and behold all is vanity, and vexation of spirit.

15 The perverse are hard to be corrected, and the number of fools is infinite.

16 I have spoken in my heart, saying: Behold I am become great, and have gone beyond all in wisdom, that were before me in Jerusalem: and my mind hath contemplated many things wisely, and I have learned.

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17 And I have given my heart to know prudence, and learning, and errors, and folly: and I have perceived that in these also there was labour, and vexation of spirit,

18 Because In much wisdom there is much indignation: and he that addeth knowledge, addeth also labour.

ECCLESIASTES (PREACHER) CHAPTER 2

1 I said in my heart: I will go, and abound with delights, and enjoy good things. And I saw that this also was vanity.

2 Laughter I counted error: and to mirth I said: Why art thou vainly deceived?

3 I thought in my heart, to withdraw my flesh from wine, that I might turn my mind to wisdom, and might avoid folly, till I might see what was profitable for the children of men: and what they ought to do under the sun, all the days of their life.

4 I made me great works, I built me houses, and planted vineyards,

5 I made gardens, and orchards, and set them with trees of all kinds,

6 And I made me ponds of water, to water therewith the wood of the young trees,

7 I got me menservants, and maidservants, and had a great family: and herds of oxen, and great flocks of sheep, above all that were before me in Jerusalem:

8 I heaped together for myself silver and gold, and the wealth of kings, and provinces: I made me singing men, and singing women, and the delights of the sons of men, cups and vessels to serve to pour out wine:

9 And I surpassed in riches all that were before me in Jerusalem: my wisdom also remained with me.

10 And whatsoever my eyes desired, I refused them not: and I withheld not my heart from enjoying every pleasure, and delighting itself in the things which I had prepared: and esteemed this my portion, to make use of my own labour.

11 And when I turned myself to all the works which my hands had wrought, and to the labours wherein I had laboured in vain, I saw in all things vanity, and vexation of mind, and that nothing was lasting under the sun.

12 I passed further to behold wisdom, and errors and folly, (What is man, said I, that he can follow the King his maker?)

13 And I saw that wisdom excelled folly, as much as light differeth from darkness.

14 The eyes of a wise man are in his head: the fool walketh in darkness: and I learned that they were to die both alike.

15 And I said in my heart: If the death of the fool and mine shall be one, what doth it avail me, that I have applied myself more to the study of wisdom? And speaking with my own mind, I perceived that this also was vanity.

16 For there shall be no remembrance of the wise no more than of the fool for ever, and the times to come shall cover all things together with oblivion: the learned dieth in like manner as the unlearned.

17 And therefore I was weary of my life, when I saw that all things under the sun are evil, and all vanity and vexation of spirit.

18 Again I hated all my application wherewith I had earnestly laboured under the sun, being like to have an heir after me,

19 Whom I know not whether he will be a wise man or a fool, and he shall have rule over all my labours with which I have laboured and been solicitous: and is there any thing so vain?

20 Wherefore I left off and my heart renounced labouring any more under the sun.

21 For when a man laboureth in wisdom, and knowledge, and carefulness, he leaveth what he hath gotten to an idle man: so this also is vanity, and a great evil.

22 For what profit shall a man have of all his labour, and vexation of spirit, with which he bath been tormented under the sun?

23 All his days axe full of sorrows and miseries, even in the night he doth not rest in mind: and is not this vanity?

24 Is it not better to eat and drink, and to shew his soul good things of his labours? and this is from the hand of God.

25 Who shall so feast and abound with delights as I?

26 God hath given to a man that is good in his sight, wisdom, and knowledge, and joy: but to the sinner he hath given vexation, and superfluous care, to heap up and to gather together, and to give it to him that hath pleased God: but this also is vanity, and a fruitless solicitude of the mind.

ECCLESIASTES (PREACHER) CHAPTER 3

1 All things have their season, and in their times all things pass under heaven.

2 A time to be born and a time to die. A time to plant, and a time to pluck up that which is planted.

3 A time to kill, and a time to heal. A time to destroy, and a time to build.

4 A time to weep, and a time to laugh. A time to mourn, and a time to dance.

5 A time to scatter stones, and a time to gather. A time to embrace, and a time to be far from embraces.

6 A time to get, and a time to lose. A time to keep, and a time to cast away.

7 A time to rend, and a time to sew. A time to keep silence, and a time to speak.

8 A time of love, and a time of hatred. A time of war, and a time of peace.

9 What hath man more of his labour?

10 I have seen the trouble, which God hath given the sons of men to be exercised in it.

11 He hath made all things good in their time, and hath delivered the world to their consideration, so that man cannot flnd out the work which God hath made from the beginning to the end.

12 And I have known that there was no better thing than to rejoice, and to do well in this life.

13 For every man that eateth and drinketh, and seeth good of his labour, this is the gift of God.

14 I have learned that all the works which God hath made, continue for ever: we cannot add any thing, nor take away

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from those things which God hath made that he may be feared.

15 That which hath been made, the same continueth: the things that shall be, have already been: and God restoreth that which is past.

16 I saw under the sun in the place of judgment wickedness, and in the place of justice iniquity.

17 And I said in my heart: God shall judge both the just and the wicked, and then shall be the time of every thing.

18 I said in my heart concerning the sons of men, that God would prove them, and shew them to be like beasts.

19 Therefore the death of man, and of beasts is one, and the condition of them both is equal: as man dieth, so they also die: all things breathe alike, and man hath nothing more than beast: all things are subject to vanity.

20 And all things go to one place: of earth they were made, and into earth they return together.

21 Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of the beasts descend downward?

22 And I have found that nothing is better than for a man to rejoice in his work, and that this is his portion. For who shall bring him to know the things that shall be after him?

ECCLESIASTES (PREACHER) CHAPTER 4

1 I turned myself to other things, and I saw the oppressions that are done under the sun, and the tears of the innocent, and they had no comforter; and they were not able to resist their violence, being destitute of help from any.

2 And I praised the dead rather than the living:

3 And I judged him happier than them both, that is not yet born, nor hath seen the evils that are done under the sun.

4 Again I considered all the labours of men, and I remarked that their industries are exposed to the envy of their neighhour: so in this also there is vanity, and fruitless care.

5 The fool foldeth his hands together, and eateth his own flesh, saying:

6 Better is a handful with rest, than both hands full with labour, and vexation of mind.

7 Considering I found also another vanity under the sun:

8 There is but one, and he hath not a second, no child, no brother, and yet he ceaseth not to labour, neither are his eyes satisfied with riches, neither doth he reflect, saying: For whom do I labour, and defraud my soul of good things? in this also is vanity, and a grievous vexation.

9 It is better therefore that two should be together, than one: for they have the advantage of their society:

10 If one fall he shall be supported by the other: woe to him that is alone, for when he falleth, he hath none to lift him up.

11 And if two lie together, they shall warm one another: how shall one alone be warmed?

12 And if a man prevail against one, two shall withstand him: a threefold cord is not easily broken.

13 Better is a child that is poor and wise, than a king that is old and foolish, who knoweth not to foresee for hereafter.

14 Because out of prison and chains sometimes a man cometh forth to a kingdom: and another born king is consumed with poverty.

15 I saw all men living, that walk under the sun with the second young man, who shall rise up in his place.

16 The number of the people, of all that were before him is infinite: and they that shall come afterwards, shall not rejoice in him: but this also is vanity, and vexation of spirit.

17 Keep thy foot, when thou goest into the house of God, and draw nigh to hear. For much better is obedience, than the victims of fools, who know not what evil they do.

ECCLESIASTES (PREACHER) CHAPTER 5

1 Speak not any thing rashly, and let not thy heart be hasty to utter a word before God. For God is in heaven, and thou upon earth: therefore let thy words be few.

2 Dreams follow many cares: and in many words shall be found folly.

3 If thou hast vowed any thing to God, defer not to pay it: for an unfaithful and foolish promise displeaseth him: but whatsoever thou hast vowed, pay it.

4 And it is much better not to vow, than after a vow not to perform the things promised.

5 Give not thy mouth to cause thy flesh to sin: and say not before the angel: There is no providence: lest God be angry at thy words, and destroy all the works of thy hands.

6 Where there are many dreams, there are many vanities, and words without number: but do thou fear God.

7 If thou shalt see the oppressions of the poor, and violent judgments, and justice perverted in the province, wonder not at this matter: for he that is high hath another higher, and there are others still higher than these:

8 Moreover there is the king that reigneth over all the land subject to him.

9 A covetous man shall not be satisfied with money: and he that loveth riches shall reap no fruit from them: so this also is vanity.

10 Where there are great riches, there are also many to eat them. And what doth it profit the owner, but that he seeth the riches with his eyes?

11 Sleep is sweet to a labouring man, whether he eat lttle or much: but the fulness of the rich will not suffer him to sleep.

12 There is also another grievous evil, which I have seen under the sun: riches kept to the hurt of the owner.

13 For they are lost with very great affliction: he hath begotten a son, who shall be in extremity of want.

14 As he came forth naked from his mother's womb, so shall he return, and shall take nothing away with him of his labour.

15 A most deplorable evil: as he came, so shall he return. What then doth it profit him that he hath laboured for the wind?

16 All the days of his life he eateth in darkness, and in many cares, and in misery, and sorrow.

17 This therefore hath seemed good to me, that a man should eat and drink, and enjoy the fruit of his labour,

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wherewith he hath laboured under the sun, all the days of his life, which God hath given him: and this is his portion.

18 And every man to whom God hath given riches, and substance, and hath given him power to eat thereof, and to enjoy his portion, and to rejoice of his labour: this is the gift of God.

19 For he shall not much remember the days of his life, because God entertaineth his heart with delight,

ECCLESIASTES (PREACHER) CHAPTER 6

1 There is also another evil, which I have seen under the sun, and that frequent among men:

2 A man to whom God hath given riches, and substance, and honour, and his soul wanteth nothing of all that he desireth: yet God doth not give him power to eat thereof, but a stranger shall eat it up. This is vanity and a great misery.

3 If a man beget a hundred children, and live many years, and attain to a great age, and his soul make no use of the goods of his substance, and he be without burial: of this man I pronounce, that the untimely born is better than he.

4 For he came in vain, and goeth to darkness, and his name shall be wholly forgotten.

5 He hath not seen the sun, nor known the distance of good and evil:

6 Although he lived two thousand years, and hath not enjoyed good things: do not all make haste to one place?

7 All the labour of man is for his mouth, but his soul shall not be filled.

8 What hath the wise man more than the fool? and what the poor man, but to go thither, where there is life?

9 Better it is to see what thou mayst desire, than to desire that which thou canst not know. But this also is vanity, and presumption of spirit.

10 He that shall be, his name is already called: and it is known, that he is man, and cannot contend in judgment with him that is stronger than himself.

11 There are many words that have much vanity in disputing.

ECCLESIASTES (PREACHER) CHAPTER 7

1 What needeth a man to seek things that are above him, whereas he knoweth not what is profitable for him in his life, in all the days of his pilgrimage, and the time that passeth like a shadow? Or who can tell him what shall be after him under the sun?

2 A good name is better than precious ointments: and the day of death than the day of one's birth.

3 It is better to go to the house of mourning, than to the house of feasting: for in that we are put in mind of the end of all, and the living thinketh what is to come.

4 Anger is better than laughter: because by the sadness of the countenance the mind of the offender is corrected.

5 The heart of the wise is where there is mourning, and the heart of fools where there is mirth.

6 It is better to be rebuked by a wise man, than to be deceived by the flattery of fools.

7 For as the crackling of thorns burning under a pot, so is the laughter of a fool: now this also is vanity.

8 Oppression troubleth the wise, and shall destroy the strength of his heart.

9 Better is the end of a speech than the beginning. Better is the patient man than the presumptuous.

10 Be not quickly angry: for anger resteth in the bosom of a fool.

11 Say not: What thinkest thou is the cause that former times were better than they are now? for this manner of question is foolish.

12 Wisdom with riches is more profitable, and bringeth more advantage to them that see the sun.

13 For as wisdom is a defence, so money is a defence: but learning and wisdom excel in this, that they give life to him that possesseth them.

14 Consider the works of God, that no man can correct whom he hath despised.

15 In the good day enjoy good things, and beware beforehand of the evil day: for God hath made both the one and the other, that man may not find against him any just complaint.

16 These things also I saw in the days of my vanity: A just man perisheth in his justice, and a wicked man liveth a long time in his wickedness.

17 Be not over just: and be not more wise than is necessary, lest thou become stupid.

18 Be not overmuch wicked: and be not foolish, lest thou die before thy time.

19 It is good that thou shouldst hold up the just, yea and from him withdraw not thy hand: for he that feareth God, neglecteth nothing.

20 Wisdom hath strengthened the wise more than ten princes of the city.

21 For there is no just man upon earth, that doth good, and sinneth not.

22 But do not apply thy heart to all words that are spoken: lest perhaps thou hear thy servant reviling thee.

23 For thy conscience knoweth that thou also hast often spoken evil of others.

24 I have tried all things in wisdom. I have said: I will be wise: and it departed farther from me,

25 Much more than it was: it is a great depth, who shall find it out?

26 I have surveyed all things with my mind, to know, and consider, and seek out wisdom and reason: and to know the wickedness of the fool, and the error of the imprudent:

27 And I have found a woman more bitter than death, who is the hunter's snare, and her heart is a net, and her hands are bands. He that pleaseth God shall escape from her: but he that is a sinner, shall be caught by her.

28 Lo this have I found, said Ecclesiastes, weighing one thing after another, that I might find out the account,

29 Which yet my soul seeketh, and I have not found it. One man among a thousand I have found, a woman among them all I have not found.

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30 Only this I have found, that God made man right, and he hath entangled himself with an infinity of questions. Who is as the wise man? and who hath known the resolution of the word?

ECCLESIASTES (PREACHER) CHAPTER 8

1 The wisdom of a man shineth in his countenance, and the most mighty will change his face.

2 I observe the mouth of the king, and the commandments of the oath of God.

3 Be not hasty to depart from his face, and do not continue in an evil work: for he will do all that pleaseth him:

4 And his word is full of power: neither can any man say to him: Why dost thou so?

5 He that keepeth the commandments shall find no evil. The heart of a wise man understandeth time and answer.

6 There is a time and opportunity for every business, and great affliction for man:

7 Because he is ignorant of things past, and things to come he cannot know by any messenger.

8 It is not in man's power to stop the spirit, neither hath he power in the day of death, neither is he suffered to rest when war is at hand, neither shall wickedness save the wicked.

9 All these things I have considered, and applied my heart to all the works that are done under the sun. Sometimes one man ruleth over another to his own hurt.

10 I saw the wicked buried: who also when they were yet living were in the holy place, and were praised in the city as men of just works: but this also is vanity.

11 For because sentence is not speedily pronounced against the evil, the children of men commit evils without any fear.

12 But though a sinner do evil a hundred times, and by patience be borne withal, I know from thence that it shall be well with them that fear God, who dread his face.

13 But let it not be well with the wicked, neither let his days be prolonged, but as a shadow let them pass away that fear not the face of the Lord.

14 There is also another vanity, which is done upon the earth. There are just men to whom evils happen, as though they had done the works of the wicked: and there are wicked men, who are as secure, as though they had the deeds of the just: but this also I judge most vain.

15 Therefore I commended mirth, because there was no good for a man under the sun, but to eat, and drink, and be merry, and that he should take nothing else with him of his labour in the days of his life, which God hath given him under the sun.

16 And I applied my heart to know wisdom, and to understand the distraction that is upon earth: for there are some that day and night take no sleep with their eyes.

17 And I understood that man can find no reason of all those works of God that are done under the sun: and the more he shall labour to seek, so much the less shall he find: yea, though the wise man shall say, that he knoweth it, he shall not be able to find it.

ECCLESIASTES (PREACHER) CHAPTER 9

1 All these things have I considered in my heart, that I might carefully understand them: there are just men and wise men, and their works are in the hand of God: and yet man knoweth not whether he be worthy of love, or hatred:

2 But all things are kept uncertain for the time to come, because all things equally happen to the just and to the wicked, to the good and to the evil, to the clean and to the unclean, to him that offereth victims, and to him that despiseth sacrifices. As the good is, so also is the sinner: as the perjured, so he also that sweareth truth.

3 This is a very great evil among all things that are done under the sun, that the same things happen to all men: whereby also the hearts of the children of men are filled with evil, and with contempt while they live, and afterwards they shall be brought down to hell.

4 There is no man that liveth always, or that hopeth for this: a living dog is better than a dead lion.

5 For the living know that they shall die, but the dead know nothing more, neither have they a reward any more: for the memory of them is forgotten.

6 Their love also, and their hatred, and their envy are all perished, neither have they any part in this world, and in the work that is done under the sun.

7 Go then, and eat thy bread with joy, and drink thy wine with gladness: because thy works please God.

8 At all times let thy garments be white, and let not oil depart from thy head.

9 Live joyfully with the wife whom thou lovest, all the days of thy unsteady life, which are given to thee under the sun, all the time of thy vanity: for this is thy portion in life, and in thy labour wherewith thou labourest under the sun.

10 Whatsoever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor knowledge shall be in hell, whither thou art hastening.

11 I turned me to another thing, and I saw that under the sun, the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the learned, nor favour to the skilful: but time and chance in all.

12 Man knoweth not his own end: but as fishes are taken with the hook, and as birds are caught with the snare, so men are taken in the evil time, when it shall suddenly come upon them.

13 This wisdom also I have seen under the sun, and it seemed to me to be very great:

14 A little city, and few men in it: there came against it a great king, and invested it, and built bulwarks round about it, and the siege was perfect.

15 Now there was found in it a man poor and wise, and he delivered the city by his wisdom, and no man afterward remembered that poor man.

16 And I said that wisdom is better than strength: how then is the wisdom of the poor man slighted, and his words not heard?

17 The words of the wise are heard in silence, more than the cry of a prince among fools.

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18 Better is wisdom, than weapons of war: and he that shall offend in one, shall lose many good things.

ECCLESIASTES (PREACHER) CHAPTER 10

1 Dying flies spoil the sweetness of the ointment. Wisdom and glory is more precious than a small and shortlived folly.

2 The heart of a wise man is in his right hand, and the heart of a fool is in his left hand.

3 Yea, and the fool when he walketh in the way, whereas be himself is a fool, esteemeth all men fools.

4 If the spirit of him that hath power, ascend upon thee, leave not thy place: because care will make the greatest sins to cease.

5 There is an evil that I have seen under the sun, as it were by an error proceeding from the face of the prince:

6 A fool set in high dignity, and the rich sitting beneath.

7 I have seen servants upon horses: and princes walking on the ground as servants.

8 He that diggeth a pit, shall fall into it: and he that breaketh a hedge, a serpent shall bite him.

9 He that removeth stones, shall be hurt by them: and he that cutteth trees, shall be wounded by them.

10 If the iron be blunt, and be not as before, but be made blunt, with much labour it shall be sharpened: and after industry shall follow wisdom.

11 If a serpent bite in silence, he is nothing better that backbiteth secretly.

12 The words of the mouth of a wise man are grace: but the lips of a fool shall throw him down headlong.

13 The beginning of his words is folly, and the end of his talk is a mischievous error.

14 A fool multiplieth words. A man cannot tell what hath been before him: and what shall be after him, who can tell him?

15 The labour of fools shall afflict them that know not bow to go to the city.

16 Woe to thee, O land, when thy king is a child, and when the princes eat in the morning.

17 Blessed is the land, whose king is noble, and whose princes eat in due season for refreshment, and not for riotousness.

18 By slothfulness a building shall be brought down, and through the weakness of hands, the house shall drop through.

19 For laughter they make bread, and wine that the living may feast: and all things obey money.

20 Detract not the king, no not in thy thought; and speak not evil of the rich man in thy private chamber: because even the birds of the air will carry thy voice, and he that hath wings will tell what thou hast said.

ECCLESIASTES (PREACHER) CHAPTER 11

1 Cast thy bread upon the running waters: for after a long time thou shalt find it again.

2 Give a portion to seven, and also to eight: for thou knowest not what evil shall be upon the earth.

3 If the clouds be full, they will pour out rain upon the earth. If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be.

4 He that observeth the wind, shall not sow: and he that considereth the clouds, shall never reap.

5 As thou knowest not what is the way of the spirit, nor how the bones are joined together in the womb of her that is with child: so thou knowest not the works of God, who is the maker of all.

6 In the morning sow thy seed, and In the evening let not thy hand cease: for thou knowest not which may rather spring up, this or that: and if both together, it shall be the better.

7 The light is sweet, and it is delightful for the eyes to see the sun.

8 If a man live many years, and have rejoiced in them all, he must remember the darksome time, and the many days: which when they shall come, the things past shall be accused of vanity.

9 Rejoice therefore, O young man, in thy youth, and let thy heart be in that which is good in the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes: and know that for all these God will bring thee into judgment.

10 Remove anger from thy heart, and put away evil from thy flesh. For youth and pleasure are vain.

ECCLESIASTES (PREACHER) CHAPTER 12

1 Remember thy Creator in the days of thy youth, before the time of affliction come, and the years draw nigh of which thou shalt say: They please me not:

2 Before the sun, and the light, and the moon, and the stars be darkened, and the clouds return after the rain:

3 When the keepers of the house shall tremble, and the strong men shall stagger, and the grinders shall be idle in a small number, and they that look through the holes shall be darkened:

4 And they shall shut the doors in the street, when the grinder's voice shall be low, and they shall rise up at the voice of the bird, and all the daughters of music shall grow deaf.

5 And they shall fear high things, and they shall be afraid in the way, the almond tree shall flourish, the locust shall be made fat, and the caper tree shall be destroyed: because man shall go into the house of his eternity, and the mourners shall go round about in the street.

6 Before the silver cord be broken, and the golden fillet shrink back, and the pitcher be crushed at the fountain, and the wheel be broken upon the cistern,

7 And the dust return into its earth, from whence it was, and the spirit return to God, who gave it.

8 Vanity of vanities, said Ecclesiastes, and all things are vanity.

9 And whereas Ecclesiastes was very wise, he taught the people, and declared the things that he had done: and seeking out, he set forth many parables.

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10 He sought profitable words, and wrote words most right, and full of truth.

11 The words of the wise are as goads, and as nails deeply fastened in, which by the counsel of masters are given from one shepherd.

12 More than these, my son, require not. Of making many books there is no end: and much study is an affliction of the flesh.

13 Let us all hear together the conclusion of the discourse. Fear God, and keep his commandments: for this is all man:

14 And all things that are done, God will bring into judgment for every error, whether it be good or evil.

THE SCROLL OF THE SONG OF SOLOMON

Song of Songs; Latin: Canticum Canticorum Salomonis
Hebrew title: Megilath Shir Hashirim
Estimated Range of Dating: 4th to 3rd centuries B.C.

(The Song of Songs, also Song of Solomon or Canticles (Hebrew: Shir Hashirim, Greek and Ancient Greek: Asma Asmaton; Latin: Canticum Canticorum), is one of the megillot (scrolls) found in the last section of the Tanakh, known as the Ketuvim (or "Writings"), and a book of the Old Testament. The Song of Songs is unique within the Hebrew Bible: it shows no interest in Law or Covenant or the God of Israel, nor does it teach or explore wisdom like Proverbs or Ecclesiastes (although it does have some affinities to wisdom literature, as the ascription to Solomon indicates); instead, it celebrates sexual love, giving "the voices of two lovers, praising each other, yearning for each other, proffering invitations to enjoy". The two are in harmony, each desiring the other and rejoicing in sexual intimacy; the women of Jerusalem form a chorus to the lovers, functioning as an audience whose participation in the lovers' erotic encounters facilitates the participation of the reader.

The Song offers no clue to its author or to the date, place, or circumstances of its composition. The superscription states that it is "Solomon's", but even if this is meant to identify the author, it cannot be read as strictly as a similar modern statement. The most reliable evidence for its date is its language: Aramaic gradually replaced Hebrew after the end of the Babylonian exile in the late 6th century BC, and the evidence of vocabulary, morphology, idiom and syntax clearly points to a late date, centuries after King Solomon to whom it is traditionally attributed.

It has parallels with Mesopotamian and Egyptian love poetry from the first half of the 1st millennium, and with the pastoral idylls of Theocritus, a Greek poet who wrote in the first half of the 3rd century BC; as a result of these conflicting signs, speculation ranges from the 10th to the 2nd centuries BC, with the language supporting a date around the 3rd century.

There is widespread consensus that, although the book has no plot, it does have what can be called a framework, as indicated by the links between its beginning and end. Beyond this, however, there appears to be little agreement and attempts to find a structure can only be indicative:

- *Introduction (1:1–6)*
- *Dialogue between the lovers (1:7–2:7)*
- *The woman recalls a visit from her lover (2:8–17)*
- *The woman addresses the daughters of Zion (3:1–5)*
- *Sighting a royal wedding procession (3:6–11)*

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• The man describes his lover's beauty (4:1–5:1)
• The woman addresses the daughters of Jerusalem (5:2–6:4)
• The man describes his lover, who visits him (6:5–12)
• Observers describe the woman's beauty (6:13–8:4)
• Appendix (8:5–14)

In modern Judaism the Song is read on the Sabbath during the Passover, which marks the beginning of the grain harvest as well as commemorating the Exodus from Egypt. Jewish tradition reads it as an allegory of the relationship between God and Israel, Christianity as an allegory of Christ and his "bride", the Church.)

SONG OF SOLOMON CHAPTER 1

1 Let him kiss me with the kiss of his mouth: for thy breasts are better than wine,

2 Smelling sweet of the best ointments. Thy name is as oil poured out: therefore young maidens have loved thee.

3 Draw me: we will run after thee to the odour of thy ointments. The king hath brought me into his storerooms: we will be glad and rejoice in thee, remembering thy breasts more than wine: the righteous love thee.

4 I am black but beautiful, O ye daughters of Jerusalem, as the tents of Cedar, as the curtains of Solomon.

5 Do not consider me that I am brown, because the sun hath altered my colour: the sons of my mother have fought against me, they have made me the keeper in the vineyards: my vineyard I have not kept.

6 Shew me, O thou whom my soul loveth, where thou feedest, where thou liest in the midday, lest I begin to wander after the flocks of thy companions.

7 If thou know not thyself, O fairest among women, go forth, and follow after the steps of the flocks, and feed thy kids beside the tents of the shepherds.

8 To my company of horsemen, in Pharao's chariots, have I likened thee, O my love.

9 Thy cheeks are beautiful as the turtledove's, thy neck as jewels.

10 We will make thee chains of gold, inlaid with silver.

11 While the king was at his repose, my spikenard sent forth the odour thereof.

12 A bundle of myrrh is my beloved to me, he shall abide between my breasts.

13 A cluster of cypress my love is to me, in the vineyards of Engaddi.

14 Behold thou art fair, O my love, behold thou art fair, thy eyes are as those of doves.

15 Behold thou art fair, my beloved, and comely. Our bed is flourishing.

16 The beams of our houses are of cedar, our rafters of cypress trees.

SONG OF SOLOMON CHAPTER 2

1 I am the flower of the field, and the lily of the valleys.

2 As the lily among thorns, so is my love among the daughters.

3 As the apple tree among the trees of the woods, so is my beloved among the sons. I sat down under his shadow, whom I desired: and his fruit was sweet to my palate.

4 He brought me into the cellar of wine, he set in order charity in me.

5 Stay me up with flowers, compass me about with apples: because I languish with love.

6 His left hand is under my head, and his right hand shall embrace me.

7 I adjure you, O ye daughters of Jerusalem, by the roes, and the harts of the, fields, that you stir not up, nor make the beloved to awake, till she please.

8 The voice of my beloved, behold he cometh leaping upon the mountains, skipping over the hills.

9 My beloved is like a roe, or a young hart. Behold he standeth behind our wall, looking through the windows, looking through the lattices.

10 Behold my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one, and come.

11 For winter is now past, the rain is over and gone.

12 The flowers have appeared in our land, the time of pruning is come: the voice of the turtle is heard in our land:

13 The fig tree hath put forth her green figs: the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come:

14 My dove in the clefts of the rock, in the hollow places of the wall, shew me thy face, let thy voice sound in my ears: for thy voice is sweet, and thy face comely.

15 Catch us the little foxes that destroy the vines: for our vineyard hath flourished.

16 My beloved to me, and I to him who feedeth among the lilies,

17 Till the day break, and the shadows retire. Return: be like, my beloved, to a roe, or to a young hart upon the mountains of Bether.

SONG OF SOLOMON CHAPTER 3

1 In my bed by night I sought him whom my soul loveth: I sought him, and found him not.

2 I will rise, and will go about the city: in the streets and the broad ways I will seek him whom my soul loveth: I sought him, and I found him not.

3 The watchmen who keep the city, found me: Have you seen him, whom my soul loveth?

4 When I had a little passed by them, I found him whom my soul loveth: I held him: and I will not let him go, till I bring him into my mother's house, and into the chamber of her that bore me.

5 I adjure you, O daughters of Jerusalem, by the roes and the harts of the fields, that you stir not up, nor awake my beloved, till she please.

6 Who is she that goeth up by the desert, as a pillar of smoke of aromatical spices, of myrrh, and frankincense, and of all the powders of the perfumer?

7 Behold threescore valiant ones of the most valiant of Israel, surrounded the bed of Solomon?

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8 All holding swords, and most expert in war: every man's sword upon his thigh, because of fears in the night.

9 King Solomon hath made him a litter of the wood of Libanus:

10 The pillars thereof he made of silver, the seat of gold, the going up of purple: the midst he covered with charity for the daughters of Jerusalem.

11 Go forth, ye daughters of Sion, and see king Solomon in the diadem, wherewith his mother crowned him in the day of his espousals, and in the day of the joy of his heart.

SONG OF SOLOMON CHAPTER 4

1 How beautiful art thou, my love, how beautiful art thou! thy eyes are doves' eyes, besides what is hid within. Thy hair is as flocks of goats, which Come up from mount Galaad.

2 Thy teeth as flocks of sheep, that are shorn which come up from the washing, all with twins, and there is none barren among them.

3 Thy lips are as a scarlet lace: and thy speech sweet. Thy cheeks are as a piece of a pomegranate, besides that which lieth hid within.

4 Thy neck, is as the tower of David, which is built with bulwarks: a thousand bucklers hang upon it, all the armour of valiant men.

5 Thy two breasts like two young roes that are twins, which feed among the lilies.

6 Till the day break, and the shadows retire, I will go to the mountain of myrrh, and to the hill of frankincense.

7 Thou art all fair, O my love, and there is not a spot in thee.

8 Come from Libanus, my spouse, come from Libanus, come: thou shalt be crowned from the top of Amana, from the top of Sanir and Hermon, from the dens of the lions, from the mountains of the leopards.

9 Thou hast wounded my heart, my sister, my spouse, thou hast wounded my heart with one of thy eyes, and with one hair of thy neck.

10 How beautiful are thy breasts, my sister, my spouse! thy breasts are more beautiful than wine, and the sweet smell of thy ointments above all aromatical spices.

11 Thy lips, my spouse, are as a dropping honeycomb, honey and milk are under thy tongue; and the smell of thy garments, as the smell of frankincense.

12 My sister, my spouse, is a garden enclosed, a garden enclosed, a fountain sealed up.

13 Thy plants are a paradise of pomegranates with the fruits of the orchard. Cypress with spikenard.

14 Spikenard and saffron, sweet cane and cinnamon, with all the trees of Libanus, myrrh and aloes with all the chief perfumes.

15 The fountain of gardens: the well of living waters, which run with a strong stream from Libanus.

16 Arise, O north wind, and come, O south wind, blow through my garden, and let the aromatical spices thereof flow.

SONG OF SOLOMON CHAPTER 5

1 Let my beloved come into his garden, and eat the fruit of his apple trees. I am come into my garden, O my sister, my spouse, I have gathered my myrrh, with my aromatical spices: I have eaten the honeycomb with my honey, I have drunk my wine with my milk: eat, O friends, and drink, and be inebriated, my dearly beloved.

2 I sleep, and my heart watcheth; the voice of my beloved knocking: Open to me, my sister, my love, my dove, my undefiled: for my head is full of dew, and my locks of the drops of the nights.

3 I have put off my garment, how shall I put it on? I have washed my feet, how shall I defile them?

4 My beloved put his hand through the key hole, and my bowels were moved at his touch.

5 I arose up to open to my beloved: my hands dropped with myrrh, and my fingers were full of the choicest myrrh.

6 I opened the bolt of my door to my beloved: but he had turned aside, and was gone. My soul melted when he spoke: I sought him, and found him not: I called, and he did not answer me.

7 The keepers that go about the city found me: they struck me: and wounded me: the keepers of the walls took away my veil from me.

8 I adjure you, O daughters of Jerusalem, if you find my beloved, that you tell him that I languish with love.

9 What manner of one is thy beloved of the beloved, O thou most beautiful among women? what manner of one is thy beloved of the beloved, that thou hast so adjured us?

10 My beloved is white and ruddy, chosen out of thousands.

11 His head is as the finest gold: his locks as branches of palm trees, black as a raven.

12 His eyes as doves upon brooks of waters, which are washed with milk, and sit beside the plentiful streams.

13 His cheeks are as beds of aromatical spices set by the perfumers. His lips are as lilies dropping choice myrrb.

14 His hands are turned and as of gold, full of hyacinths. His belly as of ivory, set with sapphires.

15 His legs as pillars of marble, that are set upon bases of gold. His form as of Libanus, excellent as the cedars.

16 His throat most sweet, and he is all lovely: such is my beloved, and he is my friend, O ye daughters of Jerusalem.

17 Whither is thy beloved gone, O thou most beautiful among women? whither is thy beloved turned aside, and we will seek him with thee?

SONG OF SOLOMON CHAPTER 6

1 My beloved is gone down into his garden, to the bed of aromatical spices, to feed in the gardens, and to gather lilies.

2 I to my beloved, and my beloved to me, who feedeth among the lilies.

3 Thou art beautiful, O my love, sweet and comely as Jerusalem: terrible as an army set in array.

4 Turn away thy eyes from me, for they have made me flee away. Thy hair is as a flock of goats, that appear from Galaad.

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5 Thy teeth as a flock of sheep, which come up from the washing, all with twins, and there is none barren among them.

6 Thy cheeks are as the bark of a pomegranate, beside what is hidden within thee.

7 There are threescore queens, and fourscore concubines, and young maidens without number.

8 One is my dove, my perfect one is but one, she is the only one of her mother, the chosen of her that bore her. The daughters saw her, and declared her most blessed: the queens and concubines, and they praised her.

9 Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?

10 I went down into the garden of nuts, to see the fruits of the valleys, and to look if the vineyard had flourished, and the pomegranates budded.

11 I knew not: my soul troubled me for the chariots of Aminadab.

12 Return, return, O Sulamitess: return, return that we may behold thee.

SONG OF SOLOMON CHAPTER 7

1 What shalt thou see in the Sulamitess but the companies of camps? How beautiful are thy steps in shoes, O prince's daughter! The joints of thy thighs are like jewels, that are made by the hand of a skilful workman.

2 Thy navel is like a round bowl never wanting cups. Thy belly is like a heap of wheat, set about with lilies.

3 Thy two breasts are like two young roes that are twins.

4 Thy neck as a tower of ivory. Thy eyes like the fishpools in Hesebon, which are in the gate of the daughter of the multitude. Thy nose is as the tower of Libanus, that looketh toward Damascus.

5 Thy head is like Carmel: and the hairs of thy head as the purple of the king bound in the channels.

6 How beautiful art thou, and how comely, my dearest, in delights!

7 Thy stature is like to a palm tree, and thy breasts to clusters of grapes.

8 I said: I will go up into the palm tree, and will take hold of the fruit thereof: and thy breasts shall be as the clusters of the vine: and the odour of thy mouth like apples.

9 Thy throat like the best wine, worthy for my beloved to drink, and for his lips and his teeth to ruminate.

10 I to my beloved, and his turning is towards me.

11 Come, my beloved, let us go forth into the field, let us abide in the villages.

12 Let us get up early to the vineyards, let us see if the vineyard flourish, if the flowers be ready to bring forth fruits, if the pomegranates flourish: there will I give thee my breasts.

13 The mandrakes give a smell. In our gates are all fruits: the new and the old, my beloved, I have kept for thee.

SONG OF SOLOMON CHAPTER 8

1 Who shall give thee to me for my brother, sucking the breasts of my mother, that I may find thee without, and kiss thee, and now no man may despise me?

2 I will take hold of thee, and bring thee Into my mother's house: there thou shalt teach me, and I will give thee a cup of spiced wine and new wine of my pomegranates.

3 His left hand under my head, and his right hand shall embrace me.

4 I adjure you, O daughters of Jerusalem, that you stir not up, nor awake my love till she please.

5 Who is this that cometh up from the desert, flowing with delights, leaning upon her beloved? Under the apple tree I raised thee up: there thy mother was corrupted, there she was defloured that bore thee.

6 Put me as a seal upon thy heart, as a seal upon thy arm, for love is strong as death, jealousy as hard as hell, the lamps thereof are fire and flames.

7 Many waters cannot quench charity, neither can the floods drown it: if a man should give all the substance of his house for love, he shall despise it as nothing.

8 Our sister is little, and hath no breasts. What shall we do to our sister in the day when she is to be spoken to?

9 If she be a wall: let us build upon it bulwarks of silver: if she be a door, let us join it together with boards or cedar.

10 I am a wall: and my breasts are as a tower since I am become in his presence as one finding peace.

11 The peaceable had a vineyard, in that which hath people: he let out the same to keepers, every man bringeth for the fruit thereof a thousand pieces of silver.

12 My vineyard is before me. A thousand are for thee, the peaceable, and two hundred for them that keep the fruit thereof.

13 Thou that dwellest in the gardens, the friends hearken: make me hear thy voice.

14 Flee away, O my beloved, and be like to the roe, and to the young hart upon the mountains of aromatical spices.

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WISDOM OF SOLOMON

The Book of Wisdom; Latin: Liber Sapientiae
Estimated Range of Dating: 1st century B.C.

(The Book of Wisdom, or the Wisdom of Solomon, is a Jewish work written in Greek and most likely composed in Alexandria, Egypt, in the late 1st century BC or early 1st century AD. The central theme of the work is "Wisdom" itself, appearing under two principal aspects. In its relation to man, Wisdom is the perfection of knowledge of the righteous as a gift from God showing itself in action. In direct relation to God, Wisdom is with God from all eternity. It is one of the seven Sapiential or wisdom books comprising the Septuagint, the others being Psalms, Proverbs, Ecclesiastes, Song of Songs (Song of Solomon), Job, and Sirach. It is included in the canon of Deuterocanonical books by the Roman Catholic Church and of the Eastern Orthodox Church. Most Protestants consider it part of the Apocrypha.

The author's prime literary source was the Septuagint, in particular the Wisdom literature and the Book of Isaiah, and he was familiar with late Jewish works as the Book of Enoch and with Greek philosophical literature. It is uncertain whether the book has a single author or comes from a school of writers, but recent scholarship has favoured regarding it as a unified work. In either case its blend of Greek and Jewish features suggests a learned Hellenistic background, and despite the address to the "rulers of the world" the actual audience was probably members of the author's own community who were tempted to give up their Jewishness in the face of the temptations of Greek culture and the hostile conditions facing Jews in the Greek world.

The book is addressed to the rulers of the earth, urging them to love righteousness and seek wisdom; the wicked think that all is chance and that they should enjoy each day, but they are deluded. In the second section Solomon (not explicitly named, but strongly implied) tells of his search for wisdom.

The Wisdom of Solomon can be linked to several forms of ancient literature, both Jewish and non-Jewish, but it clearly belongs with biblical Wisdom books such as the Book of Job, one of only five such books among ancient Jewish literature. In terms of classical genre it has been identified as an encomium and with the Greek genre of the "exhortatory discourse", by which a teacher attempts to persuade others to a certain course of action.

Structure and content

The structure can be divided into three sections:

1. Book of Eschatology
• exhortation to justice
• speech of the impious, contrasts of the wicked and the just
• exhortation to wisdom
2. Book of Wisdom
• Solomon's speech concerning wisdom, wealth, power and prayer
3. Book of History
• introduction, followed by diptychs of plagues
• digression on God's power and mercy
• digression on false worship and further plagues
• recapitulation and concluding doxology.

Melito of Sardis in the 2nd century AD, Augustine (c. 397 AD) and Pope Innocent I (405 AD) considered Wisdom of Solomon as part of the Old Testament. Athanasius writes that the Book of Wisdom along with three other deuterocanonical books, while not being part of the Canon, "were appointed by the Fathers to be read". Epiphanius of Salamis (c. 385 AD) mentions that the Wisdom of Solomon was of disputed canonicity. According to the monk Rufinus of Aquileia (c. 400 AD) the Book of Wisdom was not called a canonical but ecclesiastical book.)

WISDOM OF SOLOMON 1

1 Love justice, you that are the judges of the earth. Think of the Lord in goodness, and seek him in simplicity of heart.

2 For he is found by them that tempt him not: and he sheweth himself to them that have faith in him.

3 For perverse thoughts seperate from God: and his power, when it is tried, reproveth the unwise:

4 For wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.

5 For the Holy Spirit of discipline will flee from the deceitful, and will withdraw himself from thoughts that are without understanding, and he shall not abide when iniquity cometh in.

6 For the spirit of wisdom is benevolent, and will not acquit the evil speaker from his lips: for God is witness of his reins, and he is a true searcher of his heart, and a hearer of his tongue.

7 For the spirit of the Lord hath filled the whole world: and that, which containeth all things, hath knowledge of the voice.

8 Therefore he that speaketh unjust things cannot be hid, neither shall the chastising judgment pass him by.

9 For inquisition shall be made into the thoughts of the ungodly: and the hearing of his words shall come to God, to the chastising of his iniquities.

10 For the ear of jealousy heareth all things, and the tumult of murmuring shall not be hid.

11 Keep yourselves therefore from murmuring, which profiteth nothing, and refrain your tongue from detraction, for an obscure speech shall not go for nought: and the mouth that belieth, killeth the soul.

12 Seek not death in the error of your life, neither procure ye destruction by the works of your hands.

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13 For God made not death, neither hath he pleasure in the destruction of the living.
14 For he created all things that they might be: and he made the nations of the earth for health: and there is no poison of destruction in them, nor kingdom of hell upon the earth.
15 For justice is perpetual and immortal.
16 But the wicked with works and words have called it to them: and esteeming it a friend have fallen away, and have made a covenant with it: because they are worthy to be of the part thereof.

WISDOM OF SOLOMON 2

1 For they have said, reasoning with themselves, but not right: The time of our life is short and tedious, and in the end of a man there is no remedy, and no man hath been known to have returned from hell:
2 For we are born of nothing, and after this we shall be as if we had not been: for the breath in our nostrils is smoke: and speech a spark to move our heart,
3 Which being put out, our body shall be ashes, and our spirit shall be poured abroad as soft air, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, which is driven away by the beams of the sun, and overpowered with the heat thereof:
4 And our name in time shall be forgotten, and no man shall have any remembrance of our works.
5 For our time is as the passing of a shadow, and there is no going back of our end: for it is fast sealed, and no man returneth.
6 Come therefore, and let us enjoy the good things that are present, and let us speedily use the creatures as in youth.
7 Let us fill ourselves with costly wine, and ointments: and let not the flower of the time pass by us.
8 Let us crown ourselves with roses, before they be withered: let no meadow escape our riot.
9 Let none of us go without his part in luxury: let us everywhere leave tokens of joy: for this is our portion, and this our lot.
10 Let us oppress the poor just man, and not spare the widow, nor honour the ancient grey hairs of the aged.
11 But let our strength be the law of justice: for that which is feeble, is found to be nothing worth.
12 Let us therefore lie in wait for the just, because he is not for our turn, and he is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life.
13 He boasteth that he hath the knowledge of God, and calleth himself the son of God.
14 He is become a censurer of our thoughts.
15 He is grievous unto us, even to behold: for his life is not like other men's, and his ways are very different.
16 We are esteemed by him as triflers, and he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just, and glorieth that he hath God for his father.
17 Let us see then if his words be true, and let us prove what shall happen to him, and we shall know what his end shall be.
18 For if he be the true son of God, he will defend him, and will deliver him from the hands of his enemies.
19 Let us examine him by outrages and tortures, that we may know his meekness and try his patience.
20 Let us condemn him to a most shameful death: for there shall be respect had unto him by his words.
21 These things they thought, and were deceived: for their own malice blinded them.
22 And they knew not the secrets of God, nor hoped for the wages of justice, nor esteemed the honour of holy souls.
23 For God created man incorruptible, and to the image of his own likeness he made him.
24 But by the envy of the devil, death came into the world:
25 And they follow him that are of his side.

WISDOM OF SOLOMON 3

1 But the souls of the just are in the hand of God, and the torment of death shall not touch them.
2 In the sight of the unwise they seemed to die: and their departure was taken for misery:
3 And their going away from us, for utter destruction: but they are in peace.
4 And though in the sight of men they suffered torments, their hope is full of immortality.
5 Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of himself.
6 As gold in the furnace he hath proved them, and as a victim of a holocaust he hath received them, and in time there shall be respect had to them.
7 The just shall shine, and shall run to and fro like sparks among the reeds.
8 They shall judge nations, and rule over people, and their Lord shall reign for ever.
9 They that trust in him, shall understand the truth: and they that are faithful in love shall rest in him: for grace and peace is to his elect.
10 But the wicked shall be punished according to their own devices: who have neglected the just, and have revolted from the Lord.
11 For he that rejecteth wisdom, and discipline, is unhappy: and their hope is vain, and their labours without fruit, and their works unprofitable.
12 Their wives are foolish, and their children wicked.
13 Their offspring is cursed: for happy is the barren: and the undefiled, that hath not known bed in sin: she shall have fruit in the visitation of holy souls.
14 And the eunuch, that hath not wrought iniquity with his hands, nor thought wicked things against God: for the precious gift of faith shall be given to him, and a most acceptable lot in the temple of God.
15 For the fruit of good labours is glorious, and the root of wisdom never faileth.

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16 But the children of adulterers shall not come to perfection, and the seed of the unlawful bed shall be rooted out.

17 And if they live long, they shall be nothing regarded, and their last old age shall be without honour.

18 And if they die quickly, they shall have no hope, nor speech of comfort in the day of trial.

19 For dreadful are the ends of a wicked race.

WISDOM OF SOLOMON 4

1 O how beautiful is the chaste generation with glory: for the memory thereof is immortal: because it is known both with God and with men.

2 When it is present, they imitate it: and they desire it when it hath withdrawn itself, and it triumpheth crowned for ever, winning the reward of undefiled conflicts.

3 But the multiplied brood of the wicked shall not thrive, and bastard slips shall not take deep root, nor any fast foundation.

4 And if they flourish in branches for a time, yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

5 For the branches not being perfect, shall be broken, and their fruits shall be unprofitable, and sour to eat, and fit for nothing.

6 For the children that are born of unlawful beds, are witnesses of wickedness against their parents in their trial.

7 But the just man, if he be prevented with death, shall be in rest.

8 For venerable old age is not that of long time, nor counted by the number of years: but the understanding of a man is grey hairs.

9 And a spotless life is old age.

10 He pleased God and was beloved, and living among sinners he was translated.

11 He was taken away lest wickedness should alter his understanding, or deceit beguile his soul.

12 For the bewitching of vanity obscureth good things, and the wandering of concupiscence overturneth the innocent mind.

13 Being made perfect in a short space, he fulfilled a long time:

14 For his soul pleased God: therefore he hastened to bring him out of the midst of iniquities: but the people see this, and understand not, nor lay up such things in their hearts:

15 That the grace of God, and his mercy is with his saints, and that he hath respect to his chosen.

16 But the just that is dead, condemneth the wicked that are living, and youth soon ended, the long life of the unjust.

17 For they shall see the end of the wise man, and shall not understand what God hath designed for him, and why the Lord hath set him in safety.

18 They shall see him, and shall despise him: but the Lord shall laugh them to scorn.

19 And they shall fall after this without honour, and be a reproach among the dead for ever: for he shall burst them puffed up and speechless, and shall shake them from the foundations, and they shall be utterly laid waste: they shall be in sorrow, and their memory shall perish.

20 They shall come with fear at the thought of their sins, and their iniquities shall stand against them to convict them.

WISDOM OF SOLOMON 5

1 Then shall the just stand with great constancy against those that have afflicted them, and taken away their labours.

2 These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation.

3 Saying within themselves, repenting, and groaning for anguish of spirit: These are they, whom we had some time in derision, and for a parable of reproach.

4 We fools esteemed their life madness, and their end without honour.

5 Behold how they are numbered among the children of God, and their lot is among the saints.

6 Therefore we have erred from the way of truth, and the light of justice hath not shined unto us, and the sun of understanding hath not risen upon us.

7 We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known.

8 What hath pride profited us? or what advantage hath the boasting of riches brought us?

9 All those things are passed away like a shadow, and like a post that runneth on,

10 And as a ship that passeth through the waves: whereof when it is gone by, the trace cannot be found, nor the path of its keel in the waters:

11 Or as when a bird flieth through the air, of the passage of which no mark can be found, but only the sound of the wings beating the light air, and parting it by the force of her flight; she moved her wings, and hath flown through, and there is no mark found afterwards of her way:

12 Or as when an arrow is shot at a mark, the divided air presently cometh together again, so that the passage thereof is not known:

13 So we also being born, forthwith ceased to be: and have been able to shew no mark of virtue: but are consumed in our wickedness.

14 Such things as these the sinners said in hell:

15 For the hope of the wicked is as dust, which is blown away with the wind, and as a thin froth which is dispersed by the storm: and a smoke that is scattered abroad by the wind: and as the remembrance of a guest of one day that passeth by.

16 But the just shall live for evermore: and their reward is with the Lord, and the care of them with the most High.

17 Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with his right hand he will cover them, and with his holy arm he will defend them.

18 And his zeal will take armour, and he will arm the creature for the revenge of his enemies.

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19 He will put on justice as a breastplate, and will take true judgment instead of a helmet.
20 He will take equity for an invincible shield:
21 And he will sharpen his severe wrath for a spear, and the whole world shall fight with him against the unwise.
22 Then shafts of lightning shall go directly from the clouds, as from a bow well bent, they shall be shot out, and shall fly to the mark.
23 And thick hail shall be cast upon them from the stone casting wrath: the water of the sea shall rage against them, and the rivers shall run together in a terrible manner.
24 A mighty wind shall stand up against them, and as a whirlwind shall divide them: and their iniquity shall bring all the earth to a desert, and wickedness shall overthrow the thrones of the mighty.

WISDOM OF SOLOMON 6

1 Wisdom is better than strength, and a wise man is better than a strong man.
2 Hear therefore, ye kings, and understand: learn, ye that are judges of the ends of the earth.
3 Give ear, you that rule the people, and that please yourselves in multitudes of nations:
4 For power is given you by the Lord, and strength by the most High, who will examine your works, and search out your thoughts:
5 Because being ministers of his kingdom, you have not judged rightly, nor kept the law of justice, nor walked according to the will of God.
6 Horribly and speedily will he appear to you: for a most severe judgment shall be for them that bear rule.
7 For to him that is little, mercy is granted: but the mighty shall be mightily tormented.
8 For God will not except any man's person, neither will he stand in awe of any man's greatness: for he made the little and the great, and he hath equally care of all.
9 But a greater punishment is ready for the more mighty.
10 To you, therefore, O kings, are these my words, that you may learn wisdom, and not fall from it.
11 For they that have kept just things justly, shall be justified: and they that have learned these things, shall find what to answer.
12 Covet ye therefore my words, and love them, and you shall have instruction.
13 Wisdom is glorious, and never fadeth away, and is easily seen by them that love her, and is found by them that seek her.
14 She preventeth them that covet her, so that she first sheweth herself unto them.
15 He that awaketh early to seek her, shall not labour: for he shall find her sitting at his door.
16 To think therefore upon her, is perfect understanding: and he that watcheth for her, shall quickly be secure.
17 For she goeth about seeking such as are worthy of her, and she sheweth herself to them cheerfully in the ways, and meeteth them with all providence.
18 For the beginning of her is the most true desire of discipline.
19 And the care of discipline is love: and love is the keeping of her laws: and the keeping of her laws is the firm foundation of incorruption:
20 And incorruption bringeth near to God.
21 Therefore the desire of wisdom bringeth to the everlasting kingdom.
22 If then your delight be in thrones, and sceptres, O ye kings of the people, love wisdom, that you may reign for ever.
23 Love the light of wisdom, all ye that bear rule over peoples.
24 Now what wisdom is, and what was her origin, I will declare: and I will not hide from you the mysteries of God, but will seek her out from the beginning of her birth, and bring the knowledge of her to light, and will not pass over the truth:
25 Neither will I go with consuming envy: for such a man shall not be partaker of wisdom.
26 Now the multitude of the wise is the welfare of the whole world: and a wise king is the upholding of the people.
27 Receive therefore instruction by my words, and it shall be profitable to you.

WISDOM OF SOLOMON 7

1 I myself also am a mortal man, like all others, and of the race of him, that was first made of the earth, and in the womb of my mother I was fashioned to be flesh.
2 In the time of ten months I was compacted in blood, of the seed of man, and the pleasure of sleep concurring.
3 And being born I drew in the common air, and fell upon the earth, that is made alike, and the first voice which I uttered was crying, as all others do.
4 I was nursed in swaddling clothes, and with great cares.
5 For none of the kings had any other beginning of birth.
6 For all men have one entrance into life, and the like going out.
7 Wherefore I wished, and understanding was given me: and I called upon God, and the spirit of wisdom came upon me:
8 And I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her.
9 Neither did I compare unto her any precious stone: for all gold in comparison of her, is as a little sand, and silver in respect to her shall be counted as clay.
10 I loved her above health and beauty, and chose to have her instead of light: for her light cannot be put out.
11 Now all good things came to me together with her, and innumerable riches through her hands,
12 And I rejoiced in all these: for this wisdom went before me, and I knew not that she was the mother of them all.
13 Which I have learned without guile, and communicate without envy, and her riches I hide not.
14 For she is an infinite treasure to men! which they that use, become the friends of God, being commended for the gift of discipline.

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15 And God hath given to me to speak as I would, and to conceive thoughts worthy of those things that are given me: because he is the guide of wisdom, and the director of the wise:

16 For in his hand are both we, and our words, and all wisdom, and the knowledge and skill of works.

17 For he hath given me the true knowledge of the things that are: to know the disposition of the whole world, and the virtues of the elements,

18 The beginning, and ending, and midst of the times, the alterations of their courses, and the changes of seasons,

19 The revolutions of the year, and the dispositions of the stars,

20 The natures of living creatures, and rage of wild beasts, the force of winds, and reasonings of men, the diversities of plants, and the virtues of roots,

21 And all such things as are hid and not foreseen, I have learned: for wisdom, which is the worker of all things, taught me.

22 For in her is the spirit of understanding: holy, one, manifold, subtile, eloquent, active, undefiled, sure, sweet, loving that which is good, quick, which nothing hindereth, beneficent,

23 Gentle, kind, steadfast, assured, secure, having all power, overseeing all things, and containing all spirits, intelligible, pure, subtile.

24 For wisdom is more active than all active things: and reacheth everywhere by reason of her purity.

25 For she is a vapour of the power of God, and a certain pure emanation of the glory of the almighty God: and therefore no defiled thing cometh into her.

26 For she is the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of his goodness.

27 And being but one, she can do all things: and remaining in herself the same, she reneweth all things, and through nations conveyeth herself into holy souls, she maketh the friends of God and prophets.

28 For God loveth none but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of the stars: being compared with the light, she is found before it.

30 For after this cometh night, but no evil can overcome wisdom.

WISDOM OF SOLOMON 8

1 She reacheth therefore from end to end mightily, and ordereth all things sweetly.

2 Her have I loved, and have sought her out from my youth, and have desired to take her for my spouse, and I became a lover of her beauty.

3 She glorifieth her nobility by being conversant with God: yea and the Lord of all things hath loved her.

4 For it is she that teacheth the knowledge of God, and is the chooser of his works.

5 And if riches be desired in life, what is richer than wisdom, which maketh all things?

6 And if sense do work: who is a more artful worker than she of those things that are?

7 And if a man love justice: her labours have great virtues; for she teacheth temperance, and prudence, anad justice, and fortitude, which are such things as men can have nothing more profitable in life.

8 And if a man desire much knowledge: she knoweth things past, and judgeth of things to come: she knoweth the subtilties of speeches, and the solutions of arguments: she knoweth signs and wonders before they be done, and the events of times and ages.

9 I purposed therefore to take her to me to live with me: knowing that she will communicate to me of her good things, and will be a comfort in my cares and grief.

10 For her sake I shall have glory among the multitude, and honour with the ancients, though I be young:

11 And I shall be found of a quick conceit in judgment, and shall be admired in the sight of the mighty, and the faces of princes shall wonder at me.

12 They shall wait for me when I hold my peace, and they shall look upon me when I speak, and if I talk much they shall lay their hands on their mouths.

13 Moreover by the means of her I shall have immortality: and shall leave behind me an everlasting memory to them that come after me.

14 I shall set the people in order: and nations shall be subject to me.

15 Terrible kings hearing shall be afraid of me: among the multitude I shall be found good, and valiant in war.

16 When I go into my house, I shall repose myself with her: for her conversation hath no bitterness, nor her company any tediousness, but joy and gladness.

17 Thinking these things with myself, and pondering them in my heart, that to be allied to wisdom is immortality,

18 And that there is great delight in her friendship, and inexhaustible riches in the works of her hands, and in the exercise of conference with her, wisdom, and glory in the communication of her words: I went about seeking, that I might take her to myself.

19 And I was a witty child and had received a good soul.

20 And whereas I was more good, I came to a body undefiled.

21 And as I knew that I could not otherwise be continent, except God gave it, and this also was a point of wisdom, to know whose gift it was: I went to the Lord, and besought him, and said with my whole heart:

WISDOM OF SOLOMON 9

1 God of my fathers, and Lord of mercy, who hast made all things with thy word,

2 And by thy wisdom hast appointed man, that he should have dominion over the creature that was made by thee,

3 That he should order the world according to equity and justice, and execute justice with an upright heart:

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4 Give me wisdom, that sitteth by thy throne, and cast me not off from among thy children:

5 For I am thy servant, and the son of thy handmaid, a weak man, and of short time, and falling short of the understanding of judgment and laws.

6 For if one be perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

7 Thou hast chosen me to be king of thy people, and a judge of thy sons and daughters.

8 And hast commanded me to build a temple on thy holy mount, and an altar in the city of thy dwelling place, a resemblance of thy holy tabernacle, which thou hast prepared from the beginning:

9 And thy wisdom with thee, which knoweth thy works, which then also was present when thou madest the world, and knew what was agreeable to thy eyes, and what was right in thy commandments.

10 Send her out of thy holy heaven, and from the throne of thy majesty, that she may be with me, and may labour with me, that I may know what is acceptable with thee:

11 For she knoweth and understandeth all things, and shall lead me soberly in my works, and shall preserve me by her power.

12 So shall my works be acceptable, and I shall govern thy people justly, and shall be worthy of the throne of my father.

13 For who among men is he that can know the counsel of God? or who can think what the will of God is?

14 For the thoughts of mortal men are fearful, and our counsels uncertain.

15 For the corruptible body is a load upon the soul, and the earthly habitation presseth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth: and with labour do we find the things that are before us. But the things that are in heaven, who shall search out?

17 And who shall know thy thought, except thou give wisdom, and send thy Holy Spirit from above:

18 And so the ways of them that are upon earth may be corrected, and men may learn the things that please thee?

19 For by wisdom they were healed, whosoever have pleased thee, O Lord, from the beginning.

WISDOM OF SOLOMON 10

1 She preseved him, that was first formed by God the father of the world, when he was created alone,

2 And she brought him out of his sin, and gave him power to govern all things.

3 But when the unjust went away from her in his anger, he perished by the fury wherewith he murdered his brother.

4 For whose cause, when water destroyed the earth, wisdom healed it again, directing the course of the just by contemptible wood.

5 Moreover when the nations had conspired together to consent to wickedness, she knew the just, and preserved him without blame to God, and kept him strong against the compassion for his son.

6 She delivered the just man who fled from the wicked that were perishing, when the fire came down upon Pentapolis:

7 Whose land for a testimony of their wickedness is desolate, and smoketh to this day, and the trees bear fruits that ripen not, and a standing pillar of salt is a monument of an incredulous soul.

8 For regarding not wisdom, they did not only slip in this, that they were ignorant of good things, but they left also unto men a memorial of their folly, so that in the things in which they sinned, they could not so much as lie hid.

9 But wisdom hath delivered from sorrow them that attend upon her.

10 She conducted the just, when he fled from his brother's wrath, through the right ways, and shewed him the kingdom of God, and gave him the knowledge of the holy things, made him honourable in his labours, and accomplished his labours.

11 In the deceit of them that overreached him, she stood by him, and made him honourable.

12 She kept him safe from his enemies, and she defended him from seducers, and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all.

13 She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit.

14 And in bands she left him not, till she brought him the sceptre of the kingdom, and power against those that oppressed him: and shewed them to be liars that had accused him, and gave him everlasting glory.

15 She delivered the just people, and blameless seed from the nations that oppressed them.

16 She entered into the soul of the servant of God, and stood against dreadful kings in wonders and signs.

17 And she rendered to the just the wages of their labours, and conducted them in a wonderful way: and she was to them for a covert by day, and for the light of stars by night:

18 And she brought them through the Red Sea, and carried them over through a great water.

19 But their enemies she drowned in the sea, and from the depth of hell she brought them out. Therefore the just took the spoils of the wicked.

20 And they sung to thy holy name, O Lord, and they praised with one accord thy victorious hand.

21 For wisdom opened the mouth of the dumb, and made the tongues of infants eloquent.

WISDOM OF SOLOMON 11

1 She prospered their works in the hands of the holy prophet.

2 They went through wildernesses that were not inhabited, and in desert places they pitched their tents.

3 They stood against their enemies, and revenged themselves of their adversaries.

4 They were thirsty, and they called upon thee, and water was given them out of the high rock, and a refreshment of their thirst out of the hard stone.

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5 For by what things their enemies were punished, when their drink failed them, while the children of Israel abounded therewith and rejoiced:

6 By the same things they in their need were benefited.

7 For instead of a fountain of an ever running river, thou gavest human blood to the unjust.

8 And whilst they were diminished for a manifest reproof of their murdering the infants, thou gavest to thine abundant water unlooked for:

9 Shewing by the thirst that was then, how thou didst exalt thine, and didst kill their adversaries.

10 For when they were tried, and chastised with mercy, they knew how the wicked were judged with wrath and tormented.

11 For thou didst admonish and try them as a father: but the others, as a severe king, thou didst examine and condemn.

12 For whether absent or present, they were tormented alike.

13 For a double affliction came upon them, and a groaning for the remembrance of things past.

14 For when they heard that by their punishments the others were benefited, they remembered the Lord, wondering at the end of what was come to pass.

15 For whom they scorned before, when he was thrown out at the time of his being wickedly exposed to perish, him they admired in the end, when they saw the event: their thirsting being unlike to that of the just.

16 But for the foolish devices of their iniquity, because some being deceived worshipped dumb serpents and worthless beasts, thou didst send upon them a multitude of dumb beasts for vengeance.

17 That they might know that by what things a man sinneth, by the same also he is tormented.

18 For thy almighty hand, which made the world of matter without form, was not unable to send upon them a multitude of bears, or fierce lions,

19 Or unknown beasts of a new kind, full of rage: either breathing out a fiery vapour, or sending forth a stinking smoke, or shooting horrible sparks out of their eyes:

20 Whereof not only the hurt might be able to destroy them, but also the very sight might kill them through fear.

21 Yea and without these, they might have been slain with one blast, persecuted by their own deeds, and scattered by the breath of thy power: but thou hast ordered all things in measure, and number, and weight.

22 For great power always belonged to thee alone: and who shall resist the strength of thy arm?

23 For the whole world before thee is as the least grain of the balance, and as a drop of the morning dew, that falleth down upon the earth:

24 But thou hast mercy upon all, because thou canst do all things, and overlookest the sins of men for the sake of repentance.

25 For thou lovest all things that are, and hatest none of the things which thou hast made: for thou didst not appoint, or make any thing hating it.

26 And how could any thing endure, if thou wouldst not? or be preserved, if not called by thee.

27 But thou sparest all: because they are thine, O Lord, who lovest souls.

WISDOM OF SOLOMON 12

1 O how good and sweet is thy spirit, O Lord, in all things!

2 And therefore thou chastisest them that err, by little and little: and admonishest them, and speakest to them, concerning the things wherein they offend: that leaving their wickedness, they may believe in thee, O Lord.

3 For those ancient inhabitants of thy holy land, whom thou didst abhor,

4 Because they did works hateful to thee by their sorceries, and wicked sacrifices,

5 And those merciless murderers of their own children, and eaters of men's bowels, and devourers of blood from the midst of thy consecration,

6 And those parents sacrificing with their own hands helpless souls, it was thy will to destroy by the hands of our parents,

7 That the land which of all is most dear to thee might receive a worthy colony of the children of God.

8 Yet even those thou sparedst as men, and didst send wasps, forerunners of thy host, to destroy them by little and little.

9 Not that thou wast unable to bring the wicked under the just by war, or by cruel beasts, or with one rough word to destroy them at once:

10 But executing thy judgments by degrees thou gavest them place of repentance, not being ignorant that they were a wicked generation, and their malice natural, and that their thought could never be changed.

11 For it was a cursed seed from the beginning: neither didst thou for fear of any one give pardon to their sins.

12 For who shall say to thee: What hast thou done? or who shall withstand thy judgment? or who shall come before thee to be a revenger of wicked men? or who shall accuse thee, if the nations perish, which thou hast made?

13 For there is no other God but thou, who hast care of all, that thou shouldst shew that thou dost not give judgment unjustly.

14 Neither shall king, nor tyrant in thy sight inquire about them whom thou hast destroyed.

15 For so much then as thou art just, thou orderest all things justly: thinking it not agreeable to thy power, to condemn him who deserveth not to be punished.

16 For thy power is the beginning of justice: and because thou art Lord of all, thou makest thyself gracious to all.

17 For thou shewest thy power, when men will not believe thee to be absolute in power, and thou convincest the boldness of them that know thee not.

18 But thou being master of power, judgest with tranquillity; and with great favour disposest of us: for thy power is at hand when thou wilt.

19 But thou hast taught thy people by such works, that they must be just and humane, and hast made thy children to

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be of a good hope: because in judging thou givest place for repentance for sins.

20 For if thou didst punish the enemies of thy servants, and that deserved to die, with so great deliberation, giving them time and place whereby they might be changed from their wickedness:

21 With what circumspection hast thou judged thy own children, to whose parents thou hast sworn and made covenants of good promises?

22 Therefore whereas thou chastisest us, thou scourgest our enemies very many ways, to the end that when we judge we may think on thy goodness: and when we are judged, we may hope for thy mercy.

23 Wherefore thou hast also greatly tormented them who in their life have lived foolishly and unjustly, by the same things which they worshipped.

24 For they went astray for a long time in the ways of error, holding those things for gods which are the most worthless among beasts, living after the manner of children without understanding.

25 Therefore thou hast sent a judgment upon them as senseless children to mock them.

26 But they that were not amended by mockeries and reprehensions, experienced the worthy judgment of God.

27 For seeing with indignation that they suffered by those very things which they took for gods, when they were destroyed by the same, they acknowledged him the true God, whom in time past they denied that they knew: for which cause the end also of their condemnation came upon them.

WISDOM OF SOLOMON 13

1 But all men are vain, in whom there is not the knowledge of God: and who by these good things that are seen, could not understand him that is, neither by attending to the works have acknowledged who was the workman:

2 But have imagined either the fire, or the wind, or the swift air, or the circle of the stars, or the great water, or the sun and moon, to be the gods that rule the world.

3 With whose beauty, if they, being delighted, took them to be gods: let them know how much the Lord of them is more beautiful than they: for the first author of beauty made all those things.

4 Or if they admired their power and their effects, let them understand by them, that he that made them, is mightier than they:

5 For by the greatness of the beauty, and of the creature, the creator of them may be seen, so as to be known thereby.

6 But yet as to these they are less to be blamed. For they perhaps err, seeking God, and desirous to find him.

7 For being conversant among his works, they search: and they are persuaded that the things are good which are seen.

8 But then again they are not to be pardoned.

9 For if they were able to know so much as to make a judgment of the world: how did they not more easily find out the Lord thereof?

10 But unhappy are they, and their hope is among the dead, who have called gods the works of the hands of men, gold and silver, the inventions of art, and the resemblances of beasts, or an unprofitable stone the work of an ancient hand.

11 Or if an artist, a carpenter, hath cut down a tree proper for his use in the wood, and skilfully taken off all the bark thereof, and with his art, diligently formeth a vessel profitable for the common uses of life,

12 And useth the chips of his work to dress his meat:

13 And taking what was left thereof, which is good for nothing, being a crooked piece of wood, and full of knots, carveth it diligently when he hath nothing else to do, and by the skill of his art fashioneth it and maketh it like the image of a man:

14 Or the resemblance of some beast, laying it over with vermillion, and painting it red, and covering every spot that is in it:

15 And maketh a convenient dwelling place for it, and setting it in a wall, and fastening it with iron,

16 Providing for it, lest it should fall, knowing that it is unable to help itself: for it is an image, and hath need of help.

17 And then maketh prayer to it, inquiring concerning his substance, and his children, or his marriage. And he is not ashamed to speak to that which hath no life:

18 And for health he maketh suspplication to the weak, and for life prayeth to that which is dead, and for help calleth upon that which is unprofitable:

19 And for a good journey he petitioneth him that cannot walk: and for getting, and for working, and for the event of all things he asketh him that is unable to do any thing.

WISDOM OF SOLOMON 14

1 Again, another designing to sail, and beginning to make his voyage through the raging waves, calleth upon a piece of wood more frail than the wood that carrieth him.

2 For this the desire of gain devised, and the workman built it by his skill.

3 But thy providence, O Father, governeth it: for thou hast made a way even in the sea, and a most sure path among the waves,

4 Shewing that thou art able to save out of all things, yea though a man went to sea without art.

5 But that the works of thy wisdom might not be idle: therefore men also trust their lives even to a little wood, and passing over the sea by ship are saved.

6 And from the beginning also when the proud giants perished, the hope of the world fleeing to a vessel, which was governed by thy hand, left to the world seed of generation.

7 For blessed is the wood, by which justice cometh.

8 But the idol that is made by hands, is cursed, as well it, as he that made it: he because he made it; and it because being frail it is called a god.

9 But to God the wicked and his wickedness are hateful alike.

10 For that which is made, together with him that made it, shall suffer torments.

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11 Therefore there shall be no respect had even to the idols of the Gentiles: because the creatures of God are turned to an abomination, and a temptation to the souls of men, and a snare to the feet of the unwise.

12 For the beginning of fornication is the devising of idols: and the invention of them is the corruption of life.

13 For neither were they from the beginning, neither shall they be for ever.

14 For by the vanity of men they came into the world: and therefore they shall be found to come shortly to an end.

15 For a father being afflicted with bitter grief, made to himself the image of his son who was quickly taken away: and him who then had died as a man, he began now to worship as a god, and appointed him rites and sacrifices among his servants.

16 Then in process of time, wicked custom prevailing, this error was kept as a law, and statues were worshipped by the commandment of tyrants.

17 And those whom men could not honour in presence, because they dwelt far off, they brought their resemblance from afar, and made an express image of the king whom they had a mind to honour: that by this their diligence, they might honour as present, him that was absent.

18 And to worshipping of these, the singular diligence also of the artificer helped to set forward the ignorant.

19 For he being willing to please him that employed him, laboured with all his art to make the resemblance in the best manner.

20 And the multitude of men, carried away by the beauty of the work, took him now for a god that a little before was but honoured as a man.

21 And this was the occasion of deceiving human life: for men serving either their affection, or their kings, gave the incommunicable name to stones and wood.

22 And it was not enough for them to err about the knowledge of God, but whereas they lived in a great war of ignorance, they call so many and so great evils peace.

23 For either they sacrifice their own children, or use hidden sacrifices, or keep watches full of madness,

24 So that now they neither keep life, nor marriage undefiled, but one killeth another through envy, or grieveth him by adultery:

25 And all things are mingled together, blood, murder, theft and dissimulation, corruption and unfaithfulness, tumults and perjury, disquieting of the good,

26 Forgetfulness of God, defiling of souls, changing of nature, disorder in marriage, and the irregularity of adultery and uncleaness.

27 For the worship of abominable idols is the cause, and the beginning and end of all evil.

28 For either they are mad when they are merry: or they prophesy lies, or they live unjustly, or easily forswear themselves.

29 For whilst they trust in idols, which are without life, though they swear amiss, they look not to be hurt.

30 But for two things they shall be justly punished, because they have thought not well of God, giving heed to idols, and have sworn unjustly, in guile despising justice.

31 For it is not the power of them, by whom they swear, but the just vengeance of sinners always punisheth the transgression of the unjust.

WISDOM OF SOLOMON 15

1 But thou, our God, art gracious and true, patient, and ordering all things in mercy.

2 For if we sin, we are thine, knowing thy greatness: and if we sin not, we know that we are counted with thee.

3 For to know thee is perfect justice: and to know thy justice, and thy power, is the root of immortality.

4 For the invention of mischievous men hath not deceived us, nor the shadow of a picture, a fruitless labour, a graven figure with divers colours,

5 The sight whereof enticeth the fool to lust after it, and he loveth the lifeless figure of a dead image.

6 The lovers of evil things deserve to have no better things to trust in, both they that make them, and they that love them,and they that worship them.

7 The potter also tempering soft earth, with labour fashioneth every vessel for our service, and of the same clay he maketh both vessels that are for clean uses, and likewise such as serve to the contrary: but what is the use of these vessels, the potter is the judge.

8 And of the same clay by a vain labour he maketh a god: he who a little before was made of earth himself, and a little after returneth to the same out of which he was taken, when his life which was lent him shall be called for again.

9 But his care is, not that he shall labour, nor that his life is short, but he striveth with the goldsmiths and silversmiths: and he endeavoureth to do like the workers in brass, and counteth it a glory to make vain things.

10 For his heart is ashes, and his hope vain earth, and his life more base than clay:

11 Forasmuch as he knew not his maker and him that inspired into him the soul that worketh, and that breathed into him a living spirit.

12 Yea and they have counted our life a pastime, and the business of life to be gain, and that we must be getting every way, even out of evil.

13 For that man knoweth that he offendeth above all others, who of earthly matter maketh brittle vessels, and graven gods.

14 But all the enemies of thy people that hold them in subjection, are foolish, and unhappy, and proud beyond measure:

15 For they have esteemed all the idols of the heathens for gods, which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle, and as for their feet, they are slow to walk.

16 For man made them: and he that borroweth his own breath, fashioned them. For no man can make a god like to himself.

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17 For being mortal himself, he formeth a dead thing with his wicked hands. For he is better than they whom he worshippeth, because he indeed hath lived, though he were mortal, but they never.

18 Moreover they worship also the vilest creatures: but things without sense compared to these, are worse than they.

19 Yea, neither by sight can any man see good of these beasts. But they have fled from the praise of God, and from his blessing.

WISDOM OF SOLOMON 16

1 For these things, and by the like things to these, they were worthily punished, and were destroyed by a multitude of beasts.

2 Instead of which punishment, dealing well with thy people, thou gavest them their desire of delicious food, of a new taste, preparing for them quails for their meat:

3 To the end that they indeed desiring food, by means of those things that were shewn and sent among them, might loathe even that which was necessary to satisfy their desire. But these, after suffering want for a short time, tasted a new meat.

4 For it was requisite that inevitable destruction should come upon them that exercised tyranny: but to these it should only be shewn how their enemies were destroyed.

5 For when the fierce rage of beasts came upon these, they were destroyed with the bitings of crooked serpents.

6 But thy wrath endured not for ever, but they were troubled for a short time for their correction, having a sign of salvation to put them in remembrance of the commandment of thy law.

7 For he that turned to it, was not healed by that which he saw, but by thee the Saviour of all.

8 And in this thou didst shew to our enemies, that thou art he who deliverest from all evil.

9 For the bitings of locusts, and of flies killed them, and there was found no remedy for their life: because they were worthy to be destroyed by such things.

10 But not even the teeth of venomous serpents overcame thy children: for thy mercy came and healed them.

11 For they were examined for the remembrance of thy words, and were quickly healed, lest falling into deep forgetfulness, they might not be able to use thy help.

12 For it was neither herb, nor mollifying plaster that healed them, but thy word, O Lord, which healeth all things.

13 For it is thou, O Lord, that hast power of life and death, and leadest down to the gates of death, and bringest back again:

14 A man indeed killeth through malice, and when the spirit is gone forth, it shall not return, neither shall he call back the soul that is received:

15 But it is impossible to escape thy hand.

16 For the wicked that denied to know thee, were scourged by the strength of thy arm, being persecuted by strange waters, and hail, and rain, and consumed by fire.

17 And which was wonderful, in water, which extinguisheth all things, the fire had more force: for the world fighteth for the just.

18 For at one time, the fire was mitigated, that the beasts which were sent against the wicked might not be burned, but that they might see and perceive that they were persecuted by the judgment of God.

19 And at another time the fire, above its own power, burned in the midst of water, to destroy the fruits of a wicked land.

20 Instead of which things thou didst feed thy people with the food of angels, and gavest them bread from heaven prepared without labour; having in it all that is delicious, and the sweetness of every taste.

21 For thy sustenance shewed thy sweetness to thy children, and serving every man's will, it was turned to what every man liked.

22 But snow and ice endured the force of fire, and melted not: that they might know that fire burning in the hail and flashing in the rain destroyed the fruits of the enemies.

23 But this same again, that the just might be nourished, did even forget its own strength.

24 For the creature serving thee the Creator, is made fierce against the unjust for their punishment; and abateth its strength for the benefit of them that trust in thee.

25 Therefore even then it was transformed into all things, and was obedient to thy grace that nourisheth all, according to the will of them that desired it of thee.

26 That thy children, O Lord, whom thou lovedst, might know that it is not the growing of fruits that nourisheth men, but thy word preseveth them that believe in thee:

27 For that which could not be destroyed by fire, being warmed with a little sunbeam presently melted away:

28 That it might be known to all, that we ought to prevent the sun to bless thee, and adore thee at the dawning of the light.

29 For the hope of the unthankful shall melt away as the winter's ice, and shall run off as unprofitable water.

WISDOM OF SOLOMON 17

1 For thy judgments, O Lord, are great, and thy words cannot be expressed: therefore undisciplined souls have erred.

2 For while the wicked thought to be able to have dominion over the holy nation, they themselves being fettered with the bonds of darkness, and a long night, shut up in their houses, lay there exiled from the eternal providence.

3 And while they thought to lie hid in their obscure sins, they were scattered under a dark veil of forgetfulness, being horribly afraid and troubled with exceeding great astonishment.

4 For neither did the den that held them, keep them from fear: for noises coming down troubled them, and sad visions appearing to them, affrighted them.

5 And no power of fire could give them light, neither could the bright flames of the stars enlighten that horrible night.

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6 But there appeared to them a sudden fire, very dreadful: and being struck with the fear of that face, which was not seen, they thought the things which they saw to be worse:

7 And the delusions of their magic art were put down, and their boasting of wisdom was reproachfully rebuked.

8 For they who promised to drive away fears and troubles from a sick soul, were sick themselves of a fear worthy to be laughed at.

9 For though no terrible thing disturbed them: yet being scared with the passing by of beasts, and hissing of serpents, they died for fear: and denying that they saw the air, which could by no means be avoided.

10 For whereas wickedness is fearful, it beareth witness of its condemnation: for a troubled conscience always forecasteth grievous things.

11 For fear is nothing else but a yielding up of the succours from thought.

12 And while there is less expectation from within, the greater doth it count the ignorance of that cause which bringeth the torment.

13 But they that during that night, in which nothing could be done, and which came upon them from the lowest and deepest hell, slept the same sleep.

14 Were sometimes molested with the fear of monsters, sometimes fainted away, their soul failing them: for a sudden and unlooked for fear was come upon them.

15 Moreover if any of them had fallen down, he was kept shut up in prison without irons.

16 For if any one were a husbandman, or a shepherd, or a labourer in the field, and was suddenly overtaken, he endured a necessity from which he could not fly.

17 For they were all bound together with one chain of darkness. Whether it were a whistling wind, or the melodious voice of birds, among the spreading branches of trees, or a fall of water running down with violence,

18 Or the mighty noise of stones tumbling down, or the running that could not be seen of beasts playing together, or the roaring voice of wild beasts, or a rebounding echo from the highest mountains: these things made them to swoon for fear.

19 For the whole world was enlightened with a clear light, and none were hindered in their labours.

20 But over them only was spread a heavy night, an image of that darkness which was to come upon them. But they were to themselves more grievous than the darkness.

WISDOM OF SOLOMON 18

1 But thy saints had a very great light, and they heard their voice indeed, but did not see their shape. And because they also did not suffer the same things, they glorified thee:

2 And they that before had been wronged, gave thanks, because they were not hurt now: and asked this gift, that there might be a difference.

3 Therefore they received a burning pillar of fire for a guide of the way which they knew not, and thou gavest them a harmless sun of a good entertainment.

4 The others indeed were worthy to be deprived of light, and imprisoned in darkness, who kept thy children shut up, by whom the pure light of the law was to be given to the world.

5 And whereas they thought to kill the babes of the just, one child being cast forth, and saved, to reprove them, thou tookest away a multitude of their children, and destroyedst them all together in a mighty water.

6 For that night was known before by our fathers, that assuredly knowing what oaths they had trusted to, they might be of better courage.

7 So thy people received the salvation of the just, and destruction of the unjust.

8 For as thou didst punish the adversaries: so thou didst also encourage and glorify us.

9 For the just children of good men were offering sacrifice secretly, and they unanimously ordered a law of justice: that the just should receive both good and evil alike, singing now the praises of the fathers.

10 But on the other side there sounded an ill according cry of the enemies, and a lamentable mourning was heard for the children that were bewailed.

11 And the servant suffered the same punishment as the master, and a common man suffered in like manner as the king.

12 So all alike had innumerable dead, with one kind of death. Neither were the living sufficient to bury them; for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe any thing before by reason of the enchantments, then first upon the destruction of the firstborn, they acknowledged the people to be of God.

14 For while all things were in quiet silence, and the night was in the midst of her course,

15 Thy almighty word leapt down from heaven from thy royal throne, as a fierce conqueror into the midst of the land of destruction.

16 With a sharp sword carrying thy unfeigned commandment, and he stood and filled all things with death, and standing on the earth reached even to heaven.

17 Then suddenly visions of evil dreams troubled them, and fears unlooked for came upon them.

18 And one thrown here, another there, half dead, shewed the cause of his death.

19 For the visions that troubled them foreshewed these things, lest they should perish and not know why they suffered these evils.

20 But the just also were afterwards touched by an assault of death, and there was a disturbance of the multitude in the wilderness: but thy wrath did not long continue.

21 For a blameless man made haste to pray for the people, bringing forth the shield of his ministry, prayer, and by incense making supplication, withstood the wrath, and put an end to the calamity, shewing that he was thy servant.

22 And he overcame the disturbance, not by strength of body nor with force of arms, but with a word he subdued him

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that punished them, alleging the oaths and covenant made with the fathers.

23 For when they were now fallen down dead by heaps one upon another, he stood between and stayed the assault, and cut off the way to the living.

24 For in the priestly robe which he wore, was the whole world: and in the four rows of the stones the glory of the fathers was graven, and thy majesty was written upon the diadem of his head.

25 And to these the destroyer gave place, and was afraid of them: for the proof only of wrath was enough.

WISDOM OF SOLOMON 19

1 But as to the wicked, even to the end there came upon them wrath without mercy. For he knew before also what they would do:

2 For when they had given them leave to depart, and had sent them away with great care, they repented, and pursued after them.

3 For whilst they were yet mourning, and lamenting at the graves of the dead, they took up another foolish device: and pursued them as fugitives whom they had pressed to be gone:

4 For a necessity, of which they were worthy, brought them to this end: and they lost the remembrance of those things which had happened, that their punishment might fill up what was wanting to their torments:

5 And that thy people might wonderfully pass through, but they might find a new death.

6 For every creature according to its kind was fashioned again as from the beginning, obeying thy commandments, that thy children might be kept without hurt.

7 For a cloud overshadowed their camp, and where water was before, dry land appeared, and in the Red Sea a way without hinderance, and out of the great deep a springing field:

8 Through which all the nation passed which was protected with thy hand, seeing thy miracles and wonders.

9 For they fed on their food like horses, and they skipped like lambs, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindful of those things which had been done in the time of their sojourning, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

11 And at length they saw a new generation of birds, when being led by their appetite they asked for delicate meats.

12 For to satisfy their desire, the quail came up to them from the sea: and punishments came upon the sinners, not without foregoing signs by the force of thunders: for they suffered justly according to their own wickedness.

13 For they exercised a more detestable inhospitality than any: others indeed received not strangers unknown to them, but these brought their guests into bondage that had deserved well of them.

14 And not only so, but in another respect also they were worse: for the others against their will received the strangers.

15 But these grievously afflicted them whom they had received with joy, and who lived under the same laws.

16 But they were struck with blindness: as those others were at the doors of the just man, when they were covered with sudden darkness, and every one sought the passage of his own door.

17 For while the elements are changed in themselves, as in an instrument the sound of the quality is changed, yet all keep their sound: which may clearly be perceived by the very sight.

18 For the things of the land were turned into things of the water: and the things before swam in the water passed upon the land.

19 The fire had power in water above its own virtue, and the water forgot its quenching nature.

20 On the other side, the flames wasted not the flesh of corruptible animals walking therein, neither did they melt that good food, which was apt to melt as ice. For in all things thou didst magnify thy people, O Lord, and didst honour them, and didst not despise them, but didst assist them at all times, and in every place.

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WISDOM OF JESUS BEN SIRACH
ECCLESIASTICUS

Hokhmat Yoshua ben Sira / Wisdom of Jesus ben Sirach
Sefer ben Sira / Book of ben Sirach
Mishley ben Sira / Proverbs of ben Sirach
Greek: Sophia Iesou Hyiou Sirakh
The Wisdom of Jesus the son of Sirach
Author: Yeshua ben Eliezer ben Sira
Estimated Range of Dating: 200 - 175 B.C.

(This work has many names. The common Latin title Ecclesiasticus means "belonging to the Church" or "used in the Church." The title was bestowed on certain books, which, although they had not been admitted into the Canon, were recognised as suitable for use in public teaching. The original Hebrew title was probably Hokhmat Yeshua ben Sira, the Wisdom of ben Sira. In the Latin Bible and in Greek manuscripts it is known as Sophia Iesou hyiou Sirach (the Wisdom of Jesus the Son of Sirach). Written in Hebrew about 200–175 BC, it was translated into Greek by the author's grandson in Egypt. A Syriac translation also was made. Portions (about three-fifths) of the Hebrew text were found in medieval copies in a synagogue of Cairo and a part of the book in a fragment of a scroll from Massada in Palestine (written c. 75 BC). Small Hebrew fragments also were found among the Dead Sea Scrolls; one of them, the Psalms scroll, contains a large part of a poem about wisdom that is a part of the appendix (chapter 51) and that was not written by the author. The Proverbs of Ben-Sira are often quoted in rabbinic literature.

The book is written in the poetical style of the wisdom books of the Old Testament (e.g., Proverbs, Job) and deals with the themes of practical and theoretical morality. The religious and moral position of the author is conservative—he does not believe in the afterlife, but he reflects the contemporary religious positions. He identifies wisdom, the origin of which is divine, with "the Law which Moses commanded," an idea that became important for later Judaism. He also reflects contemporary debates about freedom of will and determinism, and, though realistic in his basic opinions, he sometimes expresses eschatological hopes of salvation for his people. His piety is ethical, though lacking in asceticism; and he invites his readers to enjoy life, which is short (in this point some Greek influence is palpable, but it is not very deep). At the end of the book the author praises, in chronological order, "the fathers of old," from the beginning of history to his contemporary, the high priest Simon, whose appearance in the Temple is poetically described. After some verses comes the colophon with the author's name—the last chapter being an appendix not composed by the author.

Joshua ben Sirach, in Greek texts called "Jesus the son of Sirach of Jerusalem", was a Jewish scribe who originally came from Jerusalem but may have authored the work in Alexandria, Egypt ca. 200–175 BC, where he is thought to have established a school. Ben Sirach is unique among all Old Testament and Apocryphal writers in that he signed his work. His work has in content and style some similarities with Old-Egyptian works such as The Teaching of Kagemna, Egypt c. 2613-2589 BC; The Teachings of Ptah-Hotep, Egypt c. 2500-2345 BC; and particularly with The Instructions of Shuruppak, Sumer c. 2600-2550 BC. In antiquity, these works were very popular for educational purposes. Ben Sira might have found some copies in the Library of Alexandria and then re-designed them for Hebrew schools.

The Prologue, attributed to Ben Sira's grandson and dated to 132 BC, is generally considered the earliest witness to a canon of the books of the prophets. Thus the date of the text, has been the subject of intense scrutiny by biblical scholars.

Joshua ben Sirach's grandson was in Egypt, translating and editing after the usurping Hasmonean line had definitively ousted Simon's heirs in long struggles and was finally in control of the High Priesthood in Jerusalem. Comparing the Hebrew and Greek versions shows that he altered the prayer for Simon and broadened its application ("may He entrust to us his mercy"), in order to avoid closing a work praising God's covenanted faithfulness on an unanswered prayer.

In Egypt, the book was translated into Greek by the author's unnamed grandson, who added a prologue. This prologue is generally considered the earliest witness to a canon of the books of the prophets, and thus the date of the text is the subject of intense scrutiny. The book itself is the largest wisdom book from antiquity to have survived.

The Greek translator states in his preface that he was the grandson of the author, and that he came to Egypt in the thirty-eighth year of the reign of "Euergetes". This epithet was borne by only two of the Ptolemies. Of these, Ptolemy III Euergetes reigned only twenty-five years (247–222 BC) and thus Ptolemy VIII Euergetes must be intended; he ascended the throne in the year 170 BC, together with his brother Ptolemy VI Philometor, but he soon became sole ruler of Cyrene, and from 146 to 117 BC held sway over all Egypt. He dated his reign from the year in which he received the crown (i.e., from 170 BC). The translator must therefore have gone to Egypt in 132 BC.

The translation into Greek is believed to have been done after 117 BC. In Egypt, it was translated into Greek by the author's unnamed grandson, who added a prologue. This prologue is generally considered the earliest witness to a canon of the books of the prophets, and thus the date of the text is the subject of intense scrutiny. The book itself is the largest wisdom book from antiquity to have survived.

***Manuscripts:** The work of Sirach is presently known through various versions, which scholars still struggle to disentangle. The Greek version of Sirach is found in many codices of the Septuagint.*

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As early as 1896, several substantial Hebrew texts of Sirach, copied in the 11th and 12th centuries, were found in the Cairo Geniza (a synagogue storage room for damaged manuscripts). Although none of these manuscripts is complete, together they provide the text for about two-thirds of the Wisdom of Sirach. According to scholars including Solomon Schechter and Frederic Kenyon, this shows that the book was originally written in Hebrew.

In the 1950s and 1960s three copies of portions of Sirach were found among the Dead Sea Scrolls. The largest scroll was discovered at Masada, the Jewish fortress destroyed in 73 AD. The earliest of these scrolls (2Q18) has been dated to the second part of the 1st century BC, approximately 150 years after Sirach was first composed. These early Hebrew texts are in substantial agreement with the Hebrew texts discovered in Cairo, although there are numerous minor textual variants. With these findings, scholars are now more confident that the Cairo texts are reliable witnesses to the Hebrew original.

Language and alternative titles: The "Book of ben Sirach" (Sefer ben Sira) was originally written in Hebrew, and was also known in Hebrew as the "Proverbs of ben Sirach" (Misley ben Sira) or the "Wisdom of ben Sirach" (Hokhmat ben Sira). The book was not accepted into the Hebrew Bible and the original Hebrew text was not preserved in the Jewish canon. However, various original Hebrew versions have since been recovered, including fragments recovered within the Dead Sea Scrolls and the Cairo Genizah, the latter of which includes fragments from six separate manuscripts.

The Greek translation was accepted in the Septuagint under the (abbreviated) name of the author: Sirakh. Some Greek manuscripts give as the title the "Wisdom of Iesous Son of Sirakh" or in short the "Wisdom of Sirakh". The older Latin versions were based on the Septuagint, and simply transliterated the Greek title in Latin letters: Sirach. In the Vulgate the book is called Liber Iesu filii Sirach ("Book of Joshua Son of Sirach").

The Greek Church Fathers also called it the "All-Virtuous Wisdom", while the Latin Church Fathers, beginning with Cyprian, termed it Ecclesiasticus because it was frequently read in churches, leading the early Latin Fathers to call it liber ecclesiasticus (Latin and Latinised Greek for "church book"). Similarly, the Nova Vulgata and many modern English translations of the Apocrypha use the title Ecclesiasticus, literally "of the Church" because of its frequent use in Christian teaching and worship.

The Babylonian Talmud occasionally cites Ben-Sira (Sanhedrin 100b; Hagigah 13a, Baba Bathra 98b, etc.), but even so, it only paraphrases his citations, without quoting from him verbatim. This is shown by comparing fragmented texts of the original Hebrew "Book of Wisdom" (Ecclesiasticus) discovered in Qumran with the same quotes as given in the Babylonian Talmud.

***Structure and Contents:** As with other wisdom books, there is no easily recognizable structure in Sirach; in many parts it is difficult to discover a logical progression of thought or to discern the principles of arrangement. However, a series of six poems about the search for and attainment of wisdom (1:1–10, 4:11–19; 6:18–37; 14:20–15:10; 24:1–33; and 38:24–39:11) divide the book into something resembling chapters, although the divisions are not thematically based. The exceptions are the first two chapters, whose reflections on wisdom and fear of God provide the theological framework for what follows, and the last nine chapters, which function as a sort of climax, first in an extended praise of God's glory as manifested through creation (42:15–43:33) and second in the celebration of the heroes of ancient Israel's history dating back to before the Great Flood through contemporary times (see previous section).*

Despite the lack of structure, there are certain themes running through the Book that reappear at various points. The New Oxford Annotated Apocrypha identifies ten major recurring topics:

1. The Creation (16:24–124, 18:1–14; 33:7–15; 39:12–35; and 42:15–43:33);

2. Death (11:26–28; 22:11–12; 38:16–23; and 41:1–13);

3. Friendship (6:5–17; 9:10–16: 19:13–17; 22:19–26: 216–21; and 36:23–315);

4. Happiness (25:1–11; 30:14–25; and 40:1–30);

5. Honour and shame (4:20–6:4; 10:19–11:6; and 41:14–42:8);

6. Money matters (3:30–4:10; 11:7–28; 13:1–14:19; 29:1–28; and 31:1–11);

7. Sin (1–17; 15:11–20; 16:1–132; 18:30–19:3; 21:1–10; 22:27–23:27; and 26:28–28:7);

8. Social justice (4:1–10; 34:21–27; and 35:14–26);

9. Speech (5:6,9-15; 18:15–29; 19:4–17; 20:1–31; 23:7–15; 24–7; 211–15; and 28:8–26); and

10. Women (9:1–9; 23:22–27; 25:13–26:27; 36:26–31; and 42:9–14).

Sirach is accepted as part of the Canon by Catholics, Eastern Orthodox, and most of Oriental Orthodoxy. Anglican tradition considers Sirach (which was published with other Greek Jewish books in a separate section of the King James Bible) among the apocryphal or deuterocanonical books, and read them "for example of life and instruction of manners; but yet [do] not apply them to establish any doctrine." The Lutheran Churches take a similar position. It was cited in some writings in early Christianity.)

WISDOM OF JESUS BEN SIRACH PROLOGUE

1 The knowledge of many and great things hath been shewn us by the law, and the prophets, and others that have followed them: for which things Israel is to be commended for doctrine and wisdom, because not only they that speak must needs be skilful, but strangers also, both speaking and writing, may by their means become most learned.

2 My grandfather Jesus, after he had much given himself to a diligent reading of the law, and the prophets, and other

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books, that were delivered to us from our fathers, had a mind also to write something himself, pertaining to doctrine and wisdom: that such as are desirous to learn, and are made knowing in these things, may be more and more attentive in mind, and be strengthened to live according to the law.

3 I entreat you therefore to come with benevolence, and to read with attention, and to pardon us for those things wherein we may seem, while we follow the image of wisdom, to come short in the composition of words; for the Hebrew words have not the same force in them when translated into another tongue. And not only these, but the law also itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language.

4 For in the eight and thirtieth year coming into Egypt, when Ptolemy Evergetes was king, and continuing there a long time, I found there books left, of no small nor contemptible learning.

5 Therefore I thought it good, and necessary for me to bestow some diligence and labour to interpret this book; and with much watching and study in some space of time, I brought the book to an end, and set it forth for the service of them that are willing to apply their mind, and to learn how they ought to conduct themselves, who purpose to lead their life according to the law of the Lord.

WISDOM OF JESUS BEN SIRACH CHAPTER 1

1 All wisdom is from the Lord God, and hath been always with him, and is before all time.

2 Who hath numbered the sand of the sea, and the drops of rain, and the days of the world? Who hath measured the height of heaven, and the breadth of the earth, and the depth of the abyss?

3 Who hath searched out the wisdom of God that goeth before all things?

4 Wisdom hath been created before all things, and the understanding of prudence from everlasting.

5 The word of God on high is the fountain of wisdom, and her ways are everlasting commandments.

6 To whom hath the root of wisdom been revealed, and who hath known her wise counsels?

7 To whom hath the discipline of wisdom been revealed and made manifest? and who hath understood the multiplicity of her steps?

8 There is one most high Creator Almighty, and a powerful king, and greatly to be feared, who sitteth upon his throne, and is the God of dominion.

9 He created her in the Holy Ghost, and saw her, and numbered her, and measured her.

10 And he poured her out upon all his works, and upon all flesh according to his gift, and hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladness, and a crown of joy.

12 The fear of the Lord shall delight the heart, and shall give joy, and gladness, and length of days.

13 With him that feareth the Lord, it shall go well in the latter end, and in the day of his death he shall be blessed.

14 The love of God is honourable wisdom.

15 And they to whom she shall shew herself love her by the sight, and by the knowledge of her great works.

16 The fear of the Lord Is the beginning of wisdom, and was created with the faithful in the womb, it walketh with chosen women, and is known with the just and faithful.

17 The fear of the Lord is the religiousness of knowledge.

18 Religiousness shall keep and justify the heart, it shall give joy and gladness.

19 It shall go well with him that feareth the Lord, and in the days of his end he shall be blessed.

20 To fear God is the fulness of wisdom, and fulness is from the fruits thereof.

21 She shall fill all her house with her increase, and the storehouses with her treasures.

22 The fear of the Lord is a crown of wisdom, filling up peace and the fruit of salvation:

23 And it hath seen, and numbered her: but both are the gifts of God.

24 Wisdom shall distribute knowledge, and understanding of prudence: and exalteth the glory of them that hold her.

25 The root of wisdom is to fear the Lord: and the branches thereof are longlived.

26 In the treasures of wisdom is understanding, and religiousness of knowledge: but to sinners wisdom is an abomination.

27 The fear of the Lord driveth out sin:

28 For he that is without fear, cannot be justified: for the wrath of his high spirits is his ruin.

29 A patient man shall bear for a time, and afterwards joy shall be restored to him.

30 A good understanding will hide his words for a time, and the lips of many shall declare his wisdom.

31 In the treasures of wisdom is the signification of discipline:

32 But the worship of God is an abomination to a sinner.

33 Son, if thou desire wisdom, keep justice, and God will give her to thee.

34 For the fear of the Lord is wisdom and discipline: and that which is agreeable to him,

35 Is faith, and meekness: and he will fill up his treasures.

36 Be not incredulous to the fear of the Lord: and come not to him with a double heart.

37 Be not a hypocrite in the sight of men, and let not thy lips be a stumblingblock to thee.

38 Watch over them, lest thou fall, and bring dishonour upon thy soul,

39 And God discover thy secrets, and cast thee down in the midst of the congregation.

40 Because thou camest to the Lord wickedly, and thy heart is full of guile and deceit.

WISDOM OF JESUS BEN SIRACH CHAPTER 2

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1 Son, when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptation.

2 Humble thy heart, and endure: incline thy ear, and receive the words of understanding: and make not haste in the time of clouds.

3 Wait on God with patience: join thyself to God, and endure, that thy life may be increased in the latter end.

4 Take all that shall be brought upon thee: and in thy sorrow endure, and in thy humiliation keep patience.

5 For gold and silver are tried in the fire, but acceptable men in the furnace of humiliation.

6 Believe God, and he will recover thee: and direct thy way, and trust in him. Keep his fear, and grow old therein.

7 Ye that fear the Lord, wait for his mercy: and go not aside from him, lest ye fall.

8 Ye that fear the Lord, believe him: and your reward shall not be made void.

9 Ye that fear the Lord, hope in him: and mercy shall come to you for your delight.

10 Ye that fear the Lord, love him, and your hearts shall be enlightened.

11 My children behold the generations of men: and know ye that no one hath hoped in the Lord, and hath been confounded.

12 For who hath continued in his commandment, and hath been forsaken? or who hath called upon him, and he despised him?

13 For God is compassionate and merciful, and will forgive sins in the day of tribulation: and he is a protector to all that seek him in truth.

14 Woe to them that are of a double heart and to wicked lips, and to the hands that do evil, and to the sinner that goeth on the earth two ways.

15 Woe to them that are fainthearted, who believe not God: and therefore they shall not be protected by him.

16 Woe to them that have lost patience, and that have forsaken the right ways, and have gone aside into crooked ways.

17 And what will they do, when the Lord shall begin to examine?

18 They that fear the Lord, will not be incredulous to his word: and they that love him, will keep his way.

19 They that fear the Lord, will seek after the things that are well pleasing to him: and they that love him, shall be filled with his law.

20 They that fear the Lord, will prepare their hearts, and in his sight will sanctify their souls.

21 They that fear the Lord, keep his Commandments, and will have patience even until his visitation,

22 Saying: If we do not penance, we shall fall into the hands of the Lord, and not into the hands of men.

23 For according to his greatness, so also is his mercy with him.

WISDOM OF JESUS BEN SIRACH CHAPTER 3

1 The sons of wisdom are the church of the just: and their generation, obedience and love.

2 Children, hear the judgment of your father, and so do that you may be saved.

3 For God hath made the father honourable to the children: and seeking the judgment of the mothers, hath confirmed it upon the children.

4 He that loveth God, shall obtain pardon for his sine by prayer, and shall refrain himself from them, and shall be heard in the prayer of days.

5 And he that honoureth his mother is as one that layeth up a treasure.

6 He that honoureth his father shall have joy in his own children, and in the day of his prayer he shall be heard.

7 He that honoureth his father shall enjoy a long life: and he that obeyeth the father, shall be a comfort to his mother.

8 He that feareth the Lord, honoureth his parents, and will serve them as his masters that brought him into the world.

9 Honour thy father, in work and word, and all patience,

10 That a blessing may come upon thee from him, and his blessing may remain in the latter end.

11 The father's blessing establisheth the houses of the children: but the mother's curse rooteth up the foundation.

12 Glory not in the dishonour of thy father: for his shame is no glory to thee.

13 For the glory of a man is from the honour of his father, and a father without honour is the disgrace of the son.

14 Son, support the old age of thy father, and grieve him not in his life;

15 And if his understanding fail, have patience with him, and despise him not when thou art in thy strength: for the relieving of the father shall not be for- gotten.

16 For good shall be repaid to thee for the sin of thy mother.

17 And in justice thou shalt be built up, and in the day of affliction thou shalt be remembered: and thy sine shall melt away as the ice in the fair warm weather.

18 Of what an evil fame is he that forsaketh his father: and he is cursed of God that angereth his mother.

19 My son, do thy works in meekness, and thou shalt be beloved above the glory of men.

20 The greater thou art, the more humble thyself in all things, and thou shalt find grace before God:

21 For great is the power of God alone, and he is honoured by the humble.

22 Seek not the things that are too high for thee, and search not into things above thy ability: but the things that God hath commanded thee, think on them always, and in many of his works be not curious.

23 For it is not necessary for thee to see with thy eyes those things that are hid.

24 In unnecessary matters be not over curious, and in many of his works thou shalt not be inquisitive.

25 For many things are shewn to thee above the understanding of men.

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26 And the suspicion of them hath deceived many, and hath detained their minds in vanity.
27 A hard heart shall fear evil at the last: and he that loveth danger shall perish in it.
28 A heart that goeth two ways shall not have success, and the perverse of heart shall be scandalized therein.
29 A wicked heart shall be laden with sorrows, and the sinner will add sin to sin.
30 The congregation of the proud shall not be healed: for the plant of wickedness shall take root in them, and it shall not be perceived.
31 The heart of the wise is understood in wisdom, and a good ear will hear wisdom with all desire.
32 A wise heart, and which hath under- standing, will abstain from sine, and in the works of justice shall have success.
33 Water quencheth a flaming fire, and alms resisteth sins:
34 And God provideth for him that sheweth favour: he remembereth him afterwards, and in the time of his fall he shall find a sure stay.

WISDOM OF JESUS BEN SIRACH CHAPTER 4

1 Son, defraud not the poor of alms, and turn not away thy eyes from the poor.
2 Despise not the hungry soul: and provoke not the Boor in his want.
3 Afflict not the heart of the needy, and defer not to give to him that is in distress.
4 Reject not the petition of the afflicted: and turn not away thy face from the needy.
5 Turn not away thy eyes from the poor for fear of anger: and leave not to them that ask of thee to curse thee behind thy back.
6 For the prayer of him that curseth thee in the bitterness of his soul, shall be heard, for he that made him will hear him.
7 Make thyself affable to the congregation of the poor, and humble thy soul to the ancient, and bow thy head to a great man.
8 Bow down thy ear cheerfully to the poor, and pay what thou owest, and answer him peaceable words with mildness.
9 Deliver him that suffereth wrong out of the hand of the proud: and be not fainthearted in thy soul.
10 In judging be merciful to the fatherless as a father, and as a husband to their mother.
11 And thou shalt be as the obedient son of the most High, and he will have mercy on thee more than a mother.
12 Wisdom inspireth life into her children, and protecteth them that seek after her, and will go before them in the way of justice.
13 And he that loveth her, loveth life: and they that watch for her, shall embrace her sweetness.
14 They that hold her fast, shall inherit life: and whithersoever she entereth, God will give a blessing.
15 They that serve her, shall be servants to the holy one: and God loveth them that love her.
16 He that hearkeneth to her, shall judge nations: and he that looketh upon her, shall remain secure.
17 If he trust to her, he shall inherit her, and his generation shall be in assurance.
18 For she walketh with him in temptation, and at the first she chooseth him.
19 She will bring upon him fear and dread and trial: and she will scourge him with the affliction of her discipline, till she try him by her laws, and trust his soul.
20 Then she will strengthen him, and make a straight way to him, and give him joy,
21 And will disclose her secrets to him, and will heap upon him treasures of knowledge and understanding of justice.
22 But if he go astray, she will forsake him, and deliver him into the hands of his enemy.
23 Son, observe the time, and fly from evil.
24 For thy soul be not ashamed to say the truth.
25 For there is a shame that bringeth sin, and there is a shame that bringeth glory and grace.
26 Accept no person against thy own person, nor against thy soul a lie.
27 Reverence not thy neighbour in his fall:
28 And refrain not to speak in the time of salvation. Hide not thy wisdom in her beauty.
29 For by the tongue wisdom is discerned: and understanding, and knowledge, and learning by the word of the wise, and steadfastness in the works of justice.
30 In nowise speak against the truth, but be ashamed of the lie of thy ignorance.
31 Be not ashamed to confess thy sins, but submit not thyself to every man for sin.
32 Resist not against the face of the mighty, and do not strive against the stream of the river.
33 Strive for justice for thy soul, and even unto death fight for justice, and God will overthrow thy enemies for thee.
34 Be not hasty in thy tongue: and slack and remiss in thy works.
35 Be not as a lion in thy house, terrifying them of thy household, and oppressing them that are under thee.
36 Let not thy hand be stretched out to receive, and shut when thou shouldst give.

WISDOM OF JESUS BEN SIRACH CHAPTER 5

1 Set not thy heart upon unjust possessions, and say not: I have enough to live on: for it shall be of no service in the time of vengeance and darkness.
2 Follow not in thy strength the desires of thy heart:
3 And say not: How mighty am I? and who shall bring me under for my deeds? for God will surely take revenge.
4 Say not: I have sinned, and whet harm hath befallen me? for the most High is a patient rewarder.
5 Be not without fear about sin forgiven, and add not sin upon sin:
6 And say not: The mercy of the Lord is great, he will have mercy on the multitude of my sins.

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7 For mercy and wrath quickly come from him, and his wrath looketh upon sinners.

8 Delay not to be converted to the Lord, and defer it not from day to day.

9 For his wrath shall come on a sudden, and in the time of vengeance he will destroy thee.

10 Be not anxious for goods unjustly gotten: for they shall not profit thee in the day of calamity and revenge.

11 Winnow not with every wind, and go not into every way: for so is every sinner proved by a double tongue.

12 Be steadfast in the way of the Lord, and in the truth of thy judgment, and in knowledge, and let the word of peace and justice keep with thee.

13 Be meek to hear the word, that thou mayst understand: and return a true answer with wisdom.

14 If thou have understanding, answer thy neighbour: but if not, let thy hand be upon thy mouth, lest thou be surprised in an unskilful word, and be confounded.

15 Honour and glory is in the word of the wise, but the tongue of the fool is his ruin.

16 Be not called a whisperer, and be not taken in thy tongue, and confounded.

17 For confusion and repentance is upon a thief, and an evil mark of disgrace upon the double tongued, but to the whisperer hatred, and enmity, and reproach.

18 Justify alike the small and the great.

WISDOM OF JESUS BEN SIRACH CHAPTER 6

1 Instead of a friend become not an enemy to thy neighbour: for an evil man shall inherit reproach and shame, so shall every sinner that is envious and double tongued.

2 Extol not thyself in the thoughts of thy soul like a bull: lest thy strength be quashed by folly,

3 And it eat up thy leaves, and destroy thy fruit: and thou be left as a dry tree in the wilderness.

4 For a wicked soul shall destroy him that hath it, and maketh him to be a joy to his enemies, and shall lead him into the lot of the wicked.

5 A sweet word multiplieth friends, and appeaseth enemies, and a gracious tongue in a good man aboundeth.

6 Be in peace with many, but let one of a thousand be thy counsellor.

7 If thou wouldst get a friend, try him before thou takest him, and do not credit him easily.

8 For there is a friend for his own occasion, and he will not abide in the day of thy trouble.

9 And there is a friend that turneth to enmity; and there is a friend that will disclose hatred and strife and reproaches.

10 And there is a friend a companion at the table, and he will not abide in the day of distress.

11 A friend ii he continue steadfast, shall be to thee as thyself, and shall act with confidence among them of thy household.

12 If he humble himself before thee, and hide himself from thy face, thou shalt have unanimous friendship for good.

13 Separate thyself from thy enemies, and take heed of thy friends.

14 A faithful friend is a strong defence: and he that hath found him, hath found a treasure.

15 Nothing can be compared to a faithful friend, and no weight of gold and silver is able to countervail the goodness of his fidelity.

16 A faithful friend is the medicine of life and immortality: and they that fear the Lord, shall find him.

17 He that feareth God, shall likewise have good friendship: because according to him shall his friend be.

18 My son, from thy youth up receive instruction, and even to thy grey hairs thou shalt find wisdom.

19 Come to her as one that plougheth, and soweth, and wait for her good fruits:

20 For in working about her thou shalt labour a little, and shalt quickly eat of her fruits.

21 How very unpleasant is wisdom to the unlearned, and the unwise will not continue with her.

22 She shall be to them as a mighty stone of trial, and they will cast her from them before it be long.

23 For the wisdom of doctrine is according to her name, and she is not manifest unto many, but with them to whom she is known, she continueth even to the sight of God.

24 Give ear, my son, and take wise counsel, and cast not away my advice.

25 Put thy feet into her fetters, and thy neck into her chains:

26 Bow down thy shoulder, and bear her, and be not grieved with her bands.

27 Come to her with all thy mind, and keep her ways with all thy power.

28 Search for her, and she shall be made known to thee, and when thou hast gotten her, let her not go:

29 For in the latter end thou shalt find rest in her, and she shall be turned to thy joy.

30 Then shall her fetters be a strong defence for thee, and a firm foundation, and her chain a robe of glory:

31 For in her is the beauty of life, and her bands are a healthful binding.

32 Thou shalt put her on as a robe of glory, and thee shalt set her upon thee as a crown of joy.

33 My son, if thou wilt attend to me, thou shalt learn: and if thou wilt apply thy mind, thou shalt be wise.

34 If thou wilt incline thy ear, thou shalt receive instruction: and if thou love to hear, thou shalt be wise.

35 Stand in the multitude of ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayst hear every discourse of God, and the sayings of praise may not escape thee.

36 And if thou see a man of understanding, go to him early in the morning, and let thy foot wear the steps of his doors.

37 Let thy thoughts be upon the precepts of God, and meditate continually on his commandments: and he will give thee a heart, and the desire of wisdom shall be given thee.

WISDOM OF JESUS BEN SIRACH CHAPTER 7

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1 Do no evils, and no evils shall lay hold of thee.
2 Depart from the unjust, and evils shall depart from thee.
3 My son, sow not evils in the furrows of injustice, and thou shalt not reap them sevenfold.
4 Seek not of the Lord a pre-eminence, nor of the king the seat of honour.
5 Justify not thyself before God, for he knoweth the heart: and desire not to appear wise before the king.
6 Seek not to be made a judge, unless thou have strength enough to extirpate iniquities: lest thou fear the person of the powerful, and lay a stumblingblock for thy integrity.
7 Offend not against the multitude of a city, neither cast thyself in upon the people,
8 Nor bind sin to sin: for even in one thou shalt not be unpunished.
9 Be not fainthearted in thy mind:
10 Neglect not to pray, and to give alms.
11 Say not: God will have respect to the multitude of my gifts, and when I offer to the most high God, he will accept my offerings.
12 Laugh no man to scorn in the bitterness of his soul: for there is one that humbleth and exalteth, God who seeth
13 Devise not a lie against thy brother: neither do the like against thy friend.
14 Be not willing to make any manner of lie: for the custom thereof is not good.
15 Be not full of words in a multitude of ancients, and repeat not the word in thy prayer.
16 Hate not laborious works, nor husbandry ordained by the most High.
17 Number not thyself among the multitude of the disorderly.
18 Remember wrath, for it will not tarry long.
19 Humble thy spirit very much: for the vengeance on the flesh of the ungodly is fire and worms.
20 Do not transgress against thy friend deferring money, nor despise thy dear brother for the sake of gold.
21 Depart not from a wise and good wife, whom thou best gotten in the fear of the Lord: for the grace of her modesty is above gold.
22 Hurt not the servant that worketh faithfully, nor the hired man that giveth thee his life.
23 Let a wise servant be dear to thee as thy own soul, defraud him not of liberty, nor leave him needy.
24 Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.
25 Hast thou children? instruct them, and bow down their neck from their childhood.
26 Hast thou daughters? have a care of their body, and shew not thy countenance gay towards them.
27 Marry thy daughter well, and then shalt do a great work, and give her to a wise man.
28 If thou hast a wife according to thy soul, cast her not off: and to her that is hateful, trust not thyself. With thy whole heart,
29 Honour thy father, and forget not the groanings of thy mother:
30 Remember that thou hadst not been born but through them: and make a return to them as they have done for thee.
31 With all thy soul fear the Lord, and reverence his priests.
32 With all thy strength love him that made thee: and forsake not his ministers.
33 Honour God with all thy soul, and give honour to the priests, and purify thyself with thy arms.
34 Give them their portion, as it is commanded thee, of the firstfruits and of purifications: and for thy negligences purify thyself with a few.
35 Offer to the Lord the gift of thy shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things:
36 And stretch out thy hand to the poor, that thy expiation and thy blessing may be perfected.
37 A gift hath grace in the sight of all the living, and restrain not grace from the dead.
38 Be not wanting in comforting them that weep, and walk with them that mourn.
39 Be not slow to visit the sick: for by these things thou shalt be confirmed in love.
40 In all thy works remember thy last end, and thou shalt never sin.

WISDOM OF JESUS BEN SIRACH CHAPTER 8

1 Strive not with a powerful man, lest thou fall into his hands.
2 Contend not with a rich man, lest he bring an action against thee.
3 For gold and silver hath destroyed many, and hath reached even to the heart of kings, and perverted them.
4 Strive not with a man that is full of tongue, and heap not wood upon his fire.
5 Communicate not with an ignorant man, lest he speak ill of thy family.
6 Despise not a man that turneth away from sin, nor reproach him therewith: remember that we are all worthy of reproof.
7 Despise not a man in his old age; for we also shall become old.
8 Rejoice not at the death of thy enemy; knowing that we all die, and are not willing that others should rejoice at our death.
9 Despise not the discourse of them that are ancient and wise, but acquaint thyself with their proverbs.
10 For of them thou shalt learn wisdom, and instruction of understanding, and to serve great men without blame.
11 Let not the discourse of the ancients escape thee, for they have learned of their fathers:
12 For of them thou shalt learn understanding, and to give an answer in time of need.
13 Kindle not the coals of sinners by rebuking them, lest thou be burnt with the flame of the fire of their sins.

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14 Stand not against the face of an injurious person, lest he sit as a spy to entrap thee in thy words.

15 Lend not to a man that is mightier than thyself: and if thou lendest, count it as lost.

16 Be not surety above thy power: and if thou be surety, think as if thou wert to pay it.

17 Judge not against a judge: for he judgeth according to that which is just.

18 Go not on the way with a bold man, lest he burden thee with his evils: for he goeth according to his own will, and thou shalt perish together with his folly.

19 Quarrel not with a passionate man, and go not into the desert with a bold man: for blood is as nothing in his sight, and where there is no help he will overthrow thee.

20 Advise not with fools, for they cannot love but such things as please them.

21 Before a stranger do no matter of counsel: for thou knowest not what he will bring forth.

22 Open not thy heart to every man: lest he repay thee with an evil turn, and speak reproachfully to thee.

WISDOM OF JESUS BEN SIRACH CHAPTER 9

1 Be not jealous over the wife of thy bosom (friend), lest she shew in thy regard the malice of a wicked lesson.

2 Give not the power of thy soul to a woman, lest she enter upon thy strength, and thou be confounded.

3 Look not upon a woman that hath a mind for many: lest thou fall into her snares.

4 Use not much the company of her that is a dancer, and hearken not to her, lest thou perish by the force of her charms.

5 Gaze not upon a maiden, lest her beauty be a stumblingblock to thee.

6 Give not thy soul to harlots in any point: lest thou destroy thyself and thy inheritance.

7 Look not round about thee in the of the city, nor wander up and down in the streets thereof.

8 Turn away thy face from a woman dressed up, and gaze not about upon another's beauty.

9 For many have perished by the beauty of a woman, and hereby lust is enkindled as a fire.

10 Every woman that is a harlot, shall be trodden upon as dung in the way.

11 Many by admiring the beauty of another man's wife, have become reprobate, for her conversation burneth as fire.

12 Sit not at all with another man's wife, nor repose upon the bed with her:

13 And strive not with her over wine, lest thy heart decline towards her, and by thy blood thou fall into destruction.

14 Forsake not an old friend, for the new will not be like to him.

15 A new friend is as new wine: it shall grow old, and thou shalt drink it with pleasure.

16 Envy not the glory and riches of a sinner: for thou knowest not what his ruin shall be.

17 Be not pleased with the wrong done by the unjust, knowing that even to hell the wicked shall not please.

18 Keep thee far from the man that hath power to kill, so thou shalt not suspect the fear of death.

19 And if thou come to him, commit no fault, lest he take away thy life.

20 Know it to be a communication with death: for thou art going in the midst of snares, and walking upon the arms of them that are grieved:

21 According to thy power beware of thy neighbor, and treat with the wise and prudent.

22 Let just men be thy guests, and let thy glory be in the fear of God.

23 And let the thought of God be in thy mind, and all thy discourse on the commandments of the Highest.

24 Works shall be praised for the hand of the artificers, and the prince of the people for the wisdom of his speech, but word of the ancients for the sense.

25 A man full of tongue is terrible in his city, and he that is rash in his word shall be hateful.

WISDOM OF JESUS BEN SIRACH CHAPTER 10

1 A wise judge shall judge his people, and the government of a prudent man shall be steady.

2 As the judge of the people is himself, so also are his ministers: and what manner of man the ruler of a city is, such also are they that dwell therein.

3 An unwise king shall be the ruin of his people: and cities shall be inhabited through the prudence of the rulers.

4 The power of the earth is in the hand of God, and in his time he will raise up a profitable ruler over it.

5 The prosperity of man is in the hand of God, and upon the person of the scribe he shall lay his honour.

6 Remember not any injury done thee by thy neighbour, and do thou nothing by deeds of injury.

7 Pride is hateful before God and men: and ah iniquity of nations is execrable.

8 A kingdom is translated from one people to another, because of injustices, and wrongs, and injuries, and divers deceits.

9 But nothing is more wicked than the covetous man. Why is earth and ashes proud?

10 There is not a more wicked thing than to love money: for such a one setteth even his own soul to sale: because while he liveth he hath cast away his bowels.

11 All power is of short life. A long sickness is troublesome to the physician.

12 The physician cutteth off it short sickness: so also a king is to day, and to morrow he shall die.

13 For when a man shall die, he shall inherit serpents, end beasts, and worms.

14 The beginning of the pride of man, is to fall off from God:

15 Because his heart is departed from him that made him: for pride is the beginning of all sin: be that holdeth it, shall be filled with maledictions, and it shall ruin him in the end.

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16 Therefore hath the Lord disgraced the assemblies of the wicked, and hath utterly destroyed them.

17 God hath overturned the thrones of proud princes, and hath set up the meek in their stead.

18 God hath made the roots of proud nations to wither, and hath planted the humble of these nations.

19 The Lord hath overthrown the lands of the Gentiles, and hath destroyed them even to the foundation.

20 He hath made some of them to wither away, and hath destroyed them, and hath made the memory of them to cease from the earth.

21 God hath abolished the memory of the proud, and hath preserved the memory of them that are humble in mind.

22 Pride was not made for men: nor wrath for the race of women.

23 That seed of men shall be honoured, which feareth God: but that seed shall be dishonoured, which transgresseth the commandments of the Lord.

24 In the midst of brethren their chief is honourable: so shall they that fear the Lord, be in his eyes.

25 The fear of God is the glory of the rich, and of the honourable, and of the poor:

26 Despise not a just man that is poor, and do not magnify a sinful man that is rich.

27 The great man, and the judge, and the mighty is in honour: and there is none greater than he that feareth God.

28 They that are free shall serve a servant that is wise: and a man that is prudent and well instructed will not murmur when he is reproved; and he that is ignorant, shall not be honoured.

29 Extol not thyself in doing thy work, and linger not in the time of distress:

30 Better is he that laboureth, and aboundeth in all things, than he that boasteth himself and wanteth bread.

31 My son, keep thy soul in meekness, and give it honour according to its desert.

32 Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own soul?

33 The poor man is glorified by his discipline and fear: and there is a man that is honoured for his wealth.

34 But he that is glorified in poverty, how much more in wealth? and he that is glorified in wealth, let him fear poverty.

WISDOM OF JESUS BEN SIRACH CHAPTER 11

1 The wisdom of the humble shall exalt his head, and shall make him sit in the midst of great men.

2 Praise not a man for his beauty, neither despise a man for his look.

3 The bee is small among flying things, but her fruit hath the chiefest sweetness.

4 Glory not in apparel at any time, and be not exalted in the day of thy honour: for the works of the Highest only are wonderful, and his works are glorious, and secret, end hidden.

5 Many tyrants have sat on the throne, and he whom no man would think on, hath worn the crown.

6 Many mighty men have been greatly brought down, and the glorious have been delivered into the hand of others.

7 Before thou inquire, blame no man: and when thou hast inquired, reprove justly.

8 Before thou hear, answer not a word: and interrupt not others in the midst of their discourse.

9 Strive not in a matter which doth not concern thee, and sit not in judgment with sinners.

10 My son, meddle not with many matters: and if thou be rich, thou shalt not be free from sin: for if thou pursue after thou shalt not overtake: and if thou run before thou shalt not escape.

11 There is an ungodly man that laboureth, and maketh haste, and is in sorrow, and is so much the more in want.

12 Again, there is an inactive man that wanteth help, is very weak in ability, and full of poverty:

13 Yet the eye of God hath looked upon him for good, and hath lifted him up from his low estate, and hath exalted his head: and many have wondered at him, and have glorified God.

14 Good things and evil, life and death, poverty and riches, are from God.

15 Wisdom and discipline, and the knowledge of the law are with God. Love and the ways of good things are with him

16 Error and darkness are created with sinners: and they that glory in evil things, grow old in evil.

17 The gift of God abideth with the just, and his advancement shall have success for ever.

18 There is one that is enriched by living sparingly, and this is the portion of his reward.

19 In that he saith: I have found me rest, and now I will eat of my goods alone:

20 And he knoweth not what time shall pass, and that death approacheth, and that he must leave all to others, and shall die.

21 Be steadfast in thy covenant, and be conversant therein, and grow old in the work of thy commandments.

22 Abide not in the works of sinners. But trust in God, and stay in thy place.

23 For it is easy in the eyes of God on a sudden to make the poor man rich.

24 The blessing of God maketh haste to reward the just, and in a swift hour his blessing beareth fruit.

25 Say not: What need I, and what good shall I have by this?

26 Say not: I am sufficient for myself: and what shall I be made worse by this?

27 In the day of good things be not unmindful of evils: and in the day of evils be not unmindful of good things:

28 For it is easy before God in the day of death to reward every one according to his ways.

29 The affliction of an hour maketh one forget great delights, and in the end of a man is the disclosing of his works.

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30 Praise not any man before death, for a man is known by his children.

31 Bring not every man into thy house: for many are the snares of the deceitful.

32 For as corrupted bowels send forth stinking breath, and as the partridge is brought into the cage, and as the roe into the snare: so also is the heart of the proud, and as a spy that looketh on the fall of his neighbour.

33 For he lieth in wait and turneth good into evil, and on the elect he will lay a blot.

34 Of one spark cometh a great fire, and of one deceitful man much blood: and a sinful man lieth in wait for blood.

35 Take heed to thyself of a mischievous man, for he worketh evils: lest he bring upon thee reproach for ever.

36 Receive a stranger in, and he shall overthrow thee with a whirlwind, and shall turn thee out of thy own.

WISDOM OF JESUS BEN SIRACH CHAPTER 12

1 If thou do good, know to whom thou dost it, and there shall be much thanks for thy good deeds.

2 Do good to the just, and thou shalt find great recompense: and if not of him, assuredly of the Lord.

3 For there is no good for him that is always occupied in evil, and that giveth no alms: for the Highest hateth sinners, and hath mercy on the penitent.

4 Give to the merciful and uphold not the sinner: God will repay vengeance to the ungodly and to sinners, and keep them against the day of vengeance.

5 Give to the good, and receive not a sinner.

6 Do good to the humble, and give not to the ungodly: hold back thy bread, and give it not to him, lest thereby he overmaster thee.

7 For thou shalt receive twice as much evil for all the good thou shalt have done to him: for the Highest also hateth sinners, and will repay vengeance to the ungodly.

8 A friend shall not be known in prosperity, and an enemy shall not be hidden in adversity.

9 In the prosperity of a man, his enemies are grieved: and a friend is known in his adversity.

10 Never trust thy enemy: for as a brass pot his wickedness rusteth:

11 11Though he humble himself and go crouching, yet take good heed and beware of him.

12 Set him not by thee, neither let him sit on thy right hand, lest he turn into thy place, and seek to take thy seat: and at the last thou acknowledge my words, and be pricked with my sayings.

13 Who will pity an enchanter struck by a serpent, or any that come near wild beasts? so is it with him that keepeth company with a wicked man, and is involved in his sins.

14 For an hour he will abide with thee: but if thou begin to decline, he will not endure it.

15 An enemy speaketh sweetly with his lips, but in his heart he lieth in wait, to throw thee into a pit.

16 An enemy weepeth with his eyes: but if he find an opportunity he will not be satisfied with blood:

17 And if evils come upon thee, thou shalt find him there first.

18 An enemy hath tears in his eyes, and while he pretendeth to help thee, will undermine thy feet.

19 He will shake his head, and clap his hands, and whisper much, and change his countenance.

WISDOM OF JESUS BEN SIRACH CHAPTER 13

1 He that toucheth pitch, shall be defiled with it: and he that hath fellowship with the proud, shall put on pride.

2 He shall take a burden upon him that hath fellowship with one more honour- able than himself. And have no fellow- ship with one that is richer than thyself.

3 What agreement shall the earthen pot have with the kettle? for if they knock one against the other, it shall be broken.

4 The rich man hath done wrong, and yet he will fume: but the poor is wronged and must hold his peace.

5 If thou give, he will make use of thee: and if thou have nothing, he will forsake thee.

6 If thou have any thing, he will live with thee, and will make thee bare, and he will not be sorry for thee.

7 If he have need of thee he will deceive thee, and smiling upon thee will put thee in hope; he will speak thee fair, and will say: What wantest thou?

8 And he will shame thee by his meats, till he have drawn thee dry twice or thrice, and at last he will laugh at thee: and afterward when he seeth thee, he will forsake thee, and shake his head at thee.

9 Humble thyself to God, and wait for his hands.

10 Beware that thou be not deceived Into folly, and be humbled.

11 Be not lowly in thy wisdom, lest being humbled thou be deceived into folly.

12 If thou be invited by one that is mightier, withdraw thyself: for so he will invite thee the more.

13 Be not troublesome to him, lest thou be put back: and keep not far from him, lest thou be forgotten.

14 Affect not to speak with him as an equal: and believe not his many words: for by much talk he will sift thee, and smiling will examine thee concerning thy secrets.

15 His cruel mind will lay up thy words: and he will not spare to do thee hurt, and to cast thee into prison.

16 Take heed to thyself, and attend diligently to what thou hearest: for thou walkest in danger of thy ruin.

17 When thou hearest those things, see as it were in sleep, and thou shalt awake.

18 Love God all thy life, and call upon him for thy salvation.

19 Every beast loveth its like: so also every man him that is nearest to himself.

20 All flesh shall consort with the like to itself, and every man shall associate himself to his like.

21 If the wolf shall at any time have fellowship with the lamb, so the sinner with the just.

22 What fellowship hath a holy man with a dog, or what part hath the rich with the poor?

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23 The wild ass is the lion's prey in the desert: so also the poor are devoured by the rich.

24 And as humility is an abomination to the proud: so also the rich man abhorreth the poor.

25 When a rich man is shaken, he is kept up by his friends: but when a poor man is fallen down, he is thrust away even by his acquaintance.

26 When a rich man hath been deceived, he hath many helpers: he hath spoken proud things, and they have justified him.

27 The poor man was deceived, and he is rebuked also: he hath spoken wisely, and could have no place.

28 The rich man spoke, and all held their peace, and what he said they extol even to the clouds.

29 The poor man spoke, and they say: Who is this? and if he stumble, they will overthrow him.

30 Riches are good to him that hath no sin in his conscience: and poverty is very wicked in the mouth of the ungodly.

31 The heart of a man changeth his countenance, either for good, or for evil.

32 The token of a good heart, and a good countenance thou shalt hardly find, and with labour.

WISDOM OF JESUS BEN SIRACH CHAPTER 14

1 Blessed is the man that hath not slipped by a word out of his mouth, and is not pricked with the remorse of sin.

2 Happy is he that hath had no sadness of his mind, and who is not fallen from his hope.

3 Riches are not comely for a covetous man and a niggard, and what should an envious man do with gold?

4 He that gathereth together by wronging his own soul, gathereth for others, and another will squander away his goods in rioting.

5 He that is evil to himself, to whom will he be good? and he shall not take pleasure in his goods.

6 There is none worse than he that envieth himself, and this is the reward of his wickedness:

7 And if he do good, he doth it ignorantly, and unwillingly: and at the last he discovereth his wickedness.

8 The eye of the envious is wicked: and he turneth away his face, and despiseth his own soul.

9 The eye of the covetous man is insatiable in his portion of iniquity: he will not be satisfied till he consume his own soul, drying it up.

10 An evil eye is towards evil things: and he shall not have his fill of bread, but shall be needy and pensive at his own table.

11 My son, if thou have any thing, do good to thyself, and offer to God worthy offerings.

12 Remember that death is not slow, and that the covenant of hell hath been shewn to thee: for the covenant of this world shall surely die.

13 Do good to thy friend before thou die, and according to thy ability, stretching out thy hand give to the poor.

14 Defraud not thyself of the good day, and let not the part of a good gift over- pass thee.

15 Shalt thou not leave to others to divide by lot thy sorrows and labours?

16 Give and take, and justify thy soul.

17 Before thy death work justice: for in hell there is no finding food.

18 All flesh shall fade as grass, and as the leaf that springeth out on a green tree.

19 Some grow, and some fall off: so is the generation of flesh and blood, one cometh to an end, and another is born.

20 Every work that is corruptible shall fail in the end: and the worker thereof shall go with it.

21 And every excellent work shall be justified: and the worker thereof shall be honoured therein.

22 Blessed is the man that shall continue in wisdom, and that shall meditate in his justice, and in his mind shall think of the all seeing eye of God.

23 He that considereth her ways in his heart, and hath understanding in her secrets, who goeth after her as one that traceth, and stayeth in her ways:

24 He who looketh in at her windows, and hearkeneth at her door:

25 He that lodgeth near her house, and fastening a pin in her walls shall set up his tent nigh unto her, where good things shall rest in his lodging for ever.

26 He shall set his children under her shelter, and shall lodge under her branches:

27 He shall be protected under her covering from the heat, and shall rest in her glory.

WISDOM OF JESUS BEN SIRACH CHAPTER 15

1 He that feareth God, will do good: and he that possesseth justice, shall lay hold on her,

2 And she will meet him as an honourable mother, and will receive him as a wife married of a virgin.

3 With the bread of life and understanding, she shall feed him, and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved:

4 And she shall hold him fast, and he shall not be confounded: and she shall exalt him among his neighbours.

5 And in the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory.

6 She shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name.

7 But foolish men shall not obtain her, and wise men shall meet her, foolish men shall not see her: for she is far from pride and deceit.

8 Lying men shall not be mindful of her: but men that speak truth shall be found with her, and shall advance, even till they come to the sight of God.

9 Praise is not seemly in the mouth of a sinner:

10 For wisdom came forth from God: for praise shall be with the wisdom of God, and shall abound in a faithful mouth, and the sovereign Lord will give praise unto it.

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11 Say not: It is through God, that she is not with me: for do not thou the things that he hateth.

12 Say not: He hath caused me to err: for he hath no need of wicked men.

13 The Lord hateth all abomination of error, and they that fear him shall not love it.

14 God made man from the beginning, and left him in the hand of his own counsel.

15 He added his commandments and precepts.

16 If thou wilt keep the commandments and perform acceptable fidelity for ever, they shall preserve thee.

17 He hath set water and fire before thee: stretch forth thy hand to which thou wilt.

18 Before man is life and death, good and evil, that which he shall choose shall be given him:

19 For the wisdom of God is great, and he is strong in power, seeing all men without ceasing.

20 The eyes of the Lord are towards them that fear him, and he knoweth all the work of man.

21 He hath commanded no man to do wickedly, and he hath given no man license to sin:

22 For he desireth not a multitude of faithless and unprofitable children.

WISDOM OF JESUS BEN SIRACH CHAPTER 16

1 Rejoice not in ungodly children, if they be multiplied: neither be delighted in them, if the fear of God be not with them.

2 Trust not to their life, and respect not their labours.

3 For better is one that feareth God, than a thousand ungodly children.

4 And it is better to die without children, than to leave ungodly children.

5 By one that is wise a country shall be inhabited, the tribe of the ungodly shall become desolate.

6 Many such things hath my eyes seen, and greater things than these my ear hath heard.

7 In the congregation of sinners a fire shall be kindled, and in an unbelieving nation wrath shall dame out.

8 The ancient giants did not obtain pardon for their sine, who were destroyed trusting to their own strength:

9 And he spared not the place where Lot sojourned, but abhorred them for the pride of their word.

10 He had not pity on them, destroying the whole nation that extolled them- selves in their sine.

11 So did he with the six hundred thousand footmen, who were gathered together in the hardness of their heart: and if one had been stiffnecked, it is a wonder if he had escaped unpunished:

12 For mercy and wrath are with him. He is mighty to forgive, and to pour out indignation:

13 According as his mercy is, so his correction judgeth a man according to his works.

14 The sinner shall not escape in his rapines, and the patience of him that sheweth mercy shall not be put off.

15 All mercy shall make a place for every man according to the merit of his works, and according to the wisdom of his sojournment.

16 Say not: I shall be hidden from God. and who shall remember me from on high?

17 In such a multitude I shall not be known: for what is my soul in such an immense creation?

18 Behold the heaven, and the heavens of heavens, the deep, and all the earth, and the things that are in them, shall be moved in his sight,

19 The mountains also, and the hills, end the foundations of the earth: when God shall look upon them, they shall be shaken with trembling.

20 And in all these things the heart is senseless: and every heart is understood by him:

21 And his ways who shall understand, and the storm, which no eye of man see?

22 For many of his works are hidden: hut the works of his justice who shall declare? or who shall endure? for the testament is far from some, and the examination of all is in the end.

23 He that wanteth understanding thinketh vain things: and the foolish, and erring man, thinketh foolish things.

24 Hearken to me, my son, and learn the discipline of understanding, and attend to my words in thy heart.

25 And I will shew forth good doctrine in equity, and will seek to declare wisdom: and attend to my words in thy heart, whilst with equity of spirit I tell thee the virtues that God hath put upon his works from the beginning, and I shew forth in truth his knowledge.

26 The works of God are done in judgment from the beginning, and from the making of them he distinguished their parts, and their beginnings in their generations.

27 He beautified their works for ever, they have neither hungered, nor laboured, and they have not ceased from their works.

28 Nor shall any of them straiten his neighbour at any time.

29 Be not thou incredulous to his word.

30 After this God looked upon the earth, and filled it with his goods.

31 The soul of every living thing hath shewn forth before the face thereof, and into it they return again.

WISDOM OF JESUS BEN SIRACH CHAPTER 17

1 God created man of the earth, and made him after his own image.

2 And he turned him into it again, and clothed him with strength according to himself.

3 He gave him the number of his days and time, and gave him power over all things that are upon the earth.

4 He put the fear of him upon all flesh, and he had dominion over beasts and fowls.

5 He created of him a helpmate like to himself: he gave them counsel, and a tongue, and eyes, and ears, and a heart to devise: and he filled them with the knowledge of understanding.

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6 He created in them the science of the spirit, he filled their heart with wisdom, and shewed them both good and evil.

7 He set his eye upon their hearts to shew them the greatness of his works:

8 That they might praise the name which he hath sanctified: and glory in his wondrous acts, that they might declare the glorious things of his works.

9 Moreover he gave them instructions, and the law of life for an inheritance.

10 He made an everlasting covenant with them, and he shewed them his justice and judgments.

11 And their eye saw the majesty of his glory. and their ears heard his glorious voice, and he said to them: Beware of all iniquity.

12 And he gave to every one of them commandment concerning his neighbour.

13 Their ways are always before him, they are not hidden from his eyes.

14 Over every nation he set a ruler.

15 And Israel was made the manifest portion of God.

16 And all their works are as the sun in the sight of God: and his eyes are continually upon their ways.

17 Their covenants were not hid by their iniquity, and all their iniquities are in the sight of God.

18 The alms of a man is as a signet with him, and shall preserve the grace of a man as the apple of the eye:

19 And afterward he shall rise up, and shall render them their reward, to every one upon their own head, and shall turn them down into the bowels of the earth.

20 But to the penitent he hath given the way of justice, and he hath strengthened them that were fainting in patience, and hath appointed to them the lot of truth.

21 Turn to the Lord, and forsake thy sins:

22 Make thy prayer before the face of the Lord, and offend less.

23 Return to the Lord, and turn away from thy injustice, and greatly hate abomination.

24 And know the justices and judgments of God, and stand firm in the lot set before thee, and in prayer to the most high God.

25 Go to the side of the holy age, with them that live and give praise to God.

26 Tarry not in the error of the ungodly, give glory before death. Praise perisheth from the dead as nothing.

27 Give thanks whilst thou art living, whilst thou art alive and in health thou shalt give thanks, and shalt praise God, and shalt glory in his mercies.

28 How great is the mercy of the Lord, and his forgiveness to them that turn to him I

29 For all things cannot be in men, because the son of man is not immortal, and they are delighted with the vanity of evil.

30 What is brighter than the sun; yet it shall be eclipsed. Or what is more wicked than that which flesh and blood hath invented? and this shall be reproved.

31 He beholdeth the power of the height of heaven: and all men are earth and ashes.

WISDOM OF JESUS BEN SIRACH CHAPTER 18

1 He that liveth for ever created all things together. God only shall be justified, and he remaineth an invincible king for ever.

2 Who is able to declare his works?

3 For who shall search out his glorious acts?

4 And who shall shew forth the power of his majesty? or who shall be able to declare his mercy?

5 Nothing may be taken away, nor added, neither is it possible to find out the glorious works of God:

6 When a man hath done, then shall he begin: and when he leaveth off, he shall be at a loss.

7 What is man, and what is his grace? and what is his good, or what is his evil?

8 The number of the days of men at the most are a hundred years: as a drop of water of the sea are they esteemed: and as a pebble of the sand, so are a few years compared to eternity.

9 Therefore God is patient in them, and poureth forth his mercy upon them.

10 He hath seen the presumption of their heart that it is wicked, and hath known their end that it is evil.

11 Therefore bath he filled up his mercy in their favour, and hath shewn them the way of justice.

12 The compassion of man is toward his neighbour: but the mercy of God is upon all flesh.

13 He hath mercy, and teacheth, and correcteth, as a shepherd doth his hock.

14 He hath mercy on him that receiveth the discipline of mercy, and that maketh haste in his judgments.

15 My son, in thy good deeds, make no complaint, and when thou givest any thing, add not grief by an evil word.

16 Shall not the dew assuage the heat? so also the good word is better than the gift.

17 Lo, is not a word better than a gift? but both are with a justified man.

18 A fool will upbraid bitterly: and a gift of one ill taught consumeth the eyes.

19 Before judgment prepare thee justice, and learn before thou speak.

20 Before sickness take a medicine, and before judgment examine thyself, and thou shalt find mercy in the sight of God.

21 Humble thyself before thou art sick, and in the time of sickness shew thy conversation.

22 Let nothing hinder thee from praying always, and be not afraid to be justified even to death: for the reward of God continueth for ever.

23 Before prayer prepare thy soul: and be not as a man that tempteth God.

24 Remember the wrath that shall be at the last day, and the time of repaying when he shall turn away his face.

25 Remember poverty is the time of abundance, and the necessities of poverty in the day of riches.

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26 From the morning until the evening the time shall be changed, and all these are swift in the eyes of God.

27 A wise man will fear in every thing, and in the days of sine will beware of sloth.

28 Every man of understanding knoweth wisdom, and will give praise to him that findeth her.

29 They that were of good understanding in words, have also done wisely themselves: and have understood truth and justice, and have poured forth pro- verbs and judgments.

30 Go not after thy lusts, but turn away from thy own will.

31 If thou give to thy soul her desires, she will make thee a joy to thy enemies.

32 Take no pleasure in riotous assemblies, be they ever so small: for their concertation is continual.

33 Make not thyself poor by borrowing to contribute to feasts when thou hast nothing in thy purse: for thou shalt be an enemy to thy own life.

WISDOM OF JESUS BEN SIRACH CHAPTER 19

1 A workman that is a drunkard shall not be rich: and he that contemneth small things, shall fall by little and little.

2 Wine and women make wise men fall off, and shall rebuke the prudent:

3 And he that joineth himself to harlots, will be wicked. Rottenness and worms shall inherit him, and he shall be lifted up for a greater example, and his soul shall be taken away out of the number.

4 He that is hasty to give credit, is light of heart, and shall be lessened: and he that sinneth against his own soul, shall be despised.

5 He that rejoiceth in iniquity, shall be censured, and he that hateth chastisement, shall have less life: and he that hateth babbling, extinguisheth evil.

6 He that sinneth against his own soul, shall repent: and he that is delighted with wickedness, shall be condemned.

7 Rehearse not again a wicked and harsh word, and thou shalt not fare the worse.

8 Tell not thy mind to friend or foe: and if there be a sin with thee, disclose it not.

9 For he will hearken to thee, and will witch thee, and as it were defending thy sin he will hate thee, and so will he be with thee always.

10 Hast thou heard a word against thy neighbour? let it die within thee, trusting that it will not burst thee.

11 At the hearing of a word the fool is in travail, as a woman groaning. in the bringing forth a child.

12 As an arrow that sticketh in a man's thigh: so is a word in the heart of a fool.

13 Reprove a friend, lest he may not have understood, and say: f did it not: or if he did it, that he may do it no more.

14 Reprove thy neighbour, for it may be he hath not said it: and if he hath said it, that he may not say it again.

15 Admonish thy friend: for there is often a fault committed.

16 And believe not every word. There is one, that slippeth with the tongue, but not from his heart.

17 For who is there that hath not offended with his tongue? Admonish thy neighbour before thou threaten him.

18 And give place to the fear of the most High: for the fear of God is all wisdom, and therein is to fear God, and the disposition of the law is in all wisdom.

19 But the learning of wickedness is not wisdom: and the device of sinners is not prudence.

20 There is a subtle wickedness, and the same is detestable: and there is a man that is foolish, wanting in wisdom.

21 Better is a man that hath less wisdom, and wanteth understanding, with the fear of God, than he that aboundeth in understanding, and transgresseth the law of the most High.

22 There is an exquisite subtilty, and the same is unjust.

23 And there is one that uttereth an exact word telling the truth. There is one that humbleth himself wickedly, and his interior is full of deceit:

24 And there is one that submitteth himself exceedingly with a great lowliness: and there is one that casteth down his countenance, and maketh as if he did not see that which is unknown:

25 And if he be hindered from sinning for want of power, if he shall find opportunity to do evil, he will do it.

26 A man is known by his look, and a wise man, when thou meetest him, is known by his countenance.

27 The attire of the body, and the laughter of the teeth, and the gait of the man, shew what he is.

28 There is a lying rebuke in the anger of an injurious man: and there is a judgment that is not allowed to be good: and there is one that holdeth his peace, he is wise.

WISDOM OF JESUS BEN SIRACH CHAPTER 20

1 How much better is it to reprove, than to be angry, and not to hinder him that confesseth in prayer.

2 The lust of an eunuch shall devour a young maiden:

3 So is he that by violence executeth unjust judgment.

4 How good is it, when thou art reproved, to shew repentance! for so thou shalt escape wilful sin.

5 There is one that holdeth his peace, that is found wise: and there is another that is hateful, that is bold in speech.

6 There is one that holdeth his peace, because he knoweth not what to say: and there is another that holdeth his peace, knowing the proper time.

7 A wise man will hold his peace till he see opportunity: but a babbler, and a fool, will regard no time.

8 He that useth many words shall hurt his own soul: and he that taketh authority to himself unjustly shall be hated.

9 There is success in evil things to a man without discipline, and there is a finding that turneth to loss.

10 There is a gift that is not profitable: and there is a gift, the recompense of which is double.

11 There is an abasement because of glory: and there is one that shall lift up his head from a low estate.

12 There is that buyeth much for a small price, and restoreth the same sevenfold.

13 A man wise in words shall make himself beloved: but the graces of fools shall be poured out.

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14 The gift of the fool shall do thee no good: for his eyes are sevenfold.

15 He will give a few things, and upbraid much: and the opening of his mouth is the kindling of a fire.

16 To day a man lendeth, and to morrow he asketh it again: such a man as this is hateful.

17 A fool shall have no friend, and there shall be no thanks for his good deeds.

18 For they that eat his bread, are of a false tongue. How often, and how many will laugh him to scorn!

19 For he doth not distribute with right understanding that which was to be had: in like manner also that which was not to be had.

20 The slipping of a false tongue is as one that falleth on the pavement: so the fall of the wicked shall come speedily.

21 A man without grace is as a vain fable, it shall be continually in the mouth of the unwise.

22 A parable coming out, of a fool's mouth shall be rejected: for he doth not speak it in due season.

23 There is that is hindered from sinning through want, and in his rest he shall be pricked.

24 There is that will destroy his own soul through shamefacedness, and by occasion of an unwise person he will destroy it: and by respect of person he will destroy himself.

25 There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

26 A lie is a foul blot in a man, and yet it will be continually in the mouth of men without discipline.

27 A thief is better than a man that is always lying: but both of them shall inherit destruction.

28 The manners of lying men are without honour: and their confusion is with them without ceasing.

29 A wise man shall advance himself with his words, and a prudent man shall please the great ones.

30 He that tilleth his land shall make a high heap of corn: and he that worketh justice shall be exalted: and he that pleaseth great men shall escape iniquity.

31 Presents and gifts blind the eyes of judges, and make them dumb in the mouth, so that they cannot correct.

32 Wisdom that is hid, and treasure that is not seen: what profit is there in them both?

33 Better is he that hideth his folly, than the man that hideth his wisdom.

WISDOM OF JESUS BEN SIRACH CHAPTER 21

1 My son, hast thou sinned? do so no more: but for thy former sins also pray that they may be forgiven thee.

2 Flee from sins as from the face of a serpent: for if thou comest near them, they will take hold of thee.

3 The teeth thereof are the teeth of a lion, killing the souls of men.

4 All iniquity is like a two-edged sword, there is no remedy for the wound thereof.

5 Injuries and wrongs will waste riches: and the house that is very rich shall be brought to nothing by pride: so the substance of the proud shall be rooted out.

6 The prayer out of the mouth of the poor shall reach the ears of God, and judgment shall come for him speedily.

7 He that hateth to be reproved walketh in the trace of a sinner: and he that feareth God will turn to his own heart.

8 He that is mighty by a bold tongue is known afar off, but a wise man knoweth to slip by him.

9 He that buildeth his house at other men's charges, is as he that gathereth himself stones to build in the winter.

10 The congregation of sinners is like tow heaped together, and the end of them is a flame of fire.

11 The way of sinners is made plain with stones, and in their end is hell, and darkness, and pains.

12 He that keepeth justice shall get the understanding thereof.

13 The perfection of the fear of God is wisdom and understanding.

14 He that is not wise in good, will not be taught.

15 But there is a wisdom that aboundeth in evil: and there is no understanding where there is bitterness.

16 The knowledge of a wise man shall abound like a flood, and his counsel continueth like a fountain of life.

17 The heart of a fool is like a broken vessel, and no wisdom at all shall it hold.

18 A man of sense will praise every wise word he shall hear, and will apply it to himself: the luxurious man hath heard it, and it shall displease him, and he will cast it behind his back.

19 The talking of a fool is like a burden in the way: but in the lips of the wise, grace shall be found.

20 The mouth of the prudent is sought after in the church, and they will think upon his words in their hearts.

21 As a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as words without sense.

22 Doctrine to a fool is as fetters on the feet, and like manacles on the right hand.

23 A fool lifteth up his voice in laughter: but a wise man will scarce laugh low to himself.

24 Learning to the prudent is as an ornament of gold, and like a bracelet upon his right arm.

25 The foot of a fool is soon in his neighbour's house: but a man of experience will be abashed at the person of the mighty.

26 A fool will peep through the window into the house: but he that is well taught will stand without.

27 It is the folly of a man to hearken at the door: and a wise man will be grieved with the disgrace.

28 The lips of the unwise will be telling foolish things but the words of the wise shall be weighed in a balance.

29 The heart of fools is in their mouth: and the mouth of wise men is in their heart.

30 While the ungodly curseth the devil, he curseth his own soul.

31 The talebearer shall defile his own soul, and shall be hated by all: and he that shall abide with him shall be hateful: the silent and wise man shall be honoured.

WISDOM OF JESUS BEN SIRACH CHAPTER 22

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1 The sluggard is pelted with a dirty stone, and all men will speak of his disgrace.

2 The sluggard is pelted with the dung of oxen: and every one that toucheth him will shake his hands.

3 A son ill taught is the confusion of the father: and a foolish daughter shall be to his loss.

4 A wise daughter shall bring an inheritance to her husband: but she that confoundeth, becometh a disgrace to her father.

5 She that is bold shameth both her father and husband, and will not be inferior to the ungodly: and shall be disgraced by them both.

6 A tale out of time is like music in mourning: but the stripes and instruction of wisdom are never out of time.

7 He that teacheth a fool, is like one that glueth a potsherd together.

8 He that telleth a word to him that heareth not, is like one that waketh a man out of a deep sleep.

9 He speaketh with one that is asleep, who uttereth wisdom to a fool: and in the end of the discourse he saith: Who is this?

10 Weep for the dead, for his light hath failed: and weep for the fool, for his understanding faileth.

11 Weep but a little for the dead, for he is at rest.

12 For the wicked life of a wicked fool is worse than death.

13 The mourning for the dead is seven days: but for a fool and an ungodly man all the days of their life.

14 Talk not much with a fool, and go not with him that hath no sense.

15 Keep thyself from him, that thou mayst not have trouble, and thou shalt not be defiled with his sin.

16 Turn away from him, and thou shalt find rest, and shalt not be wearied out with his folly.

17 What is heavier than lead? and what other name hath he but fool?

18 Sand and salt, and a mass of iron is easier to bear, than a man without sense, that is both foolish and wicked.

19 A frame of wood bound together in the foundation of a building, shall not be loosed: so neither shall the heart that is established by advised counsel.

20 The thought of him that is wise at all times, shall not be depraved by fear.

21 As pales set in high places, and plasterings made without cost, will not stand against the face of the wind:

22 So also a fearful heart in the imagination of a fool shall not resist against the violence of fear.

23 As a fearful heart in the thought of a fool at all times will not fear, so neither shall he that continueth always in the commandments of God.

24 He that pricketh the eye, bringeth out tears: and he that pricketh the heart, bringeth forth resentment.

25 He that flingeth a stone at birds, shall drive them away: so he that upbraideth his friend, breaketh friendship.

26 Although thou hast drawn a sword at a friend, despair not: for there may be a returning. To a friend,

27 If thou hast opened a sad mouth, fear not, for there may be a reconciliation: except upbraiding, and reproach, and pride, and disclosing of secrets, or a treacherous wound: for in all these cases a friend will flee away.

28 Keep fidelity with a friend in his poverty, that in his prosperity also thou mayst rejoice.

29 In the time of his trouble continue faithful to him, that thou mayst also be heir with him in his inheritance.

30 As the vapour of a chimney, and the smoke of the fire goeth up before the fire: so also injurious words, and reproaches, and threats, before blood.

31 I will not be ashamed to salute a friend, neither will I hide myself from his face: and if any evil happen to me by him, I will bear it.

32 But every one that shall hear it, will beware of him.

33 Who will set a guard before my mouth, and a sure seal upon my lips, that I fall not by them, and that my tongue destroy me not?

WISDOM OF JESUS BEN SIRACH CHAPTER 23

1 O Lord, father, and sovereign ruler of my life, leave me not to their counsel: nor suffer me to fall by them.

2 Who will set scourges over my thoughts, and the discipline of wisdom over my heart, that they spare me not in their ignorances, and that their sine may not appear:

3 Lest my ignorances increase, and my offences be multiplied, and my sine abound, and I fall before my adversaries, and my enemy rejoice over me?

4 O Lord, father, and God of my life, leave me not to their devices.

5 Give me not haughtiness of my eyes, and turn away from me all coveting.

6 Take from me the greediness of the belly, and let not the lusts of the flesh take hold of me, and give me not over to a shameless and foolish mind.

7 Hear, O ye children, the discipline of the mouth: and he that will keep it shall not perish by his lips, nor be brought to fall into most wicked works.

8 A sinner is caught in his own vanity, and the proud and the evil speakers shall fall thereby.

9 Let not thy mouth be accustomed to swearing: for in it there are many falls.

10 And let not the naming of God be usual in thy mouth, and meddle not with the names of saints, for thou shalt not escape free from them.

11 For as a slave daily put to the question, is never without a blue mark: so every one that sweareth, and nameth, shall not be wholly pure from sin.

12 A man that sweareth much, shall be filled with iniquity, and a scourge shall not depart from his house.

13 And if he make it void, his sin shall be upon him: and if he dissemble it, he offendeth double:

14 And if he swear in vain, he shall not be justified: for his house shall be filled with his punishment.

15 There is also another speech opposite to death, let it not be found in the inheritance of Jacob.

16 For from the merciful all these things shall be taken away, and they shall not wallow in sins.

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17 Let not thy mouth be accustomed to indiscreet speech: for therein is the word of sin.

18 Remember thy father and thy mother, for thou sittest is the midst of great men:

19 Lest God forget thee in their sight, and thou, by thy daily custom, be infatuated and suffer reproach: and wish that thou hadst not been born, and curse the day of thy nativity.

20 The man that is accustomed to opprobrious words, will never be corrected all the days of his life.

21 Two sorts of men multiply sins, and the third bringeth wrath and destruction.

22 A hot soul is a burning fire, it will never be quenched, till it devour some thing.

23 And a man that is wicked in the mouth of his flesh, will not leave off till he hath kindled a fire.

24 To a man that is a fornicator all bread is sweet, he will not be weary of sinning unto the end.

25 Every man that passeth beyond his own bed, despising his own soul, and saying: Who seeth me?

26 Darkness compasseth me about, and the walls cover me, and no man seeth me: whom do I fear? the most High will not remember my sins.

27 And he understandeth not that his eye seeth all things, for such a man's fear driveth from him the fear of God, and the eyes of men fearing him:

28 And he knoweth not that the eyes of the Lord are far brighter than the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most hidden parts.

29 For all things were known to the Lord God, before they were created: so also after they were perfected he beholdeth all things.

30 This man shall be punished in the streets of the city, and he shall be chased as a colt: and where he suspected not, he shall be taken.

31 And he shall be in disgrace with all men, because he understood not the fear of the Lord.

32 So every woman also that leaveth her husband, and bringeth in an heir by another:

33 For first she hath been unfaithful to the law of the most High: and secondly, she hath offended against her husband: thirdly, she hath fornicated in adultery, end hath gotten her children of another man.

34 This woman shall be brought into the assembly, and inquisition shall be made of her children.

35 Her children shall not take root, and her branches shall bring forth no fruit.

36 She shall leave her memory to be cursed, and her infamy shall not be blotted out.

37 And they that remain shall know. that there is nothing better than the fear of God: and that there is nothing sweeter than to have regard to the commandments of the Lord.

38 It is great glory to follow the Lord for length of days shall be received from him.

WISDOM OF JESUS BEN SIRACH CHAPTER 24

1 Wisdom shall praise her own self, and shall be honoured in God, and shall glory in the midst of her people,

2 And shall open her mouth in the churches of the most High, and shall glorify herself in the sight of his power,

3 And in the midst of her own people she shall be exalted, and shall be ad- mired in the holy assembly.

4 And in the multitude of the elect she shall have praise, and among the blessed she shall be blessed, saying:

5 I came out of the mouth of the most High, the firstborn before all creatures:

6 I made that in the heavens there should rise light that never faileth, and as a cloud I covered all the earth:

7 I dwelt in the highest places, and my throne is in a pillar of a cloud.

8 I alone have compassed the circuit of heaven, and have penetrated into the bottom of the deep, and have walked in the waves of the sea,

9 And have stood in all the earth: and in every people,

10 And in every nation I have had the chief rule:

11 And by my power I have trodden under my feet the hearts of all the high and low: and in all these I sought rest, and I shall abide in the inheritance of the Lord.

12 Then the creator of all things commanded, and said to me: and he that made me, rested in my tabernacle,

13 And he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect.

14 From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before him.

15 And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem.

16 And I took root in an honourable people, and in the portion of mg God his inheritance, and my abode is in the full assembly of saints.

17 I was exalted like a cedar in Libanus, and as a cypress tree on mount Sion.

18 I was exalted like a palm tree in Cades, and as a rose plant in Jericho:

19 As a fair olive tree in the plains, and as a plane tree by the water in the streets, was I exalted.

20 I gave a sweet smell like cinnamon. and aromatical balm: I yielded a sweet odour like the best myrrh:

21 And I perfumed my dwelling as storax, and galbanum, and onyx, and aloes, and as the frankincense not cut, and my odour is as the purest balm.

22 I have stretched out my branches as the turpentine tree, and my branches are of honour and grace.

23 As the vine I have brought forth a pleasant odour: and my flowers are the fruit of honour and riches.

24 I am the mother of fair love, and of fear, and of knowledge, and of holy hope.

25 In me is all grace of the way and of the truth, in me is all hope of life and of virtue.

26 Come over to me, all ye that desire me, and be filled with my fruits.

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27 For my spirit is sweet above honey, and my inheritance above honey and the honeycomb.
28 My memory is unto everlasting generations.
29 They that eat me, shall yet hunger: and they that drink me, shall yet thirst.
30 He that hearkeneth to me, shall not be confounded: and they that work by me, shall not sin.
31 They that explain me shall have life everlasting.
32 All these things are the book of life, and the covenant of the most High, and the knowledge of truth.
33 Moses commanded a law in the precepts of justices, and an inheritance to the house of Jacob, and the promises to Israel.
34 He appointed to David his servant to raise up of him a most mighty king, and sitting on the throne of glory for ever.
35 Who filleth up wisdom as the Phison, and as the Tigris in the days of the new fruits.
36 Who maketh understanding to abound as the Euphrates, who multiplieth it as the Jordan in the time of harvest.
37 Who sendeth knowledge as the light, and riseth up as Gehon in the time of the vintage.
38 Who first hath perfect knowledge of her, and a weaker shall not search her out.
39 For her thoughts are more vast than the sea, and her counsels more deep than the great ocean.
40 I, wisdom, have poured out rivers.
41 I, like a brook out of a river of a mighty water; I, like a channel of a river. and like an aqueduct, came out of paradise.
42 I said: I will water my garden of plants, and I will water abundantly the fruits of my meadow.
43 And behold my brook became a great river, and my river came near to a sea:
44 For I make doctrine to shine forth to all as the morning light, and I will declare it afar off.
45 I will penetrate to all the lower parts of the earth, and will behold all that sleep, and will enlighten all that hope in the Lord.
46 I will yet pour out doctrine as prophecy, and will leave it to them that seek wisdom, and will not cease to instruct their offspring even to the holy age.
47 See ye that I have not laboured for myself only, but for all that seek out the truth.

WISDOM OF JESUS BEN SIRACH CHAPTER 25

1 With three things my spirit is pleased, which are approved before God and men:
2 The concord of brethren, and the love of neighbours, and mall and wife that agree well together.
3 Three sorts my soul hateth, and I am greatly grieved at their life:
4 A poor man that is proud: a rich man that is a liar: an old man that is a fool, and doting.
5 The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age?
6 O how comely is judgment for a grey head, and for ancients to know counsel!
7 O how comely is wisdom for the aged, and understanding and counsel to men of honour!
8 Much experience is the crown of old men, and the fear of God is their glory.
9 Nine things that are not to be imagined by the heart have I magnified, and the tenth I will utter to men with my tongue.
10 A man that hath joy of his children: and he that liveth and seeth the fall of his enemies.
11 Blessed is he. that dwelleth with a wise woman, and that hath not slipped with his tongue, and that hath not served such as are unworthy of him.
12 Blessed is he that findeth a true friend, and that declareth justice to an ear that heareth.
13 How great is he that findeth wisdom and knowledge! but there is none above him that feareth the Lord.
14 The fear of God hath set itself above all things:
15 Blessed is the man, to whom it is given to have the fear of God: he that holdeth it, to whom shall he be likened?
16 The fear of God is the beginning of his love: and the beginning of faith is to be fast joined unto it.
17 The sadness of the heart is every plague: and the wickedness of a woman is all evil.
18 And a man will choose any plague, but the plague of the heart:
19 And ally wickedness, but the wickedness of a woman:
20 And any affliction, but the affliction from them that hate him:
21 And ally revenge, but the revenge of enemies.
22 There is no head worse than the head of a serpent:
23 And there is no anger above the anger of a woman. It will be more agreeable to abide with a lion and a dragon, than to dwell with a wicked woman.
24 The wickedness of a woman changeth her face: and she darkeneth her countenance as a bear: and sheweth it like sackcloth. In the midst of her neighbours,
25 Her husband groaned, and hearing he sighed a little.
26 All malice is shore to the malice of a woman, let the lot of sinners fall upon her.
27 As the climbing of a sandy way is to the feet of the aged, so is a wife full of tongue to a quiet man.
28 Look not upon a woman's beauty, and desire not a woman for beauty.
29 A woman's anger, and impudence, and confusion is great.
30 A woman, if she have superiority, is contrary to her husband.
31 A wicked woman abateth the courage, and maketh a heavy countenance, and a wounded heart.
32 Feeble hands, and disjointed knees, a woman that doth not make her husband happy.
33 From the woman came the beginning of sin, and by her we all die.
34 Give no issue to thy water, no, not a little: nor to a wicked woman liberty to gad abroad.
35 If she walk not at thy hand, she will confound thee in the sight of thy enemies.
36 Cut her off from thy flesh, lest she always abuse thee.

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WISDOM OF JESUS BEN SIRACH CHAPTER 26

1 Happy is the husband of a good wife: for the number of his years is double.

2 A virtuous woman rejoiceth her husband: and shall fulfil the years of his life in peace.

3 A good wife is a good portion, she shall be given in the portion of them that fear God, to a man for his good deeds.

4 Rich or poor, if his heart is good, his countenance shall be cheerful at all times.

5 Of three things my heart hath been afraid, and at the fourth my face hath trembled:

6 The accusation of a city, and the gathering together of the people:

7 And a false calumny, all are more grievous than death.

8 A jealous woman is the grief and mourning of the heart.

9 With a jealous woman is a scourge of the tongue which communicateth with all.

10 As a yoke of oxen that is moved to and fro, so also is a wicked woman: he that hath hold of her, is as he that taketh hold of a scorpion.

11 A drunken woman is a great wrath: and her reproach and shame shall not be hid.

12 The fornication of a woman shall be known by the haughtiness of her eyes, and by her eyelids.

13 On a daughter that turneth not away herself, set a strict watch: lest finding an opportunity she abuse herself.

14 Take heed of the impudence of her eyes, and wonder not if she slight thee.

15 She will open her mouth as a thirsty traveller to the fountain, and will drink of every water near her, and will sit down by every hedge, and open her quiver against every arrow, until she fail.

16 The grace of a diligent woman shall delight her husband, and shall fat his bones.

17 Her discipline is the gift of God.

18 Such is a wise and silent woman, and there is nothing so much worth as a well instructed soul.

19 A holy and shamefaced woman is grace upon grace.

20 And no price is worthy of a continent soul.

21 As the sun when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house.

22 As the lamp shining upon the holy candlestick, so is the beauty of the face in a ripe age.

23 As golden pillars upon bases of silver, so are the firm feet upon the soles of a steady woman.

24 As everlasting foundations upon a solid rock, so the commandments of God In the heart of a holy woman.

25 At two things my heart is grieved, and the third bringeth anger upon me:

26 A man of was fainting through poverty: and a man of sense despised:

27 And he that passeth over from justice to sin, God hath prepared such an one for the sword.

28 Two sorts of callings have appeared to me hard and dangerous: a merchant is hardly free from negligence: and a huckster shall not be justified from the sins of the lips.

WISDOM OF JESUS BEN SIRACH CHAPTER 27

1 Through poverty many have sinned: and he that seeketh to be enriched, turneth away his eye.

2 As a stake sticketh fast in the midst of the joining of stones, so also in the midst of selling and buying, sin shall stick fast.

3 Sin shall be destroyed with the sinner.

4 Unless thou hold thyself diligently in the fear of the Lord, thy house shall quickly be overthrown.

5 As when one sifteth with a sieve, the dust will remain: so will the perplexity of a man in his thoughts.

6 The furnace trieth the potter's vessels, and the trial of affliction just men.

7 Be the dressing of a tree sheweth the fruit thereof, so a word out of the thought of the heart of man.

8 Praise not a man before he speaketh, for this is the trial of men.

9 If thou followest justice, thou shalt obtain her: and shalt put her on as a long robe of honour, and thou shalt dwell with her: and she shall protect thee for ever, and in the day of acknowledgment thou shalt find a strong foundation.

10 Birds resort unto their like: so truth will return to them that practise her.

11 The lion always lieth in wait for prey: so do sine for them that work iniquities.

12 A holy man continueth in wisdom as the sun: but a fool is changed as the moon.

13 In the midst of the unwise keep in the word till its time: but be continually among men that think.

14 The discourse of sinners is hateful, and their laughter is at the pleasures of sin.

15 The speech that sweareth much shall make the hair of the head stand upright: and its irreverence shall make one stop his ears.

16 Is the quarrels of the proud is the shedding of blood: and their cursing is a grievous hearing.

17 He that discloseth the secret of a friend loseth his credit, and shall never find a friend to his mind.

18 Love thy neighbour, and be joined to him with fidelity.

19 But if thou discover his secrets, follow no more after him.

20 For as a man that destroyeth his friend, so also is he that destroyeth the friendship of his neighbour.

21 And as one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and thou shalt not get him again.

22 Follow after him no more, for he is gone afar off, he is fled, as a roe escaped out of the snare: because his soul is wounded.

23 Thou canst no more bind him up. And of a curse there is reconciliation:

24 But to disclose the secrets of a friend, leaveth no hope to an unhappy soul.

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25 He that winketh with the eye forgeth wicked things, and no man will cast him off:

26 In the sight of thy eyes he will sweeten his mouth, and will admire thy words: but at the last he will writhe his mouth, and on thy words he will lay a stumblingblock.

27 I have hated many things, but not like him, and the Lord will hate him.

28 If one cast a stone on high, it will fall upon his own head: and the deceitful stroke will wound the deceitful.

29 He that diggeth a pit, shall fall into it: and he that setteth a stone for his neighbour, shall stumble upon it: and he that layeth a snare for another, shall perish in it.

30 A mischievous counsel shall be rolled back upon the author, and he shall not know from whence it cometh to him.

31 Mockery and reproach are of the proud, and vengeance as a lion shall lie in wait for him.

32 They shall perish in a snare that are delighted with the fall of the just: and sorrow shall consume them before they die.

33 Anger and fury are both of them abominable, and the sinful man shall be subject to them.

WISDOM OF JESUS BEN SIRACH CHAPTER 28

1 He that seeketh to revenge himself, shall find vengeance from the Lord, and he will surely keep his sins in remembrance.

2 Forgive thy neighbour if he hath hurl thee: and then shall thy sins be forgiven to thee when thou prayest.

3 Man to man reserveth anger, and doth he seek remedy of God?

4 He hath no mercy on a man like himself, and doth he entreat for his own sins?

5 He that is but flesh, nourisheth anger, and doth he ask forgiveness of God? who shall obtain pardon for his sins?

6 Remember thy last things, and let enmity cease:

7 For corruption and death hang over in his commandments.

8 Remember the fear of God, and be not angry with thy neighbour.

9 Remember the covenant of the most High, and overlook the ignorance of thy neighbour.

10 Refrain from strife, and thou shalt diminish thy sine:

11 For a passionate man kindleth strife, and a sinful man will trouble his friends, and bring in debate in the midst of them that are at peace.

12 For as the wood of the forest is, so the fire burneth: and as a man's strength is, so shall his anger be, and according to his riches he shall increase his anger.

13 A hasty contention kindleth a fire: and a hasty quarrel sheddeth blood: and a tongue that beareth witness bringeth death.

14 If thou blow the spark, it shall burn as a fire: and if thou spit upon it, it shall be quenched: both come out of the mouth.

15 The whisperer and the double tongued is accursed: for he hath troubled many that were at peace.

16 The tongue of a third person hath disquieted many, and scattered them from nation to nation.

17 It hath destroyed the strong cities of the rich, and hath overthrown the houses of great men.

18 It hath cut in pieces the forces of people, and undone strong nations.

19 The tongue of a third person hath cast out valiant women, and deprived them of their labours.

20 He that hearkeneth to it, shall never have rest, neither shall he have a friend in whom he may repose.

21 The stroke of a whip maketh a blue mark: but the stroke of the tongue will break the bones.

22 Many have fallen by the edge of the sword, but not so many as have perished by their own tongue.

23 Blessed is he that is defended from a wicked tongue, that hath not passed into the wrath thereof, and that hath not drawn the yoke thereof, and hath not been bound in its bands.

24 For its yoke is a yoke of iron: and its bands are bands of brass.

25 The death thereof is a most evil death: and hell is preferable to it.

26 Its continuance shall not be for a long time, but it shall possess the ways of the unjust: and the just shall not be burnt with its flame.

27 They that forsake God shall fall into it, and it shall burn in them, and shall not be quenched, and it shall be sent upon them as a lion, and as a leopard it shall tear them.

28 Hedge in thy ears with thorns, hear not a wicked tongue, and make doors and bars to thy mouth.

29 Melt down thy gold and silver, and make a balance for thy words, and a just bridle for thy mouth:

30 And take heed lest thou slip with thy tongue, and fall in the sight of thy enemies who lie in wait for thee, and thy fall be incurable unto death.

WISDOM OF JESUS BEN SIRACH CHAPTER 29

1 He that sheweth mercy, lendeth to his neighbour: and he that is stronger in hand, keepeth the commandments.

2 Lend to thy neighbour in the time of his need, and pay thou thy neighbour again in due time.

3 Reap thy word, and deal faithfully with him: and thou shalt always find that which is necessary for thee.

4 Many have looked upon a thing lent as a thing found, and have given trouble to them that helped them.

5 Till they receive, they kiss the hands of the lender, and in promises they humble their voice:

6 But when they should repay, they will ask time, and will return tedious and murmuring words, and will complain of the time:

7 And if he be able to pay, he will stand off, he will scarce pay one half, and will count it as if he had found it:

8 But if not, he will defraud him of his money, and he shall get him for an enemy without cause:

9 And he will pay him with reproaches and curses, and instead of honour and good turn will repay him injuries.

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10 Many have refused to lend, not out of wickedness, but they were afraid to be defrauded without cause.

11 But yet towards the poor be thou more hearty, and delay not to shew him mercy.

12 Help the poor because of the commandment: and send him not away empty handed because of his poverty.

13 Lose thy money for thy brother and thy friend: and hide it not under a stone to be lost.

14 Place thy treasure in the commandments of the most High, and it shall bring thee more profit than gold.

15 Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil.

16 Better than the shield of the mighty, and better than the spear:

17 It shall fight for thee against thy enemy.

18 A good man is surety for his neighbour: and he that hath lost shame, will leave him to himself.

19 Forget not the kindness of thy surety: for he hath given his life for thee.

20 The sinner and the unclean fleeth from his surety.

21 A sinner attributeth to himself the goods of his surety: and he that is of an unthankful mind will leave him that delivered him.

22 A man is surety for his neighbour: and when he hath lost all shame, he shall forsake him.

23 Evil suretyship hath undone many of good estate, and hath tossed them as a wave of the sea.

24 It hath made powerful men to go from place to place round about, and they have wandered in strange countries.

25 A sinner that transgresseth the commandment of the Lord, shall fall into an evil suretyship: and he that undertaketh many things, shall fall into judgment.

26 Recover thy neighbour according to thy power, and take heed to thyself that thou fall not.

27 The chief thing for man's life is water and bread, and clothing, and a house to cover shame.

28 Better is the poor man's fare under a roof of boards, than sumptuous cheer abroad in another man's house.

29 Be contented with little instead of much, and thou shalt not hear the reproach of going abroad.

30 It is a miserable life to go as a guest from house to house: for where a man is a stranger, he shall not deal confidently, nor open his mouth.

31 He shall entertain and feed, and give drink to the unthankful, and moreover he shall hear bitter words.

32 Go, stranger, and furnish the table, and give others to eat what thou hast in thy hand.

33 Give place to the honourable presence of my friends: for I want my house, my brother being to be lodged with me.

34 These things are grievous to a man of understanding: the upbraiding of houseroom, and the reproaching of the lender.

WISDOM OF JESUS BEN SIRACH CHAPTER 30

1 He that loveth his son, frequently chastiseth him, that he may rejoice in his latter end, and not grope after the doors of his neighbours.

2 He that instructeth his son shall be praised in him, and shall glory in him in the midst of them of his household.

3 He that teacheth his son, maketh his enemy jealous, and in the midst of his friends he shall glory in him.

4 His father is dead, and he is as if he were not dead: for he hath left one behind him that is like himself.

5 While he lived he saw and rejoiced in him: and when he died he was not sorrowful, neither was he confounded before his enemies.

6 For he left behind him a defender of his house against his enemies, and one that will requite kindness to his friends.

7 For the souls of his sons he shall bind up his wounds, and at every cry his bowels shall be troubled.

8 8A horse not broken becometh stubborn, and a child left to himself will become headstrong.

9 Give thy son his way, and he shall make thee afraid: play with him, and he shall make thee sorrowful.

10 Laugh not with him, lest thou have sorrow, and at the last thy teeth be set on edge.

11 Give him not liberty in his youth, and wink not at his devices.

12 Bow down his neck while he is young, and beat his sides while he is a child, lest he grow stubborn, and regard thee not, and so be a sorrow of heart to thee.

13 Instruct thy son, and labour about him, lest his lewd behaviour be an offence to thee.

14 Better is a poor man who is sound, and strong of constitution, than a rich man who is weak and afflicted with evils.

15 Health of the soul in holiness of justice, is better then all gold and silver: and a sound body, than immense revenues.

16 There is no riches above the riches of the health of the body: and there is no pleasure above the joy of the heart.

17 Better is death than a bitter life: and everlasting rest, than continual sickness.

18 Good things that are hidden in a mouth that is shut, are as masses of meat set about a grave.

19 What good shall an offering do to an idol? for it can neither eat, nor smell:

20 So is he that is persecuted by the Lord, bearing the reward of his iniquity:

21 He seeth with his eyes, and groaneth, as an eunuch embracing a virgin, and sighing.

22 Give not up thy soul to sadness, and afflict not thyself in thy own counsel.

23 The joyfulness of the heart, is the life of a man, and a never failing treasure of holiness: and the joy of a man is length of life.

24 Have pity on thy own soul, pleasing God, and contain thyself: gather up thy heart in his holiness: and drive away sadness far from thee.

25 For sadness hath killed many, and there is no profit in it.

26 Envy and anger shorten a man's days, and pensiveness will bring old age before the time.

27 A Cheerful and good heart is always feasting: for his banquets are prepared with diligence.

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WISDOM OF JESUS BEN SIRACH CHAPTER 31

1 Watching for riches consumeth the flesh, and the thought thereof driveth away sleep.

2 The thinking beforehand turneth away the understanding, and a grievous sickness maketh the soul sober.

3 The rich man hath laboured in gathering riches together, and when he resteth he shall be filled with his goods.

4 The poor man hath laboured in his low way of life, and in the end he is still poor.

5 He that loveth gold, shall not be justified: and he that followeth after corruption, shall be filled with it.

6 Many have been brought to fall for gold, and the beauty thereof hath been their ruin.

7 Gold is a stumblingblock to them that sacrifice to it: woe to them that eagerly follow after it, and every fool shall perish by it.

8 Blessed is the rich man that is found without blemish: and that hath not gone after gold, nor put his trust in money nor in treasures.

9 Who is he, and we will praise him? for he hath done wonderful things in his life.

10 Who hath been tried thereby, and made perfect, he shall have glory everlasting. He that could have transgressed, and hath not transgressed: and could do evil things, and hath not done them:

11 Therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.

12 Art thou set at a great table? be not the first to open thy mouth upon it.

13 Say not: There are many things which are upon it.

14 Remember that a wicked eye is evil.

15 What is created more wicked than an eye? therefore shall it weep over all the face when it shall see.

16 Stretch not out thy hand first, lest being disgraced with envy thou be put to confusion.

17 Be not hasty in a feast.

18 Judge of the disposition of thy neighbour by thyself.

19 Use as a frugal man the things that are set before thee: lest if thou eatest much, thou be hated.

20 Leave off first, for manners' sake: and exceed not, lest thou offend.

21 21And if thou sittest among many, reach not thy hand out first of all: and be not the first to ask for drink.

22 How sufficient is a little wine for a man well taught, and in sleeping thou shalt not be uneasy with it, and thou shalt feel no pain.

23 Watching, and choler, and gripes, are with an intemperate man:

24 Sound and wholesome sleep with a moderate man: he shall sleep till morning, and his soul shall be delighted with him.

25 And if thou hast been forced to eat much, arise, go out, and vomit: and it shall refresh thee, and thou shalt not bring sickness upon thy body.

26 Hear me, my son, and despise me not: and in the end thou shalt find my words.

27 In all thy works be quick, and no infirmity shall come to thee.

28 The lips of many shall bless him that is liberal of his bread, and the testimony of his truth is faithful.

29 Against him that is niggardly of his bread, the city will murmur, and the testimony of his niggardliness is true.

30 Challenge not them that love wine: for wine hath destroyed very many.

31 Fire trieth hard iron: so wine drunk to excess shall rebuke the hearts of the proud.

32 Wine taken with sobriety is equal lire to men: if thou drink it moderately, thou shalt be sober.

33 What is his life, who is diminished with wine?

34 What taketh away life? death.

35 Wine was created from the beginning to make men joyful, and not to make them drunk.

36 Wine drunken with moderation is the joy of the soul and the heart.

37 Sober drinking is health to soul and body.

38 Wine drunken with excess raiseth quarrels; and wrath, and many ruins.

39 Wine drunken with excess is bitterness of the soul.

40 The heat of drunkenness is the stumblingblock of the fool, lessening strength and causing wounds.

41 Rebuke not thy neighbour in a banquet of wine: and despise him not in his mirth.

42 Speak not to him words of reproach: and press him not in demanding again.

WISDOM OF JESUS BEN SIRACH CHAPTER 32

1 Have they made thee ruler? be not lifted up: be among them as one of them.

2 Have care of them, and so sit down, and when thou hast acquitted thyself of all thy charge, take thy place:

3 That thou mayst rejoice for them, and receive a crown as an ornament of grace, and get the honour of the contribution.

4 Speak, thou that art elder: for it becometh thee,

5 To speak the first word with care knowledge, and hinder not music.

6 Where there is no hearing, pour out words, and be not lifted up out season with thy wisdom.

7 7A concert of music in a banquet wine is as a carbuncle set in gold.

8 As a signet of an emerald in a work of gold: so is the melody of music with pleasant and moderate wine.

9 Hear in silence, and for thy reverence good grace shall come to thee.

10 Young man, scarcely speak in thy own cause.

11 If thou be asked twice, let thy answer be short.

12 In many things be as if thou wert ignorant, and hear in silence and withal seeking.

13 In the company of great men bake not upon thee: and when the ancients are present, speak not much.

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14 Before a storm goeth lightning: and before shamefacedness goeth favour: and for thy reverence good grace shall come to thee.

15 And at the time of rising be not slack: but be first to run home to thy house, and there withdraw thyself, and there take thy pastime.

16 And do what thou hast a mind, but not in sin or proud speech.

17 And for all these things bless the Lord, that made thee, and that replenisheth thee with all his good things.

18 He that feareth the Lord, will receive his discipline: and they that will seek him early, shall find a blessing.

19 He that seeketh the law, shall be filled with it: and he that dealeth deceitfully, shall meet with a stumblingblock therein.

20 They that fear the Lord, shall find just judgment, and shall kindle justice as a light.

21 A sinful man will flee reproof, and will find an excuse according to his will.

22 A man of counsel will not neglect understanding, a strange and proud man will not dread fear:

23 Even after he hath done with fear without counsel, he shall be controlled by the things of his own seeking.

24 My son, do thou nothing without counsel, and thou shalt not repent when thou hast done.

25 Go not in the way of ruin, and thou shalt not stumble against the stones; trust not thyself to a rugged may, lest thou set a stumblingblock to thy soul.

26 And beware of thy own children, and take heed of them of thy household.

27 In every work of thine regard thy soul in faith: for this is the keeping of the commandments.

28 He that believeth God, taketh heed to the commandments: and he that trusteth in him, shall fare never the worse.

WISDOM OF JESUS BEN SIRACH CHAPTER 33

1 No evils shall happen to him that feareth the Lord, but in temptation God will keep him, and deliver him from evils.

2 A wise man hateth not the commandments and justices, and he shall not be dashed in pieces as a ship in a storm.

3 A man of understanding is faithful to the law of God, and the law is faithful to him.

4 He that cleareth up a question, shall prepare what to say, and so having prayed he shall be heard, and shall keep discipline, and then he shall answer.

5 The heart of a fool is as a wheel of a cart: and his thoughts are like a rolling axletree.

6 A friend that is a mocker, is like a stallion horse: he neigheth under every one that sitteth upon him.

7 Why doth one day excel another, and one light another, and one year another year, when all come of the sun?

8 By the knowledge of the Lord they were distinguished, the sun being made, and keeping his commandment.

9 And he ordered the seasons, and holidays of them, and in them they celebrated festivals at an hour.

10 Some of them God made high and great days, and some of them he put in the number of ordinary days. And all men are from the ground, and out of the earth, from whence Adam was created.

11 With much knowledge the Lord hath divided them and diversified their ways.

12 Some of them hath he blessed, and exalted: and some of them hath he sanctified, and set near himself: and some of them hath he cursed and brought low, end turned them from their station.

13 As the potter's clay is in his hand, to fashion and order it:

14 All his ways are according to his ordering: so man is in the hand of him that made him, and he will render to him according to his judgment.

15 Good is set against evil, and life against death: so also is the sinner against a just man. And so look upon all the works of the most High. Two and two, and one against another.

16 And I awaked last of all, and as one that gathereth after the grapegatherers.

17 In the blessing of God I also have hoped: and as one that gathereth grapes, have I filled the winepress.

18 See that I have not laboured for myself only, but for all that seek discipline.

19 Hear me, ye great men, and all ye people, and hearken with your ears, ye rulers of the church.

20 Give not to son or wife, brother or friend, power over thee while thou livest; and give not thy estate to another, lest then repent, and thou entreat for the same.

21 As long as thou livest, and hast breath in thee, let no man change thee.

22 For it is better that thy children should ask of thee, than that thou look toward the hands of thy children.

23 In all thy works keep the pre-eminence.

24 Let no stain sully thy glory. In the time when thou shalt end the days of thy life, and in the time of thy decease, distribute thy inheritance.

25 Fodder, and a wand, and a burden are for an ass: bread, and correction, and work for a slave.

26 He worketh under correction, and seeketh to rest: let his hands be idle, and he seeketh liberty.

27 The yoke and the thong bend a stiff neck, and continual labours bow a slave.

28 Torture and fetters are for a malicious slave: send him to work, that he be not idle:

29 For idleness hath taught much evil.

30 Set him to work: for so it is fit for him. And if he be not obedient, bring him down with fetters, but be not excessive towards any one: and do no grievous thing without judgment.

31 If thou have a faithful servant, let him be to thee as thy own soul: treat him as a brother: because in the blood of thy soul thou hast gotten him.

32 If thou hurt him unjustly, he will run away:

33 And if he rise up and depart, thou knowest not whom to ask, and in what way to seek him.

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WISDOM OF JESUS BEN SIRACH CHAPTER 34

1 The hopes of a man that is void of understanding are vain and deceitful: and dreams lift up fools.

2 The man that giveth heed to lying visions, is like to him that catcheth at a shadow, and followeth after the wind.

3 The vision of dreams is the resemblance of one thing to another: as when a man's likeness is before the face of a man.

4 What can be made clean by the unclean? and what truth can come from that which is false?

5 Deceitful divinations and lying omens and the dreams of evildoers, are vanity:

6 And the heart fancieth as that of a woman in travail: except it be a vision sent forth from the most High, set no thy heart upon them.

7 For dreams have deceived many, and they have failed that put their trust in them.

8 The word of the law shall be fulfilled without a lie, and wisdom shall be made plain in the mouth of the faithful.

9 What doth he know, that hath not been tried? A man that hath much experience, shall think of many things: and he that hath learned many things, shall shew forth understanding.

10 He that hath no experience, knoweth little: and he that hath been experienced in many things, multiplieth prudence.

11 He that hath not been tried, what manner of things doth he know? he that hath been surprised, shall abound with subtlety.

12 I have seen many things by travelling, and many customs of things.

13 Sometimes I have been in danger of death for these things, and I have been delivered by the grace of God.

14 The spirit of those that fear God; is sought after, and by his regard shall be blessed.

15 For their hope is on him that saveth them, and the eyes of God are upon them that love him.

16 He that feareth the Lord shall tremble at nothing, and shall not be afraid for he is his hope.

17 The soul of him that feareth the Lord is blessed.

18 To whom doth he look, and who in his strength?

19 The eyes of the Lord are upon them that fear him, he is their powerful protector, and strong stay, a defence from the heat, and a cover from the sun at noon,

20 A preservation from stumbling, and a help from falling; he raiseth up the soul, and enlighteneth the eyes, and giveth health, and life, and blessing.

21 The offering of him that sacrificeth of a thing wrongfully gotten, is stained, and the mockeries of the unjust are not acceptable.

22 The Lord is only for them that wait upon him in the way of truth and justice.

23 The most High approveth not the gifts of the wicked: neither hath he respect to the oblations of the unjust, nor will he be pacified for sine by the multitude of their sacrifices.

24 He that offereth sacrifice of the goods of the poor, is as one that sacrificeth the son in the presence of his father.

25 The bread of the needy, is the life of the poor: he that defraudeth them thereof, is a man of blood.

26 He that taketh away the bread gotten by sweat, is like him that killeth his neighbour.

27 He that sheddeth blood, and he that defraudeth the labourer of his hire, are brothers.

28 When one buildeth up, and another pulleth down: what profit have they but the labour?

29 When one prayeth, and another curseth: whose voice will God hear?

30 He that washeth himself after touching the dead, if he toucheth him again, what doth his washing avail?

31 So a man that fasteth for his sins, and doth the same again, what doth his humbling himself profit him? who will hear his prayer?

WISDOM OF JESUS BEN SIRACH CHAPTER 35

1 He that keepeth the law, multiplieth offerings.

2 It is a wholesome sacrifice to take heed to the commandments, and to depart from all iniquity. _J

3 And to depart from injustice, is to offer a propitiatory sacrifice for injustices, and a begging of pardon for sins.

4 He shall return thanks, that offereth fine flour: and he that doth mercy, offereth sacrifice.

5 To depart from iniquity is that which pleaseth the Lord, and to depart from injustice, is an entreaty for sins.

6 Thou shalt not appear empty in the sight of the Lord.

7 For all these things are to be done because of the commandment of God.

8 The oblation of the just maketh the altar fat, and is an odour of sweetness in the sight of the most High.

9 The sacrifice of the just is acceptable, and the Lord will not forget the memorial thereof.

10 Give glory to God with a good heart: and diminish not the firstfruits of thy hands.

11 In every gift shew a cheerful countenance, and sanctify thy tithes with joy.

12 Give to the most High according to what he hath given to thee, and with a good eye do according to the ability of thy hands:

13 For the Lord maketh recompense, and will give thee seven times as much.

14 Do not offer wicked gifts, for such he will not receive.

15 And look not upon an unjust sacrifice, for the Lord is judge, and there is not with him respect of person.

16 The Lord will not accept any person against a poor man, and he will hear the prayer of him that is wronged.

17 He will not despise the prayers of the fatherless; nor the widow, when she poureth out her complaint.

18 Do not the widow's tears run down the cheek, and her cry against him that causeth them to fall?

19 For from the cheek they go up even to heaven, and the Lord that heareth will not be delighted with them.

20 He that adoreth God with joy, shall be accepted, and his prayer shall approach even to the clouds.

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21 The prayer of him that humbleth himself, shall pierce the clouds: and till it come nigh he will not be comforted: and he will not depart till the most High behold.

22 And the Lord will not be slack, but will judge for the just, and will do judgment: and the Almighty will not have patience with them, that he may crush their back:

23 And he will repay vengeance to the Gentiles, till he have taken away the multitude of the proud, and broken the sceptres of the unjust,

24 Till he have rendered to men according to their deeds: and according to the works of Adam, and according to his presumption,

25 Till he have judged the cause of his people, and he shall delight the just with his mercy.

26 The mercy of God is beautiful in the time of affliction, as a cloud of rain in the time of drought.

WISDOM OF JESUS BEN SIRACH CHAPTER 36

1 Have mercy upon us, O God of all, and behold us, and shew us the light of thy mercies:

2 And send thy fear upon the nations, that have not sought after thee: that they may know that there is no God beside thee, and that they may shew forth thy wonders.

3 Lift up thy hand over the strange nations, that they may see thy power.

4 For as thou hast been sanctified in us in their sight, so thou shalt be magnified among them in our presence,

5 That they may know thee, as we also have known thee, that there is no God beside thee, O Lord.

6 Renew thy signs, and work new miracles.

7 Glorify thy hand, and thy right arm.

8 Raise up indignation, and pour out wrath.

9 Take away the adversary, and crush the enemy.

10 Hasten the time, and remember the end, that they may declare thy wonderful works.

11 11Let him that escapeth be consumed by the rage of the fire: and let them perish that oppress thy people.

12 Crush the head of the princes of the enemies that say: There is no other beside us.

13 Gather together all the tribes of Jacob: that they may know that there is no God besides thee, and may declare thy great works: and thou shalt inherit them as from the beginning.

14 Have mercy on thy people, upon whom thy name is invoked: and upon Israel, m whom thou hast raised up to be thy firstborn.

15 Have mercy on Jerusalem, the city which thou hast sanctified, the city of thy rest.

16 Fill Sion with thy unspeakable words, and thy people with thy glory.

17 Give testimony to them that are thy creatures from the beginning, and raise up the prophecies which the former prophets spoke in thy name.

18 Reward them that patiently wait for thee, that thy prophets may be found faithful: and hear the prayers of thy servants,

19 According to the blessing of Aaron over thy people, and direct us into the way of justice, and let all know that dwell upon the earth, that thou art God the beholder of all ages.

20 The belly will devour all meat, yet one is better than another.

21 21The palate tasteth venison and the wise heart false speeches.

22 A perverse heart will cause grief, and a man of experience will resist it.

23 A woman will receive every man: yet one daughter is better than an- other.

24 The beauty of a woman cheereth the countenance of her husband, and a man desireth nothing more.

25 If she have a tongue that can cure, and likewise mitigate and shew mercy: her husband is not like other men.

26 He that possesseth a good wife, beginneth a possession: she is a help like to himself, and a pillar of rest.

27 Where there is no hedge, the possession shall be spoiled: and where there is no wife, he mourneth that is in want.

28 Who will trust him that hath no rest, and that lodgeth wheresoever the night taketh him, as a robber well appointed, that skippeth from city to city.

WISDOM OF JESUS BEN SIRACH CHAPTER 37

1 Every friend will say: I also am his friend: but there is a friend, that is only a friend in name. Is not this a grief even to death?

2 But a companion and a friend shall be turned to an enemy.

3 O wicked presumption, whence camest thou to cover the earth with thy malice, and deceitfulness?

4 There is a companion who rejoiceth with his friend in his joys, but in the time of trouble, he will be against him.

5 There is a companion who condoleth with his friend for his belly's sake, and he will take up a shield against enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Consult not with him that layeth a snare for thee, and hide thy counsel from them that envy thee.

8 Every counsellor giveth out counsel, but there is one that is a counsellor for himself.

9 Beware of a counsellor. And know before what need he hath: for he will devise to his own mind:

10 Lest he thrust a stake into the ground, and say to thee:

11 Thy way is good; and then stand on the other side to see what shall befall thee.

12 Treat not with a man without religion concerning holiness, nor with an unjust man concerning justice, nor with a woman touching her of whom she is jealous, nor with a coward concerning war, nor with a merchant about traffic, nor with a buyer of selling, nor with an envious man of giving thanks,

13 Nor with the ungodly of piety, nor with the dishonest of honesty, nor with the held labourer of every work

14 Nor with him that worketh by the year of the finishing of the year, nor with an idle servant of much business: give no heed to these in any matter of counsel.

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15 But be continually with a holy man, whomsoever thou shalt know to observe the fear of God,

16 Whose soul is according to thy own soul: and who, when thou shalt stumble in the dark, will be sorry for thee.

17 And establish within thyself a heart of good counsel: for there is no other thing of more worth to thee than it.

18 The soul of a holy man discovereth sometimes true things, more than seven watchmen that sit in a high piece to watch.

19 But above all these things pray to the most High, that he may direct thy way in truth.

20 In all thy works let the true word go before thee, and steady counsel before every action.

21 A wicked word shall change the beast: out of which four manner of things arise, good and evil, life and death: and the tongue is continually the ruler of them. There is a man that is subtle and a teacher of many, and yet is unprofitable to his own soul.

22 A skilful man hath taught many, and is sweet to his own soul.

23 He that speaketh sophistically, is hateful: he shall be destitute of every thing.

24 Grace is not given him from the Lord: for he is deprived of all wisdom.

25 There is a wise man that is wise to his own soul: and the fruit of his understanding is commendable.

26 A wise man instructeth his own people, and the fruits of his understanding are faithful.

27 A wise man shall be filled with blessings, and they that see shall praise him.

28 The life of a man is in the number of his days: but the days of Israel are innumerable.

29 A wise man shall inherit honour among his people, and his name shall live for ever.

30 My son, prove thy soul in thy life: and if it be wicked, give it no power:

31 For all things are not expedient for all, and every kind pleaseth not every soul.

32 Be not greedy in any feasting, and pour not out thyself upon any meat:

33 For in many meats there will be sickness, and greediness will turn to choler.

34 By surfeiting many have perished: but he that is temperate, shall prolong life.

WISDOM OF JESUS BEN SIRACH CHAPTER 38

1 Honour the physician for the need thou hast of him: for the most High hath created him.

2 For all healing is from God, and he shall receive gifts of the king.

3 The skill of the physician shall lift up his head, and in the sight of great men he shall be praised.

4 The most High hath created medicines out of the earth, and a wise man will not abhor them.

5 Was not bitter water made sweet with wood?

6 The virtue of these things is come to the knowledge of men, and the meet High hath given knowledge to men, that he may be honoured in his wonders.

7 By these he shall cure and shall allay their pains, and of these the apothecary shall make sweet confections, and shall make up ointments of health, and of his works there shall be no end.

8 For the peace of God is over all the face of the earth.

9 My son, in thy sickness neglect not thyself, but pray to the Lord, and he shall heal thee.

10 Turn away from sin and order thy hands aright, and cleanse thy heart from all offence.

11 Give a sweet savour, and a memorial of fine flour, and make a fat offering, and then give place to the physician.

12 For the Lord created him: and let him not depart from thee, for his works are necessary.

13 For there is a time when thou must fall into their hands:

14 And they shall beseech the Lord, that he would prosper what they give for ease and remedy, for their conversation.

15 He that sinneth in the sight of his Maker, shall fall into the hands of the physician.

16 My son, shed tears over the dead, and begin to lament as if thou hadst suffered some great harm, and according to judgment cover his body, and neglect not his burial.

17 And for fear of being ill spoken of weep bitterly for a, day, and then comfort thyself in thy sadness.

18 And make mourning for him according to his merit for a day, or two, for fear of detraction.

19 For of sadness cometh death, and it overwhelmeth the strength, and the sorrow of the heart boweth down the neck.

20 In withdrawing aside sorrow remaineth: and the substance of the poor is according to his heart.

21 Give not up thy heart to sadness, but drive it from thee: and remember the latter end.

22 Forget it not: for there is no returning, and thou shalt do him no good, and shalt hurt thyself.

23 Remember my judgment: for also shall be so: yesterday for me, and to day for thee.

24 When the dead is at rest, let his remembrance rest, and comfort him in the departing of his spirit.

25 The wisdom of a scribe cometh by his time of leisure: and he that is less in action, shall receive wisdom.

26 With what wisdom shall he be furnished that holdeth the plough, and that glorieth in the goad, that driveth the oxen therewith, and is occupied in their labours, and his whole talk is about the offspring of bulls?

27 He shall give his mind to turn up furrows, and his care is to give the kine fodder.

28 So every craftsman and workmaster that laboureth night and day, he who maketh graven seals, and by his continual diligence varieth the figure: he shall give his mind to the resemblance of the picture, and by his watching shall finish the work.

29 So doth the smith sitting by the anvil and considering the iron work. The vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace.

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30 The noise of the hammer is always in his ears, and his eye is upon the pat tern of the vessel he maketh.

31 He setteth his mind to finish his work, and his watching to polish them, to perfection.

32 So doth the potter sitting at his work, turning the wheel about with his feet, who is always carefully set to his work, and maketh all his work by number:

33 He fashioneth the clay with his arm, and boweth down his strength before his feet:

34 He shall give his mind to finish the glazing, and his watching to make clean the furnace.

35 All these trust to their hands, and every one is wise in his own art.

36 Without these a city is not built.

37 And they shall not dwell, nor walk about therein, and they shall not go up into the assembly.

38 Upon the judges' seat they shall not sit, and the ordinance of judgment they shall not understand, neither shall they declare discipline and judgment, and they shall not be found where parables are spoken:

39 But they shall strengthen the state of the world, and their prayer shall be in the work of their craft, applying their soul, and searching in the law of the most High.

WISDOM OF JESUS BEN SIRACH CHAPTER 39

1 The wise men will seek out the wisdom of all the ancients, and will be occupied in the prophets.

2 He will keep the sayings of renowned men, and will enter withal into the subtilties of parables.

3 He will search out the hidden meanings of proverbs, and will be conversant in the secrets of parables.

4 He shall serve among great men, and: appear before the governor.

5 He shall pass into strange countries: for he shall try good and evil among men.

6 He will give his heart to resort early to the Lord that made him, and he will pray in the sight of the most High.

7 He will open his mouth in prayer, and will make supplication for his sins.

8 For if it shall please the great Lord, he will fill him with the spirit of understanding:

9 And he will pour forth the words of his wisdom as showers, and in his prayer he will confess to the Lord.

10 And he shall direct his counsel, and his knowledge, and in his secrets shall he meditate.

11 He shall shew forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord.

12 Many shall praise his wisdom, and it shall never be forgotten.

13 The memory of him shall not depart away, and his name shall be in request from generation to generation.

14 Nations shall declare his wisdom, and the church shall shew forth his praise.

15 If he continue, he shall leave a name above a thousand: and if he rest, it shall be to his advantage.

16 I will yet meditate that I may declare: for I am filled as with a holy transport.

17 By a voice he saith: Hear me, ye divine offspring, and bud forth as the rose planted by the brooks of waters.

18 Give ye a sweet odour as frankincense.

19 Send forth flowers, as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in his works.

20 Magnify his name, and give glory to him with the voice of your lips, and with the canticles of your mouths, and with harps, and in praising him, you shall say in this manner:

21 All the works of the Lord are exceeding good.

22 At his word the waters stood as a heap: and at the words of his mouth the receptacles of waters:

23 For at his commandment favour is shewn, and there is no diminishing of his salvation.

24 The works of all flesh are before him, and there is nothing hid from his eyes.

25 He seeth from eternity to eternity, and there is nothing wonderful before him.

26 There is no saying: What is this, or what is that? for all things shall be sought in their time.

27 His blessing hath overflowed like a river.

28 And as a flood hath watered the earth; so shall his wrath inherit the nations, that have not sought after him:

29 Even as he turned the waters into a dry land, and the earth was made dry: and his ways were made plain for their journey: so to sinners they are stumblingblocks in his wrath.

30 Good things were created for the good from the beginning, so for the wicked, good and evil things.

31 The principal things necessary for the life of men, are water, fire, and iron, salt, milk, and bread of flour, and honey, and the cluster of the grape, and oil, and clothing.

32 All these things shall be for good to the holy, so to the sinners and the ungodly they shall be turned into evil.

33 There are spirits that are created for vengeance, and in their fury they lay on grievous torments.

34 In the time of destruction they shall pour out their force: and they shall appease the wrath of him that made them.

35 Fire, hail, famine, and death, all these were created for vengeance.

36 The teeth of beasts, and scorpions, and serpents, and the sword taking vengeance upon the ungodly unto destruction.

37 In his commandments they shall feast, and they shall be ready upon earth when need is, and when their time is come they shall not transgress his word.

38 Therefore from the beginning I was resolved, and I have meditated, and thought on these things and left them in writing.

39 All the works of the Lord are good, and he will furnish every work in due time.

40 It is not to be said: This is worse than that: for all shall be well approved in their time.

41 Now therefore with the whole heart and mouth praise ye him, and bless the name of the Lord.

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WISDOM OF JESUS BEN SIRACH CHAPTER 40

1 Great labour is created for all men, and a heavy yoke is upon the children of Adam, from the day of their coming out of their mother's womb, until the day of their burial into the mother of all.

2 Their thoughts, and fears of the heart, their imagination of things to come, and the day of their end:

3 From him that sitteth on a glorious throne, unto him that is humbled in earth and ashes:

4 From him that weareth purple, and beareth the crown, even to him that is covered with rough linen: wrath, envy, trouble, unquietness, and the fear of death, continual anger, and strife,

5 And in the time of rest upon his bed, the sleep of the night changeth his knowledge.

6 A little and as nothing is his rest, and afterward in sleep, as in the day of keeping watch.

7 He is troubled in the vision of his heart, as if he had escaped in the day of battle. In the time of his safety he rose up, and wondereth that there is no fear:

8 Such things happen to all flesh, from man even to beast, and upon sinners are sevenfold mere.

9 Moreover, death, and bloodshed, strife, and sword, oppressions, famine, and affliction, and scourges:

10 All these things are created for the wicked, and for their sakes came the flood.

11 All things that are of the earth, shall return to the earth again, and all waters shall return to the sea.

12 All bribery, and injustice shall blotted out, and fidelity shall stand for ever.

13 The riches of the unjust shall be dried up like a river, and shall pass sway a noise like a great thunder in rain.

14 While he openeth his hands he shall rejoice: but transgressors shall pine away in the end.

15 The offspring of the ungodly shall not bring forth many branches, and make a noise as unclean roots upon the top of a rock.

16 The weed growing over every water, and at the bank of the river, shall be pulled up before all grass.

17 Grace is like a paradise in blessings, and mercy remaineth for ever.

18 The life of a labourer that is content with what he hath, shall be sweet, and in it thou shalt find a treasure.

19 Children, and the building of a city shall establish a name, but a blameless wife shall be counted above them both.

20 Wine and music rejoice the heart, but the love of wisdom is above them both.

21 The flute and the psaltery make a sweet melody, but a pleasant tongue is above them both.

22 Thy eye desireth favour and beauty, but more than these green sown fields.

23 A friend and companion meeting together in season, but above them both is a wife with her husband.

24 Brethren are a help in the time of trouble, but mercy shall deliver more than they.

25 Gold and silver make the feet stand sure: but wise counsel is above them both.

26 Riches and strength lift up the heart: but above these is the fear of the Lord.

27 There is no want in the fear of the Lord, and it needeth not to seek for help.

28 The fear of the Lord is like a paradise of blessing, and they have covered it above all glory.

29 My son, in thy lifetime be not indigent: for it is better to die than to want.

30 The life of him that looketh toward another man's table is not to be counted a life: for he feedeth his soul with another man's meat.

31 But a man, well instructed and taught, will look to himself.

32 Begging will be sweet in the mouth of the unwise, but in his belly there shall burn a fire.

WISDOM OF JESUS BEN SIRACH CHAPTER 41

1 O death, how bitter is the remembrance of thee to a man that hath peace in his possessions!

2 To a man that is at rest, and whose ways are prosperous in all things, and that is yet able to take meat!

3 O death, thy sentence is welcome to the man that is in need, and to him whose strength faileth:

4 Who is in a decrepit age, and that is in care about all things, and to the distrustful that loseth patience!

5 Fear not the sentence of death. Remember what things have been before thee, and what shall come after thee: this sentence is from the Lord upon all flesh.

6 And what shall come upon thee by the good pleasure of the most High? whether ten, or a hundred, or a thousand years.

7 For among the dead there is no accusing of life.

8 The children of sinners become children of abominations, and they that converse near the houses of the ungodly.

9 The inheritance of the children of sinners shall perish, and with their posterity shall be a perpetual reproach.

10 The children will complain of an ungodly father, because for his sake they are in reproach.

11 Woe to you, ungodly men, who have forsaken the law of the most high Lord.

12 And if you be born, you shall be born in malediction: and if you die, in malediction shall be your portion.

13 All things that are of the earth, shall return into the earth: so the ungodly shall from malediction to destruction.

14 The mourning of men is about their body, but the name of the ungodly shall be blotted out.

15 Take care of a good name: for this shall continue with thee, more than a thousand treasures precious and great.

16 A good life hath its number of days: but a good name shall continue for ever.

17 My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is there in them both?

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18 Better is the man that hideth his folly, then the man that hideth his wisdom.

19 Wherefore have a shame of these things I am now going to speak of.

20 For it is not good to keep all shamefacedness: and all things do not please all men in opinion.

21 Be ashamed of fornication before father and mother: and of a lie before a governor and a man in power:

22 Of an offence before a prince, and a judge: of iniquity before a congregation and a people:

23 Of injustice before a companion and friend: and in regard to the place where thou dwellest,

24 Of theft, and of the truth of God, and the covenant: of leaning with thy elbow over meat, and of deceit in giving and taking:

25 Of silence before them that salute thee: of looking upon a harlot: and of turning away thy face from thy kinsman.

26 Turn not sway thy face from thy neighbour, and of taking away a portion and not restoring.

27 Gaze not upon another man's wife, and be not inquisitive after his handmaid, and approach not her bed.

28 Be ashamed of upbraiding speeches before friends: and after thou hast given, upbraid not.

WISDOM OF JESUS BEN SIRACH CHAPTER 42

1 Repeat not the word which thou hast heard, and disclose not the thing that is secret; so shalt thou be truly without confusion, and shah find favour before all men: be not ashamed of any of these things, and accept no person to sin thereby:

2 Of the law of the most High, and of his covenant, and of judgment to justify the ungodly:

3 Of the affair of companions and travellers, and of the gift of the inheritance of friends:

4 Of exactness of balance and weights, of getting much or little:

5 Of the corruption of buying, and of merchants, and of much correction of children, and to make the side of a wicked slave to bleed.

6 Sure keeping is good over a wicked wife.

7 Where there are many hands, shut up, and deliver all things in number, and weight: and put all in writing that thou givest out or receivest in.

8 Be not ashamed to inform the unwise and foolish, and the aged, that are judged I by young men: and thou shalt be well instructed in all things, and well approved in the sight of all men living.

9 The father waketh for the daughter when no man knoweth, and the care for her taketh away his sleep, when she is young, lest she pass away the flower of her age, and when she is married, lest she should be hateful:

10 In her virginity, lest she should be corrupted, and be found with child in her father's house: and having a husband, lest she should misbehave herself, or at the least become barren.

11 Keep a sure watch over a shameless daughter: lest at any time she make thee become a laughingstock to thy enemies, and a byword in the city, and a reproach among the people, and she make thee ashamed before all the multitude.

12 Behold not everybody's beauty: and tarry not among women.

13 For from garments cometh a moth, end from a woman the iniquity of a man.

14 For better is the iniquity of a man, than a woman doing a good turn, and a woman bringing shame and reproach.

15 I will now remember the works of the Lord, and I will declare the things I have seen. By the words of the Lord are his works.

16 The sun giving light hath looked upon all things, and full of the glory of the Lord is his work.

17 Hath not the Lord made the saints to declare all his wonderful works, which the Lord Almighty hath firmly settled to be established for his glory?

18 He hath searched out the deep, and the heart of men: and considered their crafty devices.

19 For the Lord knoweth all knowledge, and hath beheld the signs of the world, he declareth the things that are past, and the things that are to come, and revealeth the traces of hidden things.

20 No thought escapeth him, and no word can hide itself from him.

21 He hath beautified the glorious works of his wisdom: and he Is from eternity to eternity, and to him nothing may be added,

22 Nor can he be diminished, and he hath no need of any counsellor.

23 O how desirable are all his works, and what we can know is but as a spark!

24 All these things live, and remain for ever, and for every use all things obey him.

25 All things are double, one against another, and he hath made nothing defective.

26 He hath established the good things of every one. And who shall be filled with beholding his glory?

WISDOM OF JESUS BEN SIRACH CHAPTER 43

1 The firmament on high is his beauty, the beauty of heaven with its glorious shew.

2 The sun when he appeareth shewing forth at his rising, an admirable instrument, the work of the most High.

3 At noon he burneth the earth, and who can abide his burning heat? As one keeping a furnace in the works of heat:

4 The sun three times as much, burneth the mountains, breathing out fiery vapours, and shining with his beams, he blindeth the eyes.

5 Great is the Lord that made him, and at his words he hath hastened his course.

6 And the moon in all in her season, is for a declaration of times and a sign of the world.

7 From the moon is the sign of the festival day, a light that decreaseth in her perfection.

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8 The month is called after her name, increasing wonderfully in her perfection

9 Being an instrument of the armies on high, shining gloriously in the Armament of heaven.

10 The glory of the stars is the beauty of heaven; the Lord enlighteneth the world on high.

11 By the words of the holy one they shall stand in judgment, and shall never fail in their watches.

12 Look upon the rainbow, and bless him that made it: it is very beautiful in its brightness.

13 It encompasseth the heaven about with the circle of its glory, the hands of the most High have displayed it.

14 By his commandment he maketh the snow to fall apace, and sendeth forth swiftly the lightnings of his judgment.

15 Through this are the treasures opened, and the clouds fly out like birds.

16 By his greatness he hath fixed the clouds, and the hailstones are broken.

17 At his sight shall the mountains be shaken, and at his will the south wind shall blow.

18 The noise of his thunder shall strike the earth, so doth the northern storm, and the whirlwind:

19 And as the birds lighting upon the earth, he scattereth snow, and the falling thereof, is as the coming down of locusts.

20 The eye admireth at the beauty of the whiteness thereof, and the heart is astonished at the shower thereof.

21 He shall pour frost as salt upon the earth: and when it freezeth, it shall become like the tops of thistles.

22 The cold north wind bloweth, and the water is congealed into crystal; upon every gathering together of waters it shall rest, and shall clothe the waters as a breastplate.

23 And it shall devour the mountains, and burn the wilderness, and consume all that is green as with fire.

24 A present remedy of all is the speedy coming of a cloud, and a dew that meeteth it, by the heat that cometh, shall overpower it.

25 At his word the wind is still, and with his thought he appeaseth the deep, and the Lord hath planted islands therein.

26 Let them that sail on the sea, tell the dangers thereof: and when we hear with our ears, we shall admire.

27 There are great and wonderful works: a variety of beasts, and of all living things, and the monstrous creatures of whales.

28 Through him is established the end of their journey, and by his word all things are regulated.

29 We shall say much, and yet shall want words: but the sum of our words is, He is all.

30 What shall we be able to do to glorify him? for the Almighty himself is above all his works.

31 The Lord is terrible, and exceeding great, and his power is admirable.

32 Glorify the Lord as much as ever you can, for he will yet far exceed, and his magnificence is wonderful.

33 Blessing the Lord, exalt him as much as you can: for he is above all praise.

34 When you exalt him put forth all your strength, and be not weary: for you can never go far enough.

35 Who shall see him, and declare him? and who shall magnify him as he is from the beginning?

36 There are many things hidden from us that are greater than these: for we have seen but a few of his works.

37 But the Lord hath made all things, and to the godly he hath given wisdom.

WISDOM OF JESUS BEN SIRACH CHAPTER 44

1 Let us now praise men of renown, and our fathers in their generation.

2 The Lord hath wrought great glory through his magnificence from the beginning.

3 Such as have borne rule in their dominions, men of great power, and endued with their wisdom, shewing forth in the prophets the dignity of prophets,

4 And ruling over the present people, and by the strength of wisdom instructing the people in most holy words.

5 Such as by their skill sought out musical tunes, and published canticles of the scriptures.

6 Rich men in virtue, studying beautifulness: living at peace in their houses.

7 All these have gained glory in their generations, and were praised in their days.

8 They that were born of them have left a name behind them, that their praises might be related:

9 And there are some, of whom there is no memorial: who are perished, as if they had never been: and are become as if they had never been born, and their children with them.

10 But these were men of mercy, whose godly deeds have not failed:

11 Good things continue with their seed,

12 Their posterity are a holy inheritance, and their seed hath stood in the covenants.

13 And their children for their sakes remain for ever: their seed and their glory shall not be forsaken.

14 Their bodies are buried in peace, and their name liveth unto generation and generation.

15 Let the people shew forth their wisdom, and the church declare their praise.

16 Henoch pleased God, and was translated into paradise, that he may give repentance to the nations.

17 Noe was found perfect, just, and in the time of wrath he was made a reconciliation.

18 Therefore was there a remnant left to the earth, when the flood came.

19 The covenants of the world were made with him, that all flesh should no more be destroyed with the hood.

20 Abraham was the great father of a multitude of nations, and there was not found the like to him in glory, who kept the law of the most High, and was in covenant with him.

21 In his flesh he established the covenant, and in temptation he was found faithful.

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22 Therefore by an oath he gave him glory in his posterity, that he should increase as the dust of the earth,
23 And that he would exalt his seed as the stars, and they should inherit from sea to sea, and from the river to the ends of the earth.
24 And he did in like manner with Isaac for the sake of Abraham his father.
25 The Lord gave him the blessing of all nations, and confirmed his covenant upon the head of Jacob.
26 He acknowledged him in his blessings, and gave him an inheritance, and divided him his portion in twelve tribes.
27 And he preserved for him men of mercy, that found grace in the eyes of all flesh.

WISDOM OF JESUS BEN SIRACH CHAPTER 45

1 Moses was beloved of God, and men: whose memory is in benediction.
2 He made him like the saints in glory, and magnified him in the fear of his enemies, and with his words he made prodigies to cease.
3 He glorified him in the sight of kings, and gave him commandments in the sight of his people, and shewed him his glory.
4 He sanctified him in his faith, and meekness, and chose him out of all flesh.
5 For he heard him, and his voice, and brought him into a cloud.
6 And he gave him commandments before his face, and a law of life and instruction, that he might teach Jacob his covenant, and Israel his judgments.
7 He exalted Aaron his brother, and like to himself of the tribe of Levi:
8 He made an everlasting covenant with him, and gave him the priesthood of the nation, and made him blessed in glory,
9 And he girded him about with a glorious girdle, and clothed him with a robe of glory, and crowned him with majestic attire.
10 He put upon him a garment to the feet, and breeches, and as ephod, and he compassed him with many little bells of gold all round about,
11 That as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people.
12 He gave him a holy robe of gold, and blue, and purple, a woven work of a wise man, endued with judgment and truth:
13 Of twisted scarlet the work of an artist, with precious stones cut and set in gold, and graven by the work of a lapidary for a memorial, according to the number of the tribes of Israel.
14 And a crown of gold upon his mitre wherein was engraved Holiness, an ornament of honour: a work of power, and delightful to the eyes for its beauty.
15 Before him there were none so beautiful, even from the beginning.
16 No stranger was ever clothed with them, but only his children alone, and his grandchildren for ever.
17 His sacrifices were consumed with fire every day.
18 Moses filled his hands and anointed him with holy oil.
19 This was made to him for an everlasting testament, and to his seed as the days of heaven, to execute the office of the priesthood, and to have praise, and to glorify his people in his name.
20 He chose him out of all men living, to offer sacrifice to God, incense, and a good savour, for a memorial to make reconciliation for his people:
21 And he gave him power in his commandments, in the covenants of his judgments, that he should teach Jacob his testimonies, and give light to Israel in his law.
22 And strangers stood up against him, and through envy the men that were with Dathan and Abiron, compassed him about in the wilderness, and the congregation of Core in their wrath.
23 The Lord God saw and it pleased him not, and they were consumed in his wrathful indignation.
24 He wrought wonders upon them, and consumed them with a flame of fire.
25 And he added glory to Aaron, and gave him an inheritance, and divided unto him the firstfruits of the increase of the earth.
26 He prepared them bread in the first place unto fulness: for the sacrifices also of the Lord they shall eat, which he gave to him, and to his seed.
27 But he shall not inherit among the people in the land, and he hath no portion among the people: for he himself is his portion and inheritance.
28 Phinees the son of Eleazar is the third in glory, by imitating him in the fear of the Lord:
29 And he stood up in the shameful fall of the people: in the goodness and readiness of his soul he appeased God for Israel.
30 Therefore he made to him a covenant of peace, to be the prince of the sanctuary, and of his people, that the dignity of priesthood should be to him and to his seed for ever.
31 And a covenant to David the king, the son of Jesse of the tribe of Juda, an inheritance to him and to his seed, that he might give wisdom into our heart to judge his people in justice, that their good things might not be abolished, and he made their glory in their nation everlasting.

WISDOM OF JESUS BEN SIRACH CHAPTER 46

1 Valiant in war was Jesus the son of Nave, who was successor of Moses among the prophets, who was great according to his name,
2 Very great for the saving the elect of God, to overthrow the enemies that rose up against them, that he might get the inheritance for Israel.
3 How great glory did he gain when he lifted up his hands, and stretched out swords against the cities?
4 Who before him hath so resisted? for the Lord himself brought the enemies.
5 Was not the sun stopped in his anger, and one day made as two?

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6 He called upon the most high Sovereign when the enemies assaulted him on every side, and the great and holy God heard him by hailstones of exceeding great force.

7 He made a violent assault against the nation of his enemies, and in the descent he destroyed the adversaries.

8 That the nations might know his power, that it is not easy to fight against God. And he followed the mighty one:

9 And in the days of Moses he did a work of mercy, he and Caleb the son of Jephone, in standing against the enemy, and withholding the people from sins, and appeasing the wicked murmuring.

10 And they two being appointed, were delivered out of the danger from among the number of six hundred thousand men on foot, to bring them into their inheritance, into the land that floweth with milk and honey.

11 And the Lord gave strength also to Caleb, and his strength continued even to his old age, so that he went up to the high places of the land, and his seed obtained it for an inheritance:

12 That all the children of Israel might see, that it is good to obey the holy God.

13 Then all the judges, every one by name, whose heart was not corrupted: who turned not away from the Lord,

14 That their memory might be blessed, and their bones spring up out of their place,

15 And their name continue for ever, the glory of the holy men remaining unto their children.

16 Samuel the prophet of the Lord, the beloved of the Lord his God, established a new government, and anointed princes over his people.

17 By the law of the Lord he judged the congregation, and the God of Jacob beheld, and by his fidelity he was proved a prophet.

18 And he was known to be faithful in his words, because he saw the God of light:

19 And called upon the name of the Lord Almighty, in fighting against the enemies who beset him on every side, when he offered a lamb without blemish.

20 And the Lord thundered from heaven, and with a great noise made his voice to be heard.

21 And he crushed the princes of the Tyrians, and all the lords of the Philistines:

22 And before the time of the end of his life in the world, he protested before the Lord, and his anointed: money, or any thing else, even to a shoe, he had not taken of any man, and no mall did accuse him.

23 And after this he slept, and he made known to the king, and shewed him the end of his life, and he lifted up his voice from the earth in prophecy to blot out the wickedness of the nation.

WISDOM OF JESUS BEN SIRACH CHAPTER 47

1 Then Nathan the prophet arose in the days of David.

2 And as the fat taken away from the flesh, so was David chosen from among the children of Israel.

3 He played with lions as with lambs: and with bears he did in like manner as with the lambs of the flock, in his youth.

4 Did not he kill the giant, and take away reproach from his people?

5 In lifting up his hand, with the stone in the sling he beat down the boasting of Goliath:

6 For he called upoI

1 the Lord the Almighty, and he gave strength in his right hand, to take away the mighty warrior, and to set up the horn of his nation.

7 So in ten thousand did he glorify him, and praised him in the blessings of the Lord, in offering to him a crown of glory:

8 For he destroyed the enemies on every side, and extirpated the Philistines the adversaries unto this day: he broke their horn for ever.

9 In all his works he gave thanks to the holy one, and to the most High, with words of glory.

10 With his whole heart he praised the Lord, and loved God that made him: and he gave him power against his enemies:

11 And he set singers before the altar, and by their voices he made sweet melody.

12 And to the festivals he added beauty, and set in order the solemn times even to the end of his life, that they should praise the holy name of the Lord, and magnify the holiness of God in the morning.

13 The Lord took away his sine, and exalted his horn for ever: and he gave him a covenant of the kingdom, and a throne of glory in Israel.

14 After him arose up a wise son, and for his sake he cast down all the power of the enemies.

15 Solomon reigned in days of peace, and God brought all his enemies under him, that he might build a house in his name, and prepare a sanctuary for ever: O how wise wast thou in thy youth!

16 And thou wast filled as a river with wisdom, and thy soul covered the earth.

17 And thou didst multiply riddles in parables: thy name went abroad to the islands far off, and thou wast beloved in thy peace.

18 The countries wondered at thee for thy canticles, and proverbs, and parables, and interpretations,

19 And at the name of the Lord God, whose surname is, God of Israel.

20 Thou didst gather gold as copper, and didst multiply silver as lead,

21 And thou didst bow thyself to women: and by thy body thou wast brought under subjection.

22 Thou hast stained thy glory, and defiled thy seed so as to bring wrath upon thy children, and to have thy folly kindled,

23 That thou shouldst make the kingdom to be divided, and out of Ephraim a rebellious kingdom to rule.

24 But God will not leave off his mercy, and he will not destroy, nor abolish his own works, neither will he out up by the roots the offspring of his elect: and he will not utterly take away the seed of him that loveth the Lord.

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25 Wherefore he gave a remnant to Jacob, and to David of the same stock.
26 And Solomon had an end with his fathers.
27 And he left behind him of his seed, the folly of the nation,
28 Even Roboam that had little wisdom, who turned away the people through his counsel:
29 And Jeroboam the son of Nabat, who caused Israel to sin, and shewed Ephraim the way of sin, and their sins were multiplied exceedingly.
30 They removed them far away from their land.
31 And they sought out all iniquities, till vengeance came upon them, and put an end to all their sine.

WISDOM OF JESUS BEN SIRACH CHAPTER 48

1 And Elias the prophet stood up, as a fire, and his word burnt like a torch.
2 He brought a famine upon them, and they that provoked him in their envy, were reduced to a small number, for they could not endure the commandments of the Lord.
3 By the word of the Lord he shut up the heaven, and he brought down fire from heaven thrice.
4 Thus was Elias magnified in his wondrous works. And who can glory like to thee?
5 Who raisedst up a dead man from below, from the lot of death, by the word of the Lord God.
6 Who broughtest down kings to destruction, and brokest easily their power in pieces, and the glorious from their bed.
7 Who heardest judgment in Sina, and in Horeb the judgments of vengeance.
8 Who anointedst kings to penance, and madest prophets successors after thee.
9 Who wast taken up in a whirlwind of fire, in a chariot of fiery horses.
10 Who art registered in the judgments of times to appease the wrath of the Lord, to reconcile the heart of the father to the son, and to restore the tribes of Jacob.
11 Blessed are they that saw thee, and were honoured with thy friendship.
12 For we live only in our life, but after death our name shall not be such.
13 Elias was indeed covered with the whirlwind, and his spirit was filled up in Eliseus: in his days he feared not the prince, and no man was more powerful than he.
14 No word could overcome him, and after death his body prophesied.
15 In his life he did great wonders, and is death he wrought miracles.
16 For all this the people repented not, neither did they depart from their sins till they were cast out of their land, and were scattered through all the earth.
17 And there was left but a small people, and a prince in the house of David.
18 Some of these did that which pleased God: but others committed many sine.
19 Ezechias fortified his city, and brought in water into the midst thereof, and he digged a rock with iron, and made a well for water.
20 In his days Sennacherib came up, and sent Rabsaces, and lifted up his hand against them, and he stretched out his hand against Sion, and became proud through his power.
21 Then their hearts and hands trembled, and they were in pain as women in travail.
22 And they called upon the Lord who is merciful, and spreading their hands, they lifted them up to heaven: and the holy Lord God quickly heard their voice.
23 He was not mindful of their sins, neither did he deliver them up to their enemies, but he purified them by the hand of Isaias, the holy prophet.
24 He overthrew the army of the Assyrians, and the angel of the Lord destroyed them.
25 For Ezechias did that which pleased God, and walked valiantly in the way of David his father, which Isaias, the great prophet, and faithful in the sight of God, had commanded him.
26 In his days the sun went backward, and he lengthened the king's life.
27 With a great spirit he saw the things that are to come to pass at last, and comforted the mourners in Sion.
28 He shewed what should come to pass for ever, and secret things before they came.

WISDOM OF JESUS BEN SIRACH CHAPTER 49

1 The memory of Josias is like the composition of a sweet smell made by the art of a perfumer:
2 His remembrance shall be sweet as honey in every mouth, and as music at a banquet of wine.
3 He was directed by God unto the repentance of the nation, and he took away the abominations of wickedness.
4 And he directed his heart towards the Lord, and in the days of sinners he strengthened godliness.
5 Except David, and Ezechias, and Josias, all committed sin.
6 For the kings of Juda forsook the law of the most High, and despised the fear of God.
7 So they gave their kingdom to others, and their glory to a strange nation.
8 They burnt the chosen city of holiness, and made the streets thereof desolate according to the prediction of Jeremias.
9 For they treated him evil, who was consecrated a prophet from his mother's womb, to overthrow, and pluck up, and destroy, and to build again, and renew.
10 It was Ezechiel that saw the glorious vision, which was shewn him upon the chariot of cherubims.
11 For he made mention of the enemies under the figure of rain, and of doing good to them that shewed right ways.
12 And may the bones of the twelve prophets spring up out of their place: for they strengthened Jacob, and re- deemed themselves by strong faith.
13 How shall we magnify Zorobabel? for he was as a signet on the right hand;

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14 In like manner Jesus the son of Josedec? who in their days built the house, and set up a holy temple to the Lord, prepared for everlasting glory.

15 And let Nehemias be a long time remembered, who raised up for us our walls that were cast down, and set up the gates and the bars, who rebuilt our houses.

16 No man was born upon earth like Henoch: for he also was taken up from the earth.

17 Nor as Joseph, who was a man born prince of his brethren, the support of his family, the ruler of his brethren, the stay of the people:

18 And his bones were visited, and after death they prophesied.

19 Seth and Sem obtained glory among men: and above every soul Adam in the beginning.

WISDOM OF JESUS BEN SIRACH CHAPTER 50

1 Simon the high priest, the son of Onias, who in his life propped up the house, and in his days fortified the temple.

2 By him also the height of the temple was founded, the double building and the high walls of the temple.

3 In his days the wells of water flowed out, and they were filled as the sea above measure.

4 He took care of his nation, and delivered it from destruction.

5 He prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the entrance of the house and the court.

6 He shone in his days as the morning star in the midst of a cloud, and as the moon at the full.

7 And as the sun when it shineth, so did he shine in the temple of God.

8 And as the rainbow giving light in the bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer.

9 As a bright Are, and frankincense burning in the fire.

10 As a massy vessel of gold, adorned with every precious stone.

11 As an olive tree budding forth, and a cypress tree rearing itself on high, when he put on the robe of glory, and was clothed with the perfection of power.

12 When he went up to the holy altar, he honoured the vesture of holiness.

13 And when he took the portions out of the hands of the priests, he himself stood by the altar. And about him was the ring of his brethren: and as the cedar planted in mount Libanus,

14 And as branches of palm trees, they stood round about him, and all the sons of Aaron in their glory.

15 And the oblation of the Lord was in their hands, before all the congregation of Israel: and finishing his service, on the altar, to honour the offering of the most high Ring,

16 He stretched forth his hand to make a libation, and offered of the blood of the grape.

17 He poured out at the foot of the altar a divine odour to the most high Prince.

18 Then the sons of Aaron shouted, they sounded with beaten trumpets, and made a great noise to be heard for a remembrance before God.

19 Then all the people together made haste, and fell down to the earth upon their faces, to adore the Lord their God, and to pray to the Almighty God the most High.

20 And the singers lifted up their voices. and in the great house the sound of sweet melody was increased.

21 And the people in prayer besought the Lord the most High, until the worship of the Lord was perfected, and they had finished their office.

22 Then coming down, he lifted up his hands over all the congregation of the children of Israel, to give glory to God with his lips, and to glory in his name:

23 And he repeated his prayer, willing to shew the power of God.

24 And now pray ye to the God of all, who hath done great things in all the earth, who hath increased our days from our mother's womb, and hath done with us according to his mercy.

25 May he grant us joyfulness of heart, and that there be peace in our days in Israel for ever:

26 That Israel may believe that the mercy of God is with us, to deliver us in his days.

27 There are two nations which my soul abhorreth: and the third is no nation, which I hate:

28 They that sit on mount Seir, and the Philistines, and the foolish people that dwell in Sichem.

29 Jesus the son of Sirach, of Jerusalem, hath written in this book the doctrine of wisdom and instruction, who renewed wisdom from his heart.

30 Blessed is he that is conversant in these good things: and he that layeth them up in his heart, shall be wise always.

31 For if he do them, he shall be strong to do all things: because the light of God guideth his steps.

WISDOM OF JESUS BEN SIRACH CHAPTER 51

1 A prayer of Jesus the son of Sirach. I will give glory to thee, O Lord, O King, and I will praise thee, O God my Saviour.

2 I will give glory to thy name: for thou best been a helper and protector to me.

3 And hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies, and in the sight of them that stood by, thou hast been my helper.

4 And thou hast delivered me, according to the multitude of the mercy of thy name, from them that did roar, prepared to devour.

5 Out of the hands of them that sought my life, and from the gates of afflictions, which compassed me about:

6 From the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt.

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7 From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue:

8 My soul shall praise the Lord even to death.

9 And my life was drawing near to hell beneath.

10 They compassed me on every side, and there was no one that would help me. I looked for the succour of men, and there was none.

11 I remembered thy mercy, O Lord, and thy works, which are from the beginning of the world.

12 How thou deliverest them that wait for thee, O Lord, and savest them out of the hands of the nations.

13 Thou hast exalted my dwelling place upon the earth and I have prayed for death to pass away.

14 I called upon the Lord, the father of my Lord, that he would not leave me in the day of my trouble, and in the time of the proud without help.

15 I will praise thy name continually, and will praise it with thanksgiving, and my prayer was heard.

16 And thou hast saved me from destruction, and hast delivered me from the evil time.

17 Therefore I will give thanks, and praise thee, and bless the name of the Lord.

18 When I was yet young, before I wandered about, I sought for wisdom openly in my prayer.

19 I prayed for her before the temple, and unto the very end I will seek after her, and she flourished as a grape soon ripe.

20 My heart delighted in her, my foot walked in the right way, from my youth up I sought after her.

21 I bowed down my ear a little, and received her.

22 I found much wisdom in myself, and I profited much therein.

23 To him that giveth me wisdom, will I give glory.

24 For I have determined to follow her: I have had a zeal for good, and shall not be confounded.

25 My soul hath wrestled for her, and in doing it I have been confirmed.

26 I stretched forth my hands on high, and I bewailed my ignorance of her.

27 I directed my soul to her, and in knowledge I found her.

28 I possessed my heart with her from the beginning: therefore I shall not be forsaken.

29 My entrails were troubled in seeking her: therefore shall I possess a good possession.

30 The Lord hath given me a tongue for my reward: and with it I will praise him.

31 Draw near to me, ye unlearned, and gather yourselves together into the house of discipline.

32 Why are ye slow? and what do you say of these things? your souls are exceeding thirsty.

33 I have opened my mouth, and have spoken: buy her for yourselves without silver,

34 And submit your neck to the yoke, and let your soul receive discipline: for she is near at hand to be found.

35 Behold with your eyes how I have laboured a little, and have found much rest to myself.

36 Receive ye discipline as a great sum of money, and possess abundance of gold by her.

37 Let your soul rejoice in his mercy, and you shall not be confounded in his praise.

38 Work your work before the time, and he will give you your reward in his time.

WISDOM OF JESUS BEN SIRACH CHAPTER 52

EPILOGUE

*(Also known as **Prayer of Solomon***
Source: Jerome's Latin Vulgate, p.676,
Lord Henfield Edition 2026;
Translation into English: Lord Henfield, 2026.)

1 And Solomon bowedth his knees in the sight of all the congregation of Israel, and spreadeth forth his hands toward heaven, and saideth,

2 O Lord God of Israel, there is no God like thee in heaven above, nor on earth beneath:

3 Who keepest thy covenant, and mercy unto thy servants that walk before thee with all their heart:

4 Who keepest with thy servant David that which thou hast promised him, and hast fulfilled it with thy mouth and with thy hand, as it is this day:

5 And now, O Lord God of Israel, keep with thy servant David that which thou hast promised him, saying, There shall not fail thee a man before me to sit on the throne of Israel:

6 But if thy sons take heed to their hand, to walk in my commandments, as they have walked before me:

7 And now, O Lord God of Israel, let the word which thou hast spoken unto thy servant David be confirmed:

8 For if God will indeed dwell with men upon the earth:

9 If heaven of heaven be not sufficient for the house which I have built:

10 And regard the prayer of thy servant, and the supplication of the Lord, to hear the supplication of the prayer which thy servant prayeth before thee:

11 That thine eyes may be upon this house to-day, and to-night to the place where thou spakest thy name would be called, and listen to the prayer that thy servant prayeth toward this place

12 and listen to the prayer of thy servant and of thy people of Israel when they pray toward this place

13 and hear from heaven in thy dwelling place, and hear and forgive if a man sinneth against thee.

Yeshua ben Eliezer ben Sira.

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MAJOR PROPHETS

(Libri prophetici veteris testamenti)

THE BOOK OF THE PROPHET ISAIAH

Hebrew title: Sefer Yeshayahu
Author: Yeshayahu ben Amoz (Isaiah Son of Amoz)
Estimated Range of Dating: c. 8th and 5th centuries B.C.

(The Book of Isaiah is the first of the Latter Prophets in the Hebrew Bible and the first of the Major Prophets or Teachers in the Christian Old Testament. It is identified by a superscription as the words of the 8th-century BC teacher Isaiah ben Amoz, but there is extensive evidence that much of it was composed during the Babylonian captivity and later. Isaiah, the son of Amoz lived in the Kingdom of Judah during the time of four kings from the mid to late 8th-century BC. During this time, Assyria was growing to the west from Mesopotamia (Iraq) towards the Mediterranean, destroying first Aram [modern Syria] in 734–732 BC, then the Kingdom of Israel in 722–721, and Judah in 701.

The Book of Isaiah is one of the major prophetical writings of the Old Testament. The superscription identifies Isaiah as the son of Amoz and his book as "the vision of Isaiah . . . concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." According to 6:1, Isaiah received his call "in the year that King Uzziah died" (742 BC), and his latest recorded activity is dated in 701 BC.

The work is a compilation of 3 distinct parts: Chapters 1–39 can be assigned to Isaiahs lifetime. Chapters 40–55 are much later in origin and therefore known as Deutero-Isaiah (Second Isaiah). And even more distant in time are the chapters 56–66 and Trito-Isaiah (Third Isaiah).

Chapters 1–39 consist of numerous sayings and reports of Isaiah along with several narratives about the prophet that are attributed to his disciples. The growth of the book (1–39) was a gradual process, its final form dating from perhaps as late as the 5th century BC, a date suggested by the arrangement of the materials and the late additions. In spite of the lengthy and complicated literary history of the book, however, Isaiah's message is clearly discernible. He was much influenced by the cult in Jerusalem, and the exalted view of Yahweh in the Zion traditions is reflected in his message. He was convinced that only an unshakable trust in Yahweh, rather than in political or military alliances, could protect Judah and Jerusalem from the advances of their enemies—specifically, in this period, the Assyrians. He called for a recognition of the sovereignty of Yahweh and passionately denounced anything that worked against or obscured Yahweh's purposes—from social injustices to meaningless cultic observances. Although Isaiah pronounced Yahweh's judgement upon Judah and Jerusalem for their unfaithfulness, he also announced a new future for those who relied on Yahweh.

Deutero-Isaiah (40–55), consisting of a collection of oracles, songs, and discourses, dates from the Babylonian Exile (6th century BC). The anonymous prophet is in exile and looks forward to the deliverance of his people. The destruction of Babylon is prophesied and the return of the exiles to their homeland is promised. The servant-of-Yahweh songs in Deutero-Isaiah (42:1–4; 49:1–6; 50:4–9; 52:13–53:12) have generated animated discussions among scholars, but the ideas reflected in the songs suggest that they were written under the influence of the ideology of the king—the anointed one who, through his righteous rule, had the power to effect his people's deliverance.

Trito-Isaiah (56–66), coming from a still later period, reflects a Palestinian point of view, with the latter chapters in particular addressed to the cultic concerns of the restored community. The diversity of materials in these chapters suggests multiple authorship. How the three "Isaiahs" came together is not known.

The Isaiah Scroll, designated 1QIsaa and also known as the Great Isaiah Scroll, is one of the seven Dead Sea Scrolls that were first discovered in 1947 from Qumran Cave 1. The scroll is written in Hebrew and contains the entire Book of Isaiah from beginning to end, apart from a few small damaged portions. It is the oldest complete copy of the Book of Isaiah, being approximately 1,000 years older than the oldest Hebrew manuscripts known before the scrolls' discovery. 1QIsaa is also notable in being the only scroll from the Qumran Caves to be preserved almost in its entirety.

The scroll is written on 17 sheets of parchment. It is particularly large, being about 734 cm (24 feet) long and ranges from 25.3 to 27 cm high (10 to 10.6 inches) with 54 columns of text. The exact authors of 1QIsa are unknown, as is the exact date of writing. Pieces of the scroll have been dated using both radiocarbon dating and palaeographic/scribal dating. These methods resulted in calibrated date ranges between 356 and 103 BC. The text of the Great Isaiah Scroll is generally consistent with the Masoretic version and preserves all sixty-six chapters of the Hebrew version in the same sequence.

It seems likely that Isaiah was the teacher of Hezekiah. King Hezekiah [reigned c. 715 and 686 BC.] was, according to the Bible, the son of Ahaz and the 13th king of Judah. He is considered a very righteous king in the Books of Kings. Hezekiah is most important to Jewish history because it was him who enacted sweeping religious reforms, including a strict mandate for the sole worship of Yahweh and a prohibition on venerating other deities within the Temple of Jerusalem. So, the is no surprise that Isaiah 44:6 contains the first clear statement of monotheism: "I am the first and I am the last; beside me there is no God". In Isaiah 44:09–20, this is developed into a satire [a genre of literture which we also find in the gospels] on the making and worship of idols,

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mocking the foolishness of the carpenter who worships the idol that he himself has carved. While Yahweh had shown his superiority to other gods before, in Second Isaiah, he becomes the sole God of the world. This model of monotheism became later the basis for Christianity and Islam.

The defeat of Jerusalem by Babylon and the exile of its ruling elite in 586 BC followed. Chapters 40 to 55 are given to the Jews in exile, telling them about the hope of return. This was the time of king Kurush II (Cyrus the Great). In 559 BC he became ruler of a small kingdom in what is today Iran. By 540 he ruled a big empire from the Mediterranean to Central Asia, and in 539 he conquered Babylon. Isaiah's "predictions" of the fall of Babylon and his talk about the glory of Cyrus as one who would help Israel mean these prophecies are about the period of 550–539 BC. [* It is better called 'report' because this passage was most likely written after the fall of Babylon. This is a literary tool which was used in the gospels too. There it talks about the "predictions" of Jerusalem's encirclement and fall.]*

The Persians ended the exile of Jewish teachers and leaders, and by 515 BC some of the exiles had returned to Jerusalem and rebuilt the Temple. This is what the final chapters of Isaiah are about. The Cyrus Cylinder, a Cunei script document, states that Cyrus was responsible for sending all captives home from Babylonia although it does not mention the Jews by name. Cyrus was a master of religious propaganda and presented himself as liberator rather than conqueror. It appears to have been effective with Jews as well. In the lengthy prophetic book attributed to the prophet Isaiah, the author explicitly states that Cyrus is God's anointed: "Thus says the Lord to his Anointed [Messiah], to Cyrus whom I took by his right hand" (Isa 45:1). The overwhelming majority of scholars believe that the Chapters 40—55 of Isaiah were written around the time of the return from exile and the years that followed.

Speculations florish as to the reasoning for Cyrus' release of the Jews from Babylon. The strongest argument is that Cyrus was a follower of Zoroaster [Zarathustra] the monotheistic prophet. His Zoroastrianism played a dominant religious role in Persia throughout its history until the Islamic conquest. As such, Cyrus would have felt a kindred spirit with the monotheistic Jews.)

ISAIAS (ISAIAH) CHAPTER 1

1 The vision of Isaias the son of Amos I which he saw concerning Juda and Jerusalem in the days of Ozias, Joathan, Achaz, and Ezechias, kings of Juda

2 Hear, O ye heavens, and give ear, O earth, for the Lord hath spoken. I have brought up children, and exalted them: but they have despised me.

3 The ox knoweth his owner, and the ass his master's crib: but Israel hath not known me, and my people hath not understood.

4 Woe to the sinful nation, a people laden with iniquity, a wicked seed, ungracious children: they have forsaken the Lord, they have blasphemed the Holy One of Israel, they are gone away backwards.

5 For what shall I strike you any more, you that increase transgression? the whole head is sick, and the whole heart is sad.

6 From the sole of the foot unto the top of the head, there is no soundness therein: wounds and bruises and swelling sores: they are not bound up, nor dressed, nor fomented with oil.

7 Your land is desolate, your cities are burnt with fire: your country strangers devour before your face, and it shall be desolate as when wasted by enemies.

8 And the daughter of Sion shall be left as a covert in a vineyard, and as a lodge in a garden of cucumbers, and as a city that is laid waste.

9 Except the Lord of hosts had left us seed, we had been as Sodom, and we should have been like to Gomorrha.

10 Hear the word of the Lord, ye rulers of Sodom, give ear to the law of our God, ye people of Gomorrha.

11 To what purpose do you offer me the multitude of your victims, saith the Lord? I am full, I desire not holocausts of rams, and fat of fatlings, and blood of calves, and lambs, and buck goats.

12 When you came to appear before me, who required these things at your hands, that you should walk in my courts?

13 Offer sacrifice no more in vain: incense is an abomination tome. The new moons, and the sabbaths, and other festivals I will not abide, your assemblies are wicked.

14 My soul hateth your new moons, and your solemnities: they are become troublesome to me, I am weary of bearing them.

15 And when you stretch forth your hands, I will turn away my eyes from you: and when you multiply prayer, I will not hear: for your hands are full of blood.

16 Wash yourselves, be clean, take away the evil of your devices from my eyes: cease to do perversely,

17 Learn to do well: seek judgment, relieve the oppressed, judge for the fatherless, defend the widow.

18 And then come, and accuse me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool.

19 if you be willing, and will hearken to me, you shall eat the good things of the land.

20 But if you will not, and will provoke me to wrath: the sword shall devour you because the mouth of the Lord hath spoken it.

21 How is the faithful city, that was full of judgment, become a harlot? justice dwelt in it, but now murderers.

22 Thy silver is turned into dress: thy wine is mingled with water.

23 Thy princes are faithless, companions of thieves: they all love bribes, the run after rewards. They judge not for the fatherless: and the widow's cometh not in to them.

24 Therefore saith the Lord the God of hosts, the mighty one of Israel: Ah! I will comfort myself over my adversaries: and I will be revenged of my enemies.

25 And I will turn my hand to thee, and I will clean purge away thy dress, and I will take away all thy tin.

26 And I will restore thy judges se they were before, and thy counsellors as of old. After this thou shalt be called the city of the just, a faithful city.

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27 Sion shall be redeemed in judgment, and they shall bring her back in justice.
28 And he shall destroy the wicked, and the sinners together: and they that have forsaken the Lord, shall be consumed.
29 For they shall be confounded for the idols, to which they have sacrificed: and you shall be ashamed of the gardens which you have chosen.
30 When you shall be as an oak with the leaves falling off, and as a garden without water.
31 And your strength shall be as the ashes of tow, and your work as a spark: and both shall burn together, and there shall be none to quench it.

ISAIAS (ISAIAH) CHAPTER 2

1 The word that Isaias the son of Amos saw, concerning Juda and Jerusalem.
2 And in the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills, and all nations shall flow unto it.
3 And many people shall go, and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths: for the law shall come forth from Sion, and the word of the Lord from Jerusalem.
4 And he shall judge the Gentiles, and rebuke many people: and they shall turn their swords into ploughshares, and their spears into sickles: nation shall not lift up sword against nation, neither shall they be exercised any more to war.
5 O house of Jacob, come ye, and let us walk in the light of the Lord.
6 For thou hast cast off thy people, the house of Jacob: because they are filled as in times past, and have had soothsayers as the Philistines, and have adhered to strange children.
7 Their land is filled with silver and gold: and there is no end of their treasures.
8 And their land is filled with horses: and their chariots are innumerable. Their land also is full of idols: they have adored the work of their own hands, which their own fingers have made.
9 And man hath bowed himself down, and man hath been debased: therefore forgive them not.
10 Enter thou into the rock, and hide thee in the pit from the face of the fear of the Lord, and from the glory of his majesty.
11 The lofty eyes of man are humbled, and the haughtiness of men shall be made to stoop: and the Lord alone shall be exalted in that day.
12 Because the day of the Lord of hosts shall be upon every one that is proud and highminded, and upon every one that is arrogant, and he shall be humbled.
13 And upon all the tall and lofty cedars of Libanus, and upon all the oaks of Basan.
14 And upon all the high mountains, and upon all the elevated hills.
15 And upon every high tower, and every fenced wall.
16 And upon all the ships of Tharsis, and upon all that is fair to behold.
17 And the loftiness of men shall be bowed down, and the haughtiness of men shall be humbled, and the Lord alone shall be exalted in that day.
18 And idols shall be utterly destroyed.
19 And they shall go into the holes of rocks, and into the caves of the earth from the face of the fear of the Lord, and from the glory of his majesty, when he shall rise up to strike the earth.
20 In that day a man shall cast away his idols of silver, and his idols of gold, which he had made for himself to adore, moles and bats.
21 And he shall go into the clefts of rocks, and into the holes of stones from the face of the fear of the Lord, and from the glory of his majesty, when he shall rise up to strike the earth.
22 Cease ye therefore from the man, whose breath is in his nostrils, for he is reputed high.

ISAIAS (ISAIAH) CHAPTER 3

1 For behold the sovereign the Lord of hosts shall take away from Jerusalem, and from Juda the valiant and the strong, the whole strength of bread, and the whole strength of water.
2 The strong man, and the man of war, the judge, and the prophet, and the cunning man, and the ancient.
3 The captain over fifty, and the honourable in countenance, and the counsellor, and the architect, and the skilful in eloquent speech.
4 And I will give children to be their princes, and the effeminate shall rule over them.
5 And the people shall rush one upon another, and every man against his neighbour: the child shall make it tumult against the ancient, and the base against the honourable.
6 For a man shall take hold or his brother, one of the house of his father, saying: Thou hast a garment, be thou our ruler, and let this ruin be under thy hand.
7 In that day he shall answer, saying: I am no healer, and in my house there is no bread, nor clothing: make me not ruler of the people.
8 For Jerusalem is ruined, and Juda is fallen: because their tongue, and their devices are against the Lord, to provoke the eyes of his majesty.
9 The shew of their countenance hath answered them: and they have proclaimed abroad their sin as Sodom, and they have not hid it: woe to their souls, for evils are rendered to them.
10 Say to the just man that it is well, for he shall eat the fruit of his doings.
11 Woe to the wicked unto evil: for the reward of his hands shall be given him.
12 As for my people, their oppressors have stripped them, and women have ruled over them. O my people, they that call thee blessed, the same deceive thee, and destroy the way of thy steps.
13 The Lord standeth up to judge, and he standeth to judge the people.
14 The Lord will enter into judgment with the ancients of his people, and its princes: for you have devoured the vineyard, and the spoil of the poor is in your house.

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15 Why do you consume my people, and grind the faces of the poor? saith the Lord the God of hosts.
16 And the Lord said: Because the daughters of Sion are haughty, and have walked with stretched out necks, and wanton glances of their eyes, and made a noise as they walked with their feet and moved in a set pace:
17 The Lord will make bald the crown of the head of the daughters of Sion, and the Lord will discover their hair.
18 In that day the Lord will take away the ornaments of shoes, end little moons,
19 And chains and necklaces, and bracelets, and bonnets,
20 And bodkins, and ornaments of the legs, and tablets, and sweet balls, and earrings,
21 And rings, and jewels hanging on the forehead,
22 And changes of apparel, and short cloaks, and fine linen, and crisping pins,
23 And looking-glasses, and lawns, and headbands, and fine veils.
24 And instead of a sweet smell there shall be stench, and instead of a girdle, a cord, and instead of curled hair, baldness, and instead of a stomacher, haircloth.
25 Thy fairest men also shall fall by the sword, and thy valiant ones in battle.
26 And her gates shall lament and mourn, and she shall sit desolate on the ground.

ISAIAS (ISAIAH) CHAPTER 4

1 And in that day seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel: only let us be called by thy name, take away our reproach.
2 In that day the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be high, and a great joy to them that shall have escaped of Israel.
3 And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem.
4 If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning.
5 And the Lord will create upon every place of mount Sion, and where he is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night: for over all the glory shall be a protection.
6 And there shall be a tabernacle for a shade in the daytime from the heat, and for a security and covert from the whirlwind, and from rain.

ISAIAS (ISAIAH) CHAPTER 5

1 I will sing to my beloved the canticle of my cousin concerning his vineyard. My beloved had a vineyard on a hill in a fruitful place.
2 And he fenced it in, and picked the stones out of it, and planted it with the choicest vines, and built a tower in the midst thereof, and set up a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.
3 And now, O ye inhabitants of Jerusalem, and ye men of Juda, judge between me and my vineyard.
4 What is there that I ought to do more to my vineyard, that I have not done to it? was it that I looked that it should bring forth grapes, and it hath brought forth wild grapes?
5 And now I will shew you what I will do to my vineyard. I will take away the hedge thereof, and it shall be wasted: I will break down the wall thereof, and it shall be trodden down.
6 And I will make it desolate: it shall not be pruned, and it shall not be digged: but briers and thorns shall come up: and I will command the clouds to rain no rain upon it.
7 For the vineyard of the Lord of hosts is the house of Israel: and the man of Juda, his pleasant plant: and I looked that he should do judgment, and behold iniquity: and do justice, and behold a cry.
8 Woe to you that join house to house and lay field to field, even to the end of the place: shall you alone dwell in the midst of the earth?
9 These things are in my ears, saith the Lord of hosts: Unless many great and fair houses shall become desolate, without an inhabitant.
10 For ten acres of vineyard shall yield one little measure, and thirty bushels of seed shall yield three bushels.
11 Woe to you that rise up early in the morning to follow drunkenness, and to drink till the evening, to be inflamed with wine.
12 The harp, and the lyre, and the timbrel, and the pipe, and wine are in your feasts: and the work of the Lord you regard not, nor do you consider the works of his hands.
13 Therefore is my people led away captive, because they had not knowledge, and their nobles have perished with famine, and their multitude were dried up with thirst.
14 Therefore hath hell enlarged her soul, and opened her mouth without any bounds, and their strong ones, and their people, and their high and glorious ones shall go down into it.
15 And man shall be brought down, and man shall be humbled, and the eyes of the lofty shall be brought low.
16 And the Lord of hosts shall be exalted in judgment, and the holy God shall be sanctified in justice.
17 And the lambs shall feed according to their order, and strangers shall eat the deserts turned into fruitfulness.
18 Woe to you that draw iniquity with cords of vanity, and sin as the rope of a cart.
19 That say: Let him make haste, and let his work come quickly, that we may see it: and let the counsel of the Holy One of Israel come, that we may know it.
20 Woe to you that call evil good, and good evil: that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter.
21 Woe to you that rue wise in your own eyes, and prudent in your own conceits.
22 Woe to you that are mighty to drink wine, and stout men at drunkenness.
23 That justify the wicked for gifts, and take away the justice of the just from him.
24 Therefore as the tongue of the fire devoureth the stubble, and the heat of the dame consumeth it: so shall their root be as ashes, and their bud shall go up se dust: for they have cast away the law of the Lord of hosts, and have blasphemed the word of the Holy One of Israel.

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25 Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand upon them, and struck them: and the mountains were troubled, and their carcasses became as dung in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

26 And he will lift up a sign to the nations afar off, and will whistle to them from the ends of the earth: and behold they shall come with speed swiftly.

27 There is none that shall faint, nor labour among them: they shall not slumber nor sleep, neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken.

28 Their arrows are sharp, and all their bows are bent. The hoofs of their horses shall be like the hint, and their wheels like the violence of a tempest.

29 Their roaring like that of a lion, they shall roar like young lions: yea they shall roar, and take hold of the prey, and they shall keep fast hold of it, and there shall be none to deliver it.

30 And they shall make a noise against them that day, like the roaring of the sea; we shall look towards the land, and behold darkness of tribulation, and the light is darkened with the mist thereof.

ISAIAS (ISAIAH) CHAPTER 6

1 In the year that king Ozias died, I saw the Lord sitting upon a throne high and elevated: and his train filled the temple.

2 Upon it stood the seraphims: the one had six wings, and the other had six wings: with two they covered his face, and with two they covered his feet, and with two they hew.

3 And they cried one to another, and said: Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory.

4 And the lintels of the doors were moved at the voice of him that cried, and the house was filled with smoke.

5 And I said: Woe is me, because I have held my peace; because I am a man of unclean lips, and I dwell in the midst of a people that hath unclean lips, and I have seen with my eyes the King the Lord of hosts.

6 And one of the seraphims flew to me, and in his hand was a live coal, which he had taken with the tongs off the altar.

7 And he touched my mouth, and said: Behold this hath touched thy lips, and thy iniquities shall be taken away, and thy sin shall be cleansed.

8 And I heard the voice of the Lord, saying: Whom shall I send? and who shall go for us? And I said: Lo, here am I, send me.

9 And he said: Go, and thou shalt say to this people: Hearing, hear, and understand not: and see the vision, and know it not.

10 Blind the heart of this people, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted and I heal them.

11 And I said: How long, O Lord? And he said: Until the cities be wasted without inhabitant, and the houses without man, and the land shall be left desolate.

12 And the Lord shall remove men far away, and she shall be multiplied that was left in the midst of the earth.

13 And there shall be still a tithing therein, and she shall turn, and shall be made a show as a turpentine tree, and as an oak that spreadeth its branches: that which shall stand therein, shall be a holy seed.

ISAIAS (ISAIAH) CHAPTER 7

1 And it came to pass in the days of Achaz the son of Joathan, the son of Ozias, king of Juda, that Basin king of Syria, and Phacee the son of Romelia king of Israel, came up to Jerusalem, to fight against it: but they could not prevail over it.

2 And they told the house of David, saying: Syria hath rested upon Ephraim, and his heart was moved, and the heart of his people, as the trees of the woods are moved with the wind.

3 And the Lord said to Isaias: Go forth to meet Achaz, thou and Jasub thy son that is left, to the conduit of the upper pool, in the way of the fuller's field.

4 And thou shalt say to him: See thou be quiet: fear not, and let not thy heart be afraid of the two tails of these fire brands, smoking with the wrath of the fury of Rasin king of Syria, end of the son of Romelia.

5 Because Syria hath taken counsel against thee, unto the evil of Ephraim and the son of Romelia, saying:

6 Let us go up to Juda, and rouse it up, and draw it away to us, and make the son of Tabeel king in the midst thereof.

7 Thus saith the Lord God: It shall not stand, and this shall not be.

8 But the head of Syria is Damascus, and the head of Damascus is Basin: and within threescore and five years, Ephraim shall cease to be a people:

9 And the head of Ephraim is Samaria and the head of Samaria the son of Romelia. If you will not believe, you shall not continue.

10 And the Lord spoke again to Achaz, saying:

11 Ask thee a sign of the Lord thy God either unto the depth of hell, or unto the height above.

12 And Achaz said: I will not ask, and I will not tempt the Lord.

13 And he said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also?

14 Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel.

15 He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

16 For before the child know to refuse the evil, and to choose the good, the land which thou abhorrest shall be forsaken of the face of her two kings.

17 The Lord shall bring upon thee, and upon thy people, and upon the house of thy father, days that have not come since the time of the separation of Ephraim from Juda with the king of the Assyrians.

18 And it shall come to pass in that day, that the Lord shall hiss for the fly, that is in the uttermost parts of the rivers of Egypt, and for the bee that is in the land of Assyria.

19 And they shall come, and shall all of them rest in the torrents of the valleys, and in the holes of the rocks, and upon all places set with shrubs, and in all hollow places.

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20 In that day the Lord shall shave with a razor that is hired by them that are beyond the river, by the king of the Assyrians, the head and the hairs of the feet, and the whole beard.
21 And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep.
22 And for the abundance of milk he shall eat butter: for butter and honey shall every one eat that shall be left in the midst of the land.
23 And it shall come to pass in that day, that every place where there were a thousand vines, at a thousand pieces of silver, shall become thorns and briers.
24 With arrows and with bows they shall go in thither: for briars and thorns shall be in all the land.
25 And as for all the hills that shall be raked with a rake, the fear of thorns and briers shall not come thither, but they shall be for the ox to feed on, and the lesser cattle to tread upon.

ISAIAS (ISAIAH) CHAPTER 8

1 And the Lord said to me: Take thee a great book, and write in it with a man's pen. Take sway the spoils with speed, quickly take the prey.
2 And I took unto me faithful witnesses, Urias the priest, and Zacharias the son of Barachias.
3 And I went to the prophetess, and she conceived, and bore a son. And the Lord said to me: Call his name, Hasten to take away the spoils: Make haste to take away the prey.
4 For before the child know to call his father and his mother, the strength of Damascus, and the spoils of Samaria shall be taken away before the king of the Assyrians.
5 And the Lord spoke to me again, saying:
6 Forasmuch as this people hath cast away the waters of Siloe, that go with silence, and hath rather taken Basin, and the son of Romelia:
7 Therefore behold the Lord will bring upon them the waters of the river strong and many, the king of the Assyrians, and all his glory: and he shall come up over all his channels, and shall overflow all his banks,
8 And shall pass through Juda, overflowing, and going over shall reach even to the neck. And the stretching out of his wings shall fill the breadth of thy land, O Emmanuel.
9 Gather yourselves together, O ye people, and be overcome, and give ear, all ye lands afar off: strengthen yourselves, end be overcome, gird yourselves, and be overcome.
10 Take counsel together, and it shall be defeated: speak a word, and it shall not be done: because God is with us.
11 For thus saith the Lord to me: As he hath taught me, with a strong arm, that I should not walk in the way of this people, saying:
12 Say ye not: A conspiracy: for all that this people speaketh, is a conspiracy: neither fear ye their fear, nor be afraid.
13 Sanctify the Lord of hosts himself: and let him be your fear, and let him be your dread.
14 And he shall be a sanctification to you. But for a stone or stumbling, and for a rock of offence to the two houses of Israel, for a snare and a ruin to the inhabitants of Jerusalem.
15 And very many of them shall stumble and fall, and shall be broken in pieces, and shall be snared, and taken.
16 Bind up the testimony, seal the law among my disciples.
17 And I will wait for the Lord, who hath hid his face from the house of Jacob, and I will look for him.
18 Behold I and my children, whom the Lord hath given me for a sign, and for a wonder in Israel from the Lord of hosts, who dwelleth in mount Sion.
19 And when they shall say to you: Seek of pythons, and of diviners, who mutter in their enchantments: should not the people seek of their God, for the living of the dead?
20 To the law rather, and to the testimony. And if they speak not according to this word, they shall not have the morning light.
21 And they shall pass by it, they shall fall, and be hungry: and when they shall be hungry, they will be angry, and curse their king, and their God, and look upwards.
22 And they shall look to the earth, and behold trouble and darkness, weakness and distress, and a mist following them, and they cannot fly away from their distress.

ISAIAS (ISAIAH) CHAPTER 9

1 At the first time the land of Zabulon, and the land of Nephtali was lightly touched: and at the last the way of the sea beyond the Jordan of the Galilee of the Gentiles was heavily loaded.
2 The people that walked in darkness, have seen a great light: to them that dwelt in the region of the shadow of death, light is risen.
3 Thou hast multiplied the nation, and hast not increased the joy. They shall rejoice before thee, as they that rejoice in the harvest, as conquerors rejoice after taking a prey, when they divide the spoils.
4 For the yoke of their burden, and the rod of their shoulder, and the sceptre of their oppressor thou best overcome, as in the day of Median.
5 For every violent taking of spoils, with tumult, and garment mingled with blood, shall be burnt, and be fuel for the fire.
6 For a Child is born to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace.
7 His empire shall be multiplied, and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom; to establish it and strengthen it with judgment and with justice, from henceforth and for ever: the zeal of the Lord of hosts will perform this.
8 The Lord sent a word into Jacob, and it hath lighted upon Israel.
9 And all the people of Ephraim shall know, and the inhabitants of Samaria that say in the pride and haughtiness of their heart:
10 The bricks are fallen down, but we will build with square stones: they have cut down the sycamores, but we will change them for cedars.
11 And the Lord shall set up the enemies of Rasin over him, and shall bring on his enemies in a crowd:
12 The Syrians from the east, and the Philistines from the west: and they shall devour Israel with open mouth, For all this his indignation is not turned away, but his hand is stretched out still.

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13 And the people are not returned to him who hath struck them, and have not sought after the Lord of hosts.
14 And the Lord shall destroy out of Israel the head and the tail, him that bendeth down, and him that holdeth back, in one day.
15 The aged and honourable, he is the head: and the prophet that teacheth lies, he is the tail.
16 And they that call this people blessed, shall cause them to err: and they that are called blessed, shall be thrown down headlong.
17 Therefore the Lord shell have no joy in their young men: neither shall he have mercy on their fatherless, and widows: for every one is a hypocrite and wicked, and every mouth hath spoken folly. For all this his indignation is not turned away, but his bend is stretched out still.
18 For wickedness is kindled as a fire, it shall devour the brier and the thorn: and shall kindle in the thicket of the forest, and it shall be wrapped up in smoke ascending on high.
19 By the wrath of the Lord of hosts the land is troubled, and the people shall be as fuel for the fire: no man shall spare his brother.
20 And he shall turn to the right hand, and shall be hungry: and shall eat on the left hand, and shall not be filled: every one shell eat the flesh of his own arm: Manasses Ephraim, and Ephraim Manasses, and they together shall be against Juda.
21 After all these things his indignation is not turned away, but his hand is stretched out still.

ISAIAS (ISAIAH) CHAPTER 10

1 Woe to them that make wicked laws: and when they write, write injustice:
2 To oppress the poor in judgment, and do violence to the cause of the humble of my people: that widows might be their prey, and that they might rob the fatherless.
3 What will you do in the day of visitation, and of the calamity which cometh from afar? to whom will ye flee for help? and where will ye leave your glory?
4 That you be not bowed down under the bond, and fall with the slain? In all these things his anger is not turned away, but his hand is stretched out still.
5 Woe to the Assyrian, he is the rod and the staff of my anger, and my indignation is in their hands.
6 I will send him to a deceitful nation, and I will give him a charge against the people of my wrath, to take away the spoils, and to lay hold on the prey, and to tread them down like the mire of the streets.
7 But he shall not take it so, and his heart shall not think so: but his heart shall be set to destroy, and to cut off nations not a few.
8 For he shall say:
9 Are not my princes as so many kings? is not Calano as Charcamis: and Emath as Arphad? is not Samaria as Damascus?
10 As my hand hath found the king- dome of the idol, so also their idols of Jerusalem, and of Samaria.
11 Shall I not, as I have done to Samaria and her idols, so do to Jerusalem and her idols?
12 And it shall come to pass, that when the Lord shall have performed all his works in mount Sion, and in Jerusalem, I will visit the fruit of the proud heart of the king of Assyria, and the glory of the haughtiness of his eyes.
13 For he hath said: By the strength of my own hand I have done it, and by my own wisdom I have understood: and I have removed the bounds of the people, and have taken the spoils of the princes, and as a mighty man hath pulled down them that sat on high.
14 And my hand hath found the strength of the people as a nest; and as eggs are gathered, that are left, so have I gathered all the earth: and there was none that moved the wing, or opened the mouth, or made the least noise.
15 Shall the axe boast itself against him that cutteth with it? or shall the saw exalt itself against him by whom it is drawn? as if a rod should lift itself up against him that lifteth it up, and a staff exalt itself, which is but wood.
16 Therefore the sovereign Lord, the Lord of hosts, shall send leanness among his fat ones: and under his glory shall be kindled a burning, as it were the burning of a fire.
17 And the light of Israel shall be as a fire, and the Holy One thereof as a flame: and his thorns and his briers shall be set on fire, and shall be devoured in one day.
18 And the glory of his forest, and of his beautiful hill, shall be consumed from the soul even to the flesh, and he shall run away through fear.
19 And they that remain of the trees of his forest shall be so few, that they shall easily be numbered, and a child shall write them down.
20 And it shall come to pass in that day, that the remnant of Israel, and they that shall escape of the house of Jacob, shall lean no more upon him that striketh them: but they shall lean upon the Lord the Holy One of Israel, in truth.
21 The remnant shall be converted, the remnant, I say, of Jacob, to the mighty God.
22 For if thy people, O Israel, shall be as the sand of the sea, a remnant of them shall be converted, the consumption abridged shall overflow with justice.
23 For the Lord God of hosts shall make a consumption, and an abridgment in the midst of all the land.
24 Therefore, thus saith the Lord the God of hosts: O my people that dwellest in Sion, be not afraid of the Assyrian: he shall strike thee with his rod, and he shall lift up his staff over thee in the way of Egypt.
25 For yet a little and a very little while, and my indignation shall cease, and my wrath shall be upon their wickedness.
26 And the Lord of hosts shall raise up a scourge against him, according to the slaughter of Madian in the rock of Oreb, and his rod over the sea, and he shall lift it up in the way of Egypt.
27 And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall putrify at the presence of the oil.
28 He shall come into Aiath, he shall pass into Magron: at Machmas he shall lay up his carriages.
29 They have passed in haste, Gaba is our lodging: Rama was astonished, Gabaath of Saul fled away.
30 Lift up thy voice, O daughter of Gallim, attend, O Laisa, poor Anathoth.

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31 Medemena is removed: ye inhabitants of Gabim, take courage.
32 It is yet day enough, to remain in Nobe: he shall shake his hand against the mountain of the daughter of Sion, the hill of Jerusalem.
33 Behold the sovereign Lord of hosts shall break the earthen vessel with terror, and the tall of stature shall be cut down, and the lofty shall be humbled.
34 And the thickets of the forest shall be cut down with iron, and Libanus with its high ones shall fall.

ISAIAS (ISAIAH) CHAPTER 11

1 And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root.
2 And the spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness.
3 And he shall be filled with the spirit of the fear of the Lord. He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears.
4 But he shall judge the poor with justice, and shall reprove with equity for the meek of the earth: and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.
5 And justice shall be the girdle of his loins: and faith the girdle of his reins.
6 The wolf shall dwell with the lamb: and the leopard shall lie down with the kid: the calf and the lion, and the sheep shall abide together, and a little child shall lead them.
7 The calf and the bear shall feed: their young ones shall rest together: and the lion shall eat straw like the ox.
8 And the sucking child shall play on the hole of the asp: and the weaned child shall thrust his hand into the den of the basilisk.
9 They shall not hurt, nor shall they kill in all my holy mountain, for the earth is filled with the knowledge of the Lord, as the covering waters of the sea.
10 In that day the root of Jesse, who standeth for an ensign of the people, him the Gentiles shall beseech, and his sepulchre shall be glorious.
11 And it shall come to pass in that day, that the Lord shall set his hand the second time to possess the remnant of his people, which shall be left from the Assyrians, and from Egypt, and from Phetros, and from Ethiopia, and from Elam, and from Sennaar, and from Emath, and from the islands of the sea.
12 And he shall set up a standard unto the nations, and shall assemble the fugitives of Israel, and shall gather together the dispersed of Juda from the four quarters of the earth.
13 And the envy of Ephraim shall be taken away, and the enemies of Juda shall perish: Ephraim shall not envy Juda, and Juda shall not fight against Ephraim.
14 But they shall fly upon the shoulders of the Philistines by the sea, they together shall spoil the children of the east: Edom, and Moab shall be under the rule of their hand, and the children of Ammon shall be obedient.
15 And the Lord shall lay waste the tongue of the sea of Egypt, and shall lift up his hand over the river in the strength of his spirit: and he shall strike it in the seven streams, so that men may pass through it in their shoes.
16 And there shall be a highway for the remnant of my people, which shall be left from the Assyrians: as there was for Israel in the day that he came up out of the land of Egypt.

ISAIAS (ISAIAH) CHAPTER 12

1 And thou shalt say in that day: I will give thanks to thee, O Lord, for thou wast angry with me: thy wrath is turned away, and thou hast comforted me.
2 Behold, God is my saviour, I will deal confidently, and will not fear: because the Lord is my strength, and my praise, and he is become my salvation.
3 You shall draw waters with joy out of the saviour's fountains:
4 And you shall say in that day: Praise ye the Lord, and call upon his name: make his works known among the people: remember that his name is high.
5 Sing ye to the Lord, for he hath done great things: shew this forth in all the earth.
6 Rejoice, and praise, O thou habitation of Sion: for great is he that is in the midst of thee, the Holy One of Israel.

ISAIAS (ISAIAH) CHAPTER 13

1 The burden of Babylon, which Isaias the son of Amos saw.
2 Upon the dark mountain lift ye up a banner, exalt the voice, lift up the hand, and let the rulers go into the gates.
3 I have commanded my sanctified ones, and have called my strong ones in my wrath, them that rejoice in my glory.
4 The noise of a multitude in the mountains, as it were of many people, the noise of the sound of kings, of nations gathered together: the Lord of hosts hath given charge to the troops of war.
5 To them that come from a country afar off, from the end of heaven: tile Lord and the instruments of his wrath, to destroy the whole land.
6 Howl ye, for the day of the Lord is near: it shall come as a destruction from the Lord.
7 Therefore shall all hands be faint, and every heart of man shall melt,
8 And shall be broken. Gripings and pains shall take hold of them, they shall be in pain as a woman in labour. Every one shall be amazed at his neighbour, their countenances shall be as faces burnt.
9 Behold, the day of the Lord shall come, a cruel day, and full of indignation, and of wrath, and fury, to lay the land desolate, and to destroy the sinners thereof out of it.
10 For the stars of heaven, and their brightness shall not display their light: the sun shall be darkened in his rising, and the moon shall not shine with her light.
11 And I will visit the evils of the world, and against the wicked for their iniquity: and I will make the pride of infidels to cease, and will bring down the arrogancy of the mighty.
12 A man shall be more precious than gold, yea a man than the finest of gold.
13 For this I will trouble the heaven: and the earth shall be moved out of her place, for the indignation of the Lord of hosts, and for the day of his tierce wrath.
14 And they shall be as a doe fleeing away, and as a sheep: and there shall be none to gather them together: every man

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shall turn to his own people, and every one shall flee to his own land.

15 Every one that shall be found, shall be slain: and every one that shall come to their aid, shall fall by the sword.

16 Their infants shall be dashed in pieces before their eyes: their houses shall be pillaged, and their wives shall be ravished.

17 Behold I will stir up the Medes against them, who shall not seek silver, nor desire gold:

18 But with their arrows they shall kill the children, and shall have no pity upon the sucklings of the womb, and their eye shall not spare their sons.

19 And that Babylon, glorious among kingdoms, the famous pride of the Chaldeans, shall be even as the Lord destroyed Sodom and Gomorrha.

20 It shall no more be inhabited for ever, and it shall not be founded unto generation and generation: neither shall the Arabian pitch his tents there, nor shall shepherds rest there.

21 But wild beasts shall rest there, and their houses shall be filled with serpents, and ostriches shall dwell there, and the hairy ones shall dance there:

22 And owls shall answer one another there, in the houses thereof, and sirens in the temples of pleasure.

ISAIAS (ISAIAH) CHAPTER 14

1 Her time is near at hand, and her days shall not be prolonged. For the Lord will have mercy on Jacob, and will yet choose out of Israel, and will make them rest upon their own ground: and the stranger shall be joined with them, and shall adhere to the house of Jacob.

2 And the people shall take them, and bring them into their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall make them captives that had taken them, and shall subdue their oppressors.

3 And it shall come to pass in that day, that when God shall give thee rest from thy labour, and from thy vexation, and from the hard bondage, wherewith thou didst serve before,

4 Thou shalt take up this parable against the king of Babylon, and shalt say: How is the oppressor come to nothing, the tribute hath ceased?

5 The Lord hath broken the staff of the wicked, the rod of the rulers,

6 That struck the people in wrath with an incurable wound, that brought nations under in fury, that persecuted in a cruel manner.

7 The whole earth is quiet and still, it is glad and hath rejoiced.

8 The fir trees also have rejoiced over thee, and the cedars of Libanus, saying: Since thou hast slept, there hath none come up to cut us down.

9 Hell below was in an uproar to meet thee at thy coming, it stirred up the giants for thee. All the princes of the earth are risen up from their thrones, all the princes of nations.

10 All shall answer, and say to thee: Thou also art wounded as well as we, thou art become like unto us.

11 11Thy pride is brought down to hell, thy carcass is fallen down: under thee shall the moth be strewed, and worms shall be thy covering.

12 How art thou fallen from heaven, O Lucifer, who didst rise in the morning? how art thou fallen to the earth, that didst wound the nations?

13 And thou saidst in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north.

14 I will ascend above the height of the clouds, I will be like the most High.

15 But yet thou shalt be brought down to hell, into the depth of the pit.

16 They that shall see thee, shall turn toward thee, and behold thee. Is this the man that troubled the earth, that shook kingdoms,

17 That made the world a wilderness, and destroyed the cities thereof, that opened not the prison to his prisoners?

18 All the kings of the nations have all of them slept in glory, every one in his own house.

19 But thou art cast out of thy grave, as an unprofitable branch defiled, and wrapped up among them that were slain by the sword, and art gone down to the bottom of the pit, as a rotten carcass.

20 Thou shalt not keep company with them, even in burial: for thou hast destroyed thy land, thou hast slain thy people: the seed of the wicked shall not be named for ever.

21 Prepare his children for slaughter for the iniquity of their fathers: they shall not rise up, nor inherit the land, nor fill the face of the world with cities.

22 And I will rise up against them, saith the Lord of hosts: and I will destroy the name of Babylon, and the remains, and the bud, and the offspring, saith the Lord.

23 And I will make it a possession for the ericius and pools of waters, and I will sweep it and wear it out with a besom, saith the Lord of hosts.

24 The Lord of hosts hath sworn, saying: Surely as I have thought, so shall it be: and as I have purposed,

25 So shall it fall out: That I will destroy the Assyrian in my land, and upon my mountains tread him under foot: and his yoke shall be taken away from them, and his burden shall be taken off their shoulder.

26 This is the counsel, that I have purposed upon all the earth, and this is the hand that is stretched out upon all nations.

27 For the Lord of hosts hath decreed, and who can disannul it? and his hand is stretched out: and who shall turn it away?

28 In the year that king Achaz died, was this burden:

29 Rejoice not thou, whole Philistia, that the rod of him that struck thee is broken in pieces: for out of the root of the serpent shall come forth a basilisk, and his seed shall swallow the bird.

30 And the firstborn of the poor shall be fed, and the poor shall rest with confidence: and I will make thy root perish with famine, and I will kill thy remnant.

31 Howl, O gate; cry, O city: all Philistia is thrown down: for a smoke shall come from the north, and there is none that shall escape his troop.

32 And what shall be answered to the messengers of the nations? That the Lord hath founded Sion, and the poor of his people shall hope in him.

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ISAIAS (ISAIAH) CHAPTER 15

1 The burden of Moab. Because in the night Ar of Moab is laid waste, it is silent: because the wall of Moab is destroyed in the night, it is silent.

2 The house is gone up, and Dibon to the high places to mourn over Nabo, and over Medaba, Moab hath howled: on all their heads shall be baldness, and every beard shall be shaven.

3 In their streets they are girded with sackcloth: on the tops of their houses, and in their streets all shall howl and come down weeping.

4 Hesebon shall cry, and Eleale, their voice is heard even to Jasa. For this shall the well appointed men of Moab howl, his soul shall howl to itself.

5 My heart shall cry to Moab, the bars thereof shall flee unto Segor a heifer of three years old: for by the ascent of Luith they shall go up weeping: and in the way of Oronaim they shall lift up a cry of destruction.

6 For the waters of Nemrim shall be desolate, for the grass is withered away, the spring is faded, all the greenness is perished.

7 According to the greatness of their work, is their visitation also: they shall lead them to the torrent of the willows.

8 For the cry is gone round about the border of Moab: the howling thereof unto Gallim, and unto the well of Elim the cry thereof.

9 For the waters of Dibon are filled with blood: for I will bring more upon Dibon: the lion upon them that shall flee of Moab, and upon the remnant of the land.

ISAIAS (ISAIAH) CHAPTER 16

1 Send forth, O Lord, the lamb, the ruler of the earth, from Petra of the desert, to the mount of the daughter of Sion.

2 And it shall come to pass, that as a bird fleeing away, and as young ones flying out of the nest, so shall the daughters of Moab be in the passage of Arnon.

3 Take counsel, gather a council: make thy shadow as the night in the midday: hide them that flee, and betray not them that wander about.

4 My fugitives shall dwell with thee: O Moab, be thou a covert to them from the face of the destroyer: for the dust is at an end, the wretch is consumed: he hath failed, that trod the earth under foot.

5 And a throne shall be prepared in mercy, and one shall sit upon it in truth in the tabernacle of David, judging and seeking judgment and quickly rendering that which is just.

6 We have heard of the pride of Moab, he is exceeding proud: his pride and his arrogancy, and his indignation is more than his strength.

7 Therefore shall Moab howl to Moab, every one shall howl: to them that rejoice upon the brick walls, tell ye their stripes.

8 For the suburbs of Hesebon are desolate, and the lords of the nations have destroyed the vineyard of Sabama: the branches thereof have reached even to Jazer: they have wandered in the wilderness, the branches thereof are left, they are gone over the sea.

9 Therefore I will lament with the weeping of Jazer the vineyard of Sabama: I will water thee with my tears, O Hesebon, and Eleale: for the voice of the treaders hath rushed in upon thy vintage, and upon thy harvest.

10 And gladness and joy shall be taken away from Carmel, and there shall be no rejoicing nor shouting in the vineyards. He shall not tread out wine in the press that was wont to tread it out: the voice of the treaders I have taken away.

11 Wherefore my bowels shall sound like a harp for Moab, and my inward parts for the brick wall.

12 And it shall come to pass, when it is seen that Moab is wearied on his high places, that he shall go in to his sanctuaries to pray, and shall not prevail.

13 This is the word, that the Lord spoke to Moab from that time:

14 And now the Lord hath spoken, saying: In three years, as the years of a hireling, the glory of Moab shall be taken away for all the multitude of the people, and it shall be left small and feeble, not many.

ISAIAS (ISAIAH) CHAPTER 17

1 The burden of Damascus. Behold Damascus shall cease to be a city, and shall be as a ruinous heap of stones.

2 The cities of Aroer shall be left for flocks, and they shall rest there, and there shall be none to make them afraid.

3 And aid shall cease from Ephraim, and the kingdom from Damascus: and the remnant of Syria shall be as the glory of the children of Israel: saith the Lord of hosts.

4 And it shall come to pass in that day, that the glory of Jacob shall be made thin, and the fatness of his flesh shall grow lean.

5 And it shall be as when one gathereth in the harvest that which remaineth, and his arm shall gather the ears of corn: and it shall be as he that seeketh ears in the vale of Raphaim.

6 And the fruit thereof that shall be left upon it, shall be as one cluster of grapes, and as the shaking of the olive tree, two or three berries in the top of a bough, or four or five upon the top of the tree, saith the Lord the God of Israel.

7 In that day man shall bow down himself to his Maker, and his eyes shall look to the Holy One of Israel.

8 And he shall not look to the altars which his hands made: and he shall not have respect to the things that his fingers wrought, such as groves and temples.

9 In that day his strong cities shall be forsaken, as the ploughs, and the corn that were left before the face of the children of Israel, and thou shalt be desolate.

10 Because thou hast forgotten God thy saviour, and hast not remembered thy strong helper: therefore shalt thou plant good plants, and shalt sow strange seed.

11 In the day of thy planting shall be the wild grape, and in the morning thy seed shall flourish: the harvest is taken away in the day of inheritance, and shall grieve thee much.

12 Woe to the multitude of many people, like the multitude of the roaring sea: and the tumult of crowds, like the noise of many waters.

13 Nations shall make a noise like the noise of waters overflowing, but he shall rebuke him, and he shall flee far off: and he shall be carried away as the dust of the mountains before the wind, and as a whirlwind before a tempest.

14 In the time of the evening, behold there shall be trouble: the morning shall come, and he shall not be: this is the

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portion of them that have wasted us, and the lot of them that spoiled us.

ISAIAS (ISAIAH) CHAPTER 18

1 Woe to the land, the winged cymbal, which is beyond the rivers of Ethiopia,

2 That sendeth ambassadors by the sea, and in vessels of bulrushes upon the waters. Go, ye swift angels, to a nation rent and torn in pieces: to a terrible people, after which there is no other: to a nation expecting and trodden under foot, whose land the rivers have spoiled.

3 All ye inhabitants of the world, who dwell on the earth, when the sign shall be lifted up on the mountains, you shall see, and you shall hear the sound of the trumpet.

4 For thus saith the Lord to me: I will take my rest, and consider in my place, as the noon light is clear, and as a cloud of dew in the day of harvest.

5 For before the harvest it was all flourishing, and it shall bud without perfect ripeness, and the sprigs thereof shall be cut off with pruning hooks: and what is left shall be cut away and shaken out.

6 And they shall be left together to the birds of the mountains, and the beasts of the earth: and the fowls shall be upon them all the summer, and all the beasts of the earth shall winter upon them.

7 At that time shall a present be brought to the Lord of hosts, from a people rent and torn in pieces: from a terrible people, after which there hath been no other: from a nation expecting, expecting and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, to mount Sion.

ISAIAS (ISAIAH) CHAPTER 19

1 The burden of Egypt. Behold the Lord will ascend upon a swift cloud, and will enter into Egypt, and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst thereof.

2 And I will set the Egyptians to fight against the Egyptians: and they shall fight brother against brother, and friend against friend, city against city, kingdom against kingdom.

3 And the spirit of Egypt shall be broken in the bowels thereof, and I will cast down their counsel: and they shall consult their idols, and their diviners, and their wizards, and soothsayers.

4 And I will deliver Egypt into the hand of cruel masters, and a strong king shall rule over them, saith the Lord the God of hosts.

5 And the water of the sea shall be dried up, and the river shall be wasted and dry.

6 And the rivers shall fail: the streams of the banks shall be diminished, and be dried up. The reed and the bulrush shall wither away.

7 The channel of the river shall be laid bare from its fountain, and every thing sown by the water shall be dried up, it shall wither away, and shall be no more.

8 The fishers also shall mourn, and all that cast a hook into the river shall lament, and they that spread nets upon the waters shall languish away.

9 They shall be confounded that wrought in flax, combing and weaving fine linen.

10 And its watery places shall be dry, all they shall mourn that made pools to take fishes.

11 The princes of Tanis are become fools, the wise counsellors of Pharao have given foolish counsel: how will you say to Pharao: I am the son of the wise, the son of ancient kings?

12 Where are now thy wise men? let them tell thee, and shew what the Lord of hosts hath purposed upon Egypt.

13 The princes of Tanis are become fools, the princes of Memphis are gone astray, they have deceived Egypt, the stay of the people thereof.

14 The Lord hath mingled in the midst thereof the spirit of giddiness: and they have caused Egypt to err in all its works, as a drunken man staggereth and vomiteth.

15 And there shall be no work for Egypt, to make head or tail, him that bendeth down, or that holdeth back.

16 In that day Egypt shall be like unto women, and they shall be amazed, and afraid, because of the moving of the hand of the Lord of hosts, which he shall move over it.

17 And the land of Juda shall be a terror to Egypt: every one that shall remember it shall tremble because of the counsel of the Lord of hosts, which he hath determined concerning it.

18 In that day there shall be five cities in the land of Egypt, speaking the language of Chanaan, and swearing by the Lord of hosts: one shall be called the city of the sun.

19 In that day there shall be an altar of the Lord in the midst of the land of Egypt, and a monument of the Lord at the borders thereof:

20 It shall be for a sign, and for a testimony to the Lord of hosts in the land of Egypt. For they shall cry to the Lord because of the oppressor, and he shall send them a Saviour and a defender to deliver them.

21 And the Lord shall be known by Egypt, and the Egyptians shall know the Lord in that day, and shall worship him with sacrifices and offerings: and they shall make vows to the Lord, and per- form them.

22 And the Lord shall strike Egypt with a scourge, and shall heal it, and they shall return to the Lord, and he shall be pacified towards them, and heal them.

23 In that day there shall be a way from Egypt to the Assyrians, and the Assyrian shall enter into Egypt, and the Egyptian to the Assyrians, and the Egyptians shall serve the Assyrian.

24 In that day shall Israel be the third to the Egyptian and the Assyrian: a blessing in the midst of the land,

25 Which the Lord of hosts hath blessed, saying: Blessed be my people of Egypt, and the work of my hands to the Assyrian: but Israel is my inheritance.

ISAIAS (ISAIAH) CHAPTER 20

1 In the year that Tharthan entered into Azotus, when Sargon the king of the Assyrians had sent him, and he had fought against Azotus, and had taken it:

2 At that same time the Lord spoke by the hand of Isaias the son of Amos, saying: Go, and loose the sackcloth from off thy loins, and take off thy shoes from thy feet. And he did so, and went naked, and barefoot.

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3 And the Lord said: As my servant Isaias hath walked, naked and barefoot, it shall be a sign and a wonder of three years upon Egypt, and upon Ethiopia,

4 So shall the king of the Assyrians lead away the prisoners of Egypt, and the captivity of Ethiopia, young and old. naked and barefoot, with their buttocks uncovered to the shame of Egypt.

5 And they shall be afraid, and ashamed of Ethiopia their hope, and of Egypt their glory.

6 And the inhabitants of this isle shall say in that day: Lo this was our hope, to whom we fled for help, to deliver up from the face of the king of the Assyrians: and how shall we be able to escape?

ISAIAS (ISAIAH) CHAPTER 21

1 The burden of the desert of the sea. As whirlwinds come from the south, it cometh from the desert from a terrible land.

2 A grievous vision is told me: he that is unfaithful dealeth unfaithfully: and he that is a spoiler, spoileth. Go up, O Elam, besiege, O Mede: I have made all the mourning thereof to cease.

3 Therefore are my loins filled with pain, anguish hath taken hold of me, as the anguish of a woman in labour: I fell down at the hearing of it, I was troubled at the seeing of it.

4 My heart failed, darkness amazed me: Babylon my beloved is become a wonder to me.

5 Prepare the table, behold in the watchtower them that eat and drink: arise, ye princes, take up the shield.

6 For thus hath the Lord said to me: Go, and set a watchman: and whatsoever he shall see, let him tell.

7 And he saw a chariot with two horsemen, a rider upon an ass, and a rider upon a camel: and he beheld them diligently with much heed.

8 And a lion cried out: I am upon the watchtower of the Lord, standing continually by day: and I am upon my ward, standing whole nights.

9 Behold this man cometh, the rider upon the chariot with two horsemen, and he answered, and said: Babylon is fallen, she is fallen, and all the graven gods thereof are broken unto the ground.

10 O my thrashing and the children of my door, that which I have heard of the Lord of hosts, the God of Israel, I have declared unto you.

11 The burden of Duma calleth to me out of Seir: Watchman, what of the eight? watchman, what of the night?

12 The watchman said: The morning cometh, also the night: if you seek, seek: return, come.

13 The burden in Arabia. In the forest at evening you shall sleep, in the paths of Dedanim.

14 Meeting the thirsty bring him water, you that inhabit the land of the south, meet with bread him that fleeth.

15 For they are fled from before the swords, from the sword that hung over them, from the bent bow, from the face of a grievous battle.

16 For thus saith the Lord to me: Within a year, according to the years of a hireling, all the glory of Cedar shall be taken away.

17 And the residue of the number of strong archers of the children of Cedar shall be diminished: for the Lord the God of Israel hath spoken it.

ISAIAS (ISAIAH) CHAPTER 22

1 The burden of the valley of vision. What aileth thee also, that thou too art wholly gone up to the housetops?

2 Full of clamour, a populous city, a joyous city: thy slain are not slain by the sword, nor dead in battle.

3 All the princes are fled together, and are bound hard: all that were found, are bound together, they are fled far off.

4 Therefore have I said: Depart from me, I will weep bitterly: labour not to comfort me, for the devastation of the daughter of my people.

5 For it is a day of slaughter and of treading down, and of weeping to the Lord the God of hosts in the valley of vision, searching the wall, and magnificent upon the mountain.

6 And Elam took the quiver, the chariot of the horseman, and the shield was taken down from the wall.

7 And thy choice valleys shall be full of chariots, and the horseman shall place themselves in the gate.

8 And the covering of Juda shall be discovered, and thou shalt see in that day the armoury of the house of the forest.

9 And you shall see the breaches of the city of David, that they are many: and you have gathered together the waters of the lower pool,

10 And have numbered the houses of Jerusalem, and broken down houses to fortify the wall.

11 And you made a ditch between the two walls for the water of the old pool: and you have not looked up to the maker thereof, nor regarded him even at a distance, that wrought it long ago.

12 And the Lord, the God of hosts, in that day shall call to weeping, and to mourning, to baldness, and to girding with sackcloth:

13 And behold joy and gladness, killing calves, and slaying rams, eating flesh, and drinking wine: Let us eat and drink; for to morrow we shall die.

14 And the voice of the Lord of hosts was revealed in my ears: Surely this iniquity shall not be forgiven you till you die, saith the Lord God of hosts.

15 Thus saith the Lord God of hosts: Go, get thee in to him that dwelleth in the tabernacle, to Sobna who is over the temple: and thou shalt say to him:

16 What dost thou here, or as if thou wert somebody here? for thou hast hewed thee out a sepulchre here, thou hast hewed out a monument carefully in a high place, a dwelling for thyself in a rock.

17 Behold the Lord will cause thee to be carried away, as a cock is carried away, and he will lift thee up as a garment.

18 He will crown thee with a crown of tribulation, he will toss thee like a ball into a large and spacious country: there shalt thou die, and there shall the chariot of thy glory be, the shame of the house of thy Lord.

19 And I will drive thee out From thy station, and depose thee from thy ministry.

20 And it shall come to pass in that day, that I will call my servant Eliacim the son of Helcias,

21 And I will clothe him with thy robe, and will strengthen him with thy girdle, and will give thy power into his hand: and he shall be as a father to the inhabitants of Jerusalem, and to the house of Juda.

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22 And I will lay the key of the house of David upon his shoulder: and he shall open, and none shall shut: and he shall shut, and none shall open.

23 And I will fasten him as a peg in a sure place, and he shall be for a throne of glory to the house of his father.

24 And they shall hang upon him all the glory of his father's house, divers kinds of vessels, every little vessel, from the vessels of cups even to every instrument of music.

25 In that day, saith the Lord of hosts, shall the peg be removed, that was fastened in the sure place: and it shall be broken and shall fall: and that which hung thereon, shall perish, because the Lord hath spoken it.

ISAIAS (ISAIAH) CHAPTER 23

1 The burden of Tyre. Howl, ye ships of the sea, for the house is destroyed, from whence they were wont to come: from the land of Cethim it is revealed to them.

2 Be silent, you that dwell in the island: the merchants of Sidon passing over the sea, have filled thee.

3 The seed of the Nile in many waters, the harvest of the river is her revenue: and she is become the mart of the nations.

4 Be thou ashamed, O Sidon: for the sea speaketh, even the strength of the sea, saying: I have not been in labour, nor have I brought forth, nor have I nourished up young men, nor brought up virgins.

5 When it shall be heard in Egypt, they will be sorry when they shall hear of Tyre:

6 Pass over the seas, howl, ye inhabitants of the island.

7 Is not this your city, which gloried from of old in her antiquity? her feet shall carry her afar off to sojourn.

8 Who hath taken this counsel against Tyre, that was formerly crowned, whose merchants were princes, and her traders the nobles of the earth?

9 The Lord of hosts hath designed it, to pull down the pride of all glory, and bring to disgrace all the glorious ones of the earth.

10 Pass thy land as a river, O daughter of the sea, thou hast a girdle no more.

11 He stretched out his hand over the sea, he troubled kingdoms: the Lord hath given a charge against Chanaan, to destroy the strong ones thereof.

12 And he said: Thou shalt glory no more, O virgin daughter of Sidon, who art oppressed: arise and sail over to Cethim, there also thou shalt have no, rest.

13 Behold the land of the Chaldeans, there was not such a people, the Assyrian founded it: they have led away the strong ones thereof into captivity, they have destroyed the houses thereof, they have brought it to ruin.

14 Howl, O ye ships of the sea, for your strength is laid waste.

15 And it shall come to pass in that day that thou, O Tyre, shalt be forgotten, seventy years, according to the days of one king: but after seventy years, there shall be unto Tyre as the song of a harlot.

16 Take a harp, go about the city, thou harlot that hast been forgotten: sing well, sing many a song, that thou mayst be remembered.

17 And it shall come to pass after seventy years, that the Lord will visit Tyre, and will bring her back again to her traffic: and she shall commit fornication again with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire shall be sanctified to the Lord: they shall not be kept in store, nor laid up: for her merchandise shall be for them that shall dwell before the Lord, that they may eat unto fulness, and be clothed for a continuance.

ISAIAS (ISAIAH) CHAPTER 24

1 Behold the Lord shall lay waste the earth, and shall strip it, and shall afflict the face thereof, and scatter abroad the inhabitants thereof.

2 And it shall be as with the people, so with the priest: and as with the servant, so with his master: as with the handmaid, so with her mistress: as with the buyer, so with the seller: as with the lender, so with the borrower: as with him that calleth for his money, so with him that oweth.

3 With desolation shall the earth be laid waste, and it shall be utterly spoiled: for the Lord hath spoken this word.

4 The earth mourned, and faded away, and is weakened: the world faded away, the height of the people of the earth is weakened.

5 And the earth is infected by the in- habitants thereof: because they have transgressed the laws, they have changed the ordinance, they have broken the everlasting covenant.

6 Therefore shall a curse devour the earth, and the inhabitants thereof shall sin: and therefore they that dwell therein shall be mad, and few men shall be left.

7 The vintage hath mourned, the vine hath languished away, all the merryhearted have sighed.

8 The mirth of timbrels hath ceased, the noise of them that rejoice is ended, the melody of the harp is silent.

9 They shall not drink wine with a song: the drink shall be bitter to them that drink it.

10 The city of vanity is broken down, every house is shut up, no man cometh in.

11 There shall be a crying for wine in the streets: all mirth is forsaken: the joy of the earth is gone away.

12 Desolation is left in the city, and calamity shall oppress the gates.

13 For it shall be thus in the midst of the earth, in the midst of the people, as if a few olives, that remain, should be shaken out of the olive tree: or grapes, when the vintage is ended.

14 These shall lift up their voice, and shall give praise: when the Lord shall be glorified, they shall make a joyful noise from the sea.

15 Therefore glorify ye the Lord in instruction: the name of the Lord God of Israel in the islands of the sea.

16 From the ends of the earth we have heard praises, the glory of the just one. And I said: My secret to myself, my secret to myself, woe is me: the prevaricators have prevaricated, and with the prevarication of transgressors they have prevaricated.

17 Fear, and the pit, and the snare are upon thee, O thou inhabitant of the earth.

18 And it shall come to pass, that he that shall flee from the noise of the fear, shall fall into the pit: and he that shall rid himself out of the pit, shall be taken in the snare: for the flood-gates from on high are opened, and the foundations of the earth shall be shaken.

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19 With breaking shall the earth be broken, with crushing shall the earth be crushed, with trembling shall the earth be moved.

20 With shaking shall the earth be shaken as a drunken man, and shall be removed as the tent of one night: and the iniquity thereof shall be heavy upon it, and it shall fell, and not rise again.

21 And it shall come to pass, that in that day the Lord shall visit upon the host of heaven on high, and upon the kings of the earth, on the earth.

22 And they shall be gathered together as in the gathering of one bundle into the pit, and they shall be shut up there in prison: and after many days they shall be visited.

23 fend the moon shall blush, and the sun shall be ashamed, when the Lord of hosts shall reign in mount Sion, and in Jerusalem, and shall be glorified in the sight of his ancients.

ISAIAS (ISAIAH) CHAPTER 25

1 O Lord, thou art my God, I will exalt thee, and give glory to thy name: for thou hast done wonderful things, thy designs of old faithful, amen.

2 For thou hast reduced the city to a heap, the strong city to ruin, the house of strangers, to be no city, and to be no more built up for ever.

3 Therefore shall a strong people praise thee, the city of mighty nations shall fear thee.

4 Because thou hast been a strength to the poor, a strength to the needy in his distress: a refuge from the whirlwind, a shadow from the heat. For the blast of the mighty is like a whirlwind beating against a wall.

5 Thou shalt bring down the tumult of strangers, as heat in thirst: and as with heat under a burning cloud, thou shalt make the branch of the mighty to wither away.

6 And the Lord of hosts shall make unto all people in this mountain, a feast of fat things, a feast of wine, of fat things full of marrow, of wine purified from the lees.

7 And he shall destroy in this mountain the face of the bond with which all pie were tied, and the web that he over all nations.

8 He shall cast death down headlong forever: and the Lord God shall wipe away tears from every face, and the reproach of his people he shall take away from off the whole earth: for the Lord hath spoken it.

9 And they shall say in that day: Lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have patiently waited for him, we shall rejoice and be joyful in his salvation.

10 For the hand of the Lord shall rest in this mountain: and Moab shall be trodden down under him, as straw is broken in pieces with the wain.

11 And he shall stretch forth his hands under him, as he that swimmeth stretcheth forth his hands to swim: and he shall bring down his glory with the dashing of his hands.

12 And the bulwarks of thy high walls shall fall, and be brought low, and shall be pulled down to the ground, even to the dust.

ISAIAS (ISAIAH) CHAPTER 26

1 In that day shall this canticle be sung the land of Juda. Sion the city of our strength a saviour, a wall and a bulwark shall be set therein.

2 Open ye the gates, and let the just nation, that keepeth the truth, enter in.

3 The old error is passed away: thou wilt keep peace: peace, because we have hoped in thee.

4 You have hoped in the Lord for evermore, in the Lord God mighty for ever.

5 For he shall bring down them that dwell on high, the high city he shall lay low. He shall bring it down even to the ground, he shall pull it down even to the dust.

6 The foot shall tread it down, the feet of the poor, the steps of the needy.

7 The way of the just is right, the path of the just is right to walk in.

8 And in the way of thy judgments, O Lord, we have patiently waited for thee: thy name, and thy remembrance are the desire of the soul.

9 My soul hath desired thee in the night: yea, and with my spirit within me in the morning early I will watch to thee. When thou shalt do thy judgments on the earth, the inhabitants of the world shall learn justice.

10 Let us have pity on the wicked, but he will not learn justice: in the land of the saints he hath done wicked things, and he shall not see the glory of the Lord.

11 Lord, let thy hand be exalted, and let them not see: let the envious people see, and be confounded: and let fire devour thy enemies.

12 Lord, thou wilt give us peace: for thou hast wrought all our works for us.

13 O Lord our God, other lords besides thee have had dominion over us, only in thee let us remember thy name.

14 Let not the dead live, let not the giants rise again: therefore hast thou visited and destroyed them, and best destroyed all their memory.

15 Thou hast been favourable to the nation, O Lord, thou hast been favourable to the nation: art thou glorified? thou hast removed all the ends of the earth far off.

16 Lord, they have sought after thee in distress, in the tribulation of murmuring thy instruction was with them.

17 As a woman with child, when she draweth near the time of her delivery, is in pain, and crieth out in her pangs: so are we become in thy presence, O Lord.

18 We have conceived, and been as it were in labour, and have brought forth wind: we have not wrought salvation on the earth, therefore the inhabitants of the earth have not fallen.

19 Thy dead men shall live, my slain shall rise again: awake, and give praise, ye that dwell in the dust: for thy dew is the dew of the light: and the land of the giants thou shalt pull down into ruin.

20 Go, my people, enter into thy chambers, shut thy doors upon thee, hide thyself a little for a moment, until the indignation pass away.

21 For behold the Lord will come out of his place, to visit the iniquity of the inhabitant of the earth against him: and the earth shall disclose her blood, and shall cover her slain no more.

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ISAIAS (ISAIAH) CHAPTER 27

1 In that day the Lord with his hard, and great, and strong sword shall visit leviathan the bar serpent, and leviathan the crooked serpent, and shall slay the whale that is in the see.

2 In that day there shall be singing to the vineyard of pure wine.

3 I am the Lord that keep it, I will suddenly give it drink: lest any hurt come to it, I keep it night and day.

4 There is no indignation in m: who shall make me a thorn and a brier in battle: shall march against it, shall I set it on fire together?

5 Or rather shall it take hold of my strength, shall it make peace with me, shall it make peace with me?

6 When they shall rush in unto Jacob, Israel shall blossom and bud, and they shall fill the face of the world with seed.

7 Hath he struck him according to the stroke of him that struck him? or is he slain, as he killed them that were slain by him?

8 In measure against measure, when it shall be cast off, thou shalt judge it. He hath meditated with his severe spirit in the day of heat.

9 Therefore upon this shall the iniquity of the house of Jacob be forgiven: and this is all the fruit, that the sin thereof should be taken away, when he shall have made all the stones of the altar, as burnt stones broken in pieces, the groves and temples shall not stand.

10 For the strong city shall be desolate, the beautiful city shall be forsaken, and shall be left as a wilderness: there the calf shall feed, and there shall he lie down, and shall consume its branches.

11 Its harvest shall be destroyed with drought, women shall come and teach it: for it is not a wise people, therefore he that made it, shall not have mercy on it: and he that formed it, shall not spare it.

12 And it shall come to pass, that in that day the Lord will strike from the channel of the river even to the torrent of Egypt, and you shall be gathered together one by one, O ye children of Israel.

13 And it shall come to pass, that in that day a noise shall be made with a great trumpet, and they that were lost, shall come from the land of the Assyrians, and they that were outcasts in the land of Egypt, and they shall adore the Lord in the holy mount in Jerusalem.

ISAIAS (ISAIAH) CHAPTER 28

1 Woe to the crown of pride, to the drunkards of Ephraim, and to the fading flower the glory of his joy, who were on the head of the fat valley, staggering with wine.

2 Behold the Lord is mighty and strong, as a storm of hail: a destroying whirlwind, as the violence of many waters overflowing, and sent forth upon a spacious land.

3 The crown of pride of the drunkards of Ephraim shall be trodden under feet.

4 And the fading flower the glory of his joy, who is on the head of the fat valley, shall be as a hasty fruit before the ripeness of autumn: which when he that seeth it shall behold, as soon as he taketh it in his hand, he will eat it up.

5 In that day the Lord of hosts shall be a crown of glory, and a garland of joy to the residue of his people:

6 And a spirit of judgment to him that sitteth in judgment, and strength to them that return out of the battle to the gate.

7 But these also have been ignorant through wine, and through drunkenness have erred: the priest and the prophet have been ignorant through drunkenness, they are swallowed up with wine, they have gone astray in drunkenness, they have not known him that seeth, they have been ignorant of judgment.

8 For all tables were full of vomit and filth, so that there was no more place.

9 Whom shall he teach knowledge? and whom shall he make to understand the hearing? them that are weaned from the milk, that are drawn away from the breasts.

10 For command, command again; command, command again; expect, expect again; expect, expect again: a little there, a little there.

11 For with the speech of lips, and with another tongue he will speak to this people.

12 To whom he said: This is my rest, refresh the weary, and this is my refreshing: and they would not hear.

13 And the word of the Lord shall be to them: Command, command again; command, command again: expect, expect again; expect, expect again: a little there, a little there: that they may go, and fall backward, and be broken, and snared, and taken.

14 Wherefore hear the word of the Lord, ye scornful men, who rule over my people that is in Jerusalem.

15 For you have said: We have entered into a league with death, and we have made a covenant with hell. When the overflowing scourge shall pass through, it shall not come upon us: for we have placed our hope in lies, and by falsehood we are protected.

16 Therefore thus saith the Lord God: Behold I will lay a stone in the foundations of Sion, a tried stone, a corner stone, a precious stone, founded in the foundation. He that believeth, let him not hasten.

17 And I will set judgment in weight, and justice in measure: and hail shall overturn the hope of falsehood: and waters shall overflow its protection.

18 And Sour league with death shall be abolished, and your covenant with hell shall not stand: when the overflowing scourge shall pass, you shall be trodden down by it.

19 Whensoever it shall pass through, it shall take you away: because in the morning early it shall pass through, in the day and in the night, and vexation alone shall make you understand what you hear.

20 For the bed is straitened, so that one must fall out, and a short covering can- not cover both.

21 For the Lord shall stand up as in the mountain of divisions: he shall be angry as in the valley which is in Gabaon: that he may do his work, his strange work: that he may perform his work, his work is strange to him.

22 And now do not mock, lest your bonds be tied strait. For I have heard of the Lord the God of hosts a consumption and a cutting short upon all the earth.

23 Give ear, and hear my voice, hearken, and hear my speech.

24 Shall the ploughman plough all the day to sow, shall he open and harrow his ground?

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25 Will he not, when he hath made plain the surface thereof, sow gith, and scatter cummin, and put wheat in order, and barley, and millet, and vetches in their bounds?
26 For he will instruct him in judgment: his God will teach him.
27 For gith shall not be thrashed with saws, neither shall the cart wheel turn about upon cummin: but gith shall be beaten out with a rod, and cummin with a staff.
28 But bread corn shall be broken small: but the thrasher shall not thrash it for ever, neither shall the cart wheel hurt it, nor break it with its teeth.
29 This also is come forth from the Lord God of hosts, to make his counsel wonderful, and magnify justice.

ISAIAS (ISAIAH) CHAPTER 29

1 Woe to Ariel, to Ariel the city which David took: year is added to year: the solemnities are at an end.
2 And I will make a trench about Ariel, and it shall be in sorrow and mourning, and it shall be to me as Ariel.
3 And I will make a circle round about thee, and will cast up a rampart against thee, and raise up bulwarks to besiege thee.
4 Thou shalt be brought down, thou shalt speak out of the earth, and thy speech shall be heard out of the ground: and thy voice shall be from the earth like that of the python, and out of the ground thy speech shall mutter.
5 And the multitude of them that fan thee, shall be like small dust: and as ashes passing away, the multitude of them that have prevailed against thee.
6 And it shall be at an instant suddenly. A visitation shall come from the Lord of hosts in thunder, and with earthquake, and with a great noise of whirlwind and tempest, and with the flame of devouring fire.
7 And the multitude of all nations that have fought against Ariel, shall be as the dream of a vision by night, and all that have fought, and besieged and prevailed against it.
8 And as he that is hungry dreameth, and eateth, but when he is awake, his soul is empty: and as he that is thirsty dreameth, and drinketh, and after he is awake, is yet faint with thirst, and his soul is empty: so shall be the multitude of all the Gentiles, that have fought against mount Sion.
9 Be astonished, and wander, waver, and stagger: be drunk, and not with wine: stagger, and not with drunkenness.
10 For the Lord hath mingled for you the spirit of a deep sleep, he will shut up your eyes, he will cover your prophets and princes, that see visions.
11 And the vision of all shall be unto you as the words of a book that is sealed, which when they shall deliver to one that is learned, they shall say: Read this: and he shall answer: I cannot, for it is sealed.
12 And the book shall be given to one that knoweth no letters, and it shall be said to him: Read: and he shall answer: I know no letters.
13 And the Lord said: Forasmuch as this people draw near me with their mouth, and with their lips glorify me, but their heart is far from me, and they have feared me with the commandment and doctrines of men:
14 Therefore behold I will proceed to cause an admiration in this people, by a great and wonderful miracle: for wisdom shall perish from their wise men, and the understanding of their prudent men shall be hid.
15 Woe to you that are deep of heart, to hide your counsel from the Lord: and their works are in the dark, and they say: Who seeth us, and who knoweth us?
16 This thought of yours is perverse: as if the clay should think against the potter, and the work should say to the maker thereof: Thou madest me not: or the thing framed should say to him that fashioned it: Thou understandest not.
17 Is it not yet a very little while, and Libanus shall be turned into charmel, and charmel shall be esteemed as a forest?
18 And in that day the deaf shall hear the words of the book, and out of darkness and obscurity the eyes of the blind shall see.
19 And the meek shall increase their joy in the Lord, and the poor men shall rejoice in the Holy One of Israel.
20 For he that did prevail hath failed, the scorner is consumed, and they are all cut off that watched for iniquity:
21 That made men sin by word, and supplanted him that reproved them in the gate, and declined in vain from the just.
22 Therefore thus saith the Lord to the house of Jacob, he that redeemed Abraham: Jacob shall not now be confounded, neither shall his countenance now be ashamed:
23 But when he shall see his children, the work of my hands in the midst of him sanctifying my name, and they shall sanctify the Holy One of Jacob, and shall glorify the God of Israel:
24 And they that erred in spirit, shall know understanding, and they that murmured, shall learn the law.

ISAIAS (ISAIAH) CHAPTER 30

1 Woe to you, apostate children, saith the Lord, that you would take counsel, and not of me: and would begin a web, and not by my spirit, that you might add sin upon sill:
2 Who walk to go down into Egypt, and have not asked at my mouth, hoping for help in the strength of Pharao, and trusting in the shadow of Egypt.
3 And the- strength of Pharao shall be to your confusion, and the confidence of the shadow of Egypt to your shame.
4 For thy princes were in Tanis, and thy messengers came even to Hanes.
5 They were all confounded at a people that could not profit them: they were no help, nor to any profit, but to confusion and to reproach.
6 The burden of the beasts of the south. In a land of trouble and distress, from whence come the lioness, and the lion, the viper and the flying basilisk, they carry their riches upon the shoulders of beasts, and their treasures upon the bunches of camels to a people that shall not be able to profit them.
7 For Egypt shall help in vain, and to no purpose: therefore have I cried concerning this: It is pride only, sit still.
8 Now therefore go in and write for them upon box, and note it diligently in a book, and it shall be in the latter days for a testimony for ever.
9 For it is a people that provoketh to wrath, and lying children, children that will not hear the law of God.
10 Who say to the seers: See not: and to them that behold: Behold not for us those things that are right: speak unto us pleasant things, see errors for us.

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11 Take away from me the way, turn away the path from me, let the Holy One of Israel cease from before us.

12 Therefore thus saith the Holy One of Israel: Because you have rejected this word, and have trusted in oppression and tumult, and have leaned upon it:

13 Therefore shall this iniquity be to you as a breach that falleth, and is found wanting in a high wall, for the destruction thereof shall come on a sudden, when it is not looked for.

14 And it shall be broken small, as the potter's vessel is broken all to pieces with mighty breaking, and there shall not a sherd be found of the pieces thereof, wherein a little fire may be carried from the hearth, or a, little water be drawn out of the pit.

15 For thus saith the Lord God the Holy One of Israel: If you return and be quiet, you shall be saved: in silence and in hope shall your strength be. And you would not:

16 But have said: No, but we will flee to horses: therefore shall you flee. And we will mount upon swift ones: therefore shall they be swifter that shall pursue after you.

17 A thousand men shall flee for fear of one: and for fear of five shall you flee, till you be left as the mast of a ship on the top of a mountain, and as an ensign upon a hill.

18 Therefore the Lord waiteth that be may have mercy on you: and therefore shall he be exalted sparing you: because the Lord is the God of judgment: blessed are all they that wait for him.

19 For the people of Sion shall dwell in Jerusalem: weeping thou shalt not weep, he will surely have pity on thee: at the voice of thy cry, se soon as he shell hear, he will answer thee.

20 And the Lord will give you spare bread, and short water: and will not cause thy teacher to flee away from thee any more, and thy eyes shall see thy teacher.

21 And thy ears shall hear the word of one admonishing thee behind thy back: This is the way, walk ye in it: and go not aside neither to the right hand, nor to the left.

22 And thou shalt defile the plates of thy graven things of silver, and the garment of thy molten things of gold, and shalt cast them away as the uncleanness of a menstruous woman. Thou shalt say to it: Get thee hence.

23 And rain shall be given to thy seed, wheresoever thou shalt sow in the land: and the bread of the corn of the land shall be most plentiful, and fat. The lamb in that day shall feed at large in thy possession:

24 And thy oxen, and the ass colts that till the ground, shall eat mingled pro vender as it was winnowed in the floor.

25 And there shall be upon every high mountain, and upon every elevated hill rivers of running waters in the day of the slaughter of many, when the tower shall fall.

26 And the light of the moon shall be se the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days: in the day when the Lord shall bind up the wound of his people, and shall heal the stroke of their wound.

27 Behold the name of the Lord cometh from afar, his wrath burneth, and is heavy to bear: his lips are filled with indignation, and his tongue as a devouring fire.

28 His breath as a torrent overflowing even to the midst of the neck, to destroy the nations unto nothing, and the bridle of error that was in the jaws of the people.

29 You shall have a song as in the night of the sanctified solemnity, and joy of heart, as when one goeth with a pipe, to come into the mountain of the Lord, to the Mighty One of Israel.

30 And the Lord shall make the glory of his voice to be heard, and shall shew the terror of his arm, in the threatening of wrath, and the dame of devouring fire: he shall crush to pieces with whirlwind, and hailstones.

31 For at the voice of the Lord the Assyrian shall fear being struck with the rod.

32 And the passage of the rod shall be strongly grounded, which the Lord shall make to rest upon him with timbrels and harps, and in great battles he shall over throw them.

33 For Topheth is prepared from yesterday, prepared by the king, deep, and wide. The nourishment thereof is fire and much wood: the breath of the Lord as a torrent of brimstone kindling it.

ISAIAS (ISAIAH) CHAPTER 31

1 Woe to them that go down to Egypt for help, trusting in horses, and putting their confidence in chariots, because they me many: and in horsemen, because they me very strong: and have not trusted in the Holy One of Israel, and have not sought after the Lord.

2 But he that is the wise one hath brought evil, and hath not removed his words: and he will rise up against the house of the wicked, and against the aid of them that work iniquity.

3 Egypt is man, and not God: and their horses, flesh, and not spirit: and the Lord shall put down his hand, and the helper shall fall, and he that is helped shall fall, and they shall al be confounded together.

4 For thus saith the Lord to me: Like as the lion roareth, and the lion's whelp upon his prey, and when a multitude of shepherds shall come against him, he will not fear at their voice, nor be afraid of their multitude: so shall the Lord of hosts come down to fight upon mount Sion, and upon the hill thereof.

5 As birds dying, so will the Lord of hosts protect Jerusalem, protecting and delivering, passing over and saving.

6 Return as you had deeply revolted, O children of Israel.

7 For in that day a man shall cast away his idols of silver, and his idols of gold, which your hands have made for you to sin.

8 And the Assyrian shall fall by the sword not of a man, and the sword not of a man shall devour him, and he shall flee not at the face of the sword: and his young men shall be tributaries.

9 And his strength shall pass away with dread, and his princes fleeing shall be afraid: the Lord hath said it, whose die is in Sion, and his furnace in Jerusalem.

ISAIAS (ISAIAH) CHAPTER 32

1 Behold a king shall reign in justice, and princes shell rule in judgment.

2 And a man shall be as when one is hid from the wind, and hideth himself from a storm, as rivers of waters in drought, and the shadow of a rock that standeth out in a desert land.

3 The eyes of them that see shall not be dim, and the ears of them that hear shall hearken diligently.

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4 And the heart of fools shall understand knowledge, and the tongue of stammerers shall speak readily and plain.
5 The fool shall no more be called prince: neither shall the deceitful be called great:
6 For the fool will speak foolish things, and his heart will work iniquity, to practise hypocrisy, and speak to the Lord deceitfully, and to make empty the soul of the hungry, and take away drink from the thirsty.
7 The vessels of the deceitful are most wicked: for he hath framed devices to destroy the meek, with lying words, when the poor man speaketh judgment.
8 But the prince will devise such things as are worthy of a prince, and he shah stand above the rulers.
9 Rise up, ye rich women, and hear my voice: ye confident daughters, give ear to my speech.
10 For after days and a year, you that are confident shall be troubled: for the vintage is at an end, the gathering shall come no more.
11 Be astonished, ye rich women, be troubled, ye confident ones: strip yen, and be confounded, gird your loins.
12 Mourn for your breasts, for the delightful country, for the fruitful vineyard.
13 Upon the land of my people shall thorns and briers come up: how much more upon all the houses of joy, of the city that rejoiced?
14 For the house is forsaken, the multitude of the city is left, darkness and obscurity are come upon its dens for ever. A joy of wild asses, the pastures of docks,
15 Until the spirit be poured upon us from on high: and the desert shall be se a charmel, and charmel shall be counted for a forest.
16 And judgment shall dwell in the wilderness, and justice shall sit in charmel.
17 And the work of justice shall be peace, and the service of justice quietness, and security for ever.
18 And my people shall sit in the beauty of peace, and in the tabernacles of confidence, and in wealthy rest.
19 But hail shall be in the descent of the forest, and the city shall be made very low.
20 Blessed are ye that sow upon all waters, sending thither the foot of the ox and the ass.

ISAIAS (ISAIAH) CHAPTER 33

1 Woe to thee that spoilest, shalt not thou thyself also be spoiled? and thou that despisest, shalt not thyself also be despised? when thou shalt have made an end of spoiling, thou shalt be spoiled: when being wearied thou shalt cease to despise, thou shalt be despised.
2 O Lord, have mercy on us: for we have waited for thee: be thou our arm in the morning, and our salvation in the time of trouble.
3 At the voice of the angel the people fled, and at the lifting up thyself the nations are scattered.
4 And your spoils shall be gathered together as the locusts are gathered, as when the ditches are full of them.
5 The Lord is magnified, for he hath dwelt on high: he hath filled Sion with judgment and justice.
6 And there shall be faith in thy times: riches of salvation, wisdom and knowledge: the fear of the Lord is his treasure.
7 Behold they that see shall cry without, the angels of peace shall weep bitterly.
8 The ways are made desolate, no one passeth by the road, the covenant is made void, he hath rejected the cities, he hath not regarded the men.
9 The land hath mourned, and languished: Libanus is confounded and become foul, and Saron is become as a desert: and Basan and Carmel are shaken.
10 Now will I rise up, saith the Lord: now will I be exalted, now will I lift up myself.
11 You shall conceive heat, you shall bring forth stubble: your breath as fire shall devour you.
12 And the people shall be as ashes after a fire, as a bundle of thorns they shall be burnt with fire.
13 Hear, you that are far off, what I have done, and you that are near know my strength.
14 The sinners in Sion are afraid, trembling hath seized upon the hypocrites. Which of you can dwell with devouring fire? which of you shall dwell with everlasting burnings?
15 He that walketh in justices, and speaketh truth, that casteth away avarice by oppression, and shaketh his hands from all bribes, that stoppeth his ears lest he hear blood, and shutteth his eyes that he may see no evil.
16 He shall dwell on high, the fortifications of rocks shall be his highness: bread is given him, his waters are sure.
17 His eyes shall see the king in his beauty, they shall see the land far off.
18 Thy heart shall meditate fear: where is the learned? where is he that pondereth the words of the law? where is the teacher of little ones?
19 The shameless people thou shalt not see, the people of profound speech: so that thou canst not understand the eloquence of his tongue, in whom there is no wisdom.
20 Look upon Sion the city of our solemnity: thy eyes shall see Jerusalem, a rich habitation, a tabernacle that cannot be removed: neither shall the nails thereof be taken away for ever, neither shall any of the cords thereof be broken:
21 Because only there our Lord is magnificent: it place of rivers, very broad and spacious streams: no ship with oars shall pass by it, neither shall the great galley pass through it.
22 For the Lord is our judge, the Lord is our lawgiver, the Lord is our king: he will save us.
23 Thy tacklings are loosed, and they shall be of no strength: thy mast shall be in such condition, that thou shalt not be able to spread the flag. Then shall the spoils of much prey be divided: the lame shall take the spoil.
24 Neither shall he that is near, say: I am feeble. The people that dwell therein, shall have their iniquity taken away from them.

ISAIAS (ISAIAH) CHAPTER 34

1 Come near, ye Gentiles, and hear, and hearken, ye people: let the earth hear, and all that is therein, the world, and every thing that cometh forth of it.
2 For the indignation of the Lord if upon all nations, and his fury upon all their armies: he hath killed them, and delivered them to slaughter.
3 Their slain shall be cast forth, and out of their carcasses shall rise a slink: the mountains shall be melted with their blood.

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4 And all the host of the heavens shall pine away, and the heavens shall be folded together as a book: and all their host shall fall down as the leaf falleth from the vine, and from the fig tree.

5 For my sword is inebriated in heaven: behold it shall come down upon Idumea, and upon the people of my slaughter unto judgment.

6 The sword of the Lord is filled with blood, it is made thick with the blood of lambs and buck goats, with the blood of rams full of marrow: for there is a victim of the Lord in Bosra and a great slaughter in the land of Edom.

7 And the unicorns shall go down with them, and the bulls with the mighty: their land shall be soaked with blood, and their ground with the fat of fat ones.

8 For it is the day of the vengeance of the Lord, the year of recompenses of the judgment of Sion.

9 And the streams thereof shall be turned into pitch, and the ground thereof into brimstone: and the land thereof shall become burning pitch.

10 Night and day it shall not be quenched, the smoke thereof shall go up for ever: from generation to generation it shall lie waste, none shall pass through it for ever and ever.

11 The bittern and ericius shall possess it: and the ibis and the raven shall dwell in it: and a line shall be stretched out upon it, to bring it to nothing, and a plummet, unto desolation.

12 The nobles thereof shall not be there: they shall call rather upon the king, and all the princes thereof shall be nothing.

13 And thorns and nettles shall grow up in its houses, and the thistle in the fortresses thereof: and it shall be the habitation of dragons, and the pasture of ostriches.

14 And demons and monsters shall meet, and the hairy ones shall cry out one to another, there hath the lamia lain down, and found rest for herself.

15 There hath the ericius had its hole, and brought up its young ones, and hath dug round about, and cherished them in the shadow thereof: thither are the kites gathered together one to another.

16 Search ye diligently in the book of the Lord, and read: not one of them was wanting, one hath not sought for the other: for that which proceedeth out of my mouth, he hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it to them by line: they shall possess it for ever, from generation to generation they shall dwell therein.

ISAIAS (ISAIAH) CHAPTER 35

1 The land that was desolate and impassable shall be glad, and the wilderness shall rejoice, and shall flourish like the lily.

2 It shall bud forth and blossom, and shall rejoice with joy and praise: the glory of Libanus is given to it: the beauty of Carmel, and Saron, they shall see the glory of the Lord, and the beauty of our God.

3 Strengthen ye the feeble hands, and confirm the weak knees.

4 Say to the fainthearted: Take courage, and fear not: behold your God will bring the revenge of recompense: God himself will come and will save you.

5 Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame man leap as a hart, and the tongue of the dumb shall be free: for waters are broken out in the desert, and streams in the wilderness.

7 And that which was dry land, shall become a pool, and the thirsty land springs of water. In the dens where dragons dwell before, shall rise up the verdure of the reed and the bulrush.

8 And a path and a way shall be there, and it shall be called the holy way: the unclean shall not pass over it, and this shall be unto you a straight way, so that fools shall not err therein.

9 No lion shall be there, nor shall any mischievous beast go up by it, nor be found there: but they shall walk there that shall be delivered.

10 And the redeemed of the Lord shall return, and shall come into Sion with praise, and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and mourning shall flee away.

ISAIAS (ISAIAH) CHAPTER 36

1 And it came to pass in the fourteenth year of king Ezechias, that Sennacherib king of the Assyrians came up against all the fenced cities of Juda, and took them.

2 And the king of the Assyrians sent Rabsaces from Lachis to Jerusalem, to king Ezechias with a great army, and he stood by the conduit of the upper pool in the way of the fuller's held.

3 And there went out to him Eliacim the son of Helcias, who was over the house, and Sobna the scribe, and Joahe the son of Asaph the recorder.

4 And Rabsaces said to them: Tell Ezechias: Thus saith the great king, the king of the Assyrians: What is this confidence wherein thou trustest?

5 Or with what counsel or strength dost thou prepare for war? on whom dost thou trust, that thou art revolted from me?

6 Lo thou trustest upon this broken staff of a reed, upon Egypt: upon which if a man lean, it will go into his hand, and pierce it: so is Pharao king or Egypt to all that trust in him.

7 But if thou wilt answer me: We trust in the Lord our God: is it not he whose high places and altars Ezechias hath taken away, and hath said to Juda and Jerusalem: You shall worship before this altar?

8 And now deliver thyself up to my lord the king of the Assyrians, and I will give thee two thousand horses, and thou wilt not be able on thy part to find riders for them.

9 And how wilt thou stand against the face of the judge of one place, of the least of my master's servants? But if thou trust in Egypt, in chariots and in horsemen:

10 And am I now come up without the Lord against this land to destroy it? The Lord said to me: Go up against this land, and destroy it.

11 And Eliacim, and Sobna, and Joahe said to Rabsaces: Speak to thy servants in the Syrian tongue: for we understand it: speak not to us in the Jews' language in the hearing of the people, that are upon the wall.

12 And Rabsaces said to them: Hath my master sent me to thy master and to thee, to speak all these words; and not

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rather to the men that sit on the wall; that they may eat their own dung, and drink their urine with you?

13 Then Rabsaces stood, and cried out with a loud voice in the Jews' language, and said: Hear the words of the great king, the king of the Assyrians.

14 Thus saith the king: Let not Ezechias deceive you, for he shall not be able to deliver you.

15 And let not Ezechias make you trust in the Lord, saying: The Lord will surely deliver us, and this city shall not be given into the hands of the king of the Assyrians.

16 Do not hearken to Ezechias: for thus said the king of the Assyrians: Do with me that which is for your advantage, and come out to me, and eat ye every one of his vine, and every one of his dg tree, and drink ye every one the water of his cistern,

17 Till I come and take you away to a land, like to your own, a land of corn and of wine, a land of bread and vineyards.

18 Neither let Ezechias trouble you, saying: The Lord will deliver us. Have any of the gods of the nations delivered their land out of the hand of the king of the Assyrians?

19 Where is the god of Emath and of Arphad? where is the god of Sepharvaim? have they delivered Samaria out of my hand?

20 Who is there among all the gods of these lands, that hath delivered his country out of my hand, that the Lord may deliver Jerusalem out of my hand?

21 And they held their peace, and answered him not a word. For the king had commanded, saying: answer him not.

22 And Eliacim the son of Helcias, that was over the house, and Sobna the scribe, and Joahe the son of Asaph the recorder, went in to Ezechias with their garments rent, and told him the words of Rabsaces.

ISAIAS (ISAIAH) CHAPTER 37

1 And it came to pass, when king Ezechias had heard it, that he rent his garments and covered himself with sackcloth, and went into the house of the Lord.

2 And he sent Eliacim who was over the house, and Sobna the scribe, and the ancients of the priests covered with sackcloth, to Isaias the son of Amos the prophet.

3 And they said to him: Thus saith Ezechias: This day is a day of tribulation, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 It may be the Lord thy God will hear the words of Rabsaces, whom the king of the Assyrians his master hath sent to blaspheme the living God, and to reproach with words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left.

5 And the servants of Ezechias came to Isaias.

6 And Isaias said to them: Thus shall you say to your master: Thus saith the Lord: Be not afraid of the words that thou hast heard, with which the servants of the king of the Assyrians have blasphemed me.

7 Behold, I will send a spirit upon him, and he shall hear a message, and shall return to his own country, and I will cause him to fall by the sword in his own country.

8 And Rabsaces returned, end found the king of the Assyrians besieging Lobna. W For he had heard that he was departed from Lachis.

9 And he heard say about Tharaca the king of Ethiopia: He is come forth to fight against thee. And when he heard it, he sent messengers to Ezechias, saying:

10 Thus shall you speak to Ezechias the king of Juda, saying: Let not thy God deceive thee, in whom thou trustest, saying: Jerusalem shall not be given into the hands of the king of the Assyrians.

11 Behold thou hast heard all that the kings of the Assyrians hare done to all countries which they have destroyed, and canst thou be delivered?

12 Have the gods of the nations delivered them whom my fathers have destroyed, Gozam, and Haram, and Reseph, and the children of Eden, that were in Thalassar?

13 Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, of Ana, and of Ava?

14 And Ezechias took the letter from the hand of the messengers, and read it, and went up to the house of the Lord, and Ezechias spread it before the Lord.

15 And Ezechias prayed to the Lord, saying:

16 O Lord of hosts, God of Israel, who sittest upon the cherubims, thou alone art the God of all the kingdoms of the earth, thou hast made heaven and earth.

17 Incline, O Lord, thy ear, and hear: open, O Lord, thy eyes, and see, and hear all the words of Sennacherib, which he hath sent to blaspheme the living God.

18 For of a truth, O Lord, the kings of the Assyrians have laid waste lands, and their countries.

19 And they have cast their gods into the fire, for they were not gods, but the works of men's hands, of wood and stone: and they broke them in pieces.

20 And now, O Lord our God, save us out of his hand: and let all the kingdoms of the earth know, that thou only art the Lord.

21 And Isaias the son of Amos sent to Ezechias, saying: Thus saith the Lord the God of Israel: For the prayer thou hast made to me concerning Sennacherib the king of the Assyrians:

22 This is the word which the Lord hath spoken of him: The virgin the daughter of Sion hath despised thee, and laughed thee to scorn: the daughter of Jerusalem hath wagged the head after thee.

23 Whom hast thou reproached, and whom hast thou blasphemed, and against whom hast thou exalted thy voice, and lifted up thy eyes on high? Against the Holy One of Israel.

24 By the hand of thy servants thou hast reproached the Lord: and hast said: With the multitude of my chariots I have gone up to the height of the mountains, to the top of Libanus: and I will out down its tall cedars, and its choice fir trees, end will enter to the top of its height, to the forest of its Carmel.

25 I have digged, and drunk water, and have dried up with the sole of my foot, all the rivers shut up in banks.

26 Hast thou not heard what I have done to him of old? from the days of old I have formed it: and now I have brought it to effect: and it hath come to pass that hills fighting together, and fenced cities should be destroyed.

27 The inhabitants of them were weak of hand, they trembled, and were confounded: they became like the grass of

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the field, and the herb of the pasture, and like the grass of the housetops, which withered before it was ripe.

28 I know thy dwelling, and thy going out, and thy coming in, and thy rage against me.

29 When thou wast mad against me, thy pride came up to my ears: therefore I will put a ring in thy nose, and a bit between thy lips, and I will turn thee back by the way by which thou camest.

30 But to thee this shall be a sign: Eat this year the things that spring of themselves, and in the second year eat fruits: but in the third year sow and reap, and giant vineyards, and eat the fruit of them.

31 And that which shall be saved of the house of Juda, and which is left, shall take root downward, and shall bear fruit upward:

32 For out of Jerusalem shall go forth a, remnant, and salvation from mount Sion: the zeal of the Lord of hosts shall do this.

33 Wherefore thus saith the Lord concerning the king of the Assyrians: He shall not come into this city, nor shoot an arrow into it, nor come before it with shield, nor cast a trench about it.

34 By the way that he came, he shall return, and into this city he shall not come, saith the Lord.

35 And I will protect this city, and will save it for my own sake, and for the sake of David my servant.

36 And the angel of the Lord went out, and slew in the camp of the Assyrians a hundred and eighty-five thousand. And they arose in the morning, and behold they were all dead corpses.

37 And Sennacherib the king of the Assyrians went out and departed, and returned, and dwelt in Ninive.

38 And it came to pass, as he was worshipping in the temple of Nesroch his god, that Adramelech and Sarasar his sons slew him with the sword: and they fled into the land of Ararat, and Asarhaddon his son reigned in his stead.

ISAIAS (ISAIAH) CHAPTER 38

1 In those days Ezechias was sick even to death, and Isaias the son of Amos the prophet came unto him, and said to him: Thus saith the Lord: Take order with thy house, for thou shalt die, and not live.

2 And Ezechias turned his face toward the wall, and prayed to the Lord,

3 And said: I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Ezechias wept with great weeping.

4 And the word of the Lord came to Isaias, saying:

5 Go and say to Ezechias: Thus saith the Lord the God of David thy father: I have heard thy prayer, and I have seen thy tears: behold I will add to thy days fifteen years:

6 And I will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect it.

7 And this shall be a sign to thee from the Lord, that the Lord will do this word which he hath spoken:

8 Behold I will bring again the shadow of the lines, by which it is now gone down in the sun dial of Achaz with the sun, ten lines backward. And the sun returned ten lines by the degrees by which it was gone down.

9 The writing of Ezechias king of Juda, when he had been sick, and was recovered of his sickness.

10 I said: In the midst of my days I shall go to the gates of hell: I sought for the residue of my years.

11 I said: I shall not see the Lord God in the land of the living. I shall behold man no more, nor the inhabitant of rest.

12 My generation is at an end, and it is rolled away from me, as a shepherd's tent. My life is cut off, as by a weaver: whilst I was yet but beginning, he out me off: from morning even to night thou wilt make an end of me.

13 I hoped till morning, as a lion so hath he broken all my bones: from morning even to night thou wilt make an end of me.

14 I will cry like a young swallow, I will meditate like a dove: my eyes are weakened looking upward: Lord, I suffer violence, answer thou for me.

15 What shall I say, or what shall he answer for me, whereas he himself hath done it? I will recount to thee all my years in the bitterness of my soul.

16 O Lord, if man's life be such, and the life of my spirit be in such things as these, thou shalt correct me, and make me to live.

17 Behold in peace is my bitterness most bitter: but thou best delivered my soul that it should not perish, thou hast cast all my sins behind thy back.

18 For hell shall not confess to thee, neither shall death praise thee: nor shall they that go down into the pit, look for thy truth.

19 The living, the living, he shall give praise to thee, as I do this day: the father shall make thy truth known to the children.

20 O Lord, save me, and we will sing our psalms all the days of our life in the house of the Lord.

21 Now Isaias had ordered that they should take a lump of figs, and lay it as it plaster upon the wound, and that he should be healed.

22 And Ezechias bed said: What shah be the sign that I shah go up to the house of the Lord?

ISAIAS (ISAIAH) CHAPTER 39

1 At that time Merodach Baladan, the son of Baladan king of Babylon, sent letters and presents to Ezechias: for he had heard that he had been sick and was recovered.

2 And Ezechias rejoiced at their coming, and he shewed them the storehouses of his aromatical spices, and of the silver, and of the gold, and of the sweet odours, and of the precious ointment, and all the storehouses of his furniture, and all things that were found in his treasures. There was nothing in his house, nor in all his dominion that Ezechias shewed them not.

3 Then Isaias the prophet came to king Ezechias, and said to him: What said these men, and from whence came they to thee? And Ezechias said: From a far country they came to me, from Babylon

4 And he said: What saw they in thy house? And Ezechias said: All things that are in my house have they seen, there was not any thing which I have not shewn them in my treasures.

5 And Isaias said to Ezechias: Rear the word of the Lord of hosts.

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6 Behold the days shall come, that all that is in thy house, and that thy fathers have laid up in store until this day, shall be carried away into Babylon: there shall not any thing be left, saith the Lord.

7 And of thy children, that shall issue from thee, whom thou shalt beget, they shall take away, and they shall be eunuchs in the palace of the king of Babylon.

8 And Ezechias said to Isaias: The word of the Lord, which he hath spoken, is good. And he said: Only let peace and truth be in my days.

ISAIAS (ISAIAH) CHAPTER 40

1 Be comforted, be comforted, my people, saith your God.

2 Speak ye to the heart of Jerusalem, and call to her: for her evil is come to an end, her iniquity is forgiven: she hath received of the hand of the Lord double for all her sins.

3 The voice of one crying in the desert: Prepare ye the way of the Lord, make straight in the wilderness the paths of our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough ways plain.

5 And the glory of the Lord shall be revealed, and all flesh together shall see, that the mouth of the Lord hath spoken.

6 The voice of one, saying: Cry. And I said: What shall I cry? All flesh is grass, and all the glory thereof as the flower of the held.

7 The grass is withered, and the dower is fallen, because the spirit of the Lord hath blown upon it. Indeed the people is grass:

8 The grass is withered, and the flower is fallen: but the word of our Lord endureth for ever.

9 Get thee up upon a high mountain, thou that bringest good tidings to Sion: lift up thy voice with strength, thou that bringest good tidings to Jerusalem: lift it up, fear not. Say to the cities of Juda: Behold your God:

10 Behold the Lord God shall come with strength, and his arm shall rule: Behold his reward is with him and his work is before him.

11 He shall feed his flock like a shepherd: he shall gather together the lambs with his arm, and shall take them up in his bosom, and he himself shall carry them that are with young.

12 Who hath measured the waters in the hollow of his hand, and weighed the heavens with his palm? who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance?

13 Who hath forwarded the spirit of the Lord? or who hath been his counsellor, and hath taught him?

14 With whom hath he consulted, and who hath instructed him, and taught him the path of justice, and taught him knowledge, and shewed him the way of understanding?

15 Behold the Gentiles are as a drop of a bucket, and are counted as the smallest grain of a balance: behold the islands are as a little dust.

16 And Libanus shall not be enough to burn, nor the beasts thereof sufficient for a burnt offering.

17 All nations are before him as if they had no being at all, and are counted to him as nothing, and vanity.

18 To whom then have you likened God? or what image will you make for him?

19 Hath the workman cast a graven statue? or hath the goldsmith formed it with gold, or the silversmith with plates of silver?

20 He hath chosen strong wood, and that will not rot: the skilful workman seeketh how he may set up an idol that may not be moved.

21 Do you not know? hath it not been heard? hath it not been told you from the beginning? have you not understood the foundations of the earth?

22 It is he that sitteth upon the globe of the earth, and the inhabitants thereof are as locusts: he that stretcheth out the heavens as nothing, and spreadeth them out as a tent to dwell in.

23 He that bringeth the searchers of secrets to nothing, that hath made the judges of the earth as vanity.

24 And surely their stock was neither planted, nor sown, nor rooted in the earth: suddenly he hath blown upon them, and they are withered, and a whirlwind shall take them away as stubble.

25 And to whom have ye likened me, or made me equal, saith the Holy One?

26 Lift up your eyes on high, and see who hath created these things: who bringeth out their host by number, and calleth them all by their names: by the greatness of his might, and strength, and power, not one of them was missing.

27 Why sayest thou, O Jacob, and speakest, O Israel: My way is hid from the Lord, and my judgment is passed over from my God?

28 Knowest thou not, or hast thou not heard? the Lord is the everlasting God, who hath created the ends of the earth: he shall not faint, nor labour, neither is there any searching out of his wisdom.

29 It is he that giveth strength to the weary, and increaseth force and might to them that are not.

30 Youths shall faint, and labour, and young men shall fall by infirmity.

31 But they that hope in the Lord shall renew their strength, they shall take wings as eagles, they shall run and not be weary, they shall walk and not faint.

ISAIAS (ISAIAH) CHAPTER 41

1 Let the islands keep silence before me, and the nations take new strength: let them come near, and then speak, let us come near to judgment together.

2 Who hath raised up the just one from the east, hath called him to follow him? he shall give the nations in his sight, and he shall rule over kings: he shall give them as the dust to his sword, as stubble driven by the wind, to his bow.

3 He shall pursue them, he shall pass in peace, no path shall appear after his feet.

4 Who hath wrought and done these things, calling the generations from the beginning? I the Lord, I am the first and the last.

5 The islands saw it, and feared, the ends of the earth were astonished, they drew near, and came.

6 Every one shall help his neighbour, and shall say to his brother: Be of good courage.

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7 The coppersmith striking with the hammer encouraged him that forged at that time, saying: It is ready for soldering: and he strengthened it with nails, that it should not be moved.

8 But thou Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend:

9 In whom I have taken thee from the ends of the earth, and from the remote parts thereof have called thee, and said to thee: Thou art my servant, I have chosen thee, and have not cast thee away.

10 Fear not, for I am with thee: turn not aside, for I am thy God: I have strengthened thee, and have helped thee, and the right hand of my just one hath upheld thee.

11 Behold all that fight against thee shall be confounded and ashamed, they shall be as nothing, and the men shall perish that strive against thee.

12 Thou shalt seek them, and shalt not find the men that resist thee: they shall be as nothing: and as a thing consumed the men that war against thee.

13 For I am the Lord thy God, who take thee by the hand, and say to thee: Fear not, I have helped thee.

14 Fear not, thou worm of Jacob, you that are dead of Israel: I have helped thee, saith the Lord: and thy Redeemer the Holy One of Israel.

15 I have made thee as a new thrashing wain, with teeth like a saw: thou shall thrash the mountains, and break them in pieces: and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, in the Holy One of Israel thou shalt be joyful.

17 The needy and the poor seek for waters, and there are none: their tongue hath been dry with thirst. I the Lord will hear them, I the God of Israel will not forsake them.

18 I will open rivers in the high bills, and fountains in the midst of the plains: I will turn the desert into pools of waters, and the impassable land into streams of waters.

19 I will plant in the wilderness the cedar, and the thorn, and the myrtle, and the olive tree: I will set in the desert the fir tree, the elm, and the box tree together:

20 That they may see and know, and consider, and understand together that the hand of the Lord hath done this, and the Holy One of Israel hath created it.

21 Bring your cause near, saith the Lord: bring hither, if you have any thing to allege, saith the King of Jacob.

22 Let them come, and tell us all things that are to come: tell us the former things what they were: and we will set our heart upon them, and shall know the latter end of them, and tell us the things that are to come.

23 Shew the things that are to come hereafter, and we shall know that ye are gods. Do ye also good or evil, if you can: and let us speak, and see together.

24 Behold, you are of nothing, and your work of that which hath no being: he that hath chosen you is an abomination.

25 I have raised up one from the north, and he shall come from the rising of the sun: he shall call upon my name, and he shall make princes to be as dirt, and as the potter treading clay.

26 Who bath declared from the beginning, that we may know: and from time of old, that we may say: Thou art just. There is none that sheweth, nor that foretelleth, nor that heareth your words.

27 The first shall say to Sion: Behold they are here, and to Jerusalem I will give an evangelist.

28 And I saw, and there was no one even among them to consult, or who, when I asked, could answer a word.

29 Behold they are all in the wrong, and their works are vain: their idols are wind and vanity.

ISAIAS (ISAIAH) CHAPTER 42

1 Behold my servant, I will uphold him: my elect, my soul delighteth in him: I have given my spirit upon him, he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor have respect to person, neither shall his voice be heard abroad.

3 The bruised reed he shall not break, and smoking flax he shall not quench: he shall bring forth judgment unto truth.

4 He shall not be sad, nor troublesome, till he set judgment in the earth: and the islands shall wait for his law.

5 Thus saith the Lord God that created the heavens, and stretched them out: that established the earth, and the things that spring out of it: that giveth breath to the people upon it, and spirit to them that tread thereon.

6 I the Lord have called thee in justice, and taken thee by the hand, and preserved thee. And I have given thee for a covenant of the people, for a light of the Gentiles:

7 That thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison house.

8 I the Lord, this is my name: I will not give my glory to another, nor my praise to graven things.

9 The things that were first, behold they are come: and new things do I declare: before they spring forth, I will make you head them.

10 Sing ye to the Lora a new song, his praise is from the ends of the earth: you that go down to the sea, and all that are therein: ye islands, and ye inhabitants of them.

11 Let the desert and the cities thereof be exalted: Cedar shall dwell in houses: ye inhabitants of Petra, give praise, they shall cry from the top of the mountains.

12 They shall give glory to the Lord, and shall declare his praise in the islands.

13 The Lord shall go forth as a mighty man, as a man of war shall he stir up zeal: he shall shout and cry: he shall prevail against his enemies.

14 I have always held my peace, I have I kept silence, I have been patient, I will speak now as a woman in labour: I will destroy, and swallow up at once.

15 I will lay waste the mountains and hills, and will make all their grass to wither: and I will turn rivers into islands, and will dry up the standing pools.

16 And I will lead the blind into the way which they know not: and in the paths which they were ignorant of I will make them walk: I will make darkness light before them, and crooked things straight: these things have I done to them, and have not forsaken them.

17 They are turned back: let them be greatly confounded, that trust in a graven thing, that say to a molten thing: You are our god.

18 Hear, ye deaf, and, ye blind, behold that you may see.

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19 Who is blind, but my servant? or deaf, but he to whom I have sent my messengers? Who is blind, but he that is sold? or who is blind, but the servant of the Lord?
20 20. Thou that seest many things, wilt thou not observe them? thou that hast ears open, wilt thou not hear?
21 And the Lord was willing to sanctify him, and to magnify the law, and exalt it.
22 But this is a people that is robbed and wasted: they are all the snare of young men, and they are hid in the houses of prisons: they are made a prey, and there is none to deliver them: a spoil, and there is none that saith: Restore.
23 Who is there among you that will give ear to this, that will attend and hearken for times to come?
24 Who hath given Jacob for a spoil, and Israel to robbers? hath not the Lord himself, against whom we have sinned? And they would not walk in his ways, and they have not hearkened to his law.
25 And he hath poured out upon him the indignation of his fury, and a strong battle, and hath burnt him round about, and he knew not: and set him on fire, and he understood not.

ISAIAS (ISAIAH) CHAPTER 43

1 And now thus saith the Lord that created thee, O Jacob, and formed thee, O Israel: Fear not, for I have redeemed thee, and called thee by thy name: thou art mine.
2 When thou shalt pass through the waters, I will be with thee, and the rivers shall not cover thee: when thou shalt walk in the fire, thou shalt not be burnt, and the flames shall not burn in thee:
3 For I am the Lord thy God, the Holy One of Israel, thy Saviour: I have given Egypt for thy atonement, Ethiopia and Saba for thee.
4 Since thou becamest honourable in my eyes, thou art glorious: I have loved thee, and I will give men for thee, and people for thy life.
5 Fear not, for I am with thee: I will. bring thy seed from the east, and gather thee from the west.
6 I will say to the north: Give up: and to the south: Keep not back: bring my sons from afar, and my daughters from the ends of the earth.
7 And every one that calleth upon my name, I have created him for my glory, I have formed him, and made him.
8 Bring forth the people that are blind, and have eyes: that are deaf, and have ears.
9 All the nations are assembled together, and the tribes are gathered: who among you can declare this, and shall make us hear the former things? let them bring forth their witnesses, let them be justified, and hear, and say: It is truth.
10 You are my witnesses, saith the Lord, and my servant whom I have chosen: that you may know, and believe me, and understand that I myself am. Before me there was no God formed, and after me there shall be none.
11 I am, I am the Lord: and there is no saviour besides me.
12 I have declared, and have saved. I have made it heard, and there was no strange one among you. You are my witnesses, saith the Lord, and I am God.
13 And from the beginning I am the same, and there is none that can deliver out of my hand: I will work, and who shall turn it away?
14 Thus saith the Lord your redeemer, the Holy One of Israel: For your sake I sent to Babylon, and have brought down all their bars, and the Chaldeans glorying in their ships.
15 I am the Lord your Holy One, the Creator of Israel, your King.
16 Thus saith the Lord, who made a way in the sea, and a path in the mighty waters.
17 Who brought forth the chariot and the horse, the army and the strong: they lay down to sleep together, and they shall not rise again: they are broken as flax, and are extinct.
18 Remember not former things, and look not on things of old.
19 Behold I do new things, and now they shall spring forth, verily you shall know them: I will make a way in the wilderness, and rivers in the desert.
20 The beast of the field shall glorify me, the dragons and the ostriches: because I have given waters in the wilderness, rivers in the desert, to give drink to my people, to my chosen.
21 This people have I formed for my- self, they shall shew forth my praise.
22 But thou hast not called upon me, O Jacob, neither hast thou laboured about me, O Israel.
23 Thou hast not offered me the ram of thy holocaust, nor hast thou glorified me with thy victims: I have not caused thee to serve with oblations, nor wearied thee with incense.
24 Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy victims. But thou hast made me to serve with thy sins, thou hast wearied me with thy iniquities.
25 I am, I am he that blot out thy iniquities for my own sake, and I will not remember thy sins.
26 Put me in remembrance, and let us plead together: tell if thou hast any thing to justify thyself.
27 Thy first father sinned, and thy teachers have transgressed against me.
28 And I have profaned the holy princes, I have given Jacob to slaughter, and Israel to reproach.

ISAIAS (ISAIAH) CHAPTER 44

1 And now hear, O Jacob, my servant, and Israel whom I have chosen.
2 Thus saith the Lord that made and formed thee, thy helper from the womb: Fear not, O my servant Jacob, and thou most righteous whom I have chosen.
3 For I will pour out waters upon the thirsty ground, and streams upon the dry land: I will pour out my spirit upon thy seed, and my blessing upon thy stock.
4 And they shall spring up among the herbs, as willows beside the running waters.
5 One shall say: I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand, To the Lord, and surname himself by the name of Israel.
6 Thus saith the Lord the king of Israel, and his redeemer the Lord of hosts: I am the first, and I am the last, and besides me there is no God.
7 Who is like to me? let him call and declare: and let him set before me the order, since I appointed the ancient people: and the things to come, and that shall be hereafter, let them shew unto them.

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8 Fear ye not, neither be ye troubled, from that time I have made thee to hear, and have declared: you are my witnesses. Is there a God besides me, a maker, whom I have not known?

9 The makers of idols are all of them nothing, and their best beloved things shall not profit them. They are their witnesses, that they do not see, nor understand, that they may be ashamed.

10 Who hath formed a god, and made a graven thing that is profitable for nothing?

11 Behold, all the partakers thereof shall be confounded: for the makers are men: they shall all assemble together, they shall stand and fear, and shall be confounded together.

12 The smith hath wrought with his file, with coals, and with hammers he hath formed it, and hath wrought with the strength of his arm: he shall hunger and faint, he shall drink no water, and shall be weary.

13 The carpenter hath stretched out his rule, he hath formed it with a plane: he hath made it with corners, and hath fashioned it round with the compass: and he hath made the image of a man as it were a beautiful man dwelling in a house.

14 He hath cut down cedars, taken the holm, and the oak that stood among the trees of the forest: he hath planted the pine tree, which the rain hath nourished.

15 And it hath served men for fuel: he took thereof, and warmed himself: and he kindled it, and baked bread: but of the rest he made a god, and adored it: he made a graven thing, and bowed down before it.

16 Part of it he burnt with fire, and with part of it he dressed his meat: he boiled pottage, and was filled, and was warmed, and said: Aha, I am warm, I have seen the fire.

17 But the residue thereof he made a god, and a graven thing for himself: he boweth down before it, and adoreth it, and prayeth unto it, saying: Deliver me, for thou art my God.

18 They have not known, nor understood: for their eyes are covered that they may not see, and that they may not understand with their heart.

19 They do not consider in their mind, nor know, nor have the thought to say: I have burnt part of it in the fire, and I have baked bread upon the coals thereof: I have broiled flesh and have eaten, and of the residue thereof shall I make an idol? shall I fall down before the stock of a tree?

20 Part thereof is ashes: his foolish heart adoreth it, and he will not save his soul, nor say: Perhaps there is a lie in my right hand.

21 Remember these things, O Jacob, and Israel, for thou art my servant. I have formed thee, thou art my servant, O Israel, forget me not.

22 I have blotted out thy iniquities as a cloud, and thy sins as a mist: return to me, for I have redeemed thee.

23 Give praise, O ye heavens, for the Lord hath shewn mercy: shout with joy, ye ends of the earth: ye mountains, resound with praise, thou, O forest, and every tree therein: for the Lord hath redeemed Jacob, and Israel shall be glorified.

24 Thus saith the Lord thy redeemer, and thy maker, from the womb: I am the Lord, that make all things, that alone stretch out the heavens, that establish the earth, and there is none with me.

25 That make void the tokens of diviners, and make the soothsayers mad. That turn the wise backward, and that, make their knowledge foolish.

26 That raise up the word of my servant and perform the counsel of my messengers, who say to Jerusalem: Thou shalt be inhabited: and to the cities of Juda: You shall be built, and I will raise up the wastes thereof.

27 Who say to the deep: Be thou desolate, and I will dry up thy rivers.

28 Who say to Cyrus: Thou art my shepherd, and thou shalt perform all my pleasure. Who say to Jerusalem: Thou shalt be built: and to the temple: Thy foundations shall be laid.

ISAIAS (ISAIAH) CHAPTER 45

1 Thus saith the Lord to my anointed Cyrus, whose right hand I have taken hold of, to subdue nations before his face, and to turn the backs of kings, and to open the doors before him, and the gates shall not be shut.

2 I will go before thee, and will humble the great ones of the earth: I will break in pieces the gates of brass, and will burst the bars of iron.

3 And I will give thee hidden treasures, and the concealed riches of secret places: that thou mayest know that I am the Lord who call thee by thy name, the God of Israel.

4 For the sake of my servant Jacob, and Israel my elect, I have even called thee by thy name: I have made a likeness of thee, and thou hast not known me.

5 I am the Lord, and there is none else: there is no God, besides me: I girded thee, and thou hast not known me:

6 That they may know who are from the rising of the sun, and they who are from the west, that there is none besides me. I am the Lord, and there is none else:

7 I form the light, and create darkness, I make peace, and create evil: I the Lord that do all these things.

8 Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened, and bud forth a saviour: and let justice spring up together: I the Lord have created him.

9 Woe to him that gainsayeth his maker, a sherd of the earthen pots: shall the clay say to him that fashioneth it: What art thou making, and thy work is without hands?

10 Woe to him that saith to his father: Why begettest thou? and to the woman: Why dost thou bring forth?

11 Thus saith the Lord the Holy One of Israel, his maker: Ask me of things to come, concerning my children, and concerning the work of my hands give ye charge to me.

12 I made the earth: and I created man upon it: my hand stretched forth the heavens, and I have commanded all their host.

13 I have raised him up to justice, and I will direct all his ways: he shall build my city, and let go my captives, not for ransom, nor for presents, saith the Lord the God of hosts.

14 Thus saith the Lord: The labour of Egypt, and the merchandise of Ethiopia, and of Sabaim, men of stature shall come over to thee, and shall be thins: they shall walk after thee, they shall go bound with manacles: and they shall worship thee, and shall make supplication to thee: only in thee is God, and there is no God besides thee.

15 Verily thou art a hidden God, the God of Israel the saviour.

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16 They are all confounded and ashamed: the forgers of errors are gone together into confusion.

17 Israel is saved in the Lord with as eternal salvation: you shall not be con- founded, and you shall not be ashamed for ever and ever.

18 For thus saith the Lord that created the heavens, God himself that formed the earth, and made it, the very maker thereof: he did not create it in vain: he formed it to be inhabited. I am the Lord, and there is no other.

19 I have not spoken in secret, in a dark place of the earth: I have not said to the seed of Jacob: Seek me in vain. I am the Lord that speak justice, that declare right things.

20 Assemble yourselves, and come, and draw near together, ye that are saved of the Gentiles: they have no knowledge that set up the wood of their graven work, and pray to a god that cannot save.

21 Tell ye, and come, and consult together: who hath declared this from the beginning, who hath foretold this from that time? Have not I the Lord, and there is no God else besides me? A just God and a saviour, there is none besides me.

22 Be converted to me, and you shall be saved, all ye ends of the earth: for I am God, and there is no other.

23 I have sworn by myself, the word of justice shall go out of my mouth, and shall not return:

24 For every knee shall be bowed to me, and every tongue shall swear.

25 Therefore shall he say: In the Lord are my justices and empire: they shall come to him, and all that resist him shall be confounded.

26 In the Lord shall all the seed of Israel be justified and praised.

ISAIAS (ISAIAH) CHAPTER 46

1 Bel (the god Baal) is broken, Nebo (king Nebochadnezzar) is destroyed: their idols are put upon beasts and cattle, your burdens of heavy weight even unto weariness.

2 They are consumed, and are broken together: they could not save him that carried them, and they themselves shall go into captivity.

3 Hearken unto me, O house of Jacob, all the remnant of the house of Israel, who are carried by my bowels, are borne up by my womb.

4 Even to your old age I am the same, and to your grey hairs I will carry you: I have made you, and I will bear: I will carry and will save.

5 To whom have you likened me, and made me equal, and compared me, and made me like?

6 You that contribute gold out of the bag, and weigh out silver in the scales: and hire a goldsmith to make a god: and they fall down and worship.

7 They bear him on their shoulders and carry him, and set him in his piece, and he shall stand, and shall not stir out of his place. Yea, when they shall cry also unto him, he shall not hear: he shall not save them from tribulation.

8 Remember this, and be ashamed: return, ye transgressors, to the heart.

9 Remember the former age, for I am God, and there is no God beside, neither is there the like to me:

10 Who shew from the beginning the things that shall be at last, and from ancient times the things that as yet are not done, saying: My counsel shall stand, and all my will shall be done:

11 Who call a bird from the east, and from a far country the man of my own will, and I have spoken, and will bring it to pass: I have created, and I will do it. Hear me, O ye hardhearted, who are far from justice.

12 I have brought my justice near, it shall not be afar off: and my salvation shall not tarry. I will give salvation in Sion, and my glory in Israel.

ISAIAS (ISAIAH) CHAPTER 47

1 Come down, sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne for the daughter of the Chaldeans, for thou shalt no more be called delicate and tender.

2 Take a millstone and grind meal: uncover thy shame, strip thy shoulder, make bare thy legs, pass over the rivers.

3 Thy nakedness shall be discovered, and thy shame shall be seen: I will take vengeance, and no man shall resist me.

4 Our redeemer, the Lord of hosts is his name, the Holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called the lady of kingdoms.

6 I was angry with my people, I have polluted my inheritance, and have given them into thy bend: thou hast shewn no mercy to them: upon the ancient thou hast laid thy yoke exceeding heavy.

7 And thou hast said: I shall be a lady for ever: thou hast not laid these things to thy heart, neither hast thou remembered thy latter end.

8 And now hear these things, thou that art delicate, and dwellest confidently, that sayest in thy heart: I am, and there is none else besides me: I shall not sit as a widow, and I shall not know barrenness.

9 These two things shall come upon thee suddenly in one day, barrenness and widowhood. All things are come upon thee, because of the multitude of thy sorceries, and for the great hardness of thy enchanters.

10 And thou best trusted in thy wickedness, and hast said: There is none that seeth me. Thy wisdom, and thy knowledge, this hath deceived thee. And thou best said in thy heart: I am, and besides me there is no other.

11 Evil shall come upon thee, and then shalt not know the rising thereof: and calamity shall fall violently upon thee, which thou canst not keep off: misery shall come upon thee suddenly, which thou shalt not know.

12 Stand now with thy enchanters, and with the multitude of thy sorceries, in which thou hast laboured from thy youth, if so be it may profit thee any thing, or if thou mayst become stronger.

13 Thou hast failed in the multitude or thy counsels: let now the astrologers stand and save thee, they that gazed at the stars, and counted the months, that from them they might tell the things that shall come to thee.

14 Behold they are as stubble, fire hath burnt them, they shall not deliver them- selves from the power of the dames:

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there are no coals wherewith they may be warmed, nor fire, that they may sit thereat.

15 Such are all the things become to thee, in which thou best laboured: thy merchants from thy youth, every one hath erred in his own way, there is none that can save thee.

ISAIAS (ISAIAH) CHAPTER 48

1 Hear ye these things, O house of Jacob, you that are called by the name of Israel, and are come forth out of the waters of Juda, you who swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in justice.

2 For they are called of the holy city, and are established upon the God of Israel: the Lord of hosts is his name.

3 The former things of old I have declared, and they went forth out of my mouth, and I have made them to be heard: I did them suddenly and they came to pass.

4 For I knew that thou art stubborn, and thy neck is as an iron sinew, and thy forehead as brass.

5 I foretold thee of old, before they came to pass I told thee, lest thou shouldst say: My idols have done these things, and my graven and molten things have commanded them.

6 See now all the things which thou hast heard: but have you declared them? I have shewn thee new things from that time, and things are kept which thou knowest not:

7 They are created now, and not of old: and before the day, when thou heardest them not, lest thou shouldst say: Behold I knew them.

8 Thou hast neither heard, nor known, neither was thy ear opened of old. For I know that transgressing thou wilt transgress, and I have called thee a transgressor from the womb.

9 For my name's sake I will remove my wrath far off: and for my praise I will bridle thee, lest thou shouldst perish.

10 Behold I have refined thee, but not as silver, I have chosen thee in the furnace of poverty.

11 For my own sake, for my own sake will I do it, that I may not be blasphemed: and I will not give my glory to another.

12 Hearken to me, O Jacob, and thou Israel whom I call: I am he, I am the first, and I am the last.

13 My hand also hath founded the earth, and my right hand hath measured the heavens: I shall call them, and they shall stand together.

14 Assemble yourselves together, all you, and hear: who among them hath declared these things? the Lord hath loved him, he will do his pleasure in Babylon, and his arm shall be on the Chaldeans.

15 I, even I have spoken and called him: I have brought him, and his way is made prosperous.

16 Come ye near unto me, and hear this: I have not spoken in secret from the beginning: from the time before it was done, I was there, and now the Lord God hath sent me, and his spirit.

17 Thus saith the Lord thy redeemer, the Holy One of Israel: I am the Lord thy God that teach thee profitable things, that govern thee in the way that thou walkest.

18 O that thou hadst hearkened to my commandments: thy peace had been as a river, and thy justice as the waves of the sea,

19 And thy seed had been as the sand, and the offspring of thy bowels like the gravel thereof: his name should not have perished, nor have been destroyed from before my face.

20 Come forth out of Babylon, flee ye from the Chaldeans, declare it with the voice of joy: make this to be heard, and speak it out even to the ends of the earth. Say: The Lord hath redeemed his servant Jacob.

21 They thirsted not in the desert, when he led them out: he brought forth water out of the rock for them, and he clove the rock, and the waters gushed out.

22 There is no peace to the wicked, saith the Lord.

ISAIAS (ISAIAH) CHAPTER 49

1 Give ear, ye islands, and hearken, ye people from afar. The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name.

2 And he hath made my mouth like a sharp sword: in the shadow of his hand he hath protected me, and hath made me as a chosen arrow: in his quiver he hath hidden me.

3 And he said to me: Thou art my servant Israel, for in thee will I glory.

4 And I said: I have laboured in vain, I have spent my strength without cause and in vain: therefore my judgment is with the Lord, and my work with my God.

5 And now saith the Lord, that formed me from the womb to be his servant, that I may bring back Jacob unto him, and Israel will not be gathered together: and I am glorified in the eyes of the Lord, and my God is made my strength.

6 And he said: It is a small thing that thou shouldst be my servant to raise up the tribes of Jacob, and to convert the dregs of Israel. Behold, I have given thee to be the light of the Gentiles, that thou mayst be my salvation even to the farthest part of the earth.

7 Thus saith the Lord the redeemer of Israel, his Holy One, to the soul that is despised, to the nation that is abhorred, to the servant of rulers: Kings shall see, end princes shall rise up, and adore for the Lord's sake, because he is faithful, and for the Holy One of Israel, who hath chosen thee.

8 Thus saith the Lord: In an acceptable time I have heard thee, and in the day of salvation I have helped thee: and I have preserved thee, and given thee to be a covenant of the people, that thou mightest raise up the earth, and possess the inheritances that were destroyed:

9 That thou mightest say to them that are bound: Come forth: and to them that are in darkness: Shew yourselves. They shall feed in the ways, and their pastures shall be in every plain.

10 They shall not hunger, nor thirst, neither shall the heat nor the sun strike them: for he that is merciful to them, shall be their shepherd, and at the fountains of waters he shall give them drink.

11 And I will make all my mountains a way, and my paths shall be exalted.

12 Behold these shall come from afar, and behold these from the north and from the sea, and these from the south country.

13 Give praise, O ye heavens, and rejoice, O earth, ye mountains, give praise with jubilation: because the Lord hath comforted his people, and will have mercy on his poor ones.

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14 And Sion said: The Lord hath forsaken me, and the Lord hath forgotten me.
15 Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee.
16 Behold, I have graven thee in my hands: thy walls are always before my eyes.
17 Thy builders are come: they that destroy thee and make thee waste shall go out of thee.
18 Lift up thy eyes round about, and see all these are gathered together, they are come to thee: I live, saith the Lord, thou shalt be clothed with all these se with an ornament, and as a bride thou shalt put them about thee.
19 For thy deserts, and thy desolate places, and the land of thy destruction shall now be too narrow by reason of the inhabitants, end they that swallowed thee up shall be chased far away.
20 The children of thy barrenness shall still say in thy ears: The place is too strait for me, make me room to dwell in.
21 And thou shalt say in thy heart: Who hath begotten these? I was barren and brought not forth, led away, and captive: and who hath brought up these? I was destitute and alone: and these, where were they?
22 Thus saith the Lord God: Behold I will lift up my hand to the Gentiles, and will set up my standard to the people. And they shall bring thy sons in their arms, and carry thy daughters upon their shoulders.
23 And kings shall be thy nursing fathers, and queens thy nurses: they shall worship thee with their face toward the earth, and they shall lick up the dust of thy feet. And thou shalt know that I am the Lord, for they shall not be confounded that wait for him.
24 Shall the prey be taken from the strong? or can that which was taken by the mighty be delivered?
25 For thus saith the Lord: Yea verily, even the captivity shall be taken away from the strong: and that which was taken by the mighty, shall be delivered. But I will judge those that have judged thee, and thy children I will save.
26 And I will feed thy enemies with their own flesh: and they shall be made drunk with their own blood, as with new wine: and all flesh shall know, that I am the Lord that save thee, and thy Redeemer the Mighty One of Jacob.

ISAIAS (ISAIAH) CHAPTER 50

1 Thus saith the Lord: What is this bill of the divorce of your mother, with which I have put her away? or who is my creditor, to whom I sold you: behold you are sold for your iniquities, and for your wicked deeds have I put your mother away.
2 Because I came, and there was not a man: I called, and there was none that would hear. Is my hand shortened and become little, that I cannot redeem? or is there no strength in me to deliver? Behold at my rebuke I will make the sea a desert, I will turn the rivers into dry land: the fishes shall rot for want of water, and shall die for thirst.
3 I will clothe the heavens with darkness, and will make sackcloth their covering.
4 The Lord hath given me a learned tongue, that I should know how to uphold by word him that is weary: he wakeneth in the morning, in the morning he wakeneth my ear, that I may hear him as a master.
5 The Lord God hath opened my ear, and I do not resist: I have not gone back.
6 I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and spit upon me.
7 The Lord God is my helper, therefore am I not confounded: therefore have I set my face as a most hard rock, and I know that I shall not be confounded.
8 He is near that justifieth me, who will contend with me? let us stand together, who is my adversary? let him come near to me.
9 Behold the Lord God is my helper: who is he that shall condemn me? Lo, they shall all be destroyed as a garment, the moth shall eat them up.
10 Who is there among you that feareth the Lord, that heareth the voice of his servant, that hath walked in darkness, and hath no light? let him hope in the name of the Lord, and lean upon his God.
11 Behold all you that kindle a fire, encompassed with dames, walk in the light of your fire, and in the dames which you have kindled: this is done to you by my hand, you shall sleep in sorrows.

ISAIAS (ISAIAH) CHAPTER 51

1 Give ear to me, you that follow that which is just, and you that seek the Lord: look unto the rock whence you are hewn, and to the hole of the pit from which you are dug out.
2 Look unto Abraham your father, and to Sara that bore you: for I called him alone, and blessed him, and multiplied him.
3 The Lord therefore will comfort Sion, and will comfort all the ruins thereof: and he will make her desert as a place of pleasure, and her wilderness as the garden of the Lord. Joy and gladness shall be found therein, thanksgiving, and the voice of praise.
4 Hearken unto me, O my people, and give ear to me, O my tribes: for a law shall go forth from me, and my judgment shall rest to be a light of the nations.
5 My just one is near at hand, my saviour is gone forth, and my arms shall judge the people: the islands shall look for me, and shall patiently wait for my arm.
6 Lift up your eyes to heaven, and look down to the earth beneath: for the heavens shall vanish like smoke, and the earth shall be worn away like a garment, and the inhabitants thereof shall perish in like manner: but my salvation shall be for ever, and my justice shall not fail.
7 Hearken to me, you that know what is just, my people who have my law in your heart: fear ye not the reproach of men, and be not afraid of their blasphemies.
8 For the worm shall eat them up as a garment: and the moth shall consume them as wool: but my salvation shall be for ever, and my justice from generation to generation,
9 Arise, arise, put on strength, O thou arm of the Lord, arise as in the days of old, in the ancient generations. Hast not thou struck the proud one, and wounded the dragon?
10 Hast not thou dried up the sea, the water of the mighty deep, who madest the depth of the sea a way, that the delivered might pass over?

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11 And now they that are redeemed by the Lord, shall return, and shall come into Sion singing praises, and joy everlasting shall be upon their heads, they shall obtain joy and gladness, sorrow and mourning shall flee away.

12 I, I myself will comfort you: who art thou, that thou shouldst be afraid of a mortal man, and of the son of man, who shall wither away like grass?

13 And thou hast forgotten the Lord thy maker, who stretched out the heavens, and founded the earth: and thee hast been afraid continually all the day at the presence of his fury who afflicted thee, and had prepared himself to destroy thee: where is now the fury of the oppressor?

14 He shall quickly come that is going to open unto you, and he shall not kill unto utter destruction, neither shall his bread fail.

15 But I am the Lord thy God, who trouble the sea, and the waves thereof swell: the Lord of hosts is my name.

16 I have put my words in thy mouth, and have protected thee in the shadow of my hand, that thou mightest plant the heavens, and found the earth: and mightest say to Sion: Thou art my people.

17 Arise, arise, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his wrath; thou hast drunk even to the bottom of the cup of dead sleep, and thou hast drunk even to the dregs.

18 There is none that can uphold her among all the children that she hath brought forth: and there is none that taketh her by the hand among all the children that she hath brought up.

19 There are two things that have happened to thee: who shall be sorry for thee? desolation, and destruction, and the famine, and the sword, who shall comfort thee?

20 Thy children are cast forth, they have slept at the head of all the ways, as the wild ox that is snared: full of the indignation of the Lord, of the rebuke of thy God.

21 Therefore hear this, thou poor little one, and thou that art drunk but no with wine.

22 Thus saith thy Sovereign the Lord and thy God, who will fight for his people: Behold I have taken out of thy hand the cup of dead sleep, the dregs of the cup of my indignation, thou shalt not drink it again any more.

23 And I will put it in the hand of them that have oppressed thee, and have said to thy soul: Bow down, that we may go over: and thou hast laid thy body as the ground, and as a way to them that went over.

ISAIAS (ISAIAH) CHAPTER 52

1 Arise, arise, put on thy strength, O Sion, put on the garments of thy glory, O Jerusalem, the city of the Holy One: for henceforth the uncircumcised, and unclean shall no more pass through thee.

2 Shake thyself from the dust, arise, sit up, O Jerusalem: loose the bonds from off thy neck, O captive daughter of Sion.

3 For thus saith the Lord: You were sold gratis, and you shall be redeemed without money.

4 For thus saith the Lord God: My people went down into Egypt at the beginning to sojourn there: and the Assyrian hath oppressed them without any cause at all.

5 And now what have I here, saith the Lord: for my people is taken away gratis. They that rule over them treat them unjustly, saith the Lord, and my name is continually blasphemed all the day long.

6 Therefore my people shall know my name in that day: for I myself that spoke, behold I am here.

7 How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace: of him that sheweth forth good, that preacheth salvation, that saith to Sion: Thy God shall reign!

8 The voice of thy watchmen: they have lifted up their voice, they shah praise together: for they shall see eye to eye when the Lord shall convert Sion

9 Rejoice, and give praise together, O ye deserts of Jerusalem: for the Lord hath comforted his people: he hath redeemed Jerusalem.

10 The Lord hath prepared his holy arm in the sight of all the Gentiles: and all the ends of the earth shall see the salvation of our God.

11 Depart, depart, go ye out from thence, touch no unclean thing: go out of the midst of her, be ye clean, you that carry the vessels of the Lord.

12 For you shall not go out in a tumult, neither shall you make haste by flight: For the Lord will go before you, and the God of Israel will gather you together.

13 Behold my servant shall understand, he shall be exalted, and extolled, and shall be exceeding high.

14 As many have been astonished at thee, so shall his visage be inglorious among men, and his form among the sons of men.

15 He shall sprinkle many nations, kings shall shut their mouth at him: for they to whom it was not told of him, have seen: and they that heard not, have beheld.

ISAIAS (ISAIAH) CHAPTER 53

1 Who hath believed our report? and to whom is the arm of the Lord revealed?

2 And he shall grow up as a tender plant before him, and as a root out of a thirsty ground: there is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness, that we should be desirous of him:

3 Despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and his look was as it were hidden and despised, whereupon we esteemed him not.

4 Surely he hath borne our infirmities and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted.

5 But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed.

6 All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all.

7 He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth.

8 He was taken away from distress, and from judgment: who shall declare his generation? because he is cut oh out of the land of the living: for the wickedness of my people have I struck him.

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9 And he shall give the ungodly for his burial, and the rich for his death: because he hath done no iniquity, neither was there deceit in his mouth.

10 And the Lord was pleased to bruise him in infirmity: if he shall lay down his life for sin, he shall see a long-lived seed, and the will of the Lord shall be prosperous in his hand.

11 Because his soul hath laboured, he shall see and be filled: by his knowledge shall this my just servant justify many, and he shall bear their iniquities.

12 Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked: and he hath borne the sins of many, and hath prayed for the transgressors.

ISAIAS (ISAIAH) CHAPTER 54

1 Give praise, O thou barren, that bearest not: sing forth praise, and make a joyful noise, thou that didst not travail with child: for many are the children of the desolate, more than of her that hath a husband, saith the Lord.

2 Enlarge the place of thy tent, and stretch out the skins of thy tabernacles, spare not: lengthen thy cords, and strengthen thy stakes.

3 For thou shalt pass on to the right hand, and to the left: and thy seed shall inherit the Gentiles, and shall inhabit the desolate cities.

4 Fear not, for thou shalt not be confounded, nor blush: for thou shalt not be put to shame, because thou shalt forget the shame of thy youth, and shalt remember no more the reproach of thy widowhood.

5 For he that made thee shall rule over thee, the Lord of hosts is his name: and thy Redeemer, the Holy One of Israel, shall be called the God of all the earth.

6 For the Lord hath called thee as woman forsaken and mourning in spirit, end se a wife cast off from her youth, said thy God.

7 For a, small moment have I forsaken thee, but with great mercies will I gather thee.

8 In a moment of indignation have I hid my face a little while from thee, but with everlasting kindness have I had mercy on thee, said the Lord thy Redeemer.

9 This thing is to me as in the days of Noe, to whom I swore, that I would no more bring in the waters of Noe upon the earth: so have I sworn not to be angry with thee, and not to rebuke thee.

10 For the mountains shall be moved, and the hills shall tremble; but my mercy shall not depart from thee, and the covenant of my peace shall not be moved: said the Lord that hath mercy on thee.

11 O poor little one, tossed with tempest, without all comfort, behold I will lay thy stones in order, and will lay thy foundations with sapphires,

12 And I will make thy bulwarks of jasper: and thy gates of graven stones, and all thy borders of desirable stones.

13 All thy children shall be taught of the Lord: and great shall be the peace of thy children.

14 And thou shalt be founded in justice: depart far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee.

15 Behold, an inhabitant shall come, who was not with me, he that was a stranger to thee before, shall be joined to thee.

16 Behold, I have created the smith that bloweth the coals in the fire, and bringeth forth an instrument for his work, and I have created the killer to destroy.

17 No weapon that is formed against thee shall prosper: and every tongue that resisteth thee in judgment, thou shalt condemn. This is the inheritance of the servants of the Lord, and their justice with me, saith the Lord.

ISAIAS (ISAIAH) CHAPTER 55

1 All you that thirst, come to the waters: and you that have no money make haste, buy, and eat: come ye, buy wine and milk without money, and without any price.

2 Why do you spend money for that which is not breed, and your labour for that which doth not satisfy you? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness.

3 Incline your ear and come to me: hear and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David.

4 Behold I have given him for a witness to the people, for a leader and a master to the Gentiles.

5 Behold thou shalt call a nation, which thou knewest not: and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee.

6 Seek ye the Lord, while he may be found: call upon him, while he is near.

7 Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God: for he is bountiful to forgive.

8 For my thoughts are not your thoughts: nor your ways my ways, saith the Lord.

9 For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts.

10 And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater:

11 So shall my word be, which shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it.

12 For you shall go out with joy, and be led forth with peace: the mountains and the hills shall sing praise before yen, and all the trees of the country shah clap their hands.

13 Instead of the shrub, shall come up the fir tree, and instead of the nettle, shall come up the myrtle tree: and the Lord shall be named for an everlasting sign, that shall not be taken away.

ISAIAS (ISAIAH) CHAPTER 56

1 Thus saith the Lord: Keep ye judgment, and do justice: for my salvation is near to come, and my justice to be revealed.

2 Blessed is the man that doth this, and the son of man that shall lay hold on this: that keepeth the sabbath from profaning it, that keepeth his hands from doing any evil.

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3 And let not the son of the stranger, that adhereth to the Lord, speak, saying: The Lord will divide and separate me from his people. And let not the eunuch say: Behold I am a dry tree.

4 For thus saith the Lord to the eunuchs, They that shall keep my sabbaths, and shall choose the things that please me, and shall hold fast my covenant:

5 I will give to them in my house, and within my walls, a place, and a name better than sons and daughters: I will give them an everlasting name which shall never perish.

6 And the children of the stranger that adhere to the Lord, to worship him, and to love his name, to be his servants: every one that keepeth the sabbath from profaning it, and that holdeth fast my covenant:

7 I will bring them into my holy mount, and will make them joyful in my house of prayer: their holocausts, and their victims shall please me upon my altar: for my house shall be called the house of prayer, for all nations.

8 The Lord God, who gathereth the scattered of Israel, saith: I will still gather unto him his congregation.

9 All ye beasts of the field come to devour, all ye beasts of the forest.

10 His watchmen are all blind, they are all ignorant: dumb dogs not able to bark, seeing vain things, sleeping and loving dreams.

11 And meet impudent dogs, they never had enough: the shepherds themselves knew no understanding: all have turned aside into their own way, every one after his own gain, from the first even to the last.

12 Come, let us take wine, and be filled with drunkenness: and it shall be as to day, so also to morrow, and much more.

ISAIAS (ISAIAH) CHAPTER 57

1 The just perisheth, and no man layeth it to heart, and men of mercy are taken away, because there is none that understandeth; for the just man is taken away from before the face of evil.

2 Let peace come, let him rest in his bed that hath walked in his uprightness.

3 But draw near hither, you sons of the sorceress, the seed of the adulterer, and of the harlot.

4 Upon whom have you jested? upon whom have you opened your mouth wide, and put out your tongue? are not you wicked children, a false seed,

5 Who seek your comfort in idols under every green tree, sacrificing children in the torrents, under the high rocks?

6 In the parts of the torrent is thy portion, this is thy lot: and thou hast poured out libations to them, thou hast offered sacrifice. Shall I not be angry at these things?

7 Upon a high and lofty mountain thou hast laid thy bed, and hast gone up thither to offer victims.

8 And behind the door, and behind the post thou best set up thy remembrance: for thou hast discovered thyself near me, and hast received an adulterer: thou hast enlarged thy bed, and made a covenant with them: thou hast loved their bed with open hand.

9 And thou hast adorned thyself for the king with ointment, and hast multiplied thy perfumes. Thou hast sent thy messengers far off, and wast debased even to hell.

10 Thou hast been wearied in the multitude of thy ways: yet thou saidst not: I will rest: thou hast found life of thy hand, therefore thou hast not asked.

11 For whom hast thou been solicitous and afraid, that thou hast lied, and hast not been mindful of me, nor thought on me in thy heart? for I am silent, and as one that seeth not, and thou hast forgotten me.

12 I will declare thy justice, and thy works shall not profit thee.

13 When thou shalt cry, let thy companies deliver thee, but the wind shall carry them all off, a breeze shall take them away, but he that putteth his trust in me, shall inherit the land, and shall possess my holy mount.

14 And I will say: Make a way: give free passage, turn out of the path, take away the stumblingblocks out of the way of my people.

15 For thus saith the High and the Eminent that inhabiteth eternity: and his name is Holy, who dwelleth in the high and holy place, and with a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite.

16 For I will not contend for ever, neither will I be angry unto the end: because the spirit shall go forth from my face, end breathings I will make.

17 For the iniquity of his covetousness I was angry, and I struck him: I hid my face from thee, and was angry: and he went away wandering in his own heart.

18 I saw his ways, and I healed him, and brought him back, and restored comforts to him, and to them that mourn for him.

19 I created the fruit of the lips, peace, peace to him that is far off, and to him that is near, said the Lord, and I healed him.

20 But the wicked are like the raging sea, which cannot rest, and the waves thereof cast up dirt and mire.

21 There is no peace to the wicked, saith the Lord God.

ISAIAS (ISAIAH) CHAPTER 58

1 Cry, cease not, lift up thy voice like a trumpet, and shew my people their wicked doings, and the house of Jacob their sins.

2 For they seek me from day to day, sad desire to know my ways, as a nation that hath done justice, and hath not forsaken the judgment of their God: they ask of me the judgments of justice: they are willing to approach to God.

3 Why have we fasted, and thou hast not regarded: have we humbled our souls, and thou hast not taken notice? Behold in the day of your fast your own will is found, and you exact of all your debtors.

4 Behold you fast for debates and strife. and strike with the fist wickedly. Do not fast as you have done until this day, to make your cry to be heard on high.

5 Is this such a fast as I have chosen: for a man to afflict his soul for a day? is this it, to wind his head about like a circle, and to spread sackcloth and ashes? wilt thou call this a fast, and a day acceptable to the Lord?

6 Is not this rather the fast that I have chosen? loose the bands of wickedness, undo the bundles that oppress, let them that are broken go free, and break asunder every burden.

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7 Deal thy bread to the hungry, and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh.

8 Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, end the glory of the Lord shall gather thee up.

9 Then shalt thou call, and the Lord shall hear: thou shalt cry, and he shall say, Here I am. If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which profiteth not.

10 When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul then shall thy light rise up in darkness, and thy darkness shall be as the noonday.

11 And the Lord will give thee rest continually, and will fill thy soul with brightness, and deliver thy bones, and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail

12 And the places that have been desolate for ages shall be built in thee: thou shalt raise up the foundations of generation and generation: and thou shalt be called the repairer of the fences, turning the paths into rest.

13 If thou turn away thy foot from the sabbath, from doing thy own will in my holy day, and call the sabbath delightful, and the holy of the Lord glorious, and glorify him, while thou dost not thy own ways, and thy own will is not found: to speak a word:

14 Then shalt thou be delighted in the Lord, and I will lift thee up above the high places of the earth, and will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken it.

ISAIAS (ISAIAH) CHAPTER 59

1 Behold the hand of the Lord is not shortened that it cannot save, neither is his ear heavy that it cannot hear.

2 But your iniquities have divided between you and your God, and your sins have hid his face from you that he should not hear.

3 For your hands are defiled with blood, and your fingers with iniquity: your lips have spoken lies, and your tongue uttereth iniquity.

4 There is none that calleth upon justice, neither is there any one that judgeth truly: but they trust in a mere nothing, and speak vanities: they have conceived labour, and brought forth iniquity.

5 They have broken the eggs of asps, and have woven the webs of spiders: he that shall eat of their eggs, shall die: and that which is brought out, shall be hatched into a basilisk.

6 Their webs shall not be for clothing, neither shall they cover themselves with their works: their works are unprofitable works, and the work of iniquity is in their hands.

7 Their feet run to evil, and make haste to shed innocent blood: their thoughts are unprofitable thoughts: wasting and destruction are in their ways.

8 They have not known the way of peace, and there is no judgment in their steps: their paths are become crooked to them, every one that treadeth in them, knoweth no peace.

9 Therefore is judgment far from us, and justice shall not overtake us. We looked for light, and behold darkness: brightness, and we have walked in the dark.

10 We have groped for the wall, and like the blind we have groped as if we had no eyes: we have stumbled at noonday as in darkness, we are in dark places as dead men.

11 We shall roar all of us like bears, and shall lament as mournful doves. We have looked for judgment, and there is none: for salvation, and it is far from us.

12 For our iniquities are multiplied before thee, and our sins have testified against us: for our wicked doings are with us, and we have known our iniquities:

13 In sinning and lying against the Lord: and we have turned away so that we went not after our God, but spoke calumny and transgression: we have conceived, and uttered from the heart, words of falsehood.

14 And judgment is turned away backward, and justice hath stood far off: because truth bath fallen down in the street, and equity could not come in.

15 And truth hath been forgotten: and he that departed from evil, lay open to be a prey: and the Lord saw, and it appeared evil in his eyes, because there is no judgment.

16 And he saw that there is not a man: and he stood astonished, because there is none to oppose himself: and his own arm brought salvation to him, and his own justice supported him.

17 He put on justice as a breastplate, and a helmet of salvation upon his head: he put on the garments of vengeance, and was clad with zeal as with a cloak.

18 As unto revenge, as it were to repay wrath to his adversaries, and a reward to his enemies: he will repay the like to the islands.

19 And they from the west, shall fear the name of the Lord: and they from the rising of the sun, his glory: when he shall come as a violent stream, which the spirit of the Lord driveth on:

20 And there shall come a redeemer to Sion, and to them that return from iniquity in Jacob, saith the Lord.

21 This is my covenant with them, saith the Lord: My spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

ISAIAS (ISAIAH) CHAPTER 60

1 Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee.

2 For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall walk in thy light, and kings in the brightness of thy rising.

4 Lift up thy eyes round about, and see: all these are gathered together, they are come to thee: thy sons shah come from afar, and thy daughters shall rise up at thy side.

5 Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the. strength of the Gentiles shall come to thee.

6 The multitude of camels shall cover thee, the dromedaries of Madian and Epha: all they from Saba shall come, bringing gold and frankincense: and shewing forth praise to the Lord.

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7 All the flocks of Cedar shall be gathered together unto thee, the rams of Nabaioth shall minister to thee: they shall be offered upon my acceptable altar, and I will glorify the house of my majesty.

8 Who are these, that fly as clouds, and as doves to their windows?

9 For, the islands wait for me, and the ships of the sea in the beginning: that I may bring thy sons from afar: their silver, and their gold with them, to the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the children of strangers shall build up thy walls, and their kings shall minister to thee: for in my wrath have I struck thee, and in my reconciliation have I had mercy upon thee.

11 And thy gates shall be open continually: they shall not be shut day nor night, that the strength of the Gentiles may be brought to thee, and their kings may be brought.

12 For the nation and the kingdom that will not serve thee, shall perish: and the Gentiles shall be wasted with desolation.

13 The glory of Libanus shall come to thee, the Ar tree, and the box tree, and the pine tree together, to beautify the place of my sanctuary: and I will glorify the place of my feet.

14 And the children of them that afflict thee, shall come bowing down to thee, and all that slandered thee shall worship the steps of thy feet, and shall call thee the city of the Lord, the Sion of the Holy One of Israel.

15 Because thou wast forsaken, and hated, and there was none that passed through thee, I will make thee to be an everlasting glory, a joy unto generation and generation:

16 And thou shalt suck the milk of the Gentiles, and thou shalt be nursed with the breasts of kings: and thou shalt know that I am the Lord thy Saviour, and thy Redeemer, the Mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver: and for wood brass, and for stones iron: and I will make thy visitation peace, and thy overseers justice.

18 Iniquity shall no more be heard in thy land, wasting nor destruction in thy borders, and salvation shall possess thy walls, and praise thy gates.

19 Thou shalt no more have the sun for thy light by day, neither shall the brightness of the moon enlighten thee: but the Lord shall be unto thee for an everlasting light, and thy God for thy glory.

20 Thy sun shall go down no more, and thy moon shall not decrease: for the Lord shall be unto thee for an everlasting light, and the days of thy mourning shall be ended.

21 And thy people shall be all just, they shall inherit the land for ever, the branch of my planting, the work of my hand to glorify me.

22 The least shall become a thousand, and a little one a most strong nation: I the Lord will suddenly do this thing in its time.

ISAIAS (ISAIAH) CHAPTER 61

1 The spirit of the Lord is upon me, because the Lord hath anointed me: he hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up.

2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn:

3 To appoint to the mourners of Sion, and to give them a crown for ashes, the oil of joy for mourning, a garment of praise for the spirit of grief: and they shall be called in it the mighty ones of justice, the planting of the Lord to glorify hint.

4 And they shall build the places that have been waste from of old, and shall raise up ancient ruins, and shall repair the desolate cities, that were destroyed for generation and generation.

5 And strangers shall stand and shall feed your flocks: and the sons of strangers shall be your husbandmen, and the dressers of your vines.

6 But you shall be called the priests of the Lord: to you it shall be said: Ye ministers of our God: you shall eat the riches of the Gentiles, and you shall pride yourselves in their glory.

7 For your double confusion and shame, they shall praise their part: therefore shall they receive double in their land, everlasting joy shall be unto them.

8 For I am the Lord that love judgment, and hate robbery in a holocaust: and I will make their work in truth, and I will make a perpetual covenant with them.

9 And they shall know their seed among the Gentiles, and their offspring in the midst of peoples: all that shall see them, shall know them, that these are the seed which the Lord hath blessed.

10 I will greatly rejoice in the Lord, and my soul shall be joyful in my God: for he hath clothed me with the garments of salvation: and with the robe of justice he hath covered me, as a bridegroom decked with a crown, and as a bride adorned with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth her seed to shoot forth: so shall the Lord God make justice to spring forth, and praise before all the nations.

ISAIAS (ISAIAH) CHAPTER 62

1 For Sion's sake I will not hold my peace, and for the sake of Jerusalem, I will not rest till her just one come forth as brightness, and her saviour be lighted as a lamp.

2 And the Gentiles shall see thy just one, and all kings thy glorious one: and thou shalt be called by a new name, which the mouth of the Lord shall name.

3 And thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

4 Thou shalt no more be called Forsaken: and thy land shall no more be called Desolate: but thou shalt be called My pleasure in her, and thy land inhabited. Because the Lord hath been well pleased with thee: and thy land shall be inhabited.

5 For the young man shall dwell with the virgin, and thy children shall dwell in thee. And the bridegroom shall rejoice over the bride, and thy God shall rejoice over thee.

6 Upon thy walls, O Jerusalem, I have appointed watchmen all the day, and all the night, they shall never hold their peace. You that are mindful of the Lord, hold not your peace,

7 And give him no silence till he establish, and till he make Jerusalem a praise in the earth.

8 The Lord hath sworn by his right hand, and by the arm of his strength: Surely I will no more give thy corn to be meat for thy enemies: and the sons of the strangers shall not drink thy wine, for which thou hast laboured.

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9 For they that gather it, shall eat it, and shall praise the Lord: and they that bring it together, shall drink it in my holy courts.

10 Go through, go through the gates, prepare the way for the people, make the road plain, pick out the stones, and lift up the standard to the people.

11 Behold the Lord hath made it to be heard in the ends of the earth, tell the daughter of Sion: Behold thy Saviour cometh: behold his reward is with him, and his work before him.

12 And they shall call them, The holy people, the redeemed of the Lord. But thou shalt be called: A city sought after, and not forsaken.

ISAIAS (ISAIAH) CHAPTER 63

1 Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength. I, that speak justice, and am a defender to save.

2 Why then is thy apparel red, and thy garments like theirs that tread in the winepress?

3 I have trodden the winepress alone, and of the Gentiles there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained all my apparel.

4 For the day of vengeance is in my heart, the year of my redemption is come.

5 I looked about, and there was none to help: I sought, and there was none to give aid: and my own arm hath saved for me, and my indignation itself hath helped me.

6 And I have trodden down the people in my wrath, and have made them drunk in my indignation, and have brought down their strength to the earth.

7 I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord hath bestowed upon us, and for the multitude of his good things to the house of Israel, which he hath given them according to his kindness, and according to the multitude of his mercies.

8 And he said: Surely they are my people, children that will not deny: so he became their saviour.

9 In all their affliction he was not troubled, and the angel of his presence saved them: in his love, and in his mercy he redeemed them, and he carried them and lifted them up all the days of old.

10 But they provoked to wrath, and afflicted the spirit of his Holy One: and he was turned to be their enemy, and he fought against them.

11 And he remembered the days of old of Moses, and of his people: Where is he that brought them up out of the sea, with the shepherds of his flock? where is he that put in the midst of them the spirit of his Holy One?

12 He that brought out Moses by the right hand, by the arm of his majesty: that divided the waters before them, to make himself an everlasting name.

13 He that led them out through the deep, as a horse in the wilderness that stumbleth not.

14 As a beast that goeth down in the field, the spirit of the Lord was their leader: so didst thou lead thy people to make thyself a glorious name.

15 Look down from heaven, and behold from thy holy habitation and the place of thy glory: where is thy zeal, and thy strength, the multitude of thy bowels, and of thy mercies? they have held back themselves from me.

16 For thou art our father, and Abraham hath not known us, and Israel hath been ignorant of us: thou, O Lord, art our father, our redeemer, from everlasting is thy name.

17 Why hast thou made us to err, O Lord, from thy ways: why hast thou hardened our heart, that we should not fear thee? return for the sake of thy servants, the tribes of thy inheritance.

18 They have possessed thy holy people as nothing: our enemies have trodden down thy sanctuary.

19 We are become as in the beginning, when thou didst not rule over us, and when we were not called by thy name.

ISAIAS (ISAIAH) CHAPTER 64

1 That thou wouldst rend the heavens, and wouldst come down: the mountains would melt away at thy presence.

2 They would melt as at the burning of fire, the waters would burn with fire, that thy name might be made known to thy enemies: that the nations might tremble at thy presence.

3 When thou shalt do wonderful things, we shall not bear them: thou didst come down, and at thy presence the mountains melted away.

4 From the beginning of the world they have not heard, nor perceived with the ears: the eye hath not seen, O God, besides thee, what things thou hast prepared for them that wait for thee.

5 Thou hast met him that rejoiceth, and doth justice: in thy ways they shall remember thee: behold thou art angry, and we have sinned: in them we have been always, and we shall be saved.

6 And we are all become as one unclean, and all our justices as the rag of a menstruous woman: and we have all fallen as a leaf, and our iniquities, like the wind, have taken us away.

7 There is none that calleth upon thy name: that riseth up, and taketh hold of thee: thou hast hid thy face from us, and hast crushed us in the hand of our iniquity.

8 And now, O Lord, thou art our father, and we are clay: and thou art our maker, and we all are the works of thy hands.

9 Be not very angry, O Lord, and remember no longer our iniquity: behold, see we are all thy people.

10 The city of thy sanctuary is become a desert, Sion is made a desert, Jerusalem is desolate.

11 The house of our holiness, and of our glory, where our fathers praised thee, is burnt with fire, and all our lovely things are turned into ruins.

12 Wilt thou refrain thyself, O Lord, upon these things, wilt thou hold thy peace, and afflict us vehemently?

ISAIAS (ISAIAH) CHAPTER 65

1 They have sought me that before asked not for me, they have found me that sought me not. I said: Behold me, behold me, to a nation that did not call upon my name.

2 I have spread forth my hands all the day to an unbelieving people, who walk in a way that is not good after their own thoughts.

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3 A people that continually provoke me to anger before my face: that immolate in gardens, and sacrifice upon bricks.
4 That dwell in sepulchres, and sleep in the temple of idols: that eat swine's flesh, and profane broth is in their vessels.
5 That say: Depart from me, come not near me, because thou art unclean: these shall be smoke in my anger, a fire burning all the day.
6 Behold it is written before me: I will not be silent, but I will render and repay into their bosom.
7 Your iniquities, and the iniquities of your fathers together, saith the Lord, who have sacrificed upon the mountains, and have reproached me upon the hills; and I will measure back their first work in their bosom.
8 Thus saith the Lord: As if a grain be found in a cluster, and it be said: Destroy it not, because it is a blessing: so will I do for the sake of my servants, that I may not destroy the whole.
9 And I will bring forth a seed out of Jacob, and out of Juda a possessor of my mountains: and my elect shall inherit it, and my servants shall dwell there.
10 And the plains shall be turned to folds of hocks, and the valley of Achor into a place for the herds to lie down in, for my people that have sought me.
11 And you, that have forsaken the Lord, that have forgotten my holy mount, that set a table for fortune, and offer libations upon it,
12 I will number you in the sword, and you shall all fall by slaughter: because I called and you did not answer: I spoke, and you did not hear: and you did evil in my eyes, and you have chosen the things that displease me.
13 Therefore thus saith the Lord God: Behold my servants shall eat, and you shall be hungry: behold my servants shall drink, and you shall be thirsty.
14 Behold my servants shall rejoice, and you shall be confounded: behold my servants shall praise for joyfulness of heart, and you shall cry for sorrow of heart, and shall howl for grief of spirit.
15 And you shall leave your name for an execration to my elect: and the Lord God shall slay thee, and call his servants by another name.
16 In which he that is blessed upon the earth, shall be blessed in God, amen: and he that sweareth in the earth, shall swear by God, amen: because the former distresses are forgotten, and because they are hid from my eyes.
17 For behold I create new heavens, and a new earth: and the former things shall not be in remembrance, and they shell not come upon the heart.
18 But you shall be glad and rejoice for ever in these things, which I create: for behold I create Jerusalem a rejoicing, end the people thereof joy.
19 And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying.
20 There shall no more be an infant of days there, nor an old man that shall not fill up his days: for the child shall die a hundred years old, and the sinner being a hundred years old shall be accursed.
21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruits of them.
22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree, so shall be the days of my people, and the works of their hands shall be of long continuance.
23 My elect shall not labour in vain, nor bring forth in trouble; for they are the seed of the blessed of the Lord, and their posterity with them.
24 And it shall come to pass, that before they call, I will hear; as they are yet speaking, I will hear.
25 The wolf and the lamb shall feed together; the lion and the ox shall eat straw; and dust shall be the serpent's food: they shall not hurt nor kill in all my holy mountain, saith the Lord.

ISAIAS (ISAIAH) CHAPTER 66

1 Thus saith the Lord: Heaven is my throne, and the earth my footstool: what is this house that you will build to me? and what is this place of my rest?
2 My hand made all these things, and all these things were made, saith the Lord. But to whom shall I have respect, but to him that is poor and little, and of a contrite spirit, and that trembleth at my words?
3 He that sacrificeth an ox, is as if he slew a man: he that killeth a sheep in sacrifice, as if he should brain a dog: he that offereth an oblation, as if he should offer swine's blood; he that remembereth incense, as if he should bless an idol. All these things have they chosen in their ways, and their soul is delighted in their abominations.
4 Wherefore I also will choose their mockeries, and will bring upon them the things they feared: y because I called, and there was none that would answer; I have spoken, and they heard not; and they have done evil in my eyes, and have chosen the things that displease me.
5 Hear the word of the Lord, you that tremble at his word: Your brethren that hate you, and cast you out for my name's sake, have said: Let the Lord be glorified, and we shall see in your joy: but they shall be confounded.
6 A voice of the people from the city, a voice from the temple, the voice of the Lord that rendereth recompense to his enemies.
7 Before she was in labour, she brought forth; before her time came to be delivered, she brought forth a man child.
8 Who hath ever heard such a thing? and who hath seen the like to this? shall the earth bring forth in one day? or shall a nation be brought forth at once, because Sion hath been in labour, and hath brought forth her children?
9 Shall not I that make others to bring forth children, myself bring forth, saith the Lord? shall I, that give generation to others, be barren, saith the Lord thy God?
10 Rejoice with Jerusalem, and be glad with her, all you that love her: rejoice for joy with her, all you that mourn for her.
11 That you may suck, and be filled with the breasts of her consolations: that you may milk out, and flow with delights, from the abundance of her glory.
12 For thus saith the Lord: Behold I will bring upon her as it were a river of peace, and as an overflowing torrent the glory of the Gentiles, which you shall suck; you shall be carried at the breasts, end upon the knees they shall caress you.

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13 As one whom the mother caresseth, so will I comfort you, and you shall be comforted in Jerusalem.
14 You shah see and your heart shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known to his servants, and he shall be angry with his enemies.
15 For behold the Lord will come with fire, and his chariots are like a whirlwind, to render his wrath in indignation, and his rebuke with flames of fire.
16 For the Lord shall judge by fire, and by his sword unto all flesh, and the slain of the Lord shall be many.
17 They that were sanctified, and thought themselves clean in the gardens behind the gate within, they that did eat swine's flesh, and the abomination, and the mouse: they shall be consumed together, saith the Lord.
18 But I know their works, and their thoughts: I come that I may gather them together with all nations and tongues: and they shall come and shall see my glory.
19 And I will set a sign among them, and I will send of them that shall be saved, to the Gentiles into the sea, into Africa, and Lydia them that draw the bow: into Italy, and Greece, to the islands afar off, to them that have not heard of me, and have not seen my glory. And they shall declare my glory to the Gentiles:
20 And they shall bring all your brethren out of all nations for a gift to the Lord, upon horses, and in chariots, and in litters, and on mules, and in coaches, to my holy mountain Jerusalem, saith the Lord, as if the children of Israel should bring an offering in a clean vessel into the house of the Lord.
21 And I will take of them to be priests, and Levites, saith the Lord.
22 For as the new heavens, and the new earth, which I will make to stand before me, saith the Lord: so shall your seed stand, and your name.
23 And there shall be month after month, and sabbath after sabbath: and all flesh shall come to adore before my face, saith the Lord.
24 And they shall go out, and see the carcasses of the men that have transgressed against me: their worm shah not die, and their fire shall not be quenched: and they shall be a loathsome sight to all flesh.

THE BOOK OF THE PROPHET JEREMIAS (JEREMIAH)

Hebrew title: Sefer Yirmeyahu
Author: Baruch ben Neriah (Baruch Son of Neriah)
Estimated Range of Dating: c. 7th–6th century B.C.

(The Book of Jeremiah (Hebrew: Sefer Yirmeyahu), is part of the Hebrew Bible and the Old Testament. Jeremiah Chapter 1, verses 1 to 3 says that the book is "the words of Jeremiah son of Hilkiah". Jeremiah is seen as a real person, talking to his scribe Baruch about his role as a servant of God who had bad news for the people. His book is a message to the Jews in exile in Babylon, saying that the disaster of exile is God's response to Israel's pagan worship.

Jeremiah began began his work in the thirteenth year of king Josiah (about 627 BC) and finished in the eleventh year of king Zedekiah (586 BC), when Jerusalem went into exile. During this period, Josiah reformed their religion, Babylon destroyed Assyria and Egypt briefly made Judah their subject. Then Babylon defeated Egypt and made Judah their subject (605 BC). Judah revolted several times and after the final time, Babylon destroyed Jerusalem and its Temple and took away its king and many of the leading people in 586 BC.

It is generally agreed that the three types of material interspersed through the book – poetic, narrative, and biographical – come from different sources or circles. Authentic oracles of Jeremiah are probably to be found in the poetic sections of chapters 1–25, but the book as a whole has been heavily edited and added to by followers (including perhaps the prophet's companion, the scribe Baruch) and later generations of Deuteronomists. The date of the final versions of the book (Greek and Hebrew) can be suggested by the fact that the Greek shows concerns typical of the early Persian period, while the Masoretic (i.e., Hebrew) shows perspectives which, although known in the Persian period, did not reach their realisation until the 2nd century BC.

Jeremiah exists in two versions, a Greek translation, called the Septuagint, dating from the last few centuries before Christ and found in the earliest Christian manuscripts, and the Masoretic Hebrew text of traditional Jewish bibles – the Greek version is shorter than the Hebrew by about one eighth, and arranges the material differently. Equivalents of both versions were found among the Dead Sea Scrolls, so that is clear that the differences mark important stages in the transmission of the text. Most scholars hold that the Hebrew text underlying the Septuagint version is older than the Masoretic text, and that the Masoretic evolved either from this or from a closely related version. The shorter version ultimately became canonical in Greek Orthodox churches, while the longer was adopted in Judaism and in Western Christian churches.)

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JEREMIAS (JEREMIAH) CHAPTER 1

1 The words of Jeremias the son of Helcias, of the priests that were in Anathoth, in the land of Benjamin.

2 The word of the Lord which came to him in the days of Josias the son of Amon king of Juda, in the thirteenth year of his reign.

3 And which came to him in the days of Joakim the son of Josias king of Juda, unto the end of the eleventh year of Sedecias the son of Josias king of Juda, even unto the carrying away of Jerusalem captive, in the fifth month.

4 And the word of the Lord came to me, saying:

5 Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee, and made thee a prophet unto the nations.

6 And I said: Ah, ah, ah, Lord God: behold, I cannot speak, for I am a child.

7 And the Lord said to me: Say not: I am a child: for thou shalt go to all that I shall send thee: and whatsoever I shall command thee, thou shalt speak.

8 Be not afraid at their presence: for I am with thee to deliver thee, saith the Lord.

9 And the Lord put forth his hand, and touched my mouth: and the Lord said to me: Behold I have given my words in thy mouth:

10 Lo, I have set thee this day over the nations, and over the kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant.

11 And the word of the Lord came to me, saying: What seest thou, Jeremias? And I said: I see a rod watching.

12 And the Lord said to me: Thou hast seen well: for I will watch over my word to perform it.

13 And the word of the Lord came to me a second time, saying: What seest thou? And I said: I see a boiling caldron, and the face thereof from the face of the north.

14 And the Lord said to me: from the north shall an evil break forth upon all the inhabitants of the land.

15 For behold I will call together all the families of the kingdoms of the north: saith the Lord: and they shall come, and shall set every one his throne in the entrance of the gates of Jerusalem, and upon all the walls thereof round about, and upon all the cities of Juda,

16 And I will pronounce my judgements against them, touching all their wickedness, who have forsaken me, and have sacrificed to strange gods, and have adored the work of their own hands.

17 Thou therefore gird up thy loins, and arise, and speak to them all that I command thee. Be not afraid at their presence: for I will make thee not to fear their countenance.

18 For behold I have made thee this day a fortified city, and a pillar of iron, and a wall of brass, over all the land, to the kings of Juda, to the princes thereof, and to the priests, and to the people of the land.

19 And they shall fight against thee, and shall not prevail: for I am with thee, saith the Lord, to deliver thee.

JEREMIAS (JEREMIAH) CHAPTER 2

1 And the word of the Lord came to me, saying:

2 Go, and cry in the ears of Jerusalem, saying: Thus saith the Lord: I have remembered thee, pitying thy soul, pitying thy youth, and the love of thy espousals, when thou followedst me in the desert, in a land that is not sown.

3 Israel is holy to the Lord, the first fruits of his increase: all they that devour him offend: evils shall come upon them, saith the Lord.

4 Hear ye the word of the Lord, O house of Jacob, and all ye families of the house of Israel.

5 Thus saith the Lord: What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 And they have not said: Where is the Lord, that made us come up out of the land of Egypt? that led us through the desert, through a land uninhabited and unpassable, through a land of drought, and the image of death, through a land wherein no man walked, nor any man dwelt?

7 And I brought you into the land of Carmel, to eat the fruit thereof, and the best things thereof: ad when ye entered in, you defiled my land, and made my inheritance an abomination.

8 The priests did not say: Where is the Lord? and they that held the law knew me not, and the pastors transgressed against me: and the prophets prophesied in Baal, and followed idols.

9 Therefore will I yet contend in judgement with you, saith the Lord, and I will plead with your children.

10 Pass over to the isles of Cethim, and see: and send into Cedar, and consider diligently: and see if there hath been done any thing like this.

11 If a nation hath changed their gods, and indeed they are not gods,: but my people have changed their glory into an idol.

12 Be astonished, O ye heavens, at this, and ye gates thereof, be very desolate, saith the Lord.

13 For my people have done two evils. They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water.

14 Is Israel a bondman, or a homeborn slave? why then is he become prey?

15 The lions have roared upon him, and have made a noise, they have made his land a wilderness: his cities are burnt down and there is none to dwell in them.

16 The children also of Memphis, and of Taphnes have deflowered thee, even to the crown of the head.

17 Hath not this been done to thee, because thou hast forsaken the Lord thy God at that time, when he led thee by the way?

18 And now what hast thou to do in the way of Egypt, to drink the troubled water? And what hast thou to do with the way of the Assyrians, to drink the water of the river?

19 Thy own wickedness shall reprove thee, and thy apostasy shall rebuke thee. Know thou, and see that it is an evil and a

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bitter thing for thee, to have left the Lord thy God, and that my fear is not with thee, saith the Lord the God of hosts.

20 Of old time thou hast broken my yoke, thou hast burst my bands, and thou saidst: I will not serve. For on every high hill, and under every green tree thou didst prostitute thyself.

21 Yet I planted thee a chosen vineyard, all true seed: how then art thou turned unto me into that which is good for nothing, O strange vineyard?

22 Though thou wash thyself with nitre, and multiply to thyself the herb borith, thou art stained in thy iniquity before me, saith the Lord God.

23 How canst thou say: I am not polluted, and I have not walked after Baalim? see thy ways in the valley, know what thou hast done: as a swift runner pursuing his course.

24 A wild ass accustomed to the wilderness in the desire of his heart, snuffed up the wind of his love: none shall turn her away: all that seek her shall not fail: in her monthly filth they shall find her.

25 Keep thy foot from being bare, and thy throat from thirst. But thou saidst: I have lost all hope, I will not do it: for I have loved strangers, and I will walk after them.

26 As the thief is confounded when he is taken, so is the house of Israel confounded, they and their kings, their princes and their priests, and their prophets.

27 Saying to a stock: Thou art my father: and to a stone: thou hast begotten me: they have turned their back to me, and not their face: and in the time of their affliction they will say: Arise, and deliver us.

28 Where are the gods, whom thou hast made thee? let them arise and deliver thee in the time of thy affliction: for according to the number of thy cities were thy gods, O Juda.

29 Why will you contend with me in judgement? you have all forsaken me, saith the Lord.

30 In vain have I struck your children, they have not received correction: your sword hath devoured your prophets, your generation is like a ravaging lion.

31 See ye the word of the Lord: Am I become a wilderness to Israel, or a lateward springing land? why then have my people said: We are revolted, we will come to thee no more.

32 Will a virgin forget her ornament, or a bride her stomacher? but my people hath forgotten me days without number.

33 Why dost thou endeavor to shew thy way good to seek my love, thou who has also taught thy malices to be thy ways,

34 And in thy skirts is found the blood of the souls of the poor and innocent? not in ditches have I found them, but in all places, which I mentioned before.

35 And thou hast said: I am without sin and am innocent: and therefore let thy anger be turned away from me. Behold, I will contend with thee in judgement, because thou hast said: I have not sinned.

36 How exceeding base art thou become, going the same ways over again! and thou shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 For from thence thou shalt go, and thy hand shall be upon thy head: for the Lord hath destroyed thy trust, and thou shalt have nothing prosperous therein.

JEREMIAS (JEREMIAH) CHAPTER 3

1 It is commonly said: If a man put away his wife, and she go from him, and marry another man, shall he return to her any more? shall not that woman be polluted, and defiled? but thou hast prostituted thyself to many lovers: nevertheless return to me, saith the Lord, and I will receive thee.

2 Lift up thy eyes on high: and see where thou hast not prostuted thyself: Thou didst sit in the ways, waiting for them as a robber in the wilderness: and thou hast polluted the land with thy fornications, and with thy wickedness.

3 Therefore the showers were withholden, and there was no lateward rain: thou hadst a harlot's forehead, thou wouldst not blush.

4 Therefore at least at this time call to me: Thou art my father, the guide of my virginity:

5 Wilt thou be angry for ever, or wilt thou continue until the end? Behold, thou hast spoken, and hast done evil things, and hast been able.

6 And the Lord said to me in the days of king Josias: Hast thou seen what rebellious Israel hast done? she hath gone out of herself upon every high mountain, and under every green tree, and hath played the harlot there.

7 And when she had done all these things, I said: Return to me, and she did not return. And her treacherous sister Juda saw,

8 That because the rebellious Israel had played the harlot, I had put her away, and had given her a bill of divorce: yet her treacherous sister Juda was not afraid, but went and played the harlot also herself.

9 And by the facility of her fornication she defiled the land, and played the harlot with stones and with stocks.

10 And after all this, her treacherous sister Juda hath not returned to me with her whole heart, but with falsehood, saith the Lord.

11 And the Lord said to me: The rebellious Israel hath justified her soul, in comparison of the treacherous Juda.

12 Go, and proclaim these words toward the north, and thou shalt say: Return, O rebellious Israel, saith the Lord, and I will not turn away my face from you: for I am holy, saith the Lord, and I will not be angry for ever.

13 But yet acknowledge thy iniquity, that thou hast transgressed against the Lord thy God: and thou hast scattered thy ways to strangers under every green tree, and hast not heard my voice, saith the Lord.

14 Return, O ye revolting children, saith the Lord: for I am your husband: and I will take you, one of a city, and two of a kindred, and will bring you into Sion.

15 And I will give you pastors according to my own heart, and they shall feed you with knowledge and doctrine.

16 And when you shall be multiplied, and increase in the land in those days, saith the Lord, they shall say no more: The ark of the covenant of the Lord: neither shall it come

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upon the heart, neither shall they remember it, neither shall it be visited, neither shall that be done any more.

17 At that time Jerusalem shall be called the thrown of the Lord: and all the nations shall be gathered together to it, in the name of the Lord to Jerusalem, and they shall not walk after the perversity of their most wicked heart.

18 In those days the house of Juda shall go to the house of Israel, and they shall come together out of the land of the north to the land which I gave to your fathers.

19 But I said: How shall I put thee among the children, and give thee a lovely land, the goodly inheritance of the armies of the Gentiles? And I said: Thou shalt call me father and shalt cease to walk after me.

20 But as a woman that despiseth her lover, so hath the house of Israel despised me, saith the Lord.

21 A voice was heard in the highways, weeping and howling of the children of Israel: because they have made their way wicked, they have forgotten the Lord their God.

22 Return, you rebellious children, and I will heal your rebellions. Behold we come to thee: for thou art the Lord our God.

23 In very deed the hills were liars. and the multitude of the mountains: truly in the Lord our God is the salvation of Israel.

24 Confusion hath devoured the labor of our fathers from our youth, their flocks and their herds, their sons and their daughters.

25 We shall sleep in our confusion, and our shame shall cover us, because we have sinned against the Lord our God, we and our fathers from our youth even to this day, and we have not hearkened to the voice of theLord our God.

JEREMIAS (JEREMIAH) CHAPTER 4

1 If thou wilt return, O Israel, saith the Lord, return to me: if thou wilt take away thy stumblingblocks out of my sight, thou shalt not be moved.

2 And thou shalt swear: As the Lord liveth, in truth, and in judgement, and in justice: and the Gentiles shall bless him, and shall praise him.

3 For thus saith the Lord to the men of Juda and Jerusalem: Break up anew your fallow ground, and sow not upon thorns:

4 Be circumcised to the Lord, and take away the foreskins of your hearts, ye men of Juda, and ye inhabitants of Jerusalem: lest my indignation come forth like fire, and burn, and there be none that can quench it: because of the wickedness of your thoughts.

5 Declare ye in Juda, and make it heard in Jerusalem: speak, and sound with the trumpet in the land: cry aloud, and say: Assemble yourselves, and let us go into strong cities.

6 Set up the standard in Sion. Strengthen yourselves, stay not: for I bring evil from the north, and great destruction.

7 The lion is come up out of his den, and the robber of nations hath roused himself: he is come forth out of his place, to make thy land desolate: thy cities shall be laid waste, remaining without an inhabitant.

8 For this gird yourselves with haircloth, lament and howl: for the fierce anger of the Lord is not turned away from us.

9 And it shall come to pass in that day, saith the Lord: That the heart of the king shall perish, and the heart of the princes: and the priests shall be astonished, and the prophets shall be amazed

10 And I said: Alas, alas, alas, O Lord God, hast thou then deceived this people and Jerusalem, saying: You shall have peace: and behold the sword reacheth even to the soul?

11 At that time it shall be said to this people, and to Jerusalem: A burning wind is in the ways that are in the desert of the way of the daughter of my people, not to fan, nor to cleanse.

12 A full wind from these places shall come to me: and now I will speak my judgments with them.

13 Behold he shall come up as a cloud, and his chariots as a tempest: his horses are swifter than eagles: woe unto us, for we are laid waste.

14 Wash thy heart from wickedness, O Jerusalem, that thou mayst be saved: how long shall hurtful thoughts abide in thee?

15 For a voice of one declaring from Dan, and giving notice of the idol from mount Ephraim.

16 Say ye to the nations: Behold it is heard in Jerusalem, that guards are coming from a far country, and give out their voice against the cities of Juda.

17 They are set round about her, as keepers of fields: because she hath provoked me to wrath, saith the Lord.

18 Thy ways, and thy devices have brought these things upon thee: this is thy wickedness, because it is bitter, because it hath touched thy heart.

19 My bowels, my bowels are in pain, the senses of my heart are troubled within me, I will not hold my peace, for my soul hath heard the sound of the trumpet, the cry of battle.

20 Destruction upon destruction is called for, and all the earth is laid waste: my tents are destroyed on a sudden, and my pavilions in a moment.

21 How long shall I see men fleeing away, how long shall I hear the sound of the trumpet?

22 For my foolish people have not known me: they are foolish and senseless children: they are wise to do evil, but to do good they have no knowledge.

23 I beheld the earth, and lo it was void, and nothing: and the heavens, and there was no light in them.

24 I looked upon the mountains, and behold they trembled: and all the hills were troubled.

25 I beheld, and lo there was no man: and all the birds of the air were gone.

26 I looked, and behold Carmel was a wilderness: and all its cities were destroyed at the presence of the Lord, and at the presence of the wrath of his indignation.

27 For thus saith the Lord: All the land shall be desolate, but yet I will not utterly destroy.

28 The earth shall mourn, and the heavens shall lament from above: because I have spoken, I have purposed, and I have not repented, neither am I turned away from it.

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29 At the voice of the horsemen, and the archers, all the city is fled away; they have entered into thickets and have climbed up the rocks: all the cities are forsaken, and there dwelleth not a man in them.

30 But when thou art spoiled what wilt thou do? though thou deckest thee with ornaments of gold, and paintest thy eyes with stibic stone, thou shalt dress thyself out in vain: thy lovers have despised thee, they will seek thy life.

31 For I have heard the voice as of a woman in travail, anguishes as of a woman in labor of a child. The voice of the daughter of Sion, dying away, spreading her hands: Woe is me, for my soul hath fainted because of them that are slain.

JEREMIAS (JEREMIAH) CHAPTER 5

1 Go about through the streets of Jerusalem, and see, and consider, and seek in the broad places thereof, if you can fins a man that executeth judgement, and seeketh faith: and I will be merciful unto it.

2 And though they say: The Lord liveth; this also they will swear falsely.

3 O Lord, thy eyes are upon truth: thou hast struck them, and they have not grieved: thou hast bruised them, and they have refused to receive correction: they have made their faces harder than the rock, and they have refused to return.

4 But I said: Perhaps these are poor and foolish, that know not the way of the Lord, the judgement of their God.

5 I will go therefore to the great men, and I will speak to them: for they known the way of the Lord, the judgement of their God: and behold these have together broken the yoke more, and have burst the bonds.

6 Wherefore a lion out of the wood hath slain them, a wolf in the evening, hath spoiled them, a leopard watcheth for their cities: every one that shall go out thence shall be taken, because their transgressions are multiplied, their rebellions are strengthened.

7 How can I be merciful to thee? thy children have forsaken me, and swear by them that are not gods: I fed them to the full, and they committed adultery, and rioted in the harlot's house.

8 They are become as amorous horses and stallions, every one neighed after his neighbor's wife.

9 Shall I not visit for these things, sayeth the Lord? and shall not my soul take revenge on such a nation?

10 Scale down the walls thereof, and throw them down, but do not utterly destroy: take away the branches thereof, because they are not the Lord's.

11 For the house of Israel, and the house of Juda have greatly transgressed against me, saith the Lord.

12 They have denied the Lord, and said, It is not he: and the evil shall not come upon us: we shall not see the sword and famine.

13 The prophets have spoken in the wind, and there was no word of God in them: these things therefore shall befall them.

14 Thus saith the Lord the God of hosts: Because you have spoken this word, behold I will make my words in thy mouth as fire, and this people as wood, and it shall devour them.

15 Behold I will bring upon you a nation from afar, O house of Israel, saith the Lord: a strong nation, an ancient nation, a nation whose language thou shalt not know, nor understand what they say.

16 Their quiver is as an open sepulchre, they are all valiant.

17 And they shall eat up thy corn, and thy bread: they shall devour thy sons, and thy daughters: they shall eat up thy flocks, and thy herds: they shall eat thy vineyards, and thy figs: and with the sword they shall destroy thy strong cities, wherein thou trustest.

18 Nevertheless in those days, saith the Lord, I will not bring you to utter destruction.

19 And if you shall say: why hath the Lord our God done all these things to us? thou shalt say to them: As you have forsaken me, and served a strange god in your own land, so shall you serve strangers in a land that is not your own.

20 Declare ye this to the house of Jacob, and publish it in Juda, saying:

21 Hear, O foolish people, and without understanding: who have eyes, and see not: and ears, and hear not.

22 Will not you then fear me, saith the Lord: and will you not repent at my presence? I have set the sand a bound for the sea, an everlasting ordinance, which it shall not pass over: and the waves thereof shall toss themselves, and shall not prevail: they shall swell, and shall not pass over it.

23 But the heart of this people is become hard of belief and provoking, they are revolted and gone away.

24 And they have not said in their heart: let us fear the Lord our God, who giveth us the early and the latter rain in due season: who preserveth for us the fullness of the yearly harvest.

25 Your iniquities have turned these things away, and your sins have withholden good things from you.

26 For among my people are found wicked men, that lie in wait as fowlers, setting snares and traps to catch men.

27 As a net is full of birds, so their houses are full of deceit: therefore are they become great and enriched.

28 They are grown gross and fat: andhave most wickedly transgressed my words. They have not judged the cause of the widow, they have not managed the cause of the fatherless, they have not judged the judgement of the poor.

29 Shall I not visit for these things, saith the Lord? or shall not my soul take revenge on such a nation?

30 Astonishing and wonderful things have been done in the land.

31 The prophets prophesied falsehood, and the priests clapped their hands: and my people loved such things: what then shall be done in the end thereof?

JEREMIAS (JEREMIAH) CHAPTER 6

1 Strengthen yourselves, ye sons of Benjamin, in the midst of Jerusalem, and sound the trumpet in Thecua, and set up the standard over Bethacarem: for evil is seen out of the north, and a great destruction.

2 I have likened the daughter of Sion to a beautiful and delicate woman.

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3 The shepherds shall come to her with their flocks: they have pitched their tents against her round about: every one shall feed them that are under his hand.

4 Prepare ye war against her: arise, and let us go up at midday: woe unto us, for the day is declined, for the shadows of the evening are grown longer.

5 Arise, and let us go up in the night, and destroy her houses.

6 For thus saith the Lord of hosts: Hew down her trees, cast up a trench about Jerusalem: this is the city to be visited, all oppression is in the midst of her.

7 As a cistern maketh its water cold, so hath she made her wickedness cold: violence and spoil shall be heard in her, infirmity and stripes are continually before me.

8 Be thou instructed, O Jerusalem, lest my soul depart from thee, lest I make thee desolate, a land uninhabited.

9 Thus saith the Lord of hosts: They shall gather the remains of Israel, as in a vine, even to one cluster: turn back thy hand, as a grape gatherer into the basket.

10 To whom shall I speak? and to whom shall I testify, that he may hear? behold, their ears are uncircumcised, and they cannot hear: behold the word of the Lord is become unto them a reproach: and and they will not receive it.

11 Therefore am I full of the fury of the Lord, I am weary with holding in: pour it out upon the child abroad, and upon the council of the young men together: for man and woman shall be taken, the ancient and he that is full of days.

12 And their houses shall be turned over to others, with their lands and their wives together: for I will stretch for my hand upon the inhabitants of the land, saith the Lord.

13 For from the least of them even to the greatest, all are given to covetousness: and from the prophet even to the priest, all are guilty of deceit.

14 And they healed the breach of the daughter of my people disgracefully, saying: Peace, peace: and there was no peace.

15 They were confounded, because they commmitted abomination: yea, rather they were not confounded with confusion, and they knew not how to blush: wherefore they shall fall among them that fall: in the time of their visitation they shall fall down, saith the Lord.

16 Thus saith the Lord: Stand ye on the ways, and see and ask for the old paths which is the good way, and walk ye in it: and you shall find refreshment for your souls. And they said: we will not walk.

17 And I appointed watchmen over you, saying: Hearken ye to the sound of the trumpet. And they said: We will not hearken.

18 Therefore hear, ye nations, and know, O congregation, what great things I will do to them.

19 Hear, O earth: Behold I will bring evils upon this people, the fruits of their own thoughts: because they have not heard my words, and they have cast away my law.

20 To what purpose do you bring me frankincense from Saba, and the sweet smelling cane from a far country? your holocausts are not acceptable, nor are your sacrifices pleasing to me.

21 Therefore thus saith the Lord: Behold, I will bring destruction upon this people, by which fathers and sons together shall fall, neighbor and kinsman shall perish.

22 Thus saith the Lord: Behold a people cometh from the land of the north, and a great nation shall rise up from the ends of the earth.

23 They shall lay hold on arrow and shield: they are cruel, and will have no mercy. Their voice shall roar like the sea: and they shall mount upon horses, prepared as men for war, against thee, O daughter of Sion.

24 We have heard the fame thereof, our hands grow feeble: anguish hath taken hold of us, as a woman in labor.

25 Go not out into the fields, nor walk in the highway: for the sword of the enemy, and fear is on every side.

26 Gird thee with sackcloth, O daughter of my people, and sprinkle thee with ashes: make thee mourning as for an only son, a bitter lamentation, because the destroyer shall suddenly come upon us.

27 I have set thee for a strong trier among my people: and thou shalt know and prove their way.

28 All of these princes go out of the way, they walk deceitfully, they are brass and iron: they are all corrupted.

29 The bellows have failed, the lead is consumed in the fire, the founder hath melted in vain: for their wicked deeds are not consumed.

30 Call them reprobate silver, for the Lord hath rejected them.

JEREMIAS (JEREMIAH) CHAPTER 7

1 The word that came to Jeremias from the Lord, saying:

2 Stand in the gate of the house of the Lord, and proclaim there this word, and say: Hear ye the word of the Lord, all ye men of Juda, that enter in at these gates, to adore the Lord.

3 Thus saith the Lord of hosts the God of Israel: Make your ways and your doings good: and I will dwell with you in this place.

4 Trust not in lying words, saying: The temple of the Lord, the temple of the Lord, it is the temple of the Lord.

5 For if you will order well your ways, and your doings: if you will execute judgement between a man and his neighbor,

6 If you opress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, and walk not after strange gods to your own hurt,

7 I will dwell with you in this place: in the land, which I gave to your fathers from the beginning and for evermore.

8 Behold you put your trust in lying words, which shall not profit you:

9 To steal, to murder, to commit adultery, to swear falsely, to offer to Baalim, and to go after strange gods, which you know not.

10 And you have come, and stood before me in this house, in which my name is called upon, and have said: We are delivered, because we have done all these abominations.

11 Is this house then, in which my name hath been called upon, in your eyes become a den of robbers? I, I am he: I have seen it, saith the Lord.

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12 Go ye to my place in Silo, where my name dwelt from the beginning: and see what I did to it for the wickedness of my people Israel:

13 And now, because you have done all these works, saith the Lord: and I have spoken to you rising up early, and speaking, and you have not heard: and I have called you, and you have not answered:

14 I will do to this house, in which my name is called upon, and in which you trust, and to the places which I have given you and your fathers, as I did to Silo.

15 And I will cast you away from before my face, as I have cast away all your brethren, the whole seed of Ephraim.

16 Therefore, do not thou pray for this people, nor take to thee praise and supplication for them: and do not withstand me: for I will not hear thee.

17 Seest thou not what they do in the cities of Juda, and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire and the women knead the dough, to make cakes to the queen of heaven, and to offer libations to strange gods, and to provoke me to anger.

19 Do they provoke me to anger, saith the Lord? Is it not themselves, to the confusion of their contenance?

20 Therefore thus saith the Lord God: Behold my wrath and my indignation was enkindled against this place, upon men and upon beasts, and upon the trees of the field, and upon the fruits of the land, and it shall burn, and shall not be quenched.

21 Thus saith the Lord of hosts the God of Israel: Add your burnt offerings to your sacrifices, and eat ye the flesh.

22 For I spoke not to your fathers, and I commanded them not, in the day that I brought them out of the land of Egypt, concerning the matter of burnt offerings and sacrifices.

23 But this thing I commanded them, saying: Hearken to my voice, and I will be your God, and you shall be my people: and walk ye in all the way that I have commanded you, that it may be well with you.

24 But they hearkened not, nor inclined their ear: but walked in their own will, and in the perversity of their wicked heart: and went backward and not forward,

25 From the day that their fathers came out of the land of Egypt, even to this day. And I have sent to you all my servants the prophets from day to day, rising up early and sending.

26 And they have not hearkened to me: nor inclined their ear: but have hardened their neck, and have done worse than their fathers.

27 And thou shalt speak to them all these words, but they will not hearken to thee: and thou shalt call them, but they will not answer thee.

28 And thou shalt say to them: This is a nation which hath not hearkened to the voice of the Lord their God, nor received instruction: Faith is lost, and is carried away out of their mouth.

29 Cut off thy hair, and cast it away: and take up a lamentation on high: for the Lord hath rejected and forsaken the generation of his wrath,

30 Because the children of Juda have done evil in my eyes, saith the Lord. They have set their abominations in the house in which my name is called upon, to pollute it;

31 And they have built the high places of Topeth, which is in the valley of the son of Ennom, to burn their sons, and their daughters in the fire: which I commanded not, nor thought on in my heart.

32 Therefore behold the days shall come, saith the Lord, and it shall no more be called Topeth, nor the valley of the son of Ennom: but the valley of slaughter, and they shall bury in Topeth, because there is no place.

33 And the carcasses of this people shall be meat for the fowls of the air, and for the beasts of the earth, and there shall be none to drive them away.

34 And I will cause ot cease out of the cities of Juda, and out of the streets of Jerusalem, the voice of joy, and the coice of gladness, the voice of the bridegroom and the voice of the bride: for the land shall be desolate.

JEREMIAS (JEREMIAH) CHAPTER 8

1 At that time, saith the Lord, they shall cast out the bones of the kings of Juda, and the bones of the princes thereof, and the bones of the priests, and the bones of the inhabitants of Jerusalem, out of their graves.

2 And they shall spread them abroad to the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and adored: they shall not be gathered, and they shall not be buried: they shall be as dung upon the face of the earth.

3 And death shall be chosen rather than life by all that shall remain of this wicked kindred in all places, which are left, to which I have cast them out, saith the Lord of hosts.

4 And thou shalt say to them: Thus saith the Lord: Shall not he that falleth, rise again? and he that is turned away, shall he not turn again?

5 Why then is this people in Jerusalem turned away with a stubborn revolting? they have laid hold on lying, and have refused to return.

6 I attended, and hearkened; no man speaketh what is good, there is none that doth penance for his sin, saying: What have I done? They are all turned to their own course, as a horse rushing to the battle.

7 The kite in the air hath known her time: the turtle, and the swallow, and the stork have observed the time of their coming: but my people have not known the judgment of the Lord.

8 How do you say: We are wise, and the law of the Lord is with us? Indeed the lying pen of the scribes hath wrought falsehood.

9 The wise men are confounded, they are dismayed, and taken: for they have cast away the word of the Lord, and there is no wisdom in them.

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10 Therefore I will give their women to strangers, their fields to others for an inheritance: because from the least even to the greatest all follow covetousness: from the prophet even to the priest, all deal deceitfully.

11 And they healed the breach of the daughter of my people disgracefully, saying Peace, peace: when there was no peace.

12 They are confounded, because they have committed abomination: yea rather they are not confounded with confusion, and they have not know how to blush: therefore shall they fall among them that fall; in the time of their visitation they shall fall, saith the Lord.

13 Gathering I will gather them together, saith the Lord, there is no grape on the vines, and there are no figs on the fig tree, the leaf is fallen: and I have given them the things that are passed away.

14 Why do we sit still? assemble yourselves, and let us enter into the fenced city, and let us be silent there: for the Lord our God hath put us to silence, and hath given us water of gall to drink: for we have sinned against the Lord.

15 We looked for peace and no good came: for a time of healing, and behold fear.

16 The snorting of his horse was heard from Dan, all the land was moved at the sound of the neighing of his warriors: and they came and devoured the land, and all that was in it: the city and its inhabitants.

17 For behold I will send among you serpents, basilisks, against which there is no charm: and they shall bite you, saith the Lord.

18 My sorrow is above sorrow, my heart mourneth within me.

19 Behold the voice of the daughter my people from a far country: Is not the Lord in Sion, or is not her king in her? why then have they provoked me to wrath with their idols, and strange vanities?

20 The harvest is passed, the summer is ended, and we are not saved.

21 For the affliction of the daughter of my people I am afflicted, and made sorrowful, astonishment hath taken hold on me.

22 Is there no balm in Galaad? or is no physician there? Why then is not the wound of the daughter of my people closed?

JEREMIAS (JEREMIAH) CHAPTER 9

1 Who will give water to my head, and a fountain of tears to my eyes? and I will weep day and night for the slain of the daughter of my people.

2 Who will give me in the wilderness a lodging place of wayfaring men, and I will leave my people, and depart from them? because they are all adulterers, an assembly of transgressors.

3 And they have bent their tongue, as a bow, for lies, and not for truth: they have strengthened themselves upon the earth, for they have proceeded from evil to evil, and me they have not known, saith the Lord.

4 Let every man take heed of his neighbor, and let his not trust in any brother of his: for every brother will utterly supplant, and every friend will walk deceitfully.

5 And a man shall mock his brother, and they will not speak the truth: for they have taught their tongue to speak lies: they have laboured to commit iniquity.

6 Thy habitation is in the midst of deceit: Through deceit they have refused to know me, saith the Lord.

7 Therefore thus saith the Lord of hosts: Behold I will melt, and try them: for what else shall I do before the daughter of my people?

8 Their tongue is a piercing arrow, it hath spoken deceit: with his mouth one speaketh peace with his friend, and secretly he lieth in wait for him.

9 Shall I not visit them for these things, saith the Lord? or shall not my soul be revenged on such a nation?

10 For the mountains I will take up weeping and lamentation, and for the beautiful places of the desert, mourning: because they are burnt up, for that there is not a man that passeth through them: and they have not heard the voice of the owner: from the fowl of the air to the beasts they are gone away and departed.

11 And I will make Jerusalem to be heaps of sand, and dens of dragons: and I will make the cities of Juda desolate, for want of an inhabitant.

12 Who is the wise man, that may understand this, and to whom the word of the mouth of the Lord may come that he may declare this, why the land hath perished, and is burnt up like a wilderness, which none passeth through?

13 And the Lord said: Because they have forsaken my law, which I gave them, and have not heard my voice, and have not walked in it.

14 But they have gone after the perverseness of their own heart, and after Baalim, which their fathers taught them.

15 Therefore thus saith the Lord of hosts the God of Israel: Behold I will feed this people with wormwood, and give them water of gall to drink.

16 And I will scatter them among the nations, which they and their fathers have not known: and I will send the sword after them till they be consumed.

17 Thus saith the Lord of hosts the God of Israel: Consider ye, and call for the mourning women, and let them come: and send to them that are wise women, and let them make haste:

18 Let them hasten and take up a lamentation for us: let our eyes shed tears, and our eyelids run down with waters.

19 For a voice of wailing is heard out of Sion: How are we wasted and greatly confounded? because we have left the land, because our dwellings are cast down.

20 Hear therefore, ye women, the word of the Lord: and let your ears receive the word of his mouth: and teach your daughters wailing: and every one her neighbor mourning.

21 For death is come up through our windows, it is entered into our houses to destroy the children from without, the young men from the streets.

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22 Speak: Thus saith the Lord: Even the carcass of man shall fall as dung upon the face of the country, and as grass behind the back of the mower, and there is none to gather it.

23 Thus saith the Lord: Let not the wise man glory in his wisdom, and let not the strong man glory in his strength, and let not the rich man glory in his riches:

24 But let him that glorieth glory in this, that he understandeth and knoweth me, for I am the Lord that exercise mercy, and judgment, and justice in the earth: for these things please me, saith the Lord.

25 Behold, the days come, saith the Lord, and I will visit upon every one that hath the foreskin circumcised.

26 Upon Egypt, and upon Juda, and upon Edom, and upon the children of Ammon, and upon Moab, and upon all that have their hair polled round, that dwell in the desert: for all the nations are uncircumcised in the flesh, but all the house of Israel are uncircumcised in the heart.

JEREMIAS (JEREMIAH) CHAPTER 10

1 Hear ye the word which the Lord hath spoken concerning you, O house of Israel.

2 Thus saith the Lord: Learn not according to the ways of the Gentiles: and be not afraid of the signs of heaven, which the heathens fear:

3 For the laws of the people are vain: for the works of the hand of the workman hath cut a tree out of the forest with an axe.

4 He hath decked it with silver and gold: he hath put it together with nails and hammers, that it may not fall asunder.

5 They are framed after the likeness of a palm tree, and shall not speak: they must be carried to be removed, because they cannot go. Therefore, fear them not, for they can neither do evil nor good.

6 There is none like to thee, O Lord: thou art great and great is thy name in might.

7 Who shall fear thee, O king of nations? for thine is the glory: among all the wise men of the nations, and in all their kingdoms there is none like unto thee.

8 They shall all proved together to be senseless and foolish: the doctrine of their vanity is wood.

9 Silver spread into plates is brought from Tharsis, and gold from Ophaz: the work of the artificer, and of the hand of the coppersmith: violet and purple is their clothing: all these things are the work of artificers.

10 But the Lord is the true God: he is the living God, and the everlasting king, at his wrath the earth shall tremble, and the nations shall not be able to abide his threatening.

11 Thus then shall you say to them: The gods that have not made heaven and earth, let them perish from the earth, and from among those places that are under heaven.

12 He that maketh the earth by his power, that prepareth the world by his wisdom, and stretcheth out the heavens by his knowledge.

13 At his voice he giveth a multitude of waters in the heaven, and lifteth up the clouds from the ends of the earth: he maketh lightnings for rain, and bringeth for the wind out of his treasures.

14 Every man is become a fool for knowledge every artist is confounded in his graven idol: for what he hath cast is false, and there is no spirit in them.

15 They are vain things and a ridiculous work: in the time of their visitation they shall perish.

16 The portion of Jacob is not like these: for it is he who formed all things: and Israel is the rod of his inheritance: the Lord of hosts is his name.

17 Gather up thy shame out of the land, thou that dwellest in a siege.

18 For thus saith the Lord: Behold I will cast away far off the inhabitants of the land at this time: and I will afflict them, so that they may be found.

19 Woe is me for my destruction, my wound is very grievous. But I said: Truly this is my own evil, and I will bear it.

20 My tabernacle is laid waste, all my cords are broken: my children are gone out from me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains.

21 Because the pastors have done foolishly, and have not sought the Lord: therefore have they not understood, and all their flock is scattered.

22 Behold the sound of a noise cometh, a great commotion out of the land of the north: to make the cities of Juda a desert, and a dwelling for dragons.

23 I know, O Lord, that the way of a man is not his: neither is it in a man to walk, and to direct his steps.

24 Correct me, O Lord, but yet with judgement: and not in fury, lest thou bring me to nothing.

25 Pour out thy indignation upon the nations that have not known thee, and upon the provinces that have not called upon thy name: because they have eaten up Jacob, and devoured him, and consumed him, and have destroyed his glory.

JEREMIAS (JEREMIAH) CHAPTER 11

1 The word that came from the Lord to Jeremias, saying:

2 Hear ye the words of this covenant, and speak to the men of Juda, and to the inhabitants of Jerusalem,

3 And thou shalt say to them: Thus saith the Lord the God of Israel: Cursed is the man that shall not hearken to the words of yethis covenant,

4 Which I commanded your fathers in the day that I brought them out of the land of Egypt, from the iron furnace, saying: Hear ye my voice, and do all things that I command you: and you shall be my people, and I will be your God:

5 That I may accomplish the oath which I swore to your fathers, to give them a land flowing with milk and honey, as it is this day. And I answered and said: Amen, O Lord.

6 And the Lord said to me: Proclaim aloud all these words in the cities of Juda, and in the streets of Jerusalem, saying: Hear ye the words of the covenant, and do them:

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7 For protesting I conjured your fathers in the day that I brought them out of the land of Egypt even to this day: rising early I conjured them, and said: Hearken ye to my voice:

8 And they obeyed not, nor inclined their ear: but walked every one in the perverseness of his own wicked heart: and I brought upon them all the words of this covenant, which I commanded them to do, but they did them not.

9 And the Lord said to me: A conspiracy is found among the men of Juda, and among the inhabitants of Jerusalem.

10 They are returned to the former iniquities of their fathers, who refused to hear my words: so these likewise have gone after strange gods, to serve them: the house of Israel, and the house of Juda have made void my covenant, which I made with their fathers.

11 Wherefore thus saith the Lord: Behold I will bring in evils upon them, which they shall not be able to escape: and they shall cry to me, and I will not hearken to them.

12 And the cities of Juda, and the inhabitants of Jerusalem shall go, and cry to the gods to whom they offer sacrifice, and they shall not save them in the time of their affliction.

13 For according to the number of thy cities were thy gods, O Juda: and according to the number of the streets of Jerusalem thou hast set up altars of confusion, altars to offer sacrifice to Baalim.

14 Therefore, do not thou pray for this people, and do not take up praise and prayer for them: for I will not hear them in the time of their cry to me, in the time of their affliction.

15 What is the meaning that my beloved hath wrought muck wickedness in my house? shall the holy flesh take away from thee thy crimes, in which thou hast boasted?

16 The Lord called thy name, a plentiful olive tree, fair, fruitful, and beautiful: at the noise of a word, a great fire was kindled in it and the branches thereof are burnt.

17 And the Lord of hosts that planted thee, hath pronounced evil against thee: for the evils of the house of Israel, and the house of Juda, which they have done to themselves, to provoke me, offering sacrifice to Baalim.

18 But thou, O Lord, hast shewn me, and I have known: then thou shewedst me their doings.

19 And I was as a meek lamb, that is carried to be a victim: and I knew not that they had devised counsels against me, saying: Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more.

20 But thou, O Lord of Sabaoth, who judgest justly, and triest the reins and hearts, let me see thy revenge on them: for to thee I have revealed my cause.

21 Therefore thus saith the Lord to the men of Anathoth, who seek thy life, and say: Thou shalt not prophesy in the name of the Lord, and thou shalt not die in our hands.

22 Therefore thus saith the Lord of hosts: Behold I will visit upon them: and their young men shall die by the sword, their sons and their daughters shall die by famine.

23 And there shall be no remains of them: for I will bring in evil upon the men of Anathoth, the year of their visitation.

JEREMIAS (JEREMIAH) CHAPTER 12

1 Thou indeed, O Lord, art just, if I plead with thee, but yet I will speak what is just to thee: Why doth the way of the wicked prosper: why is it well with all them that transgress, and do wickedly?

2 Thou hast planted them, and they have taken root: they prosper and bring forth fruit: thou art near in their mouth, and far from their reins.

3 And thou, O Lord, hast known me, thou hast seen me, and proved my heart with thee: gather them together as sheep for a sacrifice, and prepare them for the day of slaughter.

4 How long shall the land mourn, and the herb of every field wither for the wickedness of them that dwell therein? The beasts and the birds are consumed: because they have said: He shall not see our last end.

5 If thou hast wearied with running with footmen, how canst thou contend with horses? and if thou hast been secure in a land of peace, what wilt thou do in the swelling of the Jordan?

6 For even thy brethren, and the house of thy father, even they have fought against thee, and have cried after thee with full voice: believe them not when they speak good things to thee.

7 I have forsaken my house, I have left my inheritance: I have given my dear soul into the land of her enemies.

8 My inheritance is become to me as a lion in the wood: is hath cried out against me, therefore have I hated it.

9 Is my inheritance to me as a speckled bird? Is it as a bird died throughout? come ye, assemble yourselves, all the beasts of the earth, make haste to devour.

10 Many pastors have destroyed my vineyard, they have trodden my portion under foot: they have changed my delightful portion into a desolate wilderness.

11 They have laid it waste, and it hath mourned for me. With desolation is all the land made desolate; because there is none that considereth in the heart.

12 The spoilers are come upon all the ways of the wilderness, for the sword of the Lord shall devour from one end of the land to the other end thereof: there is no peace for all flesh.

13 They have sown wheat, and reaped thorns: they have received an inheritance, and it shall not profit them: you shall be ashamed of your fruits, because of the fierce wrath of the Lord.

14 Thus saith the Lord against all my wicked neighbors, that touch the inheritance that I have shared out to my people Israel: Behold I will pluck them out of their land, and I will pluck the house of Juda out of the midst of them.

15 And when I shall have plucked them out, I will return, and have mercy on them: and I will bring them back, every man to his inheritance, and every man to his land.

16 And it shall come to pass, if they will be taught, and will learn the ways of my people, to swear by my name: The Lord liveth, as they have taught my people to swear by baal: that they shall be built up in the midst of my people.

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17 But if they will not hear, I will utterly pluck out and destroy that nation, saith the Lord.

JEREMIAS (JEREMIAH) CHAPTER 13

1 Thus saith the Lord to me: Go, and get thee a linen girdle, and thou shalt put it about thy loins, and shalt not put it into water.

2 And I got a girdle accoding to the word of the Lord, and put it about my loins.

3 And the word of the Lord came to me the second time, saying:

4 Take the girdle which thou hast got, which is about thy loins, and arise, and go to the Euphrates, and hide it there in a hole of the rock.

5 And I went, and hid it by the Euphrates, as the Lord had commanded me.

6 And it came to pass after many days, that the Lord said to me: Arise, go to the Euphrates, and take from thence the girdle, which I commanded thee to hide there.

7 And I went to the Euphrates, and digged, and took the girdle out of the place where I had hid it: and behold the girdle was rotten, so that it was fit for no use.

8 And the word of the Lord came to me, saying:

9 Thus saith the Lord: after this manner will I make the pride of Juda, and the great pride of Jerusalem to rot.

10 This wicked people, that will not hear my words, and that walk in the perverseness of their heart, and have gone after strange gods to serve them, and to adore them: and they shall be as this girdle which is fit for no use.

11 For as the girdle sticketh close to the loins of a man, so have I brought close to me all of the house of Israel, and all the house of Juda, saith the Lord: that they might be my people, and for a name, and for a praise, and for a glory: but they would not hear.

12 Thou shalt speak therefore to them this word: Thus saith the Lord God of Israel: Every bottle shall be filled with wine, and they shall say to thee: Do we not know that every bottle shall be filled with wine?

13 And thou shalt say to them: Thus saith the Lord: Behold I will fill all the inhabitants of this land, and the kings of the race of David that sit upon his throne, and the priests, and the prophets, and all the inhabitants of Jerusalem. with drunkenness.

14 And I will scatter them every man from his brother, and fathers and sons in like manner, saith the Lord: I will not spare, and I will not pardon: nor will I have mercy, but to destroy them.

15 Hear ye, and give ear: Be not proud, for the Lord hath spoken.

16 Give ye glory to the Lord your God, before it be dark, and before your feet stumble upon the dark mountains: you shall look for light, and he will turn it into the shadow of death, and into darkness.

17 But if you will not hear this, my soul shall weep in secret for your pride: weeping it shall weep, and my eyes shall run down the tears, because the flock of the Lord is carried away captive.

18 Say to the king, and to the queen: Humble yourselves, sit down: for the crown of your glory is come down from your head.

19 The cities of the south are shut up, and there is none to open them: all Juda is carried away captive with an entire captivity.

20 Lift up your eyes, and see, you that come from the north: where is the flock that is given thee, thy beautiful cattle?

21 What wilt thou say when he shall visit thee? for thou hast taught them against thee, and instructed them against thy own head: shall not sorrows lay hold on thee, as a woman in labour?

22 And if thou shalt say in thy heart: Why are these things come upon me? For the greatness of thy iniquity, thy nakedness is discovered, the soles of thy feet are defiled.

23 If the Ethiopian can change his skin, or the leopard his spots: you may also do well, when you have learned evil.

24 And I will scatter them as stubble, which is carried away by the wind in the desert.

25 This is thy lot, and the portion of thy measure from me, saith the Lord, because thou hast forgotten me, and hast trusted in falsehood.

26 Wherefore I have also bared my thighs against thy face, and thy shame hath appeared.

27 I have seen thy adulteries, and thy neighing, the wickedness of thy fornication: and thy abominations, upon the hills in the field. Woe to thee, Jerusalem, wilt thou not be made clean after me: how long yet?

JEREMIAS (JEREMIAH) CHAPTER 14

1 The Word of the Lord that came to Jeremias concerning the words of the drought.

2 Judea hath mourned, and the gates thereof are fallen, and are become obscure on the ground, and the cry of Jerusalem is gone up.

3 The great ones sent their inferiors to the water: they came to draw, they found no water, they carried back their vessels empty: they were confounded and afflicted, and covered their heads.

4 For the destruction of the land, because there came no rain upon the earth, the husbandmen were confounded, they covered their heads.

5 Yea, the hind also brought forth in the field, and left it, because there was no grass.

6 And the wild asses stood upon the rocks, they snuffed up the wind like dragons, their eyes failed, because there was no grass.

7 If our iniquities have testified against us, O Lord, do thou it for thy name's sake, for our rebellions are many, we have sinned against thee.

8 O expectation of Israel, the Saviour thereof in time of trouble: why wilt thou be a stranger in the land, and as a wayfaring man turning in to lodge?

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9 Why wilt thou be as a wandering man, as a mighty man that cannot save? but thou, O Lord, art among us, and thy name is called upon by us, forsake us not.

10 Thus saith the Lord to his people, that have loved to move their feet, and have not rested, and have not pleased the Lord: He will now remember their iniquities, and visit their sins.

11 And the Lord said to me: Pray not for this people for their good.

12 When they fast I will not hear their prayers: and if they offer holocausts and victims, I will not receive them: for I will consume them by the sword, and by famine, and by the pestilence.

13 And I said: Ah, ah, ah, O Lord God, the prophets say to them: You shall not see the sword, and there shall be no famine among you, but he will give you true peace in this place.

14 And the Lord said to me: The prophets prophesy falsely in my name: I sent them not, neither have I commanded them, nor have I spoken to them: they prophesy unto you a lying vision, and divination and deceit, and the seduction of their own heart.

15 Therefore thus saith the Lord concerning the prophets that prophecy in my name, whom I did not send, that say: Sword and famine shall not be in this land: By sword and famine shall those prophets be consumed.

16 And the people to whom they prophecy, shall be cast out in the streets of Jerusalem because of the fanmine and the sword, and there shall be none to bury them: they and their wives, their sons and their daughters, and I will pour out their wickedness upon them.

17 And thou shalt speak this word to them: Let my eyes shed down tears night and day, and let them not cease, because the virgin daughter of my people is afflicted with a great affliction, with an exceeding grievous evil.

18 If I go forth into the fields, behold the slain with the sword: and if I enter into the city, behold them that are consumed with famine. The prophet also and the priest are gone into a land which they knew not.

19 Hast thou utterly cast away Juda, or hath thy soul abhorred Sion? why then hast thou struck us, so that there is no healing for us? we have looked for peace, and there is no good: and for the time of healing, and behold trouble.

20 We acknowledge, O Lord, our wickedness, the iniquities of our fathers, because we have sinned against thee.

21 Give us not to be a reproach, for thy name's sake, and do not disgrace in us the throne of thy glory: remember, break not thy covenant with us.

22 Are there any among the graven things of the Gentiles that can send rain? or can the heavens give showers? art not thou the Lord our God, whom we have looked for? for thou hast made all these things.

JEREMIAS (JEREMIAH) CHAPTER 15

1 And the Lord said to me: If Moses and Samuel shall stand before me, my soul is not towards this people: cast them out from my sight, and let them go forth.

2 And if they shall say unto thee: Whither shall we go forth? thou shalt say to them: Thus saith the Lord: Such as are for death, to death: and such as are to the sword, to the sword: and such as are for famine, to famine: and such as are to captivity, to captivity.

3 And I will visit them with four kinds, saith the Lord: The sword to kill, and the dogs to tear, and the fowls of the air, and the beasts of the earth, to devour and destroy.

4 And I will give them up to the rage of all the kingdoms of the earth: because of Manasses the son of Ezechias the king of Juda, for all that he did in Jerusalem.

5 For who shall have pity on thee, O Jerusalem? or who shall bemoan thee? or who shall go to pray for thy peace?

6 Thou hast forsaken me, saith the Lord, thou art gone backward: and I will stretch out my hand against thee, and I will destroy thee: I am weary of entreating thee.

7 And I will scatter them with a fan in the gates of the land: I have killed and destroyed my people, and yet they are not returned form their ways.

8 Their widows are multiplied unto me above the sand of the sea: I have brought upon them against the mother of the young man a spoiler at noonday: I have cast a terror on a sudden upon the cities.

9 She that hath borne seven is become weak, her soul hath fainted away: her sun is gone down, while it was yet day: she is confounded, and ashamed: and the residue of them I will give up to the sword in the sight of their enemies, saith the Lord.

10 Woe is me, my mother: why hast thou borne me a man of strife, a man of contention to all the earth? I have not lent on usury, neither hath any man lent to me on usury: yet all curse me.

11 The Lord saith to me: Assuredly it shall be well with thy remnant, assuredly I shall help thee in the time of affliction, and in the time of tribulation against the enemy.

12 Shall iron be allied with the iron from the north, and the brass?

13 Thy riches and thy treasures I will give unto spoil for nothing, because of all thy sins, even in all thy borders.

14 And I will bring thy enemies out of a land, which thou knowest not: for a fire is kindled in my rage, it shall burn upon you.

15 O Lord, thou knowest, remember me, and visit me, and defend me from them that persecute me, do not defend me in thy patience: know that for thy sake I have sufferred reproach.

16 Thy words were found, and I did eat them, and thy word was to me a joy and gladness of my heart: for thy name is called upon me, O Lord God of hosts.

17 I sat not in the assembly of jesters, nor did I make a boast of the presence of thy hand: I sat alone, because thou hast filled me with threats.

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18 Why is my sorrow become perpetual, and my wound desperate so as to refuse to be healed? it is become to me as the falsehood of deceitful waters that cannot be trusted.

19 Therefore thus saith the Lord: If thou wilt be converted, I will convert thee, and thou shalt stand before my face; and if thou wilt separate the precious from the vile, thou shalt be as my mouth: they shall be turned to thee, and thou shalt not be turned to them.

20 And I will make thee to this people as a strong wall of brass: and they shall fight against thee, and shall not prevail: for I am with thee to save thee, and to deliver thee, saith the Lord.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the mighty.

JEREMIAS (JEREMIAH) CHAPTER 16

1 And the word of the Lord came to me, saying:

2 Thou shalt not take thee a wife, neither shalt thou have thee sons and daughters in this place.

3 For thus saith the Lord concerning the sons and daughters, that are born in this place, and concerning their mothers that bore them: and concerning their fathers, of whom they were born in this land:

4 They shall die by the death of grievous illnesses: they shall not be lamented, and they shall not be buried, they shall be as dung upon the face of the earth: and they shall be consumed with the sword, and with famine: and their carcasses shall be meat for the fowls of the air, and for the beasts of the earth.

5 For thus saith the Lord: Enter not into the house of feasting, neither go thou to mourn, nor to comfort them: because I have taken away my peace from this people, saith the Lord, my mercy and commiserations.

6 Both the great and the little shall die in the land: they shall not be buried nor lamented, and men shall not cut themselves, nor make themselves bald for them.

7 And they shall not break bread among them to him that mourneth, to comfort him for the dead: neither shall they give them to drink of the cup, to comfort them for their father and mother.

8 And do not thou go into the house of feasting, to sit with them, and to eat and drink.

9 For thus saith the Lord of hosts, the God of Israel: Behold I will take away out of this place in your sight, and in your days the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 And when thou shalt tell this people all these words, and they shall say to thee: Wherefore hath the Lord pronounced against us all this great evil? what is our iniquity? and what is our sin, that we have sinned against the Lord our God?

11 Thou shalt say to them: Because your fathers forsook me, saith the Lord: and went after strange gods, and served them, and adored them: and they forsook me, and kept not my law.

12 And you also have done worse than your fathers: for behold every one of you walketh after the perverseness of his evil heart, so as not to hearken to me.

13 So I will cast you forth out of this land, into a land which you know not, nor you fathers: and there you shall serve strange gods day and night, which shall not give you any rest.

14 Therefore behold the days come, saith the Lord, when it shall be said no more: The Lord liveth, that brought for the children of Israel out of the land of Egypt:

15 But, the Lord liveth, that brought the children of Israel out of the land of the north, and out of all the lands to which I cast them out: and I will bring them again into their land, which I gave to their fathers.

16 Behold I will send many fishers, saith the Lord, and they shall fish them: and after this I will send them many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For my eyes are upon all their ways: they are not hid from my face, and their iniquity hath not been hid from my eyes.

18 And I will repay first their double iniquities, and their sins: because they have defiled my land with the carcasses of their idols, and they have filled my inheritance with their abominations.

19 O Lord, my might, and my strength, and my refuge in the day of tribulation: to thee the Gentiles shall come from the ends of the earth, and shall say: Surely our fathers have possessed lies, a vanity which hath not profited them.

20 Shall a man make gods unto himself, and there are no gods?

21 Therefore, behold I will this once cause them to know, I will shew them my hand and my power: and they shall know that my name is the Lord.

JEREMIAS (JEREMIAH) CHAPTER 17

1 The sin of Juda is written with a pen of iron, with the point of a diamond, it is graven upon the table of their heart, upon the horns of their altars.

2 When their children shall remember their altars, and their groves, and their green trees upon high mountains,

3 Sacrificing in the field: I will give thy strength, and all thy treasures to the spoil, and thy high places for sin in all thy borders.

4 And thou shalt be left stripped of thy inheritance, which I gave thee: and I will make thee serve thy enemies in a land which thou knowest not: because thou hast kindled a fire in my wrath, it shall burn for ever.

5 Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

6 For he shall be like tamaric in the desert, and he shall not see when good shall come: but he shall dwell in dryness in the desert in a salt land, and not inhabited.

7 Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence.

8 And he shall be as a tree that is planted by the waters, that spreadeth out its roots towards moisture: and it shall not fear when the heat cometh. And the leaf thereof shall be

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green, and in the time of drought it shall not be solicitous, neither shall it cease at any time to bring forth fruit.

9 The heart is perverse above all things, and unsearchable, who can know it?

10 I am the Lord who search the heart and prove the reins: who give to every one according to his way, and according to the fruit of his devices.

11 As the partridge hath hatched eggs which she did not lay: so is he that hath gathered riches, and not by right: in the midst of his days he shall leave them, and in his latter end he shall be a fool.

12 A high and glorious throne from the beginning is the place of our sanctification:

13 O Lord the hope of Israel: all that forsake thee shall be confounded: they that depart from thee, shall be written in the earth: because they have forsaken the Lord, the vein of living waters.

14 Heal me, O Lord, and I shall be healed: save me, and I shall be saved, for thou art my praise.

15 Behold they say to me: Where is the word of the Lord? let it come.

16 And I am not troubled, following thee for my pastor, and I have not desired the day of man, thou knowest. That which went out of my lips, hath been right in thy sight.

17 Be not thou a terror unto me, thou art my hope in the day of affliction.

18 Let them be confounded that persecute me, and let not me be confounded: let them be afraid, and let not me be afraid: bring upon them the day of affliction, and with a double destruction, destroy them.

19 Thus saith the Lord to me: Go, and stand in the gate of the children of the people, by which the kings of Juda come in, and go out, and in all the gates of Jerusalem:

20 And thou shalt say to them: Hear the word of the Lord, ye kings of Juda, and all Juda, and all the inhabitant of Jerusalem, that enter in by these gates.

21 Thus saith the Lord: Take heed to your souls and carry no burdens on the Sabbath day: and bring them not in by the gates of Jerusalem.

22 And do not bring burdens out of your houses on the sabbath day, neither do ye any work: sanctify the sabbath day, as I commanded your fathers.

23 But they did not hear, nor incline their ear: but hardened their neck, that they might not hear me, and might not receive instruction.

24 And it shall come to pass: if you will hearken to me, saith the Lord, to bring in no burdens by the gates of this city on the sabbath day: and if you will sanctify the sabbath day, to do no work therein:

25 Then shall there enter in by the gates of this city kings and princes, sitting upon the throne of David, and riding in chariots and on horses, they and their princes, the men of Juda, and the inhabitants of Jerusalem: and this city shall be inhabited forever.

26 And they shall come from the cities of Juda, and from the places round about Jerusalem, and from the land of Benjamin, and from the plains, and from the mountains, and from the south, bringing holocausts, and victims, and sacrifices, and frankincense, and they shall bring in an offering into the house of the Lord.

27 But if you will not hearken to me, to sanctify the sabbath day, and not to carry burdens, and not to bring them in by the gates of Jerusalem on the sabbath day: I will kindle a fire in the gates thereof, and it shall devour the houses of Jerusalem, and it shall not be quenched.

JEREMIAS (JEREMIAH) CHAPTER 18

1 The word that came from Jeremias to the Lord, saying:

2 Arise, and go down to the potter's house, and there thou shalt hear my words.

3 And I went down into the potter's house, and behold he was doing a work on the wheel.

4 And the vessel was broken which he was making with clay with his hands: and turning he made another vessel, as it seemed good in his eyes to make it.

5 Then the word of the Lord came to me, saying:

6 Cannot I do with you as this potter, saith the Lord? behold as clay is in the hand of the potter, so are you in my hand, O house of Israel.

7 I will suddenly speak against a nation, and against a kingdom, to root out, and to pull down, and to destroy it.

8 If that nation against which I have spoken, shall repent of their evil, I also will repent of the evil that I have thought to do to them.

9 And I will suddenly speak of a nation and of a kingdom, to build up and plant it.

10 If it shall do evil in my sight, that it obey not my voice: I will repent of the good that I have spoken to do unto it.

11 Now therefore tell the men of Juda, and the inhabitants of Jerusalem, saying: Thus saith the Lord: Behold I frame evil against you, and devise a device against you: let every man of you return from his evil way, and make ye your ways and your doings good.

12 And they said: We have no hopes: for we will go after our own thoughts, and we will do every one according to the perverseness of his evil heart.

13 Therefore thus saith the Lord: Ask among the nations: Who hath heard such horrible things, as the virgin of Israel hath done to excess?

14 Shall now the snow of Libanus fail from the rock of the field? or can the cold waters that gush out and run down, be taken away?

15 Because my people have forgotten me, sacrificing in vain, and stumbling in their ways, in ancient paths, to walk by them in a way not trodden:

16 That their land might be given up to desolation, and to a perpetual hissing: every one that shall pass by it, shall be astonished, and wag his head.

17 As a burning will I scatter them before the enemy: I will shew them the back, and not the face, in the day of their destruction.

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18 And they said: Come, and let us invent devices against Jeremias: for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come, and let us strike him with the tongue, and let us give no heed to all his words.

19 Give heed to me, O Lord, and hear the voice of my adversaries.

20 Shall evil be rendered for good, because they have digged a pit for my soul? Remember that I have stood in thy sight, so speak good for them, and turn away thy indignation from them.

21 Therefore deliver up their children to famine, and bring them into the hands of the sword: let their wives be bereaved of children and widows: and let their husbands be slain by death: let their young men be stabbed with the sword in battle.

22 Let a cry be heard out of their houses: for thou shalt bring the robber upon them suddenly: because they have digged a pit to take me, and have hid snares for my feet.

23 But thou, O Lord, knowest all their counsel against me unto death: forgive not their iniquity, and let not their sin be blotted out from thy sight: let them be overthrown before thy eyes, in the time of thy wrath do thou destroy them.

JEREMIAS (JEREMIAH) CHAPTER 19

1 Thus saith the Lord: Go, and take a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests:

2 And go forth into the valley of the son of Ennom, which is by the entry of the earthen gate: and there thou shalt proclaim the words that I shall tell thee.

3 And thou shalt say: Hear the word of the Lord, O ye kings of Juda, and ye inhabitants of Jerusalem: Thus saith the Lord of hosts, the God of Israel: Behold I will bring an affliction upon this place: so that whoever shall hear it, his ears shall tingle:

4 Because they have forsaken me, and have profaned this place: and have sacrificed therein to strange gods, whom neither they nor their fathers knew, nor the kings of Juda: and they have filled this place with the blood of innocents.

5 And they have built the high places of Baalim, to burn their children with fire for a holocaust to Baalim: which I did not command, nor speak of, neither did it once come into my mind.

6 Therefore behold the days come, saith the Lord, that this place shall no more be called Topheth, nor the valley of the son of Ennom, but the valley of slaughter.

7 And I will defeat the counsel of Juda and of Jerusalem in this place: and I will destroy them with the sword in the sight of their enemies, and by the hands of them that seek their lives: and I will give their carcasses to be meat for the fowls of the air, and for the beasts of the earth.

8 And I will make this city an astonishent, and a hissing: every one that shall pass by it, shall be astonished, and shall hiss because of all the plagues thereof.

9 And I will feed them with the flesh of their sons, and with the flesh of their daughters: and they shall eat every one the flesh of his friend in the siege, and in the distress wherewith their enemies, and they that seek their lives shall straiten them.

10 And thou shalt break the bottle in the sight of the men that shall go with thee.

11 And thou shalt say to them: Thus saith the Lord of hosts: even so will I break this people, and this city, as the potter's vessel is broken, which cannot be made whole again: and they shall be buried in Topheth, because there is no other place to bury in.

12 Thus will I do to this place, saith the Lord, and to the inhabitants thereof: and I will make this city as Topheth.

13 And the houses of Jerusalem, and the houses of Juda shall be unclean as the place of Topheth: all the houses upon whose roots they have sacrificed to all the host of heaven, and have poured out drink offerings to strange gods.

14 Then Jeremias came from Topheth, whither the Lord had sent him to prophecy, and he stood in the court of the house of the Lord, and said to all people:

15 Thus saith the Lord of hosts, the God of Israel: Behold I will bring in upon this city, and upon all the cities thereof all the evils that I have spoken against it: because they have hardened their necks, and they might not hear my words.

JEREMIAS (JEREMIAH) CHAPTER 20

1 Now Phassur the son of Emmur, the priest, who was appointed chief in the house of the Lord, heard Jeremias prophesying these words.

2 And Phassur struck Jeremias the prophet, and put him in the stocks, that were in the upper gate of Benjamin, in the house of the Lord.

3 And when it was light the next day, Phassur brought Jeremias out of the stocks. And Jeremias said to him: The Lord hath not called thy name Phassur, but fear on every side.

4 For thus saith the Lord: Behold I will deliver thee up to fear, thee and all thy friends: and they shall fall by the sword of their enemies, and thy eyes shall see it, and I will give all Juda into the hand of the king of Babylon: and he shall strike them with the sword.

5 And I will give all the substance of this city, and all its labour, and every precious thing thereof, and all the treasures of the kings of Juda will I give into the hands of their enemies: and they shall pillage them, and take them away, and carry them to Babylon.

6 But thou, Phassur, and all that dwell in thy house, shall go into captivity, and thou shalt go to Babylon, and there thou shalt die, and there thou shalt be buried, thou and all thy friends, to whom thou hast prophesied a lie.

7 Thou hast deceived me, O Lord, and I am deceived: thou hast been stronger than I, and thou hast prevailed. I am become a laughing-stock all the day, all scoff at me.

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8 For I am speaking now this long time, crying out against iniquity, and I often proclaim devistation: and the word of the Lord is made a reproach to me, and a derision all the day.

9 Then I said: I will not make mention of him, nor speak any more in his name: and there came in my heart as a burning fire shut up in my bones, and I was wearied, not being able to bear it.

10 For I heard the reproaches of many, and terror on every side: Persecute him, and let us persecute him: from all the men that were my familiars, and continued at my side: if by any means he may be deceived, and we may prevail against him, and be revenged on him.

11 But the Lord is with me as a strong warrior: therefore they that persecute me shall fall, and shall be weak: they shall be greatly confounded, because they have not understood the everlasting reproach, which never shall be effaced.

12 And thou, O Lord of hosts, prover of the just, who seest the reins and the heart: let me see, I beseech thee, thy vengeance on them: for to thee I have laid open my cause.

13 Sing ye to the Lord, praise the Lord: because he hath delivered the soul of the poor out of the hand of the wicked.

14 Cursed be the day wherein I was borne: let not the day in which my mother bore me, be blessed.

15 Cursed be the man that brought the tidings to my father, saying: A man child is born to thee: and made him greatly rejoice.

16 Let that man be as the cities that the Lord hath overthrown, and hath not repented: let him hear a cry in the morning, and howling at noontide:

17 Who slew me not from the womb, that my mother might have been my grave, and her womb an everlasting conception.

18 Why came I out of the womb, to see labour and sorrow, and that my days should be spent in confusion?

JEREMIAS (JEREMIAH) CHAPTER 21

1 The word that came to Jeremias from the Lord, when king Sedecias sent unto him Phassur, the son of Melchias, and Sophonias, the son of Maasias the priest, saying:

2 Inquire of the Lord for us, for Nabuchodonosor king of Babylon maketh war against us: if so be the Lord will deal with us according to all his wonderful works, that he may depart from us.

3 And Jeremias said to them: Thus shall you say to Sedecias:

4 Thus saith the Lord, the God of Israel: Behold I will turn back the weapons of war that are in your hands, with which you fight against the king of Babylon, and the Chaldeans, that besiege you round about the walls: and I will gather them together in the midst of this city.

5 And I myself will fight against you with an outstretched hand, and with a strong arm, and in fury, and in indignation, and in great wrath.

6 And I will strike the inhabitants of this city, men and beasts shall die of a great pestilence.

7 And after this, saith the Lord, I will give Sedecias the king of Juda, and his servants, and his people, and such as are left in this city from the pestilence, and the sword , and the famine, into the hand of Nabuchodonosor the king of Babylon, and into the hand of their enemies, and into the hand of them that seek their life, and he shall strike them with the edge of the sword, and he shall not be moved to pity, nor spare them, nor shew mercy on them.

8 And to this people thou shalt say: Thus saith the Lord: Behold I set before you the way of life, and the way of death.

9 He that shall abide in this city, shall die by the sword, and by the famine, and by the pestilence: but he that shall go out and flee over to the Chaldeans, that besiege you, shall live, and his life shall be to him as a spoil.

10 For I have set my face against this city for evil, and not for good, saith the Lord: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 And to the house of the king of Juda: Hear ye the word of the Lord,

12 O house of David, this saith the Lord: Judge ye judgement in the morning, and deliver him that is oppressed by violence out of the hand of the oppressor: lest my indignation go forth like a fire, and be kindled, and there be none to quench it, because of the evil of your ways.

13 Behold I come to thee that dwelleth in a valley upon a rock above a plain, saith the Lord: and you say: Who shall strike us? and who shall enter into our houses?

14 But I will visit upon you according to the fruit of your doings, saith the Lord: and I will kindle a fire in the forest thereof: and it shall devour all things round about it.

JEREMIAS (JEREMIAH) CHAPTER 22

1 Thus saith the Lord: Go down to the house of the king of Juda, and there thou shalt speak this word,

2 And thou shalt say: Hear the word of the Lord, O king of Juda, that sittest upon the throne of David: thou and thy servants, and thy people, who enter in by these gates.

3 Thus saith the Lord: Execute judgement and justice, and deliver him that is oppressed out of the hand of the oppressor: and afflict not the stranger, the fatherless, nor the widow, nor oppress them unjustly: and shed not innocent blood in this place.

4 For if you will do this thing indeed, then shall there enter in by the gates of this house, kings of the race of David sitting upon his throne, and riding in chariots and on horses, they and their servants, and their people.

5 But if you will not hearken to these words: I swear by myself, saith the Lord, that this house shall become a desolation.

6 For thus saith the Lord to the house of the king of Juda: Thou art to me Galaad the head of Libanus: yet surely I will make thee a wilderness, and cities not habitable.

7 And I will prepare against thee the destroyer and his weapons: and they shall cut down thy chosen cedars, and shall cast them headlong into the fire.

8 And many nations shall pass by this city: and they shall say every man to his neighbor: Why hath the Lord done so to this great city?

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9 And they shall answer: Because they have forsaken the covenant of the Lord their God, and have adored strange gods, and served them.

10 Weep not for him that is dead, nor bemoan him with your tears: lament him that goeth away, for he shall return no more, nor see his native country.

11 For thus saith the Lord to Sellum the son of Josias the king of Juda, who reigned instead of his father, who went forth out of this place: He shall return hither no more:

12 But in the place, to which I have removed him, there shall he die, and he shall not see this land any more.

13 Woe to him that buildeth up his house by injustice, and his chambers not in judgement: that will oppress his friend without cause, and will not pay him his wages.

14 Who saith: I will build me a wide house and large chambers: who openeth to himself windows, and maketh roofs of cedar, and painteth them with vermilion.

15 Shalt thou reign, because thou comparest thyself to the cedar? did not thy father eat and drink, and do judgment and justice, and it was then well with him?

16 He judged the cause of the poor and needy for his own good: was it not therefore because he knew me, saith the Lord?

17 But thy eyes and thy heart are set upon covetousness, and upon shedding innocent blood, and upon oppression, and running after evil works.

18 Therefore thus saith the Lord concerning Joakim the son of Josias king of Juda: They shall not mourn for him, Alas, my brother, and Alas, sister: they shall not lament for him, Alas, my Lord, or, Alas, the noble one.

19 He shall be buried with the burial of an ass, rotten and cast forth without the gates of Jerusalem.

20 Go up to Libanus, and cry: and lift up thy voice in Basan, and cry to them that pass by, for all thy lovers are destroyed.

21 I spoke to thee in thy properity: and thoiu saidst: I will not hear: this hath been thy way from thy youth, because thou hast not heard my voice.

22 The wind shall feed all thy pastors, and thy lovers shall go into captivity: and then shalt thou be confounded, and ashamed of all thy wickedness.

23 Thou that sittest in Libanus, and makest thy nest in the cedars, how hast thou mourned when sorrows came upon thee, as the pains of a woman in labour?

24 As I live, saith the Lord, if Jechonias the son of Joakim the king of Juda were a ring on my right hand, I would pluck him thence.

25 And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, and into the hand of Nabuchodonosor king of Babylon, and into the hand of the Chaldeans.

26 And I will send thee, and thy mother that bore thee, into a strange country, in which you were not born, and there you shall die:

27 And they shall not return into the land, whereunto they lift up their mind to return thither.

28 Is this man Jechonias an earthen and a broken vessel? is he a vessel wherein there is no pleasure? why are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the Lord.

30 Thus saith the Lord: Write this man barren, a man that shall not prosper in his days: for there shall not be a man of his seed that shall sit upon the throne of David, and have power any more in Juda.

JEREMIAS (JEREMIAH) CHAPTER 23

1 Woe to the pastors, that destroy and tear the sheep of my pasture, saith the Lord.

2 Therefore thus saith the Lord the God of Israel to the pastors that feed my people: You have scattered my flock, and driven them away, and have not visited them: behold I will visit upon you for the evil of your doings, saith the Lord.

3 And I will gather together the remnant of my flock, out of all the lands into which I have cast them out: and I will make them return to their own fields, and they shall increase and be multiplied.

4 And I will set up pastors over them, and they shall feed them: they shall fear no more, and they shall not be dismayed: and none shall be wanting of their number, saith the Lord.

5 Behold the days come, saith the Lord, and I will raise up to David a just branch: and a king shall reign, and shall be wise, and shall execute judgement and justice in the earth.

6 In those days shall Juda be saved, and Israel shall dwell confidently: and this is the name that they shall call him: the Lord our just one.

7 Therefore behold the days to come, saith the Lord, and they shall say no more: The Lord liveth, who brought up the children of Israel out of the land of Egypt:

8 But the Lord liveth, who hath brought out, and brought hither the seed of the house of Israel from the land of the north, and out of all the lands, to which I had cast them forth: and they shall dwell in their own land.

9 To the prophets: My heart is broken within me, all my bones tremble: I am become as a drunken man, and as a man full of wine, at the presence of the Lord, and at the presence of his holy words.

10 Because the land is full of adulterers, because the land hath mourned by reason of cursing, the fields of the desert are dried up: and their course is become evil, and their strength unlike.

11 For the prophet and the priest are defiled: and in my house I have found their wickedness, saith the Lord.

12 Therefore their way shall be as a slippery way in the dark: for they shall be driven on, and fall therein: for I will bring evils upon them, the year of their visitation, saith the Lord.

13 And I have seen folly in the prophets of Samaria: they prophesied in Baal, and deceived my people Israel.

14 And I have seen the likeness of adulterers, and the way of lying in the peophets of Jerusalem: and they strengthened the hand of the wicked, that no man should return from his evil

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doings: that are all become unto me as Sodom, and the inhabitants thereof as Gamorrha.

15 Therefore thus saith the Lord of hosts to the prophets: Behold I will feed them with wormwood, and I will give them gall to drink: for from the prophets of Jerusalem corruption has gone forth into all the land.

16 Thus saith the Lord of hosts: Hearken not to the words of the prophets that prophesy to you, and deceive you: they speak a vision of their own heart, and not out of the mouth of the Lord.

17 They say tothem that blaspheme me: The Lord hath said: You shall have peace: and to every one that walketh in the perverseness of his own heart, they have said: No evil shall come to you.

18 For who hath stood in the counsel of the Lord, and hath seen and heard his word? Who hath considered his word and heard it?

19 Behold the whirlwind of the Lord's indignation shall come forth, and a tempest shall break out and come upon the head of the wicked.

20 The wrath of the Lord shall not return till he execute it, and till he accomplish the thought of his heart: in the latter days you shall understand his counsel.

21 I did not send prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 If they stood in my counsel, and had made my words known to my people, I should have turned them from their evil way and from their wicked doings.

23 Am I, think ye, a God at hand, saith the Lord, and not a God afar off?

24 Shall a man be hid in secret places, and I not see him, saith the Lord? do not I fill heaven and earth, saith the Lord?

25 I have heard what the prophets said, that prophesylies in my name, and say: I have dreamed, I have dreamed.

26 How long shall this be in the heart of the prophets that prophesy lies, and that prophesy the delusions of their own heart?

27 Who seek to make my people forget my name through their dreams, which they tell every man to his neighbor: as their fathers forgot my name for Baal.

28 The prophet that hath a dream, let him tell a dream: and he that hath my word, let him speak my word with truth: what hath the chaff to do with the wheat, saith the Lord?

29 Are not my words as a fire, saith the Lord: and as a hammer that breaketh the rock in pieces?

30 Therefore behold I am against the prophets, saith the Lord: who steal my words every one from his neighbor.

31 Behold I am against the prophets, saith the Lord: who use their tongues, and say: The Lord saith it.

32 Behold I am against the prophets that have lying dreams, saith the Lord: and tell them, and cause my people to err by their lying, and by their wonders: when I sent them not, nor commanded them, who have not profited this people at all, saith the Lord.

33 If therefore this people, or the prophet, or the priest shall ask thee, saying: What is the burden of the Lord? thou shalt say to them: You are the burden: for I will cast you away, saith the Lord.

34 And as for the prophet, and the priest, and the people that shall say: The burden of the Lord: I will visit upon that man, and upon his house.

35 Thus shall you say every one to his neighbor, and to his brother: What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall be mentioned no more, for every man's word shall be his burden: for you have perverted the words of the living God, of the Lord of hosts our God.

37 Thus shalt thou say to the prophet: What hath the Lord answered thee? and what hath the Lord spoken?

38 But if you shall say: The burden of the Lord: therefore thus saith the Lord: Because you have said this word: The burden of the Lord: and I have sent to you saying: Say not, Tne burden of the Lord:

39 Therefore behold I will take you away carrying you, and will forsake you, and the city which I gave to you, and to your fathers, out of my presence.

40 And I will bring an everlasting reproach upon you, and a perpetual shame which shall never be forgotten.

JEREMIAS (JEREMIAH) CHAPTER 24

1 The Lord shewed me: and behold two baskets full of figs, set before the temple of the Lord: after that Nabuchodonosor king of Babylon had carried away Jechonias the son of Joakim the king of Juda, and his chief men, and the craftsmen, and engravers of Jerusalem, and had brought them to Babylon.

2 One basket had very good figs, like the figs of the first season: and the other basket had very bad figs, which could not be eaten, because they were bad.

3 And the Lord said to me: What seest thou, Jeremias? And I said: Figs, the good figs, very good: and the bad figs, very bad, which cannot be eaten because they are bad.

4 And the word of the Lord came to me, saying:

5 Thus saith the Lord the God of Israel: Like these good figs, so will I regard the captives of Juda, whom I have sent forth out of this place into the land oif the Chaldeans, for their own good.

6 And I will set my eyes upon them to be pacified, and I will bring them again into this land: and I will be their God: and I will build them up, and not pull them down: and I will plant them, and not pluck them up.

7 And I will give them a heart to know me, that I am the Lord: and they shall be my people, and I will be their God: because they shall return to me with their whole heart.

8 And as the very bad figs, that cannot be eaten, because they are bad: thus saith the Lord: So will I give Sedecias the king of Juda, and his princes, and the residue of Jerusalem, that have remained in this city, and that dwell in the land of Egypt.

9 And I will deliver them up to vexation, and affliction, to all the kingdoms of the earth: to be a reproach, and a byword,

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and a proverb, and to be a curse in all places, to which I have cast them out.

10 And I will send among them the sword, and the famine, and the pestilence: till they be consumed out of the land which I gave to them, and their fathers.

JEREMIAS (JEREMIAH) CHAPTER 25

1 The word that came to Jeremias concerning all the people of Juda, in the fourth year of Joakim the son of Josias king of Juda, (the same is the first year of Nabuchodonosor king of Babylon,)

2 Which Jeremias the prophet spoke to all the people of Juda, and to all the inhabitants of Jerusalem, saying:

3 From the thirteenth year of Josias the son of Ammon king of Juda until this day: this is the three and twentieth year, the word of the Lord hath come to me, and I have spoken to you, rising before day, and speaking, and you have not hearkened.

4 And the Lord hath sent to you all his servants the prophets, rising early, and sending, and you have not hearkened, nor inclined your ears to hear.

5 When he said: Return ye, every one from his evil way, and from your wicked devices, and you shall dwell in the land which the Lord hath given to you, and your fathers for ever and ever.

6 And go not after strange gods to serve them, and adore them: nor provoke me to wrath by the works of your hands, and I will not afflict you.

7 And you have not heard me, saith the Lord, that you might provoke me to anger with the works of your hands, to your own hurt.

8 Therefore thus saith the Lord of hosts: Because you have not heard my words:

9 Behold I will send, and take all the kindreds of the north, saith the Lord, and Nabuchodonosor the king of Babylon my servant: and I will bring them against this land, and against the inhabitants thereof, and against all the nations that are round about it: and I will destroy them, and make them an astonishment and a hissing, and perpetual desolations.

10 And I will take away from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the mill, and the light of the lamp.

11 And all this land shall be a desolation, and an astonishment: and all these nations shall serve the king of Babylon seventy years.

12 And when the seventy years shall be expired, I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans: and I will make it perpetual desolations.

13 And I will bring upon the land all my words, that I have spoken against it, all that is written in this book, all that Jeremias hath prophesied against all nations:

14 For they have served them, whereas they were many nations, and great kings: and I will repay them according to their deeds, and according to the works of their hands.

15 For thus saith the Lord of hosts the God of Israel: Take the cup of wine of this fury at my hand: and thou shalt make all nations to drink thereof, unto which I shall send thee.

16 And they shall drink, and be troubled, and be mad because of the sword, which I shall send among them.

17 And I took the cup at the hand of the Lord, and I presented it to all the nations to drink of it, to which the Lord sent me:

18 To wit, Jerusalem, and the cities of Juda, and the kings thereof, and the princes thereof: to make them a desolation, and an astonishment, and a hissing, and a curse, as it is at this day.

19 Pharao the king of Egypt, and his servants, and his princes, and all his people,

20 And all in general: all the kings of the land of Ausitis, and all the kings of the land of the Philistines, and Ascalon, and Gaza, and Accaron, and the remnant of Azotus.

21 And Edom, and Moab, and the children of Ammon.

22 And all the kings of Tyre, and all the kings of Sidon: and the kings of the land of the islands that are beyond the sea.

23 And Dedan, and Thema, and Buz, and all that have their hair cut round.

24 And all the kings of Arabia, and all the kings of the west, that dwell in the desert.

25 And all the kings of Zambri, and all the kings of Elam, and all the kings of Medes:

26 And all the kings of the north far and near, every one against his brother: and all the kingdoms of the earth, which are upon the face thereof: and the king of Sesac shall drink after them.

27 And thou shalt say to them: Thus saith the Lord of hosts the God of Israel: Dring ye, and be drunken, and vomit: and fall, and rise no more, because of the sword, which I shall send among you.

28 And if they refuse to take the cup at thy hand to drink, thou shalt say to them: Thus saith the Lord of hosts: Drinking you shall drink:

29 For behold I begin to bring evil on the city wherein my name is called upon: and shall you be as innocent and escape free? you shall not escape free: for I will call for the sword upon all the inhabitants of the earth, saith the Lord of hosts.

30 And thou shalt prophesy unto them all these words, and thou shalt say to them: The Lord shall roar from on high, and shall utter his voice from his holy habitation: roaring he shall roar upon the place of his beauty: the shout as it were of them that tread grapes shall be given out against all the inhabitants of the earth.

31 The noise is come even to the ends of the earth: for the Lord entereth into judgement with the nations: he entereth into judgement with all flesh; the wicked I have delivered up to the sword, saith the Lord.

32 Thus saith the Lord of hosts: Behold evil shall go forth from nation to nation: and a great whirlwind shall go forth from the ends of the earth.

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33 And the slain of the Lord shall be at that day from one end of the earth even to the other end thereof: they shall not be lamented, and they shall not be gathered up, nor buried: they shall lie as dung upon the face of the earth.

34 Howl, ye shepherds, and cry: and sprinkle yourselves with ashes, ye leaders of the flock: for the days of your slaughter and your dispersion are accomplished, and you shall fall like precious vessels.

35 And the shepherds shall have no way to flee, nor the leaders of the flock to save themselves.

36 A voice of the cry of the shepherds, and a howling of the principal of the flock: because the Lord hath watsed their pastures.

37 And the fields of peace have been silent, because of the fierce anger of the Lord.

38 He has forsaken his covert as the lion, for the land is laid waste because of the wrath of the dove, and because of the fierce anger of the Lord.

JEREMIAS (JEREMIAH) CHAPTER 26

1 In the beginning of the reign of Joakim the son of Josias king of Juda, came this word from the Lord, saying:

2 Thus saith the Lord: Stand in the court of the house of the Lord, and speak to all the cities of Juda, out of which they come, to adore in the house of the Lord, all the words which I have commanded thee to to speak unto them: leave not out one word.

3 If so be they will hearken and be converted every one from his evil way; that I may repent me of the evil that I think to do unto them for the wickedness of their doings.

4 And thou shalt say to them: Thus saith the Lord: If you will not hearken to me to walk in my law, which I have given to you:

5 To give ear to the words of my servants the prophets, whom I sent to you rising up early: and sending, and you have not hearkened:

6 I will make this house like Silo: and I will make this city a curse to all the nations of the earth.

7 And the priests, and the prophets, and all the people heard Jeremias speaking these words in the house of the Lord.

8 And when Jeremias made an end of speaking all that the Lord had commanded him to speak to all the people, the priests, and the prophets, and all the people laid hold on him, saying: Let him be put to death.

9 Why hath he prophesied in the name of the Lord, saying: This house shall be like Silo; and this city shall be made desolate, without an inhabitant? And all the people were gathered together against Jeremias in the house of the Lord.

10 And the princes of Juda heard these words: and they went up from the king's house into the house of the Lord, and sat in the entry of the new gate of the house of the Lord.

11 And the priests and the prophets spoke to the princes, and to all the people, saying: The judgement of death is for this man: because he hath prophesied against this city, as you have heard with your ears.

12 Then Jeremias spoke to all the princes, and to all the people, saying: The Lord sent me to prophesy concerning this house, and concerning this city all the words you have heard.

13 Now therefore amend your ways, and your doings, and hearken to the voice of the Lord your God: and the Lord will repent of the evil that he hath spoken against you.

14 But as for me, behold I am in your hands: do with me what is good and right in your eyes:

15 But know ye, and understand, that if you put me to death, you will shed innocent blood against your own selves, and against this city, and the inhabitants thereof. For in truth the Lord sent me to you, to speak all these words in your hearing.

16 Then the princes, and all the people said to the priests, and to the prophets: There is no judgement of death for this man: for he hath spoken to us in the name of the Lord our God.

17 And some of the ancients of the land rose up: and they spoke to all the assembly of the people, saying:

18 Micheas of Morasthi was a prophet in the days of Ezechias king of Juda, and he spoke to all the people of Juda, saying: Thus saith the Lord of hosts: Sion shall be ploughed like a field, and Jerusalem shall be a heap of stones: and the mountain of the house the high places of woods.

19 Did Ezechias king of Juda, and all Juda, condemn him to death? did they not fear the Lord, and beseech the face of the Lord: and the Lord repented of the evil that they had spoken against them? therefore we are doing a great evil against our souls.

20 There was also a man that prophesied in the name of the Lord, Urias the son of Semei of Cariathiarim: and he prophesied against this city, and against this land, according to all the words of Jeremias.

21 And Joakim, and all his men in power, and his princes heard these words: and the king sought to put him to death. And Urias heard it, and was afraid, and fled and went into Egypt.

22 And king Joakim sent men into Egypt, Elnathan the son of Achobor, and men with him into Egypt.

23 And they brought Urias out of Egypt: and brought him to king Joakim, and he slew him with the sword: and he cast his dead body into the graves of the common people.

24 So the hand of Ahicam the son of Saphan was with Jeremias, that he should not be delivered into the hands of the people, to put him to death.

JEREMIAS (JEREMIAH) CHAPTER 27

1 In the beginning of the reign of Joakim the son of Josias king of Juda, this word came to Jeremias from the Lord, saying:

2 Thus saith the Lord to me: Make thee bands, and chains: and thou shalt put them on thy neck.

3 And thou shalt send them to the of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Sidon: by the hand of the

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messengers that are come to Jerusalem to Sedecias the king of Juda.

4 And thou shalt command them to speak to their masters: Thus saith the Lord of hosts the God of Israel: Thus shall you say to your masters:

5 I made the earth, and the men, and the beasts that are upon the face of the earth, by my great power, and by my stretched out arm: and I have given it to whom it seemed good in my eyes.

6 And now I have given all these lands into the hand of Nabuchodonosor king of Babylon my servant: moreover also the beasts of the field I have given him to serve him.

7 And all nations shall serve him, and his son, and his son's son: till the time come for his land and himself: and many nations and great kings shall serve him.

8 But the nation and kingdom that will not serve Nabuchodonosor king of Babylon, and whosoever will not bend his neck under the yoke of the king of Babylon: I will visit upon that nation with the sword, and with famine, and with pestilence, saith the Lord: till I consume them by his hand.

9 Therefore hearken not to your prophets, and diviners, and dreamers, and soothsayers, and sorcerers, that say to you: You shall not serve the king Babylon.

10 For they prophesy lies to you: to remove you far from your country, and east you out, and to make you perish.

11 But the nation that shall bend down their neck under the yoke of the king Babylon, and shall serve him: Will let them remain in their own land, saith the Lord: and they shall till it, and dwell in it.

12 And I spoke to Sedecias the king of Juda according to all these words, saying: Bend down your necks under the yoke of the king of Babylon, and serve him, and his people, and you shall live.

13 Why will you die, thou and thy people by the sword, and by famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon?

14 Hearken not to the words of the prophets that say to you: You shall not serve the king of Babylon: for they tell you a lie.

15 For I have not sent them, saith the Lord: and they prophesy in my name falsely: to drive you out, and that you may perish, both you, and the prophets that prophesy to you.

16 I spoke also to the priests, and to this people, saying: Thus saith the Lord: Hearken not to the words of your prophets, that prophesy to you, saying: Behold the vessels of the Lord shall now in a short time be brought again from Babylon: for they prophesy a lie unto you.

17 Therefore hearken not to them, but serve the king of Babylon, that you may live. Why should this city be given up to desolation?

18 But if they be prophets, and the word of the Lord be in them: let them interpose themselves before the Lord of hosts, that the vessels which were left in the house of the Lord, and in the house of the king of Juda, and in Jerusalem, may not go to Babylon.

19 For thus saith the Lord of hosts d to the pillars, and to the sea, and to the bases, and to the rest of the vessels that remain in this city:

20 Which Nabuchodonosor the king of Babylon did not take, when he carried away Jechonias the son of Joakim the king of Juda, from Jerusalem to Babylon, and all the great men of Juda and Jerusalem.

21 For thus saith the Lord of hosts the God of Israel, to the vessels that are left in the house of the Lord, and in the house of the king of Juda and Jerusalem:

22 They shall be carried to Babylon, and there they shall be until the day of their visitation, saith the Lord: and I will cause them to be brought, and to be re- stored in this place.

JEREMIAS (JEREMIAH) CHAPTER 28

1 And it came to pass in that year, in the beginning of the reign of Sedecias king of Juda, in the fourth year, in the fifth month, that Hananias the son of Azur, a prophet of Gabaon spoke to me, in the house of the Lord before the priests, and all the people, saying:

2 Thus saith the Lord of hosts the God of Israel: I have broken the yoke of the king of Babylon.

3 As yet two years of days, and I will cause all the vessels of the house of the Lord to be brought back into this place, which Nabuchodonosor king of Babylon took away from this place, and carried them to Babylon.

4 And I will bring back to this place Jechonias the son of Joakim king of Juda, and all the captives of Juda, that are gone to Babylon, saith the Lord: for I will break the yoke of the king of Babylon.

5 And Jeremias the prophet said to Hananias the prophet in the presence of the priests, and in the presence of all the people that stood in the house of the Lord:

6 And Jeremias the prophet said: Amen, the Lord do so: the Lord perform thy words, which thou hast prophesied: that the vessels may be brought again into the house of the Lord, and all the captives may return out of Babylon to this place.

7 Nevertheless hear this word that I speak in thy ears, and in the ears of all the people:

8 The prophets that have been before me, and before thee from the beginning, and have prophesied concerning many countries, and concerning great kingdoms, of war, and of affliction, and of famine.

9 The prophet that prophesied peace when his word shall come to pass, the prophet shall be known, whom the Lord hath sent in truth.

10 And Hananias the prophet took the chain from the neck of Jeremias the prophet, and broke it.

11 And Hananias spoke in the presence of all the people, saying: Thus saith the Lord: Even so will I break the yoke of Nabuchodonosor the king of Babylon after two full years from off the neck of all the nations.

12 And Jeremias the prophet went his way. And the word of the Lord came to Jeremias, after that Hananias the prophet had broken the chain from off the neck of Jeremias the prophet, saying:

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13 Go, and tell Hananias: Thus saith the Lord: Thou hast broken chains of wood, and thou shalt make for them chains of iron.

14 For thus saith the Lord of hosts the God of Israel: I have put a yoke of iron upon the neck of all these nations, to serve Nabuchodonosor king of Babylon, and they shall serve him: moreover also I have given him the beasts of the earth.

15 And Jeremias the prophet said to Hananias the prophet: Hear now, Hananias: the Lord hath not sent thee, and thou hast made this people to trust in a lie.

16 Therefore thus saith the Lord: Behold I will send thee away from off the face of the earth: this year shalt thou die: for thou hast spoken against the Lord.

17 And Hananias the prophet died in that year, in the seventh month.

JEREMIAS (JEREMIAH) CHAPTER 29

1 Now these are the words of the letter which Jeremias, the prophet sent from Jerusalem to the residue of the ancients that were carried into captivity, and to the priests, and to the prophets, and to all the people, whom Nabuchodonosor had carried away from Jerusalem to Babylon:

2 After that Jechonias the king, and the queen, and the eunuchs, and the princes of Juda, and of Jerusalem, and the craftsman, and the engravers were departed out of Jerusalem:

3 By the hand of Elasa the son of Saphan, and Gamarias the son of Helcias, whom Sedecias king of Juda sent to Babylon to Nabuchodonosor king of Babylon, saying:

4 Thus saith the Lord of hosts the God of Israel, to all that are carried away captives, whom I have caused to be carried away from Jerusalem to Babylon:

5 Build ye houses, and dwell in them: and plant orchards, and eat the fruit of them.

6 Take ye wives, and beget sons and daughters: and take wives for your sons, and give your daughters to husbands, and let them bear sons and daughters: and be ye multiplied there, and be not few in number.

7 And seek the peace of the city, to which I have caused you to be carried away captives; and pray to the Lord for it: for in the peace thereof shall be your peace.

8 For thus saith the Lord of hoses the God of Israel: Let not your prophets that are in the midst of you, and your diviners deceive you: and give no heed to your dreams which you dream:

9 For they prophesy falsely to you in my name: and I have not sent them, saith the Lord.

10 For thus saith the Lord: When the seventy years shall begin to be accomplished in Babylon, I will visit you: and I will perform my good word in your favour, to bring you again to this place.

11 For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of affliction, to give you an end and patience.

12 And you shall call upon me, and you shall go: and you shall pray to me, and I will hear you.

13 You shall seek me, and shall And me: when you shall seek me with all your heart.

14 And I will be found by you, saith the Lord: and I will bring back your captivity, and I will gather you out of all nations, and from all the places to which I have driven you out, saith the Lord: and I will bring you back from the place to which I caused you to be carried away captive.

15 Because you have said: The Lord hath raised us up prophets in Babylon:

16 For thus saith the Lord to the king that sitteth upon the throne of David, and to all the people that dwell in this city, to your brethren that are not gone forth with you into captivity.

17 Thus saith the Lord of hosts: Behold I will send upon them the sword, and the famine, and the pestilence: and I will make them like bad figs that cannot be eaten, because they are very bad.

18 And I will persecute them with the sword, and with famine, and pith the pestilence: and I will give them up unto affliction to all the kingdoms of the earth: to be a curse, and an astonishment, and a hissing, and a reproach to all the nations to which I have driven them out:

19 Because they have not hearkened to my words, saith the Lord: which I sent to them by my servants the prophets, rising by night, and sending: and you have not heard, saith the Lord.

20 Hear ye therefore the word of the Lord, all ye of the captivity, whom I have sent out from Jerusalem to Babylon.

21 Thus saith the Lord of hosts the God of Israel, to Achab the son of Colias, and to Sedecias the son of Maasias, who prophesy unto you in my name falsely: Behold I will deliver them up into the hands of Nabuchodonosor the king of Babylon: and he shall kill them before your eyes.

22 And of them shall be taken up a curse by all the captivity of Juda, that are in Babylon, saying: The Lord make thee like Sedecias, and like Achab, whom the king of Babylon fried in the fire:

23 Because they have acted folly in Israel, and have committed adultery with the wives of their friends, and have spoken lying words in my name, which I commanded them not: I am the judge and the witness, saith the Lord.

24 And to Semeias the Nehelamite thou shalt say:

25 Thus saith the Lord of hosts the God of Israel: Because thou hast sent letters in thy name to all the people that are in Jerusalem, and to Sophonias the son of Maasias the priest, and to all the priests, saying:

26 The Lord hath made thee priest in- stead of Joiada the priest, that thou shouldst be ruler in the house of the Lord, over every man that raveth and prophesieth, to put him in the stocks, and into prison.

27 And now why hast thou not rebuked Jeremias the Anathothite, who prophesieth to you?

28 For he hath also sent to us in Babylon, saying: It is a long time: build ye houses, and dwell in them: and plant gardens, and eat the fruits of them.

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29 So Sophonias the priest read this letter, in the hearing of Jeremias the prophet.

30 And the word of the Lord came to Jeremias, saying:

31 Send to all them of the captivity, saying: Thus saith the Lord to Semeias the Nehelamite: Because Semeias hath prophesied to you, and I sent him not: and hath caused you to trust in a lie:

32 Therefore thus saith the Lord: behold I will visit upon Semeias the Nehelamite, and upon his seed: he shall not have a man to sit in the midst of this people, and he shall not see the good that I will do to my people, saith the Lord: because he hath spoken treason against the Lord.

JEREMIAS (JEREMIAH) CHAPTER 30

1 This is the word that came to Jeremias from the Lord, saying:

2 Thus saith the Lord, the God of Israel, saying: Write thee all the words that I have spoken to thee, in a book.

3 For behold the days come, saith the Lord, and I will bring again the captivity of my people Israel and Juda, saith the Lord: and I will cause them to return to the land which I gave to their fathers, and they shall possess it.

4 And these are the words that the Lord hath spoken to Israel and to Juda:

5 For thus saith the Lord: We have heard a voice of terror: there is fear and no peace.

6 Ask ye, and see if a man bear children? why then have I seen every man with his hands on his loins, like a woman in labour, and all faces are turned yellow?

7 Alas, for that day is great, neither is there the like to it; and it Is the time of tribulation to Jacob, but he shall be saved out of it.

8 And it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst his bands: and strangers shall no more rule over him:

9 But they shall serve the Lord their God, and David their king, whom I will raise up to them.

10 Therefore fear thou not, my servant Jacob, saith the Lord, neither be dismayed, O Israel: for behold, I will save thee from a country afar off, and thy seed from the land of their captivity: and Jacob shall return, and be at rest, and abound with all good things, and there shall be none whom he may fear:

11 For I am with thee, saith the Lord, to save thee: for I will utterly consume all the nations, among which I have scattered thee: but I will not utterly consume thee: but I will chastise thee in judgment, that thou mayst not seem to thyself innocent.

12 For thus saith the Lord: Thy bruise is incurable, thy wound is very grievous.

13 There is none to judge thy judgment to bind it up: thou hast no healing medicines.

14 All thy lovers have forgotten thee, and will not seek after thee: for I have wounded thee with the wound of an enemy, with a cruel chastisement: by reason of the multitude of thy iniquities, thy sins are hardened.

15 Why criest thou for thy affliction? thy sorrow is incurable: for the multitude of thy iniquity, and for thy hardened sins I have done these things to thee.

16 Therefore all they that devour thee shall be devoured: and all thy enemies shall be carried into captivity: and they that waste thee shall be wasted, and all that prey upon thee will I give for a prey.

17 For I will close up thy scar, and will heal thee of thy wounds, saith the Lord. Because they have called thee, O Sion, an outcast: This is she that hath none to seek after her.

18 Thus saith the Lord: Behold I bring back the captivity of the pavilions of Jacob, and will have pity on his houses, and the city shall be built in her place, and the temple shall be found according to the order thereof.

19 And out of them shall come forth praise, and the voice of them that play: and I will multiply them, and they shall not be made few: and I will glorify them, and they shall not be lessened.

20 And their children shall be as from the beginning, and their assembly be permanent before me: and I will against all that afflict them.

21 And their leader shall be of themselves: and their prince shall come forth from the midst of them: and I will bring him near, and he shall come to me: for who is this that setteth his heart to approach to me, saith the Lord?

22 And you shall be my people: and I will be your God.

23 Behold the whirlwind of the Lord, his fury going forth, a violent storm, it shall rest upon the head of the wicked.

24 The Lord will not turn away the wrath of his indignation, till he have executed and performed the thought o his heart: in the latter days you shall understand these things.

JEREMIAS (JEREMIAH) CHAPTER 31

1 At that time, saith the Lord, I will be the God of all the families of and they shall be my people.

2 Thus saith the Lord: The people were left and escaped from the sword, found grace in the desert: Israel shall to his rest.

3 The Lord hath appeared from afar to me. Yea I have loved thee with everlasting love, therefore have I drawn thee, taking pity on thee.

4 And I will build thee again, and thou shalt be built, 0 virgin of Israel: thou shalt again be adorned with thy timbrels, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vineyards in the mountains of Samaria: the planters shall plant, and they shall not gather the vintage before the time.

6 For there shall be a day, in which the watchmen on mount Ephraim, shall cry: Arise, and let us go up to Sion to the Lord our God.

7 For thus saith the Lord: Rejoice ye in the joy of Jacob, and neigh before the head of the Gentiles: shout ye, and sing, and say: Save, O Lord, thy people, the remnant of Israel.

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8 Behold I will bring them from the north country, and will gather them from the ends of the earth: and among them shall be the blind, and the lame, the woman with child, and she that is bringing forth, together, a great company of them returning hither.

9 They shall come with weeping: and I will bring them back in mercy: and I will bring them through the torrents of waters in a right way, and they shall not stumble in it: for I am a father to Israel, and Ephraim is my firstborn.

10 Hear the word of the Lord, O ye nations, and declare it in the islands that are afar off, and say: He that scattered Israel will gather him: and he will keep him as the shepherd doth his flock.

11 For the Lord hath redeemed Jacob, and delivered him out of the hand of one that was mightier than he.

12 And they shall come, and shall give praise in mount Sion: and they shall flow together to the good things of the Lord, for the corn, and wine, and oil, and the increase of cattle and herds, and their soul shall be as a watered garden, and they shall be hungry no more.

13 Then shall the virgin rejoice in the dance, the young men and old men together: and I will turn their mourning into joy, and will comfort them, and make them joyful after their sorrow.

14 And I will fill the soul of the priests with fatness: and my people shall be filled with my good things, saith the Lord.

15 Thus saith the Lord: A voice was heard on high of lamentation, of mourning, and weeping, of Rachel weeping for her children, and refusing to be comforted for them, because they are not.

16 Thus saith the Lord: Let thy voice cease from weeping, and thy eyes from tears: for there is a reward for thy work, saith the Lord: and they shall return out of the land of the enemy.

17 And here is hope for thy last end, saith the Lord: and the children shall return to their own borders.

18 Hearing I heard Ephraim when he went into captivity: thou hast chastised me, and I was instructed, as a young bullock unaccustomed to the yoke. Convert me, and I shall be converted, for thou art the Lord my God.

19 For after thou didst convert me, I did penance: and after thou didst shew unto me, I struck my thigh: I am confounded and ashamed, because I have borne the reproach of my youth.

20 Surely Ephraim is an honourable son to me, surely he is a tender child: for since I spoke of him, I will still remember him. Therefore are my bowels troubled for him: pitying I will pity him, saith the Lord.

21 Set thee up a watchtower, make to thee bitterness: direct thy heart into the right way, wherein thou hast walked: return, O virgin of Israel, return to these thy cities.

22 How long wilt thou be dissolute in deliciousness, O wandering daughter? for the Lord hath created a new thing upon the earth: A WOMAN SHALL COMPASS A MAN.

23 Thus saith the Lord of hosts, the God of Israel: As yet shall they say this word in the land of Juda, and in the cities thereof, when I shall bring back their captivity: The Lord bless thee, the beauty of justice, the holy mountain.

24 And Juda and all his cities shall dwell therein together: the husbandmen and they that drive the docks.

25 For I have inebriated the weary soul: and I have filled every hungry soul.

26 Upon this I was as it were awaked out of a sleep, and I saw, and my sleep was sweet to me.

27 Behold the days come, saith the Lord: and I will sow the house of Israel and the house of Juda with the seed of men, and with the seed of beasts.

28 And as I have watched over them, to pluck up, and to throw down, and to scatter, and destroy, and afflict: so will I watch over them, to build up, and to plant them, saith the Lord.

29 In those days they shall say no more: The fathers have eaten a sour grape, and the teeth of the children are set on edge.

30 But every one shall die for his own iniquity: every man that shall eat the sour grape, his teeth shall be set on edge.

31 Behold the days shall come, saith the Lord, and I will make a new covenant with the house of Israel, and with the house of Juda:

32 Not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt: the covenant which they made void, and I had dominion over them, saith the Lord.

33 But this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord: I will give my law in their bowels, and I will write it in their heart: and I will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying: Know the Lord: for all shall know me from the least of them even to the greatest, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

35 Thus saith the Lord, who giveth the sun for the light of the day, the order of the moon and of the stars, for the light of the night: who stirreth up the sea, and the waves thereof roar, the Lord of hosts is his name.

36 If these ordinances shall fail before me, saith the Lord: then also the seed of Israel shall fail, so as not to be a nation before me for ever.

37 Thus saith the Lord: If the heavens above can be measured, and the foundations of the earth searched out beneath, I also will cast away all the seed of Israel, for all that they have done, saith the Lord.

38 Behold the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hanameel even to the gate of the corner.

39 And the measuring line shall go out farther in his sight upon the hill Gareb: and it shall compass Goatha,

40 And the whole valley of dead bodies and of ashes, and all the country of death, even to the torrent Cedron, and the corner of the horse gate towards the east, the Holy of the

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Lord: it shall not be plucked up, and it shall not be destroyed any more for ever.

JEREMIAS (JEREMIAH) CHAPTER 32

1 The word that came to Jeremias from the Lord in the tenth year of Sedecias king of Juda: the same is eighteenth year of Nabuchodonosor.

2 At that time the army of the king o Babylon besieged Jerusalem: and Jeremias the prophet was shut up in the court of the prison, which was in the house of the king of Juda.

3 For Sedecias king of Juda had shut him up, saying: Why dost thou prophesy, saying: Thus saith the Lord: Behold I will give this city into the hand of the king of Babylon, and he shall take it?

4 And Sedecias king of Juda shall not escape out of the hand of the Chaldeans: but he shall be delivered into the hands of the king of Babylon: and he shall speak to him mouth to mouth, and his eyes shall see his eyes.

5 And he shall lead Sedecias to Babylon: and he shall be there till I visit him, saith the Lord. But if you will fight against the Chaldeans, you shall have no success.

6 And Jeremias said: The word of the Lord came to me, saying:

7 Behold, Hanameel the son of Sellum thy cousin shall come to thee, saying: Buy thee my field, which is in Anathoth, for it is thy right to buy it, being akin.

8 And Hanameel my uncle's son cam to me, according to the word of the to the entry of the prison, and said me: Buy my held, which is in in the land of Benjamin: for the right of inheritance is thins, and thou art next of kin to possess it. And I understood this was the word of the Lord.

9 And I bought the held of my uncle's son, that is in Anathoth: and I weighed him the money, seven staters, and ten pieces of silver.

10 And I wrote it in a book and sealed it, and took witnesses: and I weighed him the money in the balances.

11 And I took the deed of the purchase that was sealed, and the stipulations, and the ratifications with the seals that were on the outside.

12 And I gave the deed of the purchase to Baruch the son of Neri the son of Maasias in the sight of Hanameel my uncle's son, in the presence of the witnesses that subscribed the book of the purchase, and before all the Jews that sat in the court of the prison.

13 And I charged Baruch before them, saying:

14 Thus saith the Lord of hosts the God of Israel: Take these writings, this deed of the purchase that is sealed up, and this deed that is open: and put them in an earthen vessel, that they may continue many days.

15 For thus saith the Lord of hosts the God of Israel: Houses, and fields, and vineyards shall be possessed again in this land.

16 And after I had delivered the deed of purchase to Baruch the son of Neri, I prayed to the Lord, saying:

17 Alas, alas, alas, 0 Lord God, behold thou hast made heaven and earth by thy great power, and thy stretched out arm: no word shall be hard to thee:

18 Thou shewest mercy unto thousands, and returnest the iniquity of the fathers into the bosom of their children after them: O most mighty, great, and powerful, the Lord of hosts is thy name.

19 Great in counsel and incomprehensible in thought: whose eyes are open upon all the ways of the children of Adam, to render unto every one according to his ways, and according to the fruit of his devices.

20 Who hast set signs and wonders in the land of Egypt even until this day, and in Israel, and amongst men, and hast made thee a name as at this day.

21 And hast brought forth thy people Israel, out of the land of Egypt with signs, and with wonders, and with a strong hand, and a stretched out arm, and with great terror.

22 And best given them this land which thou didst swear to their fathers, to give them a land flowing with milk and honey.

23 And they came in, and possessed it: but they obeyed not thy voice, and they walked not in thy law: and they did not any of those things that thou didst command them to do, and all these evils are come upon them.

24 Behold works are built up against the city to take it: and the city is given into the hands of the Chaldeans, who fight against it, by the sword, and the famine, and the pestilence: and what thou hast spoken, is all come to pass, as thou thyself seest.

25 And sayest thou to me, O Lord God: Buy a field for money, and take witnesses, whereas the city is given into the hands of the Chaldeans?

26 And the word of the Lord came to Jeremias, saying:

27 Behold I am the Lord the God of all flesh: shall any thing be hard for me?

28 Therefore thus saith the Lord: Behold I will deliver this city into the hands of the Chaldeans, and into the hands of the king of Babylon, and they shall take it.

29 And the Chaldeans that fight against this city, shall come and set it on fire, and burn it, with the houses upon whose roofs they offered sacrifice to Baal, and poured out drink offerings to strange gods, to provoke me to wrath.

30 For the children of Israel, and the children of Juda, have continually done evil in my eyes from their youth: the children of Israel who even till now provoke me with the work of their hands, saith the Lord.

31 For this city hath been to me a provocation and indignation from the day that they built it, until this day, in which it shall be taken out of my sight.

32 Because of all the evil of the children of Israel, and of the children of Juda, which they have done, provoking me to wrath, they and their kings, their princes, and their priests, and their prophets, the men of Juda, and the inhabitants of Jerusalem.

33 And they have turned their backs to me, and not their faces: when I taught them early in the morning, and

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instructed them, and they would not hearken to receive instruction.

34 And they have set their idols in the house, in which my name is called upon, to defile it.

35 And they have built the high places of Baal, which are in the valley of the son of Ennom, to consecrate their sons and their daughters to Moloch: which I commanded them not, neither entered it into my heart, that they should do this abomination, and cause Juda to sin.

36 And now, therefore, thus saith the Lord the God of Israel to this city, whereof you say that it shall be delivered into the hands of the king of Babylon by the sword, and by famine, and by pestilence:

37 Behold I will gather them together out of all the lands to which I have cast them out in my anger, and in my wrath, and in my great indignation: and I will bring them again into this place, and will cause them to dwell securely.

38 And they shall be my people, and I will be their God.

39 And I will give them one heart, and one way, that they may fear me all days: and that it may be well with them, and with their children after them.

40 And I will make an everlasting covenant with them, and will not cease to do them good: and I will give my fear in their heart, that they may not revolt from me.

41 And I will rejoice over them, when I shall do them good: and I will plant them in this land in truth, with my whole heart, and with all my soul.

42 For thus saith the Lord: As I have brought upon this people all this great evil: so will I bring upon them all the good that I now speak to them.

43 And fields shall be purchased in this land: whereof you say that it is desolate, because there remaineth neither man nor beast, and it is given into the hands of the Chaldeans.

44 Fields shall be bought for money, and deeds shall be written, and sealed, and witnesses shall be taken, in the land of Benjamin, and round about Jerusalem, in the cities of Juda, and in the cities on the mountains, and in the cities of the plains, and in the cities that are towards the south: for I will bring their captivity, saith the Lord.

JEREMIAS (JEREMIAH) CHAPTER 33

1 And the word of the Lord came to Jeremias the second time, while he was yet shut up in the court of the prison, saying:

2 Thus saith the Lord, who will do, and will form it, and prepare it, the Lord is his name.

3 Cry to me and I will hear thee: and I will shew thee great things, and sure things which thou knowest not.

4 For thus saith the Lord the God of Israel to the houses of this city, and to the houses of the king of Juda, which rue destroyed, and to the bulwarks, and to the sword.

5 Of them that come to fight with the Chaldeans, and to fill them with the dead bodies of the men whom I have slain in my wrath, and in my indignation, hiding my face from this city because of all their wickedness.

6 Behold I will close their wounds and give them health, and I will cure them: and I will reveal to them the prayer of peace and truth.

7 And I will bring back the captivity of Juda, and the captivity of Jerusalem: and I will build them as from the beginning.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me: and I will forgive all their iniquities, whereby they have sinned against me, and despised me.

9 And it shall be to me a name, and a joy, and a praise, and a gladness before all the nations of the earth, that shall hear of all the good things which I will do to them: and they shall fear and be troubled for all the good things, and for all the peace that I will make for them.

10 Thus saith the Lord: There shall be heard again in this place (which you say is desolate, because there is neither man nor beast: in the cities of Juda, and without Jerusalem, which are desolate without man, and without inhabitant, and without beast)

11 The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say: Give ye glory to the Lord of hosts, for the Lord is good, for his mercy endureth for ever: and of them that shall bring their vows into the house of the Lord: for I will bring back the captivity of the land as at the first, saith the Lord.

12 Thus saith the Lord of hosts: There shall be again in this place that is desolate without man, and without beast, and in all the cities thereof, an habitation of shepherds causing their flocks to lie down.

13 And in the cities on the mountains, and in the cities of the plains, and in the cities that are towards the south: and in the land of Benjamin, and round about Jerusalem, and in the cities of Juda shall the flocks pass again under the hand of him that numbereth them, saith the Lord.

14 Behold the days come, saith the Lord, that I will perform the good word that I have spoken to the house of Israel, and to the house of Juda.

15 In those days, and at that time, I will make the bud of justice to spring forth unto David, and he shall do judgment and justice in the earth.

16 In those days shall Juda be saved, and Jerusalem shall dwell securely: and this is the name that they shall call him, The Lord our just one.

17 For thus saith the Lord: There shall not be cut off from David a man to sit upon the throne of the house of Israel.

18 Neither shall there be cut off from the priests and Levites a man before my face to offer holocausts, and to burn sacrifices, and to kill victims continually:

19 And the word of the Lord came to Jeremias, saying:

20 Thus saith the Lord: If my covenant with the day can be made void, and my covenant with the night, that there should not be day and night in their season:

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21 Also my covenant with David my servant may be made void, that he should not have a son to reign upon his throne, and with the Levites and priests my ministers.

22 As the stars of heaven cannot be numbered, nor the sand of the sea be measured: so will I multiply the seed of David my servant, and the Levites my ministers.

23 And the word of the Lord came to Jeremias, saying:

24 Hast thou not seen what this people hath spoken, saying: The two families which the Lord had chosen, are cast off: and they have despised my people, so that it is no more a nation before them?

25 Thus saith the Lord: If I have not set my covenant between day and night, and laws to heaven and earth:

26 Surely I will also cast; off the seed of Jacob, and of David my servant, so as not to take any of his seed to be rulers of the seed of Abraham, Isaac, and Jacob: for I will bring back their captivity, and will have mercy on them.

JEREMIAS (JEREMIAH) CHAPTER 34

1 The word that came to Jeremias from the Lord, (when Nabuchodonosor king of Babylon, and all his army, and all the kingdoms of the earth, that were under the power of his hand, and all the people fought against Jerusalem and against all the cities thereof,) saying:

2 Thus saith the Lord, the God of Israel: Go, and speak to Sedecias king of Juda, and say to him: Thus saith the Lord: Behold I will deliver this city into the hands of the king of Babylon, and he shall burn it with fire.

3 And thou shalt not escape out of his hand: but thou shalt surely be taken, and thou shalt be delivered into his hand: and thy eyes shall see the eyes of the king of Babylon, and his mouth shall speak with thy mouth, and thou shalt go to Babylon.

4 Yet hear the word of the Lord, O Sedecias king of Juda: Thus saith the Lord to thee: Thou shalt not die by the sword.

5 But thou shalt die in peace, and according to the burnings of thy fathers, the former kings that were before thee, so shall they burn thee: and they shall mourn for thee, saying: Alas, Lord: for I have spoken the word, saith the Lord.

6 And Jeremias the prophet spoke all these words to Sedecias the king of Juda in Jerusalem.

7 And the army of the king of Babylon fought against Jerusalem, and against all the cities of Juda that were left, against Lachis, and against Azecha: for these remained of the cities of Juda, fenced cities.

8 The word that came to Jeremias from the Lord, after that king Sedecias had made a covenant with all the people in Jerusalem making a proclamation:

9 That every man should let his manservant, and every man his maidservant, being a Hebrew man or a Hebrew woman, go free: and that they should not lord it over them, to wit, over the Jews their brethren.

10 And all the princes, and all the people who entered into the covenant, heard that every man should let his manservant, and every man his maidservant go free, and should no more have dominion over them: and they obeyed, and let them go free.

11 But afterwards they turned: and brought back again their servants and their handmaids, whom they had let go free, and brought them into subjection as menservants and maidservants.

12 And the word of the Lord came to Jeremias from the Lord, saying:

13 Thus saith the Lord the God of Israel: I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the house of bondage, saying:

14 At the end of seven years, let ye go every man his brother being a Hebrew, who hath been sold to thee, so he shall serve thee six years: and thou shalt let him go free from thee: and your fathers did not hearken to me, nor did they incline their ear.

15 And you turned to day, and did that which was right in my eyes, in proclaiming liberty every one to his brother: and you made a covenant in my sight, in the house upon which my name is invocated.

16 And you are fallen back, and have defiled my name: and you have brought back again every man his manservant, and every man his maidservant, whom you had let go free, and set at liberty: and you have brought them into subjection to be your servants and handmaids.

17 Therefore thus saith the Lord: You have not hearkened to me, in proclaiming liberty every man to his brother and every man to his friend: behold I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine: and I will cause you to be removed to all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, and have not performed the words of the covenant which they agreed to in my presence, when they cut the calf in two and passed between the parts thereof:

19 The princes of Juda, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land that passed between the parts of the calf:

20 And I will give them into the hands of their enemies, and into the hands of them that seek their life: and their dead bodies shall be for meat to the fowls of the air, and to the beasts of the earth.

21 And Sedecias the king of Juda, and his princes, I will give into the hands of their enemies, and into the hands of them that seek their lives, and into the hands of the armies of the king of Babylon, which are gone from you.

22 Behold I will command, saith the Lord, and I will bring them again to this city, and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Juda a desolation, without an inhabitant.

JEREMIAS (JEREMIAH) CHAPTER 35

1 The word that came to Jeremias from the Lord in the days of Joakim the son of Josias king of Juda, saying:

2 Go to the house of the Rechabites: and speak to them, and bring them into the house of the Lord, into one of the

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chambers of the treasures, and thou shalt give them wine to drink.

3 And I took Jezonias the son of Jeremias the son of Habsanias, and his brethren, and all his sons, and the whole house of the Rechabites.

4 And I brought them into the house of the Lord, to the treasure house of the sons of Hanan, the son of Jegedelias the man of God, which was by the treasure house of the princes, above the treasure of Maasias the son of Sellum, who was keeper of the entry.

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups: and I said to them: Drink ye wine.

6 And they answered: We will not drink wine: because Jonadab the son of Rechab, our father, commanded us, saying: You shall drink no wine, neither you, nor your children, for ever:

7 Neither shall ye build houses, nor sow seed, nor plant vineyards, nor have any: but you shall dwell in tents all your days, that you may live many days upon the face of the earth, in which you are strangers.

8 Therefore we have obeyed the voice of Jonadab the son of Rechab, our father, in all things that he commanded us: so as to drink no wine all our days: neither we, nor our wives, nor our sons, nor our daughters:

9 Nor to build houses to dwell in, nor to have vineyard, or field, or seed:

10 But we have dwelt in tents, and have been obedient according to all that Jonadab our father commanded us.

11 But when Nabuchodonosor king of Babylon came up to our land, we said: Come, let us go into Jerusalem from the face of the army of the Chaldeans, and from the face of the army of Syria: and we have remained in Jerusalem.

12 And the word of the Lord came to Jeremias, saying:

13 Thus saith the Lord of hosts the God of Israel: Go, and say to the men of Juda, and to the inhabitants of Jerusalem: Will you not receive instruction, to obey my words, saith the Lord?

14 The words of Jonadab the son of Rechab, by which he commanded his sons not to drink wine, have prevailed: and they have drunk none to this day, because they have obeyed the commandment of their father: but I have spoken to you, rising early and speaking, and you have not obeyed me.

15 And I have sent to you all my servants the prophets, rising early, and sending and saying: Return ye every man from his wicked way, and make your ways good: and follow not strange gods, nor worship them, and you shall dwell in the land, which I gave you and your fathers: and you have not inclined your ear, nor hearkened to me.

16 So the sons of Jonadab the son of Rechab have constantly kept the commandment of their father, which he commanded them: but this people hath not obeyed me.

17 Therefore thus saith the Lord of hosts the God of Israel: Behold I will bring upon Juda, and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them, because I have spoken to them, and they have not heard: I have called to them, and they have not answered me.

18 And Jeremias said to the house of the Rechabites: Thus saith the Lord of hosts the Cod of Israel: Because you have obeyed the commandment of Jonadab your father, and have kept all his precepts, and have done all that he commanded you:

19 Therefore thus saith the Lord of host the God of Israel: There shall not be wanting a man of the race of Jonadab the son of Rechab, standing before me for ever.

JEREMIAS (JEREMIAH) CHAPTER 36

1 And it came to pass in the fourth year of Joakim the son of Josias king of Juda, that this word came to Jeremias by the Lord, saying:

2 Take thee a roll of a book, and thou shalt write in it all the words that I have spoken to thee against Israel and Juda, and against all the nations from the day that I spoke to thee, from the days of Josias even to this day.

3 If so be, when the house of Juda shall hear all the evils that I purpose to do unto them, that they may return every man from his wicked way: and I will forgive their iniquity, and their sin.

4 So Jeremias called Baruch the son of Nerias: and Baruch wrote from the mouth of Jeremias all the words of the Lord, which he spoke to him, upon the roll of a book.

5 And Jeremias commanded Baruch, saying: I am shut up, and cannot go into the house of the Lord.

6 Go thou in therefore, and read out of the volume, which thou hast written from my mouth, the words of the Lord, in the hearing of all the people in the house of the Lord on the fasting day: and also thou shalt read them in the hearing of all Juda that come out of their cities:

7 If so be they may present their supplication before the Lord, and may return every one from his wicked way: for great is the wrath and indignation which the Lord hath pronounced against this people.

8 And Baruch the son of Nerias did according to all that Jeremias the prophet had commanded him, reading out of the volume the words of the Lord in the house of the Lord.

9 And it came to pass in the fifth year of Joakim the son of Josias king of Juda, in the ninth month, that they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that were come together out of the cities of Juda to Jerusalem.

10 And Baruch read out of the volume the words of Jeremias in the house of the Lord, in the treasury of Gamarias the son of Saphan the scribe, in the upper court, in the entry of the new gate of the house of the Lord, in the hearing of all the people.

11 And when Micheas the son of Gamarias the son of Saphan had heard out of the book all the words of the Lord,

12 He went down into the king's house to the secretary's chamber: and behold all the princes sat there, Elisama the scribe, and Dalaias the son of Semeias, and Elnathan the son of Achobor, and Gamarias the son of Saphan, and Sedecias the son of Hananias, and all the princes.

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13 And Micheas told them all the words that he had heard when Baruch read out of the volume in the hearing of the people.

14 Therefore all the princes sent Judi the son of Nathanias, the son of Selemias, the son of Chusi, to Baruch, saying: Take in thy hand the volume in which thou hast read in the hearing of the people, and come. So Baruch the son of Nerias took the volume in his hand, and came to them.

15 And they said to him: Sit down and read these things in our hearing. And Baruch read in their hearing.

16 And when they had heard all the words, they looked upon one another with astonishment, and they said to Baruch: We must tell the king all these words.

17 And they asked him, saying: Tell us how didst thou write all these words from his mouth.

18 And Baruch said to them: With his mouth he pronounced all these words as if he were reading to me: and I wrote in a volume with ink.

19 And the princes said to Baruch: Go, and hide thee, both thou and Jeremias, and let no man know where you are.

20 And they went in to the king into the court: but they laid up the volume in the chamber of Elisama the scribe: and they told all the words in the hearing of the king.

21 And the king sent Judi that he should take the volume: who bringing it out of the chamber of Elisama the scribe, read it in the hearing of the king, and of all the princes that stood about the king.

22 Now the king sat in the winter house, In the ninth month: and there was a hearth before him full of burning coals.

23 And when Judi had read three or four pages, he cut it with the penknife, and he cast it into the Are, that was upon the hearth, till all the volume was consumed with the fire that was on the hearth.

24 And the king and all his servants that heard all these words were not afraid, nor did they rend their garments.

25 But yet Elnathan, and Dalaias, and Gamarias spoke to the king, not to burn. the book: and he heard them not.

26 And the king commanded Jeremiel the son of Amelech, and Saraias the son of Ezriel, and Selemias the son of Abdeel, to take up Baruch the scribe, and Jeremias the prophet: but the Lord hid them.

27 And the word of the Lord came to Jeremias the prophet, after that the king had burnt the volume, and the words that Baruch had written from the mouth of Jeremias, saying:

28 Take thee again another volume: and write in it all the former words that were in the first volume which Joakim the king of Juda hath burnt.

29 And thou shalt say to Joakim the king of Juda: Thus saith the Lord: Thou hast burnt that volume, saying: Why hast thou written therein, and said: The king of Babylon shall come speedily, and shall lay waste this land: and shall cause to cease from thence man and beast?

30 Therefore thus saith the Lord against Joakim the king of Juda: He shall have none to sit upon the throne of David: and his dead body shall be cast out to the heat by day, and to the frost by night.

31 And I will punish him, and his seed and his servants, for their iniquities, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Juda all the evil that I have pronounced against them, but they have not heard.

32 And Jeremias took another volume, and gave it to Baruch the son of Nerias the scribe: who wrote in it from the mouth of Jeremias all the words of the book which Joakim the king of Juda had burnt with fire: and there were added besides many more words than had been before.

JEREMIAS (JEREMIAH) CHAPTER 37

1 Now king Sedecias the son of Josias reigned instead of Jechonias the son of Joakim: whom Nabuchodonosor king of Babylon made king in the land of Juda.

2 But neither he, nor his servants, nor the people of the land did obey the words of the Lord, that he spoke in the hand of Jeremias the prophet.

3 And king Sedecias sent Juchal the son of Selemias, and Sophonias the son of Maasias the priest to Jeremias the prophet, saying: Pray to the Lord our God for us.

4 Now Jeremias walked freely in the midst of the people, for they had not as yet cast him into prison. And the army of Pharao was come out of Egypt: and the Chaldeans that besieged Jerusalem, hearing these tidings, departed from Jerusalem.

5 And the word of the Lord came to Jeremias the prophet, saying:

6 Thus saith the Lord the God of Israel: Thus shall you say to the king of Juda, who sent you to inquire of me: Behold the army of Pharao, which is come forth to help you, shall return into their own land, into Egypt.

7 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

8 Thus saith the Lord: Deceive not your souls, saying: The Chaldeans shall surely depart and go away from us: for they shall not go away;

9 But if you should even beat al: the army of the Chaldeans that fight against you, and there should be left of them some wounded men: they shall rise up, every man from his tent, and burn this city with Are.

10 Now when the army of the Chaldeans was gone away from Jerusalem, because of Pharao's army,

11 Jeremias went forth out of Jerusalem to go into the land of Benjamin: and to divide a possession there in the presence of the citizens.

12 And when he was come to the gate of Benjamin, the captain of the gate, who I was there in his turn, was one named Jerias, the son of Selemias, the son of Hananias: and he took hold of Jeremias the prophet, saying: Thou art fleeing to the Chaldeans.

13 And Jeremias answered: It is not so, I am not fleeing to the Chaldeans. But he hearkened not to him: so Jerias took Jeremias and brought him to the princes.

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14 Wherefore the princes were angry with Jeremias, and they beat him, and cast him into the prison that was in the house of Jonathan the scribe: for he was chief over the prison.

15 So Jeremias went into the house of the prison, and into the dungeon: and Jeremias remained there many days.

16 Then Sedecias the king, sending, took him: and asked him secretly in his house, and said: Is there, thinkest thou, any word from the Lord? And Jeremias said: There is. And he said: Thou shalt be delivered into the hands of the king of Babylon.

17 And Jeremias said to king Sedecias: In what have I offended against thee, or thy servants, or thy people, that thou hast cast me into prison?

18 Where are your prophets that prophesied to you, and said: The king of Babylon shall not come against you, and against this land?

19 Now therefore hear, I beseech thee, my lord the king: let my petition be accepted in thy sight: and send me not back into the house of Jonathan the scribe, lest I die there.

20 Then king Sedecias commanded that Jeremias should be committed into the entry of the prison: and that they should give him daily a piece of bread, beside broth, till all the bread in the city were spent: and Jeremias remained in the entry of the prison.

JEREMIAS (JEREMIAH) CHAPTER 38

1 Now Saphatias the son of Mathan, and Gedelias the son of Phassur, and Juchal the son of Selemias, and Phassur the son of Melchias heard the words that Jeremias spoke to all the people, saying:

2 Thus saith the Lord: Whosoever shell remain in this city, shall die by the sword, and by famine, and by pestilence: but he that shall go forth to the Chaldeans, shall live, and his life shall be safe, and he shall live.

3 Thus saith the Lord: This city shall surely be delivered into the hand of the army of the king of Babylon, and he shall take it.

4 And the princes said to the king: We beseech thee that this man may be put to death: for on purpose he weakeneth the hands of the men of war, that remain in this city, and the hands of the people, speaking to them according to these words: for this man seeketh not peace to this people, but evil.

5 And king Sedecias said: Behold he is in your hands: for it is not lawful for the king to deny you any thing.

6 Then they took Jeremias and cast him into the dungeon of Melchias the son of Amelech, which was in the entry of the prison: and they let down Jeremias by ropes into the dungeon, wherein there was no water, but mire. And Jeremias sunk into the mire.

7 Now Abdemelech the Ethiopian, an eunuch that was in the king's house, heard that they had put Jeremias in the dungeon: but the king was sitting in the gate of Benjamin.

8 And Abdemelech went out of the king's house, and spoke to the king, saying:

9 My lord the king, these men have done evil in all that they have done against Jeremias the prophet, casting him into the dungeon to die there with hunger, for there is no more bread in the city.

10 Then the king commanded Abdemelech the Ethiopian, saying: Take from hence thirty men with thee, end draw up Jeremias the prophet out of the dungeon, before he die.

11 So Abdemelech taking the men with him, went into the king's house that was under the storehouse: and he took from thence old rags, and old rotten things, and he let them down by cords to Jeremias into the dungeon.

12 And Abdemelech the Ethiopian said to Jeremias: Put these old rags and these rent and rotten things under thy arms, and upon the cords: and Jeremias did so.

13 And they drew up Jeremias with the cords, and brought him forth out of the dungeon. And Jeremias remained in the entry of the prison.

14 And king Sedecias sent, and took Jeremias the prophet to him to the third gate, that was in the house of the Lord: and the king said to Jeremias: I will ask thee a thing, hide nothing from me.

15 Then Jeremias said to Sedecias: If I shall declare it to thee, wilt thou not put me to death? and if I give thee counsel, thou wilt not hearken to me.

16 Then king Sedecias swore to Jeremias, in private, saying: As the Lord liveth, that made us this soul, I will not put thee to death, nor will I deliver thee into the hands of these men that seek thy life.

17 And Jeremias said to Sedecias: Thus saith the Lord of hosts the God of Israel: If thou wilt take a resolution and go out to the princes of the king of Babylon, thy soul shall live, and this city shall not be burnt with fire: and thou shalt be safe, and thy house.

18 But if thou wilt not go out to the princes of the king of Babylon, this city shall be delivered into the hands of the Chaldeans, and they shall burn it with fire: and thou shalt not escape out of their hands.

19 And king Sedecias said to Jeremias: I am afraid because of the Jews that are fled over to the Chaldeans: lest I should be delivered into their hands, and they should abuse me.

20 But Jeremias answered: They shall not deliver thee: hearken, I beseech thee, to the word of the Lord, which I speak to thee, and it shall be well with thee, and thy soul shall live.

21 But if thou wilt not go forth, this is the word which the Lord hath shewn me:

22 Behold all the women that are left in the house of the king of Juda, shall be brought out to the princes of the king of Babylon: and they shall say: Thy men of peace have deceived thee, and have prevailed against thee, they have plunged thy feet in the mire, and in a slippery place, and they have departed from thee.

23 And all thy wives, and thy children shall be brought out to the Chaldeans, and thou shalt not escape their hands, but thou shalt be taken by the hand of the king of Babylon: and he shall burn this city with fire.

24 Then Sedecias said to Jeremias: Let no man know these words, and thou shalt not die.

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25 But if the princes shall hear that I have spoken with thee, and shall come to thee, and say to thee: Tell us what thou hast said to the king, hide it not from us, and we will not kill thee: and also what the king said to thee:

26 Thou shalt say to them: I presented my supplication before the king, that he would not command me to be carried back into the house of Jonathan, to die there.

27 So all the princes came to Jeremias, and asked him: and he spoke to them according to all the words that the king had commanded him: and they left him: for nothing had been heard.

28 But Jeremias remained in the entry of the prison, until the day that Jerusalem was taken: and it came to pass that Jerusalem was taken.

JEREMIAS (JEREMIAH) CHAPTER 39

1 In the ninth year of Sedecias king of Juda, in the tenth month, came Nabuchodonosor king of Babylon, and all his army to Jerusalem, and they besieged it.

2 And in the eleventh year of Sedecias, in the fourth month, the fifth day of the month, the city was opened.

3 And all the princes of the king of Babylon came in, and sat in the middle gate: Neregel, Sereser, Semegarnabu, Sarsachim, Rabsares, Neregel, Serezer, Rebmag, and all the rest of the princes of the king of Babylon.

4 And when Sedecias the king of Juda and all the men of war saw them, they fled: and they went forth in the night out of the city by the way of the king's garden, and by the gate that was between the two walls, and they went; out to the way of the desert.

5 But the army of the Chaldeans pursued after them: and they took Sedecias in the plain of the desert of Jericho, and when they had taken him, they brought him to Nabuchodonosor king of Babylon to Reblatha, which is in the land of Emath: and he gave judgment upon him.

6 And the king of Babylon slew the sons of Sedecias, in Reblatha, before his eyes: and the king of Babylon slew all the nobles of Juda.

7 He also put out the eyes of Sedecias: and bound him with fetters, to be carried to Babylon.

8 And the Chaldeans burnt the king's house, and the houses of the people with fire, and they threw down the wall of Jerusalem.

9 And Nabuzardan the general of the army carried away captive to Babylon the remnant of the people that remained in the city, and the fugitives that had gone over to him, and the rest of the people that remained.

10 But Nabuzardan the general left some of the poor people that had nothing at all, in the land of Juda, and he gave them vineyards, and cisterns at that time.

11 Now Nabuchodonosor king of Babylon had given charge to Nabuzardan the general concerning Jeremias, saying:

12 Take him, and set thy eyes upon him, and do him no harm: but as he hath a mind, so do with him.

13 Therefore Nabuzardan the general sent, and Nabusezban, and Rabsares, and Neregel, and Sereser, and Rebmag, and all the nobles of the king of Babylon,

14 Sent, and took Jeremias out of the court of the prison, and committed him to Godolias the son of Ahicam the son of Saphan, that he might go home, and dwell among the people.

15 But the word of the Lord came to Jeremias, when he was yet shut up in the court of the prison, saying: Go, and tell Abdemelech the Ethiopian, saying:

16 Thus saith the Lord of hosts the God of Israel: Behold I will bring my words upon this city unto evil, and not unto good: and they shall be accomplished in thy sight in that day.

17 And I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hands of the men whom thou fearest:

18 But delivering, I will deliver thee, and thou shalt not fall by the sword: but thy life shall be saved for thee, because thou hast put thy trust in me, saith the Lord.

JEREMIAS (JEREMIAH) CHAPTER 40

1 The word that came to Jeremias from the Lord, after that Nabuzardan the general had let him go from Rama, when he had taken him, being bound with chains, among all them that were carried away from Jerusalem and Juda, and were carried to Babylon.

2 And the general of the army taking Jeremias, said to him: The Lord thy God hath pronounced this evil upon this place,

3 And he hath brought it: and the Lord hath done as he hath said: because you have sinned against the Lord, and have not hearkened to his voice, and this word is come upon you.

4 Now then behold I have loosed thee this day from the chains which were upon thy hands: if it please thee to come with me to Babylon, come: and I will set my eyes upon thee: but if it do not please thee to come with me to Babylon, stay here: behold all the land is before thee, as thou shalt choose, and whither it shall please thee to go, thither go.

5 And come not with me: but dwell with Godolias the son of Ahicam the son of Saphan, whom the king of Babylon hath made governor over the cities of Juda: dwell therefore with him in the midst of the people: or whithersoever it shall please thee to go, go. And the general of the army gave him victuals and presents, and let him go.

6 And Jeremias went to Godolias the son of Ahicam to Masphath: and dwelt with him in the midst of the people that were left in the land.

7 And when all the captains of the army that were scattered through the countries, they and their companions, had heard that the king of Babylon had made Godolias the son of Ahicam governor of the country, and that he had committed unto him men and women, and children, and of the poor of the land, them that had not been carried away captive to Babylon:

8 They came to Godolias to Masphath: and Ismahel the son of Nathanias, and Johanan, and Jonathan, the sons of Caree, and Sareas the son of Thanehumeth, and the children of Ophi,

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that were of Netophathi, and Jezonias the son of Maachati, they and their men.

9 And Godolias the son of Ahicam the son of Saphan swore to them and to their companions, saying: Fear not to serve the Chaldeass: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 Behold I dwell in Masphath, that I may answer the commandment of the Chaldeans that are sent to us: but as for you, gather ye the vintage, and the harvest, and the oil, and lay it up in your vessels, and abide in your cities which you hold.

11 Moreover all the Jews that were in Moab, and among the children of Ammon, and in Edom, and in all the countries, when they heard that the king of Babylon had left a remnant in Judea, and that he had made Godolias the son of Ahicam the son of Saphan ruler over them:

12 All the Jews, I say, returned out of all the places to which they had fled, and they came into the land of Juda to Godolias to Masphath: and they gathered wine, and a very great harvest.

13 Then Johanan the son of Caree, and all the captains of the army, that had been scattered about in the countries, came to Godolias to Masphath.

14 And they said to him: Know that Baalis the king of the children of Ammon hath sent Ismahel the son of Nathanias to kill thee. And Godolias the son of Ahicam believed them not.

15 But Johanan the son of Caree, spoke to Oodolias privately in Masphath, saying: I will go, and I will kill Ismahel the son of Nathanias, and no man shall know it, lest he kill thee, and all the Jews be scattered, that are gathered unto thee, and the remnant of Juda perish.

16 And Codolias the son of Ahicam said to Johanan the son of Cares: Do not this thing: for what thou sayst of Ismahel is false.

JEREMIAS (JEREMIAH) CHAPTER 41

1 And it came to pass in the seventh month, that Ismahel the son of Nathanias, the son of Elisama of the royal blood, and the nobles of the king, and ten men with him, came to Godolias the son of Ahicam into Masphath: and they ate bread there together in Masphath.

2 And Ismahel the son of Nathanias arose, and the ten men that were with him, and they struck Godolias the son of Ahicam, the son of Saphan with the sword, and slew him whom the king of Babylon had made governor over the land.

3 Ismahel slew also all the Jews that were with Godolias in Masphath, and the Chaldeans that were found there, and the soldiers.

4 And on the second day after he had killed Godolias, no man yet knowing it,

5 There came some from Sichem, and from Silo, and from Samaria, fourscore men, with their beards shaven, and their clothes rent, and mourning: and they had offerings and incense in their hand, to offer in the house of the Lord.

6 And Ismahel the son of Nathanias went forth from Masphath to meet them, weeping all along as he went: and when he had met them, he said to them: Come to Godolias, the son of Ahicam.

7 And when they were come to the midst of the city, Ismahel the son of Nathanias, slew them, and cast them into the midst of the pit, he and the men that were with him.

8 But ten men were found among them, that said to Ismahel: Kill us not: for we have stores in the field, of wheat, and barley, and oil, and honey. And he forbore, and slew them not with their brethren.

9 And the pit into which Ismahel cast all the dead bodies of the men whom he slew because of Godolias, is the same that king Asa made, for fear of Baasa the king of Israel: the same did Ismahel the son of Nathanias fill with them that were slain.

10 Then Ismahel carried away captive all the remnant of the people that were in Masphath: the king's daughters, and all the people that remained in Masphath: whom Nabuzardan the general of the army had committed to Godolias the son of Ahicam. And Ismahel the son of Nathanias took them, and he departed, to go over to the children of Ammon.

11 But Johanan the son of Caree, and all the captains of the fighting men that were with him, heard of the evil that Ismahel the son of Nathanias had done.

12 And taking all the men, they went out to fight against Ismahel the son of Nathanias, and they found him by the great waters that are in Gabaon.

13 And when all the people that were with Ismahel, had seen Johanan the son of Caree, and all the captains of the fighting men that were with him, they rejoiced.

14 And all the people whom Ismahel had taken, went back to Masphath: and they returned and went to Johanan the son of Caree.

15 But Ismahel the son of Nathanias fled with eight men, from the face of Johanan, and went to the children of Ammon.

16 Then Johanan the son of Caree, and all the captains of the soldiers that were with him, took all the remnant of the people whom they had recovered from Ismahel the son of Nathanias, from Masphath, after that he had slain Godolias the son of Ahicam: valiant men for war, and the women, and the children, and the eunuchs, whom he had brought back from Gabaon:

17 And they departed, and sat as sojourners in Chamaam, which is near Bethlehem: in order to go forward, and enter into Egypt,

18 From the face of the Chaldeans: for they were afraid of them, because Ismahel the son of Nathanias had slain Godolias the son of Ahicam, whom the king of Babylon had made governor in the land of Juda.

JEREMIAS (JEREMIAH) CHAPTER 42

1 Then all the captains of the warriors, and Johanan the son of Caree, and Jezonias the son of Osaias, and the rest of the people from the least to the greatest came near:

2 And they said to Jeremias the prophet: Let our supplication fall before thee: and pray thou for us to the

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Lord thy God for all this remnant, for we are left but a few of many, as thy eyes do behold us.

3 And let the Lord thy God shew us the way by which we may walk, and the thing that we must do.

4 And Jeremias the prophet said to them: I have heard you: behold I will pray to the Lord your God according to your words: and whatsoever thing he shall answer me, I will declare it to you: and I will hide nothing from you.

5 And they said to Jeremias: The Lord be witness between us of truth and faithfulness, if we do not according to every thing for which the Lord thy God shall send thee to us.

6 Whether it be good or evil, we will obey the voice of the Lord our God, to whom me send thee: that it may be well with us when we shall hearken to the voice of the Lord our God.

7 Now after ten days, the word of the Lord came to Jeremias.

8 And he called Johanan the son of Caree, and all the captains of the fighting men that were with him, and all the people from the least to the greatest.

9 And he said to them: Thus saith the Lord the God of Israel, to whom you sent me, to present your supplications before him:

10 If you will be quiet and remain in this land, I will build you up, and not pull you down: I will plane you, and not pluck you up: for now I am appeased for the evil that I have done to you.

11 Fear not because of the king of Babylon, of whom you are greatly afraid: fear him not, saith the Lord: for I am with you, to save you, and to deliver you from his hand.

12 And I will shew mercies to you, and will take pity on you, and will cause you to dwell in your own land.

13 But if you say: We will not dwell in this land, neither will we hearken to the voice of the Lord our God,

14 Saying: No, but we will go into the land of Egypt: where we shall see no war, nor hear the sound of the trumpet, nor suffer hunger: and there we will dwell.

15 For this now hear the word of the Lord, ye remnant of Juda: Thus saith the Lord of hosts, the God of Israel: If you set your faces to go into Egypt, and enter in to dwell there:

16 The sword which you fear, shall overtake you there in the land of Egypt: and the famine, whereof you are afraid, shall cleave to you in Egypt, and there you shall die.

17 And all the men that set their faces to go into Egypt, to dwell there, shall die by the sword, and by famine, and by pestilence: none of them shall remain, nor escape from the face of the evil that I will bring upon them.

18 For thus saith the Lord of hosts, the God of Israel: As my anger and my indignation hath been kindled against the inhabitants of Jerusalem: so shall my indignation be kindled against you, when you shall enter into Egypt, and you shall be an execration, and an astonishment, and a curse, and a reproach: and you shall see this place no more.

19 This is the word of the Lord concerning you, O ye remnant of Juda: Go ye not into Egypt: know certainly that I have adjured you this day.

20 For you have deceived your own souls: for you sent me to the Lord our God, saying: Pray for us to the Lord our God, and according to all that the Lord our God shall say to thee, so declare unto us, and we will do it.

21 And now I have declared it to you this day, and ;you have not obeyed the voice of the Lord your God, with regard to all the things for which he hath sent me to you.

22 Now therefore know certainly that you shall die by the sword, and by famine, and by pestilence in the place to which you desire to go to dwell there.

JEREMIAS (JEREMIAH) CHAPTER 43

1 And it came to pass, that when Jeremias had made an end of speaking to the people all the words of the Lord their God, for which the Lord their God had sent him to them, all these words:

2 Azarias the son of Osaias, and Johanan the son of Caree, and all the proud men, made answer, saying to Jeremias: Thou tellest a lie: the Lord our God hath not sent thee, saying: Go not into Egypt, to dwell there.

3 But Baruch the son of Nerias setteth thee on against us, to deliver us into the hands of the Chaldeans, to kill us, and to cause us to be carried away captives to Babylon.

4 So Johanan the son of Caree, and all the captains of the soldiers, and all the people, obeyed not the voice of the Lord, to remain in the land of Juda.

5 But Johanan the son of Caree, and all the captains of the soldiers took all the remnant of Juda, that were returned out of all nations, to which they had before been scattered, to dwell in the land of Juda:

6 Men, and women, and children, and the king's daughters, and every soul, which Nabuzardan the general had left with Godolias the son of Ahicam the son of Saphan, and Jeremias the prophet, and Baruch the son of Nerias.

7 And they went Into the land of Egypt, for they obeyed not the voice of the Lord: and they came as far as Taphnis.

8 And the word of the Lord came to Jeremias in Taphnis, saying:

9 Take great stones in thy hand, and thou shalt hide them in the vault that is under the brick wall at the gate of Pharao's house in Taphnis: in the sight of the men of Juda.

10 And thou shalt say to them: Thus saith the Lord of hosts the God of Israel: Behold I will send, and take Nabuchodonosor the king of Babylon my servant: and I will set his throne over these stones which I have hid, and he shall set his throne over them.

11 And he shall come and strike the land of Egypt: such as are for death, to death: and such as are for captivity, to captivity: and such as are for the sword, to the sword.

12 And he shall kindle a fire in the temples of the gods of Egypt, and he shall burn them, and he shall carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment: and he shall go forth from thence in peace.

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13 And he shall break the statues of the house of the sun, that are in the land of Egypt; and the temples of the gods of Egypt he shall burn with fire.

JEREMIAS (JEREMIAH) CHAPTER 44

1 The word that came to Jeremias, concerning all the Jews that dwelt in the land of Egypt, dwelling in Magdal, and in Taphnis, and in Memphis, and in the land of Phatures, saying:

2 Thus saith the Lord of hosts the God of Israel: You have seen all this evil that I have brought upon Jerusalem, and upon all the cities of Juda: and behold they are desolate this day, and there is not an inhabitant in them:

3 Because of the wickedness which they have committed, to provoke me to wrath, and to go and offer sacrifice, and worship other gods, which neither they, nor you, nor your fathers knew.

4 And I sent to you all my servants the prophets, rising early, and sending, and saying: Do not commit this abominable thing, which I hate.

5 But they heard not, nor inclined their ear to turn from their evil ways, and not to sacrifice to strange gods.

6 Wherefore my indignation and my fury was poured forth, and was kindled in the cities of Juda, and in the streets of Jerusalem: and they are turned to desolation and waste, as at this day.

7 And now thus saith the Lord of hosts the God of Israel: Why do you commit this great evil against your own souls, that there should die of you man and woman, child and suckling out of the midst of Juda, and no remnant should be left you:

8 In that you provoke me to wrath with the works of your hands, by sacrificing to other gods in the land of Egypt, into which you are come to dwell there: and that you should perish, and be a curse, and a reproach to all the nations of the earth?

9 Have you forgotten the evils of your fathers, and the evils of the kings of Juda, and the evils of their wives, and your evils, and the evils of your wives, that they have done in the land of Juda, and in the streets of Jerusalem?

10 They are not cleansed even to this day: neither have they feared, nor walked in the law of the Lord, nor in my commandments, which I set before you and your fathers.

11 Therefore thus saith the Lord of hosts the God of Israel: Behold I will set my face upon you for evil: and I will destroy all Juda.

12 And I will take the remnant of Juda that have set their faces to go into the land of Egypt, and to dwell there: and they shall be all consumed in the land of Egypt: they shall fall by the sword, and by the famine: and they shall be consumed from the least even to the greatest, by the sword, and by the famine shall they die: and they shall be for an execration, and for a wonder, and for a curse, and for a reproach.

13 And I will visit them that dwell in the land of Egypt, as I have visited Jerusalem by the sword, and by famine, and by pestilence.

14 And there shall be none that shall escape, and remain of the remnant of the Jews that are gone to sojourn in the land of Egypt: and that shall return into the land of Juda, to which they have a desire to return to dwell there: there shall none return but they that shall flee.

15 Then all the men that knew that their wives sacrificed to other gods: and all the women of whom there stood by a great multitude, and all the people of them that dwelt in the land of Egypt in Phatures, answered Jeremias, saying:

16 As for the word which thou hast spoken to us in the name of the Lord, we will not hearken to thee:

17 But we will certainly do every word that shall proceed out of our own mouth, to sacrifice to the queen of heaven, and to pour out drink offerings to her, as we and our fathers have done, our kings, and our princes in the cities of Juda, and in the streets of Jerusalem: and we were filled with bread, and it was well with us, and we saw no evil.

18 But since we left off to offer sacrifice to the queen of heaven, and to pour out drink offerings to her, we have wanted all things, and have been consumed by the sword, and by famine.

19 And if we offer sacrifice to the queen of heaven, and pour out drink offerings to her: did we make cakes to worship her, to pour out drink offerings to her, without our husbands?

20 And Jeremias spoke to all the people, to the men, and to the women, and to all the people which had given him that answer, saying:

21 Was it not the sacrifice that you offered in the cities of Juda, and in the streets of Jerusalem, you and Sour fathers, your kings, and your princes, and the people of the land, which the Lord hath remembered, and hath it not entered into his heart?

22 So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which you have committed: therefore your land is become a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because you have sacrificed to idols, and have sinned against the Lord: and have not obeyed the voice of the Lord, and have not walked in his law, and in his commandments, and in his testimonies: therefore are these evils come upon you, as at this day.

24 And Jeremias said to all the people, and to all the women: Hear ye the word of the Lord, all Juda, you that dwell in the land of Egypt:

25 Thus saith the Lord of hosts the God of Israel, saying: You and your wives have spoken with your mouth, and fulfilled with your hands, saying: Let us perform our vows which we have made, to offer sacrifice to the queen of heaven, and to pour out drink offerings to her: you have fulfilled your vows, and have performed them indeed.

26 Therefore hear ye the word of the Lord, all Juda, you that dwell in the land of Egypt: Behold I have sworn by my great name, saith the Lord: that my name shall no more be named in the mouth of any man of Juda, in the land of Egypt, saying: The Lord God liveth.

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27 Behold I will watch over them for evil, and not for good: and all the men of Juda that are in the land of Egypt, shall be consumed, by the sword, and by famine, till there be an end of them.

28 And a few men that shall flee from the sword, shall return out of the land of Egypt into the land of Juda: and all the remnant of Juda that are gone into the land of Egypt to dwell there, shall know whose word shall stand, mine, or theirs.

29 And this shall be a sign to you, saith the Lord, that I will punish you in this place: that you may know that my words shall be accomplished indeed against you for evil.

30 Thus saith the Lord: Behold I will deliver Pharao Ephree king of Egypt into the hand of his enemies, and into the hand of them that seek his life: as I delivered Sedecias king of Juda into the hand of Nabuchodonosor the king of Babylon his enemy, and that sought his life.

JEREMIAS (JEREMIAH) CHAPTER 45

1 The word that Jeremias the prophet spoke to Baruch the son of Nerias, when he had written there words in a book, out of the mouth of Jeremias, in the fourth year of Joakim the son of Josias king of Juda, saying:

2 Thus saith the Lord the God of Israel to thee, Baruch:

3 Thou hast said: Woe is me, wretch that I am, for the Lord hath added sorrow to my sorrow: I am wearied with my groans, and I find no rest.

4 Thus saith the Lord: Thus shalt thou say to him: Behold, them whom I have built, I do destroy: and them whom I have planted, I do pluck up, and all this land.

5 And dost thou seek great things for thyself? Seek not: for behold I will bring evil upon all flesh, saith the Lord ! but I will give thee thy life, and save thee in all places whithersoever thou shalt go.

JEREMIAS (JEREMIAH) CHAPTER 46

1 The word of the Lord that came to Jeremias the prophet against the Gentiles,

2 Against Egypt, against the army of Pharao Nechao king of Egypt, which was by the river Euphrates in Charcamis, whom Nabuchodonosor the king of Babylon defeated, in the fourth year of Joakim the son of Josias king of Juda.

3 Prepare ye the shield and buckler, and go forth to battle.

4 Harness the horses, and get up, ye horsemen: stand forth with helmets, furbish the spears, put on coats of mail.

5 What then? I have seen them dismayed, and turning their backs, their valiant ones slain: they fled apace, and they looked not back: terror was round about, saith the Lord.

6 Let not the swift flee away, nor the strong think to escape: they are overthrown, and fallen down, towards the north by the river Euphrates.

7 Who is this that cometh up as a flood: and his streams swell like those of rivers?

8 Egypt riseth up like a hood, and the waves thereof shall be moved as rivers, and he shall say: I will go up and will cover the earth: I will destroy the city, and its inhabitants.

9 Get ye up on horses, and glory in chariots, and let the valiant men come forth, the Ethiopians, and the Libyans that hold the shield, and the Lydians that take, and shoot arrows.

10 For this is the day of the Lord the God of hosts, a day of vengeance, that he may revenge himself of his enemies: the sword shall devour, and shall be filled, and shall be drunk with their blood: for there is a sacrifice of the Lord God of hosts in the north country, by the river Euphrates.

11 Go up into Galaad, and take balm, O virgin daughter of Egypt: in vain dost thou multiply medicines, there shall be no cure for thee.

12 The nations have heard of thy disgrace, and thy howling hath filled the land: for the strong hath stumbled against the strong, and both are fallen together.

13 The word that the Lord spoke to Jeremias the prophet, how Nabuchodonosor king of Babylon should come and strike the land of Egypt:

14 Declare ye to Egypt, and publish it in Magdal, and let it be known in Memphis, and in Taphnis: say ye: Stand up, and prepare thyself: for the sword shall devour all round about thee.

15 Why are thy valiant men come to nothing? they stood not: because the Lord hath overthrown them.

16 He hath multiplied them that fall, and one hath fallen upon another, and they shall say: Arise, and let us return to our own people, and to the land our nativity, from the sword of the dove.

17 Call ye the name of Pharao king Egypt, a tumult time hath brought.

18 As I live, (saith the King, whose name is the Lord of hosts,) as Thabor is among the mountains, and as Carmel by the sea, so shall he come.

19 Furnish thyself to go into captivity, thou daughter inhabitant of Egypt: for Memphis shall be made desolate, and shall be forsaken and uninhabited.

20 Egypt is like a fair and beautiful heifer: there shall come from the north one that shall goad her.

21 Her hirelings also that lived in the midst of her, like fatted calves are turned back, and are fled away together, and they could not stand, for the day of their slaughter is come upon them, the time of their visitation.

22 Her voice shall sound like brass, for they shall hasten with an army, and with axes they shall come against her, as hewers of wood.

23 They have cut down her forest, saith the Lord, which cannot be counted: they are multiplied above locusts, and are without number.

24 The daughter of Egypt is confounded, and delivered into the hand of the people of the north.

25 The Lord of hosts the God of Israel hath said: Behold I will visit upon the tumult of Alexandria, and upon Pharao, and upon Egypt, and upon her gods, and upon her kings, and upon Pharao, upon them that trust in him.

26 And I will deliver them into the hand of them that seek their lives, into the hand of Nabuchodonosor king of

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Babylon, and into the hand of his servants: and afterwards it shall be inhabited, as in the days of old, saith the Lord.

27 And thou my servant Jacob, fear not and be not thou dismayed, O Israel: for behold I will save thee from afar off, and thy seed out of the land of thy captivity: and Jacob shall return and be at rest, and prosper: and there shall be none to terrify him.

28 And thou, my servant Jacob, fear not, saith the Lord: because I am with thee, for I will consume all the nations to which I have cast thee out: but thee I will not consume, but I will correct thee in judgment, neither will I spare thee as if thou wert innocent.

JEREMIAS (JEREMIAH) CHAPTER 47

1 The word of the Lord that came to Jeremias the prophet against the people of Palestine, before Pharao took Gaza.

2 Thus saith the Lord: Behold there come up waters out of the north, and they shall be as an overflowing torrent, and they shall cover the land, and all that is therein, the city and the inhabitants thereof: then the men shall cry, and all the inhabitants of the land shall howl,

3 At the noise of the marching of arms, and of his soldiers, at the rushing of his chariots, and the multitude of his wheels. The fathers have not looked back to the children, for feebleness of hands,

4 Because of the coming of the day, in which all the Philistines shall be laid waste, and Tyre and Sidon shall be destroyed, with all the rest of their helpers. For the Lord hath wasted the Philistines, the remnant of the isle of Cappadocia.

5 Baldness is come upon Gaza: Ascalon hath held her peace with the remnant of their valley: how long shalt thou cut thyself?

6 O thou sword of the Lord, how long wilt thou not be quiet? Go into thy scabbard, rest, and be still.

7 How shall it be quiet, when the Lord hath given it a charge against Ascalon, and against the countries thereof by the sea side, and there hath made an appointment for it?

JEREMIAS (JEREMIAH) CHAPTER 48

1 Against Moab thus saith the Lord of hosts the God of Israel: Woe to Nabo, for it is laid waste, and confounded: Cariathaim is taken: the strong city is confounded and hath trembled.

2 There is no more rejoicing in Moab over Hesebon: they have devised evil. Come, and let us cut it off from being a nation. Therefore shalt thou in silence hold thy peace, and the sword shall follow thee.

3 A voice of crying from Oronaim: waste, and great destruction.

4 Moab is destroyed: proclaim a cry for her little ones.

5 For by the ascent of Luith shall the mourner go up with weeping: for in the descent of Oronaim the enemies have heard a howling of destruction.

6 Flee, save your lives: and be as heath in the wilderness.

7 For because thou hast trusted in thy bulwarks, and in thy treasures, thou also shalt be taken: and Chamos shall go into captivity, his priests, and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape: and the valleys shall perish, and the plains shall be destroyed, for the Lord hath spoken:

9 Give a flower to Moab, for in its flower it shall go out: and the cities thereof shall be desolate, and uninhabited.

10 Cursed be he that doth the work of the Lord deceitfully: and cursed be he that withholdeth his sword from blood.

11 Moab hath been fruitful from his youth, and hath rested upon his lees: and hath not been poured out from vessel to vessel, nor hath gone into captivity: therefore his taste hath remained in him, and his scent is not changed.

12 Therefore behold the days come, saith the Lord, and I will send him men that shall order and overturn his bottles, and they shall cast him down, and shall empty his vessels, and break their bottles one against another.

13 And Moab shall be ashamed of Chamos, as the house of Israel was ashamed of Bethel, in which they trusted.

14 How do you say: We are valiant, and stout men in battle?

15 Moab is laid waste, and they have cast down her cities: and her choice young men are gone down to the slaughter: saith the king, whose name is the Lord of hosts.

16 The destruction of Moab is near to come: the calamity thereof shall come on exceeding swiftly.

17 Comfort him, all you that are round about him, and all you that know his name, say: How is the strong staff broken, the beautiful rod?

18 Come down from thy glory, and sit in thirst, O dwelling of the daughter of Dibon: because the spoiler of Moab is come up to thee, he hath destroyed thy bulwarks.

19 Stand in the way, and look out, O habitation of Aroer: inquire of him that fleeth: and say to him that hath escaped: What Is done?

20 Moab is confounded, because he is overthrown: howl ye, and cry, tell ye it in Amen, that Moab is wasted.

21 And judgment is come upon the plain country: upon Helon, and upon Jasa, and upon Mephaath.

22 And upon Dibon, and upon Nabo, and upon the house of Deblathaim,

23 And upon Cariathaim, and upon Bethgamul, and upon Bethmaon,

24 And upon Carioth, and upon Bosra: and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, saith the Lord.

26 Make him drunk, because he lifted up himself against the Lord: and Moab shall dash his hand in his own vomit, and he also shall be in derision.

27 For Israel hath been a derision unto thee: as though thou hadst found him amongst thieves: for thy words therefore, which thou hast spoken against him, thou shalt be led away captive.

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28 Leave the cities, and dwell in the rock, you that dwell in Moab: and be ye like the dove that maketh her nest in the mouth of the hole in the highest place.

29 We have heard the pride of Moab, he is exceeding proud: his haughtiness, and his arrogancy, and his pride, and the loftiness of his heart.

30 I know, saith the Lord, his boasting, and that the strength thereof is not according to it, neither hath it endeavoured to do according as it was able.

31 Therefore will I lament for Moab, and I will cry out to all Moab, for the men of the brick wall that mourn.

32 O vineyard of Sabama, I will weep for thee, with the mourning of Jazer: thy branches are gone over the sea, they are come even to the sea of Jazer: the robber hath rushed in upon thy harvest and thy vintage.

33 Joy and gladness is taken away from Carmel, and from the land of Moab, and I have taken away the wine out of the presses: the treader of the grapes shall not sing the accustomed cheerful tune.

34 From the cry of Hesebon even to Eleale, and to Jasa, they have uttered their voice: from Segor to Oronaim, as a heifer of three years old: the waters also of Nemrim shall be very bad.

35 And I will take away from Moab, saith the Lord, him that offereth in the high places, and that sacrificeth to his gods.

36 Therefore my heart shall sound for Moab like pipes: and my heart a sound like pipes for the men of the brick wall: because he hath done more than he could, therefore they have perished.

37 For every head shall be bald, and every beard shall be shaven: all hands shall be tied together, and upon every back there shall be haircloth.

38 Upon all the housetops of Moab, and in the streets thereof general mourning: because I have broken Moab as an useless vessel, saith the Lord.

39 How is it overthrown, and they have howled! How hath Moab bowed down the neck, and is confounded ! And Moab shall be a derision, and an example to all round about him.

40 Thus saith the Lord: Behold he shall fly as an eagle, and shall stretch forth his wings to Moab.

41 Carioth is taken, and the strong holds are won: and the heart of the valiant men of Moab in that day shall be as the heart of a woman in labour.

42 And Moab shall cease to be a people: because he hath gloried against the Lord.

43 Fear, and the pit, and the snare come upon thee, O inhabitant of Moab, saith the Lord.

44 He that shall flee from the fear, shall fall into the pit: and he that shall get up out of the pit, shall be taken in the snare: for I will bring upon Moab the year of their visitation, saith the Lord.

45 They that fled from the snare stood in the shadow of Hesebon: but there came a fire out of Kesebon, and a flame out of the midst of Seen, and it shall devour part of Moab. and the crown of the head of the children of tumult.

46 Woe to thee, Moab, thou hast perished, O people of Chamos: for thy sons, and thy daughters are taken captives.

47 And I will bring back the captivity of Moab in the last days, saith the Lord. Hitherto the judgments of Moab.

JEREMIAS (JEREMIAH) CHAPTER 49

1 Against the children of Ammon. Thus saith the Lord: Hath Israel no sons? or hath he no heir? Why then hath Melchom inherited Gad: and his people dwelt in his cities?

2 Therefore behold the days come, saith the Lord, and I will cause the noise of war to be heard in Rabbath of the children of Ammon, and it shall be destroyed into a heap, and her daughters shall be burnt with fire, and Israel shall possess them that have possessed him, saith the Lord.

3 Howl, O Hesebon, for Hai is wasted. Cry, ye daughters of Rabbath, gird yourselves with haircloth: mourn and go about by the hedges: for Melchom shall be carried into captivity, his priests, and his princes together.

4 Why gloriest thou in the valleys? thy valley hath flowed away, O delicate daughter, that hast trusted in thy treasures, and hast said: Who shall come to me?

5 Behold I will bring a fear upon thee, saith the Lord God of hosts, from all that are round about thee: and you shall be scattered every one out of one another's sight, neither shall there be any to gather together them that flee.

6 And afterwards I will cause the captives of the children of Ammon to return, saith the Lord.

7 Against Edom. Thus saith the Lord of hosts: Is wisdom no more in Theman? counsel is perished from her children: their wisdom is become unprofitable.

8 Flee and turn your backs, go down into the deep hole, ye inhabitants of Dedan: for I have brought the destruction of Esau upon him, the time of his visitation.

9 If grapegatherers had come to thee, would they not have left a bunch? if thieves in the night, they would have taken what was enough for them.

10 But I have made Esau bare, I have revealed his secrets, and he cannot be hid: his seed is laid waste, and his brethren, and his neighbours, and he shall not be.

11 Leave thy fatherless children: I will make them live: and thy widows shall hope in me.

12 For thus saith the Lord: Behold they whose judgment was not to drink of the cup, shall certainly drink: and shalt thou come off as innocent? thou shalt not come off as innocent, but drinking thou shalt drink.

13 For I have sworn by myself, saith the Lord, that Bosra shall become a desolation, and a reproach, and a desert, and a curse: and all her cities shall be everlasting wastes.

14 I have heard a rumour from the Lord, and an ambassador is sent to the nations: Gather yourselves together, and come against her, and let us rise up to battle.

15 For behold I have made thee a little one among the nations, despicable among men.

16 Thy arrogancy hath deceived thee, and the pride of thy heart: O thou that dwellest in the clefts of the rock, and endeavourest to lay hold on the height of the hill: but though

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thou shouldst make thy nest as high as an eagle, I will bring thee down from thence, saith the Lord.

17 And Edom shall be desolate: every one that shall pass by it, shall be astonished, and shall hiss at all its plagues.

18 As Sodom was overthrown and Gomorrha, and the neighbours thereof, saith the Lord: there shall not a man dwell there, and there shall no son of man inhabit it.

19 Behold one shall come up as a lion from the swelling of the Jordan, against the strong and beautiful: for I will make him run suddenly upon her: and who shall be the chosen one whom I may appoint over her? for who is like to m? and who shall abide me? and who is that shepherd that can withstand my countenance?

20 Therefore hear ye the counsel of the Lord, which he hath taken concerning Edom: and his thoughts which he hath thought concerning the inhabitants of Theman: surely the little ones of the flock shall cast them down, of a truth they shall destroy them with their habitation.

21 The earth is moved at the noise of their fall: the cry of their voice is heard in the Red Sea.

22 Behold he shall come up as an eagle, and fly: and he shall spread his wings over Bosra: and in that day the heart of the valiant ones of Edom shall be as the heart of a woman in labour.

23 Against Damascus. Emath is confounded and Arphad: for they have heard very bad tidings, they are troubled as in the sea: through care they could not rest.

24 Damascus is undone, she is put to flight, trembling hath seized on her: anguish and sorrows have taken her as a woman in labour.

25 How have they forsaken the city of renown, the city of joy !

26 Therefore her young men shall fall in her streets: and all the men of war shall be silent in that day, saith the Lord of hosts.

27 And I will kindle a fire in the wall of Damascus, rind it shall devour the strong holds of Benadad.

28 Against Cedar and against the kingdoms of Asor, which Nabuchodonouor king of Babylon destroyed. Thus saith the Lord: Arise, and go ye up to Cedar, and waste the children of the east.

29 They shall take their tents, and their flocks: and shall carry off for themselves their curtains, and all their vessels, and their camels: and they shall call fear upon them round about.

30 Flee ye, get away speedily, sit in deep holes, you that inhabit Asur, saith the Lord: for Nabuchodonosor king of Babylon hath taken counsel against you, and hath conceived designs against you.

31 Arise, and so up to a nation that is at ease, and that dwelleth securely, saith the Lord: they have neither gates, nor bars: they dwell alone.

32 And their camels shall be for a spoil, and the multitude of their cattle for a booty, and I will scatter into every wind them that have their hair cut round, and I will bring destruction upon them from I all their confines, saith the Lord.

33 And Asor shall be a habitation for dragons, desolate for ever: no man shall abide there, nor son of man inhabit it.

34 The word of the Lord that came to Jeremias the prophet against Elam, in the beginning of the reign of Sedecias king of Juda, saying:

35 Thus saith the Lord of hosts: Behold I will break the bow of Elam, and their chief strength.

36 And I will bring upon Elam the four winds from the fear quarters of heaven: and I will scatter them into all these winds: and there shall be no nation, to which the fugitives of Elam shall not come.

37 And I will cause Elam to be afraid before their enemies, and in the sight of them that seek their life: and I will bring evil upon them, my fierce wrath, saith the Lord: and will send the sword after them, till I consume them.

38 And I will set my throne in Elam, and destroy kings and princes from thence, saith the Lord.

39 But in the latter days I will cause the captives of Elam, to return, saith the Lord.

JEREMIAS (JEREMIAH) CHAPTER 50

1 The word that the Lord hath spoken against Babylon, and against the land of the Chaldeans in the hand of Jeremias the prophet.

2 Declare ye among the nations, and publish it, lift up a standard: proclaim, and conceal it not: say: Babylon is taken, Bel is confounded, Merodach is overthrown, their graven things are confounded, their idols are overthrown.

3 For a nation is come up against her out of the north, which shall make her land desolate: and there shall be none to dwell therein, from man even to beast:: yea they are removed, and gone away.

4 In those days, and at that time, saith the Lord, the children of Israel shall come, they and the children of Juda together: going and weeping they shall make haste, and shall seek the Lord their God.

5 They shall ask the way to Sion, their faces are hitherward. They shall come, and shall be joined to the Lord by an everlasting covenant, which shall never be forgotten.

6 My people have been a lost flock, their shepherds have caused them to go astray, and have made them wander in the mountains: they have gone from mountain to hill, they have forgotten their resting place.

7 All that found them, have devoured them: and their enemies said: We have not sinned in so doing: because they have sinned against the Lord the beauty of justice, and against the Lord the hope of their fathers.

8 Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans: and be ye as kids at the head of the flock.

9 For behold I raise up, and will bring against Babylon an assembly of great nations from the land of the north: and they shall be prepared against her, and from thence she shall

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be taken: their arrows, like those of a mighty man, a destroyer, shall not return in vain.

10 And Chaldea shall be made a prey: all that waste her shall be filled, saith the Lord.

11 Because you rejoice, and speak great things, pillaging my inheritance: because you are spread abroad as calves upon the grass, and have bellowed as bulls.

12 Your mother is confounded exceedingly, and she that bore you is made even with the dust: behold she shall be the last among the nations, a wilderness unpassable, and dry.

13 Because of the wrath of the Lord it shall not be inhabited, but shall be wholly desolate: every one that shall pass by Babylon, shall be astonished, and hiss at all her plagues.

14 Prepare yourselves against Babylon round about, all you that bend the bow: fight against her, spare not arrows: because she hath sinned against the Lord.

15 Shout against her, she hath every where given her hand, her foundations are fallen, her walls are thrown down, for it is the vengeance of the Lord. Take vengeance upon her: as she hath done, so do to her.

16 Destroy the sower out of Babylon, and him that holdeth the sickle in the time of harvest: for fear of the sword of the dove every man shall return to his people, and every one shall flee to his own land.

17 Israel is a scattered flock, the lions have driven him away: first the king of Assyria devoured him: and last this Nabuchodonosor king of Babylon hath broken his bones.

18 Therefore thus saith the Lord of hosts the God of Israel: Behold I will visit the king of Babylon and his land, as I have visited the king of Assyria.

19 And I will bring Israel again to his habitation: and he shall feed on Carmel, and Bason, and his soul shall be satisfied in mount Ephraim, and Galaad.

20 In those days, and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none: and the sin of Juda, and there shall none be found: for I will be merciful to them, whom I shall leave.

21 Go up against the land of the rulers, and punish the inhabitants thereof, waste, and destroy all behind them, saith the Lord: and do according to all that I have commanded thee.

22 A noise of war in the land, and a great destruction.

23 How is the hammer of the whole earth broken, and destroyed! how is Babylon turned into a desert among the nations!

24 I have caused thee to fall into a snare, and thou art taken, O Babylon, and thou wast not aware of it: thou art found and caught, because thou hast provoked the Lord.

25 The Lord hath opened his armoury, and hath brought forth the weapons of his wrath: for the Lord the God of hosts hath a work to be done in the land of the Chaldeans.

26 Come ye against her from the uttermost borders: open that they may go forth that shall tread her down: take the stones out of the way, and make heaps, and destroy her: and let nothing of her be left.

27 Destroy all her valiant men, let them go down to the slaughter: woe to them, for their day is come, the time of their visitation.

28 The voice of them that flee, and of them that have escaped out of the land of Babylon: to declare in Sion the revenge of the Lord our God, the revenge of his temple.

29 Declare to many against Babylon, to all that bend the bow: stand together against her round about, and let nose escape; pay her according to her work: according to all that she hath done, do ye to her: for she hath lifted up herself against the Lord, against the Holy One of Israel.

30 Therefore shall her young men fall in her streets: and all her men of war shall hold their peace in that day, saith the Lord.

31 Behold I come against thee, O proud one, saith the Lord the God of hosts: for thy day is come, the time of thy visitation.

32 And the proud one shall fall, he shall fall down, and there shall be none to lift him up: and I will kindle a fire in his cities, and it shall devour all round about him.

33 Thus saith the Lord of hosts: The children of Israel, and the children of Juda are oppressed together: all that have taken them captives, hold them fast, they will not let them go.

34 Their redeemer is strong, the Lord of hosts is his name: he will defend their cause in judgment, to terrify the land, and to disquiet the inhabitants of Babylon.

35 A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men.

36 A sword upon her diviners, and they shall be foolish: a sword upon her valiant ones, and they shall be dismayed.

37 A sword upon their horses, and upon their chariots, and upon all the people that are in the midst of her: and they shall become as women: a sword upon her treasures, and they shall be made a spoil.

38 A drought upon her waters, and they shall be dried up: because it is a land of idols, and they glory in monstrous things.

39 Therefore shall dragons dwell there with the fig fauns: and ostriches shall dwell therein, and it shall be no more inhabited for ever, neither shall it be built up from generation to generation.

40 As the Lord overthrew Sodom and Gomorrha, and their neighbour cities, saith the Lord: no man shall dwell there, neither shall the son of man inhabit it.

41 Behold a people cometh from the north, and a great nation, and many kings shall rise from the ends of the earth.

42 They shall take the bow and the shield: they are cruel and unmerciful: their voice shall roar like the sea, and they shall ride upon horses: like a man prepared for battle against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands are grown feeble: anguish hath taken hold of him, pangs as a, woman in labour.

44 Behold he shall come up like a lion from the swelling of the Jordan to the strong and beautiful: for I will make him

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run suddenly upon her: and who shall be the chosen one whom I may appoint over her? for who is like to me? and who shall bear up against me? and who is that shepherd that can withstand my countenance?

45 Therefore hear ye the counsel of the Lord, which he hath taken against Babylon: and his thoughts which he hath thought against the land of the Chaldeans: surely the little ones of the flocks shall pull them down, of a truth their habitation shall be destroyed with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard amongst the nations.

JEREMIAS (JEREMIAH) CHAPTER 51

1 Thus saith the Lord: Behold I will raise up as it were a pestilential wind against Babylon and against the inhabitants thereof, who have lifted up their heart against me.

2 And I will send to Babylon fanners, and they shall fan her, and shall destroy her land: for they are come upon her on every side in the day of her affliction.

3 Let not him that bendeth, bend his bow, and let not, him go up that is armed with a coat of mail: spare not her young men, destroy all her army.

4 And the slain shall fall in the land of the Chaldeans, and the wounded in the regions thereof.

5 For Israel and Juda have not been forsaken by their God the Lord of hosts: but their land hath been filled with sin against the Holy One of Israel.

6 Flee ye from the midst of Babylon, and let every one save his own life: be not silent upon her iniquity: for it is the time of revenge from the Lord, he will I render unto her what she hath deserved.

7 Babylon hath been a golden cup in the hand of the Lord, that made all the earth drunk: the nations have drunk of her wine, and therefore they have staggered.

8 Babylon is suddenly fallen, and destroyed: howl for her, take balm for her pain, if so she may be healed.

9 We would have cured Babylon, but she is not healed: let us forsake her, and let us go every man to his own land: because her judgment hath reached even to the heavens, and is lifted up to the clouds.

10 The Lord hath brought forth our justices: Come, and let us declare in Sion the work of the Lord our God.

11 Sharpen the arrows, fill the quivers, the Lord hath raised up the spirit of the kings of the Medes: and his mind is against Babylon to destroy it, because it is the vengeance of the Lord, the vengeance of his temple.

12 Upon the walls of Babylon set up the standard, strengthen the watch: set up the watchmen, prepare the ambushes: for the Lord hath both purposed, and done all that he spoke against the inhabitants of Babylon.

13 O thou that dwellest upon many waters, rich in treasures, thy end is come for thy entire destruction.

14 The Lord of hosts hath sworn by himself, saying: I will fill thee with men as with locusts, and they shall lift up a joyful shout against thee.

15 He that made the earth by his power, that hath prepared the world by his wisdom, and stretched out the heavens by his understanding.

16 When he uttereth his voice the waters are multiplied in heaven: he lifteth up the clouds from the ends of the earth, he hath turned lightning into rain: and hath brought forth the wind out of his treasures.

17 Every man is become foolish by his knowledge: every founder is confounded by his idol, for what he hath cast is a lie, and there is no breath in them.

18 They are vain works, and worthy to be laughed at, in the time of their visitation they shall perish.

19 The portion of Jacob is not like them: for he that made all things he it is, and Israel is the sceptre of his inheritance: the Lord of hosts is his name.

20 Thou dashest together for me the weapons of war, and with thee I will dash nations together, and with thee I will destroy kingdoms:

21 And with thee I will break in pieces the horse, and his rider, and with thee I will break in pieces the chariot, and him that getteth up into it:

22 And with thee I will break in pieces man and woman, and with thee I will break in pieces the old man and the child, and with thee I will break in pieces the young man and the virgin:

23 And with thee I will break in pieces the shepherd and his dock, and with thee I will break in pieces the husbandman and his yoke of oxen, and with thee I will break in pieces captains and rulers.

24 And I will render to Babylon, and to all the inhabitants of Chaldea all their evil, that they have done in Sion, before your eyes, saith the Lord.

25 Behold I come against thee, thou destroying mountain, saith the Lord, which corruptest the whole earth: and I will stretch out my hand upon thee, and will roll thee down from the rocks, and will make thee a burnt mountain.

26 And they shall not take of thee a stone for the corner, nor a stone for foundations, but thou shalt be destroyed for ever, saith the Lord.

27 Set ye up a standard in the land: sound with the trumpet among the nations: prepare the nations against her: call together against her the kings of Ararat, Menni, and Ascenez: number Taphsar against her, bring the horse as the stinging locust.

28 Prepare the nations against her, the kings of Media, their captains, and all their rulers, and all the land of their dominion.

29 And the land shall be in a commotion, and shall be troubled: for the design of the Lord against Babylon shall awake, to make the land of Babylon desert and uninhabitable.

30 The valiant men of Babylon have forborne to fight, they have dwelt in holds: their strength hath failed, and they are become as women: her dwelling places are burnt, her bars are broken.

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31 One running post shall meet another, and messenger shall meet messenger: to tell the king of Babylon that his city is taken from one end to the other:

32 And that the fords are taken, and the marshes are burnt with fire, and the men of war are affrighted.

33 For thus saith the Lord of hosts the God of Israel: The daughter of Babylon is like a thrashingfloor, this is the time of her thrashing: yet a little while, and the time of her harvest shall come.

34 Nabuchodonosor king of Babylon hath eaten me up, he hath devoured me: he hath made me as an empty vessel: he hath swallowed me up like a dragon, he hath filled his belly with my delicate meats, and he hath cast me out.

35 The wrong done to me, and my flesh be upon Babylon, saith the habitation of Sion: and my blood upon the inhabitants of Chaldea, saith Jerusalem.

36 Therefore thus saith the Lord: Behold I will judge thy cause, and will take vengeance for thee, and I will make her sea desolate, and will dry up her spring.

37 And Babylon shall be reduced to heaps, a dwelling place for dragons, an astonishment and a hissing, because there is no inhabitant.

38 They shall roar together like lions, they shall shake their manes like young lions.

39 In their heat I will set them drink: and I will make them drunk, that they may slumber, and sleep an everlasting sleep, and awake no more, saith the Lord.

40 I will bring them down like lambs to the slaughter, and like rams with kids.

41 How is Sesach taken, and the renowned one of all the earth surprised? How is Babylon become an astonishment among the nations?

42 The sea is come up over Babylon: she is covered with the multitude of the waves thereof.

43 Her cities are become an astonishment, a land uninhabited and desolate, a land wherein none can dwell, nor son of man pass through it.

44 And I will visit against Bel in Babylon, and I will bring forth out of his mouth that which he had swallowed down: and the rations shall no more flow together to him, for the wall also of Babylon shall fall.

45 Go out of the midst of her, my people: that every man may save his life from the fierce wrath of the Lord.

46 And lest your hearts faint, and ye fear for the rumour that shall be heard in the land: and a rumour shall come in one year, and after this year another rumour: and iniquity in the land, and ruler upon ruler.

47 Therefore behold the days come, and I will visit the idols of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 And the heavens and the earth, and all things that are in them shall give praise for Babylon: for spoilers shall come to her from the north, saith the Lord.

49 And as Babylon caused that there should fall slain in Israel: so of Babylon there shall fall slain in all the earth.

50 You that have escaped the sword, come away, stand not still: remember the Lord afar off, and let Jerusalem come into your mind.

51 We are confounded, because we have heard reproach: shame hath covered our faces: because strangers are come upon the sanctuaries of the house of the Lord.

52 Therefore behold the days come, saith the Lord, and I will visit her graven things, and in all her land the wounded shall groan:

53 If Babylon should mount up to heaven, and establish her strength on high: from me there should come spoilers upon her, saith the Lord.

54 The noise of a cry from Babylon, and great destruction from the land of the Chaldeans:

55 Because the Lord hath laid Babylon waste, and destroyed out of her the great voice: and their wave shall roar like many waters: their voice hath made a noise:

56 Because the spoiler is come upon her, that is, upon Babylon, and her valiant men are taken, and their bow is weakened, because the Lord, who is a strong revenger, will surely repay.

57 And I will make her princes drunk. and her wise men, and her captains, and her rulers, and her valiant men: and they shall sleep an everlasting sleep, and shall awake no more, saith the whose name is Lord of hosts.

58 Thus saith the Lord of hosts: That broad wall of Babylon shall be utterly broken down, and her high gates shall be burnt with fire, and the labours of the people shall come to nothing, and of the nations shall go to the fire, and shall perish.

59 The word that Jeremias the prophet commanded Saraias the son of Nerias, the son of Maasias, when he went with king Sedecias to Babylon, in the fourth year of his reign: now Saraias was chief over the prophecy.

60 And Jeremias wrote in one book all the evil that was to come upon Babylon: all these words that are written against Babylon.

61 And Jeremias said to Saraias: When thou shalt come into Babylon, and shalt see, and shalt read all these words,

62 Thou shalt say: O Lord, thou hast spoken against this place to destroy it: so that there should be neither man nor beast to dwell therein, and that it should be desolate for ever.

63 And when thou shalt have made an end of reading this book, thou shalt tie a stone to it, and shalt throw it into the midst of the Euphrates:

64 And thou shalt say: Thus shall Babylon sink, and she shall not rise up from the affliction that I will bring upon her, and she shall be utterly destroyed. Thus far are the words of Jeremias.

JEREMIAS (JEREMIAH) CHAPTER 52

1 Sedecias was one and twenty years old when he began to reign: and he reigned eleven years in Jerusalem: and the name of his mother was Amital, the daughter of Jerernias of Lobna.

2 And he did that which was evil in the eyes of the Lord, according to all that Joakim had done.

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3 For the wrath of the Lord was against Jerusalem, and against Juda, till he cast t hem out from his presence: and Sedecias revolted from the king of Babylon.

4 And it came to pass in the ninth year of his reign, in the tenth month, the tenth day of the month, that Nabuchodonosor the king of Babylon came, he and all his army, against Jerusalem, and they besieged it, and built forts against it round about.

5 And the city was besieged until the eleventh year of king Sedecias.

6 And in the fourth month, the ninth day of the month, a famine overpowered the city: and there was no food for the people of the land.

7 And the city was broken up, and the men of war fled, and went out of the city in the night by the way of the gate that is between the two walls, and leadeth to the king's garden, (the Chaldeans besieging the city round about,) sad they went by the way that leadeth to the wilderness.

8 But the army of the Chaldeans pursued after the king: and they overtook Sedecias in the desert which is near Jericho: and all his companions were scattered from him.

9 And when they had taken the king, they carried him to the king of Babylon to Reblatha, which is in the land of Emath: and he gave judgment upon him.

10 And the king of Babylon slew the sons of Sedecias before his eyes: and he slew all the princes of Juda in Reblatha.

11 And he put out the eyes of Sedecias, and bound him with fetters, and the king of Babylon brought him into Babylon, and he put him in prison till the day of his death.

12 And in the fifth month, the tenth day of the month, the same is the nineteenth year of Nabuchodonosor, king of Babylon, came Nabuzardan the general of the army, who stood before the king of Babylon in Jerusalem.

13 And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great house he burnt with fire.

14 And all the army of the Chaldeans that were with the general broke down all the wall of Jerusalem round about.

15 But Nabuzardan the general carried away captives some of the poor people, and of the rest of the common sort who remained in the city, and of the fugitives that were fled over to the king of Babylon, and the rest of the multitude.

16 But of the poor of the land, Nabuzardan the general left some for vinedressers, and for husbandmen.

17 The Chaldeans also broke in pieces the brazen pillars that were in the house of the Lord, and the bases, and the sea of brass that was in the house of the Lord: and they carried all the brass of them to Babylon.

18 And they took the caldrons, and the fleshhooks, and the psalteries, and the bowls, and the little mortars, and all the brazen vessels that had been used in the ministry: and

19 The general took away the pitchers, and the censers, and the pots, and the basins, and the candlesticks, and the mortars, and the cups: as many as were of gold, in gold: and as many as were of silver, in silver:

20 And the two pillars, and one sea, and twelve oxen of brass that were under the bases, which king Solomon had made in the house of the Lord: there was no weight of the brass of all these vessels.

21 And concerning the pillars, one pillar was eighteen cubits high: and a cord of twelve cubits compassed it about: but the thickness thereof was four fingers, and it was hollow within.

22 And chapiters of brass were upon both: and the height of one chapiter was five cubits: and network, and pomegranates were upon the chapiters round about, all of brass. The same of the second pillar, and the pomegranates.

23 And there were ninety-six pomegranates hanging down: and the pomegranates being a hundred in all, were compassed with network.

24 And the general took Saraias the chief priest, and Sophonias the second priest, and the three keepers of the entry.

25 He also took out of the city one eunuch that was chief over the men of war: and seven men of them that were near the king's person, that were found in the city: and a scribe, an officer of the army who exercised the young soldiers: and threescore men of the people of the land, that were found in the midst of the city.

26 And Nabuzardan the general took them, and brought them to the king of Babylon, to Reblatha.

27 And the king of Babylon struck them, and put them to death in Reblatha, in the land of Emath: and Juda was carried away captive out of his land.

28 This is the people whom Nabuchodonosor carried away captive: in the seventh year, three thousand and twenty-three Jews.

29 In the eighteenth year of Nabuchodonosor, eight hundred and thirty-two souls from Jerusalem.

30 In the three and twentieth year of Nabuchodonosor, Nabuzardan the general carried away of the Jews seven hundred and forty-five souls. So all the souls were four thousand six hundred.

31 And it came to pass in the seven and thirtieth year of the captivity of Joachin king of Juda, in the twelfth month, the five and twentieth day of the month, that Evilmerodach king of Babylon, in the first year of his reign, lifted up the head of Joachin king of Juda, and brought him forth out of prison.

32 And he spoke kindly to him, and he set his throne above the thrones of the kings that were with him in Babylon.

33 And he changed his prison garments, and he ate bread before him always all the days of his life.

34 And for his diet a continual provision was allowed him by the king of Babylon, every day a portion, until the day of his death, all the days of his life.

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THE SCROLL OF LAMENTATIONS

Hebrew: Megilath Eikhah; Lamentations of Jeremiah
Author: Baruch ben Neriah (Jeremiah's Secretary)
Estimated Range of Dating: 6th to 5th centuries B.C.

(The Book of Lamentations (Hebrew: Eikhah, from its incipit meaning "how") is a collection of poetic laments for the destruction of Jerusalem in 586 BC. In the Hebrew Bible it appears in the Ketuvim ("Writings"), beside the Song of Songs, Book of Ruth, Ecclesiastes and the Book of Esther (the Megilot or "Five Scrolls"), although there is no set order; in the Christian Old Testament it follows the Book of Jeremiah, as the prophet Jeremiah is its traditional author. Jeremiah's authorship is no longer generally accepted, although it is generally accepted that the destruction of Jerusalem by Babylon in 586 BC forms the background to the poems. The book is partly a traditional "city lament" mourning the desertion of the city by God, its destruction, and the ultimate return of the divinity, and partly a funeral dirge in which the bereaved bewails and addresses the dead.

The tone is bleak: God does not speak, the degree of suffering is presented as overwhelming, and expectations of future redemption are minimal. None the less the author repeatedly makes clear that the city (and even the author himself) had profusely sinned against God, to which God had strongly responded. In doing so the author does not blame God but rather presents him as righteous, just and sometimes even as merciful. (See chapter 1,17-19 & 3,31-33)

Lamentations has traditionally been ascribed to Jeremiah, probably on the grounds of the reference in 2 Chronicles 35:25 to the prophet composing a lament on the death of King Josiah, but there is no reference to Josiah in the book and no reason to connect it to Jeremiah. The language fits an Exilic date (586–520 BC), and the poems probably originated from Judeans who remained in the land. Scholars are divided over whether they are the work of one or multiple authors. One clue pointing to multiple authors is that the gender and situation of the first-person witness changes – the narration is feminine in the first and second lamentation, and masculine in the third, while the fourth and fifth are eyewitness reports of Jerusalem's destruction; conversely, the similarities of style, vocabulary, and theological outlook, as well as the uniform historical setting, are arguments for one author. Jeremiah had his own scribe, his friend and companion Baruch ben Neriah who was an accomplished Author as we can see in the Book of Baruch. He certainly could write from the viewpoint of women. He probably authored the Book of Jeremia as well.

The book is traditionally recited on the fast day of Tisha B'Av ("Ninth of Av"), mourning the destruction of both the First Temple and the Second.)

LAMENTATIONS OF JEREMIAS 1

(The words from ALEPH to TAW are the Egyptian and Mesopotamian names of the letters of the Phoenician-Hebrew Alphabet. The Hebrew letters represent numbers and subdivide this chapter into meaningful paragraphs. That is why we have put their names in square brackets; see Psalms chapter 118. For letter names and their meaning, see detailed information at the end of Appendix B.)

1 [Aleph.] How doth the city sit solitary that was full of people! how is the mistress of the Gentiles become as a widow: the princes of provinces made tributary!

2 [Beth.] Weeping she hath wept in the night, and her tears are on her cheeks: there is none to comfort her among all them that were dear to her: all her friends have despised her, and are become her enemies.

3 [Ghimel.] Juda hath removed her dwelling place because of her affliction, and the greatness of her bondage: she hath dwelt among the nations, and she hath found no rest: all her persecutors have taken her in the midst of straits.

4 [Daleth.] The ways of Sion mourn, because there are none that come to the solemn feast: all her gates are broken down: her priests sigh: her virgins are in affliction, and she is oppressed with bitterness.

5 [He.] Her adversaries are become her lords, her enemies are enriched: because the Lord hath spoken against her for the multitude of her iniquities: her children are led into captivity: before the face of the oppressor.

6 [Vau.] And from the daughter of Sion all her beauty is departed: her princes are become like rams that find no pastures: and they are gone away without strength before the face of the pursuer.

7 [Zain.] Jerusalem hath remembered the days of her affliction, and prevarication of all her desirable things which she had from the days of old, when her people fell in the enemy's hand, and there was no helper: the enemies have seen her, and have mocked at her sabbaths.

8 [Heth.] Jerusalem hath grievously sinned, therefore is she become unstable: all that honoured her have despised her, because they have seen her shame: but she sighed and turned backward.

9 [Teth.] Her filthiness is on her feet, and she hath not remembered her end: she is wonderfully cast down, not having a comforter: behold, O Lord, my affliction, because the enemy is lifted up.

10 [Jod.] The enemy hath put out his hand to all her desirable things: for she hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy church.

11 [Caph.] All her people sigh, they seek bread: they have given all their precious things for food to relieve the soul: see, O Lord, and consider, for I am become vile.

12 [Lamed.] O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow: for he hath made a vintage of me, as the Lord spoke in the day of his fierce anger.

13 [Mem.] From above he hath sent fire into my bones, and hath chastised me: he hath spread a net for my feet, he hath

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turned me back: he hath made me desolate, wasted with sorrow all the day long.

14 [Nun.] The yoke of my iniquities hath watched: they are folded together in his hand, and put upon my neck: my strength is weakened: the Lord hath delivered me into a hand out of which I am not able to rise.

15 [Samech.] The Lord hath taken away all my mighty men out of the midst of me: he hath called against me the time, to destroy my chosen men: the Lord hath trodden the winepress for the virgin daughter of Juda.

16 [Ain.] Therefore do I weep, and my eyes run down with water: because the comforter, the relief of my soul, is far from me: my children are desolate because the enemy hath prevailed.

17 [Phe.] Sion hath spread forth her hands, there is none to comfort her: the Lord hath commanded against Jacob, his enemies are round about him: Jerusalem is as a menstruous woman among them.

18 [Sade.] The Lord is just, for I have provoked his mouth to wrath: hear, I pray you, all ye people, and see my sorrow: my virgins, and my young men are gone into captivity.

19 [Coph.] I called for my friends, but they deceived me: my priests and my ancients pined away in the city: while they sought their food, to relieve their souls.

20 [Res.] Behold, O Lord, for I am in distress, my bowels are troubled: my heart is turned within me, for I am full of bitterness: abroad the sword destroyeth, and at home there is death alike.

21 [Sin.] They have heard that I sigh, and there is none to comfort me: all my enemies have heard of my evil, they have rejoiced that thou hast done it: thou hast brought a day of consolation, and they shall be like unto me.

22 [Thau.] Let all their evil be present before thee: and make vintage of them, as thou hast made vintage of me for all my iniquities: for my sighs are many, and my heart is sorrowful.

LAMENTATIONS OF JEREMIAS 2

1 [Aleph.] How hath the Lord covered with obscurity the daughter of Sion in his wrath! how hath he cast down from heaven to the earth the glorious one of Israel, and hath not remembered his footstool in the day of his anger!

2 [Beth.] The Lord hath cast down headlong, and hath not spared, all that was beautiful in Jacob: he hath destroyed in his wrath the strong holds of the virgin of Juda, and brought them down to the ground: he hath made the kingdom unclean, and the princes thereof.

3 [Ghimel.] He hath broken in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy: and he hath kindled in Jacob as it were a flaming fire devouring round about.

4 [Daleth.] He hath bent his bow as an enemy, he hath fixed his right hand as an adversary: and he hath killed all that was fair to behold in the tabernacle of the daughter of Sion, he hath poured out his indignation like fire.

5 [He.] The Lord is become as an enemy: he hath cast down Israel headlong, he hath overthrown all the walls thereof: he hath destroyed his strong holds, and hath multiplied in the daughter of Juda the afflicted, both men and women.

6 [Vau.] And he hath destroyed his tent as a garden, he hath thrown down his tabernacle: the Lord hath caused feasts and sabbaths to be forgotten in Sion: and hath delivered up king and priest to reproach, and to the indignation of his wrath.

7 [Zain.] The Lord hath cast off his altar, he hath cursed his sanctuary: he hath delivered the walls of the towers thereof into the hand of the enemy: they have made a noise in the house of the Lord, as in the day of a solemn feast.

8 [Heth.] The Lord hath purposed to destroy the wall of the daughter of Sion: he hath stretched out his line, and hath not withdrawn his hand from destroying: and the bulwark hath mourned, and the wall hath been destroyed together.

9 [Teth.] Her gates are sunk into the ground: he hath destroyed, and broken her bars: her king and her princes are among the Gentiles: the law is no more, and her prophets have found no vision from the Lord.

10 [Jod.] The ancients of the daughter of Sion sit upon the ground, they have held their peace: they have sprinkled their heads with dust, they are girded with haircloth, the virgins of Jerusalem hang down their heads to the ground.

11 [Caph.] My eyes have failed with weeping, my bowels are troubled: my liver is poured out upon the earth, for the destruction of the daughter of my people, when the children, and the sucklings, fainted away in the streets of the city.

12 [Lamed.] They said to their mothers: Where is corn and wine? when they fainted away as the wounded in the streets of the city: when they breathed out their souls in the bosoms of their mothers.

13 [Mem.] To what shall I compare thee? or to what shall I liken thee, O daughter of Jerusalem? to what shall I equal thee, that I may comfort thee, O virgin daughter of Sion? for great as the sea is thy destruction: who shall heal thee?

14 [Nun.] Thy prophets have seen false and foolish things for thee: and they have not laid open thy iniquity, to excite thee to penance: but they have seen for thee false revelations and banishments.

15 [Samech.] All they that passed by the way have clapped their hands at thee: they have hissed, and wagged their heads at the daughter of Jerusalem, saying: Is this the city of perfect beauty, the joy of all the earth?

16 [Phe.] All thy enemies have opened their mouth against thee: they have hissed, and gnashed with the teeth, and have said: We will swallow her up: lo, this is the day which we looked for: we have found it, we have seen it.

17 [Ain.] The Lord hath done that which he purposed, he hath fulfilled his word, which he commanded in the days of old: he hath destroyed, and hath not spared, and he hath caused the enemy to rejoice over thee, and hath set up the horn of thy adversaries.

18 [Sade.] Their heart cried to the Lord upon the walls of the daughter of Sion: Let tears run down like a torrent day

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and night: give thyself no rest, and let not the apple of thy eye cease.

19 [Coph.] Arise, give praise in the night, in the beginning of the watches: pour out thy heart like water before the face of the Lord: lift up thy hands to him for the life of thy little children, that have fainted for hunger at the top of all the streets.

20 [Res.] Behold, O Lord, and consider whom thou hast thus dealt with: shall women then eat their own fruit, their children of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord?

21 [Sin.] The child and the old man lie without on the ground: my virgins and my young men are fallen by the sword: thou hast slain them in the day of thy wrath: thou hast killed, and shewn them no pity.

22 [Thau.] Thou hast called as to a festival, those that should terrify me round about, and there was none in the day of the wrath of the Lord that escaped and was left: those that I brought up, and nourished, my enemy hath consumed them.

LAMENTATIONS OF JEREMIAS 3

1 [Aleph.] I am the man that see my poverty by the rod of his indignation.

2 [Aleph.] He hath led me, and brought me into darkness, and not into light.

3 [Aleph.] Only against me he hath turned, and turned again his hand all the day.

4 [Beth.] My skin and my flesh he hath made old, he hath broken my bones.

5 [Beth.] He hath built round about me, and he hath compassed me with gall and labour.

6 [Beth.] He hath set me in dark places as those that are dead for ever.

7 [Ghimel.] He hath built against me round about, that I may not get out: he hath made my fetters heavy.

8 [Ghimel.] Yea, and when I cry, and entreat, he hath shut out my prayer.

9 [Ghimel.] He hath shut up my ways with square stones, he hath turned my paths upside down.

10 [Daleth.] He is become to me as a bear lying in wait: as a lion in secret places.

11 [Daleth.] He hath turned aside my paths, and hath broken me in pieces, he hath made me desolate.

12 [Daleth.] He hath bent his bow, and set me as a mark for his arrows.

13 [He.] He hath shot into my reins the daughters of his quiver.

14 [He.] I am made a derision to all my people, their song all the day long.

15 [He.] He hath filled me with bitterness, he hath inebriated me with wormwood.

16 [Vau.] And he hath broken my teeth one by one, he hath fed me with ashes.

17 [Vau.] And my soul is removed far off from peace, I have forgotten good things.

18 [Vau.] And I said: My end and my hope is perished from the Lord.

19 [Zain.] Remember my poverty, and transgression, the wormwood, and the gall.

20 [Zain.] I will be mindful and remember, and my soul shall languish within me.

21 [Zain.] These things I shall think over in my heart, therefore will I hope.

22 [Heth.] The mercies of the Lord that we are not consumed: because his commiserations have not failed.

23 [Heth.] They are new every morning, great is thy faithfulness.

24 [Heth.] The Lord is my portion, said my soul: therefore will I wait for him.

25 [Teth.] The Lord is good to them that hope in him, to the soul that seeketh him.

26 [Teth.] It is good to wait with silence for the salvation of God.

27 [Teth.] It is good for a man, when he hath borne the yoke from his youth.

28 [Jod.] He shall sit solitary, and hold his peace: because he hath taken it up upon himself.

29 [Jod.] He shall put his mouth in the dust, if so be there may be hope.

30 [Jod.] He shall give his cheek to him that striketh him, he shall be filled with reproaches.

31 [Caph.] For the Lord will not cast off for ever.

32 [Caph.] For if he hath cast off, he will also have mercy, according to the multitude of his mercies.

33 [Caph.] For he hath not willingly afflicted, nor cast off the children of men.

34 [Lamed.] To crush under his feet all the prisoners of the land,

35 [Lamed.] To turn aside the judgment of a man before the face of the most High,

36 [Lamed.] To destroy a man wrongfully in his judgment, the Lord hath not approved.

37 [Mem.] Who is he that hath commanded a thing to be done, when the Lord commandeth it not?

38 [Mem.] Shall not both evil and good proceed out of the mouth of the Highest?

39 [Mem.] Why hath a living man murmured, man suffering for his sins?

40 [Nun.] Let us search our ways, and seek, and return to the Lord.

41 [Nun.] Let us lift up our hearts with our hands to the Lord in the heavens.

42 [Nun.] We have done wickedly, and provoked thee to wrath: therefore thou art inexorable.

43 [Samech.] Thou hast covered in thy wrath, and hast struck us: thou hast killed and hast not spared.

44 [Samech.] Thou hast set a cloud before thee, that our prayer may not pass through.

45 [Samech.] Thou hast made me as an outcast, and refuse in the midst of the people.

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46 [Phe.] All our enemies have opened their mouths against us.

47 [Phe.] Prophecy is become to us a fear, and a snare, and destruction.

48 [Phe.] My eye hath run down with streams of water, for the destruction of the daughter of my people.

49 [Ain.] My eye is afflicted, and hath not been quiet, because there was no rest:

50 [Ain.] Till the Lord regarded and looked down from the heavens.

51 [Ain.] My eye hath wasted my soul because of all the daughters of my city.

52 [Sade.] My enemies have chased me and caught me like a bird, without cause.

53 [Sade.] My life is fallen into the pit, and they have laid a stone over me.

54 [Sade.] Waters have flowed over my head: I said: I am cut off.

55 [Coph.] I have called upon thy name, O Lord, from the lowest pit.

56 [Coph.] Thou hast heard my voice: turn not away thy ear from my sighs, and cries.

57 [Coph.] Thou drewest near in the day, when I called upon thee, thou saidst: Fear not.

58 [Res.] Thou hast judged, O Lord, the cause of my soul, thou the Redeemer of my life.

59 [Res.] Thou hast seen, O Lord, their iniquity against me: judge thou my judgment.

60 [Res.] Thou hast seen all their fury, and all their thoughts against me.

61 [Sin.] Thou hast heard their reproach, O Lord, all their imaginations against me.

62 [Sin.] The lips of them that rise up against me: and their devices against me all the day.

63 [Sin.] Behold their sitting down, and their rising up, I am their song.

64 [Thau.] Thou shalt render them a recompense, O Lord, according to the works of their hands.

65 [Thau.] Thou shalt give them a buckler of heart, thy labour.

66 [Thau.] Thou shalt persecute them in anger, and shalt destroy them from under the heavens, O Lord.

LAMENTATIONS OF JEREMIAS 4

1 [Aleph.] How is the gold become dim, the finest colour is changed, the stones of the sanctuary are scattered in the top of every street?

2 [Beth.] The noble sons of Sion, and they that were clothed with the best gold: how are they esteemed as earthen vessels, the work of the potter's hands?

3 [Ghimel.] Even the sea monsters have drawn out the breast, they have given suck to their young: the daughter of my people is cruel, like the ostrich in the desert.

4 [Daleth.] The tongue of the sucking child hath stuck to the roof of his mouth for thirst: the little ones have asked for bread, and there was none to break it unto them.

5 [He.] They that were fed delicately have died in the streets; they that were brought up in scarlet have embraced the dung.

6 [Vau.] And the iniquity of the daughter of my people is made greater than the sin of Sodom, which was overthrown in a moment, and hands took nothing in her.

7 [Zain.] Her Nazarites were whiter than snow, purer than milk, more ruddy than the old ivory, fairer than the sapphire.

8 [Heth.] Their face is now made blacker than coals, and they are not known in the streets: their skin hath stuck to their bones, it is withered, and is become like wood.

9 [Teth.] It was better with them that were slain by the sword, than with them that died with hunger: for these pined away being consumed for want of the fruits of the earth.

10 [Jod.] The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people.

11 [Caph.] The Lord hath accomplished his wrath, he hath poured out his fierce anger: and he hath kindled a fire in Sion, and it hath devoured the foundations thereof.

12 [Lamed.] The kings of the earth, and all the inhabitants of the world would not have believed, that the adversary and the enemy should enter in by the gates of Jerusalem.

13 [Mem.] For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her.

14 [Nun.] They have wandered as blind men in the streets, they were defiled with blood: and when they could not help walking in it, they held up their skirts.

15 [Samech.] Depart you that are defiled, they cried out to them: Depart, get ye hence, touch not: for they quarrelled, and being removed, they said among the Gentiles: He will no more dwell among them.

16 [Phe.] The face of the Lord hath divided them, he will no more regard them: they respected not the persons of the priests, neither had they pity on the ancient.

17 [Ain.] While we were yet standing, our eyes failed, expecting help for us in vain, when we looked attentively towards a nation that was not able to save.

18 [Sade.] Our steps have slipped in the way of our streets, our end draweth near: our days are fulfilled, for our end is come.

19 [Coph.] Our persecutors were swifter than the eagles of the air: they pursued us upon the mountains, they lay in wait for us in the wilderness.

20 [Res.] The breath of our mouth, Christ the Lord, is taken in our sins: to whom we said: Under thy shadow we shall live among the Gentiles.

21 [Sin.] Rejoice, and be glad, O daughter of Edom, that dwellest in the land of Hus: to thee also shall the cup come, thou shalt be made drunk, and naked.

22 [Thau.] Thy iniquity is accomplished, O daughter of Sion, he will no more carry thee away into captivity: he visited thy iniquity, O daughter of Edom, he hath discovered thy sins. The Prayer of Jeremias the Prophet.

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LAMENTATIONS OF JEREMIAS 5

1 Remember, O Lord, what is come upon us: consider and behold our reproach.

2 Our inheritance is turned to aliens: our houses to strangers.

3 We are become orphans without a father: our mothers are as widows.

4 We have drunk our water for money: we have bought our wood.

5 We were dragged by the necks, we were weary and no rest was given us.

6 We have given our hand to Egypt, and to the Assyrians, that we might be satisfied with bread.

7 Our fathers have sinned, and are not: and we have borne their iniquities.

8 Servants have ruled over us: there was none to redeem us out of their hand.

9 We fetched our bread at the peril of our lives, because of the sword in the desert.

10 Our skin was burnt as an oven, by reason of the violence of the famine.

11 They oppressed the women in Sion, and the virgins in the cities of Juda.

12 The princes were hanged up by their hand: they did not respect the persons of the ancient.

13 They abused the young men indecently: and the children fell under the wood.

14 The ancients have ceased from the gates: the young men from the choir of the singers.

15 The joy of our heart is ceased, our dancing is turned into mourning.

16 The crown is fallen from our head woe to us, because we have sinned.

17 Therefore is our heart sorrowful, therefore are our eyes become dim,

18 For mount Sion, because it is destroyed, foxes have walked upon it.

19 But thou, O Lord, shalt remain for ever, thy throne from generation to generation.

20 Why wilt thou forget us for ever? why wilt thou forsake us for a long time?

21 Convert us, O Lord, to thee, and we shall be converted: renew our days, as from the beginning.

22 But thou hast utterly rejected us, thou art exceedingly angry against us.

THE BOOK OF BARUCH
THE SON OF NERIAS

or The Book of Baruch or 1 Baruch
Estimated Range of Dating: 500-100 B.C.

(The Book of Baruch, or 1 Baruch, is a deuterocanonical book of the Bible in some Christian traditions. In Judaism and most forms of Protestant Christianity, it is considered not to be part of the Bible. It is named after Baruch ben Neriah, Jeremiah's well-known scribe, who is mentioned at Baruch 1:1, and has been presumed to be the author of the whole work. The book is a reflection of a late Jewish writer on the circumstances of Jewish exiles from Babylon, with meditations on the theology and history of Israel, discussions of wisdom, and a direct address to residents of Jerusalem and the Diaspora. Some scholars propose that it was written during or shortly after the period of the Maccabees.

The earliest known manuscripts of Baruch are in Greek. Some linguistic features of the first parts of Baruch (1:1–3:8) have been proposed as indicating a translation from a Semitic language.

Although not in the Hebrew Bible, it is found in the Septuagint, in the Eritrean / Ethiopian Orthodox Bible, and also in Theodotion's Greek version. Jerome excluded both the Book of Baruch and the Letter of Jeremiah from the Vulgate Bible, but both works were introduced into Latin Vulgate bibles sporadically from the 9th century onwards; and were incorporated into the Sixto-Clementine Vulgate edition. In the Vulgate it is grouped with the prophetical books which also include Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, and the Twelve Minor Prophets. In the Vulgate, the King James Bible Apocrypha, and many other versions, the Letter of Jeremiah is appended to the end of the Book of Baruch as a sixth chapter; in the Septuagint and Orthodox Bibles chapter 6 is usually counted as a separate book, called the Letter or Epistle of Jeremiah.

Manuscripts: Both the Book of Baruch and the Letter of Jeremiah are separate books in the great pandect Greek Bibles, Codex Vaticanus (4th century) and Codex Alexandrinus (5th century), where they are found in the order Jeremiah, Baruch, Lamentations, Letter of Jeremiah. In the Codex Sinaiticus (4th century) Lamentations follows directly after Jeremiah and Baruch is not found; but a lacuna after Lamentations prevents a definitive assessment of whether Baruch may have been included elsewhere in this manuscript. Neither of the two surviving early Latin pandect Bibles (Codex Amiatinus (7th century) and Leon palimpsest (7th century) includes either the Book of Baruch or the Letter of Jeremiah; the earliest Latin witnesses to the text being the Codex Cavensis (9th century) and the Theodulfian Bibles (9th century). Baruch is also witnessed in some early

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Coptic (Bohairic and Sahidic) and Syriac manuscripts, but is not found in Coptic or Syriac lectionaries.

Book of Baruch and Book of Jeremiah: The evident variation among early Christian divines as to whether a particular reading is to be cited from 'Baruch' or 'Jeremiah' is generally regarded as relating to the very different texts of the Book of Jeremiah that are found respectively in manuscripts of the Greek and Hebrew Bibles. The version of Jeremiah in the Greek Septuagint texts (Vaticanus, Alexandrinus) is a seventh shorter than that in the Hebrew Masoretic Text or the Latin Vulgate; and the ordering of the chapters is very different, with sections from the middle of the book in the Septuagint version (the Oracles against the Nations) found at the end of the book in the Masoretic text and Vulgate. As Hebrew fragments have been found in the Dead Sea Scrolls corresponding to both the Septuagint and Masoretic orders, it is commonly accepted that the two versions derive from two distinct Hebrew traditions, and that the Septuagint form of the text is likely the older. Benedictine scholar Pierre-Maurice Bogaert suggests that, if the Book of Baruch is appended to the Septuagint version of Jeremiah, it follows on as a plausible continuation of the Septuagint narrative (Chapter 51: 31–35 in the Septuagint, corresponding to the truncated Chapter 45 in the Masoretic text). A similar conclusion is proposed by Emanuel Tov, who notes characteristics of a consistent redactional revision of the Septuagint text of Jeremiah from Chapter 29 onwards (correcting readings towards the Hebrew), a revision that is then carried over into the Greek text of Baruch 1:1 to 3:8, suggesting that these once formed a continuous text. Bogaert consequently proposes that the gathering of sections from the end of Septuagint Jeremiah into a distinct book of 'Baruch' was an innovation of Christian biblical practice in the Greek church from around the 3rd century onwards; but that the version of Jeremiah in the Old Latin Bible preceded this practice, and hence did not designate the Book of Baruch as a distinct work of scripture, but included its text within the Book of Jeremiah. The text of Old Latin Jeremiah nowhere survives in sufficient form for this speculation to be confirmed.

Baruch 1:1–14 gives a narrative account of an occasion when Baruch ben Neriah reads the book of 'these words' before the Israelites in Babylon, and then sends that book (together with collected funds) to be read in Jerusalem. Where the Book of Baruch is considered to be a distinct work of scripture, it is commonly identified as the book that Baruch reads; and hence Baruch himself has traditionally been credited as the author of the whole work. However, the syntactical form of Baruch chapter 1 has been held rather to imply that 'these words' correspond to a preceding text – which might then be identified with Lamentations or with the Book of Jeremiah; in which case comparison may be made with a corresponding notice of Baruch writing down reading the prophecies of Jeremiah, recorded at Jeremiah chapter 36. These considerations underlie an alternative tradition (found for instance in Augustine) in which all four works (Book of Jeremiah, Baruch, Lamentations, Letter of Jeremiah) are credited to Jeremiah himself as author.

Critical scholarship is, however, united in rejecting either Baruch or Jeremiah as author of the Book of Baruch, or in dating the work in the period of its purported context; the Babylonian Exile. Rather they have seen clear thematic and linguistic parallels with later works; the Book of Daniel and the Book of Sirach. Many scholars have noted that the restoration of worship in the Jerusalem Temple following its pollution by Antiochus Epiphanes could provide a counterpart historical context in which the narrative of Baruch may equally be considered to apply; and consequently a date in the period 200-100 BC has been proposed.

The Latin, Syriac, Coptic, Armenian, Arabic, Bohairic and Ethiopic versions of Baruch are all translated directly from the Greek; the text of which survives in Vaticanus and Alexandrinus, and is highly consistent. Jerome (5th century) states that no Hebrew text was in existence, and Origen (3rd century) appears to know of no Hebrew text in the preparation of the text of Baruch in the Hexapla Old Testament. Nevertheless, there are a number of readings in the earlier sections of Baruch (1:1 to 3:8) where an anomalous reading in the Greek appears to imply a mistranslation of a Hebrew or Aramaic source; as at chapter 3:4, where 'hear now the prayers of the dead of Israel' is assumed to be a mistranslation of, 'hear now the prayers of the men of Israel'. Since the 19th century, critical scholars have assumed a Semitic original for these earlier parts of the book, and a number of studies, such as that of Tov, have sought to retrovert from the Greek to a plausible Hebrew source text. Whereas in the Revised Standard Version (1957) of Bible, the English text of Baruch consistently follows the Greek in these readings; in the New Revised Standard Version (1989) these readings are adjusted to conform with a conjectural reconstruction of a supposed Hebrew original.

Nevertheless, some more recent studies of Baruch, such as those by Adams and Bogaert, take the Greek text to be the original. Adams maintains that most of the text of Baruch depends on that of other books of the Bible; and indeed it has been characterised by Tov as a "mosaic of Biblical passages" especially in these early sections. Consequently, variations from the literal Hebrew text could have found their way directly into a dependent Greek version, without having to presume a Semitic intermediary stage. Moreover, Adams takes issue with the presupposition behind conjectural retroversions to conform to a supposed Hebrew text; that the author of Baruch understood the principle of literal translation, and aspired to follow that principle; and yet lamentably failed to do so.

Contents and Structure

• 1:1–14 Introduction: "And these are the words...which Baruch...wrote in Babylonia.... And when they heard it they wept, and fasted, and prayed before the Lord."

• 1:15–2:10 Confession of sins: "[T]he Lord hath watched over us for evil, and hath brought it upon us: for the Lord is

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just in all his works.... And we have not hearkened to his voice"....

• 2:11–3:8 Prayer for mercy: "[F]or the dead that are in hell, whose spirit is taken away from their bowels, shall not give glory and justice to the Lord..." (cf. Psalms 6:6/5)

• 3:9–4:14 A paean for Wisdom: "Where are the princes of the nations,... that hoard up silver and gold, wherein men trust?... They are cut off, and are gone down to hell,..."

• 4:5–5:9 Baruch's Poem of Consolation: messages for those in captivity, for the "neighbours of Zion", and for Jerusalem: "You have been sold to the Gentiles, not for your destruction: but because you provoked God to wrath.... [F]or the sins of my children, he [the Eternal] hath brought a nation upon them from afar...who have neither reverenced the ancient, nor pitied children..." "Let no one gloat over me [Jerusalem], a widow, bereft of many, for the sins of my children I am left desolate, for they turned from the law of God". "Look toward the east, O Jerusalem, and see the joy that is coming to you from God".

• Chapter 6: see Letter of Jeremiah

Canonicity: In the Greek East, Athanasius (367 AD), Cyril of Jerusalem (c. 350 AD), and Epiphanius of Salamis (c. 385 AD)[24] listed the Book of Baruch as canonical. Athanasius states "Jeremiah with Baruch, Lamentations, and the epistle"; the other Fathers offer similar formulations. In the Latin West Pope Innocent I (405 AD) identifies the sixteen prophets (four major, plus 12 minor) as canonical, but does not specifically mention Baruch as associated with Jeremiah. Later, Augustine of Hippo (C. 397 AD) would confirm in his book On Christian Doctrine (Book II, Chapter 8) the canonicity of the book of Jeremiah without reference to Baruch; but in his work The City of God 18:33 he discusses the text of Baruch 3: 36–38, noting that this is are variously cited to Baruch and to Jeremiah; his preference being for the latter. In the decrees of the Council of Florence (1442) and the Council of Trent (1546), "Jeremias with Baruch" is stated as canonical. The Letter of Jeremiah is not specified, being included as the sixth chapter of Baruch in late medieval Vulgate bibles.)

BARUCH (1 BARUCH) CHAPTER 1

1 And these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Sedei, the son of Helcias, wrote in Babylonia.

2 In the fifth year, in the seventh day of the month, at the time that the Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch read the words of this book in the hearing of Jechonias the son of Joakim king of Juda, and in the hearing of all the people that came to hear the book.

4 And in the hearing of the nobles, the sons of the kings, and in the hearing of the ancients, and in the hearing of the people, from the least even to the greatest of them that dwelt in Babylonia, by the river Sedi.

5 And when they heard it they wept, and fasted, and prayed before the Lord.

6 And they made a collection of money, according to every man's power.

7 And they sent it to Jerusulem to Joakim the priest, the son of Helcias, the son of Salom, and to the priests, and to all the people, that were found with him in Jerusalem:

8 At the time when he received the vessels of the temple of the Lord, which had been taken away out of the temple, to return them into the land of Juda the tenth day of the month Sivan, the silver vessels, which Sedecias the son of Josias king of Juda had made,

9 After that Nabuchodonosor the king of Babylon had carried away Jechonias, and the princes, and all the powerful men, and the people of the land from Jerusalem, and brought them bound to Babylon.

10 And they said: Behold we have sent you money, buy with it holocausts, and frankincense, and make meat offerings, and offerings for sin at the altar of the Lord our God:

11 And pray ye for the life of Nabuchodonosor the king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven:

12 And that the Lord may give us strength, and enlighten our eyes, that we may live under the shadow of Nabuchodonosor the king of Babylon, and under the shadow of Balthasar his son, and may serve them many days, and may find favour in their sight.

13 And pray ye for us to the Lord our God: for we have sinned against the Lord our God, and his wrath is not turned away from us even to this day.

14 And read ye this book, which we have sent to you to be read in the temple of the Lord, on feasts, and proper days.

15 And you shall say: To the Lord our God belongeth justice, but to us confusion of our face: as it is come to pass at this day to all Juda, and to the inhabitants of Jerusalem,

16 To our kings, and to our princes, and to our priests, and to our prophets, and to our fathers.

17 We have sinned before the Lord our God, and have not believed him, nor put our trust in him:

18 And we were not obedient to him, and we have not harkened to the voice of the Lord our God, to walk in his commandments, which he hath given us.

19 From the day that he brought our fathers out of the land of Egypt, even to this day, we were disobedient to the Lord our God: and going astray we turned away from hearing his voice.

20 And many evils have cleaved to us, and the curses which the Lord foretold by Moses his servant: who brought our fathers out of the land of Egypt, to give us a land flowing with milk and honey, as at this day.

21 And we have not hearkened to the voice of the Lord our God according to all the words of the prophets whom he sent to us:

22 And we have gone away every man after the inclinations of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

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BARUCH (1 BARUCH) CHAPTER 2

1 Wherefore the Lord our God hath made good his word, that he spoke to us, and to our judges that have judged Israel, and to our kings, and to our princes, and to all Israel and Juda:

2 That the Lord would bring upon us great evils, such as never happened under heaven, as they have come to pass in Jerusalem, according to the things that are written in the law of Moses:

3 That a man should eat the flesh of his own son, and the flesh of his own daughter.

4 And he hath delivered them up to be under the hand of all the kings that are round about us, to be a reproach, and desolation among all the people, among whom the Lord hath scattered us.

5 And we are brought under, and are not uppermost: because we have sinned against the Lord our God, by not obeying his voice.

6 To the Lord our God belongeth justice: but to us, and to our fathers confusion of face, as at this day.

7 For the Lord hath pronounced against us all these evils that are come upon us:

8 And we have not entreated the face of the Lord our God, that we might return every one of us from our most wicked ways.

9 And the Lord hath watched over us for evil, and hath brought it upon us: for the Lord is just in all his works which he hath commanded us:

10 And we have not hearkened to his voice to walk in the commandments of the Lord which he hath set before us.

11 And now, O Lord God of Israel, who hast brought thy people out of the land of Egypt with a strong hand, and with signs, and with wonders, and with thy great power, and with a mighty arm, and hast made thee a name as at this day,

12 We have sinned, we have done wickedly, we have acted unjustly, O Lord our God, against all thy justices.

13 Let thy wrath be turned away from us: for we are left a few among the nations where thou hast scattered us.

14 Hear, O Lord, our prayers, and our petitions, and deliver us for thy own sake: and grant that we may find favour in the sight of them that have led us away:

15 That all the earth may know that thou art the Lord our God, and that thy name is called upon Israel, and upon his posterity.

16 Look down upon us, O Lord, from thy holy house, and incline thy ear, and hear us.

17 Open thy eyes, and behold: for the dead that are in hell, whose spirit is taken away from their bowels, shall not give glory and justice to the Lord:

18 But the soul that is sorrowful for the greatness of evil she hath done, and goeth bowed down, and feeble, and the eyes that fail, and the hungry soul giveth glory and justice to thee the Lord.

19 For it is not for the justices of our fathers that we pour out our prayers, and beg mercy in thy sight, O Lord our God:

20 But because thou hast sent out thy wrath, and thy indignation upon us, as thou hast spoken by the hand of thy servants the prophets, saying:

21 Thus saith the Lord: Bow down your shoulder, and your neck, and serve the king of Babylon: and you shall remain in the land which I have given to your fathers.

22 But if you will not hearken to the voice of the Lord your God, to serve the king of Babylon: I will cause you to depart out of the cities of Juda, and from without Jerusalem.

23 And I will take away from you the voice of mirth, and the voice of joy, and the voice of the bridegroom, and the voice of the bride, and all the land shall be without any footstep of inhabitants.

24 And they hearkened not to thy voice, to serve the king of Babylon: and thou hast made good thy words, which thou spokest by the hands of thy servants the prophets, that the bones of our kings, and the bones of our fathers should be removed out of their place:

25 And behold they are cast out to the heat of the sun, and to the frost of the night: and they have died in grievous pains, by famine, and by the sword, and in banishment.

26 And thou hast made the temple, in which thy name was called upon, as it is at this day, for the iniquity of the house of Israel, and the house of Juda.

27 And thou hast dealt with us, O Lord our God, according to all thy goodness, and according to all that great mercy of thine:

28 As thou spokest by the hand of thy servant Moses, in the day when thou didst command him to write thy law before the children of Israel,

29 Saying: If you will not hear my voice, this great multitude shall be turned into a very small number among the nations, where I will scatter them:

30 For I know that the people will not hear me, for they are a people of a stiff neck: but they shall turn to their heart in the land of their captivity:

31 And they shall know that I am the Lord their God: and I will give them a heart, and they shall understand: and ears, and they shall hear.

32 And they shall praise me in the land of their captivity, and shall be mindful of my name.

33 And they shall turn away themselves from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, that sinned against me.

34 And I will bring them back again into the land which I promised with an oath to their fathers, Abraham, Isaac, and Jacob, and they shall be masters thereof: and I will multiply them, and they shall not be diminished.

35 And I will make with them another covenant that shall be everlasting, to be their God, and they shall be my people: and I will no more remove my people, the children of Israel, out of the land that I have given them.

BARUCH (1 BARUCH) CHAPTER 3

1 And now, O Lord Almighty, the God of Israel, the soul in anguish, and the troubled spirit crieth to thee:

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2 Hear, O Lord, and have mercy, for thou art a merciful God, and have pity on us: for we have sinned before thee.

3 For thou remainest for ever, and shall we perish everlastingly?

4 O Lord Almighty, the God of Israel, hear now the prayer of the dead of Israel, and of their children, that have sinned before thee, and have not hearkened to the voice of the Lord their God, wherefore evils have cleaved fast to us.

5 Remember not the iniquities of our fathers, but think upon thy hand, and upon thy name at this time:

6 For thou art the Lord our God, and we will praise thee, O Lord:

7 Because for this end thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity, for we are converted from the iniquity of our fathers, who sinned before thee.

8 And behold we are at this day in our captivity, whereby thou hast scattered us to be a reproach, and a curse, and an offence, according to all the iniquities of our fathers, who departed from thee, O Lord our God.

9 Hear, O Israel, the commandments of life: give ear, that thou mayst learn wisdom.

10 How happeneth it, O Israel, that thou art in thy enemies' land?

11 Thou art grown old in a strange country, thou art defiled with the dead: thou art counted with them that go down into hell.

12 Thou hast forsaken the fountain of wisdom:

13 For if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever.

14 Learn where is wisdom, where is strength, where is understanding: that thou mayst know also where is length of days and life, where is the light of the eyes, and peace.

15 Who hath found out her place? and who hath gone in to her treasures?

16 Where are the princes of the nations, and they that rule over the beasts that are upon the earth?

17 That take their diversion with the birds of the air.

18 That hoard up silver and gold, wherein men trust, and there is no end of their getting? who work in silver and are solicitous, and their works are unsearchable.

19 They are cut off, and are gone down to hell, and others are risen up in their place.

20 Young men have seen the light, and dwelt upon the earth: but the way of knowledge they have not known,

21 Nor have they understood the paths thereof, neither have their children received it, it is far from their face.

22 It hath not been heard of in the land of Chanaan, neither hath it been seen in Theman.

23 The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding: but the way of wisdom they have not known, neither have they remembered her paths.

24 O Israel, how great is the house of God, and how vast is the place of his possession!

25 It is great, and hath no end: it is high and immense.

26 There were the giants, those renowned men that were from the beginning, of great stature, expert in war.

27 The Lord chose not them, neither did they find the way of knowledge: therefore did they perish.

28 And because they had not wisdom, they perished through their folly.

29 Who hath gone up into heaven, and taken her, and brought her down from the clouds?

30 Who hath passed over the sea, and found her, and brought her preferably to chosen gold?

31 There is none that is able to know her ways, nor that can search out her paths:

32 But he that knoweth all things, knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore, and filled it with cattle and fourfooted beasts:

33 He that sendeth forth light, and it goeth: and hath called it, and it obeyeth him with trembling.

34 And the stars have given light in their watches, and rejoiced:

35 They were called, and they said: Here we are: and with cheerfulness they have shined forth to him that made them.

36 This is our God, and there shall no other be accounted of in comparison of him.

37 He found out all the way of knowledge, and gave it to Jacob his servant, and to Israel his beloved.

38 Afterwards he was seen upon earth, and conversed with men.

BARUCH (1 BARUCH) CHAPTER 4

1 This is the book of the commandments of God, and the law, that is for ever: all they that keep it, shall come to life: but they that have forsaken it, to death.

2 Return, O Jacob, and take hold of it, walk in the way by its brightness, in the presence of the light thereof.

3 Give not thy honour to another, nor thy dignity to a strange nation.

4 We are happy, O Israel: because the things that are pleasing to God, are made known to us.

5 Be of good comfort, O people of God, the memorial of Israel:

6 You have been sold to the Gentiles, not for your destruction: but because you provoked God to wrath, you are delivered to your adversaries.

7 For you have provoked him who made you, the eternal God, offering sacrifice to devils, and not to God.

8 For you have forgotten God, who brought you up, and you have grieved Jerusalem that nursed you.

9 For she saw the wrath of God coming upon you, and she said: Give ear, all you that dwell near Sion, for God hath brought upon me great mourning:

10 For I have seen the captivity of my people, of my sons, and my daughters, which the Eternal hath brought upon them.

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11 For I nourished them with joy: but I sent them away with weeping and mourning.

12 Let no man rejoice over me, a widow, and desolate: I am forsaken of many for the sins of my children, because they departed from the law of God.

13 And they have not known his justices, nor walked by the ways of God's commandments, neither have they entered by the paths of his truth and justice.

14 Let them that dwell about Sion come, and remember the captivity of my sons and daughters, which the Eternal hath brought upon them.

15 For he hath brought a nation upon them from afar, a wicked nation, and of a strange tongue:

16 Who have neither reverenced the ancient, nor pitied children, and have carried away the beloved of the widow, and have left me all alone without children.

17 But as for me, what help can I give you?

18 But he that hath brought the evils upon you, he will deliver you out of the hands of your enemies.

19 Go your way, my children, go your way: for I am left alone.

20 I have put off the robe of peace, and have put upon me the sackcloth of supplication, and I will cry to the most High in my days.

21 Be of good comfort, my children, cry to the Lord, and he will deliver you out of the hand of the princes your enemies.

22 For my hope is in the Eternal that he will save you: and joy is come upon me from the Holy One, because of the mercy which shall come to you from our everlasting Saviour.

23 For I sent you forth with mourning and weeping: but the Lord will bring you back to me with joy and gladness for ever.

24 For as the neighbours of Sion have now seen your captivity from God: so shall they also shortly see your salvation from God, which shall come upon you with great honour, and everlasting glory.

25 My children, suffer patiently the wrath that is come upon you: for thy enemy hath persecuted thee, but thou shalt quickly see his destruction: and thou shalt get up upon his neck.

26 My delicate ones have walked rough ways, for they were taken away as a flock made a prey by the enemies.

27 Be of good comfort, my children, and cry to the Lord: for you shall be remembered by him that hath led you away.

28 For as it was your mind to go astray from God; so when you return again you shall seek him ten times as much.

29 For he that hath brought evils upon you, shall bring you everlasting joy again with your salvation.

30 Be of good heart, O Jerusalem: for he exhorteth thee, that named thee.

31 The wicked that have afflicted thee, shall perish: and they that have rejoiced at thy ruin, shall be punished.

32 The cities which thy children have served, shall be punished: and she that received thy sons.

33 For as she rejoiced at thy ruin, and was glad of thy fall: so shall she be grieved for her own desolation.

34 And the joy of her multitude shall be cut off: and her gladness shall be turned to mourning.

35 For fire shall come upon her from the Eternal, long to endure, and she shall be inhabited by devils for a great time.

36 Look about thee, O Jerusalem, towards the east, and behold the joy that cometh to thee from God.

37 For behold thy children come, whom thou sentest away scattered, they come gathered together from the east even to the west, at the word of the Holy One rejoicing for the honour of God.

BARUCH (1 BARUCH) CHAPTER 5

1 Put off, O Jerusalem, the garment of thy mourning, and affliction: and put on the beauty, and honour of that everlasting glory which thou hast from God.

2 God will clothe thee with the double garment of justice, and will set a crown on thy head of everlasting honour.

3 For God will shew his brightness in thee, to every one under heaven.

4 For thy name shall be named to thee by God for ever: the peace of justice, and honour of piety.

5 Arise, O Jerusalem, and stand on high: and look about towards the east, and behold thy children gathered together from the rising to the setting sun, by the word of the Holy One rejoicing in the remembrance of God.

6 For they went out from thee on foot, led by the enemies: but the Lord will bring them to thee exalted with honour as children of the kingdom.

7 For God hath appointed to bring down every high mountain, and the everlasting rocks, and to fill up the valleys to make them even with the ground: that Israel may walk diligently to the honour of God.

8 Moreover the woods, and every sweet-smelling tree have overshadowed Israel by the commandment of God.

9 For God will bring Israel with joy in the light of his majesty, with mercy, and justice, that cometh from him.

BARUCH CHAPTER 6
THE EPISTLE OF JEREMIAS
Letter of Jeremiah; also: Prayer of Jeremiah
or Addition to 1 Baruch (Baruch, Chapter 6)
Estimated Range of Dating: 500-150 B.C.

(The Letter of Jeremiah, also known as the Epistle of Jeremiah, is a deuterocanonical book of the Old Testament; this letter purports to have been written by Jeremiah to the Jews who were about to be carried away as captives to Babylon by Nebuchadnezzar. It is included in Roman Catholic Bibles as the final chapter of the Book of Baruch. It is also included in Orthodox Bibles as a separate book.

According to the text of the letter, the author is the biblical prophet Jeremiah. The biblical Book of Jeremiah itself contains the words of a letter sent by Jeremiah "from

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Jerusalem" to the "captives" in Babylon (Jeremiah 29:1–23). The Letter of Jeremiah portrays itself as a similar piece of correspondence.

Letter of Jeremiah 1 (KJV): "A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded by God."

Jeremiah 29:1 (KJV): "Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives ... and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon."

The date of this work is uncertain. Most scholars agree that it is dependent on certain biblical passages, notably Isa 44:9–20, 46:5–7, and thus can be no earlier than 540 BC. Since a fragment (7Q2) was identified among the scrolls in Qumran Cave 7, it can be no later than 100 BC. Further support for this time may be found in a possible reference to the letter in 2 Maccabees 2:1–3.

Although the "letter" is included as a discrete unit in the Septuagint, there is no evidence of it ever having been canonical in the Masoretic tradition. The earliest evidence we have of the question of its canonicity arising in Christian tradition is in the work of Origen of Alexandria, as reported by Eusebius in his Church History. Origen listed Lamentations and the Letter of Jeremiah as one unit with the Book of Jeremiah proper, among "the canonical books as the Hebrews have handed them down," though scholars agree that this was surely a slip. Epiphanius of Salamis in his Panarion writes that Jews had in their books the deuterocanonical Epistle of Jeremiah and Baruch, both combined with Jeremiah and Lamentations in only one book.

The epistle was included as chapter 6 of the Book of Baruch in the Old Testament of the Vulgate. The King James Version follows the same practice, while placing Baruch in the Apocrypha section as does Luther's Bible. In the Ethiopian Orthodox canon, it forms part of the "Rest of Jeremiah", along with 4 Baruch (also known as the Paraleipomena of Jeremiah).

The epistle is one of four deuterocanonical books found among the Dead Sea scrolls (see Tanakh at Qumran). (The other three are Psalm 151, Sirach, and Tobit.) The portion of the epistle discovered at Qumran was written in Greek. This does not preclude the possibility of the text being based on a prior Hebrew or Aramaic text. However, the only text available to us has dozens of linguistic features available in Greek, but not in Hebrew; this shows that the Greek text is more than a minimalist translation.

The work was written with a serious practical purpose: to instruct the Jews not to worship the gods of the Babylonians, but to worship only the Lord. The letter is actually a warning against idols and idolatry.)

THE EPISTLE OF JEREMIAS

1 A copy of the epistle that Jeremias sent to them that were to be led away captives into Babylon, by the king of Babylon, to declare to them according to what was commanded him by God.

1 For the sins that you have committed before God, you shall be carried away captives into Babylon by Nabuchodonosor the king of Babylon.

2 And when you are come into Babylon, you shall be there many years, and for a long time, even to seven generations: and after that I will bring you away from thence with peace.

3 But now, you shall see in Babylon gods of gold, and of silver, and of stone, and of wood borne upon shoulders, causing fear to the Gentiles.

4 Beware therefore that you imitate not the doings of others, and be afraid, and the fear of them should seize upon you.

5 But when you see the multitude behind, and before, adoring them, say you in your hearts: Thou oughtest to be adored, O Lord.

6 For my angel is with you: And I myself will demand an account of your souls.

7 For their tongue that is polished by the craftsman, and themselves laid over with gold and silver, are false things, and they cannot speak.

8 And as if it were for a maiden that loveth to go gay: so do they take gold and make them up.

9 Their gods have golden crowns upon their heads: whereof the priests secretly convey away from them gold, and silver, and bestow it on themselves.

10 Yea and they give thereof to prostitutes, and they dress out harlots: and again when they receive it of the harlots, they adorn their gods.

11 And these gods cannot defend themselves from the rust, and the moth.

12 But when they have covered them with a purple garment, they wipe their face because of the dust of the house, which is very much among them.

13 This holdeth a sceptre as a man, as a judge of the country, but cannot put to death one that offendeth him.

14 And this hath in his hand a sword, or an axe, but cannot save himself from war, or from robbers, whereby be it known to you, that they are not gods.

15 Therefore fear them not. For as a vessel that a man uses when it is broken becometh useless, even so are their gods:

16 When they are placed in the house, their eyes are full of dust by the feet of them that go in.

17 And as the gates are made sure on every side upon one that hath offended the king, or like a dead man carried to the grave, so do the priests secure the doors with bars and locks, lest they be stripped by thieves.

18 They light candles to them, and in great number, of which they cannot see one: but they are like beams in the house.

19 And they say that the creeping things which are of the earth, gnaw their hearts, while they eat them and their garments, and they feel it not.

20 Their faces are black with the smoke that is made in the house.

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21 Owls, and swallows, and other birds fly upon their bodies, and upon their heads, and cats in like manner.

22 Whereby you may know that they are no gods. Therefore fear them not.

23 The gold also which they have, is for shew, but except a man wipe off the rust, they will not shine: for neither when they were molten, did they feel it.

24 Men buy them at a high price, whereas there is no breath in them.

25 And having not the use of feet they are carried upon shoulders, declaring to men how vile they are. Be they confounded also that worship them.

26 Therefore if they fall to the ground, they rise not up again of themselves, nor if a man set them upright, will they stand by themselves, but their gifts shall be set before them, as to the dead.

27 The things that are sacrificed to them, their priests sell and abuse: in like manner also their wives take part of them, but give nothing of it either to the sick, or to the poor.

28 The childbearing and menstruous women touch their sacrifices: knowing therefore by these things that they are not gods, fear them not.

29 For how can they be called gods? because women set offerings before the gods of silver, and of gold, and of wood:

30 And priests sit in their temples, having their garments rent, and their heads and beards shaven, and nothing upon their heads.

31 And they roar and cry before their gods, as men do at the feast when one is dead.

32 The priests take away their garments, and clothe their wives and their children.

33 And whether it be evil that one doth unto them, or good, they are not able to recompense it: neither can they set up a king nor put him down:

34 In like manner they can neither give riches, nor requite evil. If a man make a vow to them, and perform it not, they cannot require it.

35 They cannot deliver a man from death nor save the weak from the mighty.

36 They cannot restore the blind man to his sight: nor deliver a man from distress.

37 They shall not pity the widow, nor do good to the fatherless.

38 Their gods, of wood, and of stone, and of gold, and of silver, are like the stones that are hewn out of the mountains: and they that worship them shall be confounded.

39 How then is it to be supposed, or to be said, that they are gods?

40 Even the Chaldeans themselves dishonour them: who when they hear of one dumb that cannot speak, they present him to Bel, entreating him, that he may speak,

41 As though they could be sensible that have no motion themselves: and they, when they shall perceive this, will leave them: for their gods themselves have no sense.

42 The women also with cords about them, sit in the ways, burning olive stones.

43 And when any one of them, drawn away by some passenger, lieth with him, she upbraideth her neighbour, that she was not thought as worthy as herself, nor her cord broken.

44 But all things that are done about them, are false: how is it then to be thought, or to be said, that they are gods?

45 And they are made by workmen, and by goldsmiths. They shall be nothing else but what the priests will have them to be.

46 For the artificers themselves that make them, are of no long continuance. Can those things then that are made by them be gods?

47 But they have left false things and reproach to them that come after.

48 For when war cometh upon them, or evils, the priests consult with themselves where they may hide themselves with them.

49 How then can they be thought to be gods, that can neither deliver themselves from war, nor save themselves from evils?

50 For seeing they are but of wood, and laid over with gold, and with silver, it shall be known hereafter that they are false things, by all nations and kings: and it shall be manifest that they are no gods, but the work of men's hands, and that there is no work of God in them.

51 Whence therefore is it known that they are not gods, but the work of men's hands, and no work of God is in them?

52 They cannot set up a king over the land, nor give rain to men.

53 They determine no causes, nor deliver countries from oppression; because they can do nothing, and are as daws between heaven and earth.

54 For when fire shall fall upon the house of these gods of wood, and of silver, and of gold, their priests indeed will flee away, and be saved: but they themselves shall be burnt in the midst like beams.

55 And they cannot withstand a king and war. How then can it be supposed, or admitted that they are gods?

56 Neither are these gods of wood, and of stone, and laid over with gold, and with silver, able to deliver themselves from thieves or robbers: they that are stronger than them

57 Shall take from them the gold, and silver, and the raiment wherewith they are clothed, and shall go their way, neither shall they help themselves.

58 Therefore it is better to be a king that sheweth his power: or else a profitable vessel in the house, with which the owner thereof will be well satisfied: or a door in the house, to keep things safe that are therein, than such false gods.

59 The sun, and the moon, and the stars being bright, and sent forth for profitable uses, are obedient.

60 In like manner the lightning, when it breaketh forth, is easy to be seen: and after the same manner the wind bloweth in every country.

61 And the clouds when God commandeth them to go over the whole world, do that which is commanded them.

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62 The fire also being sent from above to consume mountains and woods, doth as it is commanded. But these neither in shew, nor in power are like to any one of them.

63 Wherefore it is neither to be thought, nor to be said, that they are gods: since they are neither able to judge causes, nor to do any good to men.

64 Knowing therefore that they are not gods, fear them not.

65 For neither can they curse kings, nor bless them.

66 Neither do they shew signs in the heaven to the nations, nor shine as the sun, nor give light as the moon.

67 Beasts are better than they, which can fly under a covert, and help themselves.

68 Therefore there is no manner of appearance that they are gods: so fear them not.

69 For as a scarecrow in a garden of cucumbers keepeth nothing, so are their gods of wood, and of silver, and laid over with gold.

70 They are no better than a white thorn in a garden, upon which every bird sitteth. In like manner also their gods of wood, and laid over with gold, and with silver, are like to a dead body cast forth in the dark.

71 By the purple also and the scarlet which are motheaten upon them, you shall know that they are not gods. And they themselves at last are consumed, and shall be a reproach in the country.

72 Better therefore is the just man that hath no idols: for he shall be far from reproach.

THE BOOK OF THE PROPHET EZEKIEL

Greek: Iezekiel; Hebrew title: Sefer Yekhezkel
Estimated Range of Dating: c. 6th-century B.C.

(The Book of Ezekiel belongs to the Nevi'im (Prophets) and consists of 48 chapters and is the third of the Latter Prophets in the Tanakh and one of the major prophetic books in the Old Testament, following Isaiah and Jeremiah. According to the book itself, it records six visions of the prophet Ezekiel, exiled in Babylon, during the 22 years from 593 to 571 BC, although it is the product of a long and complex history and does not necessarily preserve the very words of the prophet.

The visions, and the book, are structured around three themes: (1st) Judgement on Israel (chapters 1–24); (2nd) Judgement on the nations (chapters 25–32); and (3rd) Future blessings for Israel (chapters 33–48). Its themes include the concepts of the presence of God, purity, Israel as a divine community, and individual responsibility to God. Its later influence has included the development of mystical and apocalyptic traditions in Second Temple and rabbinic Judaism and Christianity.

In the Chapters 10 and 11, the book contains a vision of God in heaven and describes wheels and strange beings around his throne. In fact, these two chapters deliver the most remarkable descriptions of the entire Hebrew Bible. It has a very technological character and gives the reader the impression that a kind of flying machine is described. Some scholars hold that Ezekiel's vision might be a report and detailed description of a kind of aircraft or, as Erich von Däniken had pointed out, an extraterrestrial spacecraft. NASA engineer Josef F. Blumrich decided to disprove the hypothesis. However, a thorough examination convinced him that Ezekiel might have seen a flying vehicle or spaceship of which he then made detailed drawings of the alien craft.

Descriptions of such vehicles are not entirely unique but can also be found in the Indian Ramayana Epic. In the Ramayana, a "vimana" called vehicle is described as follows: "The Pushpaka Vimana that resembles the Sun and belongs to my brother was brought by the powerful Ravana; that aerial and excellent Vimana going everywhere at will ... that chariot resembling a bright cloud in the sky ... and the King [Rama] got in, and the excellent chariot at the command of the Raghira, rose up into the higher atmosphere.'" It is the first flying vimana mentioned in existing Hindu texts. With the size of an encyclopaedia, the Ramayana is one of the largest ancient epics in the world. Scholars estimate the age of the text from the 7th to 4th centuries BC. [Ramayana, Elysium Press, Calcutta, 1892]

The Book of Ezekiel opens with a vision of YHWH. The book moves on to anticipate the destruction of Jerusalem and

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the Temple, explains this as God's punishment, and closes with the promise of a new beginning and a new Temple.

1. Inaugural vision Ezekiel 1:1–3:2 God approaches Ezekiel as the divine warrior, riding in his battle chariot. The chariot is drawn by four living creatures, each having four faces (those of a man, a lion, an ox, and an eagle) and four wings. Beside each "living creature" is a "wheel within a wheel", with "tall and awesome" rims full of eyes all around. God commissions Ezekiel as a prophet and as a "watchman" in Israel: "Son of man, I am sending you to the Israelites." (2:3)

2. Judgement on Jerusalem and Judah and on the nations: God warns of the certain destruction of Jerusalem and of the devastation of the nations that have troubled his people: the Ammonites, Moabites, Edomites and Philistines, the Phoenician cities of Tyre and Sidon, and Egypt.

3. Building a new city: The Jewish exile will come to an end, a new city and new Temple will be built, and the Israelites will be gathered and blessed as never before.

Some of the highlights include:

• The "throne vision", in which Ezekiel sees God enthroned in the Temple among the heavenly host;

• The first "temple vision", in which Ezekiel sees God leave the Temple because of the abominations practiced there (meaning the worship of idols rather than YHWH, the official God of Judah;

• Images of Israel, in which Israel is seen as a harlot bride, among other things;

• The "valley of dry bones", in which the prophet sees the dead of the house of Israel rise again;

• The destruction of Gog and Magog, in which Ezekiel sees Israel's enemies destroyed and a new age of peace established;

• The final temple vision, in which Ezekiel sees a new commonwealth centered around a new temple in Jerusalem, sometimes called the Third Temple, to which God's Shekinah (Divine Presence) has returned.)

EZECHIEL CHAPTER 1

1 Now it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, when I was in the midst of the captives by the river Chobar, the heavens were opened, and I saw the visions of God.

2 On the fifth day of the month, the same was the fifth year of the captivity of king Joachin,

3 The word of the Lord came to Ezechiel the priest the son of Bud in the land of the Chaldeans, by the river Chobar: and the hand of the Lord was there upon him.

4 And I saw, and behold a whirlwind came out of the north: and a great cloud, and a fire infolding it, and brightness was about it: and out of the midst thereof, that is, out of the midst of the fire, as it were the resemblance of amber:

5 And in the midst thereof the likeness of four living creatures: and this was their appearance: there was the likeness of a man in them.

6 Every one had four faces, and every one four wings.

7 Their feet were straight feet, and the sole of their foot was like the sole of a calf's foot, and they sparkled like the appearance of glowing brass.

8 And they had the hands of a man under their wings on their four sides: and they bad faces, and wings on the four sides,

9 And the wings of one were joined to the wings of another. They turned not when they went: but every one went straight forward.

10 And as for the likeness of their faces: there was the face of a man, and the face of a lion on the right side of all the four: and the face of an ox, on the left side of all the four: and the face of an eagle over all the four.

11 And their faces, and their wings were stretched upward: two wings of every one were joined, and two covered their bodies:

12 And every one of them went straight forward: whither the impulse of the spirit was to go, thither they went: and they turned not when they went.

13 And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire.

14 And the living creatures ran and returned like flashes of lightning.

15 Now as I beheld the living creatures, there appeared upon the earth by the living creatures one wheel with four faces.

16 And the appearance of the wheels, and the work of them was like the appearance of the sea: and the four had all one likeness: and their appearance and their work was as it were a wheel in the midst of a wheel.

17 When they went, they went by their four parts: and they turned not when they went.

18 The wheels had also a size, and a height, and a dreadful appearance: and the whole body was full of eyes round about all the four.

19 And when the living creatures went, the wheels also went together by them: and when the living creatures were lifted up from the earth, the wheels also were lifted up with them.

20 Whithersoever the spirit went, thither as the spirit went the wheels also were lifted up withal, and followed it: for the spirit of life was in the wheels.

21 When those went these went, and when those stood these stood, and when those were lifted up from the earth, the wheels also were lifted up together, and followed them: for the spirit of life was in the wheels.

22 And over the heads of the living creatures was the likeness of the firmament, as the appearance of crystal terrible to behold, and stretched out over their heads above.

23 And under the firmament were their wings straight, the one toward the other, every one with two wings covered his body, and the other was covered in like manner.

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24 And I heard the noise of their wings, like the noise of many waters, as it were the voice of the most high God: when they walked, it was like the voice of a multitude, like the noise of an army, and when they stood, their wings were let down.

25 For when a voice came from above the firmament, that was over their heads, they stood, and let down their wings.

26 And above the firmament that was over their heads, was the likeness of a throne, as the appearance of the sapphire stone, and upon the likeness of the throne, was a likeness as of the appearance of a man above upon it.

27 And I saw as it were the resemblance of amber as the appearance of fire within it round about: from his loins and upward, and from his loins downward, I saw as it were the resemblance of fire shining round about.

28 As the appearance of the rainbow when it is in a cloud on a rainy day: this was the appearance of the brightness round about.

EZECHIEL CHAPTER 2

1 This was the vision of the likeness of the glory of the Lord. And I saw, and I fell upon my face, and I heard the voice of one that spoke. And he said to me: Son of man, stand upon thy feet, and I will speak to thee.

2 And the spirit entered into me after that he spoke to me, and he set me upon my feet: and I heard him speaking to me,

3 And saying: Son of man, I send thee to the children of Israel, to a rebellious people, that hath revolted from me, they, and their fathers, have transgressed my covenant even unto this day.

4 And they to whom I send thee are children of a hard face, and of an obstinate heart: and thou shalt say to them: Thus saith the Lord God:

5 If so be they at least will hear, and if so be they will forbear, for they are a provoking house: and they shall know that there hath been a prophet in the midst of them.

6 And thou, O son of man, fear not, neither be thou afraid of their words: for thou art among unbelievers and destroyers, and thou dwellest with scorpions. Fear not their words, neither be thou dismayed at their looks: for they are a provoking house.

7 And thou shalt speak my words to them, if perhaps they will hear, and forbear: for they provoke me to anger.

8 But thou, O son of man, hear all that I say to thee: and do not thou provoke me, as that house provoketh me: open thy mouth, and eat what I give thee.

9 And I looked, and behold, a hand was sent to me, wherein was a book rolled up: and he spread it before me, and it was written within and without: and there were written in it lamentations, and canticles, and woe.

EZECHIEL CHAPTER 3

1 And he said to me: Son of man, eat all that thou shalt find: eat this book, and go speak to the children of Israel.

2 And I opened my mouth, and he caused me to eat that book:

3 And he said to me: Son of man, thy belly shall eat, and thy bowels shall be filled with this book, which I give thee. And I did eat it: and it was sweet as honey in my mouth.

4 And he said to me: Son of man, go to the house of Israel, and thou shalt speak my words to them.

5 For thou art not sent to a people of a profound speech, and of an unknown tongue, but to the house of Israel:

6 Nor to many nations of a strange speech, and of an unknown tongue, whose words thou canst not understand: and if thou wert sent to them, they would hearken to thee.

7 But the house of Israel will not hearken to thee: because they will not hearken to me: for all the house of Israel are of a hard forehead and an obstinate heart.

8 Behold I have made thy face stronger than their faces: and thy forehead harder than their foreheads.

9 I have made thy face like an adamant and like flint: fear them not, neither be thou dismayed at their presence: for they are a provoking house.

10 And he said to me: Son of man, receive in thy heart, and hear with thy ears, all the words that I speak to thee:

11 And go get thee in to them of the captivity, to the children of thy people, and thou shalt speak to them, and shalt say to them: Thus saith the Lord: If so be they will hear and will forbear.

12 And the spirit took me up, and I heard behind me the voice of a great commotion, saying: Blessed be the glory of the Lord, from his place.

13 And the noise of the wings of the living creatures striking one against another, and the noise of the wheels following the living creatures, and the noise of a great commotion.

14 The spirit also lifted me, and took me up: and I went away in bitterness in the indignation of my spirit: for the hand of the Lord was with me, strengthening me.

15 And I came to them of the captivity, to the heap of new corn, to them that dwelt by the river Chobar, and I sat where they sat: and I remained there seven days mourning in the midst of them.

16 And at the end of seven days the word of the Lord came to me, saying:

17 Son of man, I have made thee a watchman to the house of Israel: and thou shalt hear the word out of my mouth, and shalt tell it them from me.

18 If, when I say to the wicked, Thou shalt surely die: thou declare it not to him, nor speak to him, that he may be converted from his wicked way, and live: the same wicked man shall die in his iniquity, but I will require his blood at thy hand.

19 But if thou give warning to the wicked, and he be not converted from his wickedness, and from his evil way: he indeed shall die in his iniquity, but thou hast delivered thy soul.

20 Moreover if the just man shall turn away from his justice, and shall commit iniquity: I will lay a stumblingblock before him, he shall die, because thou hast not given him warning: he shall die in his sin, and his justices which he hath done,

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shall not be remembered: but I will require his blood at thy hand.

21 But if thou warn the just man, that the just may not sin, and he doth not sin: living he shall live, because thou hast warned him, and thou hast delivered thy soul.

22 And the hand of the Lord was upon me, and he said to me: Rise and go forth into the plain, and there I will speak to thee.

23 And I rose up, and went forth into the plain: and behold the glory of the Lord stood there, like the glory which I saw by the river Chobar: and I fell upon my face.

24 And the spirit entered into me, and set me upon my feet: and he spoke to me, and said to me: Go in; and shut thyself up in the midst of thy house.

25 And thou, O son of man, behold they shall put bands upon thee, and they shall bind thee with them: and thou shalt not go forth from the midst of them.

26 And I will make thy tongue stick fast to the roof of thy mouth, and thou shalt be dumb, and not as a man that reproveth: because they are a provoking house.

27 But when I shall speak to thee, I will open thy mouth, and thou shalt say to them: Thus saith the Lord God: He that heareth, let him hear: and he that forbeareth, let him forbear: for they are a provoking house.

EZECHIEL CHAPTER 4

1 And thou, O son of man, take thee a tile, and lay it before thee: and draw upon it the plan of the city of Jerusalem.

2 And lay siege against it, and build forts, and cast up a mount, and set a camp against it, and place battering rams round about it.

3 And take unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face resolutely against it, and it shall be besieged, and thou shalt lay siege against it: it is a sign to the house of Israel.

4 And thou shalt sleep upon thy left side, and shalt lay the iniquities of the house of Israel upon it, according to the number of the days that thou shalt sleep upon it, and thou shalt take upon thee their iniquity.

5 And I have laid upon thee the years of their iniquity, according to the number of the days three hundred and ninety days: and thou shalt bear the iniquity of the house of Israel.

6 And when thou hast accomplished this, thou shalt sleep again upon thy right side, and thou shalt take upon thee the iniquity of the house of Juda forty days: a day for it year, yea, a day for a year I have appointed to thee.

7 And thou shalt turn thy face to the siege of Jerusalem, and thy arm shall be stretched out: and thou shalt prophesy against it.

8 Behold I have encompassed thee with bands: and thou shalt not turn thyself from one side to the other, till thou hast ended the days of thy siege.

9 And take to thee wheat and barley, and beans, and lentils, and millet, and fitches, and put them in one vessel, and make thee bread thereof according to the number of the days that thou shalt lie upon thy side: three hundred and ninety days shalt thou eat thereof.

10 And thy meat that thou shalt eat, shall be in weight twenty staters a day: from time to time thou shalt eat it.

11 And thou shalt drink water by measure, the sixth part of a hin: from time to time thou shalt drink it,

12 And thou shalt eat it as barley bread baked under the ashes: and thou shalt cover it, in their sight, with the dung that cometh out of a man.

13 And the Lord said: So shall the children of Israel eat their bread all filthy among the nations whither I will cast them out.

14 And I said: Ah, ah, ah, O Lord God, behold my soul hath not been defiled, and from my infancy even till now, I have not eaten any thing that died of itself, or was torn by beasts, and no unclean flesh hath entered into my mouth.

15 And he said to me: Behold I have given thee neat's dung for man's dung, and thou shalt make thy bread therewith.

16 And he said to me: Son of man: Behold, I will break in pieces the staff of bread in Jerusalem: and they shall eat bread by weight, and with care: and they shall drink water by measure, and in distress.

17 So that when bread and water fail, every man may fall against his brother, and they may pine away in their iniquities.

EZECHIEL CHAPTER 5

1 And thou, son of man, take thee a sharp knife that shaveth the hair: and cause it to pass over thy head, and over thy beard: and take thee a balance to weigh in, and divide the hair.

2 A third part thou shalt burn with fire in the midst of the city, according to the fulfilling of the days of the siege: and thou shalt take a third part, and cut it in pieces with the knife all round about: and the other third part thou shalt scatter in the wind, and I will draw out the sword after them.

3 And thou shalt take thereof a small number: and shalt bind them in the skirt of thy cloak.

4 And thou shalt take of them again, and shalt cast them in the midst of the fire, and shalt burn them with fire: and out of it shall come forth a fire into all the house of Israel.

5 Thus saith the Lord God: This is Jerusalem, I have set her in the midst of the nations, and the countries round about her.

6 And she hath despised my judgments, so as to be more wicked than the Gentiles; and my commandments, more than the countries that are round about her: for they have cast off my judgments, and have not walked in my commandments.

7 Therefore thus saith the Lord God: Because you have surpassed the Gentiles that are round about you, and have not walked in my commandments, and have not kept my judgments, and have not done according to the judgments of the nations that are round about you:

8 Therefore thus saith the Lord God: Behold I come against thee, and I myself will execute judgments in the midst of thee in the sight of the Gentiles.

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9 And I will do in thee that which I have not done: and the like to which I will do no more, because of all thy abominations.

10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers: and I will execute judgments in thee, and I will scatter thy whole remnant into every wind.

11 Therefore as I live, saith the Lord God: Because thou hast violated my sanctuary with all thy offences, and with ail thy abominations: I will also break thee in pieces, and my eye shall not spare, and I will not have any pity.

12 A third part of thee shall die with the pestilence, and shall be consumed with famine in the midst of thee: and a third part of thee shall fall by the sword round about thee: and a third part of thee will I scatter into every wind, and I will draw out a sword after them.

13 And I will accomplish my fury, and will cause my indignation to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeal, when I shall have accomplished my indignation in them.

14 And I will make thee desolate, and a reproach among the nations that are round about thee, in the sight of every one that passeth by.

15 And thou shalt be a reproach, and a scoff, an example, and an astonishment amongst the nations that are round about thee, when I shall have executed judgments in thee in anger, and in indignation, and in wrathful rebukes.

16 I the Lord have spoken it: When I shall send upon them the grievous arrows of famine, which shall bring death, and which I will send to destroy you: and I will gather together famine against you: and I will break among you the staff of bread.

17 And I will send in upon you famine, and evil beasts unto utter destruction: and pestilence, and blood shall pass through thee, and I will bring in the sword upon thee. I the Lord have spoken it.

EZECHIEL CHAPTER 6

1 And the word of the Lord came to me, saying:

2 Son of man, set thy face towards the mountains of Israel, and prophesy against them.

3 And say: Ye mountains of Israel, hear the word of the Lord God: Thus Faith the Lord God to the mountains, and to the hills, and to the rocks, and the valleys: Behold, I will bring upon you the sword, and I will destroy your high places.

4 And I will throw down your altars, and your idols shall be broken in pieces: and I will cast down your slain before your idols.

5 And I will lay the dead carcasses of the children of Israel before your idols: and I will scatter Sour bones round about your altars,

6 In all your dwelling places. The cities shall be laid waste, and the high places shall be thrown down, and destroyed, and your altars shall be abolished, and shall be broken in pieces: and your idols shall be no more, and your temples shall be destroyed, and your works shall be defaced.

7 And the slain shall fall in the midst of you: and you shall know that I am the Lord.

8 And I will leave in you some that shall escape the sword among the nations, when I shall have scattered you, through the countries.

9 And they that are saved of you shall remember me amongst the nations to which they are carried captives: because I have broken their heart that was faithless, and revolted from me: and their eyes that went a fornicating after their idols: and they shall be displeased with themselves because of the evils which they have committed in all their abominations.

10 And they shall know that I the Lord have not spoken in vain that I would do this evil to them.

11 Thus saith the Lord God: Strike with thy hand, and stamp with thy foot, and say: Alas, for all the abominations of the evils of the house of Israel: for they shall fall by the sword, by the famine and by the pestilence.

12 He that is far off shall die of the pestilence: and he that is near, shall fall by the sword: and he that remaineth, and is besieged, shall die by the famine: and I will accomplish my indignation upon them.

13 And you shall know that I am the Lord, when your slain shall be amongst your idols, round about your altars, in every high hill, and on all the tops of mountains, and under every woody tree, and under every thick oak, the place where they burnt sweet smelling frankincense to all their idols.

14 And I will stretch forth my hand upon them: and I will make the land desolate, and abandoned from the desert of Deblatha in all their dwelling places: and they shall know that I am the Lord.

EZECHIEL CHAPTER 7

1 And the word of the Lord came to me, saying:

2 And thou son of man, thus saith the Lord God to the land of Israel: The end is come, the end is come upon the four quarters of the land.

3 Now is an end come upon thee, and I will send my wrath upon thee, and I will judge thee according to thy ways: and I will set all thy abominations against thee.

4 And my eye shall not spare thee, and I will shew thee no pity: but I will lay thy ways upon thee, and thy abominations shall be in the midst of thee: and you shall know that I am the Lord.

5 Thus saith the Lord God: One affliction, behold an affliction is come.

6 An end is come, the end is come, it hath awaked against thee: behold it is come.

7 Destruction is come upon thee that dwellest in the land: the time is come, the day of slaughter is near, and not of the joy of mountains.

8 Now very shortly I will pour out my wrath upon thee, and I will accomplish my anger in thee: and I will judge thee according to thy ways, and I will lay upon thee all thy crimes.

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9 And my eye shall not spare, neither will I shew mercy: but I will lay thy ways upon thee, and thy abominations shall be in the midst of thee: and you shall know that I am the Lord that strike.

10 Behold the day, behold it is come: destruction is gone forth, the rod hath blossomed, pride hath budded.

11 Iniquity is risen up into a rod of impiety: nothing of them shall remain, nor of their people, nor of the noise of them: and there shall be no rest among them.

12 The time is come, the day is at hand: let not the buyer rejoice: nor the seller mourn: for wrath is upon all the people thereof.

13 For the seller shall not return to that which he hath sold, although their life be yet among the living. For the vision which regardeth all the multitude thereof, shall not go back: neither shall man be strengthened in the iniquity of his life.

14 Blow the trumpet, let all be made ready, yet there is none to go to the battle: for my wrath shall be upon all the people thereof.

15 The sword without: and the pestilence, and the famine within: he that is in the field shall die by the sword: and they that are in the city, shall be devoured by the pestilence, and the famine.

16 And such of them as shall flee shall escape: and they shall be in the mountains like doves of the valleys, all of them trembling, every one for his iniquity.

17 All hands shall be made feeble, and all knees shall run with water.

18 And they shall gird themselves with haircloth, and fear shall cover them, and shame shall be upon every face, and baldness upon all their heads.

19 Their silver shall be cast forth, and their gold shall become a dunghill. Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord. They shall not satisfy their soul, and their bellies shall not be filled: because it hath been the stumblingblock of their iniquity.

20 And they have turned the ornament of their jewels into pride, and have made of it the images of their abominations, and idols: therefore I have made it an uncleanness to them.

21 And I will give it into the hands of strangers for spoil, and to the wicked of the earth for a prey, and they shall defile it.

22 And I will turn away my face from them, and they shall violate my secret place: and robbers shall enter into it, and defile it.

23 Make a shutting up: for the land is full of the judgment of blood, and the city is full of iniquity.

24 And I will bring the worse of the nations, and they shall possess their houses: and I will make the pride of the mighty to cease, and they shall possess their sanctuary.

25 When distress cometh upon them, they will seek for peace and there shall be none.

26 Trouble shall come upon trouble, and rumour upon rumour, and they shall seek a vision of the prophet, and the law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with sorrow, and the hands of the people of the land shall be troubled. I will do to them according to their way, and will judge them according to their judgments: and they shall know that I am the Lord.

EZECHIEL CHAPTER 8

1 And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in my house, and the ancients of Juda sat before me, that the hand of the Lord God fell there upon me.

2 And I saw, and behold a likeness as the appearance of fire: from the appearance of his loins, and downward, fire: and from his loins, and upward, as the appearance of brightness, as the appearance of amber.

3 And the likeness of a hand was put forth and took me by a lock of my head: and the spirit lifted me up between the earth and the heaven, and brought me in the vision of God into Jerusalem, near the inner gate, that looked toward the north, where was set the idol of jealousy to provoke to jealousy.

4 And behold the glory of the God of Israel was there, according to the vision which I had seen in the plain.

5 And he said to me: Son of man, lift up thy eyes towards the way of the north. And I lifted up my eyes towards the way of the north: and behold on the north side of the gate of the altar the idol of jealousy in the very entry.

6 And he said to me: Son of man, dost thou see, thinkest thou, what these are doing, the great abominations that the house of Israel committeth here, that I should depart far off from my sanctuary? and turn thee yet again and thou shalt see greater abominations.

7 And he brought me in to the door of the court: and I saw, and behold a hole in the wall.

8 And he said to me: Son of man, dig in the wall. And when I had digged in the wall, behold a door.

9 And he said to me: Go in, and see the wicked abominations which they commit here.

10 And I went in and saw, and behold every form of creeping things, and of living creatures, the abomination, and all the idols of the house of Israel, were painted on the wall all round about.

11 And seventy men of the ancients of the house of Israel, and Jezonias the son of Saaphan stood in the midst of them, that stood before the pictures: and every one had a censer in his hand: and a cloud of smoke went up from the incense.

12 And he add to me: Surely thou seest. O son of man, what the ancients of the house of Israel do in the dark, every one in private in his chamber: for they say: The Lord seeth us not, the Lord hath forsaken the earth.

13 And he said to me: If thou turn thee again, thou shalt see greater abominations which these commit.

14 And he brought me in by the door of the gate of the Lord's house, which looked to the north: and behold women sat there mourning for Adonis.

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15 And he said to me: Surely thou hast seen, O son of man: but turn thee again: and thou shalt see greater abominations than these.

16 And he brought me into the inner court of the house of the Lord: and behold at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men having their backs towards the temple of the Lord, and their faces to the east: and they adored towards the rising of the sun.

17 And he said to me: Surely thou hast seen, O son of man: is this a light thing to the house of Juda, that they should commit these abominations which they have committed here: because they have filled the land with iniquity, and have turned to provoke me to anger? and behold they put a branch to their nose.

18 Therefore I also will deal with them in my wrath: my eye shall not spare them, neither will I shew mercy: and when they shall cry to my ears with a loud voice, I will not hear them.

EZECHIEL CHAPTER 9

1 And he cried in my ears with a loud voice, saying: The visitations of the city are at hand, and every one hath a destroying weapon in his hand.

2 And behold six men came from the way of the upper gate, which looketh to the north: and each one had his weapon of destruction in his hand: and there was one man in the midst of them clothed with linen, with a writer's inkhorn at his reins: and they went in, and stood by the brazen altar.

3 And the glory of the Lord of Israel went up from the cherub, upon which he was, to the threshold of the house: and he called to the man that was clothed with linen, and had a writer's inkhorn at his loins.

4 And the Lord said to him: Go through the midst of the city, through the midst of Jerusalem: and mark Thau upon the foreheads of the men that sigh, and mourn for all the abominations that are committed in the midst thereof.

5 And to the others he said in my hearing: Go ye after him through the city, and strike: let not your eyes spare, nor be ye moved with pity.

6 Utterly destroy old and young, maidens, children and women: but upon whomsoever you shall see Thau, kill him not, and begin ye at my sanctuary. So they began at the ancient men who mere before the house.

7 And he said to them: Defile the house, and ill the courts with the slain: go ye forth. And they went forth, and slew them that were in the city.

8 And the slaughter being ended I was left: and I fell upon my face, and crying, I said: Alas, alas, alas, O Lord God, wilt thou then destroy all the remnant of Israel, by pouring out thy fury upon Jerusalem?

9 And he said to me: The iniquity of the house of Israel, and of Juda, is exceeding great, and the land is filled with blood, and the city is filled with perverseness: for they have said: The Lord hath forsaken the earth, and the Lord seeth not.

10 Therefore neither shall my eye spare, nor will I have pity: I will requite their way upon their head.

11 And behold the man that was clothed with linen, that had the inkhorn at his back, returned the word, saying: I have done as thou hast commanded me.

EZECHIEL CHAPTER 10

1 And I saw and behold in the firmament that was over the heads of the cherubims, there appeared over them as it were the sapphire stone, as the appearance of the likeness of a throne.

2 And he spoke to the man, that was clothed with linen, and said: Go in between the wheels that are under the cherubims and fill thy hand with the coals of fire that are between the cherubims, and pour them out upon the city. And he went in, in my sight:

3 And the cherubims stood on the right side of the house, when the man went in, and a cloud filled the inner court.

4 And the glory of the Lord was lifted up from above the cherub to the threshold of the house: and the house was filled with the cloud, and the court was filled with the brightness of the glory of the Lord.

5 And the sound of the wings of the cherubims was heard even to the out- ward court as the voice of God Almighty speaking.

6 And when he had commanded the man that was clothed with linen, saying: Take fire from the midst of the wheels that are between the cherubims: he went in and stood beside the wheel,

7 And one cherub stretched out his arm from the midst of the cherubims to the fire that was between the cherubims: and he took, and put it into the hands of him that was clothed with linen: who took it and went forth.

8 And there appeared in the cherubims the likeness of a man's hand under their wings.

9 And I saw, and behold there were four wheels by the cherubims: one wheel by one cherub, and another wheel by an- other cherub: and the appearance of the wheels was to the sight like the chrysolite stone:

10 And as to their appearance, all four were alike: as if a wheel were in the midst of a wheel.

11 And when they went, they went by four ways: and they turned not when they went: but to the place whither they first turned, the rest also followed, and did not turn back.

12 And their whole body, and their necks, and their hands, and their wings, and the circles were full of eyes, round about the four wheels.

13 And these wheels he called voluble, in my hearing.

14 And every one had four faces: one face was the face of a cherub, and the second face, the face of a man: and in the third was the face of a lion: and in the fourth the face of an eagle.

15 And the cherubims were lifted up: this is the living creature that I had seen by the river Chobar.

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16 And when the cherubims went, the wheels also went by them: and when the cherubims lifted up their wings, to mount up from the earth, the wheels stayed not behind, but were by them.

17 When they stood, these stood: and when they were lifted up, these were lifted up: for the spirit of life was in them.

18 And the glory of the Lord went forth from the threshold of the temple: and stood over the cherubims.

19 And the cherubims lifting up their wings, were raised from the earth before me: and as they went out, the wheels also followed: and it stood in the entry of the east gate of the house of the Lord: and the glory of the God of Israel was over them.

20 This is the living creature, which I saw under the God of Israel by the river Chobar: and I understood that they were cherubims.

21 Each one had four faces, and each one had four wings: and the likeness of a man's hand was under their wings.

22 And as to the likeness of their faces, they were the same faces which I had seen by the river Chobar, and their looks, and the impulse of every one to go straight forward.

EZECHIEL CHAPTER 11

1 And the spirit lifted me up, and brought me into the east gate of the house of the Lord, which looketh towards the rising of the sun: and behold in the entry of the gate five and twenty men: and I saw in the midst of them Jezonias the son of Azur, and Pheltias the son of Banaias, princes of the people.

2 And he said to me: Son of man, these are the men that study iniquity, and frame a wicked counsel in this city,

3 Saying: Were not houses lately built? This city is the caldron, and we the flesh.

4 Therefore prophesy against them, prophesy, thou son of man.

5 And the spirit of the Lord fell upon me, and said to me: Speak: Thus saith the Lord: Thus have you spoken, O house of Israel, for I know the thoughts of your heart.

6 You have killed a great many in this city, and you have filled the streets thereof with the slain.

7 Therefore thus saith the Lord God: Your slain, whom you have laid in the midst thereof, they are the flesh, and this is the caldron: and I will bring you forth out of the midst thereof.

8 You have feared the sword, and I will bring the sword upon you, saith the Lord God.

9 And I will cast you out of the midst thereof, and I will deliver you into the hand of the enemies, and I will execute judgments upon you.

10 You shall fall by the sword: I will judge you in the borders of Israel, and you shall know that I am the Lord.

11 This shall not be as a caldron to you, and you shall not be as flesh in the midst thereof: I will judge you in the borders of Israel.

12 And you shall know that I am the Lord: because you have not walked in my commandments, and have not done my judgments, but you have done according to the judgments of the nations that; are round about you.

13 And it came to pass, when I prophesied, that Pheltias the son of Banaias died: and I fell down upon my face, and cried with a loud voice: and said: Alas, alas, alas, O Lord God: wilt thou make an end of all the remnant of Israel?

14 And the word of the Lord came to me, saying:

15 Son of man, thy brethren, thy brethren, thy kinsmen, and all the house of Israel, all they to whom the inhabitants of Jerusalem have said: Get ye far from the Lord, the land is given in possession to us.

16 Therefore thus saith the Lord God: Because I have removed them far off among the Gentiles, and because I have scattered them among the countries: I will be to them a little sanctuary in the countries whither they are come.

17 Therefore speak to them: Thus saith the Lord God: I will gather you from among the peoples, and assemble you out of the countries wherein you are scattered, and I will give you the land of Israel.

18 And they shall go in thither, and shall take away all the scandals, and all the abominations thereof from thence.

19 And I will give them one heart, and will put a new spirit in their bowels: and I will take away the stony heart out of their flesh, and will give them a heart of flesh:

20 That they may walk in my commandments, and keep my judgments, and do them: and that they may be my people, and I may be their God.

21 But as for them whose heart walketh after their scandals and abominations, I will lay their way upon their head, saith the Lord God.

22 And the cherubims lifted up their wings, and the wheels with them: and the glory of the God of Israel was over them.

23 And the glory of the Lord went up from the midst of the city, and stood over the mount that is on the east side of the city.

24 And the spirit lifted me up, and brought me into Chaldea, to them of the captivity, in vision, by the spirit of God: and the vision which I had seen was taken up from me.

25 And I spoke to them of the captivity all the words of the Lord, which he had shewn me.

EZECHIEL CHAPTER 12

1 And the word of the Lord came to me, saying:

2 Son of man, thou dwellest in the midst of a provoking house: who have eyes to see, and see not: and ears to hear, and hear not: for they are a provoking house.

3 Thou, therefore, O son of man, prepare thee all necessaries for removing, and remove by day in their sight: and thou shalt remove out of thy place to another place in their sight, if so be they will regard it: for they are a provoking house.

4 And thou shalt bring forth thy furniture as the furniture of one that is removing by day in their sight: and thou shalt

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go forth in the evening in their presence, as one goeth forth that removeth his dwelling.

5 Dig thee a way through the wall before their eyes: and thou shalt go forth through it.

6 In their sight thou shalt be carried out upon men's shoulders, thou shalt be carried out in the dark: thou shalt cover thy face, and shalt not see the ground: for I have set thee for a sign of things to come to the house of Israel.

7 I did therefore as he had commanded me: I brought forth my goods by day, as the goods of one that removeth: and in the evening I digged through the wall with my hand: and I went forth in the dark, and was carried on men's shoulders in their sight.

8 And the word of the Lord came to me in the morning, saying:

9 Son of man, hath not the house of Israel, the provoking house, said to thee: What art thou doing?

10 Say to them: Thus saith the Lord God: This burden concerneth my prince that is in Jerusalem, and all the house of Israel, that are among them.

11 Say: I am a sign of things to come to you: as I have done, so shall it be done to them: they shall be removed from their dwellings, and go into captivity.

12 And the prince that is in the midst of them, shall be carried on shoulders, he shall go forth in the dark: they shall dig through the wall to bring him out: his face shall be covered, that he may not see the ground with his eyes.

13 And I will spread my net over him, and he shall be taken in my net: and I will bring him into Babylon, into the land of the Chaldeans, and he shall not see it, and there he shall die.

14 And all that are about him, his guards, and his troops I will scatter into every wind: and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall have dispersed them among the nations, and scattered them in the countries.

16 And I will leave a few men of them from the sword, and from the famine, and from the pestilence: that they may declare all their wicked deeds among the nations whither they shall go: and they shall know that I am the Lord.

17 And the word of the Lord came to me, saying:

18 Son of man, eat thy bread in trouble: and drink thy water in hurry and sorrow.

19 And say to the people of the land: Thus saith the Lord God to them that dwell in Jerusalem in the land of Israel: They shall eat their bread in care, and drink their water in desolation: that the land may become desolate from the multitude that is therein, for the iniquity of all that dwell therein.

20 And the cities that are now inhabited shall be laid waste, and the land shall be desolate: and you shall know that I am the Lord.

21 And the word of the Lord came to me, saying:

22 Son of man, what is this proverb that you have in the land of Israel? saying: The days shall be prolonged, and every vision shall fail.

23 Say to them therefore: Thus saith the Lord God: I will make this proverb to cease, neither shall it be any more a common saying in Israel: and tell them that the days are at hand, and the effect of every vision.

24 For there shall be no more any vain visions, nor doubtful divination in the midst of the children of Israel.

25 For I the Lord will speak: and what word soever I shall speak, it shall come to pass, and shall not be prolonged any more: but in your days, ye provoking house, I will speak the word, and will do it, saith the Lord God.

26 And the word of the Lord came to me, saying:

27 Son of man, behold the house of Israel, they that say: The vision that this man seeth, is for many days to come: and this men prophesieth of times afar off.

28 Therefore say to them: Thus saith the Lord God: Not one word of mine shall be prolonged any more: the word that I shall speak shall be accomplished, saith the Lord God.

EZECHIEL CHAPTER 13

1 And the word of the Lord came to me, saying:

2 Son of man, prophesy thou against the prophets of Israel that prophesy: and thou shalt say to them that prophesy out of their own heart: Hear ye the word of the Lord:

3 Thus saith the Lord God: Woe to the foolish prophets that follow their own spirit, and see nothing.

4 Thy prophets, O Israel, were like foxes in the deserts.

5 You have not gone up to face the enemy, nor have you set up a wall for the house of Israel, to stand in battle in the day of the Lord.

6 They see vain things, and they foretell lies, saying: The Lord saith: whereas the Lord hath not sent them: and they have persisted to confirm what they have said.

7 Have you not seen a vain vision and spoken a lying divination: and you say: The Lord saith: whereas I have not spoken.

8 Therefore thus saith the Lord God: Because you have spoken vain things, and have seen lies: therefore behold I come against you, saith the Lord God.

9 And my hand shall be upon the prophets that see vain things, and that divine lies: they shall not be in the council of my people, nor shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel, and you shall know that I am the Lord God.

10 Because they have deceived my people, saying: Peace, and there is no peace: and the people built up a wall, and they daubed it with dirt without straw.

11 Say to them that daub without tempering, that it shall fall: for there shall be an overflowing shower, and I will cause great hailstones to fall violently from above, and a stormy wind to throw it down.

12 Behold, when the wall is fallen: shall it not be said to you: Where is the daubing wherewith you have daubed it?

13 Therefore thus saith the Lord God: Lo, I will cause a stormy wind to break forth in my indignation, and there shall be an overflowing shower in my anger: and great hailstones in my wrath to consume.

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14 And I will break down the wall that you have daubed with untempered mortar: and I will make it even with the ground, and the foundation thereof shall be laid bare: and it shall fall, and shall be consumed in the midst thereof: and you shall know that I am the Lord.

15 And I will accomplish my wrath upon the wall, and upon them that daub it without tempering the mortar, and I will say to you: The wall is no more, and they that daub it are no more.

16 Even the prophets of Israel that prophesy to Jerusalem, and that see visions of peace for her: and there is no peace, saith the Lord God.

17 And thou, son of man, set thy face against the daughters of thy people that prophesy out of their own heart: and do thou prophesy against them,

18 And say: Thus saith the Lord God: Woe to them that sew cushions under every elbow: and make pillows for the heads of persons of every age to catch souls: and when they caught the souls of my people, they gave life to their souls.

19 And they violated me among my people, for a handful of barley, and a piece of bread, to kill souls which should not die, and to save souls alive which should not live, telling lies to my people that believe lies.

20 Therefore thus saith the Lord God: Behold I declare against your cushions, wherewith you catch flying souls: and I will tear them off from your arms: and I will let go the souls that you catch, the souls that should fly.

21 And I will tear your pillows, and will deliver my people out of your hand, neither shall they be any more in your hands to be a prey: and you shall know that I am the Lord.

22 Because with lies you have made the heart of the just to mourn, whom I have not made sorrowful: and have strengthened the hands of the wicked, that he should not return from his evil way, and live.

23 Therefore you shall not see vain things, nor divine divinations any more, and I will deliver my people out of your hand: and you shall know that I am the Lord.

EZECHIEL CHAPTER 14

1 And some of the ancients of Israel came to me, and sat before me.

2 And the word of the Lord came to me, saying:

3 Son of man, these men have placed their uncleannesses in their hearts, and have set up before their face the stumblingblock of their iniquity: and shall I answer when they inquire of me?

4 Therefore speak to them, and say to them: Thus saith the Lord God: Man, man of the house of Israel that shall place his uncleannesses in his heart, and set up the stumblingblock of his iniquity before his face, and shall come to the prophet inquiring of me by him: I the Lord will answer him according to the multitude of his uncleannesses:

5 That the house of Israel may be caught in their own heart, with which they have departed from me through all their idols.

6 Therefore say to the house of Israel: Thus saith the Lord God: Be converted, and depart from your idols, and turn away your faces from all your abominations.

7 For every man of the house of Israel, and every stranger among the proselytes in Israel, if he separate himself from me, and place his idols in his heart, and set the stumblingblock of his iniquity before his face, and come to the prophet to inquire of me by him: I the Lord will answer him by myself.

8 And I will set my face against that man, and will make him an example, and a proverb, and will cut him off from the midst of my people: and you shall know that I am the Lord.

9 And when the prophet shall err, and speak a word: I the Lord have deceived that prophet: and I will stretch forth my hand upon him, and will cut him off from the midst of my people Israel.

10 And they shall bear their iniquity: according to the iniquity of him that inquireth, so shall the iniquity of the prophet be.

11 That the house of Israel may go no more astray from me, nor be polluted with all their transgressions: but may be my people, and I may be their God, saith the Lord of hosts.

12 And the word of the Lord came to me, saying:

13 Son of man, when a land shall sin against me, so as to transgress grievously, I will stretch forth my hand upon it, and will break the staff of the bread thereof: and I will send famine upon it, and will destroy man and beast out of it.

14 And if these three men, Noe, Daniel, and Job, shall be in it: they shall deliver their own souls by their justice, saith the Lord of hosts.

15 And if I shall bring mischievous beasts also upon the land to waste it, and it be desolate, so that there is none that can pass because of the beasts:

16 If these three men shall be in it, as I live, saith the Lord, they shall deliver neither sons nor daughters: but they only shall be delivered, and the land shall be made desolate.

17 Or if I bring the sword upon that land, and say to the sword: Pass through the land: and I destroy man and beast out of it:

18 And these three men be in the midst thereof: as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they themselves alone shall be delivered.

19 Or if I also send the pestilence upon that land, and pour out my indignation upon it in blood, to cut off from it man and beast:

20 And Noe, and Daniel, and Job be in the midst thereof: as I live, saith the Lord God, they shall deliver neither son nor daughter: but they shall only deliver their own souls by their justice.

21 For thus saith the Lord: Although I shall send in upon Jerusalem my four grievous judgments, the sword, and the famine, and the mischievous beasts, and the pestilence, to destroy out of it man and beast,

22 Yet there shall be left in it some that shall be saved, who shall bring away their sons and daughters: behold they shall come among you, and you shall see their way, and their doings: and you shall be comforted concerning the evil that I

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have brought upon Jerusalem, in all things that I have brought upon it.

23 And they shall comfort you, when you shall see their ways, and their doings: and you shall know that I have not done without cause all that I have done in it, saith the Lord God.

EZECHIEL CHAPTER 15

1 And the word of the Lord came to me, saying:

2 Son of man, what shall be made of the wood of the vine, out of all the trees of the woods that are among the trees of the forests?

3 Shall wood be taken of if, to do any work, or shall a pin be made of it for any vessel to hang thereon?

4 Behold it is cast into the fire for fuel: the fire hath consumed both ends thereof, and the midst thereof is reduced to ashes: shall it be useful for any work?

5 Even when it was whole it was not fit for work: how much less, when the fire hath devoured and consumed it, shall any work be made of it?

6 Therefore thus saith the Lord God: As the vine tree among the trees of the forests which I have given to the fire to be consumed, so will I deliver up the inhabitants of Jerusalem.

7 And I will set my face against them: they shall go out from fire, and fire shall consume them: and you shall know that I am the Lord, when I shall have set my face against them.

8 And I shall have made their land a wilderness, and desolate, because they have been transgressors, saith the Lord God.

EZECHIEL CHAPTER 16

1 And the word of the Lord came to me, saying:

2 Son of man, make known to Jerusalem her abominations.

3 And thou shalt say: Thus saith the Lord God to Jerusalem: Thy root, and thy nativity is of the land of Chanaan, thy father was an Amorrhite, and thy mother a Cethite.

4 And when thou wast born, in the day of thy nativity thy navel wits not cut, neither wast thou washed with water for thy health, nor salted with salt, nor swaddled with clouts.

5 No eye had pity on thee to do any of these things for thee, out of compassion to thee: but thou wast cast out upon the face of the earth in the abjection of thy soul, in the day that thou wast born.

6 And passing by thee, I saw that thou wast trodden under foot in thy own blood. and I said to thee when thou wast in thy blood: Live: I have said to thee: Live in thy blood.

7 I caused thee to multiply as the bud of the field: and thou didst increase and grow great, and advancedst, and camest to woman's ornament: thy breasts were fashioned, and thy hair grew: and thou wast naked, and full of confusion.

8 And I passed by thee, and saw thee: and behold thy time was the time of lovers: and I spread my garment over thee, and covered thy ignominy. And I swore to thee, and I entered into a covenant with thee, saith the Lord God: and thou becamest mine.

9 And I washed thee with water, and cleansed away thy blood from thee: and I anointed thee with oil.

10 And I clothed thee with embroidery, and shed thee with violet coloured shoes: and I girded thee about with fine linen, and clothed thee with fine garments.

11 I decked thee also with ornaments, and put bracelets on thy hands, and a chain about thy neck.

12 And I put a jewel upon thy forehead and earrings in thy ears, and a beautiful crown upon thy head.

13 And thou wast adorned with gold, and silver, and wast clothed with fine linen, and embroidered work, and many colours: thou didst eat fine hour, and honey, and oil, and wast made exceeding beautiful: and wast advanced to be a queen.

14 And thy renown went forth among the nations for thy beauty: for thou wast perfect through my beauty, which I had put upon thee, saith the Lord God.

15 But trusting in thy beauty, thou playedst the harlot because of thy renown, and thou hast prostituted thyself to every passenger, to be his.

16 And taking of thy garments thou hast made thee high places sewed together on each side: and hast played the harlot upon them, as hath not been done before, nor shall be hereafter.

17 And thou tookest thy beautiful vessels, of my gold, and my silver, which I gave thee, and thou madest thee images of men, and hast committed fornication with them.

18 And thou tookest thy garments of divers colours, and coveredst them: and settest my oil and my sweet incense before them.

19 And my bread which I gave thee, the fine flour, and oil, and honey, wherewith I fed thee, thou hast set before them for a sweet odour; and it was done, saith the Lord God.

20 And thou hast taken thy sons, and thy daughters, whom thou hast borne to me: and best sacrificed the same to them to be devoured. Is thy fornication small?

21 Thou hast sacrificed and given my children to them, consecrating them by fire.

22 And after all thy abominations, and fornications, thou hast not remembered the days of thy youth, when thou wast naked, and full of confusion, trodden under foot in thy own blood.

23 And it came to pass after all thy wickedness (woe, woe to thee, saith the Lord God)

24 That thou didst also build thee a common stew, and madest thee a brothel house in every street.

25 At every head of the way thou hast set up a sign of thy prostitution: and hast made thy beauty to be abominable: and hast prostituted thyself to every one that passed by, and hast multiplied thy fornications.

26 And thou hast committed fornication with the Egyptians thy neighbours, men of large bodies, and hast multiplied thy fornications to provoke me.

27 Behold, I will stretch out my hand upon thee, and will take away thy justification: and I will deliver thee up to the

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will of the daughters of the Philistines that hate thee, that are ashamed of thy wicked way.

28 Thou hast also committed fornication with the Assyrians, because thou wast not yet satisfied: and after thou hadst played the harlot with them, even so thou wast not contented.

29 Thou hast also multiplied thy fornications in the land of Chanaan with the Chaldeans: and neither so wast then satisfied.

30 Wherein shall I cleanse thy heart, saith the Lord God: seeing thou dost all these the works of a shameless prostitute?

31 Because thou hast built thy brothel house at the head of every way, and thou hast made thy high place in every street: and wast not as a harlot that by disdain enhanceth her price,

32 But as an adulteress, that bringeth in strangers over her husband.

33 Gifts are given to all harlots: but thou hast given hire to all thy lovers, and thou hast given them gifts to come to thee from every side, to commit fornication with thee.

34 And it hath happened in thee contrary to the custom of women in thy fornications, and after thee there shall be no such fornication: for in that thou gavest rewards, and didst not take rewards, the contrary hath been done in thee.

35 Therefore, O harlot, hear the word of the Lord.

36 Thus saith the Lord God: Because thy money hath been poured out, and thy shame discovered through thy fornications with thy lovers, and with the idols of thy abominations, by the blood of thy children whom thou gavest them:

37 Behold, I will gather together all thy lovers with whom thou hast taken pleasure, and all whom thou hast loved, with all whom thou hast hated: and I will gather them together against thee on every side, and will discover thy shame in their sight, and they shall see all thy nakedness.

38 And I will judge thee as adulteresses, and they that shed blood are judged: and I will give thee blood in fury and jealousy.

39 And I will deliver thee into their hands, and they shall destroy thy brothel house, and throw down thy stews: and they shall strip thee of thy garments, and shall take away the vessels of thy beauty: and leave thee naked, and full of disgrace.

40 And they shall bring upon thee a multitude, and they shall stone thee with stones, and shall slay thee with their swords.

41 41And they shall burn thy houses with fire, and shall execute judgments upon thee in the sight of many women: and thou shalt cease from fornication, and shalt give no hire any more.

42 And my indignation shall rest in thee: and my jealousy shall depart from thee, and I will cease and be angry no more.

43 Because thou hast not remembered the days of thy youth, but hast provoked me in all these things: wherefore I also have turned thy ways upon thy head, saith the Lord God, and I have not done according to thy wicked deeds in all thy abominations.

44 Behold every one that useth a common proverb, shall use this against thee, saying: As the mother was, so also is her daughter.

45 Thou art thy mother's daughter, that cast off her husband, and her children: and thou art the sister of thy sisters, who cast off their husbands, and their children: your mother was a Cethite, and your father an Amorrhite.

46 And thy elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister that dwelleth at thy right hand is Sodom, and her daughters.

47 But neither hast thou walked in their ways, nor hast thou done a little less than they according to their wickednesses: thou hast done almost more wicked things than they in all thy ways

48 as I live, saith the Lord God, thy sister Sodom herself, and her daughters, have not done as thou hast done, and thy daughters.

49 Behold this was the iniquity of Sodom thy sister, pride, fulness of bread, and abundance, and the idleness of her, and of her daughters: and they did not put forth their hand to the needy, and to the poor.

50 And they were lifted up, and committed abominations before me: and I took them away as thou hast seen.

51 And Samaria committed not half thy sins: but thou hast surpassed them with thy crimes, and hast justified thy sisters by all thy abominations which thou hast done.

52 Therefore do thou also bear thy confusion, thou that hast surpassed thy sisters with thy sine, doing more wickedly than they: for they are justified above thee, therefore be thou also confounded, and bear thy shame, thou that hast justified thy sisters.

53 And I will bring back and restore them by bringing back Sodom, with her daughters, and by bringing back Samaria, and her daughters: and I will bring those that return of thee in the midst of them.

54 That thou mayest bear thy shame, and mayest be confounded in all that thou hast done, comforting them.

55 And thy sister Sodom and her daughters shall return to their ancient state: and Samaria and her daughters shall return to their ancient state: and thou and thy daughters shall return to your ancient state.

56 And Sodom thy sister was not heard of in thy mouth, in the day of thy pride,

57 Before thy malice was laid open: as it is at this time, making thee a reproach of the daughters of Syria, and of all the daughters of Palestine round about thee, that encompass thee on all sides.

58 Thou hast borne thy wickedness, and thy disgrace, saith the Lord God.

59 For thus saith the Lord God: I will deal with thee, as thou hast despised the oath, in breaking the covenant:

60 And I will remember my covenant with thee in the days of thy youth: and I will establish with thee an everlasting covenant.

61 And thou shalt remember thy ways, and be ashamed: when thou shalt receive thy sisters, thy elder and thy younger:

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and I will give them to thee for daughters, but not by thy covenant.

62 And I will establish my covenant with thee: and thou shalt know that I am the Lord,

63 That thou mayest remember, and be confounded, and mayest no more open thy mouth because of thy confusion, when I shall be pacified toward thee for all that thou hast done, saith the Lord God.

EZECHIEL CHAPTER 17

1 And the word of the Lord came to me, saying:

2 Son of man, put forth a riddle, and speak a parable to the house of Israel,

3 And say: Thus saith the Lord God: A large eagle with great wings, long-limbed, full of feathers, and of variety, came to Libanus, and took away the marrow of the cedar.

4 He cropped off the top of the twigs thereof: and carried it away into the land of Chanaan, and he set it in a city of merchants.

5 And he took of the seed of the land, and put it in the ground for seed, that it might take a firm root over many waters: he planted it on the surface of the earth.

6 And it sprung up and grew into a spreading vine of low stature, and the branches thereof looked towards him: and the roots thereof were under him. So it became a vine, and grew into branches, and shot forth sprigs.

7 And there was another large eagle, with great wings, and many feathers: and behold this vine, bending as it were her roots towards him, stretched forth her branches to him, that he might water it by the furrows of her plantation.

8 It was planted in a good ground upon many waters, that it might bring forth branches, and bear fruit, that it might become a large vine.

9 Say thou: Thus saith the Lord God: Shall it prosper then? shall he not pull up the roots thereof, and strip off its fruit, and dry up all the branches it hath shot forth, and make it wither: and this without a strong arm, or many people, to pluck it up by the root?

10 Behold, it is planted: shall it prosper then? shall it not be dried up when the burning wind shall touch it, and shall it not wither in the furrows where it grew?

11 And the word of the Lord came to me, saying:

12 Say to the provoking house: Know you not what these things mean? Tell them: Behold the king of Babylon cometh to Jerusalem: and he shall take away the king and the princes thereof, and carry them with him to Babylon.

13 And he shall take one of the king's seed, and make a covenant with him, and take an oath of him. Yea, and he shall take away the mighty men of the land,

14 That it may be a low kingdom and not lift itself up, but keep his covenant, and observe it.

15 But he hath revolted from him and sent ambassadors to Egypt, that it might give him horses, and much people. And shall he that hath done thus prosper, or be saved? and shall he escape that hath broken the covenant?

16 As I live, saith the Lord God: In the place where the king dwelleth that made him king, whose oath he hath made void, and whose covenant he broke, even in the midst of Babylon shall he die.

17 And not with a great army, nor with much people shall Pharao fight against him: when he shall cast up mounts, and build forts, to cut off many souls.

18 For he had despised the oath, breaking his covenant, and behold he hath given his hand: and having done all these things, he shall not escape.

19 Therefore thus saith the Lord God: As I live, I will lay upon his head the oath he hath despised, and the covenant he hath broken.

20 And I will spread my net over him, and he shall be taken in my net: and I will bring him into Babylon, and will judge him there for the transgression by which he hath despised me.

21 And all his fugitives with all his bands shall fall by the sword: and the residue shall be scattered into every wind: and you shall know that I the Lord have spoken.

22 Thus saith the Lord God: I myself will take of the marrow of the high cedar, and will set it: I will crop off a tender twig from the top of the branches thereof, and I will plant it on a mountain high and eminent.

23 On the high mountains of Israel will I plant it, and it shall shoot forth into branches, and shall bear fruit, and it shall become a great cedar: and all birds shall dwell under it, and every fowl shall make its nest under the shadow of the branches thereof.

24 And all the trees of the country shall know that I the Lord have brought down the high tree, and exalted the low tree: and have dried up the green tree, and have caused the dry tree to flourish. I the Lord have spoken and have done it.

EZECHIEL CHAPTER 18

1 And the word of the Lord came to me, saying: What is the meaning?

2 That you use among you this parable as a proverb in the land of Israel, saying: The fathers have eaten sour grapes, and the teeth of the children are set on edge.

3 As I live, saith the Lord God, this parable shall be no more to you a proverb in Israel.

4 Behold all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, the same shall die.

5 And if a man be just, and do judgment and justice,

6 And hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel: and hath not defiled his neighbour's wife, nor come near to a menstruous woman:

7 And hath not wronged any man: but hath restored the pledge to the debtor, hath taken nothing away by violence: hath given his bread to the hungry, and hath covered the naked with a garment:

8 Hath not lent upon usury, nor taken any increase: hath withdrawn his hand from iniquity, and hath executed true judgment between man and man:

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9 Hath walked in my commandments, and kept my judgments, to do truth: he is just, he shall surely live, saith the Lord God.

10 And if he beget a son that is a robber, a shedder of blood, and that hath done some one of these things:

11 Though he doth not all these things, but that eateth upon the mountains, and that defileth his neighbour's wife:

12 That grieveth the needy and the poor, that taketh away by violence, that restoreth not the pledge, and that lifteth up his eyes to idols, that committeth abomination:

13 That giveth upon usury, and that taketh an increase: shall such a one live? he shall not live. Seeing he hath done all these detestable things, he shall surely die, his blood shall be upon him.

14 But if he beget a son, who, seeing all his father's sine, which he hath done, is afraid, and shall not do the like to them:

15 That hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel, and hath not defiled his neighbour's wife:

16 And hath not grieved any man, nor withholden the pledge, nor taken away with violence, but hath given his bread to the hungry, and covered the naked with a garment:

17 That hath turned away his hand from injuring the poor, hath not taken usury and increase, but hath executed my judgments, and hath walked in my commandments: this man shall not die for the iniquity of his father, but living he shall live.

18 As for his father, because he oppressed and offered violence to his brother, and wrought evil in the midst of his people, behold he is dead in his own iniquity.

19 And you say: Why hath not the son borne the iniquity of his father? Verily, because the son hath wrought judgment and justice, hath kept all my commandments, and done them, living, he shall live.

20 The soul that sinneth, the same shall die: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him.

21 But if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment, and justice, living he shall live, and shall not die.

22 I will not remember all his iniquities that he hath done: in his justice which he hath wrought, he shall live.

23 Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live?

24 But if the just man turn himself away from his justice, and do iniquity according to all the abominations which the wicked man useth to work, shall he live? all his justices which he hath done, shall not be remembered: in the prevarication, by which he hath prevaricated, and in his sin, which he hath committed, in them he shall die.

25 And you have said: The way of the Lord is not right. Hear ye, therefore, O house of Israel: Is it my way that is not right, and are not rather your ways perverse?

26 For when the just turneth himself away from his justice, and committeth iniquity, he shall die therein: in the injustice that he hath wrought he shall die.

27 And when the wicked turneth himself away from his wickedness, which he hath wrought, and doeth judgment, and justice: he shall save his soul alive.

28 Because he considereth and turneth away himself from all his iniquities which he hath wrought, he shall surely live, and not die.

29 And the children of Israel say: The way of the Lord is not right. Are not my ways right, O house of Israel, and are not rather your ways perverse?

30 Therefore will I judge every man according to his ways, O house of Israel, saith the Lord God. Be converted, and do penance for all your iniquities: and iniquity shall not be your ruin.

31 Cast away from you all your transgressions, by which you have transgressed, and make to yourselves a new heart, and a new spirit: and why will you die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God, return ye and live.

EZECHIEL CHAPTER 19

1 Moreover take thou up a lamentation for the princes of Israel,

2 And say: Why did thy mother the lioness lie down among the lions, and bring up her whelps in the midst of young lions?

3 And she brought out one of her whelps, and he became a lion: and he learned to catch the prey, and to devour men.

4 And the nations heard of him, and took him, but not without receiving wounds: and they brought him in chains into the land of Egypt.

5 But she seeing herself weakened, and that her hope was lost, took one of her young lions, and set him up for a lion.

6 And he went up and down among the lions, and became a lion: and he learned to catch the prey, and to devour men.

7 He learned to make widows, and to lay waste their cities: and the land became desolate, and the fulness thereof by the noise of his roaring.

8 And the nations Game together against him on every side out of the provinces, and they spread their net over him, in their wounds he was taken.

9 And they put him into a cage, they brought him in chains to the king of Babylon: and they cast him into prison, that his voice should no more be heard upon the mountains of Israel.

10 Thy mother is like a vine in thy blood planted by the water: her fruit and her branches have grown out of many waters.

11 And she hath strong rods to make sceptres for them that bear rule, and her stature was exalted among the branches: and she saw her height in the multitude of her branches.

12 But she was plucked up in wrath, and cast on the ground, and the burning wind dried up her fruit: her strong rods are withered, and dried up: the fire hath devoured her.

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13 And now she is transplanted into the desert, in a land not passable, and dry.

14 And a fire is gone out from a rod of her branches, which hath devoured her fruit: so that she now hath no strong rod, to be a sceptre of rulers. This is a lamentation, and it shall be for a lamentation.

EZECHIEL CHAPTER 20

1 And it came to pass in the seventh year, in the fifth month, the tenth day of the month: there came men of the ancients of Israel to inquire of the Lord, and they sat before me.

2 And the word of the Lord came to me, saying:

3 Son of man, speak to the ancients of Israel, and say to them: Thus saith the Lord God: Are you come to inquire of me? As I live, I will not answer you, saith the Lord God.

4 If thou judgest them, if thou judgest, son of man, declare to them the abominations of their fathers.

5 And say to them: Thus saith the Lord God: In the day when I chose Israel, and lifted up my hand for the race of the house of Jacob: and appeared to them in the land of Egypt, and lifted up my hand for them, saying: I am the Lord your God:

6 In that day I lifted up my hand for them, to bring them out of the land of Egypt, into a land which I had provided for them, flowing with milk and honey, which excelleth amongst all lands.

7 And I said to them: Let every man cast away the scandals of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God.

8 But they provoked me, and would not hearken to me: they did not every man cast away the abominations of his eyes, neither did they forsake the idols of Egypt: and I said I would pour out my indignation upon them, and accomplish my wrath against them in the midst of the land of Egypt.

9 But I did otherwise for my name's sake, that it might not be violated before the nations, in the midst of whom they were, and among whom I made myself known to them, to bring them out of the land of Egypt.

10 Therefore I brought them out from the land of Egypt, and brought them into the desert.

11 And I gave them my statutes, and I shewed them my judgments, which if a man do, he shall live in them.

12 Moreover I gave them also my sabbaths, to be a sign between me and them: and that they might know that I am the Lord that sanctify them.

13 But the house of Israel provoked me in the desert: they walked not in my statutes, and they cast away my judgments, which if a man do he shall live in them: and they grievously violated my sabbaths. I said therefore that I would pour out my indignation upon them in the desert, and would consume them.

14 But I spared them for the sake of my name, lest it should be profaned before the nations, from which I brought them out, in their sight.

15 So I lifted up my hand over them in the desert, not to bring them into the land which I had given them flowing with milk and honey, the best of all lands.

16 Because they cast off my judgments, and walked not in my statutes, and violated my sabbaths: for their heart went after idols.

17 Yet my eye spared them, so that I destroyed them not: neither did I consume them in the desert.

18 And I said to their children in the wilderness: Walk not in the statutes of your fathers, and observe not their judgments, nor be ye defiled with their idols:

19 I am the Lord your God: walk ye in my statutes, and observe my judgments, and do them.

20 And sanctify my sabbaths, that they may be a sign between me and you: and that you may know that I am the Lord your God.

21 But their children provoked me, they walked not in my commandments, nor observed my judgments to do them: which if a man do, he shell live in them: and they violated my sabbaths: and I threatened to pour out my indignation upon them, and to accomplish my wrath in them in the desert.

22 But I turned away my hand, and wrought for my name's sake, that it might not be violated before the nations, out of which I brought them forth in their sight.

23 Again I lifted up my hand upon them in the wilderness, to disperse them among the nations, and scatter them through the countries:

24 Because they had not done my judgments, and had cast off my statutes, and had violated my sabbaths, and their eyes had been after the idols of their fathers.

25 Therefore I also gave them statutes that were not good, and judgments, in which they shall not live.

26 And I polluted them in their own gifts, when they offered all that opened the womb, for their offences: and they shall know that I am the Lord.

27 Wherefore speak to the house of Israel, O son of man, and say to them: Thus saith the Lord God: Moreover in this also your fathers blasphemed me, when they had despised and contemned me;

28 And I had brought them into the land, for which I lifted up my hand to give it them: they saw every high hill, and every shady tree, and there they sacrificed their victims: and there they presented the provocation of their offerings, and there they set their sweet odours, and poured forth their libations.

29 And I said to them: What meaneth the high place to which you go? and the name thereof was called High-place even to this day.

30 Wherefore say to the house of Israel: Thus saith the Lord God: Verily, you are defiled in the way of your fathers, and you commit fornication with their abominations.

31 And you defile yourselves with all your: idols unto this day, in the offering of your gifts, when you make your children pass through the fire: and shall I answer you, O house of Israel? As I live, saith the Lord God, I will not answer you.

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32 Neither shall the thought of your mind come to pass, by which you say: We will be as the Gentiles, and as the families of the earth, to worship stocks and stones.

33 As I live, saith the Lord God, I will reign over you with a strong hand, and with a stretched out arm, and with fury poured out.

34 And I will bring you out from the people, and I will gather you out of the countries, in which you are scattered, I will reign over you with a strong hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the wilderness of people, and there will I plead with you face to face.

36 As I pleaded against your fathers in the desert of the land of Egypt; even so will I judge you, saith the Lord God.

37 And I will make you subject to my sceptre, and will bring you into the bands of the covenant.

38 And I will pick out from among you the transgressors, and the wicked, and will bring them out of the land where they sojourn, and they shall not enter into the land of Israel: and you shall know that I am the Lord.

39 And as for you, O house of Israel: thus saith the Lord God: Walk ye every one after your idols, and serve them. But if in this also you hear me not, but defile my holy name any more with your gifts, and with your idols;

40 In my holy mountain, in the high mountain of Israel, saith the Lord God, there shall all the house of Israel serve me; all of them I say, in the land in which they shall please me, and there will I require your firstfruits, and the chief of your tithes with all your sanctifications.

41 I will accept of you for an odour of sweetness, when I shall have brought you out from the people, and shall have gathered you out of the lands into which you are scattered, and I will be sanctified in you in the sight of the nations.

42 And you shall know that I am the Lord, when I shall have brought you into the land of Israel, into the land for which I lifted up my hand to give it to your fathers.

43 And there you shall remember your ways, and all your wicked doings with which you have been defiled; and you shall be displeased with yourselves in your own sight, for all your wicked deeds which you committed.

44 And you shall know that I am the Lord, when I shall have done well by you for my own name's sake, and not according to your evil ways, nor according to your wicked deeds, O house of Israel, saith the Lord God.

45 And the word of the Lord came to me, saying:

46 Son of man, set thy face against the way of the south, and drop towards the south, and prophesy against the forest of the south field.

47 And any to the south forest: Hear the word of the Lord: Thus saith the Lord God: Behold I will kindle a fire in thee, and will burn in thee every green tree, and every dry tree: the dame of the fire shall not be quenched: and every face shall be burned in it, from the south even to the north.

48 And all flesh shall see, that I the Lord have kindled it, and it shall not be quenched.

49 And I said: Ah, ah, ah, O Lord God: they say of me: Doth not this man speak by parables?

EZECHIEL CHAPTER 21

1 And the word of the Lord came to me, saying:

2 Son of man, set thy face toward Jerusalem, and let thy speech flow towards the holy places, and prophesy against the land of Israel:

3 And say to the land of Israel: Thus saith the Lord God: Behold I come against thee, and I will draw forth my sword out of its sheath, and will cut off in thee the just, and the wicked.

4 And forasmuch as I have cut off in thee the just, and the wicked, therefore shall my sword go forth out of its sheath against all flesh, from the south even to the north.

5 That all flesh may know that I the Lord have drawn my sword out of its sheath not to be turned back.

6 And thou, son of man, mourn with the breaking of thy loins, and with bitterness sigh before them.

7 And when they shall say to thee: Why mournest thou? thou shalt say: For that which I hear: because it cometh, and every heart shall melt, and all hands shall be made feeble, and every spirit shall faint, and water shall run down every knee: behold it cometh, and it shall be done, saith the Lord God.

8 And the word of the Lord came to me, saying:

9 Son of man, prophesy, and say: Thus saith the Lord God: Say: The sword, the sword is sharpened, and furbished.

10 It is sharpened to kill victims: it is furbished that it may glitter: thou removest the sceptre of my son, thou hast cut down every tree.

11 And I have given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, that it may be in the hand of the slayer.

12 Cry, and howl, 0 son of man, for this sword is upon my people, it is upon all the princes of Israel, that are fled: they are delivered up to the sword with my people, strike therefore upon thy thigh,

13 Because it is tried: and that when it shall overthrow the sceptre, and it shall not be, saith the Lord God.

14 Thou therefore, O son of man, prophesy, and strike thy hands together, and let the sword be doubled, and let the sword of the slain be tripled: this is the sword of a great slaughter, that maketh them stand amazed,

15 And languish in heart, and that multiplieth ruins. In all their gates I have set the dread of the sharp sword, the sword that is furbished to glitter, that is made ready for slaughter.

16 Be thou sharpened, go to the right hand, or to the left, which way soever thou hast a mind to set thy face.

17 And I will clap my hands together, and will satisfy my indignation: I the Lord have spoken.

18 And the word of the Lord came to me, saying:

19 And thou son of man, set thee two ways, for the sword of the king of Babylon to come: both shall come forth out of one land: and with his hand he shall draw lots, he shall consult at the head of the way of the city.

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20 Thou shalt make a way that the sword may come to Rabbath of the children of Ammon, and to Juda unto Jerusalem the strong city.

21 For the king of Babylon stood in the highway, at the head of two ways, seeking divination, shuffling arrows: he inquired of the idols, and consulted entrails.

22 On his right hand was the divination for Jerusalem, to set battering rams, to open the mouth in slaughter, to lift up the voice in howling, to set engines against the gates, to cast up a mount, to build forts.

23 And he shall be in their eyes as one consulting the oracle in vain, and imitating the leisure of sabbaths: but he will call to remembrance the iniquity that they may be taken.

24 Therefore thus saith the Lord God: Because you have remembered your iniquity, and have discovered your prevarications, and your sins have appeared in all your devices: because, I say, you have remembered, you shall be taken with the hand.

25 But thou profane wicked prince of Israel, whose day is come that hath been appointed in the time of iniquity:

26 Thus saith the Lord God: Remove the diadem, take off the crown: is it not this that hath exalted the low one, and brought down him that was high?

27 I will shew it to be iniquity, iniquity, iniquity: but this was not done till he came to whom judgment belongeth, and I will give it him.

28 And thou son of man, prophesy, and say: Thus saith the Lord God concerning the children of Ammon, and concerning their reproach, and thou shalt say: sword, O sword, come out of the scabbard to kill, be furbished to destroy, and to glitter,

29 Whilst they see vain things in thy regard, and they divine lies: to bring thee upon the necks of the wicked that are wounded, whose appointed day is come in the time of iniquity.

30 Return into thy sheath. I will judge thee in the place wherein thou wast created, in the land of thy nativity.

31 And I will pour out upon thee my indignation: in the fire of my rage will I blow upon thee, and will give thee into the hands of men that are brutish and contrive thy destruction.

32 Thou shalt be fuel for the fire, thy blood shall be in the midst of the land, thou shalt be forgotten: for I the Lord have spoken it.

EZECHIEL CHAPTER 22

1 And the word of the Lord came to me, saying:

2 And thou son of man, dost thou not judge, dost thou not judge the city of blood?

3 And thou shalt shew her all her abominations, and shalt say: Thus saith the Lord God: This is the city that sheddeth blood in the midst of her, that her time may come: and that hath made idols against herself, to defile herself.

4 Thou art become guilty in thy blood which thou hast shed: and thou art defiled in thy idols which thou hast made: and thou hast made thy days to draw near, and hast brought on the time of thy years: therefore have I made thee a reproach to the Gentiles, and a mockery to all countries.

5 Those that are near, and those that are far from thee, shall triumph over thee: thou filthy one, infamous, great in destruction.

6 Behold the princes of Israel, every one hath employed his arm in thee to shed blood.

7 They have abused father and mother in thee, they have oppressed the stranger in the midst of thee, they have grieved the fatherless and widow in thee.

8 Thou hast despised my sanctuaries, and profaned my sabbaths.

9 Slanderers have been in thee to shed blood, and they have eaten upon the mountains in thee, they have committed wickedness in the midst of thee.

10 They have discovered the nakedness of their father in thee, they have humbled the uncleanness of the menstruous woman in thee.

11 And every one hath committed abomination with his neighbour's wife, and the father in law hath wickedly defiled his daughter in law, the brother hath oppressed his sister the daughter of his father in thee.

12 They have taken gifts in thee to shed blood: thou hast taken usury and increase, and hast covetously oppressed thy neighbours: and then hast forgotten me, saith the Lord God.

13 Behold, I have clapped my hands at thy covetousness, which thou hast exercised and at the blood that hath been shed: In the midst of thee.

14 Shall thy heart endure, or shall thy hands prevail ill the days which I will bring upon thee: I the Lord have spoken, and will do it.

15 And I will disperse thee in the nations, and will scatter thee among the countries, and I will put an end to thy uncleanness in thee.

16 And I will possess thee in the sight of the Gentiles, and thou shalt know that I am the Lord.

17 And the word of the Lord came to me, saying:

18 Son of man, the house of Israel is become dress to me: all these are brass, and tin, and iron, and lead, in the midst of the furnace: they are become the dress of silver.

19 Therefore thus saith the Lord God: Because you are all turned into dress, therefore behold I will gather you together in the midst of Jerusalem.

20 As they gather silver, and brass, and tin, and iron, and lead in the midst of the furnace: that I may kindle a fire in it to melt it: so will I gather you together in my fury and in my wrath, and will take my rest, and I will melt you down.

21 And I will gather you together, and will burn you in the fire of my wrath, and you shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall you be in the midst thereof: and you shall know that I am the Lord, when I have poured out my indignation upon you.

23 And the word of the Lord came to me, saying:

24 Son of man, say to her: Thou art a land that is unclean, and not rained upon in the day of wrath.

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25 There is a conspiracy of prophets in the midst thereof: like a lion that roareth and catcheth the prey, they have devoured souls, they have taken riches and hire, they have made many widows in the midst thereof.

26 Her priests have despised my law, and have defiled my sanctuaries: they have put no difference between holy and profane: nor have distinguished between the polluted and the clean: and they have turned away their eyes from my sabbaths, and I was profaned in the midst of them.

27 Her princes in the midst of her, are like wolves ravening the prey to shed blood, and to destroy souls, and to run after gains through covetousness.

28 And her prophets have daubed them without tempering the mortar, seeing vain things, and divining lies unto them, saying: Thus saith the Lord God: when the Lord hath not spoken.

29 The people of the land have used oppression, and committed robbery: they afflicted the needy and poor, and they oppressed the stranger by calumny without judgment.

30 And I sought among them for a man that might set up a hedge, and stand in the gap before me in favour of the land, that I might not destroy it: and I found none.

31 And I poured out my indignation upon them, in the fire of my wrath I consumed them: I have rendered their way upon their own head, saith the Lord God.

EZECHIEL CHAPTER 23

1 And the word of the Lord came to me, saying: Son of man, there were two women, daughters of one mother.

3 And they committed fornication in Egypt, in their youth they committed fornication: there were their breasts pressed down, and the teats of their virginity were bruised.

4 And their names were Oolla the elder, and Ooliba her younger sister: and I took them, and they bore sons and daughters. Now for their names, Samaria is Oolla, and Jerusalem is Ooliba.

5 And Oolla committed fornication against me, and doted on her lovers, on the Assyrians that came to her,

6 Who were clothed with blue, princes, and rulers, beautiful youths, all horsemen, mounted upon horses.

7 And she committed her fornications with those chosen men, all sons of the Assyrians: and she defiled herself with the uncleanness of all them on whom she doted.

8 Moreover also she did not forsake her fornications which she had committed in Egypt: for they also lay with her in her youth, and they bruised the breasts of her virginity, and poured out their fornication upon her.

9 Therefore have I delivered her into the hands of her lovers, into the hands of the sons of the Assyrians, upon whose lust she doted.

10 They discovered her disgrace, took away her sons and daughters, and slew her with the sword: and they became infamous women, and they executed judgments in her.

11 And when her sister Ooliba saw this, she was mad with lust more than she: and she carried her fornication beyond the fornication of her sister.

12 Impudently prostituting herself to the children of the Assyrians, the princes, and rulers that came to her, clothed with divers colours, to the horsemen that rode upon horses, and to young men all of great beauty.

13 And I saw that she was defiled, and that they both took one way.

14 And she increased her fornications: and when she had seen men painted on the wall, the images of the Chaldeans set forth in colours,

15 And girded with girdles about their reins, and with dyed turbans on their heads, the resemblance of all the captains, the likeness of the sons of Babylon, and of the land of the Chaldeans wherein they were born,

16 She doted upon them with the lust of her eyes, and she sent messengers to them into Chaldea.

17 And when the sons of Babylon were come to her to the bed of love, they defiled her with their fornications, and she was polluted by them, and her soul was glutted with them.

18 And she discovered her fornications, and discovered her disgrace: and my soul was alienated from her, as my soul was alienated from her sister.

19 For she multiplied her fornications, remembering the days of her youth, in which she played the harlot in the land of Egypt.

20 And she was mad with lust after lying with them whose flesh is as the flesh of asses: and whose issue as the issue of horses.

21 And thou hast renewed the wickedness of thy youth, when thy breasts were pressed in Egypt, and the papa of thy virginity broken.

22 Therefore, Ooliba, thus saith the Lord God: Behold I will raise up against thee all thy lovers with whom thy soul hath been glutted: and I will gather them together against thee round about.

23 The children of Babylon, and all the Chaldeans, the nobles, and the kings, and princes, all the sons of the Assyrians, beautiful young men, all the captains, and rulers, the princes of princes, and the renowned horsemen.

24 And they shall come upon thee well appointed with chariot and wheel, a multitude of people: they shall be armed against thee on every side with breastplate, and buckler, and helmet: and I will set judgment before them, and they shall judge thee by their judgments.

25 And I will set my jealousy against thee, which they shall execute upon thee with fury: they shall cut off thy nose and thy ears: and what remains shall fall by the sword: they shall take thy sons, and thy daughters, and thy residue shall be devoured by fire.

26 And they shall strip thee of thy garments, and take away the instruments of thy glory.

27 And I will put an end to thy wickedness in thee, and thy fornication brought out of the land of Egypt: neither shalt thou lift up thy eyes to them, nor remember Egypt any more.

28 For thus saith the Lord God: Behold, I will deliver thee into the hands of them whom thou hatest, into their hands with whom thy soul hath been glutted.

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29 And they shall deal with thee in hatred, and they shall take away all thy labours, and shall let thee go naked, and full of disgrace, and the disgrace of thy fornication shall be discovered, thy wickedness, and thy fornications.

30 They have done these things to thee, because thou hast played the harlot with the nations among which thou wast defiled with their idols.

31 Thou hast walked in the way of thy sister, and I will give her cup into thy hand.

32 Thus saith the Lord God: Thou shalt drink thy sister's cup, deep, and wide: thou shalt be had in derision and scorn, which containeth very much.

33 Thou shalt be filled with drunkenness, and sorrow: with the cup of grief, and sadness, with the cup of thy sister Samaria.

34 And thou shalt drink it, and shalt drink it up even to the dregs, and thou shalt devour the fragments thereof, thou shalt rend thy breasts: because I have spoken it, saith the Lord God.

35 Therefore thus saith the Lord God: Because thou hast forgotten me, and hast cast me off behind thy back, bear thou also thy wickedness, and thy fornications.

36 And the Lord spoke to me, saying: Son of man, dost thou judge Oolla, and Ooliba, and dost thou declare to them their wicked deeds?

37 Because they have committed adultery, and blood is in their hands, and they have committed fornication with their idols: moreover also their children, whom they bore to me, they have offered to them to be devoured.

38 Yea, and they have done this to me. They polluted my sanctuary on the same day, and profaned my sabbaths.

39 And when they sacrificed their children to their idols, and went into my sanctuary the same day to profane it: they did these things even in the midst of my house.

40 They sent for men coming from afar, to whom they had sent a messenger: and behold they came: for whom thou didst wash thyself, and didst paint thy eyes, and wast adorned with women's ornaments.

41 Thou sattest on a very fine bed, and a table was decked before thee: whereupon thou didst set my incense, and my ointment.

42 And there was in her the voice of a multitude rejoicing: and to some that were brought of the multitude of men, and that came from the desert, they put bracelets on their hands, and beautiful crowns on their heads.

43 And I said to her that was worn out in her adulteries: Now will this woman still continue in her fornication.

44 And they went in to her, as to a harlot: so went they in unto Oolla, and Ooliba, wicked women.

45 They therefore are k just men: these shall judge them as adulteresses are judged, and as shedders of blood are judged: because they are adulteresses, and blood is in their hands.

46 For thus saith the Lord God: Bring a multitude upon them, and deliver them over to tumult and rapine:

47 And lee the people stone them with stones, and let them be stabbed with their swords: they shall kill their sons and daughters, and their houses they shall burn with fire.

48 And I will take away wickedness out of the land: and all women shall learn, not to do according to the wickedness of them.

49 And they shall render your wickedness upon you, and you shall bear the sins of your idols: and you shall know that I am the Lord God.

EZECHIEL CHAPTER 24

1 And the word of the Lord came to me in the ninth year, in the tenth month, the tenth day of the month, saying:

2 Son of man, write thee the name of this day, on which the king of Babylon hath set himself against Jerusalem to day.

3 And thou shalt speak by a figure a parable to the provoking house, and say to them: Thus saith the Lord God: Set on a pot, set it on, I say, and put water into it.

4 Heap together into if the pieces thereof, every good piece, the thigh and the shoulder, choice pieces and full of bones.

5 Take the fattest of the flock, and lay together piles of bones under it: the seething thereof is boiling hot, and the bones thereof are thoroughly sodden in the midst of it.

6 Therefore thus saith the Lord God: Woe to the bloody city, to the pot whose rust is in it, and its rust is not gone out of it: cast it out piece by piece, there hath no lot fallen upon it.

7 For her blood is in the midst of her, she hath shed it upon the smooth rock: she hath not shed it upon the ground, that it might be covered with dust.

8 And that I might bring my indignation upon her, and take my vengeance: I have shed her blood upon the smooth rock, that it should not be covered.

9 Therefore thus saith the Lord God: Woe to the bloody city, of which I will make a great bonfire.

10 Heap together the bones, which I will burn with Are: the flesh shall be consumed, and the whole composition shall be sodden, and the bones shall be consumed.

11 Then set it empty upon burning coals, that it may be hot, and the brass thereof may be melted: and let the filth of it be melted in the midst thereof, and let the rust of it be consumed.

12 Great pains have been taken, and the great rust thereof is not gone out, not even by fire.

13 Thy uncleanness is execrable: be- cause I desired to cleanse thee, and thou art not cleansed from thy filthiness: neither shalt thou be cleansed, before I cause my indignation to rest in thee.

14 I the Lord have spoken: it shall come to pass, and I will do it: I will not pass by, nor spare, nor be pacified: I will judge thee according to thy ways, and according to thy doings, saith the Lord.

15 And the word of the Lord came to me, saying:

16 Son of man, behold I take from thee the desire of thy eyes with a stroke: and thou shalt not lament, nor weep: neither shall thy tears run down.

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17 Sigh in silence, make no mourning for the dead: let the tire of thy head be upon thee, and thy shoes on thy feet, and cover not thy face, nor eat the meat of mourners.

18 So I spoke to the people in the morning, and my wife died in the evening: and I did in the morning as he had commanded me.

19 And the people said to me: Why dost thou not tell us what these things mean that thou doest?

20 And I said to them: The word of the Lord came to me, saying:

21 Speak to the house of Israel: Thus saith the Lord God: Behold I will profane my sanctuary, the glory of your realm, and the thing that your eyes de sire, and for which your soul feareth: your sons, and your daughters, whom you have left, shall fall by the sword.

22 And you shall do as I have done: you shall not cover your faces, nor shall you eat the meat of mourners.

23 You shall have crowns on your heads, and shoes on your feet: you shall not lament nor weep, but you shall pine away for your iniquities, and every one shall sigh with his brother.

24 And Ezechiel shall be unto you for a sign of things to come: according to all that he hath done, so shall you do, when this shall come to pass: and you shall know that I am the Lord God.

25 And thou, O son of man, behold in the day wherein I will take away from them their strength, and the joy of their glory, and the desire of their eyes, upon which their souls rest, their sons and their daughters.

26 In that day when he that escapeth shall come to thee, to tell thee:

27 In that day, I say, shall thy mouth be opened to him that hath escaped, and thou shalt speak, and shalt be silent no more: and thou shalt be unto them for a sign of things to come, and you shall know that I am the Lord.

EZECHIEL CHAPTER 25

1 And the word of the Lord came to me, saying:

2 Son of man, set thy face against the children of Ammon, and thou shalt prophesy of them.

3 And thou shalt say to the children of Ammon: Hear ye the word of the Lord God: Thus saith the Lord God: Because thou hast said: Ha, ha, upon my sanctuary, because it was profaned: and upon the land of Israel, because it was laid waste: and upon the house of Juda, because they are led into captivity:

4 Therefore will I deliver thee to the men of the east for an inheritance, and they shall place their sheepcotes in thee, and shall set up their tents in thee: they shall eat thy fruits: and they shall drink thy milk.

5 And I will make Rabbath a stable for camels, and the children of Ammon a couching place for flocks: and you shall know that I am the Lord.

6 For thus saith the Lord God: Because thou hast clapped thy hands and stamped with thy foot, and hast rejoiced with all thy heart against the land of Israel:

7 Therefore behold I: will stretch forth my hand upon thee, and will deliver thee to be the spoil of nations, and will cut thee off from among the people, and destroy thee out of the lands, and break thee in pieces: and thou shalt know that I am the Lord.

8 Thus saith the Lord God: Because Moab and Seir have said: Behold the house of Juda is like all other nations:

9 Therefore behold I will open the shoulder of Moab from the cities, from his cities, I say, and his borders, the noble cities of the land of Bethiesimoth, and Beelmeon, and Cariathaim,

10 To the people of the east with the children of Ammon, and I will give it them for an inheritance: that there may be no more any remembrance of the children of Ammon among the nations.

11 And I will execute judgments in Moab: and they shall know that I am the Lord.

12 Thus saith the Lord God: Because Edom hath taken vengeance to revenge herself of the children of Juda, and hath greatly offended, and hath sought revenge of them:

13 Therefore thus saith the Lord God: I will stretch forth my hand upon Edom, and will take away out of it man and beast, and will make it desolate from the south: and they that are in Dedan shall fall by the sword.

14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to my wrath, and my fury: and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God: Because the Philistines have taken vengeance, and have revenged themselves with all their mind, destroying and satisfying old enmities:

16 Therefore thus saith the Lord God: Behold I will stretch forth my hand upon the Philistines, and will kill the killers, and will destroy the remnant of the sea coast.

17 And I will execute great vengeance upon them, rebuking them in fury: and they shall know that I am the Lord, when I shall lay my vengeance upon them.

EZECHIEL CHAPTER 26

1 And it came to pass in the eleventh year, the first day of the month, that the word of the Lord came to me, saying:

2 Son of man, because Tyre hath said of Jerusalem: Aha, the gates of the people are broken, she is turned to me: I shall be filled, now she is laid waste.

3 Therefore thus saith the Lord God: Behold I come against thee, O Tyre, and I will cause many nations to come up to thee, as the waves of the sea rise up.

4 And they shall break down the walls of Tyre, and destroy the towers thereof: and I will scrape her dust from her, and make her like a smooth rock.

5 She shall be a drying place for nets in the midst of the sea, because I have spoken it, saith the Lord God: and she shall be a spoil to the nations.

6 Her daughters also that are in the field, shall be slain by the sword: and they shall know that I am the Lord.

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7 For thus saith the Lord God: Behold I will bring against Tyre Nabuchodonosor king of Babylon, the king of kings, from the north, with horses, and chariots, and horsemen, and companies, and much people.

8 Thy daughters that are in the field, he shall kill with the sword: and he shall compass thee with forts, and shall cast up a mount round about: and he shall lift up the buckler against thee.

9 And he shall set engines of mar and battering rams against thy walls, and shall destroy thy towers with his arms.

10 By reason of the multitude of his horses, their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and wheels, and chariots, when they shall go in at thy gates, as by the entrance of a city that is destroyed.

11 With the hoofs of his horses he shall tread down all thy streets: thy people he shall kill with the sword, and thy famous statues shall fall to the ground.

12 They shall waste thy riches, they shall make a spoil of thy merchandise: and they shall destroy thy walls, and pull down thy fine houses: and they shall lay thy stones and thy timber, and thy dust in the midst of the waters.

13 And I will make the multitude of thy songs to cease, and the sound of thy harps shall be heard no more.

14 And I will make thee like a naked rock, then shalt be a drying place for nets, neither shalt thou be built any more: for I have spoken it, saith. the Lord God.

15 Thus saith the Lord God to Tyre: Shall not the islands shake at the sound of thy fall, and the groans of thy slain when they shall be killed in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones: and take off their robes, and cast away their broidered garments, and be clothed with astonishment: they shall sit on the ground, and with amazement shall wonder at thy sudden fall.

17 And taking up a lamentation over thee, they shall say to thee: How art thou fallen, that dwellest in the sea, renowned city that wast strong in the sea, with thy inhabitants whom all did dread?

18 Now shall the ships be astonished in the day of thy terror: and the islands in the sea shall be troubled because no one cometh out of thee.

19 For thus saith the Lord God: When I shall make thee a desolate city like the cities that are not inhabited: and shall bring the deep upon thee, and many waters shall cover thee:

20 And when I shall bring thee down with those that descend into the pit to the everlasting people, and shall set thee in the lowest parts of the earth, as places desolate of old, with them that are brought down into the pit, that thou be not inhabited: and when I shall give glory in the land of the living,

21 I will bring thee to nothing, and thou shalt not be, and if thou be sought for, thou shalt not be found any more for ever, saith the Lord God.

EZECHIEL CHAPTER 27

1 And the word of the Lord came to me, saying:

2 Thou therefore, O son of man, take up a lamentation for Tyre:

3 And say to Tyre that dwelleth at the entry of the sea, being the mart of the people for many islands: Thus saith the Lord God: O Tyre, thou hast said: I am of perfect beauty,

4 And situate in the heart of the sea. Thy neighbours, that built thee, have perfected thy beauty:

5 With fir trees of Sanir they have built thee with all sea planks: they have taken cedars from Libanus to make thee masts.

6 They have cut thy oars out of the oaks of Basan: and they have made thee benches of Indian ivory and cabins with things brought from the islands of Italy.

7 Fine broidered linen from Egypt was woven for thy sail, to be spread on thy mast: blue and purple from the islands of Elisa, were made thy covering.

8 The inhabitants of Sidon, and the Arabians were thy rowers: thy wise men, O Tyre, were thy pilots.

9 The ancients of Gebal, and the wise men thereof furnished mariners for the service of thy various furniture: all the ships of the sea, and their mariners were thy factors.

10 The Persians, and Lydians, and the Libyans were thy soldiers in thy army: they hung up the buckler and the helmet in thee for thy ornament.

11 The men of Arad were with thy army upon thy walls round about: the Pygmeans also that were in thy towers, hung up their quivers on thy walls round about: they perfected thy beauty.

12 The Carthaginians thy merchants supplied thy fairs with a multitude of all kinds of riches, with silver, iron, tin, and lead.

13 Greece, Thubal, and Mosoch, they were thy merchants: they brought to thy people slaves and vessels of brass.

14 From the house of Thogorma they brought horses, and horsemen, and mules to thy market.

15 The men of Dedan were thy merchants: many islands were the traffic of thy hand, they exchanged for thy price teeth of ivory and ebony.

16 The Syrian was thy merchant: by reason of the multitude of thy works, they set forth precious stones, and purple, and broidered works, and fine linen, and silk, and chodchod in thy market.

17 Juda and the land of Israel, they were thy merchants with the best corn: they set forth balm, and honey, and oil, and rosin in thy fairs.

18 The men of Damascus were thy merchants in the multitude of thy works, in the multitude of divers riches, in rich wine, in wool of the best colour.

19 Dan, and Greece, and Mosel have set forth in thy marts wrought iron: stacte, and calamus were in thy market.

20 The men of Dedan were thy merchants in tapestry for seats.

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21 Arabia, and all the princes of Cedar, they were the merchants of thy hand: thy merchants came to thee with lambs, and rants, and kids.

22 The sellers of Saba, and Reema, they were thy merchants: with all the best spices, and precious stones, and gold, which they set forth in thy market.

23 Haran, and Chene, and Eden were thy merchants; Saba, Assur, and Chelmad sold to thee.

24 They were thy merchants in divers manners, with bales of blue cloth, and of embroidered work, and of precious riches, which were wrapped up and bound with cords: they had cedars also in thy merchandise.

25 The ships of the sea, were thy chief in thy merchandise: and thou wast replenished, and glorified exceedingly in the heart of the sea.

26 Thy rowers have brought thee into great waters: the south wind hath broken thee in the heart of the sea.

27 Thy riches, and thy treasures, and thy manifold furniture, thy mariners, and thy pilots, who kept thy goods, and were chief over thy people: thy men of war also, that were in thee, with all thy multitude that is in the midst of thee: shall fall in the heart of the sea in the day of thy ruin.

28 Thy fleets shall be troubled at the sound of the cry of thy pilots.

29 And all that handled the oar shall come down from their ships: the mariners, and all the pilots of the sea shall stand upon the land:

30 And they shall mourn over thee with a loud voice, and shall cry bitterly: and they shall cast up dust upon their heads, and shall be sprinkled with ashes.

31 And they shall shave themselves bald for thee, and shall be girded with haircloth: and they shall weep for thee with bitterness of soul, with most bitter weeping.

32 And they shall take up a mournful song for thee, and snail lament thee: What city is like Tyre, which is become silent in the midst of the sea?

33 Which by thy merchandise that went from thee by sea didst fill many people: which by the multitude of thy riches, and of thy people didst enrich the kings of the earth.

34 Now thou art destroyed by the sea, thy riches are in the bottom of the waters, and all the multitude that was in the midst of thee is fallen.

35 All the inhabitants of the islands are astonished at thee: and all their kings being struck with the storm have changed their countenance.

36 The merchants of people have hissed at thee: thou art brought to nothing, and thou shalt never be any more.

EZECHIEL CHAPTER 28

1 And the word of the Lord came to me, saying:

2 Son of man, say to the prince of Tyre: Thus saith the Lord God: Because thy heart is lifted up, and thou hast said: I am God, and T sit in the chair of God in the heart of the sea: whereas thou art a man, and not God: and hast set thy heart as if it were the heart of God.

3 Behold thou art wiser than Daniel: no secret is hid from thee.

4 In thy wisdom and thy understanding thou hast made thyself strong: and hast gotten gold and silver into thy treasures.

5 By the greatness of thy wisdom, and by thy traffic thou hast increased thy strength: and thy heart is lifted up with thy strength.

6 Therefore, thus saith the Lord God: Because thy heart is lifted up as the heart of God:

7 Therefore behold, I will bring upon thee strangers the strongest of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy beauty.

8 They shall kill thee, and bring thee down: and thou shalt die the death of them that are slain in the heart of the sea.

9 Wilt thou yet say before them that slay thee: I am God; whereas thou art a man, and not God, in the hand of them that slay thee?

10 Thou shalt die the death of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.

11 And the word of the Lord came to me, saying: Son of man, take up a lamentation upon the king of Tyre:

12 And say to him: Thus saith the Lord God: Thou wast the seal of resemblance, full of wisdom, and perfect in beauty.

13 Thou wast in the pleasures of the paradise of God: every precious stone teas thy covering: the sardius, the topaz, and the jasper, the chrysolite, and the onyx, and the beryl, the sapphire, and the carbuncle, and the emerald: gold the work of thy beauty: and thy pipes were prepared in the day that thou wast created.

14 Thou a cherub stretched out, and protecting, and I set thee in the holy mountain of God, thou hast walked in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day of thy creation, until iniquity was found in thee.

16 By the multitude of thy merchandise, thy inner parts were filled with iniquity, and thou hast sinned: and I cast thee out from the mountain of God, and destroyed thee, O covering cherub, out of the midst of the stones of fire.

17 And thy heart was lifted up with thy beauty: thou best lost thy wisdom in thy beauty, I have cast thee to the ground: I have set thee before the face of kings, that they might behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thy iniquities, and by the iniquity of thy traffic: therefore I will bring forth a fire from the midst of thee, to devour thee, and I will make thee as ashes upon the earth in the sight of all that see thee.

19 All that shall see thee among the nations, shall be astonished at thee: thou art brought to nothing, and thou shalt never be any more.

20 And the word of the Lord came to me, saying:

21 Son of man, set thy face against Sidon: and thou shalt prophesy of it,

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22 And shalt say: Thus saith the Lord God: Behold I come against thee, Sidon, and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall execute judgments in her, and shall be sanctified in her.

23 And I will send into her pestilence, and blood in her streets: and they shall fall being slain by the sword on all sides in the midst thereof: and they shall know that I am the Lord.

24 And the house of Israel shall have no more a stumblingblock of bitterness, nor a thorn causing pain on every side round about them, of them that are against them: and they shall know that I am the Lord God.

25 Thus saith the Lord God: When I shall have gathered together the house of Israel out of the people among whom they are scattered: I will be sanctified in them before the Gentiles: and they shall dwell in their own land, which I gave to my servant Jacob.

26 And they shall dwell therein secure, and they shall build houses, and shall plant vineyards, and shall dwell with confidence, when I shall have executed judgments upon all that are their enemies round about: and they shall know that I am the Lord their God.

EZECHIEL CHAPTER 29

1 In the tenth year, the tenth month, the eleventh day of the month, the word of the Lord came to me, saying:

2 Son of man, set thy face against Pharao king of Egypt: and thou shalt prophesy of him, and of all Egypt:

3 Speak, and say: Thus saith the Lord God: Behold, I come against thee, Pharao king of Egypt, thou great dragon that liest in the midst of thy rivers, and sayest: The river is mine, and I made myself.

4 But I will put a bridle in thy jaws: and I will cause the fish of thy rivers to stick to thy scales: and I will draw thee out of the midst of thy rivers, and all thy fish shall stick to thy scales.

5 And I will cast thee forth into the desert, and all the fish of thy river: thou shalt fall upon the face of the earth, thou shalt not be taken up, nor gathered together: I have given thee for meat to the beasts of the earth, and to the fowls of the air.

6 And all the inhabitants of Egypt shall know that I am the Lord: because thou hast been a staff of a reed to the house of Israel.

7 When they took hold of thee with the hand thou didst break, and rent all their shoulder: and when they leaned upon thee, thou brokest, and weakenest all their loins.

8 Therefore thus saith the Lord God: Behold, I will bring the sword upon thee: and cut off man and beast out of thee.

9 And the land of Egypt shall become a desert, and a wilderness: and they shall know that I am the Lord: because thou hast said: The river is mine, and I made

10 Therefore, behold I come against thee, and thy rivers: and I will make the land of Egypt utterly desolate, and wasted by the sword, from the tower of Syene, even to the borders of Ethiopia.

11 The foot of man shall not pass through it, neither shall the foot of beasts go through it: nor shall it be inhabited during forty years.

12 And I will make the land of Egypt desolate in the midst of the lands that are desolate, and the cities thereof in the midst of the cities that are destroyed, and they shall be desolate for forty gears: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 For thus saith the Lord God: At the end of forty years I will gather the Egyptians from the people among whom they had been scattered.

14 And I will bring hack the captivity of Egypt, and will place them in the land of Phatures, in the land of their nativity, and they shall be there a low kingdom:

15 It shall be the lowest among other kingdoms, and it shall no more be exalted over the nations, and I will diminish them that they shall rule no more over the nations.

16 And they shall be no more a confidence to the house of Israel, teaching iniquity, that they may flee, and follow them: and they shall know that I am the Lord God.

17 And it came to pass in the seven and twentieth year, in the first month, in the first of the month: that the word of the Lord came to me, saying:

18 Son of man, Nabuchodonosor king of Babylon hath made his army to undergo hard service against Tyre: every head was made bald, and every shoulder was peeled: and there hath been no reward given him, nor his army for Tyre, for the service that he rendered me against

19 Therefore thus saith the Lord God: Behold, I will set Nabuchodonosor the king of Babylon in the land of Egypt: and he shall take her multitude, and take the booty thereof for a prey, and rifle the spoils thereof: and it shall be wages for his army.

20 And for the service that he hath done me against it: I have given him the land of Egypt, because he hath laboured for me, saith the Lord God.

21 In that day a horn shall bud forth to the house of Israel, and I will give thee an open mouth in the midst of them: and they shall know that I am the Lord.

EZECHIEL CHAPTER 30

1 And the word of the Lord came to me, saying:

2 Son of man prophesy, and say: Thus saith the Lord God: Howl ye, Woe, woe to the day:

3 For the day is near, yea the day of the Lord is near: a cloudy day, it shall be the time of the nations.

4 And the sword shall come upon Egypt: and there shall be dread in Ethiopia, when the wounded shall fall in Egypt, and the multitude thereof shall be taken away, and the foundations thereof shall be destroyed.

5 Ethiopia, and Libya, and Lydia, and all the rest of the crowd, and Chub, and the children of the land of the covenant, shall fall with them by the sword.

6 Thus saith the Lord God: They also that uphold Egypt shall fall, and the pride of her empire shall be brought down:

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from the tower of Syene shall they fall in it by the sword, saith the Lord the God of hosts.

7 And they shall be desolate in the midst of the lands that are desolate, and the cities thereof shall be in the midst of the cities that are wasted.

8 And they shall know that I am the Lord: when I shall have set a fire in Egypt, and all the helpers thereof shall be destroyed.

9 In that day shall messengers go forth from my face in ships to destroy the confidence of Ethiopia, and there shall be dread among them in the day of Egypt: because it shall certainly come.

10 Thus saith the Lord God: I will make the multitude of Egypt to cease by the hand of Nabuchodonosor the king of Babylon.

11 He and his people with him, the strongest of nations, shall be brought to destroy the land: and they shall draw their swords upon Egypt: and shall fill the land with the slain.

12 And I will make the channels of the rivers dry, and will deliver the land into the hand of the wicked: and will lay waste the land and all that is therein by the hands of strangers, I the Lord have spoken it.

13 Thus saith the Lord God: I will also destroy the idols, and I will make an end of the idols of Memphis: and there shall be no more a prince of the land of Egypt: and I will cause a terror in the land of Egypt.

14 And I will destroy the land of Phatures, and will make a fire in Taphnis, and will execute judgments in Alexandria.

15 And I will pour out my indignation upon Pelusium the strength of Egypt, and will cut off the multitude of Alexandria.

16 And I will make a fire in Egypt: Pelusium shall be in pain like a woman in labour, and Alexandria shall be laid waste, and in Memphis there shall be daily distresses.

17 The young men of Heliopolis, and of Bubastus shall fall by the sword, and they themselves shall go into captivity.

18 And in Taphnis the day shall be darkened, when I shall break there the sceptres of Egypt, and the pride of her power shall cease in her: a cloud shall cover her, and her daughters shall be led into captivity.

19 And I will execute judgments in Egypt: and they shall know that I am the Lord.

20 And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the Lord came to me, saying:

21 Son of man, I have broken the arm of Pharao king of Egypt: and behold it is not bound up, to be healed, to be tied up with clothes, and swathed with linen, that it might recover strength, and hold the sword.

22 Therefore, thus saith the Lord God: Behold, I come against Pharao king of Egypt, and I will break into pieces his strong arm, which is already broken: and I will cause the sword to fall out of his hand:

23 And I will disperse Egypt among the nations, and scatter them through the countries.

24 And I will strengthen the arms of the king of Babylon, and will put my sword in his hand: and I will break the arms of Pharao, and they shall groan bitterly being slain before his face.

25 And I will strengthen the arms of the king of Babylon, and the arms of Pharao shall fall: and they shall know that I am the Lord, when I shall have given my sword into the hand of the king of Babylon, and he shall have stretched it forth upon the land of Egypt.

26 And I will disperse Egypt among the nations, and will scatter them through the countries, and they shall know that I am the Lord.

EZECHIEL CHAPTER 31

1 And it came to pass in the eleventh year, the third month, the first day of the month, that the word of the Lord came to me, saying:

2 Son of man, speak to Pharao king of Egypt, and to his people: To whom art thou like in thy greatness?

3 Behold, the Assyrian was like a cedar in Libanus, with fair branches, and full of leaves, of a high stature, and his top was elevated among the thick boughs.

4 The waters nourished him, the deep set him up on high, the streams thereof ran round about his roots, and it sent forth its rivulets to all the trees of the country.

5 Therefore was his height exalted above all the trees of the country: and his branches were multiplied, and his boughs were elevated because of many waters.

6 And when he had spread forth his shadow, all the fowls of the air made their nests in his boughs, and all the beasts of the forest brought forth their young under his branches, and the assembly of many nations dwelt under his shadow.

7 And he was most beautiful for his greatness, and for the spreading of his branches: for his root was near great waters.

8 The cedars in the paradise of God wars not higher than he, the fir trees did not equal his top, neither were the plane trees to be compared with him for branches: no tree in the paradise of God was like him in his beauty.

9 For I made him beautiful and thick set with many branches: and all the trees of pleasure, that were in the paradise of God, envied him.

10 Therefore thus saith the Lord God Because he was exalted in height, and shot up his top green and thick, and his heart was lifted up in his height:

11 I have delivered him into the hands of the mighty one of the nations, he shall deal with him: I have cast him out according to his wickedness.

12 And strangers, and the most cruel of the nations shall cut him down, and cast him away upon the mountains, and his boughs shall fall in every valley, and his branches shall be broken on every rock of the country: and all the people of the earth shall depart from his shadow, and leave him.

13 All the fowls of the air dwelt upon his ruins, and all the beasts of the field were among his branches.

14 For which cause none of the trees by the waters shall exalt themselves for their height: nor shoot up their tops

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among the thick branches and leaves, neither shall any of them that are watered stand up in their height: for they are all delivered unto death to the lowest parts of the earth, in the midst of the children of men, with them that go down into the pit.

15 Thus saith the Lord God: In the day when he went down to hell, I brought in mourning, I covered him with the deep: and I withheld its rivers, and restrained the many waters: Libanus grieved for him, and all the trees of the field trembled.

16 I shook the nations with the sound of his fall, when I brought him down to hell with them that descend into the pit: and all the trees of pleasure, the choice and best in Libanus, all that were moistened with waters, were comforted in the lowest parts of the earth.

17 For they also shall go down with him to hell to them that are slain by the sword: and the arm of every one shall sit down under his shadow in the midst of the nations.

18 To whom art thou like, O thou that art famous and lofty among the trees of pleasure? Behold, thou art brought down with the trees of pleasure to the lowest parts of the earth: thou shalt sleep in the midst of the uncircumcised, with them that are slain by the sword: this is Pharao, and all his multitude, saith the Lord God.

EZECHIEL CHAPTER 32

1 And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came to me, saying:

2 Son of man, take up a lamentation for Pharao the king of Egypt, and say to him: Thou art like the lion of the nations, and the dragon that is in the sea: and thou didst push with the horn in thy rivers, and didst trouble the waters with thy feet, and didst trample upon their streams.

3 Therefore, thus saith the Lord God: I will spread out my net over thee with the multitude of many people, and I will draw thee up in my net.

4 And I will throw thee out on the land, I will cast thee away into the open field: and I will cause all the fowls of the air to dwell upon thee, and I will fill the beasts of all the earth with thee.

5 And I will lay thy flesh upon the mountains, and will fill thy hills with thy corruption,

6 And I will water the earth with thy stinking blood upon the mountains, and the valleys shall be filled with thee.

7 And I will cover the heavens, when thou shalt be put out, and I will make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light.

8 I will make all the lights of heaven to mourn over thee: and I will cause darkness upon thy land, saith the Lord God, when thy wounded shall fall in the midst of the land, saith the Lord God.

9 And I shall provoke to anger the heart of many people, when I shall have brought in thy destruction among the nations upon the lands, which thou knowest not.

10 And I will make many people to be amazed at thee, and their kings shell be horribly afraid for thee, when my sword shall begin to fly upon their faces: and they shall be astonished on a sudden, every one for his own life, in the day of their ruin.

11 For thus saith the Lord God: The sword of the king of Babylon shall come upon thee,

12 By the swords of the mighty I will overthrow thy multitude: all these nations are invincible: and they shall waste the pride of Egypt, and the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof that were beside the great waters: and the foot of man shall trouble them no more, neither shall the hoof of beasts trouble them.

14 Then will I make their waters clear, and cause their rivers to run like oil, saith the Lord God:

15 When I shall have made the land of Egypt desolate: and the land shall be destitute of her fulness, when I shall have struck all the inhabitants thereof: and they shall know that I am the Lord.

16 This is the lamentation, and they shall lament therewith: the daughters of the nations shall lament therewith: for Egypt, and for the multitude thereof they shall lament therewith, saith the Lord God.

17 And it came to pass in the twelfth year, in the fifteenth day of the month that the word of the Lord came to me, saying:

18 Son of man, sing a mournful song for the multitude of Egypt: and cast her down, both her, and the daughters of the mighty nations to the lowest part of the earth, with them that go down into the pit.

19 Whom dost thou excel in beauty? go down and sleep with the uncircumcised.

20 They shall fall in the midst of them that are slain with the sword: the sword is given, they have drawn her down, and all her people.

21 The most mighty among the strong ones shall speak to him from the midst of hell, they that went down with his helpers, and slept uncircumcised, slain by the sword.

22 Assur is there, and all his multitude: their graves are round about him, all of them slain, and that fell by the sword.

23 Whose graves are set in the lowest parts of the pit: and his multitude lay round about his grave: all of them slain, and fallen by the sword, they that heretofore spread terror in the land of the living.

24 There is Elam and all his multitude round about his grave, all of them slain, and fallen by the sword; that went down uncircumcised to the lowest parts of the earth: that caused their terror in the land of the living, and they have borne their shame with them that go down into the pit.

25 In the midst of the slain they have set him a bed among all his people: their graves are round about him: all these are uncircumcised, and slain by the sword: for they spread their terror in the land of the living, and have borne their shame with them that descend into the pit: they are laid in the midst of the slain.

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26 There is Mosoch, and Thubal, and all their multitude: their graves are round about him: all of them uncircumcised and slain, and fallen by the sword: though they spread their terror in the land of the living.

27 And they shall not sleep with the brave, and with them that fell uncircumcised, that went down to hell with their weapons, and laid their swords under their heads, and their iniquities were in their bones, because they were the terror of the mighty in the land of the living.

28 So thou also shalt be broken in the midst of the uncircumcised, and shalt sleep with them that are slain by the sword.

29 There is Edom, and her kings, and all her princes, who with their army are joined with them that are slain by the sword: and have slept with the uncircumcised, and with them that go down into the pit.

30 There are all the princes of the north, and all the hunters: who were brought down with the slain, fearing, and confounded in their strength: who slept uncircumcised with them that are slain by the sword, and have borne their shame with them that go down into the pit.

31 Pharao saw them, and he was comforted concerning all his multitude, which was slain by the sword: Pharao, and all his army, saith the Lord God:

32 Because I have spread my terror in the land of the living, and he hath slept in the midst of the uncircumcised with them that are slain by the sword: Pharao and all his multitude, saith the Lord God.

EZECHIEL CHAPTER 33

1 And the word of the Lord came to me, saying:

2 Son of man, speak to the children of thy people, and say to them: When I bring the sword upon a land, if the people of the land take a man, one of their meanest, and make him a watchman over them:

3 And he see the sword coming upon the land, and sound the trumpet, and tell the people:

4 Then he that heareth the sound of the trumpet, whosoever he be, and doth not look to himself, if the sword come, and cut him off: his blood shall be upon his own head.

5 He heard the sound of the trumpet and did not look to himself, his blood shall be upon him: but if he look to himself, he shall save his life.

6 And if the watchman see the sword coming, and sound not the trumpet: and the people look not to themselves, and the sword come, and cut off a soul from among them: he indeed is taken away in his iniquity, but I will require his blood at the hand of the watchman.

7 So thou, O son of man, I have made thee a watchman to the house of Israel: therefore thou shalt hear the word from my mouth, and shalt tell it them from me.

8 When I say to the wicked: O wicked man, thou shalt surely die: if thou dost not speak to warn the wicked man from his way: that wicked man shall die in his iniquity, but I will require his blood at thy hand.

9 But if thou tell the wicked man, that he may be converted from his ways, and he be not converted from his way: he shall die in his iniquity: but thou hast delivered thy soul.

10 Thou therefore, O son of man, say to the house of Israel: Thus you have spoken, saying: Our iniquities, and our sins are upon us, and we pine away in them: how then can we live?

11 Say to them: As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way, and live. Turn ye, turn ye from your evil ways: and why will you die, O house of Israel?

12 Thou therefore, O son of man, say to the children of thy people: The justice of the just shall not deliver him, in what day soever he shall sin: and the wickedness of the wicked shall not hurt him, in what day soever he shall turn from his wickedness: and the just shall not be able to live in his justice, in what day soever he shall sin.

13 Yea, if I shall say to the just that he shall surely live, and he, trusting in his justice, commit iniquity: all his justices shall be forgotten, and in his iniquity, which he hath committed, in the same shall he die.

14 And if I shall say to the wicked: Thou shalt surely die: and he do penance for his sin, and do judgment and justice,

15 And if that wicked man restore the pledge, and render what he had robbed, and walk in the commandments of life, and do no unjust thing: he shall surely live, and shall not die.

16 None of his sins, which he hath committed, shall be imputed to him: he hath done judgment and justice, he shall surely live.

17 And the children of thy people have said: The way of the Lord is not equitable: whereas their own way is unjust.

18 For when the just shall depart from his justice, and commit iniquities, he shall die in them.

19 And when the wicked shall depart from his wickedness, and shall do judgments, and justice: be shall live in them.

20 And you say: The way of the Lord is not right, I will judge every one of you according to his ways, O house of Israel.

21 And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that there came to me one that was fled from Jerusalem, saying: The city is laid waste.

22 And the hand of the Lord had been upon me in the evening, before he that was fled came: and he opened my mouth till he came to me in the morning, and my mouth being opened, I was silent no more.

23 And the word of the Lord came to me, saying:

24 Son of man, they that dwell in these ruinous places in the land of Israel, speak, saying: Abraham was one, and he inherited the land, but we are many, the land is given us in possession.

25 Therefore say to them: Thus saith the Lord God, You that eat with the blood and lift up your eyes to your uncleannesses, and that shed blood: shall you possess the land by inheritance?

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26 You stood on your swords, you have committed abominations, and every one hath defiled his neighbour's wife; and shall you possess the land by inheritance?

27 Say thou thus to them: Thus saith the Lord God: As I live, they that dwell in the ruinous places, shall fall by the sword: and he that is in the field, shall be given to the beasts to be devoured: and they that are in holds, and caves, shall die of the pestilence.

28 And I will make the land a wilderness, and a desert, and the proud strength thereof shall fail, and the mountains of Israel shall be desolate, because there is none to pass by them.

29 And they shall know that I am the Lord, when I shall have made their land waste and desolate, for all their abominations which they have committed.

30 And thou son of man: the children of thy people, that talk of thee by the walls, and in the doors of the houses, and speak one to another each men to his neighbour, saying: Come, and let us hear what is the word that cometh forth from the Lord.

31 And they come to thee, as if a people were coming in, and my people sit before thee: and hear thy words, and do them not: for they turn them into a song of their mouth, and their heart goeth after their covetousness.

32 And thou art to them as a musical song which is sung with a sweet and agreeable voice: and they hear thy words, and do them not.

33 And when that which was foretold shall come to pass, (for behold it is coming,) then shall they know that a prophet bath been among them.

EZECHIEL CHAPTER 34

1 And the word of the Lord came to me, saying:

2 Son of man, prophesy concerning the shepherds of Israel: prophesy, and say to the shepherds: Thus saith the Lord God: Woe to the shepherds of Israel, that fed themselves: should not the hocks be fed by the shepherds?

3 You ate the milk, end you clothed yourselves with the wool, and you killed that which was fat: but my flock you did not feed.

4 The weak you have not strengthened, and that which was sick you have not healed, that which was broken you have not bound up, and that which was driven away you have not brought again, neither have you sought that which was lost: but you ruled over them with rigour, and with a high hand.

5 And my sheep were scattered, because there was no shepherd: and they became the prey of all the beasts of the field, and were scattered.

6 My sheep have wandered in every mountain, and in every high hill: and my flocks mere scattered upon the face of the earth, and there was none that sought them, there was none, I say, that sought them.

7 Therefore, ye shepherds, hear the word of the Lord:

8 As I live, saith the Lord God, forasmuch as my flocks have been made a spoil, and my sheep are become a prey to all the beasts of the field, because there was no shepherd: for my shepherds did not seek after my flock, but the shepherds fed themselves, and fed not my flocks:

9 Therefore, ye shepherds, hear the word of the Lord:

10 Thus saith the Lord God: Behold I myself come upon the shepherds, I will require my hock at their hand, and I will cause them to cease from feeding the flock any more, neither shall the shepherds feed themselves any more: and I will deliver my flock from their mouth, and it shall no more be meat for them.

11 For thus saith the Lord God: Behold I myself will seek my sheep, and will visit them.

12 As the shepherd visiteth his hock in the day when he shall be in the midst of his sheep that were scattered, so will I visit my sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land: and I will feed them in the mountains of Israel, by the rivers, and in all the habitations of the land.

14 I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel: there shall they rest on the green grass, and be fed in fat pastures upon the mountains of Israel.

15 I will feed my sheep: and I will cause them to lie down, saith the Lord God.

16 I will seek that which was lost: and that which was driven away, I will bring again: and I will bind up that which was broken, and I will strengthen that which was weak, and that which was fat and strong I will preserve: and I will feed them in judgment.

17 And as for you, O my flocks, thus saith the Lord God: Behold I judge between cattle and cattle, of rams and of he goats.

18 Was it not enough for you to feed upon good pastures? but you must also tread down with your feet the residue of your pastures: and when you drank the dearest water, you troubled the rest with your feet.

19 And my sheep were fed with that which you had trodden with your feet: and they drank what your feet had troubled.

20 Therefore thus saith the Lord God to you: Behold, I myself will judge between the fat cattle and the lean.

21 Because you thrusted with sides and shoulders, and struck all the weak cattle with your horns, till they were scattered abroad:

22 I will save my dock, and it shall be no more a spoil, and I will judge between cattle and cattle.

23 AND I WILL SET UP ONE SHEPHERD OVER THEM, and he shall feed them, even my servant David: he shall feed them, and he shall be their shepherd.

24 And I the Lord will be their God: and my servant David the prince in the midst of them: I the Lord have spoken it.

25 And I will make a covenant of peace with them, and will cause the evil beasts to cease out of the land: and they that dwell in the wilderness shall sleep secure in the forests.

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26 And I will make them a blessing round about my hill: and I will send down the rain in its season, there shall be showers of blessing.

27 And the tree of the field shall yield its fruit, and the earth shall yield her increase, and they shall be in their land without fear: and they shall know that I am the Lord, when I shall have broken the bonds of their yoke, and shall have delivered them out of the hand of those that rule over them.

28 And they shall be no more for a spoil to the nations, neither shall the beasts of the earth devour them: but they shall dwell securely without any terror.

29 And I will raise up for them a bud of renown: and they shall be no more consumed with famine in the land, neither shall they bear any more the reproach of the Gentiles.

30 And they shall know that I the Lord their God am with them, and that they are my people the house of Israel: saith the Lord God.

31 And you my flocks, the flocks of my pasture are men: and I am the Lord your God, saith the Lord God.

EZECHIEL CHAPTER 35

1 And the word of the Lord came to me, saying:

2 Son of man, set thy face against mount Seir, and prophesy concerning it, and say to it:

3 Thus saith the Lord God: Behold I come against thee, mount Seir, and I will stretch forth my hand upon thee, and I will make thee desolate and waste.

4 I will destroy thy cities, and thou shalt be desolate: and thou shalt know that I am the Lord.

5 Because thou hast been an everlasting enemy, and hast shut up the children of Israel in the hands of the sword in the time of their affliction, in the time of their last iniquity.

6 Therefore as I live, saith the Lord God, I will deliver thee up to blood, and blood shall pursue thee: and whereas thou hast hated blood, blood shall pursue thee.

7 And I will make mount Seir waste and desolate: and I will take away from it him that goeth and him that returneth.

8 And I will fill his mountains with his men that are slain: in thy hills, and in thy valleys, and in thy torrents they shall fall that are slain with the sword.

9 I will make thee everlasting desolations, and thy cities shall not be inhabited: and thou shalt know that I am the Lord God.

10 Because thou hast said: The two nations, and the two lands shall be mine, and I will possess them by inheritance: whereas the Lord was there.

11 Therefore as I live, saith the Lord God, I will do according to thy wrath, and according to thy envy, which thou hast exercised in hatred to them: and I will be made known by them, when I shall have judged thee.

12 And thou shalt know that I the Lord have heard all thy reproaches, that thou hast spoken against the mountains of Israel, saying: They are desolate, they are given to us to consume.

13 And you rose up against me with your mouth, and have derogated from me by your words: I have heard them.

14 Thus saith the Lord God: When the whole earth shall rejoice, I will make thee a wilderness.

15 As thou best rejoiced over the inheritance of the house of Israel, because it was laid waste, so will I do to thee: thou shalt be laid waste, O mount Seir, and all Idumea: and they shall know that I am the Lord.

EZECHIEL CHAPTER 36

1 And thou son of man, prophesy to the mountains of Israel, and say: Ye mountains of Israel, hear the word of the Lord:

2 Thus saith the Lord God: Because the enemy hath said of you: Aha, the everlasting heights are given to us for an inheritance.

3 Therefore prophesy, and say: Thus saith the Lord God: Because you have been desolate, and trodden under foot on every side, and made an inheritance to the rest of the nations, and are become the subject of the talk, and the reproach of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord God: Thus saith the Lord God to the mountains, and to the hills, to the brooks, and to the valleys, and to desolate places, and ruinous walls, and to the cities that are forsaken, that are spoiled, and derided by the rest of the nations round about.

5 Therefore thus saith the Lord God: In the fire of my zeal I have spoken of the rest of the nations, and of all Edom, who have taken my land to themselves, for an inheritance with joy, and with all the heart, and with the mind: and have cast it out to lay it waste.

6 Prophesy therefore concerning the land of Israel, and say to the mountains, and to the hills, to the ridges, and to the valleys: Thus saith the Lord God: Behold I have spoken in my zeal, and in my indignation, because you have borne the shame of the Gentiles.

7 Therefore thus saith the Lord God: I have lifted up my hand, that the Gentiles who are round about you, shall themselves bear their shame.

8 But as for you, O mountains of Israel, shoot ye forth your branches, and yield your fruit to my people of Israel: for they are at hand to come.

9 For lo I am for you, and I will turn to you, and you shall be ploughed and sown.

10 And I will multiply men upon you, and all the house of Israel: and the cities shall be inhabited, and the ruinous places shall be repaired.

11 And I will make you abound with men and with beasts: and they shall be multiplied, and increased: and I will settle you as from the beginning, and will give you greater gifts, than you had from the beginning: and you shall know that I am the Lord.

12 And I will bring men upon you, my people Israel, and they shall possess thee for their inheritance: and thou shalt be their inheritance, and shalt no more henceforth be without them.

13 Thus saith the Lord God: Because they say of you: Thou art a devourer of men, and one that suffocatest thy nation:

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14 Therefore thou shalt devour men no more, nor destroy thy nation any more, saith the Lord God:
15 Neither will I cause men to hear in thee the shame of the nations any more, nor shalt thou bear the reproach of the people, nor lose thy nation any more, saith the Lord God.
16 And the word of the Lord came to me, saying:
17 Son of man, when the house of Israel dwelt in their own land, they defiled it with their ways, and with their doings: their way was before me like the uncleanness of a menstruous woman.
18 And I poured out my indignation upon them for the blood which they had shed upon the land, and with their idols they defiled it.
19 And I scattered them among the nations, and they are dispersed through the countries: I have judged them according to their ways, and their devices.
20 And when they entered among the nations whither they went, they profaned my holy name, when it was said of them: This is the people of the Lord, and they are come forth out of his land.
21 And I have regarded my own holy name, which the house of Israel hath profaned among the nations to which they went in.
22 Therefore thou shalt say to the house of Israel: Thus saith the Lord God: It is not for your sake that I will do this, O house of Israel, but for my holy name's sake, which you have profaned among the nations whither you went.
23 And I will sanctify my great name, which was profaned among the Gentiles, which you have profaned in the midst of them: that the Gentiles may know that I am the Lord, saith the Lord of hosts, when I shall be sanctified in you before their eyes.
24 For I will take you from among the Gentiles, and will gather you together out of all the countries, and will bring you into your own land.
25 And I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols.
26 And I will give you a new heart, and put a new spirit within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh.
27 And I will put my spirit in the midst of you: and I will cause you to walk in my commandments, and to keep my judgments, and do them.
28 And you shall dwell in the land which I gave to your fathers, and you shall be my people, and I will be your God.
29 And I will save you from all your uncleannesses: and I will call for corn, and will multiply it, and will lay no famine upon you.
30 And I will multiply the fruit of the tree, and the increase of the held, that you bear no more the reproach of famine among the nations.
31 And you shall remember your wicked ways, and your doings that were not good: and your iniquities, and your wicked deeds shall displease you.
32 It is not for your sakes that I will do this, saith the Lord God, be it known to you: be confounded, and ashamed at your own ways, O house of Israel.
33 Thus saith the Lord God: In the day that I shall cleanse you from all your iniquities, and shall cause the cities to be inhabited, and shall repair the ruinous places,
34 And the desolate land shall be tilled, which before was waste in the sight of all that passed by,
35 They shall say: This land that was untilled is become as a garden of pleasure: and the cities that were abandoned, and desolate, and destroyed, are peopled and fenced.
36 And the nations, that shall be left round about you, shall know that I the Lord have built up what was destroyed, and planted what was desolate, that I the Lord have spoken and done it.
37 Thus saith the Lord God: Moreover in this shall the house of Israel find me, that I will do it for them: I will multiply them as a flock of men,
38 As a holy dock, as the flock of Jerusalem in her solemn feasts: so shall the waste cities be full of flocks of men: and they shall know that I am the Lord.

EZECHIEL CHAPTER 37

1 The hand of the Lord was upon me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain that was full of bones.
2 And he led me about through them on every side: now they were very many upon the face of the plain, and they were exceeding dry.
3 And he said to me: Son of man, dost thou think these bones shall live? And I answered: O Lord God, thou knowest.
4 And he said to me: Prophesy concerning these bones; and say to them: Ye dry bones, hear the word of the Lord.
5 Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live.
6 And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit and you shall live, and you shall know that I am the Lord.
7 And I prophesied as he had commanded me: and as I prophesied there was a noise, and behold a commotion: and the bones came together, each one to its joint.
8 And I saw, and behold the sinews, and the flesh came up upon them: and the skin was stretched out over them, but there was no spirit in them.
9 And he said to me: Prophesy to the spirit, prophesy, O son of man, and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds, and blow upon these slain, and let them live again.
10 And I prophesied as he had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army.
11 And he said to me: Son of man: All these bones are the house of Israel: they say: Our bones are dried up, and our hope is lost, and we are cut off.

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12 Therefore prophesy, and say to them: Thus saith the Lord God: Behold I will open your graves, and will bring you out of your sepulchres, O my people: and will bring you into the land of Israel.

13 And you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O my people:

14 And shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land: and you shall know that I the Lord have spoken, and done it, saith the Lord God:

15 And the word of the Lord came to me, saying:

16 And thou son of man, take thee a stick: and write upon it: Of Juda, and of the children of Israel his associates: and take another stick and write upon it: For Joseph the stick of Ephraim, and for all the house of Israel, and of his associates.

17 And join them one to the other into one stick, and they shall become one in thy hand.

18 And when the children of thy people shall speak to thee, saying: Wilt thou not tell us what thou meanest by this?

19 Say to them: Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel that are associated with him, and I will put them together with the stick of Juda, and will make them one stick: and they shall be one in his hand.

20 And the sticks whereon thou hast written, shall be in thy hand, before their eyes.

21 And thou shalt say to them: Thus saith the Lord God: Behold, I will take the children of Israel from the midst of the nations whither they are gone: and I will gather them on every side, and will bring them to their own land.

22 And I will make them one nation in the land on the mountains of Israel, and one king shall be king over them all: and they shall no more be two nations, neither shall they be divided any more into two kingdoms.

23 Nor shall they be defiled any more with their idols, nor with their abominations, nor with all their iniquities: and I will save them out of all the places in which they have sinned, and I will cleanse them: and they shall be my people, and I will be their God.

24 And my servant David shall be king over them, and they shall have one shepherd: they shall walk in my judgments, and shall keep my commandments, and shall do them.

25 And they shall dwell in the land which I gave to my servant Jacob, wherein your fathers dwelt, and they shall dwell in it, they and their children, and their children's children, for ever: and David my servant shall be their prince for ever.

26 And I will make a covenant of peace with them, it shall be an everlasting covenant with them: and I will establish them, and will multiply them, and will set my sanctuary in the midst of them for ever.

27 And my tabernacle shall be with them: and I will be their God, and they shall be my people.

28 And the nations shall know that I am the Lord the sanctifier of Israel, when my sanctuary shall be in the midst of them for ever.

EZECHIEL CHAPTER 38

1 And the word of the Lord came to me, saying:

2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Mosoch and Thubal: and prophesy of him,

3 And say to him: Thus saith the Lord God: Behold, I come against thee, O Gog, the chief prince of Mosoch and Thubal.

4 And I will turn thee about, and I will put a bit in thy jaws: and I will bring thee forth, and ail thy army, horses and horsemen all clothed with coats of mail, a great multitude, armed with spears and shields and swords.

5 The Persians, Ethiopians, and Libyans with them, all with shields and helmets.

6 Gomer, and all his bands, the house of Thogorma, the northern parts and all his strength, and many peoples with thee.

7 Prepare and make thyself ready, and all thy multitude that is assembled about thee, and be thou commander over them.

8 After many days thou shalt be visited: at the end of years thou shalt come to the land that is returned from the sword, and is gathered out of many nations, to the mountains of Israel which have been continually waste: but it hath been brought forth out of the nations, and they shall all of them dwell securely in

9 And thou shalt go up and come like a storm, and like a cloud to cover the land, thou and all thy bands and many people with thee.

10 Thus saith the Lord God: In that day projects shall enter into thy heart, and thou shalt conceive a mischievous design.

11 And thou shalt say: I will go up to the land which is without a wall, I will come to them that are at rest, and dwell securely: all these dwell without a wall, they have no bars nor gates:

12 To take spoils, and lay hold on the prey, to lay thy hand upon them that had been wasted, and afterwards restored, and upon the people that is gathered together out of the nations, which hath begun to possess and to dwell in the midst of the earth.

13 Saba, and Dedan, and the merchants of Tharsis, and all the lions thereof shall say to thee: Art thou come to take spoils? behold, thou hast gathered thy multitude to take a prey, to take silver, and gold, and to carry away goods and substance, and to take rich spoils.

14 Therefore, thou son of man, prophesy and say to Cog: Thus saith the Lord God: Shalt thou not know, in that day, when my people of Israel shall dwell securely?

15 And then shalt come out of thy place from the northern parts, thou and many people with thee, all of them riding upon horses, a great company and a mighty army.

16 And thou shalt come upon my people of Israel like a cloud, to cover the earth. Thou shalt be in the latter days, and I will bring thee upon my land: that the nations may

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know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God: Thou then art he, of whom I have spoken in the days of old, by my servants the prophets of Israel, who prophesied in the days of those times that I would bring thee upon them.

18 And it shall come to pass in that day, in the day of the coming of Gog upon the land of Israel, saith the Lord God, that my indignation shall come up in my wrath.

19 And I have spoken in my zeal, and in the fire of my anger, that in that day there shall be a great commotion upon the land of Israel:

20 So that the fishes of the sea, and the birds of the air, and the beasts of the field, and every creeping thing that creepeth upon the ground, and all men that are upon the face of the earth, shall be moved at my presence: and the mountains shall be thrown down, and the hedges shall fall, and every wall shall fall to the ground.

21 And I will call in the sword against him in all my mountains, saith the Lord God: every man's sword shall be pointed against his brother.

22 And I will judge him with pestilence, and with blood, and with violent rain, and vast hailstones: I will rain fire and brimstone upon him, and upon his army, and upon the many nations that are with him.

23 And I will be magnified, and I will be sanctified: and I will be known in the eyes of many nations: and they shall know that I am the Lord.

EZECHIEL CHAPTER 39

1 And thou, son of man, prophesy against Cog, and say: Thus saith the Lord God: Behold, I come against thee, O Cog, the chief prince of Mosoch and Thubal.

2 And I will turn thee round, and I will lead thee out, and will make thee go up from the northern parts: and will bring thee upon the mountains of Israel.

3 And I will break thy bow in thy left hand, and I will cause thy arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou and all thy bands, and thy nations that are with thee: I have given thee to the wild beasts, to the birds, and to every fowl, and to the beasts of the earth to be devoured.

5 Thou shalt fall upon the face of the field: for I have spoken it, saith the Lord God.

6 And I will send a fire on Magog, and on them that dwell confidently in the islands: and they shall know that I am the Lord.

7 And I will make my holy name known in the midst of my people Israel, and my holy name shall be profaned no more: and the Gentiles shall know that I am the Lord, the Holy One of Israel.

8 Behold it cometh, and it is done, saith the Lord God: this is the day whereof I have spoken.

9 And the inhabitants shall go forth of the cities of Israel, and shall set on fire and burn the weapons, the shields, and the spears, the bows and the arrows, and the handstaves and the pikes: and they shall burn them with fire seven years.

10 And they shall not bring wood out of the countries, nor cut down out of the forests: for they shall burn the weapons with fire, and shall make a prey of them to whom they had been a prey, and they shall rob those that robbed them, saith the Lord God.

11 And it shall come to pass in that day, that I will give Gog a noted place for a sepulchre in Israel: the valley of the passengers on the east of the sea, which shall cause astonishment in them that pass by: and there shall they bury Cog, and all his multitude, and it shall be called the valley of the multitude of Cog.

12 And the house of Israel shall bury them for seven months to cleanse the land.

13 And all the people of the land shall bury him, and it shall be unto them a noted day, wherein I was glorified, saith the Lord God.

14 And they shall appoint men to go continually about the land, to bury and to seek out them that were remaining upon the face of the earth, that they may cleanse it: and after seven months they shall begin to seek.

15 And they shall go about passing through the land: and when they shall see the bone of a man, they shall set up a sign by it, till the buriers bury it in the valley of the multitude of Cog.

16 And the name of the city shall be Amona, and they shall cleanse the land.

17 And thou, O son of man, saith the Lord God, say to every fowl, and to all the birds, and to all the beasts of the field: Assemble yourselves, make haste, come together from every side to my victim, which I slay for you, a great victim upon the mountains of Israel: to eat flesh, and drink blood.

18 You shall eat the flesh of the mighty, and you shall drink the blood of the princes of the earth, of rams, and of lambs, and of he goats, and bullocks, and of all that are well fed and fat.

19 And you shall eat the fat till you be full, and shall drink blood till you be drunk of the victim which I shall slay for you.

20 And you shall be filled at my table with horses, and mighty horsemen, and all the men of war, saith the Lord God.

21 And I will set my glory among the nations: and all nations shall see my judgment that I have executed, and my hand that I have laid upon them.

22 And the house of Israel shall know that I am the Lord their God from that day and forward.

23 And the nations shall know that the house of Israel were made captives for their iniquity, because they forsook me, and I hid my face from them: and I delivered them into the hands of their enemies, and they fell all by the sword.

24 I have dealt with them according to their uncleanness, and wickedness, and hid my face from them.

25 Therefore, thus saith the Lord God: Now will I bring back the captivity of Jacob, and will have mercy on all the house of Israel: and I will be jealous for my holy name.

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26 And they shall bear their confusion, and all the transgressions wherewith they have transgressed against me, when they shall dwell in their land securely fearing no man:

27 And I shall have brought them back from among the nations, and shall have gathered them together out of the lands of their enemies, and shall be sanctified in them, in the sight of many nations.

28 And they shall know that I am the Lord their God, because I caused them to be carried away among the nations; and I have gathered them together unto their own land, and have not left any of them there.

29 And I will hide my face no more from them, for I have poured out my spirit upon all the house of Israel, saith the Lord God.

EZECHIEL CHAPTER 40

1 In the five and twentieth year of our captivity, in the beginning of the year, the tenth day of the month, the fourteenth year after the city was destroyed: in the selfsame day the hand of the Lord was upon me, and he brought me thither.

2 In the visions of God he brought me into the land of Israel, and set me upon a very high mountain: upon which there was as the building of a city, bending towards the south.

3 And he brought me in thither, and behold a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed in his hand, and he stood in the gate.

4 And this man said to me: Son of man, see with thy eyes, and hear with thy ears, and set thy heart upon all that I shall shew thee: for thou art brought hither that they may be shewn to thee: declare all that thou seest, to the house of Israel.

5 And behold there was a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits and a handbreadth: and he measured the breadth of the building one reed, and the height one reed.

6 And he came to the gate that looked toward the east, and he went up the steps thereof: and he measured the breadth of the threshold of the gate one reed, that is, one threshold was one reed broad:

7 And every little chamber was one reed long, and one reed broad: and between the little chambers were five cubits:

8 And the threshold of the gate by the porch of the gate within, was one reed.

9 And he measured the porch of the gate eight cubits, and the front thereof two cubits: and the porch of the gate was inward.

10 And the little chambers of the gate that looked eastward were three on this side, and three on that side: all three were of one measure, and the fronts of one measure, on both parts.

11 And he measured the breadth of the threshold of the gate ten cubits: and the length of the gate thirteen cubits:

12 And the border before the little chambers one cubit: and one cubit was the border on both sides: and the little chambers were six cubits on this side and that side.

13 And he measured the gate from the roof of one little chamber to the roof of another, in breadth five and twenty cubits: door against door.

14 He made also fronts of sixty cubits: and to the front the court of the gate on every side round about.

15 And before the face of the gate which reached even to the face of the porch of the inner gate, fifty cubits.

16 And slanting windows in the little chambers, and in their fronts, which were within the gate on every side round about: and in like, manner there wore also in the porches windows round about within, and before the fronts the representation of palm trees.

17 And he brought me into the outward court, and behold there were chambers, and a pavement of stone in the court round about: thirty chambers encompassed the pavement.

18 And the pavement in the front of the gates according to the length of the gates was lower.

19 And he measured the breadth from the face of the lower gate to the front of the inner court without, a hundred cubits to the east, and to the north.

20 He measured also both the length and the breadth of the gate of the outward court, which looked northward.

21 And the little chambers thereof three on this side, and three on that side: and the front thereof, and the porch thereof according to the measure of the former gate, fifty cubits long, and five and twenty cubits broad.

22 And the windows thereof, and the porch, and the gravings according to the measure of the gate that looked to the east, and they went up to it by seven steps, and a porch was before it.

23 And the gate of the inner court was over against the gate of the north, and that of the ease: and he measured from gate to gate a hundred cubits.

24 And he brought me out to the way of the south, and behold the gate that looked to the south: and he measured the front thereof, and the porch thereof according to the former measures.

25 And the windows thereof, and the porches round about, as the other windows: the length was fifty cubits, and the breadth five and twenty cubits.

26 And there were seven steps to go up to it: and a porch before the doors thereof: and there were graven palm trees, one on this side, and another on that side in the front thereof.

27 And there was a gate of the inner court towards the south: and he measured from gate to gate towards the south, a hundred cubits.

28 And he brought me into the inner court at the south gate: and he measured the gate according to the former measures.

29 The little chamber thereof, and the front thereof, and the porch thereof with the same measures: and the windows thereof, and the porch thereof round about it was fifty cubits in length, and five and twenty cubits in breadth.

30 And the porch round about was five and twenty cubits long, and five cubits broad.

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31 And the porch thereof to the outward court, and the palm trees thereof in the front: and there were eight steps to go up to It.

32 And he brought me into the inner court by the way of the east: and he measured the gate according to the former measures.

33 The little chamber thereof, and the front thereof, and the porch thereof as before: and the windows thereof, and the porches thereof round about it was fifty cubits long, and five and twenty cubits broad.

34 And the porch thereof, that is, of the outward court: and the graven palm trees in the front thereof on this side and on that side: and the going up thereof was by eight steps.

35 And he brought me into the gate that looked to the north: and he measured according to the former measures.

36 The little chamber thereof, and the front thereof, and the porch thereof, and the windows thereof round about it was fifty cubits long, and five and twenty cubits broad.

37 And the porch thereof looked to the outward court: and the graving of palm trees in the front thereof was on this side and on that side: and the going up to it was by eight steps.

38 And at every chamber was a door in the forefronts of the gates: there they washed the holocaust.

39 And in the porch of the gate were two tables on this side, and two tables on that side: that the holocaust, and the sin offering, and the trespass offering might be slain thereon.

40 And on the outward side, which goeth up to the entry of the gate that looketh toward the north, were two tables. and at the other side before the porch of the gate were two tables.

41 Four tables were on this side, and four tables on that side: at the sides of the gate were eight tables, upon which they slew the victims.

42 And the four tables for the holocausts were made of square stones: one cubit and a half long, and one cubit and a half broad, and one cubit high: to lay the vessels upon, in which the holocaust and the victim is slain.

43 And the borders of them were of one handbreadth, turned inwards round about: and upon the tables was the flesh of the offering.

44 And without the inner gate were the chambers of the singing men in the inner court, which was on the side of the gate that looketh to the north: and their prospect was towards the south, one at the side of the east gate, which looketh toward the north.

45 And he said to me: This chamber, which looketh toward the south shall be for the priests that watch in the wards of the temple.

46 But the chamber that looketh towards the north shall be for the priests that watch over the ministry of the altar. These are the sons of Sadoc, who among the sons of Levi, come near to the Lord, to minister to him.

47 And he measured the court a hundred cubits long, and a hundred cubits broad foursquare: and the altar that was before the face of the temple.

48 And he brought me into the porch of the temple: and he measured the porch five cubits on this side, and five cubits on that side: and the breadth of the gate three cubits on this side, and three cubits on that side.

49 And the length of the porch was twenty cubits, and the breadth eleven cubits, and there were eight, steps to go up to it. And there were pillars in the fronts: one on this side, and another on that side.

EZECHIEL CHAPTER 41

1 And he brought me into the temple, and he measured the fronts six cubits broad on this side, and six cubits on that side, the breadth of the tabernacle.

2 And the breadth of the gate was ten cubits: and the sides of the gate five cubits on this side, and five cubits on that side: and he measured the length thereof forty cubits, and the breadth twenty cubits.

3 Then going inward he measured the front of the gate two cubits: and the gate six cubits, and the breadth of the gate seven cubits.

4 And he measured the length thereof twenty cubits, and the breadth twenty cubits, before the face of the temple: and he said to me: This is the holy of holies.

5 And he measured the wall of the house six cubits: and the breadth of every side chamber four cubits round about the house on every side.

6 And the side chambers one by another, were twice thirty-three: and they bore outwards, that they might enter in through the wall of the house in the sides round about, to hold in, and not to touch the wall of the temple.

7 And there was a broad passage round about, going up by winding stairs, and it led into the upper loft of the temple all round: therefore was the temple broader in the higher parts: and so from the lower parts they went to the higher by the midst.

8 And I saw in the house the height round about, the foundations of the side chambers which were the measure of a reed the space of six cubits:

9 And the thickness of the wall for the side chamber without, which was five cubits: and the inner house was within the side chambers of the house.

10 And between the chambers was the breadth of twenty cubits round about the house on every side.

11 And the door of the side chambers was turned towards the place of prayer: one door was toward the north, and another door was toward the south: and the breadth of the place for prayer, was five cubits round about.

12 And the building that was separate, and turned to the way that looked toward the sea, was seventy cubits broad: and the wall of the building, five cubits thick round about: and ninety cubits long.

13 And he measured the length of the house, a hundred cubits: and the separate building, and the walls thereof, a hundred cubits in length.

14 And the breadth before the face of the house, and of the separate place toward the east, a hundred cubits.

15 And he measured the length of the building over against it, which was separated at the back of it: and the galleries on

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both sides a hundred cubits: and the inner temple, and the porches of the court.

16 The thresholds, and the oblique windows, and the galleries round about on three sides, over against the threshold of every one, and floored with wood all round about: and the ground was up to the windows, and the windows were shut over the doors.

17 And even to the inner house, and without all the wall round about within and without, by measure.

18 And there were cherubims and palm trees wrought, so that a palm tree was between a cherub and a cherub, and every cherub had two faces.

19 The face of a man was toward the palm tree on one side, and the face of a lion was toward the palm tree on the other side: set forth through all the house round about.

20 From the ground even to the upper parts of the gate, were cherubims and palm trees wrought in the wall of the temple.

21 The threshold was foursquare, and the face of the sanctuary, sight to sight.

22 The altar of wood was three cubits high: and the length thereof was two cubits: and the corners thereof, and the length thereof, and the walls thereof were of wood. And he said to me: This is the table before the Lord.

23 And there were two doors in the temple, and in the sanctuary.

24 And in the two doors on both sides were two little doors, which were folded within each other: for there were two wickets on both sides of the doors.

25 And there were cherubims also wrought in the doors of the temple, and the figures of palm trees, like as were made on the walls: for which cause also the planks were thicker in the front of the porch without.

26 Upon which were the oblique windows, and the representation of palm trees on this side, and on that side in the sides of the porch, according to the sides of the house, and the breadth of the walls.

EZECHIEL CHAPTER 42

1 And he brought me forth into the outward court by the way that leadeth to the north, and he brought me into the chamber that was over against the separate building, and over against the house toward the north.

2 In the face of the north door was the length of a hundred cubits, and the breadth of fifty cubits.

3 Over against the twenty cubits of the inner court, and over against the pavement of the outward court that was paved with stone, where there was a gallery joined to a triple gallery.

4 And before the chambers was a walk ten cubits broad, looking to the inner parts of a way of one cubit. And their doors were toward the north.

5 Where were the store chambers lower above: because they bore up the galleries, which appeared above out of them from the lower parts, and from the midst of the building.

6 For they were of three stories, and had not pillars, as the pillars of the courts: therefore did they appear above out of the lower places, and out of the middle places, fifty cubits from the ground.

7 And the outward wall that went about by the chambers, which were towards the outward court on the forepart of the chambers, was fifty cubits long.

8 For the length of the chambers of the outward court was fifty cubits: and the length before the face of the temple, a hundred cubits.

9 And there was under these chambers, an entrance from the east, for them that went into them out of the outward court.

10 In the breadth of the outward wall of the court that was toward the east, over against the separate building, and there were chambers before the building.

11 And the way before them was like the chambers which were toward the north: they wore as long as they, and as broad as they: and all the going is to them, and their fashions, and their doors were alike.

12 According to the doors of the chambers that were towards the south: there was a door in the head of the way, which way was before the porch, separated towards the east as one entereth in.

13 And he said to me: The chambers of the north, and the chambers of the south, which are before the separate building: they are holy chambers, in which the priests shall eat, that approach to the Lord into the holy of holies: there they shall lay the most holy things, and the offering for sin, and for trespass: for it is a holy place.

14 And when the priests shall have entered in, they shall not go out of the holy places into the outward court: but there they shall lay their vestments, wherein they minister, for they are holy: and they shall put on other garments, and so they shall go forth to the people.

15 Now when he had made an end of measuring the inner house, he brought me out by the way of the gate that looked toward the east: and he measured it on every side round about.

16 And he measured toward the east with the measuring reed, five hundred reeds with the measuring reed round about.

17 And he measured toward the north five hundred reeds with the measuring reed round about.

18 And towards the south he measured five hundred reeds with the measuring reed round about.

19 And toward the west he measured five hundred reeds, with the measuring reed.

20 By the four winds he measured the wall thereof on every side round about, five hundred cubits long and five hundred cubits broad, making a separation between the sanctuary and the place of the people.

EZECHIEL CHAPTER 43

1 And he brought me to the gate that looked towards the east.

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2 And behold the glory of the God of Israel came in by the way of the east: and his voice was like the noise of many waters, and the earth shone with his majesty.

3 And I saw the vision according to the appearance which I had seen when he came to destroy the city: and the appearance was according to the vision which I had seen by the river Chobar: and I fell upon my face.

4 And the majesty of the Lord went into the temple by the way of the gate that looked to the east.

5 And the spirit lifted me up and brought me into the inner court: and behold the house was filled with the glory of the Lord.

6 And I heard one speaking to me out of the house, and the man that stood by me,

7 Said to me: Son of man, the place of my throne, and the place of the soles of my feet, where I dwell in the midst of the children of Israel for ever: and the house of Israel shall no more profane my holy name, they and their kings by their fornications, and by the carcasses of their kings, and by the high places.

8 They who have set their threshold by my threshold, and their posts by my posts: and there was but a wall between me and them: and they profaned my holy name by the abominations which they committed: for which reason I consumed them in my wrath.

9 Now therefore let them put away their fornications, and the carcasses of their kings far from me: and I will dwell in the midst of them for ever.

10 But thou, son of man, shew to the house of Israel the temple, and let them be ashamed of their iniquities, and let them measure the building:

11 And be ashamed of all that they have done. Shew them the form of the house, and of the fashion thereof, the goings out and the comings in, and the whole plan thereof, and all its ordinances, and all its order, and all its laws, and thou shalt write it in their sight: that they may keep the whole form thereof, and its ordinances, and do them.

12 This is the law of the house upon the top of the mountain: All its border round about is most holy: this then is the law of the house.

13 And these are the measures of the altar by the truest cubit, which is a cubit and a handbreadth: the bottom thereof was a cubit, and the breadth a cubit: and the border thereof unto its edge, and round about, one handbreadth: and this was the trench of the altar.

14 And from the bottom of the ground to the lowest brim two cubits, and the breadth of one cubit: and from the lesser brim to the greater brim four cubits, and the breadth of one cubit.

15 And the Ariel itself was four cubits: and from the Ariel upward were four horns.

16 And the Ariel was twelve cubits long, and twelve cubits broad, foursquare, with equal sides.

17 And the brim was fourteen cubits long, and fourteen cubits broad in the four corners thereof: and the crown round about it was half a cubit, and the bottom of it one cubit round about: and its steps turned toward the east.

18 And he said to me: Son of man, thus saith the Lord God: These are the ceremonies of the altar, in what day soever it shall be made: that holocausts may be offered upon it, and blood poured out.

19 And thou shalt give to the priests, and the Levites, that are of the race of Sadoc, who approach to me, saith the Lord God, to offer to me a calf of the herd for sin.

20 And thou shalt take of his blood, and shalt put it upon the four horns thereof, and upon the four corners of the brim, and upon the crown round about: and thou shalt cleanse, and expiate it.

21 And thou shalt take the calf, that is offered for sin: and thou shalt burn him in a separate place of the house without the sanctuary.

22 And in the second day thou shalt offer a he goat without blemish for sin: and they shall expiate the altar, as they expiated it with the calf.

23 And when thou shalt have made an end of the expiation thereof, thou shalt offer a calf of the herd without blemish, and a ram of the flock without blemish.

24 And thou shalt offer them in the sight of the Lord: and the priests shall put salt upon them, and shall offer them a holocaust to the Lord.

25 Seven days shalt thou offer a he goat for sill daily: they shall offer also a calf of the herd, and a ram of the flock without blemish.

26 Seven days shall they expiate the altar, and shall cleanse it: and they shall consecrate it.

27 And the days being, expired, on the eighth day and thenceforward, the priests shall offer your holocausts upon the altar, and the peace offerings: and I will be pacified towards you, saith the Lord God.

EZECHIEL CHAPTER 44

1 And he brought me back to the way of the gate of the outward sanctuary, which looked towards the east: and it was shut.

2 And the Lord said to me: This gate shall be shut, it shall not be opened, and no man shall pass through it: because the Lord the God of Israel hath entered in by it, and it shall be shut

3 For the prince. The prince himself shall sit in it, to eat bread before the Lord: he shall enter in by the way of the porch of the gate, and shall go out by the same way.

4 And he brought me by the way of the north gate, in the sight of the house: and I saw, and behold the glory of the Lord filled the house of the Lord: and I fell on my face.

5 And the Lord said to me: Son of man, attend with thy heart, and behold with thy eyes, and hear with thy ears, all that I say to thee concerning all the ceremonies of the house of the Lord, and concerning all the laws thereof: and mark well the ways of the temple, with all the goings out of the sanctuary.

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6 And thou shalt say to the house of Israel that provoketh me: Thus saith the Lord God: Let all your wicked doings suffice you, 0 house of Israel:

7 In that you have brought in strangers uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, and to defile my house: and you offer my bread, the fat, and the blood: and you have broken my covenant by all your wicked doings.

8 And you have not kept the ordinances of my sanctuary: but you have set keepers of my charge in my sanctuary for yourselves.

9 Thus saith the Lord God: No stranger uncircumcised in heart, and uncircumcised in flesh, shall enter into my sanctuary, no stranger that is in the midst of the children of Israel.

10 Moreover the Levites that went away far from me, when the children of Israel went astray, and have wandered from me after their idols, and have borne their iniquity:

11 They shall be officers in my sanctuary, and doorkeepers of the gates of the house, and ministers to the house: they shall slay the holocausts, and the victims of the people: and they shall stand in their sight, to minister to them.

12 Because they ministered to them before their idols, and were a stumblingblock of iniquity to the house of Israel: therefore have I lifted up my hand against them, saith the Lord God, and they shall bear their iniquity:

13 And they shall not come near to me to do the office of priest to me, neither shall they come near to any of my holy things that are by the holy of holies: but they shall bear their shame, and their wickednesses which they have committed.

14 And I will make them doorkeepers of the house, for all the service thereof, and for all that shall be done therein.

15 But the priests, and Levites, the sons of Sadoc, who kept the ceremonies or my sanctuary, when the children of Israel went astray from me, they shall come near to me, to minister to me: and they shall stand before me, to offer me the fat, and the blood, saith the Lord God.

16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and to keep my ceremonies.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linen garments: neither shall any woollen come upon them, when they minister in the gates of the inner court and within.

18 They shall have linen mitres on their heads, and linen breeches on their loins, and they shall not be girded with any thing that causeth sweat.

19 And when they shall go forth to the outward court to the people, they shall put off their garments wherein they ministered, and lay them up in the store chamber of the sanctuary, and they shall clothe themselves with other garments: and they shall not sanctify the people with their vestments.

20 Neither shall they shave their heads, nor wear long heir: but they shall only poll their heads.

21 And no priest shall drink wine when he is to go into the inner court.

22 Neither shall they take to wife a widow, nor one that is divorced, but they shall take virgins of the seed of the house of Israel: but they may take a widow also, that is, the widow of a priest.

23 And they shall teach my people the difference between holy and profane, and shew them how to discern between clean and unclean.

24 And when there shall be a controversy, they shall stand in my judgments, and shall judge: they shall keep my laws, and my ordinances in all my solemnities, and sanctify my sabbaths.

25 And they shall come near no dead person, lest they be defiled, only their father and mother, and son and daughter, and brother and sister, that hath not had another husband: for whom they may become unclean.

26 And after one is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, to the inner court, to minister unto me in the sanctuary, he shall offer for his sin, saith the Lord God.

28 And they shall have no inheritance, I am their inheritance: neither shall you give them any possession in Israel, for I am their possession.

29 They shall eat the victim both for sin and for trespass: and every vowed thing in Israel shall be theirs.

30 And the firstfruits of all the firstborn, and all the libations of all things that are offered, shall be the priest's: and you shall give the firstfruits of your meats to the priest, that he may return a blessing upon thy house.

31 The priests shall not eat of any thing that is dead of itself or caught by a beast, whether it be fowl or cattle.

EZECHIEL CHAPTER 45

1 And when you shall begin to divide the land by lot, separate ye firstfruits to the Lord, a portion of the land to be holy, in length twenty-five thousand and in breadth ten thousand: it shall be holy in all the borders thereof round about.

2 And there shall be for the sanctuary on every side five hundred by five hundred, foursquare round about: and fifty cubits for the suburbs thereof round about.

3 And with this measure thou shalt measure the length of five and twenty thousand, and the breadth of ten thousand, and in it shall be the temple and the holy of holies.

4 The holy portion of the land shall be for the priests the ministers of the sanctuary, who come near to the ministry of the Lord: and it shall be a place for their houses, and for the holy place of the sanctuary.

5 And five and twenty thousand of length, and ten thousand of breadth shall be for the Levites, that minister in the house: they shall possess twenty store chambers.

6 And you shall appoint the possession of the city five thousand broad, and five and twenty thousand long,

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according to the separation of the sanctuary, for the whole house of Israel.

7 For the prince also on the one side and on the other side, according to the separation of the sanctuary, and according to the possession of the city, over against the separation of the sanctuary, and over against the possession of the city: from the side of the sea even to the sea, and from the side of the east; even to the east. And the length according to every part from the west border to the east border.

8 He shall have a portion of the lead in Israel: and the princes shall no more rob my people: but they shall give the land to the house of Israel according to their tribes:

9 Thus saith the Lord God: Let it suffice you, O princes of Israel: cease from iniquity and robberies, and execute judgment and justice, separate your confines from my people, saith the Lord God.

10 You shall have just balances, and a just ephi, and a just bate.

11 The ephi and the bate shall be equal, and of one measure: that the bate may contain the tenth part of a core, and the ephi the tenth part of a core: their weight shall be equal according to the measure of a core.

12 And the sicle hath twenty obols. Now twenty sides, and five and twenty sides, and fifteen sides make a mna.

13 And these are the firstfruits, which you shall take: the sixth part of an ephi of a core of wheat, and the sixth part of an ephi of a core of barley.

14 The measure of oil also, a bate of oil is the tenth part of a core: and ten bates make a core: for ten bates fill a core.

15 And one ram out of a flock of two hundred, of those that Israel feedeth for sacrifice, and for holocausts, and for peace offerings, to make atonement for them, saith the Lord God.

16 All the people of the land shall be bound to these firstfruits for the prince in Israel.

17 And the prince shall give the holocaust, and the sacrifice, and the libations on the feasts, and on the new moons, and on the sabbaths, and on all the solemnities of the house of Israel: he shall offer the sacrifice for sin, and the holocaust, and the peace offerings to make expiation for the house of Israel.

18 Thus saith the Lord God: In the first month, the first of the month, thou shalt take a calf of the herd without blemish, and thou shalt expiate the sanctuary.

19 And the priest shall take of the blood of the sin offering: and he shall put it on the posts of the house, and on the four corners of the brim of the altar, and on the posts of the gate of the inner court.

20 And so shalt thou do in the seventh day of the month, for every one that hath been ignorant, and hath been deceived by error, and thou shalt make expiation for the house.

21 In the first month, the fourteenth day of the month, you shall observe the solemnity of the pasch: seven days unleavened bread shall be eaten.

22 And the prince on that day shall offer for himself, and for all the people of the land, a calf for sin.

23 And in the solemnity of the seven days he shall offer for a holocaust to the Lord, seven calves, and seven rams without blemish daily for seven days: and for sin a he goat daily.

24 And he shall offer the sacrifice of an ephi for every calf, and an ephi for every ram: and a hin of oil for every ephi.

25 In the seventh month, in the fifteenth day of the month, in the solemn feast, he shall do the like for the seven days: as well in regard to the sin offering, as to the holocaust, and. the sacrifice, and the

EZECHIEL CHAPTER 46

1 Thus saith the Lord God: The gate of the inner court that looketh toward the east, shall be shut the six days, on which work is done; but on the sabbath day it shall be opened, yea and on the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of the gate from without, and he shall stand at the threshold of the gate: and the priests shall offer his holocaust, and his peace offerings: and he shall adore upon the threshold of the gate, and shall go out: but the gate shall not be shut till the evening.

3 And the people of the land shall adore at the door of that gate before the Lord on the sabbaths, and on the new moons.

4 And the holocaust that the prince shall offer to the Lord on the sabbath day, shall be six lambs without blemish, and a ram without blemish.

5 And the sacrifice of an ephi for a ram: but for the lambs what sacrifice his hand shall allow: and a hin of oil for every ephi.

6 And on the day of the new moon a calf of the herd without blemish: and the six lambs, and the rams shall be without blemish.

7 And he shall offer in sacrifice an ephi for a calf, an ephi also for a ram: but for the lambs, as his hand shall find: and a hin of oil for every ephi.

8 And when the prince is to go in, let him go in by the way of the porch of the gate, and let him go out the same way.

9 But when the people of the land shall go in before the Lord in the solemn feasts, he that goeth in by the north gate to adore, shall go out by the way of the south gate: and he that; goeth in by the way of the south gate, shall go out by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go out at that over against it.

10 And the prince in the midst of them, shall go in when they go in, and go out when they go out.

11 And in the fairs, and in the solemnities there shall be the sacrifice of an ephi to a calf, and an ephi to a ram: and to the lambs, the sacrifice shall be as his hand shall find: and a hin of oil to every ephi.

12 But when the prince shall offer a voluntary holocaust, or voluntary peace offerings to the Lord: the gate that looketh towards the east shall be opened to him, and he shall offer his holocaust, and his peace offerings, as it is wont to be done on the sabbath day: and he shall go out, and the gate shall be shut after he is gone forth.

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13 And he shall offer every day for a holocaust to the Lord, a lamb of the same year without blemish: he shall offer it always in the morning.

14 And he shall offer the sacrifice for it morning by morning, the sixth part of ephi: and the third part of a bin of oil be mingled with the fine hour: a to the Lord by ordinance continual and everlasting.

15 He shall offer the lamb, and the sacrifice, and the oil morning by morning: an everlasting holocaust.

16 Thus saith the Lord God: If the prince give a gift to any of his sons: the inheritance of it shall go to his children, they shall possess it by inheritance.

17 But if he give a legacy out of his inheritance to one of his servants, it shall be his until the year of release, and it shall return to the prince: but his inheritance shall go to his sons.

18 And the prince shall not take of the people's inheritance by violence, nor of their possession: but out of his own possession he shall give an inheritance to his sons: that my people be not dispersed every man from his possession.

19 And he brought me in by the entry that was at the side of the gate, into the chambers of the sanctuary that were for the priests, which looked toward the north. And there was a place bending to the west.

20 And he said to me: This is the place where the priests shall boil the sin offering, and the trespass offering: where they shall dress the sacrifice, that they may not bring it out into the outward court, and the people be sanctified.

21 And he brought me into the outward court, and he led me about by the four corners of the court: and behold there was a little court in the corner of the court, to every corner of the court there was a little court.

22 In the four corners of the court were little courts disposed, forty cubits long, and thirty broad, all the four were of one measure.

23 And there was a wall round about compassing the four little courts, and there were kitchens built under the rows round about.

24 And he said to me: This is the house of the kitchens wherein the ministers of the house of the Lord shall boil the victims of the people.

EZECHIEL CHAPTER 47

1 And he brought me again to the gate of the house, and behold waters issued out from under the threshold of the house toward the east: for the forefront, of the house looked toward the east: but the waters came down to the right side of the temple to the south part of the altar.

2 And he led me out by the way of the north gate, and he caused me to turn to the way without the outward gate to the way that looked toward the east: and behold there ran out waters on the right side.

3 And when the man that had the line in his hand went out towards the east, he measured a thousand cubits: and he brought me through the water up to the ankles.

4 And again he measured a thousand, and he brought me through the water up to the knees.

5 And he measured a thousand. and he brought me through the water up to the loins. And he measured a thousand, and it was a torrent, which I could not pass over: for the waters were risen so as to make a deep torrent, which could not be passed over.

6 And he said to me: Surely thou hast seen, O son of man. And he brought me out, and he caused me to turn to the bank of the torrent.

7 And when I had turned myself, behold on the bank of the torrent were very many trees on both sides.

8 And he said to me: These waters that issue forth toward the hillocks of sand to the east, and go down to the plains of the desert, shall go into the sea, and shall go out, and the waters shall be healed.

9 And every living creature that creepeth whithersoever the torrent shall come, shall live: and there shall be fishes in abundance after these waters shall come thither, and they shall be healed, and all things shall live to which the torrent shall come.

10 And the fishers shall stand over these waters, from Engaddi even to Engallim there shall be drying of nets: there shall be many sorts of the fishes thereof, as the fishes of the great sea, a very great multitude:

11 But on the shore thereof, and in the fenny places they shall not be healed, because they shall be turned into saltpits.

12 And by the torrent on the banks thereof on both sides shall grow all trees that bear fruit: their leaf shall not fall off, and their fruit shall not fail: every month shall they bring forth firstfruits, because the waters thereof shall issue out of the sanctuary: and the fruits thereof shall be for food, and the leaves thereof for medicine.

13 Thus saith the Lord God: This is the border, by which you shall possess the land according to the twelve tribes of Israel: for Joseph hath a double portion.

14 And you shall possess it, every man in like manner as his brother: concerning which I lifted up my hand to give it to your fathers: and this land shall fall unto you for a possession.

15 And this is the border of the land: toward the north side, from the great sea by the way of Hethalon, as men go to Sedada,

16 Emath, Berotha, Sabarim, which is between the border of Damascus and the border of Emath, the house of Tichon, which is by the border of Auran.

17 And the border from the sea even to the court of Enan, shall be the border of Damascus, and from the north to the north: the border of Emath, this is the north side.

18 And the east side is from the midst of Auran, and from the midst of Damascus, and from the midst of Galaad, and from the midst of the land of Israel, Jordan making the bound to the east sea, and thus you shall measure the east side.

19 And the south side southward is from Thamar even to the waters of contradiction of Cades: and the torrent even to the great sea: and this is the south side southward.

20 And the side toward the sea, is the great sea from the borders straight on, till thou come to Emath: this is the side of the sea.

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21 And you shall divide this land unto you by the tribes of Israel:

22 And you shall divide it by lot for an inheritance to you, and to the strangers that shall come over to you, that shall beget children among you: and they shall be unto you as men of the same country born among the children of Israel: they shall divide the possession with you in the midst of the tribes of Israel.

23 And in what tribe soever the stranger shall be, there shall you give him possession, saith the Lord God.

EZECHIEL CHAPTER 48

1 And these are the names of the tribes from the borders of the north, by the way of Hethalon, as they go to Emath, the court of Enan the border of Damascus northward, by the way of Emath. And from the east side thereof to the sea, shall be one portion for Dan.

2 And by the border of Dan, from the east side even to the side of the sea, one portion for Aser:

3 And by the border of Aser, from the east side even to the side of the sea, one portion for Nephthali.

4 And by the border of Nephthali, from the east side even to the side of the sea, one portion for Manasses.

5 And by the border of Manasses, from the east side even to the side of the sea, one portion for Ephraim.

6 And by the border of Ephraim, from the east side even to the side of the sea, one portion for Ruben.

7 And by the border of Ruben, from the east side even to the side of the sea, one portion for Juda.

8 And by the border of Juda, from the east side even to the side of the sea, shall be the firstfruits which you shall set apart, five and twenty thousand in breadth, and in length, as every one of the portions from the east side to the side of the sea: and the sanctuary shall be in the midst thereof.

9 The firstfruits which you shall set apart for the Lord: shall be the length of five and twenty thousand, and the breadth of ten thousand.

10 And these shall be the firstfruits of the sanctuary for the priests: toward the north five and twenty thousand in length, and toward the sea ten thousand in breadth, and toward the east also ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof.

11 The sanctuary shall be for the priests of the sons of Sadoc, who kept my ceremonies, and went not astray when the children of Israel went astray, as the Levites also went astray.

12 And for them shall be the firstfruits of the firstfruits of the land holy of holies, by the border of the Levites.

13 And the Levites in like manner shall have by the borders of the priests five and twenty thousand in length, and ten thousand in breadth. All the length shall be five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell thereof, nor exchange, neither shall the firstfruits of the land be alienated, because they are sanctified to the Lord.

15 But the five thousand that remain in the breadth over against the five and twenty thousand, shall be a profane place for the city for dwelling, and for suburbs: and the city shall be in the midst thereof.

16 And these are the measures thereof: on the north side four thousand and five hundred: and on the south side four thousand and five hundred: and on the east side four thousand and five hundred: and on the west side four thousand and five hundred.

17 And the suburbs of the city shall be to the north two hundred and fifty, and to the south two hundred and fifty, and to the east two hundred and fifty, and to the sea two hundred and fifty.

18 And the residue in length by the firstfruits of the sanctuary, ten thousand toward the east, and ten thousand toward the west, shall be as the firstfruits of the sanctuary: and the fruits thereof shall be for bread to them that serve the city.

19 And they that serve the city, shall serve it out of all the tribes of Israel.

20 All the firstfruits, of five and twenty thousand, by five and twenty thousand foursquare, shall be set apart for the firstfruits of the sanctuary, and for the possession of the city.

21 And the residue shall be for the prince on every side of the firstfruits of the sanctuary, and of the possession of the city over against the five and twenty thousand of the firstfruits unto the east border: toward the sea also over against the five and twenty thousand, unto the border of the sea, shall likewise be the portion of the prince: and the firstfruits of the sanctuary, and the sanctuary of the temple shall be in the midst thereof.

22 And from the possession of the Levites, and from the possession of the city which ale in the midst of the prince's portions: what shall be to the border of Juda, and to the border of Benjamin, shall also belong to the prince.

23 And for the rest of the tribes: from the east side to the west side, one portion for Benjamin.

24 And over against the border of Benjamin, from the east side to the west side, one portion for Simeon.

25 And by the border of Simeon, from the east side to the west side, one portion for Issachar.

26 And by the border of Issachar, from the east side to the west side, one portion for Zabulon.

27 And by the border of Zabulon, from the east side to the side of the sea, one portion for Gad.

28 And by the border of Gad, the south side southward: and the border shah be from Thamar, even to the waters of contradiction of Cades, the inheritance over against the great sea.

29 This is the land which you shall divide by lot to the tribes of Israel: and these are the portions of them, saith the Lord God.

30 And these are the goings out of the city: on the north side thou shalt measure four thousand and five hundred.

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31 And the gates of the city according to the names of the tribes of Israel, three gates on the north side, the gate of Ruben one, the gate of Juda one, the gate of Levi one.

32 And at the east side, four thousand and five hundred: and three gates, the gate of Joseph one, the gate of Benjamin one, the gate of Dan one.

33 And at the south side, thou shalt measure four thousand and five hundred: and three gates, the gate of Simeon one, the gate of Issachar one, the gate of Zabulon one.

34 And at the west side, four thousand and five hundred, and their three gates, the gate of Gad one, the gate of Aser one, the gate of Nephthali one.

35 Its circumference was eighteen thousand: and the name of the city from that day, The Lord is there..

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THE BOOK OF DANIEL

Hebrew title: Sefer Daniyel
Estimated Range of Dating: 2nd century B.C.

(The Book of Daniel is a 2nd-century BC biblical apocalypse with an ostensible 6th century setting, combining a prophecy of history with an eschatology (a portrayal of end times) both cosmic in scope and political in focus. It gives "an account of the activities and visions of Daniel, a noble Jew exiled at Babylon", and its message is that just as the God of Israel saves Daniel from his enemies, so he would save all Israel in their present oppression. This messianic-apocalyptic message influenced the Jewish Messianic Movement, the New Testament as well as the Protestant Reformation. The book is messed up by half a dozen interpolations.

The Hebrew Bible includes the Book of Daniel in the Ketuvim (writings), while Christian Bibles group the work with the Major Prophets. It divides into two parts, a set of six court tales in chapters 1–6, written mostly in Aramaic, and four apocalyptic visions in chapters 7–12, written mostly in Hebrew; the deuterocanon contains three additional sections, the Prayer of Azarias & the Song of the Three Holy Children; Susanna, and Bel and the Dragon.

The Book of Daniel is divided between the court tales of chapters 1–6 and the apocalyptic visions of 7–12, and between the Hebrew of chapters 1 and 8–12 and the Aramaic of chapters 2–7. Basic structure:

PART I: Tales (chapters 1:1–6:29)

- *1: Introduction (1:1–21 – set in the Babylonian era, written in Hebrew)*
- *2: Nebuchadnezzar's dream of four kingdoms (2:1–49 – Babylonian era; Aramaic)*
- *3: The fiery furnace (3:1–30/3:1-23, 91-97 – Babylonian era; Aramaic)*
- *4: Nebuchadnezzar's madness (3:31/98–4:34/4:1-37 – Babylonian era; Aramaic)*
- *5: Belshazzar's feast (5:1–6:1 – Babylonian era; Aramaic)*
- *6: Daniel in the lions' den (6:2–29 – Median era with mention of Persia; Aramaic)*

PART II: Visions (chapters 1–12:13)

- *The beasts from the sea (1–28 – Babylonian era: Aramaic)*
- *8: The ram and the he-goat (8:1–27 – Babylonian era; Hebrew)*
- *9: Interpretation of Jeremiah's prophecy of the seventy weeks (9:1–27 – Median era; Hebrew)*
- *10: The angel's revelation: kings of the north and south (10:1–12:13 – Persian era, mention of Greek era; Hebrew)*

The Book of Daniel is preserved in the 12-chapter Masoretic Text and in two longer Greek versions, the original Septuagint version, c. 100 BC, and the later Theodotion version from c. 2nd century AD.

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[The Masoretic Text (MT) is the authoritative Hebrew Aramaic text of the 24 books of the Tanakh in Rabbinic Judaism. The Masoretic Text defines the Jewish canon and its precise letter-text, with its vocalisation and accentuation known as the masorah. It was primarily copied, edited and distributed by a group of Jews known as the Masoretes between the 7th and 10th centuries AD.]

Both Greek texts contain three additions to Daniel: The Prayer of Azariah and Song of the Three Holy Children; the story of Susannah and the Elders; and the story of Bel and the Dragon. Theodotion is much closer to the Masoretic Text and became so popular that it replaced the original Septuagint version in all but two manuscripts of the Septuagint itself. The Greek additions were apparently never part of the Hebrew text.

Eight copies of the Book of Daniel, all incomplete, have been found at Qumran, two in Cave 1, five in Cave 4, and one in Cave 6. Between them, they preserve text from eleven of Daniel's twelve chapters, and the twelfth is quoted in the Florilegium (a compilation scroll) 4Q174, showing that the book at Qumran did not lack this conclusion. All eight manuscripts were copied between 125 BC (4QDanc) and about 50 AD (4QDanb), showing that Daniel was being read at Qumran only about 40 years after its composition. All appear to preserve the 12-chapter Masoretic version rather than the longer Greek text.

The prophecies of Daniel are accurate down to the career of Antiochus IV Epiphanes, king of Syria and oppressor of the Jews, but not in its prediction of his death: the author seems to know about Antiochus' two campaigns in Egypt (169 and 167 BC), the desecration of the Temple (the "abomination of desolation"), and the fortification of the Akra (a fortress built inside Jerusalem), but he seems to know nothing about the reconstruction of the Temple or about the actual circumstances of Antiochus' death in late 164 BC. Chapters 10–12 must therefore have been written between 167 and 164 BC. There is no evidence of a significant time lapse between those chapters and chapters 8 and 9, and chapter 7 may have been written just a few months earlier again.

Further evidence of the book's date is in the fact that Daniel is excluded from the Hebrew Bible's canon of the prophets, which was closed around 200 BC, and the Wisdom of Sirach, a work dating from around 180 BC, draws on almost every book of the Old Testament except Daniel, leading scholars to suppose that its author was unaware of it. Daniel is, however, quoted in a section of the Sibylline Oracles commonly dated to the middle of the 2nd century BC, and was popular at Qumran at much the same time, suggesting that it was known from the middle of that century.

The author/editor was probably an educated Jew, knowledgeable in Greek learning, and of high standing in his own community. It is possible that the name of Daniel was chosen for the hero of the book because of his reputation as a wise seer in Hebrew tradition.

Daniel is one of a large number of Jewish apocalypses, all of them pseudonymous. The stories of the first half are legendary in origin, and the visions of the second the product of anonymous authors in the Maccabean period (2nd century BC). Chapters 1–6 are in the voice of an anonymous narrator, except for chapter 4 which is in the form of a letter from king Nebuchadnezzar; the second half (chapters 7–12) is presented by Daniel himself, introduced by the anonymous narrator in chapters 7 and 10.

The visions of chapters 7–12 reflect the crisis which took place in Judea in 167–164 BC when Antiochus IV Epiphanes, the Greek king of the Seleucid Empire, threatened to destroy traditional Jewish worship in Jerusalem. When Antiochus came to the throne in 175 BC the Jews were largely pro-Seleucid. The High Priestly family was split by rivalry, and one member, Jason, offered the king a large sum to be made High Priest. Jason also asked—or more accurately, paid—to be allowed to make Jerusalem a polis, or Greek city. This meant, among other things, that city government would be in the hands of the citizens, which meant in turn that citizenship would be a valuable commodity, to be purchased from Jason. None of this threatened the Jewish religion, and the reforms were widely welcomed, especially among the Jerusalem aristocracy and the leading priests. Three years later Jason was deposed when another priest, Menelaus, offered Antiochus an even larger sum for the post of High Priest.

Antiochus invaded Egypt twice, in 169 BC with success, but on the second incursion, in late 168 BC, he was forced to withdraw by the Romans. Jason, hearing a rumour that Antiochus was dead, attacked Menelaus to take back the High Priesthood. Antiochus drove Jason out of Jerusalem, plundered the Temple, and introduced measures to pacify his Egyptian border by imposing complete Hellenisation: the Jewish Book of the Law was prohibited and on 15 December 167 BC an "abomination of desolation", probably a Greek altar, was introduced into the Temple. With the Jewish religion now clearly under threat a resistance movement sprang up, led by the Maccabee brothers, and over the next three years it won sufficient victories over Antiochus to take back and purify the Temple.

The crisis which the author of Daniel addresses is the defilement of the altar in Jerusalem in 167 BC (first introduced in chapter 8:11): the daily offering which used to take place twice a day, at morning and evening, stopped, and the phrase "evenings and mornings" recurs through the following chapters as a reminder of the missed sacrifices. But whereas the events leading up to the sacking of the Temple in 167 BC and the immediate aftermath are remarkably accurate, the predicted war between the Syrians and the Egyptians (11:40–43) never took place, and the prophecy that Antiochus would die in Palestine (11:44–45) was inaccurate (he died in Persia). The obvious conclusion is that the account must have been completed near the end of the reign of Antiochus but before his death in December 164 BC, or at least before news of it reached Jerusalem, and the consensus of modern scholarship is accordingly that the book dates to the period 167–163 BC.)

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DANIEL CHAPTER 1

1 In the third year of the reign of Joakim king of Juda, Nabuchodonosor king of Babylon came to Jerusalem, and besieged it.

2 And the Lord delivered into his hands Joakim the king of Juda, and part of the vessels of the house of God: and he carried them away into the land of Sennaar, to the house of his god, and the vessels he brought into the treasure house of his god.

3 And the king spoke to Asphenez the master of the eunuchs, that he should bring in some of the children of Israel, and of the king's seed and of the princes,

4 Children in whom there was no blemish, well favoured, and skilful in all wisdom, acute in knowledge, and instructed in science, and such as might stand in the king's palace, that he might teach them the learning, and the tongue of the Chaldeans.

5 And the king appointed them a daily provision, of his own meat, and of the wine of which he drank himself, that being nourished three years, afterwards they might stand before the king.

6 Now there were among them of the children of Juda, Daniel, Ananias, Misael, and Azarias.

7 And the master of the eunuchs gave them names: to Daniel, Baltassar: to Ananias, Sidrach: to Misael, Misach: and to Azarias, Abdenago.

8 But Daniel purposed in his heart that he would not be defiled with the king's table, nor with the wine which he drank: and he requested the master of the eunuchs that he might not be defiled.

9 And God gave to Daniel grace and mercy in the sight of the prince of the eunuchs.

10 And the prince of the eunuchs said to Daniel: I fear my lord the king, who hath appointed you meat and drink: who if he should see your faces leaner than those of the other youths your equals, you shall endanger my head to the king.

11 And Daniel said to Malasar, whom the prince of the eunuchs had appointed over Daniel, Ananias, Misael, and Azarias:

12 Try, I beseech thee, thy servants for ten days, and let pulse be given us to eat, and water to drink:

13 And look upon our faces, and the faces of the children that eat of the king's meat: and as thou shalt see, deal with thy servants.

14 And when he had heard these words, he tried them for ten days.

15 And after ten days their faces appeared fairer and fatter than all the children that ate of the king's meat.

16 So Malasar took their portions, and the wine that they should drink: and he gave them pulse.

17 And to these children God gave knowledge, and understanding in every book, and wisdom: but to Daniel the understanding also of all visions and dreams.

18 And when the days were ended, after which the king had ordered they should be brought in: the prince of the eunuchs brought them in before Nabuchodonosor.

19 And when the king had spoken to them, there were not found among them all such as Daniel, Ananias, Misael, and Azarias: and they stood in the king's presence.

20 And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the diviners, and wise men, that were in all his kingdom.

21 And Daniel continued even to the first year of king Cyrus.

DANIEL CHAPTER 2

1 In the second year of the reign of Nabuchodonosor, Nabuchodonosor had a dream, and his spirit was terrified, and his dream went out of his mind.

2 Then the king commanded to call together the diviners and the wise men, and the magicians, and the Chaldeans: to declare to the king his dreams: so they came and stood before the king.

3 And the king said to them: I saw a dream: and being troubled in mind I know not what I saw.

4 And the Chaldeans answered the king in Syriac: O king, live for ever: tell to thy servants thy dream, and we will declare the interpretation thereof.

5 And the king answering said to the Chaldeans: The thing is gone out of my mind: unless you tell me the dream, and the meaning thereof, you shall be put to death, and your houses shall be confiscated.

6 But if you tell the dream, and the meaning of it, you shall receive of me rewards, and gifts, and great honour: therefore tell me the dream, and the interpretation thereof.

7 They answered again and said: Let the king tell his servants the dream, and we will declare the interpretation of it.

8 The king answered, and said: I know for certain that you seek to gain time, since you know that the thing is gone from me.

9 If therefore you tell me not the dream, there is one sentence concerning you, that you have also framed a lying interpretation, and full of deceit, to speak before me till the time pass away. Tell me therefore the dream, that I may know that you also give a true interpretation thereof.

10 Then the Chaldeains answered before the king, and said: There is no man upon earth, that can accomplish thy word, O king, neither doth any king, though great and mighty, ask such a thing of any diviner, or wise man, or Chaldean.

11 For the thing that thou askest, O king, is difficult; nor can any one be found that can shew it before the king, except the gods, whose conversation is not with men.

12 Upon hearing this, the king in fury, and in great wrath, commanded that all the wise men of Babylon should be put to death.

13 And the decree being gone forth, the wise men were slain: and Daniel and his companions were sought for, to be put to death.

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14 Then Daniel inquired concerning the law and the sentence, of Arioch the general of the king's army, who was gone forth to kill the wise men of Babylon.

15 And he asked him that had received the orders of the king, why so cruel a sentence was gone forth from the face of the king. And when Arioch had told the matter to Daniel,

16 Daniel went in and desired of the king, that he would give him time to resolve the question and declare it to the king.

17 And he went into his house, and told the matter to Ananias, and Misael, and Azarias his companions:

18 To the end that they should ask mercy at the face of the God of heaven concerning this secret, and that Daniel and his companions might not perish with the rest of the wise men of Babylon.

19 Then was the mystery revealed to Daniel by a vision in the night: and Daniel blessed the God of heaven,

20 And speaking he said: Blessed be the name of the Lord from eternity and for evermore: for wisdom and fortitude are his.

21 And he changeth times and ages: taketh away kingdoms and establisheth them, giveth wisdom to the wise, and knowledge to them that have understanding.

22 He revealeth deep and hidden things, and knoweth what is in darkness: and light is with him.

23 To thee, O God of our fathers, I give thanks, and I praise thee: because thou hast given me wisdom and strength: and now thou hast shewn me what we desired of thee, for thou hast made known to us, the king's discourse.

24 After this Daniel went in to Arioch, to whom the king had given orders to destroy the wise men of Babylon, and he spoke thus to him: Destroy not the wise men of Babylon: bring me in before the king, and I will tell the solution to the king.

25 Then Arioch in haste brought in Daniel to the king, and said to him: I have found a man of the children of the captivity of Juda, that will resolve the question to the king.

26 The king answered, and said to Daniel, whose name was Baltassar: Thinkest thou indeed that thou canst tell me the dream that I saw, and the interpretation thereof?

27 And Daniel made answer before the king, and said: The secret that the king desireth to know, none of the wise men, or the philosophers, or the diviners, or the soothsayers can declare to the king.

28 But there is a God in heaven that revealeth mysteries, who hath shewn to thee, O king Nabuchodonosor, what is to come to pass in the latter times. Thy dream, and the visions of thy head upon thy bed, are these:

29 Thou, O king, didst begin to think in thy bed, what should come to pass hereafter: and he that revealeth mysteries shewed thee what shall come to pass.

30 To me also this secret is revealed, not by any wisdom that I have more than all men alive: but that the interpretation might be made manifest to the king, and thou mightest know the thoughts of thy mind.

31 Thou, O king, sawest, and behold there was as it were a great statue: this statue, which was great and high, tall of stature, stood before thee, and the look thereof was terrible.

32 The head of this statue was of fine gold, but the breast and the arms of silver, and the belly and the thighs of brass:

33 And the legs of iron, the feet part of iron and part of clay.

34 Thus thou sawest, till a stone was cut out of a mountain without hands: and it struck the statue upon the feet thereof that were of iron and of clay, and broke them in pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of a summer's thrashingfloor, and they were carried away by the wind: and there was no place found for them: but the stone that struck the statue, became a great mountain, and filled the whole earth.

36 This is the dream: we will also tell the interpretation thereof before thee, O king.

37 Thou art a king of kings: and the God of heaven hath given thee a kingdom, and strength, and power, and glory:

38 And all places wherein the children of men, and the beasts of the field do dwell: he hath also given the birds of the air into thy hand, and hath put all things under thy power: thou therefore art the head of gold.

39 And after thee shall rise up another kingdom, inferior to thee, of silver: and another third kingdom of brass, which shall rule over all the world.

40 And the fourth kingdom shall be as iron. As iron breaketh into pieces, and subdueth all things, so shall that break and destroy all these.

41 Arid whereas thou sawest the feet, and the toes, part of potter's clay, and part of iron: the kingdom shall be divided, but yet it shall take its origin from the iron, according as thou sawest the iron mixed with the miry clay.

42 And as the toes of the feet were part of iron, and part of clay, the kingdom shall be partly strong, and partly broken.

43 And whereas thou sawest the iron mixed with miry clay, they shall be mingled indeed together with the seed of man, but they shall not stick fast one to another, as iron cannot be mixed with clay.

44 But in the days of those kingdoms the God of heaven will set up a kingdom that shall never be destroyed, and his kingdom shall not be delivered up to another people, and it shall break in pieces, and shall consume all these kingdoms, and itself shall stand for ever.

45 According as thou sawest that the stone was cut out of the mountain without hands, and broke in pieces, the clay, and the iron, and the brass, and the silver, and the gold, the great God hath shewn the king what shall come to pass hereafter, and the dream is true, and the interpretation thereof is faithful.

46 Then king Nabuchodonosor fell on his face, and worshipped Daniel, and commanded that they should offer in sacrifice to him victims and incense.

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47 And the king spoke to Daniel, and said: Verily your God is the God of gods, and Lord of kings, and a revealer of hidden things: seeing thou couldst discover this secret.

48 Then the king advanced Daniel to a high station, and gave him many and great gifts: and he made him governor over all the provinces of Babylon, and chief of the magistrates over all the wise men of Babylon.

49 And Daniel requested of the king, and he appointed Sidrach, Misach, and Abdenago over the works of the province of Babylon: but Daniel himself was in the king's palace.

DANIEL CHAPTER 3

1 King Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura of the province of Babylon.

2 Then Nabuchodonosor the king sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue which king Nabuchodonosor had set up.

3 Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces, were gathered together to come to the dedication of the statue, which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up.

4 Then a herald cried with a strong voice: To you it is commanded, O nations, tribes, and languages:

5 That in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music; ye fall down and adore the golden statue which king Nabuchodonosor hath set up.

6 But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire.

7 Upon this therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music: all the nations, tribes, and languages fell down and adored the golden statue which king Nabuchodonosor had set up.

8 And presently at that very time some Chaldeans came and accused the Jews,

9 And said to king Nabuchodonosor: O king, live for ever:

10 Thou, O king, hast made a decree that every man that shall bear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue:

11 And that if any man shall not fall down and adore, he should be cast into a furnace of burning fire.

12 Now there are certain Jews whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up.

13 Then Nabuchodonosor in fury, and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the king.

14 And Nabuchodonosor the king spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up?

15 Now therefore if you be ready at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves, and adore the statue which I have made: but if you do not adore, you shall be cast the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hand?

16 Sidrach, Misach, and Abdenago answered and said to king Nabuchodonosor: We have no occasion to answer thee concerning this matter.

17 For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king.

18 But if he will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up.

19 Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated.

20 And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire.

21 And immediately these men were bound and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments.

22 For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago.

23 But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire.

(The following parts of Daniel's chapter 3 are later interpolations. Exception: verses 24-30 [91-97].)

THE PRAYER OF AZARIAS (AZARIAH)

[Addition to Daniel; Part of The Book of Odes;
Source: Codex Alexandrinus
Original Translation: Theodotion (2nd century A.D.)
Translation: American Douay-Rheims 1899.
Estimated Range of Dating: circa 500–300 B.C.]

(The following numbers in square brackets represent the verse numbers in those Bible versions that fully accept the interpolations as original or canonical. These interpolations begin with a capital letter A: before the verse number.)

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A:1 [24] And they walked in the midst of the flame, praising God and blessing the Lord.

A:2 [25] Then Azarias standing up prayed in this manner, and opening his mouth in the midst of the fire, he said:

A:3 [26] Blessed art thou, O Lord, the God of our fathers, and thy name is worthy of praise, and glorious for ever:

A:4 [27] For thou art just in all that thou hast done to us, and all thy works are true, and thy ways right, and all thy judgments true.

A:5 [28] For thou hast executed true judgments in all the things that thou hast brought upon us, and upon Jerusalem the holy city of our fathers: for according to truth and judgment, thou hast brought all these things upon us for our sins.

A:6 [29] For we have sinned, and committed iniquity, departing from thee: and we have trespassed in all things:

A:7 [30] And we have not hearkened to thy commandments, nor have we observed nor done as thou hadst commanded us, that it might go well with us.

A:8 [31] Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment:

A:9 [32] And thou hast delivered us into the hands of our enemies that are unjust, and most wicked, and prevaricators, and to a king unjust, and most wicked beyond all that axe upon the earth.

A:10 [33] And now we cannot open our mouths: we are become a shame and reproach to thy servants, and to them that worship thee.

A:11 [34] Deliver us not up for ever, we beseech thee, for thy name's sake, and abolish not thy covenant.

A:12 [35] And take not away thy mercy from us for the sake of Abraham thy beloved, and Isaac thy servant, and Israel thy holy one:

A:13 [36] To whom thou hast spoken, promising that thou wouldst multiply their seed as the stars of heaven, and as the sand that is on the sea shore.

A:14 [37] For we, O Lord, are diminished more than any nation, and are brought low in all the earth this day for our sins.

A:15 [38] Neither is there at this time prince, or leader, or prophet, or holocaust, or sacrifice, or oblation, or incense, or place of firstfruits before thee,

A:16 [39] That we may find thy mercy: nevertheless in a contrite heart and humble spirit let us be accepted.

A:17 [40] As in holocausts of rams, and bullocks, and as in thousands of fat lambs: so let our sacrifice be made in thy sight this day, that it may please thee: for there is no confusion to them that trust in thee.

A:18 [41] And now we follow thee with all our heart, and we fear thee, and seek thy face.

A:19 [42] Put us not to confusion, but deal. with us according to thy meekness, and according to the multitude of thy mercies.

A:20 [43] And deliver us according to thy wonderful works, and give glory to thy name, O Lord:

A:21 [44] And let all them be confounded that shew evils to thy servants, let them be confounded in all thy might, and let their strength be broken.

A:22 [45] And let them know that thou art the Lord, the only God, and glorious over all the world.

A:23 [46] Now the king's servants that had cast them in, ceased not to heat the furnace with brimstone, and tow, and pitch, and dry sticks,

A:24 [47] And the flame mounted up above the furnace nine and forty cubits:

A:25 [48] And it broke forth, and burnt such of the Chaldeans as it found near the furnace.

A:26 [49] But the angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace,

A:27 [50] And made the midst of the furnace like the blowing of a wind bringing dew, and the fire touched them not at all, nor troubled them, nor did them any harm.

A:28 [51] Then these three as with one mouth praised, and glorified, and blessed God in the furnace, saying:

A:29 [52] Blessed art thou, O Lord the God of our fathers: and worthy to be praised, and glorified, and exalted above all for ever: and blessed is the holy name of thy glory: and worthy to be praised, and exalted above all in all ages.

A:30 [53] Blessed art thou in the holy temple of thy glory: and exceedingly to be praised, and exceeding glorious for ever.

A:31 [54] Blessed art thou on the throne of thy kingdom, and exceedingly to be praised, and exalted above all for ever.

A:32 [55] Blessed art thou, that beholdest the depths, and sittest upon the cherubims: and worthy to be praised and exalted above all for ever.

A:33 [56] Blessed art thou in the firmament of heaven: and worthy of praise, and glorious for ever.

A:34 [57] All ye works of the Lord, bless the Lord: praise and exalt him above all for ever.

A:35 [58] O ye angels of the Lord, bless the Lord: praise and exalt him above all for ever.

A:36 [59] O ye heavens, bless the Lord: praise and exalt him above all for ever.

A:37 [60] O all ye waters that are above the heavens, bless the Lord; praise and exalt him above all for ever.

A:38 [61] O all ye powers of the Lord, bless the Lord: praise and exalt him above all for ever.

A:39 [62] O ye sun and moon, bless the Lord: praise and exalt him above all for ever.

A:40 [63] O ye stars of heaven, bless the Lord: praise and exalt him above all for ever.

A:41 [64] O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

A:42 [65] O all ye spirits of God, bless the Lord: praise and exalt him above all for ever.

A:43 [66] O ye fire and heat, bless the Lord: praise and exalt him above all for ever.

A:44 [67] O ye cold and heat, bless the Lord: praise and exalt him above all for ever.

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A:45 [68] O ye dews and hoar frosts, bless the Lord: praise and exalt him above all for ever.

A:46 [69] O ye frost and cold, bless the Lord: praise and exalt him above all for ever.

A:47 [70] O ye ice and snow, bless the Lord: praise and exalt him above all for ever.

A:48 [71] O ye nights and days, bless the Lord: praise and exalt him above all for ever.

A:49 [72] O ye light and darkness, bless the Lord: praise and exalt him above all for ever.

A:50 [73] O ye lightnings and clouds, bless the Lord: praise and exalt him above all for ever.

A:51 [74] O let the earth bless the Lord: let it praise and exalt him above all for ever.

A:52 [75] O ye mountains and hills, bless the Lord: praise and exalt him above all for ever.

A:53 [76] O all ye things that spring up in the earth, bless the Lord: praise and exalt him above all for ever.

A:54 [77] O ye fountains, bless the Lord: praise and exalt him above all for ever.

A:55 [78] O ye seas and rivers, bless the Lord: praise and exalt him above all for ever.

A:56 [79] O ye whales, and all that move in the waters, bless the Lord: praise and exalt him above all for ever.

A:57 [80] O all ye fowls of the air, bless the Lord: praise and exalt him above all for ever.

A:58 [81] O all ye beasts and cattle, bless the Lord: praise and exalt him above all for ever.

A:59 [82] O ye sons of men, bless the Lord., praise and exalt him above all for ever.

A:60 [83] O let Israel bless the Lord: let them praise and exalt him above all for ever.

A:61 [84] O ye priests of the Lord, bless the Lord: praise and exalt him above all for ever.

A:62 [85] O ye servants of the Lord, bless the Lord: praise and exalt him above all for ever.

A:63 [86] O ye spirits and souls of the just, bless the Lord: praise and exalt him above all for ever.

A:64 [87] O ye holy and humble of heart, bless the Lord: praise and exalt him above all for ever.

A:65 [88] O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever. For he hath delivered us from hell, and saved us out of the hand of death, and delivered us out of the midst of the burning flame, and saved us out of the midst of the fire.

A:66 [89] O give thanks to the Lord, because he is good: because his mercy endureth for ever and ever.

A:67 [90] O all ye religious, bless the Lord the God of gods: praise him and give him thanks, because his mercy endureth for ever and ever.

(Here, with verse 24, the original Hebrew text resumes)

24 [91] Then Nabuchodonosor the king was astonished, and rose up in haste, and said to his nobles: Did we not cast three men bound into the midst of the fire? They answered the king, and said: True, O king.

25 [92] He answered, and said: Behold I see four men loose, and walking in the midst of the fire, and there is no hurt in them, and the form of the fourth is like the Son of God.

26 [93] Then Nabuchodonosor came to the door of the burning fiery furnace, and said: Sidrach, Misach, and Abdenago, ye servants of the most high God, go ye forth, and come. And immediately Sidrach, Misach, and Abdenago went out from the midst of the fire.

27 [94] And the nobles, and the magistrates, and the judges, and the great men of the king being gathered together, considered these men, that the fire had no power on their bodies, and that not a hair of their head had been singed, nor their garments altered, nor the smell of the fire had passed on them.

28 [95] Then Nabuchodonosor breaking forth, said: Blessed be the God of them, to wit, of Sidrach, Misach, and Abdenago, who hath sent his angel, and delivered his servants that believed in him: and they changed the king's word, and delivered up their bodies that they might not serve, nor adore any god, except their own God.

29 [96] By me therefore this decree is made, that every people, tribe, and tongue, which shall speak blasphemy against the God of Sidrach, Misach, and Abdenago, shall be destroyed, and their houses laid waste: for there is no other God that can save in this manner.

30 [97] Then the king promoted Sidrach, Misach, and Abdenago, in the province of Babylon.

[End of the original Chapter 3 of the Hebrew Book of Daniel. Verses 98-100 are Roman interpolations.]

31 [98] Nabuchodonosor the king, to all peoples, nations, and tongues, that dwell in all the earth, "peace be multiplied unto you.

32 [99] The most high God hath wrought signs and wonders toward me. It hath seemed good to me therefore to publish

33 [100] His signs, because they are great: and his wonders, because they are mighty: and his kingdom is an everlasting kingdom, and his power to all generations."

DANIEL CHAPTER 4

1 Nabuchodonosor the king, to all peoples, nations, and tongues, that dwell in all the earth, peace be multiplied unto you.

2 The most high God hath wrought signs and wonders toward me. It hath seemed good to me therefore to publish

3 His signs, because they are great: and his wonders, because they are mighty: and his kingdom is an everlasting kingdom, and his power to all generations.

4 I Nabuchodonosor was at rest in my house, and flourishing in my palace:

5 I saw a dream that affrighted me: and my thoughts in my bed, and the visions of my head troubled me.

6 Then I set forth a decree, that all the wise men of Babylon should be brought in before me, and that they should shew me the interpretation of the dream.

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7 Then came in the diviners, the wise men, the Chaldeans, and the soothsayers, and I told the dream before them: but they did not shew me the interpretation thereof:

8 Till their colleague Daniel came in before me, whose name is Baltassar, according to the name of my god, who hath in him the spirit of the holy gods: and I told the dream before him.

9 Baltassar, prince of the diviners, because I know that thou hast in thee the spirit of the holy gods, and that no secret is impossible to thee: tell me the visions of my dreams that I have seen, and the interpretation of them.

10 This was the vision of my head in my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was exceeding great.

11 The tree was great, and strong: and the height thereof reached unto heaven: the sight thereof was even to the ends of all the earth.

12 Its leaves were most beautiful, and its fruit exceeding much: and in it was food for all: under it dwelt cattle, and beasts, and in the branches thereof the fowls of the air had their abode: and all flesh did eat of it.

13 I saw in the vision of my head upon my bed, and behold a watcher, and a holy one came down from heaven.

14 He cried aloud, and said thus: Cut down the tree, and chop off the branches thereof: shake off its leaves, and scatter its fruits: let the beasts fly away that are under it, and the birds from its branches.

15 Nevertheless leave the stump of its roots in the earth, and let it be tied with a band of iron, and of brass, among the grass, that is without, and let it be wet with the dew of heaven, and let its portion be with the wild beasts in the grass of the earth.

16 Let his heart be changed from man's, and let a beast's heart be given him; and let seven times pass over him.

17 This is the decree by the sentence of the watchers, and the word And demand of the holy ones; till the living know that the most High ruleth in the kingdom of men; and he will give it to whomsoever it shall please him, and he will appoint the basest man over it.

18 I king Nabuchodonosor saw this dream: thou, therefore, O Baltassar, tell me quickly the interpretation: for all the wise men of my kingdom axe not able to declare the meaning of it to me: but thou art able, because the spirit of the holy gods is in thee.

19 Then Daniel, whose name was Baltassar, began silently to think within himself for about one hour: and his thoughts troubled him. But the king answering, said: Baltassar, let not the dream and the interpretation thereof trouble thee. Baltassar answered, and said: My lord, the dream be to them that hate thee, and the interpretation thereof to thy enemies.

20 The tree which thou sawest which was high and strong, whose height reached to the skies, and the sight thereof into all tire earth:

21 And the branches thereof were most beautiful, and its fruit exceeding much, and in it was food for all, under which the beasts of the field dwelt, and the birds of the air had their abode in its branches.

22 It is thou, O king, who art grown great and become mighty: for thy greatness hath grown, and hath reached to heaven, and thy power unto the ends of the earth.

23 And whereas the king saw a watcher, and a holy one come down from heaven, and say: Cut down the tree and destroy it, but leave the stump of the roots thereof in the earth, and let it be bound with iron and brass among the grass without, and let it be sprinkled with the dew of heaven, and let his feeding be with the wild beasts, till seven times pass over him.

24 This is the interpretation of the sentence of the most High, which is come upon my lord the king.

25 They shall cast thee out from among men, and thy dwelling shall be with cattle and with wild beasts, and thou shalt eat grass as an ox, and shalt be wet with the dew of heaven: and seven times shall pass over thee, till thou know that the most High ruleth over the kingdom of men, and giveth it to whomsoever he will.

26 But whereas he commanded, that the stump of the roots thereof, that is, of the tree, should be left: thy kingdom shall remain to thee after thou shalt have known that power is from heaven.

27 Wherefore, O king, let my counsel be acceptable to thee, and redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor: perhaps he will forgive thy offences.

28 All these things came upon king Nabuchodonosor.

29 At the end of twelve months he was walking in the palace of Babylon.

30 And the king answered, and said: Is not this the great Babylon, which I have built to be the seat of the kingdom, by the strength of my power, and in the glory of my excellence?

31 And while the word was yet in the king's mouth, a voice came down from heaven: To thee, O king Nabuchodonosor, it is said: Thy kingdom shall pass from thee,

32 And they shall cast thee out from among men, and thy dwelling shall be with cattle and wild beasts: thou shalt eat grass like an ox, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour the word was fulfilled upon Nabuchodonosor, and he was driven away from among men, and did eat grass like an ox, and his body was wet with the dew of heaven: till his hairs grew like the feathers of eagles, and his nails like birds' claws.

34 Now at the end of the days, I Nabuchodonosor lifted up my eyes to heaven, and my sense was restored to me: and I blessed the most High, and I praised and glorified him that liveth for ever: for his power is an everlasting power, and his kingdom is to all generations.

35 And all the inhabitants of the earth are reputed as nothing before him: for he doth according to his will, as well with the powers of heaven, as among the inhabitants of the

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earth: and there is none that can resist his hand, and say to him: Why hast thou done it?

36 At the same time my sense returned to me, and I came to the honour and glory of my kingdom: and my shape returned to me: and my nobles, and my magistrates sought for me, and I was restored to my kingdom: and greater majesty was added to me.

37 Therefore I Nabuchodonosor do now praise, and magnify, and glorify the King of heaven: because all his works are true, and his ways judgments, and them that walk in pride he is able to abase.

DANIEL CHAPTER 5

1 Baltasar the king made a great feast for a thousand of his nobles: and every one drank according to his age.

2 And being now drunk he commanded that they should bring the vessels of gold and silver which Nabuchodonosor his father had brought away out of the temple, that was in Jerusalem, that the king and his nobles, and his wives and his concubines, might drink in them.

3 Then were the golden and silver vessels brought, which he had brought away out of the temple that was in Jerusalem: and the king and his nobles, his wives and his concubines, drank in them.

4 They drank wine, and praised their gods of gold, and of silver, of brass, of iron, and of wood, and of stone.

5 In the same hour there appeared fingers, as it were of the hand of a man, writing over against the candlestick upon the surface of the wall of the king's palace: and the king beheld the joints of the hand that wrote.

6 Then was the king's countenance changed, and his thoughts troubled him: and the joints of his loins were loosed, and his knees struck one against the other.

7 And the king cried out aloud to bring in the wise men, the Chaldeans, and the soothsayers. And the king spoke, and said to the wise men of Babylon: Whosoever shall read this writing, and shall make known to me the interpretation thereof, shall be clothed with purple, and shall have a golden chain on his neck, and shall be the third man in my kingdom.

8 Then came in all the king's wise men, but they could neither read the writing, nor declare the interpretation to the king.

9 Wherewith king Baltasar was much troubled, and his countenance was changed: and his nobles also were troubled.

10 Then the queen, on occasion of what had happened to the king, and his nobles, came into the banquet house: and she spoke and said: O king, live for ever: let not thy thoughts trouble thee, neither let thy countenance be changed.

11 There is a man in thy kingdom that hath the spirit of the holy gods in him: and in the days of thy father knowledge and wisdom were found in him: for king Nabuchodonosor thy father appointed him prince of the wise men, enchanters, Chaldeans, and soothsayers, thy father, I say, O king:

12 Because a greater spirit, and knowledge, and understanding, and interpretation of dreams, and shewing of secrets, and resolving of difficult things, were found in him, that is, in Daniel: whom the king named Baltarsar. Now therefore let Daniel be called for, and he will tell the interpretation.

13 Then Daniel was brought in before the king. And the king spoke, and said to him: Art thou Daniel of the children of the captivity of Juda, whom my father the king brought out of Judea?

14 I have heard of thee, that thou hast the spirit of the gods, and excellent knowledge, and understanding, and wisdom are found in thee.

15 And now the wise men the magicians have come in before me, to read this writing, and shew me the interpretation thereof: and they could not declare to me the meaning of this writing.

16 But I have heard of thee, that thou canst interpret obscure things, and resolve difficult things: now if thou art able to read the writing, and to shew me the interpretation thereof, thou shalt be clothed with purple, and shalt have a chain of gold about thy neck, and shalt be the third prince in my kingdom.

17 To which Daniel made answer, and said before the king: Thy rewards be to thyself, and the gifts of thy house give to another: but the writing I will read to thee, O king, and shew thee the interpretation thereof.

18 O king, the most high God gave to Nabuchodonosor thy father a kingdom, and greatness, and glory, and honour.

19 And for the greatness that he gave to him, all people, tribes, and languages trembled, and were afraid of him: whom he would, he slew: and whom he would, he destroyed: and whom he would, he set up: and whom he would, he brought down.

20 But when his heart was lifted up, and his spirit hardened unto pride, he was put down from the throne of his kingdom, and his glory was taken away.

21 And he was driven out from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses, and he did eat grass like an ox, and his body was wet with the dew of heaven: till he knew that the most High ruled in the kingdom of men, and that he will set over it whomsoever it shall please him.

22 Thou also his son, O Baltasar, hast not humbled thy heart, whereas thou knewest all these things:

23 But hast lifted thyself up against the Lord of heaven: and the vessels of his house have been brought before thee: and thou, and thy nobles, and thy wives, and thy concubines have drunk wine in them: and thou hast praised the gods of silver, and of gold, and of brass, of iron, and of wood, and of stone, that neither see, nor hear, nor feel: but the God who hath thy breath in his hand, and all thy ways, thou hast not glorified.

24 Wherefore he hath sent the part of the hand which hath written this that is set down.

25 And this is the writing that is written: MANE, THECEL, PHARES.

26 And this is the interpretation of the word. MANE: God hath numbered thy kingdom, and hath finished it.

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27 THECEL: thou art weighed in the balance, and art found wanting.

28 PHARES: thy kingdom is divided, and is given to the Medes and Persians.

29 Then by the king's command Daniel was clothed with purple, and a chain of gold was put about his neck: and it was proclaimed of him that he had power as the third man in the kingdom.

30 The same night Baltasar the Chaldean king was slain.

31 And Darius the Mede succeeded to the kingdom, being threescore and two years old.

DANIEL CHAPTER 6

1 It seemed good to Darius, and he appointed over the kingdom a hundred and twenty governors to be over his whole kingdom.

2 And three princes over them, of whom Daniel was one: that the governors might give an account to them, and the king might have no trouble.

3 And Daniel excelled all the princes, and governors: because a greater spirit of God was in him.

4 And the king thought to set him over all the kingdom: whereupon the princes, and the governors sought to find occasion against Daniel with regard to the king: and they could find no cause, nor suspicion, because he was faithful, and no fault, nor suspicion was found in him

5 Then these men said: We shall not find any occasion against this Daniel, unless perhaps concerning the law of his God.

6 Then the princes, and the governors craftily suggested to the king, and spoke thus unto him: King Darius, live for ever:

7 All the princes of the kingdom, the magistrates, and governors, the senators, and judges have consulted together, that an imperial decree, and an edict be published: That whosoever shall ask any petition of any god, or man, for thirty days, but of thee, O king, shall be cast into the den of lions.

8 Now, therefore, O king, confirm the sentence, and sign the decree: that what is decreed by the Medes and Persians may not be altered, nor any man be allowed to transgress it.

9 So king Darius set forth the decree, and established it.

10 Now when Daniel knew this, that is to say, that the law was made, he went into his house: and opening the windows in his upper chamber towards Jerusalem, he knelt down three times a day, and adored, and gave thanks before his God, as he had been accustomed to do before.

11 Wherefore those men carefully watching him, found Daniel praying and making supplication to his God.

12 And they came and spoke to the king concerning the edict: O king, hast thou not decreed, that every man that should make a request to any of the gods, or men, for thirty days, but to thyself, O king, should be cast into the den of the lions? And the king answered them, saying: The word is true according to the decree of the Medes and Persians, which it is not lawful to violate.

13 Then they answered, and said before the king: Daniel, who is of the children of the captivity of Juda, hath not regarded thy law, nor the decree that thou hast made: but three times a day he maketh his prayer.

14 Now when the king had heard these words, he was very much grieved, and in behalf of Daniel he set his heart to deliver him and even till sunset he laboured to save him.

15 But those mer. perceiving the king's design, said to him: Know thou, O king, that the law of the Medes and Persians is, that no decree which the king hath made, may be altered.

16 Then the king commanded, and they brought Daniel, and cast him into the den of the lions. And the king said to Daniel: Thy God, whom thou always servest, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den: which the king sealed with his own ring, and with the ring of his nobles, that nothing should be done against Daniel.

18 And the king went away to his house and laid himself down without taking supper, and meat was not set before him, and even sleep departed from him.

19 Then the king rising very early in the morning, went in haste to the lions' den:

20 And coming near to the den, cried with a lamentable voice to Daniel, and said to him: Daniel, servant of the living God, hath thy God, whom thou servest always, been able, thinkest thou, to deliver thee from the lions?

21 And Daniel answering the king, said: O king, live for ever:

22 My God hath sent his angel, and hath shut up the mouths of the lions, and they have not hurt me: forasmuch as before him justice hath been found in me: yea and before thee, O king, I have done no offence.

23 Then was the king exceeding glad for him, and he commanded that Daniel should be taken out of the den: and Daniel was taken out of the den, and no hurt was found in him, because he believed in his God.

24 And by the king's commandment, those men were brought that bad accused Daniel: and they were cast into the lions' den, they and their children, and their wives: and they did not reach the bottom of the den, before the lions caught them, and broke all their bones in pieces.

25 Then king Darius wrote to all people, tribes, and languages, dwelling in the whole earth: PEACE be multiplied unto you.

26 It is decreed by me, that in all my empire and my kingdom all men dread and fear the God of Daniel. For he is the living and eternal God for ever: and his kingdom shall not be destroyed, and his power shall be for ever.

27 He is the deliverer, and saviour, doing signs and wonders in heaven, and in earth: who hath delivered Daniel out of the lions' den.

28 Now Daniel continued unto the reign of Darius, and the reign of Cyrus the Persian.

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DANIEL CHAPTER 7

1 In the first year of Baltasar king of Babylon, Daniel saw a dream: and the vision of his head was upon his bed: and writing the dream, he comprehended it in few words: and relating the sum of it in short, he said:

2 I saw in my vision by night, and behold the four winds of the heaven strove upon the great sea.

3 And four great beasts, different one from another, came up out of the sea.

4 The first was like a lioness, and had the wings of an eagle: I beheld till her wings were plucked off, and she was lifted up from the earth, and stood upon her feet as a man, and the heart of a man was given to her.

5 And behold another beast like a bear stood up on one side: and there were three rows in the mouth thereof, and in the teeth thereof, and thus they said to it: Arise, devour much flesh.

6 After this I beheld, and lo, another like a leopard, and it had upon it four wings as of a fowl, and the beast had four heads, and power was given to it.

7 After this I beheld in the vision of the night, and lo, a fourth beast, terrible and wonderful, and exceeding strong, it had great iron teeth, eating and breaking in pieces, and treading down the rest with its feet: and it was unlike to the other beasts which I had seen before it, and had ten horns.

8 I considered the horns, and behold another little horn sprung out of the midst of them: and three of the first horns were plucked up at the presence thereof: and behold eyes like the eyes of a man were in this horn, and a mouth speaking great things.

9 I beheld till thrones were placed, and the Ancient of days sat: his garment was white as snow, and the hair of his head like clean wool: his throne like flames of fire: the wheels of it like a burning fire.

10 A swift stream of fire issued forth from before him: thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before him: the judgment sat, and the books were opened.

11 I beheld because of the voice of the great words which that horn spoke: and I saw that the beast was slain, and the body thereof was destroyed, and given to the fire to be burnt:

12 And that the power of the other beasts was taken away: and that times of life were appointed them for a time, and time.

13 I beheld therefore in the vision of the night, and lo, one like the son of man came with the clouds of heaven, and he came even to the Ancient of days: and they presented him before him.

14 And he gave him power, and glory, and a kingdom: and all peoples, tribes and tongues shall serve him: his power is an everlasting power that shall not be taken away: and his kingdom that shall not be destroyed.

15 My spirit trembled, I Daniel was affrighted at these things, and the visions of my head troubled me.

16 I went near to one of them that stood by, and asked the truth of him concerning all these things, and he told me the interpretation of the words, and instructed me:

17 These four great beasts are four kingdoms, which shall arise out of the earth.

18 But the saints of the most high God shall take the kingdom: and they shall possess the kingdom for ever and ever.

19 After this I would diligently learn concerning the fourth beast. which was very different from all, and exceeding terrible: his teeth and claws were of iron: he devoured and broke in pieces, and the rest he stamped upon with his feet:

20 And concerning the ten horns that he had on his head: and concerning the other that came up, before which three horns fell: and of that horn that had eyes, and a mouth speaking great things, and was greater than the rest.

21 I beheld, and lo, that horn made war against the saints, and prevailed over them,

22 Till the Ancient of days came and gave judgment to the saints of the most High, and the time came, and the saints obtained the kingdom.

23 And thus he said: The fourth beast shall be the fourth kingdom upon earth, which shall be greater than all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns of the same kingdom, shall be ten kings: and another shall rise up after them, and he shall be mightier than the former, and he shall bring down three kings.

25 And he shall speak words against the High One, and shall crush the saints of the most High: and he shall think himself able to change times and laws, and they shall be delivered into his hand until a time, and times, and half a time.

26 And judgment shall sit, that his power may be taken away, and be broken in pieces, and perish even to the end.

27 And that the kingdom, and power, and the greatness of the kingdom, under the whole heaven, may be given to the people of the saints of the most High: whose kingdom is an everlasting kingdom, and all kings shall serve him, and shall obey him.

28 Hitherto is the end of the word. I Daniel was much troubled with my thoughts, and my countenance was changed in me: but I kept the word in my heart.

DANIEL CHAPTER 8

1 In the third year of the reign of king Baltasar, a vision appeared to me. I Daniel, after what I had seen in the beginning,

2 Saw in my vision when I was in the castle of Susa, which is in the province of Elam: and I saw in the vision that I was over the gate of Ulai.

3 And I lifted up my eyes, and saw: and behold a ram stood before the water, having two high horns, and one higher than the other, and growing up. Afterward

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4 I saw the ram pushing with his horns against the west, and against the north, and against the south: and no beasts could withstand him, nor be delivered out of his hand: and he did according to his own will, and became great.

5 And I understood: and behold a he goat came from the west on the face of the whole earth, and he touched not the ground, and the he goat had a notable horn between his eyes.

6 And he went up to the ram that had the horns, which I had seen standing before the gate, and he ran towards him in the force of his strength.

7 And when he was come near the ram, he was enraged against him, and struck the ram: and broke his two horns, and the ram could not withstand him: and when he had cast him down on the ground, he stamped upon him, and none could deliver the ram out of his hand.

8 And the he goat became exceeding great: and when he was grown, the great horn was broken, and there came up four horns under it towards the four winds of heaven.

9 And out of one of them came forth a little horn: and it became great against the south, and against the east, and against the strength.

10 And it was magnified even unto the strength of heaven: and it threw down of the strength, and of the stars, and trod upon them.

11 And it was magnified even to the prince of the strength: and it took away from him the continual sacrifice, and cast down the place of his sanctuary.

12 And strength was given him against the continual sacrifice, because of sins: and truth shall be cast down on the ground, and he shall do and shall prosper.

13 And I heard one of the saints speaking, and one saint said to another, I know not to whom that was speaking: How long shall be the vision, concerning the continual sacrifice, and the sin of the desolation that is made: and the sanctuary, and the strength be trodden under foot?

14 And he said to him: Unto evening and morning two thousand three hundred days: and the sanctuary shall be cleansed.

15 And it came to pass when I Daniel saw the vision, and sought the meaning, that behold there stood before me as it were the appearance of a man.

16 And I heard the voice of a man between Ulai: and he called, and said: Gabriel, make this man to understand the vision.

17 And he came and stood near where I stood: and when he was come, I fell on my face trembling, and he said to me: Understand, O son of man, for in the time of the end the vision shall be fulfilled.

18 And when he spoke to me I fell flat on the ground: and he touched me, and set me upright,

19 And he said to me: I will shew thee what things are to come to pass in the end of the malediction: for the time hath its end.

20 The ram, which thou sawest with horns, is the king of the Medes and Persians.

21 And the he goat, is the king of the Greeks, and the great horn that was between his eyes, the same is the first king.

22 But whereas when that was broken, there arose up four for it: four kings shall rise up of his nation, but not with his strength.

23 And after their reign, when iniquities shall be grown up, there shall arise a king of a shameless face, and understanding dark sentences.

24 And his power shall be strengthened, but not by his own force: and he shall lay all things waste, and shall prosper, and do more than can be believed. And he shall destroy the mighty, and the people of the saints,

25 According to his will, and craft shall be successful in his hand: and his heart shall be puffed up, and in the abundance of all things he shall kill many: and he shall rise up against the prince of princes, and shall be broken without hand.

26 And the vision of the evening and the morning, which was told, is true: thou therefore seal up the vision, because it shall come to pass after many days.

27 And I Daniel languished, and was sick for some days: and when I was risen up, I did the king's business, and I was astonished at the vision, and there was none that could interpret it.

DANIEL CHAPTER 9

1 In the first year of Darius the son of Assuerus of the seed of the Medes, who reigned over the kingdom of the Chaldeans:

2 The first year of his reign, I Daniel understood by books the number of the years, concerning which the word of the Lord came to Jeremias the prophet, that seventy years should be accomplished of the desolation of Jerusalem.

3 And I set my face to the Lord my God, to pray and make supplication with fasting, and sackcloth, and ashes.

4 And I prayed to the Lord my God, and I made my confession, and said: I beseech thee, O Lord God, great and terrible, who keepest the covenant, and mercy to them that love thee, and keep thy commandments.

5 We have sinned, we have committed iniquity, we have done wickedly, and have revolted: and we have gone aside from thv commandments, and thy judgments.

6 We have not hearkened to thy servants the prophets, that have spoken in thy name to our kings, to our princes, to our fathers, and to all the people of the land.

7 To thee, O Lord, justice: but to us confusion of face, as at this day to the men of Juda, and to the inhabitants of Jerusalem, and to all Israel to them that are near, and to them that are far off in all the countries whither thou hast driven them, for their iniquities by which they have sinned against thee.

8 O Lord, to us belongeth confusion of face, to our princes, and to our fathers that have sinned.

9 But to thee, the Lord our God, mercy and forgiveness, for we have departed from thee:

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10 And we have not hearkened to the voice of the Lord our God, to walk in his law, which he set before us by his servants the prophets.

11 And all Israel have transgressed thy law, and have turned away from hearing thy voice, and the malediction, and the curse, which is written in the book of Moses the servant of God, is fallen upon us, because we have sinned against him.

12 And he hath confirmed his words which he spoke against us, and against our princes that judged us, that he would bring in upon us a great evil, such as never was under all the heaven, according to that which hath been done in Jerusalem.

13 As it is written in the law of Moses, all this evil is come upon us: and we entreated not thy face, O Lord our God, that we might turn from our iniquities, and think on thy truth.

14 And the Lord hath watched upon the evil, and hath brought it upon us: the Lord our God is just in all his works which he hath done: for we have not hearkened to his voice.

15 And now, O Lord our God, who hast brought forth thy people out of the land of Egypt with a strong hand, and hast made thee a name as at this day: we have sinned, we have committed iniquity,

16 O Lord, against all thy justice: let thy wrath and thy indignation be turned away, I beseech thee, from thy city Jerusalem, and from thy holy mountain. For by reason of our sins, and the iniquities of our fathers, Jerusalem, and thy people are a reproach to all that are round about us.

17 Now therefore, O our God, hear the supplication of thy servant, and his prayers: and shew thy face upon thy sanctuary which is desolate, for thy own sake.

18 Incline, O my God, thy ear, and hear: open thy eyes, and see our desolation, and the city upon which thy name is called: for it is not for our justifications that we present our prayers before thy face, but for the multitude of thy tender mercies.

19 O Lord, hear: O Lord, be appeased: hearken and do: delay not for thy own sake, O my God: because thy name is invocated upon thy city, and upon thy people.

20 Now while I was yet speaking, and praying, and confessing my sins, and the sins of my people of Israel, and presenting my supplications in the sight of my God, for the holy mountain of my God:

21 As I was yet speaking in prayer, behold the man Gabriel, whom I had seen in the vision at the beginning, flying swiftly touched me at the time of the evening sacrifice.

22 And he instructed me, and spoke to me, and said: O Daniel, I am now come forth to teach thee, and that thou mightest understand.

23 From the beginning of thy prayers the word came forth: and I am come to shew it to thee, because thou art a man of desires: therefore do thou mark the word, and understand the vision.

24 Seventy weeks are shortened upon thy people, and upon thy holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished; and everlasting justice may be brought; and vision and prophecy may be fulfilled; and the saint of saints may be anointed.

25 Know thou therefore, and take notice: that from the going forth of the word, to build up Jerusalem again, unto Christ the prince, there shall be seven weeks, and sixty-two weeks: and the street shall be built again, and the walls in straitness of times.

26 And after sixty-two weeks Christ shall be slain: and the people that shall deny him shall not be his. And a people with their leader that shall come, shall destroy the city and the sanctuary: and the end thereof shall be waste, and after the end of the war the appointed desolation.

27 And he shall confirm the covenant with many, in one week: and in the half of the week the victim and the sacrifice shall fail: and there shall be in the temple the abomination of desolation: and ihe desolation shall continue even to the consummation, and to the end.

DANIEL CHAPTER 10

1 In the third year of Cyrus king of the Persians, a word was revealed to Daniel surnamed Baltassar, and a true word, and great strength: and he understood the word: for there is need of understanding in a vision.

2 In those days I Daniel mourned the days of three weeks.

3 I ate no desirable bread, and neither flesh, nor wine entered into my mouth, neither was I anointed with ointment: till the days of three weeks were accomplished.

4 And in the four and twentieth day of the first month I was by the great river which is the Tigris.

5 And I lifted up my eyes, and I saw: and behold a man clothed in linen, and his loins were girded with the finest gold:

6 And his body was like the chrysolite, and his face as the appearance of lightning, and his eyes as a burning lamp: and his arms, and all downward even to the feet, like in appearance to glittering brass: and the voice of his word like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me saw it not: but an exceeding great terror fell upon them, and they fled away, and hid themselves.

8 And I being left alone saw this great vision: and there remained no strength in me, and the appearance of my countenance was changed in me, and I fainted away, and retained no strength.

9 And I heard the voice of his words: and when I heard, I lay in a consternation, upon my face, and my face was close to the ground.

10 And behold a hand touched me, and lifted me up upon my knees, and upon the joints of my hands.

11 And he said to me: Daniel, thou man of desires, understand the words that I speak to thee, and stand upright: for I am sent now to thee. And when he had said this word to me, I stood trembling.

12 And he said to me: Fear not, Daniel: for from the first day that thou didst set thy heart to understand, to afflict

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thyself in the sight of thy God, thy words have been heard: and I am come for thy words.

13 But the prince of the kingdom of the Persians resisted me one and twenty days: and behold Michael, one of the chief princes, came to help me, and I remained there by the king of the Persians.

14 But I am come to teach thee what things shall befall thy people in the latter days, for as yet the vision is for days.

15 And when he was speaking such words to me, I cast down my countenance to the ground, and held my peace.

16 And behold, as it were the likeness of a son of man touched my lips: then I opened my mouth, and spoke, and said to him that stood before me: O my Lord, at the sight of thee my joints are loosed, and no strength hath remained in me.

17 And how can the servant of my lord speak with my lord? for no strength remaineth in me, moreover my breath is stopped.

18 Therefore he that looked like a man touched me again, and strengthened me.

19 And he said: Fear not, O man of desires, peace be to thee: take courage and be strong. And when he spoke to me, I grew strong: and I said: Speak, O my lord, for thou hast strengthened me.

20 And he said: Dost thou know wherefore I am come to thee? and now I will return, to fight against the prince of the Persians. When I went forth, there appeared the prince of the Greeks coming.

21 But I will tell thee what is set down in the scripture of truth: and none is my helper in all these things, but Michael your prince.

DANIEL CHAPTER 11

1 And from the first year of Darius the Mede I stood up that he might be strengthened and confirmed.

2 And now I will shew thee the truth. Behold there shall stand yet three kings in Persia, and the fourth shall be enriched exceedingly above them all: and when he shall be grown mighty by his riches, he shall stir up all against the kingdom of Greece.

3 But there shall rise up a strong king, and shall rule with great power: and he shall do what he pleaseth.

4 And when he shall come to his height, his kingdom shall be broken, and it shall be divided towards the four winds of the heaven: but not to his posterity, nor according to his power with which he ruled. For his kingdom shall be rent in pieces, even for strangers, beside these.

5 And the king of the south shall be strengthened, and one of his princes shall prevail over him, and he shall rule with great power: for his dominion shall be great.

6 And after the end of years they shall be in league together: and the daughter of the king of the south shall come to the king of the north to make friendship, but she shall not obtain the strength of the arm, neither shall her seed stand: and she shall be given up, and her young men that brought her, and they that strengthened her in these times.

7 And a plant of the bud of her roots, shall stand up: and he shall come with an army, and shall enter into the province of the king of the north: and he shall abuse them, and shall prevail.

8 And he shall also carry away captive into Egypt their gods, and their graven things, and their precious vessels of gold and silver: he shall prevail against the king of the north.

9 And the king of the south shall enter into the kingdom, and shall return to his own land.

10 And his sons shall be provoked, and they shall assemble a multitude of great forces: and he shall come with haste like a flood: and he shall return and be stirred up, and he shall join battle with his forces.

11 And the king of the south being provoked shall go forth, and shall fight against the king of the north, and shall prepare an exceeding great multitude, and a multitude shall be given into his hand.

12 And he shall take a multitude, and his heart shall be lifted up, and he shall cast down many thousands: but he shall not prevail.

13 For the king of the north shall return and shall prepare a multitude much greater than before: and in the end of times and years, be shall come in haste with a great army, and much riches.

14 And in those times many shall rise up against the king of the south, and the children of prevaricators of thy people shall lift up themselves to fulfil the vision, and they shall fall.

15 And the king of the north shall come, and shall cast up a mount, and shall take the best fenced cities: and the arms of the south shall not withstand, and his chosen ones shall rise up to resist, and they shall not have strength.

16 And he shall come upon him and do according to his pleasure, and there shall be none to stand against his face: and he shall stand in the glorious land, and it shall be consumed by his hand.

17 And he shall set his face to come to possess all his kingdom, and he shall make upright conditions with him: and he shall give him a daughter of women, to overthrow it: and she shall not stand, neither shall she be for him.

18 And he shall turn his face to the islands, and shall take many: and he shall cause the prince of his reproach to cease, and his reproach shall be turned upon him.

19 And he shall turn his face to the empire of his own land, and he shall stumble, and fall, and shall not be found.

20 And there shall stand up in his place, one most vile, and unworthy of kingly honour: and in a few days he shall be destroyed, not in rage nor in battle.

21 And there shall stand up in his place one despised, and the kingly honour shall not be given him: and he shall come privately, and shall obtain the kingdom by fraud.

22 And the arms of the fighter shall be overcome before his face, and shall be broken; yea also the prince of the covenant.

23 And after friendships, he will deal deceitfully with him: and he shall go up, and shall overcome with a small people.

24 And he shall enter into rich and plentiful cities: and he shall do that which his fathers never did, nor his fathers'

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fathers: he shall scatter their spoils, and their prey, and their riches, and shall forecast devices against the best fenced places: and this until a time.

25 And his strength and his heart shall be stirred up against the king of the south with a great army: and the king of the south shall be stirred up to battle with many and very strong succours: and they shall not stand, for they shall form designs against him.

26 And they that eat bread with him, shall destroy him, and his army shall be overthrown: and many shall fall down slain.

27 And the heart of the two kings shall be to do evil, and they shall speak lies at one table, and they shall not prosper: because as yet the end is unto another time.

28 And he shall return into his land with much riches: and his heart shall be against the holy covenant, and he shall succeed and shall return into his own land.

29 At the time appointed he shall return, and he shall come to the south, but the latter time shall not be like the former.

30 And the galleys and the Romans shall come upon him, and he shall be struck, and shall return, and shall have indignation against the covenant of the sanctuary, and he shall succeed: and he shall return and shall devise against them that have forsaken the covenant of the sanctuary.

31 And arms shall stand on his part, and they shall defile the sanctuary of strength, and shall take away the continual sacrifice, and they shall place there the abomination unto desolation.

32 And such as deal wickedly against the covenant shall deceitfully dissemble: but the people that know their God shall prevail and succeed.

33 And they that are learned among the people shall teach many: and they shall fall by the sword, and by fire, and by captivity, and by spoil for many days.

34 And when they shall have fallen they shall be relieved with a small help: and many shall be joined to them deceitfully.

35 And some of the learned shall fall, that they may be tried, and may be chosen, and made white even to the appointed time, because yet there shall be another time.

36 And the king shall do according to his will, and he shall be lifted up, and shall magnify himself against every god: and he shall speak great things against the God of gods, and shall prosper, till the wrath be accomplished. For the determination is made.

37 And he shall make no account of the God of his fathers: and he shall follow the lust of women, and he shall not regard any gods: for he shall rise up against all things.

38 But he shall worship the god Maozim in his place: and a god whom his fathers knew not, he shall worship with gold, and silver, and precious stones, and things of great price.

39 And he shall do this to fortify Maozim with a strange god, whom he hath acknowledged, and he shall increase glory and shall give them power over many, and shall divide the land gratis.

40 And at the time prefixed the king of the south shall fight against him, and the king of the north shall come against him like a tempest, with chariots, and with horsemen, and with a great navy, and he shall enter into the countries, and shall destroy, and pass through.

41 And he shall enter into the glorious land, and many shall fall: and these only shall be saved out of his hand, Edom, and Moab, and the principality of the children of Ammon.

42 And he shall lay his hand upon the lands: and the land of Egypt shall not escape.

43 And he shall have power over the treasures of gold, and of silver, and all the precious things of Egypt: and he shall pass through Libya, and Ethiopia.

44 And tidings out of the east, and out of the north shall trouble him: and he shall come with a great multitude to destroy and slay many.

45 And he shall fix his tabernacle Apadno between the seas, upon a glorious and holy mountain: and he shall come even to the top thereof, and none shall help him.

DANIEL CHAPTER 12

1 But at that time shall Michael rise up, the great prince, who standeth for the children of thy people: and a time shall come such as never was from the time that nations began even until that time. And at that time shall thy people be saved, every one that shall be found written in the book.

2 And many of those that sleep in the dust of the earth, shall awake: some unto life everlasting, and others unto reproach, to see it always.

3 But they that are learned shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity.

4 But thou, O Daniel, shut up the words, and seal the book, even to the time appointed: many shall pass over, and knowledge shall be manifold.

5 And I Daniel looked, and behold as it were two others stood: one on this side upon the bank of the river, and another on that side, on the other bank of the river.

6 And I said to the man that was clothed In linen, that stood upon the waters of the river: How long shall it be to the end of these wonders?

7 And I heard the man that was clothed in linen, that stood upon the waters of the river: when he had lifted up his right hand, and his left hand to heaven, and had sworn, by him that liveth for ever, that it should be unto a time, and times, and half a time. And when the scattering of the band of the holy people shall be accomplished, all these things shall be finished.

8 And I heard, and understood not. And I said: O my lord, what shall be after these things?

9 And he said: Go, Daniel, because the words are shut up, and sealed until the appointed time.

10 Many shall be chosen, and made white, and shall be tried as fire: and the wicked shall deal wickedly, and none of the wicked shall understand, but the learned shall understand.

11 And from the time when the continual sacrifice shall be taken away, and the abomination unto desolation shall be set up, there shall be a thousand two hundred ninety days,

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12 Blessed is he that waiteth and cometh unto a thousand three hundred thirty-five days.

13 But go thou thy ways until the time appointed: and thou shalt rest, and stand in thy lot unto the end of the days.

DANIEL CHAPTER 13

SUSANNA

(Hebrew Title: Shoshana)
also called Susanna and the Elders
or (1st) Addition to Daniel (as Chapter 13)
Provenance: Codex Chisianus 88
Part of The Book of Odes; Source: Codex Alexandrinus
Latin Translation: Theodotion (2nd century A.D.)
English Translation: American Douay-Rheims 1899.
Etimated Range of Dating: 2nd century B.C.

(In Judaism, all three items are separate and belong to the Deuterocanon, the Second Canon. In the Christian Bible, the Story of Susanna and the Elders, like Song of the Three Holy Children, and Bel and the Dragon, belong to the "Additions to Daniel."

The Greek text survives in two versions. The received version is due to Theodotion; this has superseded the original Septuagint version, which now survives only in Syriac translation, in Papyrus 967 (3rd century), and exceptionally in a single medieval manuscript, known as Codex Chisianus 88.

Susanna (Hebrew: Shoshana, meaning "lily"), also called Susanna and the Elders, is a narrative included in the Book of Daniel (as chapter 13) by the Catholic and Orthodox churches. It is one of the additions to Daniel, considered apocryphal by Protestants. It is listed in Article VI of the 39 Articles of the Church of England among the books which are read "for example of life and instruction of manners", but not for the formation of doctrine. It is not included in the Jewish Tanakh and is not mentioned in early Jewish literature, although the text does appear to have been part of the original Septuagint from the 2nd century BC, and was revised by Theodotion, a Hellenistic Jewish redactor of the Septuagint text (c. 150 AD).

The Greek puns in the texts have been cited by some as proof that the text never existed in Hebrew or Aramaic, but other researchers have suggested pairs of words for trees and cutting that sound similar enough to suppose that they could have been used in an original. The Anchor Bible uses "yew" and "hew" and "clove" and "cleave" to get this effect in English.

Sextus Julius Africanus did not regard the story as canonical. Jerome (347–420), while translating the Vulgate, treated this section as a non-canonical fable. In his introduction, he indicated that Susanna was an apocryphal addition because it was not present in the Hebrew text of Daniel. Origen received the story as part of the 'divine books' and censured 'wicked presbyters' who did not recognise its authenticity (Hom Lev 1.3.), remarking that the story was commonly read in the early Church (Letter to Africanus); he also noted the story's absence in the Hebrew text, observing (in Epistola ad Africanum) that it was "hidden" by the Jews in some fashion. Origen's claim is reminiscent of Justin Martyr's charge that Jewish scribes 'removed' certain verses from their Scriptures (Dialogue with Trypho: C.71-3). There are no known early Jewish references to the Susanna story.

A fair Hebrew wife named Susanna was falsely accused by lecherous voyeurs. As she bathes in her garden, having sent her attendants away, two lustful elders secretly observe the lovely Susanna. When she makes her way back to her house, they accost her, threatening to claim that she was meeting a young man in the garden unless she agrees to have sex with them.)

1 Now there was a man that dwelt in Babylon, and his name was Joakim:

2 And he took a wife whose name was Susanna, the daughter of Helcias, a very beautiful woman, and one that feared God.

3 For her parents being just, had instructed their daughter according to the law of Moses.

4 Now Joakim was very rich, and had an orchard near his house: and the Jews resorted to him, because he was the most honourable of them all.

5 And there were two of the ancients of the people appointed judges that year, of whom the Lord said: Iniquity came out from Babylon from the ancient judges, that seemed to govern the people.

6 These men frequented the house of Joakim, and all that had any matters of judgment came to them.

7 And when the people departed away at noon, Susanna went in, and walked in her husband's orchard.

8 And the old men saw her going in every day, and walking: and they were inflamed with lust towards her:

9 And they perverted their own mind and turned away their eyes that they might not look unto heaven, nor remember just judgments.

10 So they were both wounded with the love of her, yet they did not make known their grief one to the other:

11 For they were ashamed to declare to one another their lust, being desirous to have to do with her.

12 And they watched carefully every day to see her. And one said to the other:

13 Let us now go home, for it is dinner time. So going out they departed one from another.

14 And turning back again, they came both to the same place: and asking one another the cause, they acknowledged their lust; and then they agreed upon a time, when they might find her alone.

15 And it fell out, as they watched a fit day, she went in on a time, as yesterday and the day before, with two maids only, and was desirous to wash herself in the orchard: for it was hot weather.

16 And there was nobody there, but the two old men that had hid themselves and were beholding her.

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17 So she said to the maids: Bring me oil, and washing balls, and shut the doors of the orchard, that I may wash me.

18 And they did as she bade them: and they shut the doors of the orchard, and went out by a back door to fetch what she had commanded them, and they knew not that the elders were hid within.

19 Now when the maids were gone forth, the two elders arose, and ran to her, and said:

20 Behold the doors of the orchard are shut, and nobody seeth us, and we are in love with thee: wherefore consent to us, and lie with us.

21 But if thou wilt not, we will bear witness against thee, that a young man was with thee, and therefore thou didst send away thy maids from thee.

22 Susanna sighed, and said: I am straitened on every side: for if I do this thing, it is death to me: and if I do it not, I shall not escape your hands.

23 But it is better for me to fall into your hands without doing it, than to sin in the sight of the Lord.

24 With that Susanna cried out with a loud voice: and the elders also cried out against her.

25 And one of them ran to the door of the orchard, and opened it.

26 So when the servants of the house heard the cry in the orchard, they rushed in by the back door to see what was the matter.

27 But after the old men had spoken, the servants were greatly ashamed: for never had there been any such word said of Susanna. And on the next day,

28 When the people were come to Joakim her husband, the two elders also came full of wicked device against Susanna, to put her to death.

29 And they said before the people: Send to Susanna daughter of Helcias the wife of Joakim. And presently they sent.

30 And she came with her parents, and children, and all her kindred.

31 Now Susanna was exceeding delicate, and beautiful to behold.

32 But those wicked men commanded that her face should be uncovered, (for she was covered,) that so at least they might be satisfied with her beauty.

33 Therefore her friends and all her acquaintance wept.

34 But the two elders rising up in the midst of the people, laid their hands upon her head.

35 And she weeping looked up to heaven, for her heart had confidence in the Lord.

36 And the elders said: As we walked in the orchard alone, this woman came in with two maids, and shut the doors of the orchard, and sent away the maids from her.

37 Then a young man that was there hid came to her, and lay with her.

38 But we that were in a corner of the orchard, seeing this wickedness, ran up to them, and we saw them lie together.

39 And him indeed we could not take, because he was stronger than us, and opening the doors be leaped out:

40 But having taken this woman, we asked who the young man was, but she would not tell us: of this thing we are witnesses.

41 The multitude believed them as being the elders and the judges of the people, and they condemned her to death.

42 Then Susanna cried out with a loud voice, and said: O eternal God, who knowest hidden things, who knowest all things before they come to pass,

43 Thou knowest that they have borne false witness against me: and behold I must die, whereas I have done none of these things, which these men have maliciously forged against me.

44 And the Lord heard her voice.

45 And when she was led to be put to death, the Lord raised up the holy spirit of a young boy, whose name was Daniel.

46 And he cried out with a loud voice I am clear from the blood of this woman.

47 Then all the people turning themselves towards him, said: What meaneth this word that thou hast spoken?

48 But he standing in the midst of them, said: Are ye so foolish, ye children of Israel, that without examination or knowledge of the truth, you have condemned a daughter of Israel?

49 Return to judgment, for they have borne false witness against her.

50 So all the people turned again in haste, and the old men said to him: Come, and sit thou down among us, and shew it as: seeing God hath given thee the honour of old age.

51 And Daniel said to the people: Separate these two far from one another, and I will examine them.

52 So when they were put asunder one from the other, he called one of them, and said to him: O thou that art grown old in evil days, now are thy sins come out, which thou hast committed before:

53 In judging unjust judgments, oppressing the innocent, and letting the guilty to go free, whereas the Lord saith: The innocent and the just thou shalt not kill.

54 Now then, if thou sawest her, tell me under what tree thou sawest them conversing together. He said: Under a mastic tree.

55 And Daniel said: Well hast thou lied against thy own head: for behold the angel of God having received the sentence of him, shall cut thee in two.

56 And having put him aside, he commanded that the other should come, and he said to him: O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thy heart:

57 Thus did you do to the daughters of Israel, and they for fear conversed with you: but a daughter of Juda would not abide your wickedness.

58 Now therefore tell me, under what tree didst thou take them conversing together., And he answered: Under a holm tree.

59 And Daniel said to him: Well hast thou also lied against thy own head: for the angel of the Lord waiteth with a sword to cut thee in two, and to destroy you.

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60 With that all the assembly cried out with a loud voice, and they blessed God, who saveth them that trust in him.

61 And they rose up against the two elders, (for Daniel had convicted them of false witness by their own mouth,) and they did to them as they had maliciously dealt against their neighbour,

62 To fulfil the law of Moses: and they put them to death, and innocent blood was saved in that day.

63 But Helcias and his wife praised God, for their daughter Susanna, with Joakim her husband, and all her kindred, because there was no dishonesty found in her.

64 And Daniel became great in the sight of the people from that day, and thenceforward.

65 And king Astyages was gathered to his fathers, and Cyrus the Persian received his kingdom.

DANIEL CHAPTER 14
BEL AND THE DRAGON

or (2nd) Addition to Daniel (as Chapter 14)
Provenance: Codex Chisianus
Part of The Book of Odes; Source: Codex Alexandrinus
Latin Translation: Theodotion (2nd century A.D.)
English Translation: American Douay-Rheims 1899.
Estimated Range of Dating: 539–332 B.C.

(The original Septuagint text in Greek survives in a single manuscript, Codex Chisianus. The work may date to the Persian period [c. 539–332 BC] when Judaea was part of the Persian Empire [that was ruled by the Achaemenid Dynasty] as province called Yehud Medinata [Aramaic for Province of Judah]. It is believed by some scholars to have been written in the late 2nd century BC and accounted apocryphal by Protestants. The chapter is formed of three independent narratives, which place the hero Daniel at the court of the Persian emperor Cyrus the Great [Persian: Kurush II]: "When King Astyages was laid to rest with his ancestors, Cyrus the Persian succeeded to his kingdom." There Daniel "was a companion of the king, and was the most honoured of all his Friends" (1). [* Astyages, Akkadian: Ishtumegu, the last king of Media, was grandfather of Kurush II]*

The narrative of Bel and the Dragon is from chapter 14 of the Book of Daniel. This chapter, along with the Story of Susanna, chapter 13, is referred to as deuterocanonical by Rabbinic Judaism, but universally accepted among Catholic and Orthodox Christians as belonging to the Bible. It is considered apocryphal by most Protestants and typically not found in modern Protestant Bibles.

The narrative of Bel (1–22) is a folk tale ridiculing worship. In it, the king asks Daniel "Do you not think that Bel is a living god? Do you not see how much he eats and drinks every day?" Daniel proves through a ruse that the sacred meal of Bel is actually consumed at night by the seventy priests and their wives and children, who entered through a secret door when the temple's doors were sealed. The priests and their wives and children are killed, and Daniel is permitted to destroy the idol of Bel and the temple. This version has been cited as an ancestor of the "locked room mystery".

In the brief companion narrative of the Dragon (23–30), "there was a great dragon, which the Babylonians revered." In this case the supposed god is no idol, but not all that eats is divine: Daniel slew the dragon by making cakes of pitch, fat and hair. The dragon ate them and burst open. Now the Babylonians were indignant. "The king has become a Jew; he has destroyed Bel, and killed the dragon, and slaughtered the priests," they said, and demanded that Daniel be handed over to them.

The third narrative (31–42), Daniel in the Lions' Den, is apparently Daniel's 1st or 2nd trip. It has been made into a consequence of the preceding episode, but the Septuagint precedes it with the notice: "From the prophecy of Habakkuk, son of Jesus, of the tribe of Levi." Daniel remained unharmed in the den with seven lions, fed by the miraculous transportation of the prophet Habakkuk. "On the seventh day the king came to mourn for Daniel. When he came to the den he looked in, and there sat Daniel! The king shouted with a loud voice, "You are great, O Lord, the God of Daniel, and there is no other besides you!" Then he pulled Daniel out, and threw into the den those who had attempted his destruction, and they were instantly eaten before his eyes." Some have suggested that the Daniel in Bel and the Dragon is different from that of Daniel 1-13.

The Book of Daniel appears to be a reminiscence of Canaanite legends and pre-Bible stories, such as The Myth of Baal (Babylonian original, Grand Bible, 6th ed., pp.8025), The Baal Cycle, Baal battles Yahm, alphabetic cuneiform tablets from 1360 BC found at Ugarit, northwestern Syria. See: The Grand Bible, pp 2165. Baal is just another spelling for Bel the main god of all Semites at the time who fell out of favour with the believers, pretty much like Brahma with the Hindus and Yahweh with the Christians.

On griffins and dragons, see introduction to KHM 88.— The Singing, Soaring Lark, in Children and Household Tales collected by the Brothers Grimm, ed. Lord Henfield, p.489. See also: Natural History by Gaius Plinius Secundus, The Grand Bible, Internet Archive, p. 3459, middle column, 8th line. The oldest Sumerian depictions of griffins and dragons can be found on cylinder seals from around 3000 BC. The oldest written mention of a dragon can be found in the Sumerian "Kesh Temple Hymn" from around 2600 BC. See: The Grand Bible, Internet Archive, p. 5249, paragraphs 75-86.)

1 And Daniel was the king's guest, and was honoured above all his friends.

2 Now the Babylonians had an idol called Bel: and there were spent upon him every day twelve great measures of fine flour, and forty sheep, and sixty vessels of wine.

3 The king also worshipped him, and went every day to adore him: but Daniel adored his God. And the king said to him: Why dost thou not adore Bel?

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4 And he answered, and said to him: Because I do not worship idols made with hands, but the living God, that created heaven and earth, and hath power over all flesh.

5 And the king said to him: Doth not Bel seem to thee to be a living god? Seest thou not how much he eateth and drinketh every day?

6 Then Daniel smiled and said: O king, be not deceived: for this is but clay within, and brass without, neither hath he eaten at any time.

7 And the king being angry called for his priests, and said to them: If you tell me not, who it is that eateth up these expenses, you shall die.

8 But if you can shew that Bel eateth these things, Daniel shall die, because he hath blasphemed against Bel. And Daniel said to the king: Be it done according to thy word.

9 Now the priests of Bel were seventy, besides their wives, and little ones, and children. And the king went with Daniel into the temple of Bel.

10 And the priests of Bel said: Behold we go out: and do thou, O king, set on the meats, and make ready the wine, and shut the door fast, and seal it with thy own ring:

11 And when thou comest in the morning, if thou findest not that Bel hath eaten up all, we will suffer death, or else Daniel that hath lied against us.

12 And they little regarded it, because they had made under the table a secret entrance, and they always came in by it, and consumed those things.

13 So it came to pass after they were gone out, the king set the meats before Bel: and Daniel commanded his servants, and they brought ashes, and he sifted them all over the temple before the king: and going forth they shut the door, and having sealed it with the king's ring, they departed.

14 But the priests went in by night, according to their custom, with their wives and their children: and they ate and drank up all.

15 And the king arose early in the morning, and Daniel with him.

16 And the king said: Are the seals whole, Daniel? And he answered: They are whole, O king.

17 And as soon as he had opened the door, the king looked upon the table, and cried out with a loud voice: Great art thou, O Bel, and there is not any deceit with thee.

18 And Daniel laughed: and he held the king that he should not go in: and he said: Behold the pavement, mark whose footsteps these are.

19 And the king said: I see the footsteps of men, and women, and children. And the king was angry.

20 Then he took the priests, and their wives, and their children: and they shewed him the private doors by which they came in, and consumed the things that were on the table.

21 The king therefore put them to death, and delivered Bel into the power of Daniel: who destroyed him, and his temple.

22 And there was a great dragon in that place, and the Babylonians worshipped him.

23 And the king said to Daniel: Behold thou canst not say now, that this is not a living god: adore him therefore.

24 And Daniel said: I adore the Lord my God: for he is the living God: but that is no living god.

25 But give me leave, O king, and I will kill this dragon without sword or club. And the king said: I give thee leave.

26 Then Daniel took pitch, and fat, and hair, and boiled them together: and he made lumps, and put them into the dragon's mouth, and the dragon burst asunder. And he said: Behold him whom you worshipped.

27 And when the Babylonians had heard this, they took great indignation: and being gathered together against the king, they said: The king is become a Jew. He hath destroyed Bel, he hath killed the dragon, and he hath put the priests to death.

28 And they came to the king, and said: Deliver us Daniel, or else we will destroy thee and thy house.

29 And the king saw that they pressed upon him violently: and being constrained by necessity he delivered Daniel to them.

30 And they cast him into the den of lions, and he was there six days.

31 And in the den there were seven lions, and they had given to them two carcasses every day, and two sheep: but then they were not given unto them, that they might devour Daniel.

32 Now there was in Judea a prophet called Habacuc, and he had boiled pottage, and had broken bread in a bowl: and was going into the field, to carry it to the reapers.

33 And the angel of the Lord said to Habacuc: Carry the dinner which thou hast into Babylon to Daniel, who is in the lions' den.

34 And Habacuc said: Lord, I never saw Babylon, nor do I know the den.

35 And the angel of the Lord took him by the top of his head, and carried him by the hair of his head, and set him in Babylon over the den in the force of his spirit.

36 And Habacuc cried, saying: O Daniel, thou servant of God, take the dinner that God hath sent thee.

37 And Daniel said: Thou hast remembered me, O God, and thou hast not forsaken them that love thee.

38 And Daniel arose and ate. And the angel of the Lord presently set Habacuc again in his own place.

39 And upon the seventh day the king came to bewail Daniel: and he came to the den, and looked in, and behold Daniel was sitting in the midst of the lions.

40 And the king cried out with a loud voice, saying: Great art thou, O Lord the God of Daniel. And he drew him out of the lions' den.

41 But those that bad been the cause of his destruction, he cast into the den, and they were devoured in a moment before him.

42 Then the king said: Let all the inhabitants of the whole earth fear the God of Daniel: for he is the Saviour, working signs, and wonders in the earth: who hath delivered Daniel out of the lions' den.

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THE TREI ASAR
(THE TWELVE LITTLE PROPHET BOOKS)

1st, THE BOOK OF THE PROPHET HOSEA
Greek: Osee; Hebrew title: Sefer Hosea
Estimated Range of Dating: c. 760–720 B.C.

(Dated to c. 760–720 BC, The Book of Hosea (Hebrew: Sefer Hosea) is one of the oldest books of the Hebrew Bible, predating most of the Torah (Pentateuch). It is part of The Trei Asar, a book of the Hebrew Bible with 12 chapters or parts. This little biographical collection was probably made in Babylon in the years of the captivity,

Set around the fall of the Northern Kingdom of Israel, the Book of Hosea denounces the worship of gods other than Yahweh, metaphorically comparing Israel's abandonment of Yahweh to a woman being unfaithful to her husband. According to the book's narrative, the relationship between Hosea and his unfaithful wife Gomer is comparable to the relationship between Yahweh and his unfaithful people Israel. The eventual reconciliation of Hosea and Gomer is treated as a hopeful metaphor for the eventual reconciliation between Yahweh and Israel.

A brief outline of the concepts:

• Chapters 1–2; Account of Hosea's marriage with Gomer biographically which is a metaphor for the relationship with Yahweh and Israel.

• Chapter 3; Account of Hosea's marriage autobiographically. This is possibly a marriage to different women

• Chapters 4–14:9 / 14:10; Oracle judging Israel, Ephraim in particular, for not living up to the covenant.)

TREI ASAR 1, OSEE (HOSEA) CHAPTER 1

1 The word of the Lord, that came to Osee the son of Beeri, in the days of Ozias, Joathan, Achaz, and Ezechias kings of Juda, and in the days of Jeroboam the son of Joas king of Israel.

2 The beginning of the Lord's speaking by Osse: and the Lord said to Osee: Go, take thee a wife of fornications, and have of her children of fornications: for the land by fornication shall depart from the Lord.

3 So he went, and took Gomer the daughter of Debelaim: and she conceived and bore him a son.

4 And the Lord said to him: Call his name Jezrahel: for yet a little while, and I will visit the blood of Jezrahel upon the house of Jehu, and I will cause to cease the kingdom of the house of Israel.

5 And in that day I will break in pieces the bow of Israel in the valley of Jezrahel.

6 And she conceived again, and bore a daughter, and he said to him: Call her name, Without mercy: for I will not add any more to have mercy on the house of Israel, but I will utterly forget them.

7 And I will have mercy on the house of Juda, and I will save them by the Lord their God: and Iwill not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen.

8 And she weaned her that was called Without mercy. And she conceived, and bore a son.

9 And he said: Call his name, Not my people: for you are not my people, and I will not be yours.

10 And the number of the children of Israel shall be as the sand of the sea, that is without measure, and shall not be numbered. And it shall be in the place where it shall be said to them: You are not my people: it shall be said to them: Ye are the sons of the living God.

11 And the children of Juda, and the children of Israel shall be gathered together: and they shall appoint themselves one head, and shall come up out of the land: for great is the day of Jezrahel.

TREI ASAR 1, OSEE (HOSEA) CHAPTER 2

1 Say ye to your brethren: You are my people, and to your sister: Thou hast obtained mercy.

2 Judge your mother, judge her: because she is not my wife, and I am not her husband. Let her put away her fornications from her face, and her adulteries from between her breasts.

3 Lest I strip her naked, and set her as in the day that she was born: and I will make her as a wilderness, and will set her as a land that none can pass through, and will kill her with drought.

4 And I will not have mercy on her children: for they are the children of fornications.

5 For their mother hath committed fornication, she that conceived them is covered with shame: for she said: I will go after my lovers, that give me my bread, and my water, my wool, and my flax, my oil, and my drink.

6 Wherefore behold I will hedge up thy way with thorns, and I will stop it up with a wall, and she shall not find her paths.

7 And she shall follow after her lovers, and shall not overtake them: and she shall seek them, and shall not find, and she shall say: I will go, and return to my first husband, because it was better with me then, than now.

8 And she did not know that I gave her corn and wine, and oil, and multiplied her silver, and gold, which they have used in the service of Baal.

9 Therefore will I return, and take away my corn in its season, and my wine in its season, and I will set at liberty my wool, and my flax, which covered her disgrace.

10 And now I will lay open her folly in the eyes of her lovers: and no man shall deliver her out of my hand:

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11 And I will cause all her mirth to cease, her solemnities, her new moons, her sabbaths, and all her festival times.

12 And I will destroy her vines, and her fig trees, of which she said: These are my rewards, which my lovers have given me: and I will make her as a forest, and the beasts of the field shall devour her.

13 And I will visit upon her the days of Baalim, to whom she burnt incense, and decked herself out with her earrings, and with her jewels, and went after her lovers, and forgot me, saith the Lord.

14 Therefore, behold I will allure her, and will lead her into the wilderness: and I will speak to her heart.

15 And I will give her vinedressers out of the same place, and the valley of Achor for an opening of hope: and she shall sing there according to the days of her youth, and according to the days of her coming up out of the land of Egypt.

16 And it shall be in that day, saith the Lord, That she shall call me: My husband, and she shall call me no more Baali.

17 And I will take away the names of Baalim out of her mouth, and she shall no more remember their name.

18 And in that day I will make a covenant with them, with the beasts of the field, and with the fowls of the air, and with the creeping things of the earth: and I will destroy the bow, and the sword, and war out of the land: and I will make them sleep secure.

19 And I will espouse thee to me for ever: and I will espouse thee to me in justice, and judgment, and in mercy, and in commiserations.

20 And I will espouse thee to me in faith: and thou shalt know that I am the Lord.

21 And it shall come to pass in that day: I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth.

22 And the earth shall hear the core, and the wine, and the oil, and these shall hear Jezrahel.

23 And I will sow her unto me in the earth, and I will have mercy on her that was without mercy.

24 And I will say to that which was not my people: Thou art my people: and they shall say: Thou art my God.

TREI ASAR 1, OSEE (HOSEA) CHAPTER 3

1 And the Lord said to me: Go yet again, and love a woman beloved of her friend, and an adulteress: as the Lord loveth the children of Israel, and they look to strange gods, and love the husks of the grapes.

2 And I bought her to me for fifteen pieces of silver, and for a core of barley, and for half a core of barley.

3 And I said to her: Thou shalt wait for me many days: thou shalt not play the harlot, and thou shalt be no man's, and I also will wait for thee.

4 For the children of Israel shall sit many days without king, and without prince, and without sacrifice, and without altar, and without ephod, and without theraphim.

5 And after this the children of Israel shall return, and shall seek the Lord their God, and David their king: and they shall fear the Lord, and his goodness in the last days.

TREI ASAR 1, OSEE (HOSEA) CHAPTER 4

1 Hear the word of the Lord, ye children of Israel, for the Lord shall enter into judgment with the inhabitants of the land: for there is no truth, and there is no mercy, and there is no knowledge of God in the land.

2 Cursing, and lying, and killing, and theft, and adultery have overflowed, and blood hath touched blood.

3 Therefore shall the land mourn, and every one that dwelleth in it shall languish with the beasts of the field, and with the fowls of the air: yea, the fishes of the sea also shall be gathered together.

4 But yet let not any man judge: and let not a man be rebuked: for thy people are as they that contradict the priest.

5 And thou shalt fall to day, and the prophet also shall fall with thee: in the night I have made thy mother to be silent.

6 My people have been silent, because they had no knowledge: because thou hast rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to me: and thou hast forgotten the law of thy God, I also will forget thy children.

7 According to the multitude of them so have they sinned against me: I will change their glory into shame.

8 They shall eat the sins of my people, and shall lift up their souls to their iniquity.

9 And there shall be like people like priest: and I will visit their ways upon them, and I will repay them their devices.

10 And they shall eat and shall not be filled: they have committed fornication, and have not ceased: because they have forsaken the Lord in not observing his law.

11 Fornication, and wine, and drunkenness take away the understanding.

12 My people have consulted their stocks, and their staff hath declared unto them: for the spirit of fornication hath deceived them, and they have committed fornication against their God.

13 They offered sacrifice upon the tops of the mountains, and burnt incense upon the hills: under the oak, and the poplar, and the turpentine tree, because the shadow thereof was good: therefore shall your daughters commit fornication, and your spouses shall be adulteresses.

14 I will not visit upon your daughters when they shell commit fornication, and upon your spouses when they shall commit adultery: because themselves conversed with harlots, and offered sacrifice with the effeminate, and the people that doth not understand shall be beaten.

15 If thou play the harlot, O Israel, at least let not Juda offend: and go ye not into Galgal, and come not up into Bethaven, and do not swear: The Lord liveth.

16 For Israel hath gone astray like a wanton heifer: now will the Lord feed them, as a lamb in a spacious place.

17 Ephraim is a partaker with idols, let him alone.

18 Their banquet is separated, they have gone astray by fornication: they that should have protected them have loved to bring shame upon them.

19 The wind hath bound them up in its wings, and they shall be confounded because of their sacrifices.

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TREI ASAR 1, OSEE (HOSEA) CHAPTER 5

1 Hear ye this, O priests, and hearken, O ye house of Israel, and give ear, O house of the king: for there is a judgment against you, because you have been a snare to them whom you should have watched over, and a net spread upon Thabor.

2 And you have turned aside victims into the depth: and I am, the teacher of them all.

3 I know Ephraim, and Israel is not hid from me: for now Ephraim hath committed fornication, Israel is defiled.

4 They will not set their thoughts to return to their God: for the spirit of fornication is in the midst of them, and they have not known the Lord.

5 And the pride of Israel shall answer in his face: and Israel and Ephraim shall fall in their iniquity, Juda also shall fall with them.

6 With their flocks, and with their herds, they shall go to seek the Lord, and shall not find him: he is withdrawn from them.

7 They have transgressed against the Lord, for they have begotten children that are strangers: now shall a month devour them with their portions.

8 Blow ye the cornet in Gabaa, the trumpet in Rama: howl ye in Bethaven, behind thy back, O Benjamin.

9 Ephraim shall be in desolation in the day of rebuke: among the tribes of Israel I have shewn that which shall surely be.

10 The princes of Juda are become as they that take up the bound: I will pour out my wrath upon them like water.

11 Ephraim is under oppression, and broken in judgment: because he began to go after filthiness.

12 And I will be like a moth to Ephraim: and like rottenness to the house of Juda.

13 And Ephraim saw his sickness, and Juda his band: and Ephraim went to the Assyrian, and sent to the avenging king: and he shall not be able to heal you, neither shall he be able to take off the band from you.

14 For I will be like a lioness to Ephraim, and like a lion's whelp to the house of Juda: I, I will catch, and go: I will take away, and there is none that can rescue.

15 I will go and return to my place: until you are consumed, and seek my face.

TREI ASAR 1, OSEE (HOSEA) CHAPTER 6

1 In their affliction they will rise early to me: Come, and let us return to the Lord:

2 For he hath taken us, and he will heal us: he will strike, and he will cure us.

3 He will revive us after two days: on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth.

4 What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? your mercy is as a morning cloud, and as the dew that goeth away in the morning.

5 For this reason have I hewed them by the prophets, I have slain them by the words of my mouth: and thy judgments shall go forth as the light.

6 For I desired mercy, and not sacrifice: and the knowledge of God more than holocausts.

7 But they, like Adam, have transgressed the covenant, there have they dealt treacherously against me.

8 Galaad is a city of workers of idols, supplanted with blood.

9 And like the jaws of highway robbers, they conspire with the priests who murder in the way those that pass out Sichem: for they have wrought wickedness.

10 I have seen a horrible thing in the house of Israel: the fornications of Ephraim there: Israel is defiled.

11 And thou also, O Juda, set thee a harvest, when I shall bring back captivity of my people.

TREI ASAR 1, OSEE (HOSEA) CHAPTER 7

1 When I would have healed Israel, the iniquity of Ephraim was discovered, and the wickedness of Samaria, for they have committed falsehood, and the thief is come in to steal, the robber is without.

2 And lest they may say in their hearts, that I remember all their wickedness: their own devices now have beset them about, they have been done before my face.

3 They have made the king glad with their wickedness: and the princes with their lies.

4 They are all adulterers, like an oven heated by the baker: the city rested a little from the mingling of the leaven, till the whole was leavened.

5 The day of our king, the princes began to be mad with wine: he stretched out his hand with scorners.

6 Because they have applied their heart like an oven, when he laid snares for them: he slept all the night baking them, in the morning he himself was heated as a flaming fire.

7 They were all heated like an oven, and have devoured their judges: all their kings have fallen: there is none amongst them that calleth unto me.

8 Ephraim himself is mixed among the nations: Ephraim is become as bread baked under the ashes, that is not turned.

9 Strangers have devoured his strength, and he knew it not: yea, grey hairs also are spread about upon him, and he is ignorant of it.

10 And the pride of Israel shall be humbled before his face: and they have not returned to the Lord their God, nor have they sought him in all these.

11 And Ephraim is become as a dove that is decoyed, not having a heart: they called upon Egypt, they went to the Assyrians.

12 And when they shall go, I will spread my net upon them: I will bring them down as the fowl of the air, I will strike them as their congregation hath heard.

13 Woe to them, for they have departed from me: they shall be wasted because they have transgressed against me: and I redeemed them: and they have spoken lies against me.

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14 And they have not cried to me with their heart, but they howled in their beds: they have thought upon wheat and wine, they are departed from me.

15 And I have chastised them, and strengthened their arms: and they have imagined evil against me.

16 They returned, that they might be without yoke: they became like a deceitful bow: their princes shall fall by the sword, for the rage of their tongue. This is their derision in the land of Egypt.

TREI ASAR 1, OSEE (HOSEA) CHAPTER 8

1 Let there be a trumpet in thy throat like an eagle upon the house of the Lord: because they have transgressed my covenant, and have violated my law.

2 They shall call upon me: O my God, we, Israel, know thee.

3 Israel hath cast off the thing that is good, the enemy shall pursue him.

4 They have reigned, but not by me: they have been princes, and I knew not: of their silver, and their gold they have made idols to themselves, that they might perish.

5 Thy calf, O Samaria, is cast off, my wrath is kindled against them. How long will they be incapable of being cleansed?

6 For itself also is the invention of Israel: a workman made it, and it is no god: for the calf of Samaria shall be turned to spiders' webs.

7 For they shall sow wind, and reap a whirlwind, there is no standing stalk in it, the bud shall yield no meal; end if it should yield, strangers shall eat it.

8 Israel is swallowed up: now is he become among the nations like an unclean vessel.

9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath given gifts to his lovers.

10 But even though they shall have hired the nations, now will I gather them together: and they shall rest a while from the burden of the king, and the princes.

11 Because Ephraim hath made many altars to sin: altars are become to him unto sin.

12 I shall write to him my manifold laws, which have been accounted as foreign.

13 They shall offer victims, they shall sacrifice flesh, and shall eat it, and the Lord will not receive them: now will he remember their iniquity, and will visit their sins: they shall return to Egypt.

14 And Israel hath forgotten his Maker, and hath built temples: and Juda hath built many fenced cities: and I will send a fire upon his cities, and it shall devour the houses thereof.

TREI ASAR 1, OSEE (HOSEA) CHAPTER 9

1 Rejoice not, O Israel: rejoice not as the nations do: for thou hast committed fornication against thy God, thou hast loved a reward upon every cornfloor.

2 The floor and the winepress shall not feed them, and the wine shall deceive them.

3 They shall not dwell in the Lord's land: Ephraim is returned to Egypt, and hath eaten unclean things among the Assyrians.

4 They shall not offer wine to the Lord, neither shall they please him: their sacrifices shall be like the bread of mourners: all that shall eat it shall be defiled: for their bread is life for their soul, it shall not enter into the house of the Lord.

5 What will you do in the solemn day, in the day of the feast of the Lord?

6 For behold they are gone because of destruction: Egypt shall gather them together, Memphis shall bury them: nettles shall inherit their beloved silver, the bur shall be in their tabernacles.

7 The days of visitation are come, the days of repaying are come: know ye, O Israel, that the prophet was foolish, the spiritual man was mad, for the multitude of thy iniquity, and the multitude of thy madness.

8 The watchman of Ephraim was with my God: the prophet is become a snare of ruin upon all his ways, madness is in the house of his God.

9 They have sinned deeply, as in the days of Gabaa: he will remember their iniquity, and will visit their sin.

10 I found Israel like grapes in the desert, I saw their fathers like the firstfruits of the fig tree in the top thereof: but they went in to Beelphegor, and alienated themselves to that confusion, and became abominable, as those things were, which they loved.

11 As for Ephraim, their glory hath flown away like a bird from the birth, and from the womb, and from the conception.

12 And though they should bring up their children, I will make them without children among men: yea, and woe to them, when I shall depart from them.

13 Ephraim, as I saw, was a Tyre founded in beauty: and Ephraim shall bring out his children to the murderer.

14 Give them, O Lord. What wilt thou give them? Give them a womb without children, and dry breasts.

15 All their wickedness is in Galgal, for there I hated them: for the wickedness of their devices I will cast them forth out of my house: I will love them no more, all their princes are revolters.

16 Ephraim is struck, their root is dried up, they shall yield no fruit. And if they should have issue, I will slay the best beloved fruit of their womb.

17 My God will cast them away, because they hearkened not to him: and they shall be wanderers among the nations.

TREI ASAR 1, OSEE (HOSEA) CHAPTER 10

1 Israel a vine full of branches, the fruit is agreeable to it: according to the multitude of his fruit he hath multiplied altars, according to the plenty of his land he hath abounded with idols.

2 Their heart is divided: now they shall perish: he shall break down their idols, he shall destroy their altars.

3 For now they shall say: We have no king: because we fear not the Lord: and what shall a king do to us?

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4 You speak words of an unprofitable vision, and you shall make a covenant: and judgment shall spring up as bitterness in the furrows of the field.

5 The inhabitants of Samaria have worshipped the king of Bethaven: for the people thereof have mourned over it, and the wardens of its temple that rejoiced over it in its glory because it is departed from it.

6 For itself also is carried into Assyria, a present to the avenging king: shame shall fall upon Ephraim, and Israel shall be confounded in his own will.

7 Samaria hath made her king to pass as froth upon the face of the water.

8 And the high places of the idol, the sin of Israel shall be destroyed: the bur and the thistle shall grow up over their altars: and they shall say to the mountains: Cover us; and to the hills: Fall upon us.

9 From the days of Gabaa, Israel hath sinned, there they stood: the battle in Gabaa against the children of iniquity shall not overtake them.

10 According to my desire I will chastise them: and the nations shall be gathered together against them, when they shall be chastised for their two iniquities.

11 Ephraim is a heifer taught to love to tread out corn, but I passed over upon the beauty of her neck: I will ride upon Ephraim, Juda shall plough, Jacob shall break the furrows for himself.

12 Sow for yourselves in justice, and reap in the mouth of mercy, break up your fallow ground: but the time to seek the Lord is, when he shall come that shall teach you justice.

13 You have ploughed wickedness, you have reaped iniquity, you have eaten the fruit of lying: because thou hast trusted in thy ways, in the multitude of thy strong ones.

14 A tumult shall arise among thy people: and all thy fortresses shall be destroyed as Salmana was destroyed, by the house of him that judged Baal in the day of battle, the mother being dashed in pieces upon her children.

15 So hath Bethel done to you, because of the evil of your iniquities.

TREI ASAR 1, OSEE (HOSEA) CHAPTER 11

1 As the morning passeth, so hath the king of Israel Israel was a child, and I loved him: and I called my son out of Egypt.

2 As they called them, they went away from before their face: they offered victims to Baalim, and sacrificed to idols.

3 And I was like a foster father to Ephraim, I carried them in my arms: and they knew not that I healed them.

4 I will draw them with the cords of Adam, with the bands of love: and I will be to them as one that taketh off the yoke on their jaws: and I put his meat to him that he might eat.

5 He shall not return into the land of Egypt, but the Assyrian shall be his king: because they would not be converted.

6 The sword hath begun in his cities, and it shall consume his chosen men, and sha.ll devour their heads.

7 And my people shall long for my return: but a yoke shall be put upon them together, which shall not be taken off.

8 How shall I deal with thee, O Ephraim, shall I protect thee, O Israel? how shall I make thee as Adama, shall I set thee as Seboim? my heart is turned within me, my repentance is stirred up.

9 I will not execute the fierceness of my wrath: I will not return to destroy Ephraim: because I am God, and not man: the holy one in the midst of thee, and I will not enter into the city.

10 They shall walk after the Lord, he shall roar as a lion: because he shall roar, and the children of the sea shall fear.

11 And they shall fly away like a bird out of Egypt, and like a dove out of the land of the Assyrians: and I will place them in their own houses, saith the Lord.

12 Ephraim hath compassed me about with denials, and the house of Israel with deceit: but Juda went down as a witness with God, and is faithful with the saints.

TREI ASAR 1, OSEE (HOSEA) CHAPTER 12

1 Ephraim feedeth on the wind, and followeth the burning heat: all the day long he multiplied lies and desolation: and he hath made a covenant with the Assyrians, and carried oil into Egypt.

2 Therefore there is a judgment of the Lord with Juda, and a visitation for Jacob: he will render to him according to his ways, and according to his devices.

3 In the womb he supplanted his brother: and by his strength he had success with an angel.

4 And he prevailed over the angel, and was strengthened: he wept, and made supplication to him: he found him in Bethel, and there he spoke with us.

5 Even the Lord the God of hosts, the Lord is his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and hope in thy God always.

7 He is like Chanaan, there is a deceitful balance in his hand, he hath loved oppression.

8 And Ephraim said: But yet I am be- come rich, I have found me an idol: all my labours shall not find me the iniquity that I have committed.

9 And I that am the Lord thy God from the land of Egypt, will yet cause thee to dwell in tabernacles, as in the days of the feast.

10 And I have spoken by the prophets, and I have multiplied visions, and I have used similitudes by the ministry of the prophets.

11 If Galaad be an idol, then in vain were they in Galgal offering sacrifices with bullocks: for their altars also are as heaps in the furrows of the field.

12 Jacob fled into the country of Syria, and Israel served for a wife, and was a keeper for a wife.

13 But the Lord by a prophet brought Israel out of Egypt: and he was pre- served by a prophet.

14 Ephraim hath provoked me to wrath with his bitterness, and his blood shall come upon him, and his Lord will render his reproach unto him.

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TREI ASAR 1, OSEE (HOSEA) CHAPTER 13

1 When Ephraim spoke, a horror seized Israel: and he sinned in Baal and died.

2 And now they have sinned more and more: and they have made to themselves a molten thing of their silver as the likeness of idols: the whole is the work of craftsmen: to these that say: Sacrifice men, ye that adore calves.

3 Therefore they shall be as a morning aloud, and as the early dew that passeth away, as the dust that is driven with a whirlwind out of the floor, and as the smoke out of the chimney.

4 But I am the Lord thy God from the land of Egypt: and thou shalt know no God but me, and there is no saviour beside me.

5 I knew thee in the desert, in the land of the wilderness.

6 According to their pastures they were filled, and were made full: and they lifted up their heart, and have forgotten me.

7 And I will be to them as a lioness, as a leopard in the way of the Assyrians.

8 I will meet them as a bear that is robbed of her whelps, and I will rend the inner parts of their liver: and I will devour them there as a lion, the beast of the field shall tear them.

9 Destruction is thy own, 0 Israel: thy help is only in me.

10 Where is thy king? now especially let him save thee in all thy cities: and thy judges, of whom thou saidst: Q Give me kings and princes.

11 I will give thee a king in my wrath, and will take him away in my indignation.

12 The iniquity of Ephraim is bound up, his sin is hidden.

13 The sorrows of a woman in labour snail come upon him, he is an unwise son: for now he shall not stand in the breach of the children.

14 I will deliver them out of the hand of death. I will redeem them from death: O death, I will be thy death; O hell, I will be thy bite: comfort is hidden from my eyes.

15 Because he shall make a separation between brothers: s the Lord will bring a burning wind that shall rise from the desert, and it shall dry up his springs, and shall make his fountain desolate, and he shall carry off the treasure of every desirable vessel.

TREI ASAR 1, OSEE (HOSEA) CHAPTER 14

1 Let Samaria perish, because she hath stirred up her God to bitterness: let them perish by the sword, let their little ones be dashed, and let the women with child be ripped up.

2 Return, O Israel, to the Lord thy God: for thou hast fallen down by thy iniquity.

3 Take with you words, and return to the Lord, and say to him: Take away all iniquity, and receive the good: and we will render the calves of our lips.

4 Assyria shall not save us, we will not ride upon horses, neither will we say any more: The works of our hands are our gods, for thou wilt have mercy on the fatherless that is in thee.

5 I will heal their breaches, I will love them freely: for my wrath is turned away from them.

6 I will be as the dew, Israel shall spring as the lily, and his root shall shoot forth as that of Libanus.

7 His branches shall spread, and his glory shall be as the olive tree: and his smell as that of Libanus.

8 They shall be converted that sit under his shadow: they shall live upon wheat, and they shall blossom as a vine: his memorial shall be as the wine of Libanus.

9 Ephraim shall say, What have I to do any more with idols? I will hear him, and I will make him flourish like a green fir tree: from me is thy fruit found.

10 Who is wise, and he shall understand these things? prudent, and he shall know these things? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall in them.

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2nd, THE BOOK OF THE PROPHET JOEL

Greek: Ioel; Hebrew title: Sefer Joel
Estimated Range of Dating: c. 520–400 B.C.

(The Book of Joel is part of the Hebrew Bible, one of twelve prophetic books known as the Twelve Minor Prophets. (The term indicates the short length of the text in relation to longer prophetic texts known as the Major Prophets.

The Book of Hosea is one of the books of the Hebrew Bible and of the Christian Old Testament. The book is about a man who was told by God to marry a woman who would not live with him as she should have done. Even though Hosea brought her back to his house and had some children with her, she kept leaving him and going away to other men. Hosea was told that his story was a picture of the way God's people treated God, by going after other gods (idols) even though God wanted them to stay with Him and love Him.)

TREI ASAR 2, JOEL CHAPTER 1

1 The word of the Lord that came to Joel the son of Phatuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land: did this ever happen in your days, or in the days of your fathers?

3 Tell ye of this to your children, and let your children tell their children, and their children to another generation.

4 That which the palmerworm hath left, the locust hath eaten: and that which the locust hath left, the bruchus hath eaten: and that which the bruchus hath left, the mildew hath destroyed.

5 Awake, ye that are drunk, and weep, and mourn all ye that take delight in drinking sweet wine: for it is cut off from your mouth.

6 For a nation is come up upon my land, strong and without number: his teeth are like the teeth of a lion: and his cheek teeth as of a lion's whelp.

7 He hath laid my vineyard waste, and hath pilled off the bark of my fig tree: he hath stripped it bare, and cast it away; the branches thereof are made white.

8 Lament like a virgin girded with sackcloth for the husband of her youth.

9 Sacrifice and libation is cut off from the house of the Lord: the priests, the Lord's ministers, have mourned:

10 The country is destroyed, the ground hath mourned: for the corn is wasted, the wine is confounded, the oil hath languished.

11 The husbandmen are ashamed, the vinedressers have howled for the wheat, and for the barley, because the harvest of the field is perished.

12 The vineyard is confounded, and the fig tree hath languished: the pomegranate tree, and the palm tree, and the apple tree, and all the trees of the field are withered: because joy is withdrawn from the children of men.

13 Gird yourselves, and lament, O ye priests, howl, ye ministers of the altars: go in, lie in sackcloth, ye ministers of my God: because sacrifice and libation is cut off from the house of your God.

14 Sanctify ye a fast, call an assembly; gather together the ancients, all the inhabitants of the land into the house of your God: and cry ye to the Lord:

15 Ah, ah, ah, for the day: because the day of the Lord is at hand, and it shall come like destruction from the mighty.

16 Is not your food cut off before your eyes, joy and gladness from the house of our God?

17 The beasts have rotted in their dung, the barns are destroyed, the storehouses are broken down: because the corn is confounded.

18 Why did the beast groan, why did the herds of cattle low? because there is no pasture for them: yea, and the flocks of sheep are perished.

19 To thee, 0 Lord, will I cry: because fire hath devoured the beautiful places of the wilderness, and the flame hath burnt all the trees of the country.

20 Yea and the beasts of the field have looked up to thee, as a garden bed that thirsteth after rain, for the springs of waters are dried up, and fire hath devoured the beautiful places of the wilderness.

TREI ASAR 2, JOEL CHAPTER 2

1 Blow ye the trumpet in Sion, sound an alarm in my holy mountain, let all the inhabitants of the land tremble: because the day of the Lord cometh, because it is nigh at hand,

2 A day of darkness, and of gloominess, a day of clouds and whirlwinds: a numerous and strong people as the morning spread upon the mountains: the like to it hath not been from the beginning, nor shall be after it even to the years of generation and generation.

3 Before the face thereof a devouring fire, and behind it a burning flame: the land is like a garden of pleasure before it, and behind it a desolate wilderness, neither is there any one that can escape it.

4 The appearance of them is as the appearance of horses, and they shall run like horsemen.

5 They shall leap like the noise of chariots upon the tops of mountains, like the noise of a flame of fire devouring the stubble, as a strong people prepared to battle.

6 At their presence the people shall be in grievous pains: all faces shall be made like a kettle.

7 They shall run like valiant men: like men of war they shall scale the wall: the men shall march every one on his way, and they shall not turn aside from their ranks.

8 No one shall press upon his brother: they shall walk every one in his path: yea, and they shall fall through the windows, and shall take no harm.

9 They shall enter into the city: they shall run upon the wall, they shall climb up the houses, they shall come in at the windows as a thief.

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10 At their presence the earth hath trembled, the heavens are moved: the sun and moon are darkened, and the stars have withdrawn their shining.

11 And the Lord hath uttered his voice before the face of his army: for his armies are exceeding great, for they are strong and execute his word: for the day of the Lord is great and very terrible: and who can stand it?

12 Now therefore saith the Lord: Be converted to me with all your heart, in fasting, and in weeping, and in mourning.

13 And rend your hearts, and not your garments, and turn to the Lord your God: for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil.

14 Who knoweth but he will return, and forgive, and leave a blessing behind him, sacrifice and libation to the Lord your God?

15 Blow the trumpet in Sion, sanctify a fast, call a solemn assembly,

16 Gather together the people, sanctify the church, assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bride chamber.

17 Between the porch and the altar the priests the Lord's ministers shall weep, and shall say: Spare, O Lord, spare thy people: and give not thy inheritance to reproach, that the heathen should rule over them. Why should they say among the nations: Where is their God?

18 The Lord hath been zealous for his land, and hath spared his people.

19 And the Lord answered and said to his people: Behold I will send you corn, and wine, and oil, and you shall be filled with them: and I will no more make you a reproach among the nations.

20 And I will remove far off from you the northern enemy: and I will drive him into a land unpassable, and desert, with his face towards the east sea, and his hinder part towards the utmost sea: and his stench shall ascend, and his rottenness shall go up, because he hath done proudly.

21 Fear not, O land, be glad and rejoice: for the Lord hath done great things.

22 Fear not, ye beasts of the fields: for the beautiful places of the wilderness are sprung, for the tree hath brought forth its fruit, the fig tree, and the vine have yielded their strength.

23 And you, O children of Sion, rejoice, and be joyful in the Lord your God: because he hath given you a teacher of justice, and he will make the early and the latter rain to come down to you as in the beginning.

24 And the floors shall be filled with wheat, and the presses shall overflow with wine and oil.

25 And I will restore to you the ears which the locust, and the bruchus, and the mildew, and the palmerworm have eaten; my great host which I sent upon you.

26 And you shall eat in plenty, and shall be filled: and you shall praise the name of the Lord your God, who hath done wonders with you, and my people shall not be confounded for ever.

27 And you shall know that I am in the midst of Israel: and I am the Lord your God, and there is none besides: and my people shall not be confounded for ever.

28 And it shall come to pass after this, that I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy: your old men shall dream dreams, and your young men shall see visions.

29 Moreover upon my servants and handmaids in those days I will pour forth my spirit.

30 And I will shew wonders in heaven; and in earth, blood, and fire, and vapour of smoke.

31 The sun shall be turned into darkness, and the moon into blood: before the great and dreadful day of the Lord doth come.

32 And it shall come to pass, that every one that shall call upon the name of the Lord shall be saved: for in mount Sion, and in Jerusalem shall be salvation, as the Lord hath said, and in the residue whom the Lord shall call.

TREI ASAR 2, JOEL CHAPTER 3

1 For behold in those days, and in that time when I shall bring back the captivity of Juda and Jerusalem:

2 I will gather together all nations, and will bring them down into the valley of Josaphat: and I will plead with them there for my people, and for my inheritance Israel, whom they have scattered among the nations, and have parted my land.

3 And they have cast lots upon my people: and the boy they have put in the stews, and the girl they have sold for wine, that they might drink.

4 But what have you to do with me, O Tyre, and Sidon, and all the coast of the Philistines? will you revenge yourselves on me? and if you revenge yourselves on me, I will very soon return you a recompense upon your own head.

5 For you have taken away my silver and my gold: and my desirable and most beautiful things you have carried into your temples.

6 And the children of Juda, and the children of Jerusalem you have sold to the children of the Greeks, that you might remove them far off from their own country.

7 Behold, I will raise them up out of the place wherein you have sold them: and I will return your recompense upon your own heads.

8 And I will sell your sons, and your daughters by the hands of the children of Juda, and they shall sell them to the Sabeans, a nation far off, for the Lord hath spoken it.

9 Proclaim ye this among the nations: prepare war, rouse up the strong: let them come, let all the men of war come up.

10 Cut your ploughshares into swords, and your spades into spears. Let the weak say: I am strong.

11 Break forth, and come, all ye nations, from round about, and gather yourselves together: there will the Lord cause all thy strong ones to fall down.

12 Let them arise, and let the nations come up into the valley of Josaphat: for there I will sit to judge all nations round about.

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13 Put ye in the sickles, for the harvest is ripe: come and go down, for the press is full, the fats run over: for their wickedness is multiplied.

14 Nations, nations in the valley of destruction: for the day of the Lord is near in the valley of destruction.

15 The sun and the moon are darkened, and the stars have withdrawn their shining.

16 And the Lord shall roar out of Sion, and utter his voice from Jerusalem: and the heavens and the earth shall be moved, and the Lord shall be the hope of his people, and the strength of the children of Israel.

17 And you shall know that I am the Lord your God, dwelling in Sion my holy mountain: and Jerusalem shall be holy and strangers shall pass through it no more.

18 And it shall come to pass in that day, that the mountains shall drop down sweetness, and the hills shall flow with milk: and waters shall flow through all the rivers of Juda: and a fountain shall come forth of the house of the Lord, and shall water the torrent of thorns.

19 Egypt shall be a desolation, and Edom a wilderness destroyed: because they have done unjustly against the children of Juda, and have shed innocent blood in their land.

20 And Judea shall be inhabited for ever, and Jerusalem to generation and generation.

21 And I will cleanse their blood which I had not cleansed: and the Lord will dwell in Sion.

3rd, THE BOOK OF THE PROPHET AMOS

Greek: Amos; Hebrew title: Sefer Amos
Estimated Range of Dating: c. 790–740 B.C.

(The Book of Amos belongs to the Nevi'im (Hebrew for: "prophets") and of the third of the Twelve Minor Prophets in the Tanakh / Old Testament.

Amos lived during the time of two other prophets,Hosea and Isaiah, around 750 BC while Jeroboam II (785–745 BC) was king of Israel and Uzziah (c. 770–750 BC) was king of Judah. Amos lived in the kingdom of Judah but preached in the northern Kingdom of Israel. His major themes of social justice, God's omnipotence, and divine judgement became the main elements of his teachings.

The book of Amos is probably the oldest book of a prophet in the Bible and it has 9 chapters. Its message is harsh, but Amos wrote some of the most poetic parts of the Bible. The author (we do not know with certainty if it was Amos or one of his disciples) was not a simpleton, he was well-educated. In the first chapter, he says that God will punish many of the nations around Israel. Then in the second chapter he uses similar words to say that Judah and Israel will also be punished. The rest of the book tells the reasons for that punishment before ending with a promise that Israel would then be restored. He wrote about social justice, God's power, judgement and eventual restoration.

Structure
Oracles against the nations (1.3–2.6)
Addresses to groups in Israel
• Women of Samaria (4.1–3)
• Rich persons in Samaria (6.1–7)
• Rich persons in Jerusalem (8.4–8)
Five symbolic visions of God's judgement on Israel, interrupted by a confrontation between Amos and his listeners at Bethel (7.10–17):
• Locusts (7.1–3)
• Fire (7.4–6)
• A plumb line (7.7–9)
• A basket of fruit (8.1–3)
• God beside the altar (9.1–8a)
Epilogue 9:8b–15.)

TREI ASAR 3, AMOS CHAPTER 1

1 The words of Amos, who was among herdsmen of Thecua: which he saw concerning Israel in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel two years before the earthquake.

2 And he said: The Lord will roar from Sion, and utter his voice from Jerusalem: and the beautiful places of the shepherds have mourned, and the top of Carmel is withered.

3 Thus saith the Lord: For three crimes of Damascus, and for four I will not convert it: because they have thrashed Galaad with iron wains.

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4 And I will send a fire into the house of Azael, and it shall devour the houses of Benadad.

5 And I will break the bar of Damascus: and I will cut off the inhabitants from the plain of the idol, and him that holdeth the sceptre from the house of pleasure: and the people of Syria shall be carried away to Cyrene, saith the Lord.

6 Thus saith the Lord: For three crimes of Gaza, and for four I will not convert it: because they have carried away a perfect captivity to shut them up in Edom.

7 And I will send a fire on the wall of Gaza, and it shall devour the houses thereof.

8 And I will cut off the inhabitant from Azotus, and him that holdeth the sceptre from Ascalon: and I will turn my hand against Accaron, and the rest of the Philistines shall perish, saith the Lord God.

9 Thus saith the Lord: For three crimes of Tyre, and for four I will not convert it: because they have shut up an entire captivity in Edom, and have not remembered the covenant of brethren.

10 And I will send a fire upon the wall of Tyre, and it shall devour the houses thereof.

11 Thus saith the Lord: For three crimes of Edom, and for four I will not convert him: because he hath pursued his brother with the sword, and hath cast off all pity, and hath carried on his fury, and hath kept his wrath to the end.

12 I will send a fire into Theman: and it shall devour the houses of Bosra.

13 Thus saith the Lord: For three crimes of the children of Ammon, and for four I will not convert him: because he hath ripped up the women with child of Galaad to enlarge his border.

14 And I will kindle a fire in the wall of Rabba: and it shall devour the houses thereof with shouting in the day of battle, and with a whirlwind in the day of trouble.

15 And Melchom shall go into captivity, both he, and his princes together, saith the Lord.

TREI ASAR 3, AMOS CHAPTER 2

1 Thus saith the Lord: For three crimes of Moab, and for four I will not convert him: because he hath burnt the bones of the king of Edom even to ashes.

2 And I will seed a fire into Moab, and it shall devour the houses of Carioth: and Moab shall die with a noise, with the sound of the trumpet:

3 And I will cut off the judge from the midst thereof, and will slay all his princes with him, saith the Lord.

4 Thus saith the Lord: For three crimes of Juda, and for four I will not convert him: because he hath cast away the law of the Lord, and hath not kept his commandments: for their idols have caused them to err, after which their fathers have walked.

5 And I will send a fire into Juda, and it shall devour the houses of Jerusalem.

6 Thus saith the Lord: For three crimes of Israel, and for four I will not convert him: because he hath sold the just man for silver, and the poor man for a pair of shoes.

7 They bruise the heads of the poor upon the dust of the earth, and turn aside the way of the humble: and the son and his father have gone to the same young woman, to profane my holy name.

8 And they sat down upon garments laid to pledge by every altar: and drank the wine of the condemned in the house of their God.

9 Yet I cast out the Amorrhite before their face: whose height was like the height of cedars, and who was strong as an oak: and I destroyed his fruit from above, and his roots beneath.

10 It is I that brought you up out of the land of Egypt, and I led you forty years through the wilderness, that you might possess the land of the Amorrhite.

11 And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not so, O ye children of Israel, saith the Lord?

12 And you will present wine to the Nazarites: and command the prophets, saying: Prophesy not.

13 Behold, I will screak under you as a wain screaketh that is laden with hay.

14 And flight shall perish from the swift, and the valiant shall not possess his strength, neither shall the strong save his life.

15 And he that holdeth the bow shall not stand, and the swift of foot shall not escape, neither shall the rider of the horse save his life.

16 And the stout of heart among the valiant shall flee away naked in that day, saith the Lord.

TREI ASAR 3, AMOS CHAPTER 3

1 Hear the word that the Lord hath spoken concerning you, O ye children of Israel: concerning the whole family that I brought up out of the land of Egypt, saying:

2 You only have I known of all the families of the earth: therefore will I visit upon you all your iniquities.

3 Shall two walk together except they be agreed?

4 Will a lion roar in the forest, if he have no prey? will the lion's whelp cry out of his den, if he have taken nothing?

5 Will the bird fall into the snare upon the earth, if there be no fowler? Shall the snare be taken up from the earth, before it hath taken somewhat?

6 Shall the trumpet sound in a city, and the people not be afraid? Shall there be evil in a city, which the Lord hath not done?

7 For the Lord God doth nothing without revealing his secret to his servants the prophets.

8 The lion shall roar, who will not fear? The Lord God hath spoken, who shall not prophesy?

9 Publish it in the houses of Azotus, and in the houses of the land of Egypt, and say: Assemble yourselves upon the mountains of Samaria, and behold the many follies in the

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midst thereof, and them that suffer oppression in the inner rooms thereof.

10 And they have not known to do the right thing, saith the Lord, storing up iniquity, and robberies in their houses.

11 Therefore thus saith the Lord God: The land shall be in tribulation, and shall be compassed about: and thy strength shall be taken away from thee, and thy houses shall be spoiled.

12 Thus saith the Lord: As if a shepherd should get out of the lion's mouth two legs, or the tip of the ear: so shall the children of Israel be taken out that dwell in Samaria, in a piece of a bed, and in the couch of Damascus.

13 Hear ye, and testify in the house of Jacob, saith the Lord the God of hosts:

14 That in the day when I shall begin to visit the transgressions of Israel, I will visit upon him, and upon the altars of Bethel: and the horns of the altars shall be cut off, and shall fall to the ground.

15 And I will strike the winter house with the summer house: and the houses of ivory shall perish, and many houses shall be destroyed, saith the Lord.

TREI ASAR 3, AMOS CHAPTER 4

1 Hear this word, ye fat kine that are in the mountains of Samaria: you that oppress the needy, and crush the poor: that say to your masters: Bring, and we will drink.

2 The Lord God hath sworn by his holiness, that lo, the days shall come upon you, when they shall lift you up on pikes, and what shall remain of you in boiling pots.

3 And you shall go out at the breaches one over against the other, and you shall be cast forth into Armon, saith the Lord.

4 Come ye to Bethel, and do wickedly: to Galgal, and multiply transgressions: and bring in the morning your victims, your tithes in three days.

5 And offer a sacrifice of praise with leaven: and call free offerings, and proclaim it: for so you would do, O children of Israel, saith the Lord God.

6 Whereupon I also have given you dulness of teeth in all your cities, and want of bread in all your places: yet you have not returned to me, saith the Lord.

7 I also have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon: and the piece whereupon I rained not, withered.

8 And two and three cities went to one city to drink water, and were not filled: yet you returned not to me, saith the Lord.

9 I struck you with a burning wind, and with mildew, the palmerworm hath eaten up your many gardens, and your vineyards: your olive groves, and fig groves: yet you returned not to me, saith the Lord.

10 I sent death upon you in the way of Egypt, I slew your young men with the sword, even to the captivity of your horses: and I made the stench of your camp to come up into your nostrils: yet you returned not to me, saith the Lord.

11 I destroyed some of you, as God destroyed Sodom and Gomorrha, and you were as a firebrand plucked out of the burning: yet you returned not to me, saith the Lord.

12 Therefore I will do these things to thee, O Israel: and after I shall have done these things to thee, be prepared to meet thy God, O Israel.

13 For behold he that formeth the mountains and createth the wind, and declareth his word to man, he that maketh the morning mist, and walketh upon the high places of the earth: the Lord the God of hosts is his name.

TREI ASAR 3, AMOS CHAPTER 5

1 Hear ye this word, which I take up concerning you for a lamentation. The house of Israel is fallen, and it shall rise no more.

2 The virgin of Israel is cast down upon her land, there is none to raise her up.

3 For thus saith the Lord God: The city, out of which came forth a thousand, there shall be left in it a hundred: and out of which there came a hundred, there shall be left in it ten, in the house of Israel.

4 For thus saith the Lord to the house of Israel: Seek ye me, and you shall live.

5 But seek not Bethel, and go not into Galgal, neither shall you pass over to Bersabee: for Galgal shall go into captivity, and Bethel shall be unprofitable.

6 Seek ye the Lord, and live: lest the house of Joseph be burnt with fire, and it shall devour, and there shall be none to quench Bethel.

7 You that turn judgment into wormwood, and forsake justice in the land,

8 Seek him that maketh Arcturus, and Orion, and that turneth darkness into morning, and that changeth day into night: that calleth the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name.

9 He that with a smile bringeth destruction upon the strong, and waste upon the mighty.

10 They have hated him that rebuketh in the gate: and have abhorred him that speaketh perfectly.

11 Therefore because you robbed the poor, and took the choice prey from him: you shall build houses with square stone, and shall not dwell in them: you shall plant most delightful vineyards, and shall not drink the wine of them.

12 Because I know your manifold crimes, and your grievous sine: enemies of the just, taking bribes, and oppressing the poor in the gate.

13 Therefore the prudent shall keep silence at that time, for it is an evil time.

14 Seek ye good, and not evil, that you may live: and the Lord the God of hosts will be with you, as you have said.

15 Hate evil, and love good, and establish judgment in the gate: it may be the Lord the God of hosts may have mercy on the remnant of Joseph.

16 Therefore thus saith the Lord the God of hosts the sovereign Lord: In every street there shall be wailing: and in all places that are without, they shall say: Alas, alas! and they

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shall call the husbandman to mourning, and such as are skilful in lamentation to lament.

17 And in all vineyards there shall be wailing: because I will pass through in the midst of thee, saith the Lord.

18 Woe to them that desire the day of the Lord: to what end is it for you? the day of the Lord is darkness, and not light.

19 As if a man should flee from the face of a lion, and a bear should meet him: or enter into the house, and lean with his hand upon the wall, and a serpent should bite him.

20 Shall not the day of the Lord be darkness, and not light: and obscurity, and no brightness in it?

21 I hate, and have rejected your festivities: and I will not receive the odour of your assemblies.

22 And if you offer me holocausts, and your gifts, I will not receive them: neither will I regard the vows of your fat beasts.

23 Take away from me the tumult of thy songs: and I will not hear the canticles of thy harp.

24 But judgment shall be revealed as water, and justice as a mighty torrent.

25 Did you offer victims and sacrifices to me in the desert for forty years, O house of Israel?

26 But you carried a tabernacle for your Moloch, and the image of your idols, the star of your god, which you made to yourselves.

27 And I will cause you to go into captivity beyond Damascus, saith the Lord, the God of hosts is his name.

TREI ASAR 3, AMOS CHAPTER 6

1 Woe to you that are wealthy in Sion, and to you that have confidence in the mountain of Samaria: ye great men, heads of the people, that go in with state into the house of Israel.

2 Pass ye over to Chalane, and see, and go from thence into Emath the great: and go down into Geth of the Philistines, and to all the best kingdoms of these: if their border be larger than your border.

3 You that are separated unto the evil day: and that approach to the throne of iniquity;

4 You that sleep upon beds of ivory, and are wanton on your couches: that eat the lambs out of the flock, and the calves out of the midst of the herd;

5 You that sing to the sound of the psaltery: they have thought themselves to have instruments of music like David;

6 That drink wine in bowls, and anoint themselves with the best ointments: and they are not concerned for the affliction of Joseph.

7 Wherefore now they shall go captive at the head of them that go into captivity: and the faction of the luxurious ones shall be taken away.

8 The Lord God hath sworn by his own soul, saith the Lord the God of hosts: I detest the pride of Jacob, and I hate his houses, and I will deliver up the city with the inhabitants thereof.

9 And if there remain ten men in one house, they also shall die.

10 And a man's kinsman shall take him up, and shall burn him, that he may carry the bones out of the house; and he shall say to him that is in the inner rooms of the house: Is there yet any with thee?

11 And he shall answer: There is an end. And he shall any to him: Hold thy peace, and mention not the name of the Lord.

12 For behold the Lord hath commanded, and he will strike the greater house with breaches, and the lesser house with clefts.

13 Can horses run upon the rocks, or can any one plough with buffles? for you have turned judgment into bitterness, and the fruit of justice into wormwood.

14 You that rejoice in a thing of nought: you that say: Have we not taken unto us horns by our own strength?

15 But behold, I will raise up a nation against you, O house of Israel, saith the Lord the God of hosts; and they shall destroy you from the entrance of Emath, even to the torrent of the desert.

TREI ASAR 3, AMOS CHAPTER 7

1 These things the Lord God shewed to me: and behold the locust was formed in the beginning of the shooting up of the latter rain, and lo, it was the latter rain after the king's mowing.

2 And it came to pass, that when they had made an end of eating the grass of the land, I said: O Lord God, be merciful, I beseech thee: who shall raise up Jacob, for he is very little?

3 The Lord had pity upon this: It shall not be, said the Lord.

4 These things the Lord God shewed to me: and behold the Lord called for judgment unto fire, and it devoured the great deep, and ate up a part at the same time.

5 And I said: O Lord God, cease, I beseech thee, who shall raise up Jacob, for he is a little one?

6 The Lord had pity upon this. Yea this also shall not be, said the Lord God.

7 These things the Lord shewed to me: and behold the Lord was standing upon a plastered wall, and in his hand a mason's trowel.

8 And the Lord said to me: What seest thou, Amos? And I said: A mason's trowel. And the Lord said: Behold, I will lay down the trowel in the midst of my people Israel. I will plaster them over no more.

9 And the high places of the idol shall be thrown down, and the sanctuaries of Israel shall be laid waste: and I will rise up against the house of Jeroboam with the sword.

10 And Amasias the priest of Bethel sent to Jeroboam king of Israel, saying: Amos hath rebelled against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus saith Amos: Jeroboam shall die by the sword, and Israel shall be carried away captive out of their own land.

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12 And Amasias said to Amos: Thou seer, go, flee away into the land of Juda: and eat bread there, and prophesy there.
13 But prophesy not again any more in Bethel: because it is the king's sanctuary, and it is the house of the kingdom.
14 And Amos answered and said to Amasias: I am not a prophet, nor am I the son of a prophet: but I am a herdsman plucking wild figs.
15 And the Lord took me when I followed the flock, and the Lord said to me: Go, prophesy to my people Israel.
16 And now hear thou the word of the Lord: Thou sayest, thou shalt not prophesy against Israel, and thou shalt not drop thy word upon the house of the idol.
17 Therefore thus saith the Lord: Thy wife shall play the harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be measured by a line: and thou shalt die in a polluted land, and Israel shall go into captivity out of their land.

TREI ASAR 3, AMOS CHAPTER 8

1 These things the Lord shewed to me: and behold a hook to draw down the fruit.
2 And he said: What seest thou, Amos? And I said: A hook to draw down fruit. And the Lord said to me: The end is come upon my people Israel: I will not again pass by them any more.
3 And the hinges of the temple shall screak in that day, saith the Lord God: many shall die: silence shall be cast in every place.
4 Hear this, you that crush the poor, and make the needy of the land to fail,
5 Saying: When will the month be over, and we shall sell our wares: and the sabbath, and we shall open the corn: that we may lessen the measure, and increase the sicle, and may convey in deceitful balances,
6 That we may possess the needy for money, and the poor for a pair of shoes, and may sell the refuse of the corn?
7 The Lord hath sworn against the pride of Jacob: surely I will never forget all their works.
8 Shall not the land tremble for this, and every one mourn that dwelleth therein: and rise up altogether as a river, and be cast out, and run down as the river of Egypt?
9 And it shall come to pass in that day, saith the Lord God, that the sun shall go down at midday, and I will make the earth dark in the day of light:
10 And I will turn your feasts into mourning, and all your songs into lamentation: and I will bring up sackcloth upon every back of yours, and baldness upon every head: and I will make it as the mourning of an only son, and the latter end thereof as a bitter day.
11 Behold the days come, saith the Lord, and I will send forth a famine into the land: not a famine of bread, nor a thirst of water, but of hearing the word of the Lord.
12 And they shall move from sea to sea, and from the north to the east: they shall go about seeking the word of the Lord, and shall not find it.
13 In that day the fair virgins, and the young men shall faint for thirst.
14 They that swear by the sin of Samaria, and say: Thy God, O Dan, liveth: and the way of Bersabee liveth: and they shall fall, and shall rise no more.

TREI ASAR 3, AMOS CHAPTER 9

1 I saw the Lord standing upon the altar, and he said: Strike the hinges, and let the lintels be shook: for there is covetousness in the head of them all, and I will slay the last of them with the sword: there shall be no flight for them: they shall flee, and he that shall flee of them shall not be delivered.
2 Though they go down even to hell, thence shall my hand bring them out: and though they climb up to heaven, thence will I bring them down.
3 And though they be hid in the top of Carmel, I will search and take them away from thence: and though they hide themselves from my eyes in the depth of the sea, there will I command the serpent and he shall bite them.
4 And if they go into captivity before their enemies, there will I command the sword, and it shall kill them. And I will set my eyes upon them for evil, and not for good.
5 And the Lord the God of hosts is he who toucheth the earth, and it shall melt: and all that dwell therein shall mourn: and it shall rise up as a river, and shall run down as the river of Egypt.
6 He that buildeth his ascension in heaven, and hath founded his bundle upon the earth: who calleth the waters of the sea, and poureth them out upon the face of the earth, the Lord is his name.
7 Are not you as the children of the Ethiopians unto me, O children of Israel, saith the Lord? did not I bring up Israel, out of the land of Egypt: and the Philistines out of Cappadocia, and the Syrians out of Cyrene?
8 Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from the face of the earth: but yet I will not utterly destroy the house of Jacob, saith the Lord.
9 For behold I will command, and I will sift the house of Israel among all nations, as corn is sifted in a sieve: and there shall not a little stone fall to the ground.
10 All the sinners of my people shall fall by the sword: who say: The evils shall not approach, and shall not come upon us.
11 In that day I will raise up the tabernacle of David, that is fallen: and I will close up the breaches of the walls thereof, and repair what was fallen: and I will rebuild it as in the days of old.
12 That they may possess the remnant of Edom, and all nations, because my name is invoked upon them: saith the Lord that doth these things.
13 Behold the days come, saith the Lord, when the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed: and the mountains shall drop sweetness, and every hill shall be tilled.

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14 And I will bring back the captivity of my people Israel: and they shall build the abandoned cities, and inhabit them: and they shall plant vineyards, and drink the wine of them: and shall make gardens, and eat the fruits of them. And I will plant them upon their own land: and I will no more pluck them out of their land which I have given them, saith the Lord thy God.

4 th, THE BOOK OF THE PROPHET OBADIAH

Greek: Obdias, Abdias; Hebrew title: Sefer Ovadyah
Estimated Range of Dating: 7th to 6th centuries B.C.

(The book of Obadiah is based on a prophetic vision concerning the fall of Edom,[verse 1,4,18] a mountain dwelling nation[v.8,9,19,21] whose founding father was Esau [v.6][Genesis 36:9]. The text consists of a single chapter, divided into 21 verses, making it the shortest book in the Hebrew Bible. The text of Obadiah is most interesting as it bears witness to the animosities Hebrews and Arabs feel to one another from very early times onwards.

Obadiah describes an encounter with God, who addresses Edom's arrogance and charges them for their violent actions against their brother nation, the House of Jacob (Israel) [v.10]. Edom (also called Idumaea) refers to an Arabic tribe that ruled the region which the Romans knew under the name Arabia Petraea, meaning Arabia whose capital was the City of Petra. The western half of ancient Edom is the Negev desert all the way to Eilat, all part of modern Israel. The eastern half is possessed by the Hashemite kingdom of Jordan.

The historian Tovma (Thomas) Artsruni, who began writing History sometime in the 870s, uses the name "Mecca" or "Makka" for the ancient City of "Petra" (city of rocks) when he writes about Mohammed [who was a Hashemite]: "At that time, in a place of Petrea Arabia Pharan, named Makka - The Mecca - he showed himself to brothers bandits, warriors and band chiefs, who were worshiping in a temple the idols of Ammonites, Samam and Kabar." (Brosset, 1894, Livre II, 4. Pg 89).

Throughout most of the history of Judah, Edom was controlled absolutely from Jerusalem as a vassal state. Among the region's great powers, Edom was held in low regard, probably due to the different Arabic lifestyle which was more adapted to desert and mountains than to life in cities. Obadiah said that the high elevation of their dwelling place in the mountains of Seir had gone to their head, and they had puffed themselves up in pride. "'Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down', saith the Lord." (Obadiah 1:4).

In 597 BC, Nebuchadnezzar II sacked Jerusalem, carted away the King of Judah, and installed a puppet ruler. The Edomites helped the Babylonians loot the city. Obadiah, writing this prophecy around 590 BC, suggests the Edomites should have remembered that blood was thicker than water. "In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them [Obadiah 1:11]." Obadiah said in judgement God would wipe out the house of Esau forever, and not even a remnant would remain. The Edomites' land would be possessed by Egypt and they would cease to exist as a people. But the Day of the Lord was at

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hand for all nations, and someday the children of Israel would return from their exile and possess the land of Edom.

The following text talks about Israel's relations to the Zoroastrian Persians whose religion also was monotheistic. It goes: "And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath [the ancient Phoenician City of Sarepta, now Sarafand, Lebanon]; and the captivity of Jerusalem, which is in Sepharad [the modern Bijar area in northwestern Iran], shall possess the cities of the south."

Both, Zarephath and Sepharad, were part of the Median Empire or Median Dynasty of Persia [Madai] that was in power between c. 678 BC and 549 BC. The Medes had an ancient Iranian religion (a form of pre-Zoroastrian Mazdaism or Mithra worshipping) with a priesthood named as "Magi" [from which we got our word 'magician'. A magus was a 'wise or learned man']. Later, during the reigns of the last Median kings, the reforms of Zoroaster spread into western Iran. Through the Israelite-Persian relatinships, Zoroastrian philosophy entered also Judaism.

Scriptural parallels: The exact expression "the Day of the Lord", from Obadiah 1:15, has been used by other authors throughout the Old and New Testaments, as follows:

Old Testament: Isaiah 2,13, 34, 58, Jeremiah 46:10, Lamentations 2:22, Ezekiel 13:5, Joel 1, 2, 3, Amos 5:18, 5:20, Zephaniah 1, 2, Zechariah 14:1, Malachi 4:5

New Testament: 1 Thessalonians 5:2, 2 Peter 3:10, Acts 2:20, 1 Corinthians 5:5, 2 Corinthians 1:14

For other parallels, compare Obadiah 1:1–8 with Jeremiah 49:7–16.)

TREI ASAR 4, ABDIAS (OBADIAH) CHAPTER 1

1 The vision of Abdias. Thus saith the Lord God to Edom: We have heard a rumour from the Lord, and he hath sent an ambassador to the nations: Arise, and let us rise up to battle against him.

2 Behold I have made thee small among the nations: thou art exceeding contemptible.

3 The pride of thy heart hath lifted thee up, who dwellest in the clefts of the rocks, and settest up thy throne on high: who sayest in thy heart: Who shall bring me down to the ground?

4 Though thou be exalted as an eagle, and though thou set thy nest among the stars: thence will I bring thee down, saith the Lord.

5 If thieves had gone in to thee, if robbers by night, how wouldst thou have held thy peace? would they not have stolen till they had enough? if the grapegatherers had come in to thee, would they not have left thee at the least a cluster?

6 How have they searched Esau, how have they sought out his hidden things?

7 They have sent thee out even to the border: all the men of thy confederacy have deceived thee: the men of thy peace have prevailed against thee: they that eat with thee shall lay snares under thee: there is no wisdom in him.

8 Shall not I in that day, saith the Lord, destroy the wise out of Edom, and understanding out of the mount of Esau?

9 And thy valiant men of the south shall be afraid, that man may be cut off from the mount of Esau.

10 For the slaughter, and for the iniquity against thy brother Jacob, confusion shall cover thee, and thou shalt perish for ever.

11 In the day when thou stoodest against him, when strangers carried away his army captive, and foreigners entered into his gates, and cast lots upon Jerusalem: thou also wast as one of them.

12 But thou shalt not look on in the day of thy brother, in the day of his leaving his country: and thou shalt not rejoice over the children of Juda, in the day of their destruction: and thou shalt not magnify thy mouth in the day of distress.

13 Neither shalt thou enter into the gate of my people in the day of their ruin: neither shalt thou also look on in his evils in the day of his calamity: and thou shalt not be sent out against his army in the day of his desolation.

14 Neither shalt thou stand in the crossways to kill them that flee: and thou shalt not shut up them that remain of him in the day of tribulation.

15 For the day of the Lord is at hand upon all nations: as thou hast done, so shall it be done to thee: he will turn thy reward upon thy own head.

16 For as you have drunk upon my holy mountain, so all nations shall drink continually: and they shall drink, and sup up, and they shall be as though they were not.

17 And in mount Sion shall be salvation, and it shall be holy, and the house of Jacob shall possess those that possessed them.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble: and they shall be kindled in them, and shall devour them: and there shall be no remains of the house of Esau, for the Lord hath spoken it.

19 And they that are toward the south, shall inherit the mount of Esau, and they that are in the plains, the Philistines: and they shall possess the country of Ephraim, and the country of Samaria: and Benjamin shall possess Galaad.

20 And the captivity of this host of the children of Israel, all the places of the Chanaanites even to Sarepta: and the captivity of Jerusalem that is in Bospho- rus, shall possess the cities of the south.

21 And saviours shall come up into mount Sion to judge the mount of Esau: and the kingdom shall be for the Lord..

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5th, THE BOOK OF THE PROPHET JONAH

Greek: Jonas; Hebrew title: Sefer Yonah
Estimated Range of Dating: 5th century B.C.

(The Book of Jonah is a book of the Nevi'im ("Prophets") in the Hebrew Bible. It tells of a Hebrew prophet named Jonah son of Amittai who is sent by God to prophesy the destruction of Nineveh but tries to escape the divine mission. Set in the reign of Jeroboam II (786–746 BC), it was probably written in the post-exilic period, some time between the late 5th to early 4th century BC. The story has a long interpretive history and has become well known through popular children's stories. In Judaism, it is the Haftarah portion read during the afternoon of Yom Kippur to instill reflection on God's willingness to forgive those who repent; it remains a popular story among Christians. It is also retold in the Koran.

Unlike the other Prophets, the book of Jonah is almost entirely narrative, with the exception of the poem in chapter 2. The actual prophetic word against Nineveh is given only in passing through the narrative. As with any good narrative, the story of Jonah has a setting, characters, a plot, and themes. It also relies heavily on such literary devices as irony, satire, and allusion as a device of deception. As it deals with the anger and scorn of conquered people, it is also highly political.

Outline:

1. Jonah Flees His Mission (chapters 1–2)
• Jonah's Commission and Flight (1:1–3)
• Endangered 'Sailors' (citizens) Cry to Their gods (1:4–6)
• Jonah's Disobedience Exposed (1:7–10)
• Jonah's punishment and Deliverance (1:11–2:1;2:10)
• His Prayer of Thanksgiving (2:2–9)
2. Jonah Reluctantly fulfills His Mission (chapters 3–4)
• Jonah's Renewed Commission and Obedience (3:1–4)
• Endangered Ninevites Repentant Appeal to God (3:4–9)
• The Ninevites' Repentance Acknowledged (3:10–4:4)
• Jonah's Deliverance and Rebuke (4:5–11)

Jonah is the central character in the Book of Jonah, in which God commands him to go to the city of Nineveh to prophesy against it "for their great wickedness is come up before me," but Jonah instead attempts to flee from "the presence of the Lord" by going to Jaffa and sailing to Tarshish. A huge storm arises and the sailors, realising that it is no ordinary storm, cast lots and discover that Jonah is to blame. Jonah admits this and states that if he is thrown overboard, the storm will cease. The sailors refuse to do this and continue rowing, but all their efforts fail and they are eventually forced to throw Jonah overboard. As a result, the storm calms and the sailors then offer sacrifices to God. Jonah is miraculously saved by being swallowed by a large fish, in whose belly he spends three days and three nights. While in the great fish, Jonah prays to God in his affliction and commits to thanksgiving and to paying what he has vowed. God then commands the fish to vomit Jonah out.*

[Tarshish, Phoenician and Hebrew: t-r-s-s, Tarsis, occurs in the Hebrew Bible most frequently as a place name that could be reached by crossing the sea from Phoenicia (modern Lebanon) and the Land of Israel. Titus Flavius Josephus clearly identifies "Tarshush" in his Jewish Antiquities (Antiquitates Iudaicae i. 6, § 1) as the City of Tarsus in southern Asia Minor (modern Turkey), which some have later equated with the Tarsisi mentioned in Assyrian records from the reign of Esarhaddon. It was the hometown of Saul of Tarsos, better known as Paul the Apostle.*

Tarsus is first mentioned as Tarsisi in Neo-Assyrian [911 and 609 BC] records of the campaigns of Esarhaddon, as well as several times in the records of Shalmaneser I and Sennacherib, the latter having the city rebuilt. The city may have been of Semitic origin or was founded by Semites again. Legends seem to confirm that: Japheth (Hebrew: Yepet, Greek: Iapheth; Latin: Iapetus), is one of the three sons of Noah in the Book of Genesis. Through his son Javan, he got his grandson Tarshish. Stephanus of Byzantium quotes Athenodorus of Tarsus as relating another legend: Anchiale, daughter of Iapetus [Japheth] and sister of Javan, founded Anchiale (a city near Tarsus): her son Cydnus gave his name to the River Cydnus (today: River Berdan, sometimes called River Tarsos) at Tarsus. The son of Cydnus was Parthenius, from whom the city was called Parthenia: afterwards the name was changed to Tarshish, after Cydnus' cousin. And today that is Tarsus.]

The question why Jonah took the route to Niniveh via Tarsos becomes clear only at a second glance. It may well have been safer as he did not need to cross the Syrian Desert but could join a caravan from its starting point in Tarsos to the main eastbound trading road that led him through the 'Fertile Crescent' directly to the River Tigris. From there he went south on a river boat directly to Niniveh. This journey would have lasted only a few days.

Generations of Bible readers wondered what the story with the fish mean. The name of the great city itself is the solution to this riddle. The city name "Niniveh" comes from the Akkadian word "Ninua" (or Nina). The cuneiform character for 'Nina' means "fish in a house" or the "Great Fish". In Aramaic, the common language of Israel and Judaea, "Nuna" means "fish" as well. So "Niniveh" is the "Place of Fish" or the "Great City of Fish". We deal here with a marvellous allusion. When Jonah is swallowed by a large fish, in whose belly he spends three days and three nights, it means nothing else but that he enters Niniveh, stays for three days, and is finally thrown out; may be because of the trouble he has made. The author might have been compelled to compose this allusion in order to protect his readers from the Assyrian authorities in Israel and Judah who also could read the story.

The significance of Niniveh cannot be overestimated. The City of Nineveh (Akkadian: Uru Ninua) was an ancient Assyrian city of Upper Mesopotamia, located on the eastern bank of the Tigris River, near the outskirts of modern-day

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Mosul in northern Iraq. It was the capital of the Neo-Assyrian Empire. In fact, at that time it was the largest city in the world for approximately fifty years until the year 612 BC when, after a bitter period of civil war in Assyria, it was sacked by a coalition of its former subject peoples, the Babylonians, Medes, Chaldeans, Persians, Scythians and Cimmerians. The Israelites might have taken part in that raid as the Kingdom of Israel was destroyed around 720 BC, when it was conquered by the Neo-Assyrian Empire.

At this time, the total area of Nineveh comprised about 7 square kilometres (1,730 acres), and fifteen great gates penetrated its walls. An elaborate system of eighteen canals brought water from the hills to Nineveh, and several sections of a magnificently constructed aqueduct erected by Sennacherib were discovered at Jerwan, about 65 kilometres (40 mi) distant. Archaeologist found the palace which has overall dimensions of about 503 by 242 metres (1,650 ft × 794 ft) and was built on a massive limestone platform 22m (70 ft) high. In total, the foundation is made of roughly 2,680,000 cubic metres (3,505,308 cu yd) of brick (approximately 160 million bricks). The walls on top, made out of mud brick, were an additional 20 metres (66 ft) tall. The enclosed area of the city had between 100,000 and 150,000 inhabitants, about twice as many as Babylon at the time, placing it among the largest settlements worldwide. And Jonah confirms it: "Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: 11And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" [A score is 20; 6 x 20 = 120; 1,000 x 120 = 120,000 inhabitants.]

The stone carvings found in Niniveh tell the story of the Assyrian conquest in shocking details. In the inscriptions, King Sennacherib boasted of his conquests. He wrote of Babylon: "Its inhabitants, young and old, I did not spare, and with their corpses I filled the streets of the city." A full and characteristic set shows the campaign leading up to the siege of Lachish in 701; it is the "finest" from the reign of Sennacherib, and now in the British Museum. He later wrote about a battle in Lachish: "And Hezekiah of Judah who had not submitted to my yoke ... him I shut up in Jerusalem his royal city like a caged bird. Earthworks I threw up against him, and anyone coming out of his city gate I made pay for his crime. His cities which I had plundered I had cut off from his land." No wonder that the Jews were angry and the author of this book casted their anger into a masterpiece of world literature.)

TREI ASAR 5, JONAS (JONAH) CHAPTER 1

1 Now the word of the Lord came to Jonas the son of Amathi, saying:

2 Arise, and go to Ninive the great city, and preach in it: for the wickedness thereof is come up before me.

3 And Jonas rose up to flee into Tharsis from the face of the Lord, and he went down to Joppe, and found a ship going to Tharsis: and he paid the fare thereof, and went down into it, to go with them to Tharsis from the face of the Lord.

4 But the Lord sent a great wind into the sea: and a great tempest was raised in the sea, and the ship was in danger to be broken.

5 And the mariners were afraid, and the men cried to their god: and they cast forth the wares that were in the ship, into the sea, to lighten it of them: and Jones went down into the inner part of the ship, and fell into a deep sleep.

6 And the shipmaster came to him, and said to him: Why art thou fast asleep? rise up, call upon thy God, if so be that God will think of us, that we may not perish.

7 And they said every one to his fellow: Come, and let us cast lots, that we may know why this evil is upon us. And they cast lots, and the lot fell upon Jonas.

8 And they said to him: Tell us for what cause this evil is upon us, what is thy business? of what country art thou? and whither goest thou? or of what people art thou?

9 And he said to them: I am a Hebrew, and I fear the Lord the God of heaven, who made both the sea and the dry land.

10 And the men were greatly afraid, and they said to him: Why hast thou done this? (for the men knew that he fled from the face of the Lord: because he had told them.)

11 And they said to him: What shall we do to thee, that the sea may be calm to us? for the sea flowed and swelled.

12 And he said to them: Take me up, and cast me into the sea, and the sea shall be calm to you: for I know that for my sake this great tempest is upon you.

13 And the men rowed hard to return to land, but they were not able: because the sea tossed and swelled upon them.

14 And they cried to the Lord, and said: We beseech thee, O Lord, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.

15 And they took Jonas, and cast him into the sea, and the sea ceased from raging.

16 And the men feared the Lord exceedingly, and sacrificed victims to the Lord, and made vows.

TREI ASAR 5, JONAS (JONAH) CHAPTER 2

1 Now the Lord prepared a great fish to swallow up Jonas: and Jonas was in the belly of the fish three days and three nights.

2 And Jonas prayed to the Lord his God out of the belly of the fish.

3 And he said: I cried out of my affliction to the Lord, and he heard me: I cried out of the belly of hell, and thou hast heard my voice.

4 And thou hast cast me forth into the deep in the heart of the sea, and a flood hath compassed me: all thy billows, and thy waves have passed over me.

5 And I said: I am cast away out of the sight of thy eyes: but yet I shall see thy holy temple again.

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6 The waters compassed me about even to the soul: the deep hath closed me round about, the sea hath covered my head.
7 I went down to the lowest parts of the mountains: the bars of the earth have shut me up for ever: and thou wilt bring up my life from corruption, O Lord my God.
8 When my soul was in distress within me, I remembered the Lord: that my prayer may come to thee, unto thy holy temple.
9 They that are vain observe vanities, forsake their own mercy.
10 But I with the voice of praise will sacrifice to thee: I will pay whatsoever I have vowed for my salvation to the Lord.
11 And the Lord spoke to the fish: and it vomited out Jonas upon the dry land.

TREI ASAR 5, JONAS (JONAH) CHAPTER 3

1 And the word of the Lord came to Jonas the second time, saying:
2 Arise, and go to Ninive the great city: and preach in it the preaching that I bid thee.
3 And Jonas arose, and went to Ninive, according to the word of the Lord: now Ninive was a great city of three days' journey.
4 And Jonas began to enter into the city one day's journey: and he cried, and said: Yet forty days, and Ninive shall be destroyed.
5 And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least.
6 And the word came to the king of Ninive; and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes.
7 And he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying: Let neither men nor beasts, oxen nor sheep, taste any thing: let them not feed, nor drink water.
8 And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands.
9 Who can tell if God will turn, and forgive: and will turn away from his fierce anger, and we shall not perish?
10 And God saw their works, that they were turned from their evil way: and God had mercy with regard to the evil which he had said that he would do to them, and he did it not.

TREI ASAR 5, JONAS (JONAH) CHAPTER 4

1 And Jonas was exceedingly troubled, and was angry:
2 And he prayed to the Lord, and said: I beseech thee, O Lord, is not this what I said, when I was yet in my own country? therefore I went before to flee into Tharsis: for I know that thou art a gracious and merciful God, patient, and of much compassion, and easy to forgive evil.
3 And now, O Lord, I beseech thee take my life from me: for it is better for me to die than to live.
4 And the Lord said: Dost thou think thou hast reason to be angry?
5 Then Jonas went out of the city, and sat toward the east side of the city: and he made himself a booth there, and he sat under it in the shadow, till he might see what would befall the city.
6 And the Lord God prepared an ivy, and it came up over the head of Jonas, to be a shadow over his head, and to cover him (for he was fatigued): and Jonas was exceeding glad of the ivy.
7 But God prepared a worm, when the morning arose on the following day: and it struck the ivy and it withered.
8 And when the sun was risen, the Lord commanded a hot and burning wind: and the sun beat upon the head of Jonas, and he broiled with the heat: and he desired for his soul that he might die, and said: It is better for me to die than to live.
9 And the Lord said to Jonas: Dost thou think thou hast reason to be angry, for the ivy? And he said: I am angry with reason even unto death.
10 And the Lord said: Thou art grieved for the ivy, for which thou hast not laboured, nor made it to grow, which in one night came up, and in one night perished.
11 And shall not I spare Ninive, that great city, in which there are more than a hundred and twenty thousand persons that know not how to distinguish between their right hand and their left, and many beasts?

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6th, THE BOOK OF THE PROPHET MICAH

Greek Michaeas; Hebrew title: Sefer Mikayahu
Estimated Range of Dating: early 5th century B.C.

(The Book of Micah or Micha is the sixth of the twelve minor prophets in the Hebrew Bible / Old Testament. It records the sayings of Micah, whose real name is Mikayahu, meaning "Who is like Yahweh?". Chapter 1:1 identifies the prophet as "Micah of Moresheth" (a town in southern Judah), and states that he lived during the reigns of Yehotam, Ahaz and Hezekiah, roughly 750–700 BC.

Scholars accept that only chapters 1–3 contain material from the late 8th century prophet Micah. The latest material comes from the post-Exilic period after the Temple was rebuilt in 515 BC, so that the early 5th century BC seems to be the period when the book was completedThe book has three major divisions, chapters 1–2, 3–5 and 6–7, each introduced by the word "Hear," with a pattern of alternating announcements of doom and expressions of hope within each division. Micah reproaches unjust leaders, defends the rights of the poor against the rich and powerful; while looking forward to a world at peace centered on Zion under the leadership of a new Davidic monarch. While the book is relatively short, it includes lament (1.8–16; 7.8–10), theophany (1.3–4), hymnic prayer of petition and confidence (7.14–20), and the "covenant lawsuit" (6.1–8), a distinct genre in which Yahweh (God) sues Israel for breach of contract of the Mosaic covenant.

Just like Jonah, the Book of Micah is very political. After a long period of peace, Israel, Judah, and the other nations of the region came under increasing pressure from the aggressive and rapidly expanding Neo-Assyrian empire. Between 734 and 727 Tiglath-Pileser III of Assyria conducted almost annual campaigns in Palestine, reducing the Kingdom of Israel, the Kingdom of Judah and the Philistine cities to vassalage, receiving tribute from Ammon, Moab and Edom, and absorbing Damascus (the Kingdom of Aram) into the Empire. On Tiglath-Pileser's death Israel rebelled, resulting in an Assyrian counter-attack and the destruction of the capital, Samaria, in 721 after a three-year siege. Micah 1:2–7 draws on this event: Samaria, says the prophet, has been destroyed by God because of its crimes of idolatry, oppression of the poor, and misuse of power. The Assyrian attacks on Israel (the northern kingdom) led to an influx of refugees into Judah, which would have increased social stresses, while at the same time the authorities in Jerusalem had to invest huge amounts in tribute and defense.

Contents:

• The Heading (1:1): As is typical of prophetic books, an anonymous editor has supplied the name of the prophet, an indication of his time of activity, and an identification of his speech as the "word of Yahweh", a generic term carrying a claim to prophetic legitimacy and authority. Samaria and Jerusalem are given prominence as the foci of the prophet's attention.

• Judgement against Samaria (1:2–7): Drawing upon ancient traditions for depicting a theophany, the prophet depicts the coming of Yahweh to punish the city, whose sins are idolatry and the abuse of the poor.

• Warnings to the cities of Judah (1:8–16): Samaria has fallen, Judah is next. Micah describes the destruction of the lesser towns of Judah (referring to the invasion of Judah by Sennacherib, 701 BC). For these passages of doom on the various cities, paronomasia is used. Paronomasia is a literary device which 'plays' on the sound of each word for literary effect. For example, the inhabitants of Beth-le-aphrah ("house of dust") are told to "roll yourselves in the dust." 1:14. Though most of the Paronomasia is lost in translation, it is the equivalent of 'Ashdod shall be but ashes,' where the fate of the city matches its name.

• Misuse of power denounced (2:1–5): Denounces those who appropriate the land and houses of others. The context may be simply the amassing wealth for its own sake, or could be connected with the militarisation of the region for the expected Assyrian attack.

• Threats against the prophet (2:6–11): The prophet is warned not to prophesy. He answers that the rulers are harming God's people, and want to listen only to those who advocate the virtues of wine.

• A later promise (2:12–13): These verses assume that judgement has already fallen and Israel is already scattered abroad.

• Judgement on wicked Zion (3:1–4): Israel's rulers are accused of gaining more wealth at the expense of the poor, by any means. The metaphor of flesh being torn illustrates the length to which the ruling classes and socialites would go to further increase their wealth. Prophets are corrupt, seeking personal gain. Jerusalem's rulers believe that God will always be with them, but God will be with his people, and Jerusalem will be destroyed.

• Zion's future hope (4:1–5) This is a later passage, almost identical with Isaiah 2:2–4. Zion (meaning the Temple) will be rebuilt, but by God, and based not on violence and corruption but on the desire to learn God's laws, beat swords to ploughshares and live in peace.

• Further promises to Zion (4:6–7) This is another later passage, promising Zion that she will once more enjoy her former independence and power.

• Deliverance from Distress in Babylon (4:9–5:1) The similarities to Isaiah 41:15–16 and the references to Babylon suggest the period of this material, although it is unclear whether a period during or after the siege of 586 is meant. Despite their trials, God will not desert his people.

• The promised ruler from Bethlehem (5:1–14): This passage is usually dated to the exile. Although chapters 4:9–10 have said that there is "no king in Zion", these chapters predict the coming Messiah will emerge from Bethlehem, the traditional home of the Davidic monarchy, to restore Israel.

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Assyria will be stricken, and Israel's punishment will lead to the punishment of the nations.

• A Covenant lawsuit (6:1–5): Yahweh accuses Israel (the people of Judah) of breaking the covenant through their lack of justice and honesty, after the pattern of the kings of Israel (northern kingdom).

• Torah Liturgy (6:6–8): Micah speaks on behalf of the community asking what they should do in order to get back on God's good side. Micah then responds by saying that God requires only "to do justice, and to love mercy, and to walk humbly with your God." Thus declaring that the burnt offering of both animals and humans (which may have been practiced in Judah under Kings Ahaz and Manasseh) is not necessary for God.

• The City as a Cheat (6:9–16): The city is reprimanded for its dishonest trade practices.

• Lament (1–7): The first passage in the book in the first person: whether it comes from Micah himself is disputed. Honesty and decency have vanished, families are filled with strife.

• A song of fallen Jerusalem (8–10): The first person voice continues, but now it is the city who speaks. She recognises that her destruction is deserved punishment from God. The recognition gives grounds for hope that God is still with her.

• A prophecy of restoration (11–13): Fallen Jerusalem is promised that she will be rebuilt and that her power will be greater than ever (a contrast with the vision of peace in 4:1–5).

• A prayer for future prosperity (14–17): The mood switches from a request for power to grateful astonishment at God's mercy.)

TREI ASAR 6, MICHEAS (MICAH) CHAPTER 1

1 The word of the Lord that came to Micheas the Morasthite, in the days of Joathan, Achaz, and Ezechias, kings of Juda: which he saw concerning Samaria and Jerusalem.

2 Hear, all ye people: and let the earth give ear, and all that is therein: and let the Lord God be a witness to you, the Lord from his holy temple.

3 For behold the Lord will come forth out of his place: and he will come down, and will tread upon the high places of the earth.

4 And the mountains shall be melted under him: and the valleys shall be cleft, as wax before the fire, and as waters that run down a steep place.

5 For the wickedness of Jacob is all this, and for the sins of the house of Israel. What is the wickedness of Jacob? is it not Samaria? and what are the high places of Juda? are they not Jerusalem?

6 And I will make Samaria as a heap of stones in the field when a vineyard is planted: and I will bring down the stones thereof into the valley, and will lay her foundations bare.

7 And all her graven things shall be cut in pieces, and all her wages shall be burnt with fire, and I will bring to destruction all her idols: for they were gathered together of the hire of a harlot, and unto the hire of a harlot they shall return.

8 Therefore will I lament and howl: I will go stripped and naked: I will make a wailing like the dragons, and a mourning like the ostriches.

9 Because her wound is desperate, because it is come even to Juda, it hath touched the gate of my people even to Jerusalem.

10 Declare ye it not in Geth, weep ya not with tears: in the house of Dust sprinkle yourselves with dust.

11 And pass away, O thou that dwellest in the Beautiful place, covered with thy shame: she went not forth that dwelleth in the confines: the House adjoining shall receive mourning from you, which stood by herself.

12 For she is become weak unto good that dwelleth in bitterness: for evil is come down from the Lord into the gate of Jerusalem.

13 A tumult of chariots hath astonished the inhabitants of Lachis: it is the beginning of sin to the daughter of Sion, for in thee were found the crimes of Israel.

14 Therefore shall she send messengers to the inheritance of Geth: the houses of lying to deceive the kings of Israel.

15 Yet will I bring an heir to thee that dwellest in Maresa: even to Odollam shall the glory of Israel come.

16 Make thee bald, and be polled for thy delicate children: enlarge thy baldness as the eagle: for they are carried into captivity from thee.

TREI ASAR 6, MICHEAS (MICAH) CHAPTER 2

1 Woe to you that devise that which is unprofitable, and work evil in your beds: in the morning light they execute it, because their hand is against God.

2 And they have coveted fields, and taken them by violence, and houses they have forcibly taken away: and oppressed a man and his house, a man and his inheritance.

3 Therefore thus saith the Lord: Behold, I devise an evil against this family: from which you shall not withdraw your necks, and you shall not walk haughtily, for this is a very evil time.

4 In that day a parable shall be taken up upon you, and a song shall be sung with melody by them that say: We are laid waste and spoiled: the portion of my people is changed: how shall he depart from me, whereas he is returning that will divide our land?

5 Therefore thou shalt have none that shall cast the cord of a lot in the assembly of the Lord.

6 Speak ye not, saying: It shall not drop upon these, confusion shall not take them.

7 The house of Jacob saith: Is the spirit of the Lord straitened, or are these his thoughts? Are not my words good to him that walketh uprightly?

8 But my people, on the contrary, are risen up as an enemy: you have taken away the cloak off from the coat: and them that passed harmless you have turned to war.

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9 You have cast out the women of my people from their houses, in which they took delight: you have taken my praise for ever from their children.

10 Arise ye, and depart, for there is no rest here for you. For that uncleanness of the land, it shall be corrupted with a grievous corruption.

11 Would God I were not a man that hath the spirit, and that I rather spoke a lie: I will let drop to thee of wine, and of drunkenness: and it shall be this people upon whom it shall drop.

12 I will assemble and gather together all of thee, O Jacob: I will bring together the remnant of Israel, I will put them together as a flock in the fold, as the sheep in the midst of the sheepcotes, they shall make a tumult by reason of the multitude of men.

13 For he shall go up that shall open the way before them: they shall divide, and pass through the gate, and shall come in by it: and their king shall pass before them, and the Lord at the head of them.

TREI ASAR 6, MICHEAS (MICAH) CHAPTER 3

1 And I said: Hear, O ye princes of Jacob, and ye chiefs of the house of Israel: Is it not your part to know judgment,

2 You that hate good, and love evil: that violently pluck off their skins from them, and their flesh from their bones?

3 Who have eaten the flesh of my people, and have flayed their skin from off them: and have broken, and chopped their bones as for the kettle, and as flesh in the midst of the pot.

4 Then shall they cry to the Lord, and he will not hear them: and he will hide his face from them at that time, as they have behaved wickedly in their devices.

5 Thus saith the Lord concerning the prophets that make my people err: that bite with their teeth, and preach peace: and if a man give not something into their mouth, they prepare war against him.

6 Therefore night shall be to you instead of vision, and darkness to you instead of divination; and the sun shall go down upon the prophets, and the day shall be darkened over them.

7 And they shall be confounded that see visions, and the diviners shall be confounded: and they shall all cover their faces, because there is no answer of God.

8 But yet I am filled with the strength of the spirit of the Lord, with judgment, and power: to declare unto Jacob his wickedness, and to Israel his sin.

9 Hear this, ye princes of the house of Jacob, and ye judges of the house of Israel: you that abhor judgment, and pervert all that is right.

10 You that build up Sion with blood, and Jerusalem with iniquity.

11 Her princes have judged for bribes, and her priests have taught for hire, and her prophets divined for money: and they leaned upon the Lord, saying: Is not the Lord in the midst of us? no evil shall come upon us.

12 Therefore, because of you, Sion shall be ploughed as a field, and Jerusalem shall be as a heap of stones, and the mountain of the temple as the high places of the forests.

TREI ASAR 6, MICHEAS (MICAH) CHAPTER 4

1 And it shall come to pass in the last days, that the mountain of the house of the Lord shall be prepared in the top of mountains, and high above the hills: and people shall flow to it.

2 And many nations shall come in haste, and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for the law shall go forth out of Sion, and the word of the Lord out of Jerusalem.

3 And he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into ploughshares, and their spears into spades: nation shall not take sword against nation: neither shall they learn war any more.

4 And every man shall sit under his vine, and under his fig tree, and there shall be none to make them afraid: for the mouth of the Lord of hosts hath spoken.

5 For all people will walk every one in the name of his god: but we will walk in the name of the Lord our God for ever and ever.

6 In that day, saith the Lord, I will gather up her that halteth: and her that I had cast out, I will gather up: and her whom I had afflicted.

7 And I will make her that halted, a remnant: and her that hath been afflicted, a mighty nation: and the Lord will reign over them in mount Sion, from this time now and for ever.

8 And thou, O cloudy tower of the flock, of the daughter of Sion, unto thee shall it come: yea the first power shall come, the kingdom to the daughter of Jerusalem.

9 Now, why art thou drawn together with grief? Hast thou no king in thee, or is thy counsellor perished, because sorrow hath taken thee as a woman in labour?

10 Be in pain and labour, O daughter of Sion, as a woman that bringeth forth: for now shalt thou go out of the city, and shalt dwell in the country, and shalt come even to Babylon, there thou shalt be delivered: there the Lord will redeem thee out of the hand of thy enemies.

11 And now many nations are gathered together against thee, and they say: Let her be stoned: and let our eye look upon Sion.

12 But they have not known the thoughts of the Lord, and have not understood his counsel: because he hath gathered them together as the hay of the floor.

13 Arise, and tread, O daughter of Sion: for I will make thy horn iron, and thy hoofs I will make brass: and thou shalt beat in pieces many peoples, and shalt immolate the spoils of them to the Lord, and their strength to the Lord of the whole earth.

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TREI ASAR 6, MICHEAS (MICAH) CHAPTER 5

1 Now shalt thou be laid waste, O daughter of the robber: they have laid siege against us, with a rod shall they strike the cheek of the judge of Israel.

2 AND THOU, BETHLEHEM Ephrata, art a little one among the thousands of Juda: out of thee shall he come forth unto me that is to be the ruler in Israel: and his going forth is from the beginning, from the days of eternity.

3 Therefore will he give them up even till the time wherein she that travaileth shall bring forth: and the remnant of his brethren shall be converted to the children of Israel.

4 And he shall stand, and feed in the strength of the Lord, in the height of the name of the Lord his God: and they shall be converted, for now shall he be magnified even to the ends of the earth.

5 And this man shall be our peace, when the Assyrian shall come into our land, and when he shall set his foot in our houses: and we shall raise against him seven shepherds, and eight principal men.

6 And they shall feed the land of Assyria with the sword, and the land of Nemrod with the spears thereof: and he shall deliver us from the Assyrian, when he shall come into our land, and when he shall tread in our borders.

7 And the remnant of Jacob shall be in the midst of many peoples as a dew from the Lord, and as drops upon the grass, which waiteth not for man, nor tarrieth for the children of men.

8 And the remnant of Jacob shall be among the Gentiles in the midst of many peoples as a lion among the beasts of the forests, and as a young lion among the docks of sheep: who when he shall go through and tread down, and take, there is none to deliver.

9 Thy hand shall be lifted up over thy enemies, and all thy enemies shall be cut off.

10 And it shall come to pass in that day, saith the Lord, that I will take away thy horses out of the midst of thee, and will destroy thy chariots.

11 And I will destroy the cities of thy land, and will throw down all thy strong holds, and I will take away sorceries out of thy hand, and there shall be no divinations in thee.

12 And I will destroy thy graven things, and thy statues out of the midst of thee: and thou shalt no more adore the works of thy hands.

13 And I will pluck up thy groves out of the midst of thee: and will crush thy cities.

14 And I will execute vengeance in wrath and in indignation among all the nations that have not given ear.

TREI ASAR 6, MICHEAS (MICAH) CHAPTER 6

1 Hear ye what the Lord saith: Arise, contend thou in judgment against the mountains, and let the hills hear thy voice.

2 Let the mountains hear the judgment of the Lord, and the strong foundations of the earth: for the Lord will enter into judgment with his people, and he will plead against Israel.

3 O my people, what have I done to thee, or in what have I molested thee? answer thou me.

4 For I brought thee up out of the land of Egypt, and delivered thee out of the house of slaves: and I sent before thy face Moses, and Aaron, and Mary.

5 O my people, remember, I pray thee, what Balach the king of Moab purposed: and what Balaam the son of Beor answered him, from Setim to Galgal, that thou mightest know the justices of the Lord.

6 What shall I offer to the Lord that is worthy? wherewith shall I kneel before the high God? shall I offer holocausts unto him, and calves of a year old?

7 May the Lord be appeased with thousands of rams, or with many thousands of fat he goats? shall I give my firstborn for my wickedness, the fruit of my body for the sin of my soul?

8 I will shew thee, O man, what is good, and what the Lord requireth of thee: Verily, to do judgment, and to love mercy, and to walk solicitous with thy God.

9 The voice of the Lord crieth to the city, and salvation shall be to them that fear thy name: hear, O ye tribes, and who shall approve it?

10 As yet there is a fire in the house of the wicked, the treasures of iniquity, and a scant measure full of wrath.

11 Shall I justify wicked balances, and the deceitful weights of the bag?

12 By which her rich men were filled with iniquity, and the inhabitants thereof have spoken lies, and their tongue was deceitful in their mouth.

13 And I therefore began to strike thee with desolation for thy sins.

14 Thou shalt eat, but shalt not be filled: and thy humiliation shall be in the midst of thee: and thou shalt take hold, but shalt not save: and those whom thou shalt save, I will give up to the sword.

15 Thou shalt sow, but shalt not reap: thou shalt tread the olives, but shalt not be anointed with the oil: and the new wine, but shalt not drink the wine.

16 For thou hast kept the statutes of Amri, and all the works of the house of Achab: and thou hast walked according to their wills, that I should make thee a desolation, and the inhabitants thereof a hissing, and you shall bear the reproach of my people.

TREI ASAR 6, MICHEAS (MICAH) CHAPTER 7

1 Woe is me, for I am become as one that gleaneth in autumn the grapes of the vintage: there is no cluster to eat, my soul desired the firstripe figs.

2 The holy man is perished out of the earth, and there is none upright among men: they all lie in wait for blood, every one hunteth his brother to death.

3 The evil of their hands they call good: the prince requireth, and the judge is for giving: and the great man hath uttered the desire of his soul, and they have troubled it.

4 He that is best among them, is as a brier: and he that is righteous, as the thorn of the hedge. The day of thy

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inspection, thy visitation cometh: now shall be their destruction.

5 Believe not a friend, and trust not in a prince: keep the doors of thy mouth from her that sleepeth in thy bosom.

6 For the son dishonoureth the father, and the daughter riseth up against her mother, the daughter in law against her mother in law: and a man's enemies are they of his own household.

7 But I will look towards the Lord, I will wait for God my Saviour: my God will hear me.

8 Rejoice not, thou, my enemy, over me, because I am fallen: I shall arise, when I sit in darkness, the Lord is my light.

9 I will bear the wrath of the Lord, because I have sinned against him; until he judge my cause and execute judgment for me: he will bring me forth into the light, I shall behold his justice.

10 And my enemy shall behold, and she shall be covered with shame, who saith to me: Where is the Lord thy God? My eyes shall look down upon her: now shall she be trodden under foot as the mire of the streets.

11 The day shall come, that thy walls may be built up: in that day shall the law be far removed.

12 In that day they shall come even from Assyria to thee, and to the fortified cities: and from the fortified cities even to the river, and from sea to sea, and from mountain to mountain.

13 And the land shall be made desolate, because of the inhabitants thereof, and for the fruit of their devices.

14 Feed thy people with thy rod, the flock of thy inheritance, them that dwell alone in the forest, in the midst of Carmel: they shall feed in Basan and Galaad according to the days of old.

15 According to the days of thy coming out of the land of Egypt I will shew him wonders.

16 The nations shall see, and shall be confounded at all their strength: they shall put the hand upon the mouth, their ears shall be deaf.

17 They shall lick the dust like serpents, as the creeping things of the earth, they shall be disturbed in their houses: they shall dread the Lord our God, and shall fear thee.

18 Who is a God like to thee, who takest away iniquity, and passest by the sin of the remnant of thy inheritance? he will send his fury in no more, because he delighteth in mercy.

19 He will turn again, and have mercy on us: he will put away our iniquities: and he will cast all our sins into the bottom of the sea.

20 Thou wilt perform the truth of Jacob, the mercy to Abraham: which thou hast sworn to our fathers from the days of old.

7th, THE BOOK OF THE PROPHET NAHUM

Greek: Naum; Hebrew title: Sefer Nakhum
Estimated Range of Dating: c. 7th century B.C.

(The Book of Nahum is the seventh book of the 12 minor prophets of the Hebrew Bible. It is attributed to the prophet Nahum. Not much is known about Nahum. His name means "comforter", and he was from the town of Elkosh or Alqosh (Nahum 1:1), which may have been a town of northern Galilee. The scholarly consensus is that the "book of vision" was written at the time of the fall of Nineveh at the hands of the Medes and Babylonians in 612 BC. This theory is demonstrated by the fact that the oracles must be dated after the Assyrian destruction of Thebes, Egypt in 663 BC, as this event is mentioned in Nahum 3:8.

In his book "Jewish Antiquities" [Books IX–XI.], Titus Flavius Josephus places Nahum during the reign of Jotham, while others place him in the beginning of the reign of Ahaz, Judah's next king, or even the latter half of the reign of Hezekiah, Ahaz's son. All three accounts date the book to the 8th century BC. The book would then have been written in Jerusalem, where Nahum would have witnessed the invasion of Sennacherib and the destruction of his host (2 Kings 19:35).

The subject of Nahum's prophecy is the approaching complete and final destruction of Nineveh, the capital of the great and at that time flourishing Assyrian empire. Ashurbanipal was at the height of his glory. Nineveh was a city of vast extent, and was then the centre of the civilisation and commerce of the world, according to Nahum a "bloody city all full of lies and robbery" (Nahum 3:1), a reference to the Neo-Assyrian Empire's military campaigns and demand of tribute and plunder from conquered cities.

All conquered nations were full of hatred and Jonah had already uttered his message of warning, and Nahum was followed by Zephaniah, who also predicted (Zephaniah 2:4–15) the destruction of the city.

Nineveh was destroyed apparently by fire around 625 BC, and the Assyrian empire came to an end, an event which changed the face of Asia.

The Babylonian chronicle of the fall of Nineveh tells the story of the end of Nineveh. Nabopolassar of Babylon joined forces with Cyaxares, king of the Medes, and laid siege for three months. Assyria lasted a few more years after the loss of its fortress, but attempts by Egyptian Pharaoh Neco II to rally the Assyrians failed due to opposition from king Josiah of Judah, and it seemed to be all over by 609 BC.)

Archaeological digs have uncovered the splendour of Nineveh in its zenith under Sennacherib (705–681 BC), Esarhaddon (681–669 BC), and Ashurbanipal (669–633 BC). Massive walls were eight miles in circumference. It had a water aqueduct, palaces and a rich library with 20,000 clay tablets, including accounts of a creation in Enuma Elish and a flood in the Epic of Gilgamesh. They served once as

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blueprint for some of the most exciting narratives of the Tanakh.)

TREI ASAR 7, NAHUM CHAPTER 1

1 The burden of Ninive. The book of the vision of Nahum the Elcesite.

2 The Lord is a jealous God, and a revenger: the Lord is a revenger, and hath wrath: the Lord taketh vengeance on his adversaries, and he is angry with his enemies.

3 The Lord is patient, and great in power, and will not cleanse and acquit the guilty. The Lord's ways are in a tempest, and a whirlwind, and clouds are the dust of his feet.

4 He rebuketh the sea, and drieth it up: and bringeth all the rivers to be a desert. Basan languisheth and Carmel: and the dower of Libanus fadeth away.

5 The mountains tremble at him, and the hills are made desolate: and the earth hath quaked at his presence, and the world, and all that dwell therein.

6 Who can stand before the face of his indignation? and who shall resist in the fierceness of his anger? his indignation is poured out like fire: and the rocks are melted by him.

7 The Lord is good and giveth strength in the day of trouble: and knoweth them that hope in him.

8 But with a flood that passeth by, he will make an utter end of the place thereof: and darkness shall pursue his enemies.

9 What do ye devise against the Lord? he will make an utter end: there shall not rise a double affliction.

10 For as thorns embrace one another: so while they are feasting and drinking together, they shall be consumed as stubble that is fully dry.

11 Out of thee shall come forth one that imagineth evil against the Lord, contriving treachery in his mind.

12 Thus saith the Lord: Though they were perfect: and many of them so, yet thus shall they be cut off, and he shall pass: I have afflicted thee, and I will afflict thee no more.

13 And now I will break in pieces his rod with which he struck thy back, and I will burst thy bonds asunder.

14 And the Lord will give a commandment concerning thee, that no more of thy name shall be sown: I will destroy the graven and molten thing out of the house of thy God, I will make it thy grave, for thou art disgraced.

15 Behold upon the mountains the feet of him that bringeth good tidings, and that preacheth peace: O Juda, keep thy festivals, and pay thy vows: for Belial shall no more pass through thee again, he is utterly cut off.

TREI ASAR 7, NAHUM CHAPTER 2

1 He is come up that shall destroy before thy face, that shall keep the siege: watch the way, fortify thy loins, strengthen thy power exceedingly.

2 For the Lord hath rendered the pride of Jacob, as the pride of Israel: because the spoilers have laid them waste, and have marred their vine branches.

3 The shield of his mighty men is like fire, the men of the army are clad in scarlet, the reins of the chariot are flaming in the day of his preparation, and the drivers are stupefied.

4 They are in confusion in the ways, the chariots jostle one against another in the streets: their looks are like torches, like lightning running to and fro.

5 He will muster up his valiant men, they shall stumble in their march: they shall quickly get upon the walls thereof: and a covering shall be prepared.

6 The gates of the rivers are opened, and the temple is thrown down to the ground.

7 And the soldier is led away captive: and her bondwomen were led away mourning as doves, murmuring in their hearts.

8 And as for Ninive, her waters are like a great pool, but the men flee away. They cry: Stand, stand, but there is none that will return back.

9 Take ye the spoil of the silver, take the spoil of the gold: for there is no end of the riches of all the precious furniture.

10 She is destroyed, and rent, and torn: the heart melteth, and the knees fail, and all the loins lose their strength: and the faces of them all are as the blackness of a kettle.

11 Where is now the dwelling of the lions, and the feeding place of the young lions, to which the lion went, to enter in thither, the young lion, and there was none to make them afraid?

12 The lion caught enough for his whelps, and killed for his lionesses: and he filled his holes with prey, and his den with rapine.

13 Behold I come against thee, saith the Lord of hosts, and I will burn thy chariots even to smoke, and the sword shall devour thy young lions: and I will cut off thy prey out of the land, and the voice of thy messengers shall be heard no more.

TREI ASAR 7, NAHUM CHAPTER 3

1 Woe to thee, O city of blood, all full of lies and violence: rapine shall not depart from thee.

2 The noise of the whip, and the noise of the rattling of the wheels, and of the neighing horse, and of the running chariot, and of the horsemen coming up,

3 And of the shining sword, and of the glittering spear, and of a multitude slain, and of a grievous destruction: and there is no end of carcasses, and they shall fall down on their dead bodies.

4 Because of the multitude of the fornications of the harlot that was beautiful and agreeable, and that made use of witchcraft, that sold nations through her fornications, and families through her witchcrafts.

5 Behold I come against thee, saith the Lord of hosts: and I will discover thy shame to thy face, and will shew thy nakedness to the nations, and thy shame to kingdoms.

6 And I will cast abominations upon thee, and will disgrace thee, and will make an example of thee.

7 And it shall come to pass that every one that shall see thee, shall flee from thee, and shall say: Ninive is laid waste: who shall bemoan thee? whence shall I seek a comforter for thee?

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8 Art thou better than the populous Alexandria, that dwelleth among the rivers? waters are round about it: the sea is its riches, the waters are its walls.

9 Ethiopia and Egypt were the strength thereof, and there is no end: Africa and the Libyans were thy helpers.

10 Yet she also was removed and carried into captivity: her young children were dashed in pieces at the top of every street, and they cast lots upon her nobles, and all her great men were bound in fetters.

11 Therefore thou also shalt be made drunk, and shalt be despised: and thou shalt seek help from the enemy.

12 All thy strong holds shall be like fig trees with their green figs: if they be shaken, they shall fall into the mouth of the eater.

13 Behold thy people in the midst of thee are women: the gates of thy land shall be set wide open to thy enemies, the fire shall devour thy bars.

14 Draw thee water for the siege, build up thy bulwarks: go into the clay, and tread, work it and make brick.

15 There shall the fire devour thee: thou shalt perish by the sword, it shall devour thee like the bruchus: assemble together like the bruchus, make thyself many like the locust.

16 Thou hast multiplied thy merchandises above the stars of heaven: the bruchus hath spread himself and flown away.

17 Thy guards are like the locusts: and thy little ones like the locusts of locusts which swarm on the hedges in the day of cold: the sun arose, and they flew away, and their place was not known where they were.

18 Thy shepherds have slumbered, O king of Assyria, thy princes shall be buried: thy people are hid in the mountains, and there is none to gather them together.

19 Thy destruction is not hidden, thy wound is grievous: all that have heard the fame of thee, have clapped their hands over thee: for upon whom hath not thy wickedness passed continually?.

8th, THE BOOK OF THE PROPHET HABAKUK

Greek: Ambacum; Hebrew title: Sefer Habaquq
Estimated Range of Dating: c. 640–590 B.C.

(The Book of Habakkuk or Habakuk is the eighth book of the 12 minor prophets of the Bible. It is attributed to the prophet Habakkuk, and was probably composed between the 7th and the 6th centuries BC., not long before the Babylonians' siege and capture of Jerusalem in 586 BC. Of the three chapters in the book, the first two are a dialog between Yahweh and the prophet. A copy of these chapters is included in the Habakkuk Commentary, found among the Dead Sea Scrolls. Chapter 3 may be an independent addition, now recognised as a liturgical piece, but was possibly written by the same author as chapters 1 and 2.

Habakkuk identifies himself as a prophet in the opening verse. Due to the liturgical nature of the book of Habakkuk, there have been some scholars who think that the author may have been a temple prophet. Temple prophets are described in 1 Chronicles 25:1 as using lyres, harps and cymbals. Some feel that this is echoed in Habakkuk 3:19b, and that Habakkuk may have been a Levite and singer in the Temple. There is no biographical information on the prophet Habakkuk; in fact less is known about him than any other writer of the Bible. The only canonical information that exists comes from the book that is named for him. His name comes either from the Hebrew word khavak meaning "embrace" or else from an Akkadian word hambakuku for a kind of plant.

Although his name does not appear in any other part of the Jewish Bible, Rabbinic tradition holds Habakkuk to be the Shunammite woman's son, who was restored to life by Elisha in 2 Kings 4:16. The prophet Habakkuk is also mentioned in the narrative of Bel and the Dragon, part of the deuterocanonical additions to Daniel in a late section of that book. In the superscription of the Old Greek version, Habakkuk is called the son of Joshua of the tribe of Levi. In this book Habakkuk is lifted by an angel to Babylon to provide Daniel with some food while he is in the lion's den.

It is unknown when Habakkuk lived and preached, but the reference to the rise and advance of the Chaldeans (New Babylonians) in 1:6–11 places him in the middle to last quarter of the 7th century BC One possible period might be during the reign of Jehoiakim, from 609–598 BC. The reasoning for this date is that it is during his reign that the Neo-Babylonian Empire of the Chaldeans was growing in power. The Babylonians marched against Jerusalem in 598 BC. Jehoiakim died while the Babylonians were marching towards Jerusalem and Jehoiakim's eighteen-year-old son Jehoiachin assumed the throne. Upon the Babylonians' arrival, Jehoiachin and his advisors surrendered Jerusalem after a short time. With the transition of rulers and the young age and inexperience of Jehoiachin, they were not able

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to stand against Chaldean forces. There is a sense of an intimate knowledge of the Babylonian brutality in 1:12–17.)

TREI ASAR 8, HABACUC CHAPTER 1

1 The burden that Habacuc the prophet saw.

2 How long, O Lord, shall I cry, and thou wilt not hear? shall I cry out to thee suffering violence, and thou wilt not save?

3 Why hast thou shewn me iniquity and grievance, to see rapine and injustice before me? and there is a judgment, but opposition is more powerful.

4 Therefore the law is torn in pieces, and judgment cometh not to the end: because the wicked prevaileth against the just, therefore wrong judgment goeth forth.

5 Behold ye among the nations, and see: wonder, and be astonished: for a work is done in your days, which no man will believe when it shall be told.

6 For behold, I will raise up the Chaldeans, a bitter and swift nation, marching upon the breadth of the earth, to possess the dwelling places that are not their own.

7 They are dreadful, and terrible: from themselves shall their judgment, and their burden proceed.

8 Their horses are lighter than leopards, and swifter than evening wolves; and their horsemen shall be spread abroad: for their horsemen shall come from afar, they shall fly as an eagle that maketh haste to eat.

9 They shall all come to the prey, their face is like a burning wind: and they shall gather together captives as the sand.

10 And their prince shall triumph over kings, and princes shall be his laughingstock: and he shall laugh at every strong hold, and shall cast up a mount, and shall take it.

11 Then shall his spirit be changed, and he shall pass, and fall: this is his strength of his god.

12 Wast thou not from the beginning, O Lord my God, my holy one, and we shall not die? Lord, thou hast appointed him for judgment: and made him strong for correction.

13 Thy eyes are too pure to behold evil, and thou canst not look on iniquity. Why lookest thou upon them that do unjust things, and holdest thy peace when the wicked devoureth the man that is more just than himself?

14 And thou wilt make men as the fishes of the sea, and as the creeping things that have no ruler.

15 He lifted up all them with his hook, he drew them in his drag, and gathered them into his net: for this he will be glad and rejoice.

16 Therefore will he offer victims to his drag, and he will sacrifice to his net: because through them his portion is made fat, and his meat dainty.

17 For this cause therefore he spreadeth his net, and will not spare continually to slay the nations.

TREI ASAR 8, HABACUC CHAPTER 2

1 I will stand upon my watch, and fix my foot upon the tower: and I will watch, to see what will be said to me, and what I may answer to him that reproveth me.

2 And the Lord answered me, and said: Write the vision, and make it plain upon tables: that he that readeth it may run over it.

3 For as yet the vision is far off, and it shall appear at the end, and shall not lie: if it make any delay, wait for it: for it shall surely come, and it shall not be slack.

4 Behold, he that is unbelieving, his soul shall not be right in himself: but the just shall live in his faith.

5 And as wine deceiveth him that drinketh it: so shall the proud man be, and he shall not be honoured: who hath enlarged his desire like hell: and is himself like death, and he is never satisfied: but will gather together unto him all nations, and heap together unto him all people.

6 Shall not all these take up a parable against him, and a dark speech concerning him: and it shall be said: Woe to him that heapeth together that which is not his own? how long also doth he load himself with thick clay?

7 Shall they not rise up suddenly that shall bite thee: and they be stirred up that shall tear thee, and thou shalt be a spoil to them?

8 Because thou hast spoiled many nations, all that shall be left of the people shall spoil thee: because of men's blood, and for the iniquity of the land, of the city, and of all that dwell therein.

9 Woe to him that gathereth together an evil covetousness to his house, that his nest may be on high, and thinketh he may be delivered out of the hand of evil.

10 Thou hast devised confusion to thy house, thou hast cut off many people, and thy soul hath sinned.

11 For the stone shall cry out of the wall: and the timber that is between the joints of the building, shall answer.

12 Woe to him that buildeth a town with blood, and prepareth a city by iniquity.

13 Are not these things from the Lord of hosts? for the people shall labour in a great fire: and the nations in vain, and they shall faint.

14 For the earth shall be filled, that men may know the glory of the Lord, as waters covering the sea.

15 Woe to him that giveth drink to his friend, and presenteth his gall, and maketh him drunk, that he may behold his nakedness.

16 Thou art filled with shame instead of glory: drink thou also, and fall fast asleep: the cup of the right hand of the Lord shall compass thee, and shameful vomiting shall be on thy glory.

17 For the iniquity of Libanus shall cover thee, and the ravaging of beasts shall terrify them because of the blood of men, and the iniquity of the land, and of the city, and of all that dwell therein.

18 What doth the graven thing avail, because the maker thereof hath graven it, a molten, and a false image? because the forger thereof hath trusted in a thing of his own forging, to make dumb idols.

19 Woe to him that saith to wood: Awake: to the dumb stone: Arise: can it teach? Behold, it is laid over with gold, and silver, and there is no spirit in the bowels thereof.

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20 But the Lord is in his holy temple: let all the earth keep silence before him.

TREI ASAR 8, HABACUC CHAPTER 3

1 A PRAYER OF HABACUC THE PROPHET FOR IGNORANCES.

2 O Lord, I have heard thy hearing, and was afraid. O Lord, thy work, in the midst of the years bring it to life: In the midst of the years thou shalt make it known: when thou art angry, thou wilt remember mercy.

3 God will come from the south, and the holy one from mount Pharan: His glory covered the heavens, and the earth is full of his praise.

4 His brightness shall be as the light; horns are in his hands: There is his strength hid:

5 Death shall go before his face. And the devil shall go forth before his feet.

6 He stood and measured the earth. He beheld, and melted the nations: and the ancient mountains were crushed to pieces. The hills of the world were bowed down by the journeys of his eternity.

7 I saw the tents of Ethiopia for their iniquity, the curtains of the land of Madian shall be troubled.

8 Wast thou angry, O Lord, with the rivers? or was thy wrath upon the rivers? or thy indignation in the sea? Who will ride upon thy horses: and thy chariots are salvation.

9 Thou wilt surely take up thy bow: according to the oaths which thou hast spoken to the tribes. Thou wilt divide the rivers of the earth.

10 The mountains saw thee, and were grieved: the great body of waters passed away. The deep put forth its voice: the deep lifted up its hands.

11 The sun and the moon stood still in their habitation, in the light of thy arrows, they shall go in the brightness of thy glittering spear.

12 In thy anger thou wilt tread the earth under foot: in thy wrath thou wilt astonish the nations.

13 Thou wentest forth for the salvation of thy people: for salvation with thy Christ. Thou struckest the head of the house of the wicked: thou hast laid bare his foundation even to the neck.

14 Thou hast cursed his sceptres, the head of his warriors, them that came out as a whirlwind to scatter me. Their joy was like that of him that devoureth the poor man in secret.

15 Thou madest a way in the sea for thy horses, in the mud of many waters.

16 I have heard and my bowels were troubled: my lips trembled at the voice. Let rottenness enter into my bones, and swarm under me. That I may rest in the day of tribulation: that I may go up to our people that are girded.

17 For the fig tree shall not blossom: and there shall be no spring in the vines. The labour of the olive tree shall fail: and the fields shall yield no food: the flock shall be cut off from the fold, and there shall be no herd in the stalls.

18 But I will rejoice in the Lord: and I will joy in God my Jesus.

19 The Lord God is my strength: and he will make my feet like the feet of harts: and he the conqueror will lead me upon my high places singing psalms..

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9th, THE BOOK OF THE PROPHET ZEPHANIAH

Greek: Sophonias; Hebrew title: Sefer Tsephanyah
Estimated Range of Dating: c. 580–540 B.C.

(The Book of Zephaniah (Hebrew: Tsfanya) is the ninth of the Twelve Minor Prophets, preceded by the Book of Habakkuk and followed by the Book of Haggai. Zephaniah means "Yahweh has hidden / protected," or "Yahweh hides".

The book begins with: "The word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah [King Hezekiah], in the days of Josiah the son of Amon, king of Judah." That is all we know about Zephaniah.

However, the name "Cushi," is interesting. It was the name of Zephaniah's father and it means "Kushite". The text of Zephaniah mentions the sin and restoration of "Ethiopia." There is some confusion when it comes to the name "Ethiopia" in the Bible. Ethiopia here means "Nubia" [which is in today's Sudan] and refers to the ancient kingdom of Kush that had its centres around the 4th and 5th cataracts of the River Nile. Hezekiah's reign was between c. 715 and 686 BC.

The Kingdom of Kush survived longer than that of Egypt, invaded Egypt (under the leadership of King Piye), and controlled Egypt during the 8th century BC as the 25th Dynasty [744–656 BC] of Egypt.

Of the Nubian kings of this era, Taharka is perhaps the best known. A son and the third successor of the founding pharaoh, Piye, he was crowned in Memphis, Egypt c. 690. Taharka ruled over both Nubia and Egypt, restored Egyptian temples at Karnak, and built new temples and pyramids in Nubia before being driven from Lower Egypt by the Assyrians. Napata and Meroë were the capitals of Kush.

As with many of the other prophets, there is no external evidence to directly associate composition of the book with a prophet by the name of Zephaniah. Some scholars consider the words in Zephaniah to reflect a time early in the reign of King Josiah (640–609 BC) before his reforms of 622 BC took full effect, in which case the prophet may have been born during the reign of Manasseh (698/687–642 BC).

Others agree that some portion of the book is postmonarchic, that is, dating to later than 586 BC when the Kingdom of Judah fell in the Siege of Jerusalem. Some who consider the book to have largely been written by a historical Zephaniah have suggested that he may have been a disciple of Isaiah because of the two books' similar focus on rampant corruption and injustice in Judah.)

TREI ASAR 9, SOPHONIAS CHAPTER 1

1 The word of the Lord that came to Sophonias the son of Chusi, the son of Godolias, the son of Amarias, the son of Ezechias, in the days of Josias the son of Amon king of Juda.

2 Gathering, I will gather together all things from off the face of the land, saith the Lord:

3 I will gather man, and beast, I will gather the birds of the air, and the fishes of the sea: and the ungodly shall meet with ruin: and I will destroy men from off the face of the land, saith the Lord.

4 And I will stretch out my hand upon Juda, and upon all the inhabitants of Jerusalem: and I will destroy out of this place the remnant of Baal, and the names of the wardens of the temples with the priests:

5 And them that worship the host of heaven upon the tops of houses, and them that adore, and swear by the Lord, and swear by Melchom.

6 And them that turn away from following after the Lord, and that have not sought the Lord, nor searched after him.

7 Be silent before the face of the Lord God: for the day of the Lord is near, for the Lord hath prepared a victim, he hath sanctified his guests.

8 And it shall come to pass in the day of the victim of the Lord, that I will visit upon the princes, and upon the king's sons, and upon all such as are clothed with strange apparel.

9 And I will visit in that day upon every one that entereth arrogantly over the threshold: them that fill the house of the Lord their God with iniquity and deceit.

10 And there shall be in that day, saith the Lord, the noise of a cry from the fish gate, and a howling from the Second, and a great destruction from the hills.

11 Howl, ye inhabitants of the Morter. All the people of Chanaan is hush, all are cut off that were wrapped up in silver.

12 And it shall come to pass at that time, that I will search Jerusalem with lamps, and will visit upon the men that are settled on their lees: that say in their hearts: The Lord will not do good, nor will he do evil.

13 And their strength shall become a booty, and their houses as a desert: and they shall build houses, and shall not dwell in them: and they shall plant vineyards, and shall not drink the wine of them.

14 The great day of the Lord is near, it is near and exceeding swift: the voice of the day of the Lord is bitter, the mighty man shall there meet with tribulation.

15 That day is a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of clouds and whirlwinds,

16 A day of the trumpet and alarm against the fenced cities, and against the high bulwarks.

17 And I will distress men, and they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as earth, and their bodies as dung.

18 Neither shall their silver and their gold be able to deliver them in the day of the wrath of the Lord: all the land

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shall be devoured by the fire of his jealousy, for he shall make even a speedy destruction of all them that dwell in the land.

TREI ASAR 9, SOPHONIAS CHAPTER 2

1 Assemble yourselves together, be gathered together, O nation not worthy to be loved:

2 Before the decree bring forth the day as dust passing away, before the fierce anger of the Lord come upon you, before the day of the Lord's indignation come upon you.

3 Seek the Lord, all ye meek of the earth, you that have wrought his judgment: seek the just, seek the meek: if by any means you may be hid in the day of the Lord's indignation.

4 For Gaza shall be destroyed, and Ascalon shall be a desert, they shall cast out Azotus at noonday, and Accaron shall be rooted up.

5 Woe to you that inhabit the sea coast, O nation of reprobates: the word of the Lord upon you, O Chanaan, the land of the Philistines, and I will destroy thee, so that there shall not be an inhabitant.

6 And the sea coast shall be the resting place of shepherds, and folds for cattle:

7 And it shall be the portion of him that shall remain of the house of Juda, there they shall feed: in the houses of Ascalon they shall rest in the evening: because the Lord their God will visit them, and bring back their captivity.

8 I have heard the reproach of Moab, and the blasphemies of the children of Ammon, with which they reproached my people, and have magnified themselves upon their borders.

9 Therefore as I live, saith the Lord of hosts the God of Israel, Moab shall be as Sodom, and the children of Ammon as Gomorrha, the dryness of thorns, and heaps of salt, and a desert even for ever: the remnant of my people shall make a spoil of them, and the residue of my nation shall possess them.

10 This shall befall them for their pride: because they have blasphemed, and have been magnified against the people of the Lord of hosts.

11 The Lord shall be terrible upon them, and shall consume all the gods of the earth: and they shall adore him every man from his own place, all the islands of the Gentiles.

12 You Ethiopians, also shall be slain with my sword.

13 And he will stretch out his hand upon the north, and will destroy Assyria: and he will make the beautiful city a wilderness, and as a place not passable, and as a desert.

14 And flocks shall lie down in the midst thereof, all the beasts of the nations: and the bittern and the urchin shall lodge in the threshold thereof: the voice of the singing bird in the window, the raven on the upper post, for I will consume her strength.

15 This is the glorious city that dwelt in security: that said in her heart: I am, and there is none beside me: how is she become a desert, a place for beasts to lie down in? every one that passeth by her, shall hiss, and wag his hand.

TREI ASAR 9, SOPHONIAS CHAPTER 3

1 Woe to the provoking, and redeemed city, the dove.

2 She hath not hearkened to the voice, neither hath she received discipline: she hath not trusted in the Lord, she drew not near to her God.

3 Her princes are in the midst of her as roaring lions: her judges are evening wolves, they left nothing for the morning.

4 Her prophets are senseless men without faith: her priests have polluted the sanctuary, they have acted unjustly against the law.

5 The just Lord is in the midst thereof, he will not do iniquity: in the morning, in the morning he will bring his judgment to light, and it shall not be hid: but the wicked man hath not known shame.

6 I have destroyed the nations, and their towers are beaten down: I have made their ways desert, so that there is none that passeth by: their cities are desolate, there is not a man remaining, nor any inhabitant.

7 I said: Surely thou wilt fear me, thou wilt receive correction: and her dwelling shall not perish, for all things wherein I have visited her: but they rose early and corrupted all their thoughts.

8 Wherefore expect me, saith the Lord, in the day of my resurrection that is to come, for my judgment is to assemble the Gentiles, and to gather the kingdoms: and to pour upon them my indignation, all my fierce anger: for with the fire of my jealousy shall all the earth be devoured.

9 Because then I will restore to the people a chosen lip, that all may call upon the name of the Lord, and may serve him with one shoulder.

10 From beyond the rivers of Ethiopia, shall my suppliants the children of my dispersed people bring me an offering.

11 In that day thou shalt not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee thy proud boasters, and thou shalt no more be lifted up because of my holy mountain.

12 And I will leave in the midst of thee a poor and needy people: and they shall hope in the name of the Lord.

13 The remnant of Israel shall not do iniquity, nor speak lies, nor shall a deceitful tongue be found in their mouth: for they shall feed, and shall lie down, and there shall be none to make them afraid.

14 Give praise, O daughter of Sion: shout, O Israel: be glad, and rejoice with all thy heart, O daughter of Jerusalem.

15 The Lord hath taken away thy judgment, he hath turned away thy enemies: the king of Israel the Lord is in the midst of thee, thou shalt fear evil no more.

16 In that day it shall be said to Jerusalem: Fear not: to Sion: Let not thy hands be weakened.

17 The Lord thy God in the midst of thee is mighty, he will save: he will rejoice over thee with gladness, he will be silent in his love, he will be joyful over thee in praise.

18 The triflers that were departed from the law, I will gather together, because they were of thee: that thou mayest no more suffer reproach for them.

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19 Behold I will cut off all that have afflicted thee at that time: and I will save her that halteth, and will gather her that was cast out: and I will get them praise, and a name, in all the land where they had been put to confusion.

20 At that time, when I will bring you: and at the time that I will gather you: for I will give you a name, and praise among all the people of the earth, when I shall have brought back your captivity before your eyes, saith the Lord.

10th, THE BOOK OF THE PROPHET HAGGAI

Greek: Aggaeus; Hebrew title: Sefer Haggay or Khagai
Estimated Range of Dating: c. 520 B.C.

(The Book of Haggai, also known as the Book of Aggeus, is a book of the Hebrew Bible or Tanakh, and has its place as the third-to-last of the Minor Prophets. It is a short book, consisting of only two chapters. The Book of Haggai was written in 520 BC, some 18 years after Cyrus had conquered Babylon and issued a decree in 538 BC, allowing the captive Jews to return to Judea. The Book of Haggai is named after its presumed author, the prophet Haggai. There is no biographical information given about the prophet in the Book of Haggai. Haggai's name is derived from the Hebrew verbal root h-g-g, which means "to make a pilgrimage." Haggai's name might come from his single-minded effort to bring about the reconstruction of that destination of ancient Judean pilgrims, the Temple in Jerusalem.

Haggai's message is filled with an urgency for the people to proceed with the rebuilding of the second Jerusalem temple. Haggai attributes a recent drought to the people's refusal to rebuild the temple, which he sees as key to Jerusalem's glory. The book ends with the prediction of the downfall of kingdoms, with one Zerubbabel, governor of Judah, as the Lord's chosen leader. [According to the biblical narrative, Zerubbabel was a governor of the Achaemenid Persian Empire's province Yehud Medinata [Judah] and the grandson of Jeconiah, penultimate king of Judah. Zerubbabel led the first group of Jews, numbering 42,360, who returned from the Babylonian captivity in the first regnal year of Cyrus the Great, Kurush II, the king (emperor) of the Achaemenid Empire. The date is generally thought to have been between 538 and 520 BC. Zerubbabel also laid the foundation of the Second Temple in Jerusalem soon after.]

The first chapter contains the first address (2–11) and its effects (12–15).

The second chapter contains:

1. The second prophecy (1–9), which was delivered a month after the first

2. The third prophecy (10–19), delivered two months and three days after the second; and

3. The fourth prophecy (20–23), delivered on the same day as the third

These discourses are referred to in Ezra 5:1 and 6:14. (Compare Haggai 2:7, 8 and 22)

Haggai [1:14–15] reports that three weeks after his first prophecy, the rebuilding of the Temple began in c. 521 BC and the Book of Ezra [6:15] indicates that it was finished in 516 BC. "The Temple was completed on the third day of the month Adar, in the sixth year of the reign of King Darius.")

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TREI ASAR 10, AGGEUS (HAGGAI) CHAPTER 1

1 In the second year of Darius the king, in the sixth month, in the first day of the month, the word of the Lord came by the hand of Aggeus the prophet, to Zorobabel the son of Salathiel, governor of Juda, and to Jesus the son of Josedec the high priest, saying:

2 Thus saith the Lord of hosts, saying: This people saith: The time is not yet come for building the house of the Lord.

3 And the word of the Lord came by the hand of Aggeus the prophet, saying:

4 Is it time for you to dwell in ceiled houses, and this house lie desolate?

5 And now thus saith the Lord of hosts: Set your hearts to consider your ways.

6 You have sowed much, and brought in little: you have eaten, but have not had enough: you have drunk, but have not been filled with drink: you have clothed yourselves, but have not been warmed: and he that hath earned wages, put them into a bag with holes.

7 Thus saith the Lord of hosts: Set Your hearts upon your ways:

8 Go up to the mountain, bring timber, and build the house: and it shall be acceptable to me, and I shall be glorified, saith the Lord.

9 You have looked for more, and behold it became less, and you brought it home, and I blowed it away: why, saith the Lord of hosts? because my house is desolate, and you make haste every man to his own house.

10 Therefore the heavens over you were stayed from giving dew, and the earth was hindered from yielding her fruits:

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the wine, and upon the oil, and upon all that the ground bringeth forth, and upon men, and upon beasts, and upon all the labour of the hands.

12 Then Zorobabel the son of Salathiel, and Jesus the son of Josedec the high priest, and all the remnant of the people hearkened to the voice of the Lord their God, and to the words of Aggeus the prophet, as the Lord their God sent him to them: and the people feared before the Lord.

13 And Aggeus the messenger of the Lord, as one of the messengers of the Lord, spoke, saying to the people: I am with you, saith the Lord.

14 And the Lord stirred up the spirit of Zorobabel the son of Salathiel governor of Juda, and the spirit of Jesus the son of Josedec the high priest, and the spirit of all the rest of the people: and they went in, and did the work in the house of the Lord of hosts their God.

TREI ASAR 10, AGGEUS (HAGGAI) CHAPTER 2

1 In the four and twentieth day of the month, in the sixth month, in the second year of Darius the king, they began.

2 And in the seventh month, the word of the Lord came by the hand of Aggeus the prophet, saying:

3 Speak to Zorobabel the son of Salathiel the governor of Juda, and to Jesus the son of Josedec the high priest, and to the rest of the people, saying:

4 Who is left among you, that saw this house in its first glory? and how do you see it now? is it not in comparison to that as nothing in your eyes?

5 Yet now take courage, O Zorobabel, saith the Lord, and take courage, O Jesus the son of Josedec the high priest, and take courage, all ye people of the land, saith the Lord of hosts: and perform (for I am with you, saith the Lord of hosts)

6 The word that I covenanted with you when you came out of the land of Egypt: and my spirit shall be in the midst of you: fear not.

7 For thus saith the Lord of hosts: Yet one little while, and I will move the heaven and the earth, and the sea, and the dry land.

8 And I will move all nations: AND THE DESIRED OF ALL NATIONS SHALL COME: and I will fill this house with glory: saith the Lord of hosts.

9 The silver is mine, and the gold is mine, saith the Lord of hosts.

10 Great shall be the glory of this last house more than of the first, saith the Lord of hosts: and in this place I will give peace, saith the Lord of hosts.

11 In the four and twentieth day of the ninth month, in the second year of Darius the king, the word of the Lord came to Aggeus the prophet, saying:

12 Thus saith the Lord of hosts: Ask the priests the law, saying:

13 If a man carry sanctified flesh in the skirt of his garment, and touch with his skirt, bread, or pottage, or wine, or oil, or any meat: shall it be sanctified? And the priests answered, and said: No.

14 And Aggeus said: If one that is unclean by occasion of a soul touch any of all these things, shall it be defiled? And the priests answered, and said: It shall be defiled.

15 And Aggeus answered, and said: So is this people, and so is this nation before my face, saith the Lord, and so is all the work of their hands: and all that they have offered there, shall be defiled.

16 And now consider in your hearts, from this day and upward, before there was a stone laid upon a stone in the temple of the Lord.

17 When you went to a heap of twenty bushels, and they became ten: and you went into the press, to press out fifty vessels, and they became twenty.

18 I struck you with a blasting wind, and all the works of your hand with the mildew and with hail, yet there was none among you that returned to me, saith the Lord.

19 Set your hearts from this day, and henceforward, from the four and twentieth day of the ninth month: from the day that the foundations of the temple of the Lord were laid, and lay it up in your hearts.

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20 Is the seed as yet sprung up? or hath the vine, and the fig tree, and the pomegranate, and the olive tree as yet flourished? from this day I will bless you.

21 And the word of the Lord came a second time to Aggeus in the four and twentieth day of the month, saying:

22 Speak to Zorobabel the governor of Juda, saying: I will move both heaven and earth.

23 And I will overthrow the throne of kingdoms, and will destroy the strength of the kingdom of the Gentiles: and I will overthrow the chariot, and him that rideth therein: and the horses and their riders shall come down, every one by the sword of his brother.

24 In that day, saith the Lord of hosts, I will take thee, O Zorobabel the son of Salathiel, my servant, saith the Lord, and will make thee as a signet, for I have chosen thee, saith the Lord of hosts.

11th, THE BOOK OF THE PROPHET ZECHARIAH

Greek: Zacharias; Hebrew title: Sefer Zekharyah
Estimated Range of Dating: c. 520–518 BC

(The Book of Zechariah, attributed to the Hebrew prophet Zechariah, is included in the Twelve Minor Prophets in the Hebrew Bible. The name "Zechariah" means "God remembered." Not much is known about Zechariah's life other than what may be inferred from the book. It has been speculated that his grandfather Iddo was the head of a priestly family who returned with Zerubbabel, and that Zechariah may himself have been a priest as well as a prophet (superior teacher). This is supported by Zechariah's interest in the Temple and the priesthood, and from Iddo's preaching in the Books of Chronicles.

The Book of Zechariah was written by at least two different people. Zechariah 1–8, sometimes referred to as First Zechariah, was written in the 6th century BC. Zechariah 9–14, often called Second Zechariah, contains within the text no datable references to specific events or individuals but most scholars give the text a date in the fifth century BC.

Second Zechariah, probably written by a disciple of Zechariah, appears to make use of the books of Isaiah, Jeremiah, and Ezekiel, the Deuteronomistic History, and the themes from First Zechariah.

Contents and Structure:

Chapters 1 to 6

The book begins with a preface, which recalls the nation's history, for the purpose of presenting a solemn warning to the present generation. Then follows a series of eight visions, succeeding one another in one night, which may be regarded as a symbolical history of Israel, intended to furnish consolation to the returned exiles and stir up hope in their minds. The symbolic action, the crowning of Joshua, describes how the kingdoms of the world become the kingdom of God's Messiah.

Chapters 7 and 8

Chapters Zechariah 7 and Zechariah 8, written two years later, are an answer to the question whether the days of mourning for the destruction of the city should be kept any longer, and an encouraging address to the people, assuring them of God's presence and blessing.

Chapters 9 to 11 [sometimes called 'The First Oracle] tell of a future time when the nations around them would be destroyed by an army, but Jerusalem would be kept from destruction. The coming of a Messiah is mentioned here [a Jewish teaching that craves for firm leadership].

Chapters 12 to 14 [sometimes called 'The Second Oracle] tell about the glories that await Israel in "the latter day", the final conflict and triumph of God's kingdom.)

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TREI ASAR 11, ZACHARIAS CHAPTER 1

1 In the eighth month, in the second year of king Darius, the word of the Lord came to Zacharias the son of Barachias, the son of Addo, the prophet, saying:

2 The Lord hath been exceeding angry with your fathers.

3 And thou shalt say to them: Thus saith the Lord of hosts: Turn ye to me, saith the Lord of hosts: and I will turn to you, saith the Lord of hosts.

4 Be not as your fathers, to whom the former prophets have cried, saying: Thus saith the Lord of hosts: Turn ye from your evil ways, and from your wicked thoughts: but they did not give ear, neither did they hearken to me, saith the Lord.

5 Your fathers, where are they? and the prophets, shall they live always?

6 But yet my words, and my ordinances, which I gave in charge to my servants the prophets, did they not take hold of your fathers, and they returned, and said: As the Lord of hosts thought to do to us according to our ways, and according to our devices, so he hath done to us.

7 In the four and twentieth day of the eleventh month which is called Sabath, in the second year of Darius, the word of the Lord came to Zacharias the son of Barachias, the son of Addo, the prophet, saying:

8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees, that were in the bottom: and behind him were horses, red, speckled, and white.

9 And I said: What are these, my Lord? and the angel that spoke in me, said to me: I will shew thee what these are:

10 And the man that stood among the myrtle trees answered, and said: These are they, whom the Lord hath sent to walk through the earth.

11 And they answered the angel of the Lord, that stood among the myrtle trees, and said: We have walked through the earth, and behold all the earth is inhabited, and is at rest.

12 And the angel of the Lord answered, and said: O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Juda, with which thou hast been angry? this is now the seventieth year.

13 And the Lord answered the angel, that spoke in me, good words, comfortable words.

14 And the angel that spoke in me, said to me: Cry thou, saying: Thus saith the Lord of hosts: I am zealous for Jerusalem, and Sion with a great zeal.

15 And I am angry with a great anger with the wealthy nations: for I was angry a little, but they helped forward the evil.

16 Therefore thus saith the Lord: I will return to Jerusalem in mercies: my house shall be built in it, saith the Lord of hosts: and the building line shall be stretched forth upon Jerusalem.

17 Cry yet, saying: Thus saith the Lord of hosts: My cities shall yet flow with good things: and the Lord will yet comfort Sion, and he will yet choose Jerusalem.

18 And I lifted up my eyes, and saw: and behold four horns.

19 And I said to the angel that spoke to me: What are these? And he said to me: These are the horns that have scattered Juda, and Israel, and Jerusalem.

20 And the Lord shewed me four smiths.

21 And I said: What come these to do? and he spoke, saying: These are the horns which have scattered Juda every man apart, and none of them lifted up his head: and these are come to fray them, to cast down the horns of the nations, that have lifted up the horn upon the land of Juda to scatter it.

TREI ASAR 11, ZACHARIAS CHAPTER 2

1 And I lifted up my eyes, and saw, and behold a man, with a measuring line in his hand.

2 And I said: Whither goest thou? and he said to me: To measure Jerusalem, and to see how great is the breadth thereof, and how great the length thereof.

3 And behold the angel that spoke in me went forth, and another angel went out to meet him.

4 And he said to him: Run, speak to this young man, saying: Jerusalem shall be inhabited without walls, by reason of the multitude of men, and of the beasts in the midst thereof.

5 And I will be to it, saith the Lord, a wall of fire round about: and I will be in glory in the midst thereof.

6 O, O flee ye out of the land of the north, saith the Lord, for I have scattered you into the four winds of heaven, saith the Lord.

7 O Sion, flee, thou that dwellest with the daughter of Babylon:

8 For thus saith the Lord of hosts: After the glory he hath sent me to the nations that have robbed you: for he that toucheth you, toucheth the apple of my eye:

9 For behold I lift up my hand upon them, and they shall be a prey to those that served them: and you shall know that the Lord of hosts sent me.

10 Sing praise, and rejoice, O daughter of Sion: for behold I come, and I will dwell in the midst of thee: saith the Lord.

11 And many nations shall be joined to the Lord in that day, and they shall be my people, and I will dwell in the midst of thee: and thou shalt know that the Lord of hosts hath sent me to thee.

12 And the Lord shall possess Juda his portion in the sanctified land: and he shall yet choose Jerusalem.

13 Let all flesh be silent at the presence of the Lord: for he is risen up out of his .holy habitation.

TREI ASAR 11, ZACHARIAS CHAPTER 3

1 And the Lord shewed me Jesus the high priest standing before the angel of the Lord: and Satan stood on his right hand to be his adversary.

2 And the Lord said to Satan: The Lord rebuke thee, O Satan: and the Lord that chose Jerusalem rebuke thee: Is not this a brand plucked out of the fire?

3 And Jesus was clothed with filthy garments: and he stood before the face of the angel.

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4 Who answered, and said to them that stood before him, saying: Take away the filthy garments from him. And he said to him: Behold I have taken away thy iniquity, and have clothed thee with change of garments.

5 And he said: Put a clean mitre upon his head: and they put a clean mitre upon his head, and clothed him with garments, and the angel of the Lord stood.

6 And the angel of the Lord protested to Jesus, saying:

7 Thus saith the Lord of hosts: If thou wilt walk in my ways, and Beep my charge, thou also shalt judge my house, and shalt keep my courts, and I will give thee some of them that are now present here to walk with thee.

8 Hear, O Jesus thou high priest, then and thy friends that dwell before thee, for they are portending men: for behold I WILL BRING MY SERVANT THE ORIENT.

9 For behold the stone that I have laid before Jesus: upon one stone there are seven eyes: behold I will grave the graving thereof, saith the Lord of hosts: and I will take away the iniquity of that land in one day.

10 In that day, saith the Lord of hosts, every man shell call his friend under the vine and under the fig tree.

TREI ASAR 11, ZACHARIAS CHAPTER 4

1 And the angel that spoke in me came again: and he waked me, as a man that is wakened out of his sleep.

2 And he said to me: What seest thou? And I said: I have looked, and behold a candlestick all of gold, and its lamp upon the top of it: and the seven lights thereof upon it: and seven funnels for the lights that were upon the top thereof.

3 And two olive trees over it: one upon the right side of the lamp, and the other upon the left side thereof.

4 And I answered, and said to the angel that spoke in me, saying: What are these things, my lord?

5 And the angel that spoke in me answered, and said to me: Knowest thou not what these things are? And I said: No, my lord.

6 And he answered, and spoke to me, saying: This is the word of the Lord to Zorobabel, saying: Not with an army, nor by might, but by my spirit, saith the Lord of hosts.

7 Who art thou, O great mountain, before Zorobabel? thou shalt become a plain: and he shall bring out the chief stone, and shall give equal grace to the grace thereof.

8 And the word of the Lord came to me, saying:

9 The hands of Zorobabel have laid the foundations of this house, and his hands shall finish it: and you shall know that the Lord of hosts hath sent me to you.

10 For who hath despised little days? and they shall rejoice, and shall see the tin plummet in the hand of Zorobabel. These are the seven eyes of the Lord, that run to and fro through the whole earth.

11 And I answered, and said to him: What are these two olive trees upon the right side of the candlestick, and upon the left side thereof?

12 And I answered again, and said to him: What are the two olive branches, that are by the two golden beaks, in which are the funnels of gold?

13 And he spoke to me, saying: Knowest thou not what these are? And I said: No, my lord.

14 And he said: These are two sons of oil who stand before the Lord of the whole earth.

TREI ASAR 11, ZACHARIAS CHAPTER 5

1 And I turned and lifted up my eyes: and I saw, and behold a volume flying.

2 And he said to me: What seest thou? And I said: I see a volume flying: the length thereof is twenty cubits, and the breadth thereof ten cubits.

3 And he said to me: This is the curse that goeth forth over the face of the earth: for every thief shall be judged as is there written: and every one that sweareth in like manner shall be judged by it.

4 I will bring it forth, saith the Lord of hosts: and it shall come to the house of the thief, and to the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

5 And the angel went forth that spoke in me, and he said to me: Lift up thy eyes, and see what this is, that goeth forth.

6 And I said: What is it? And he said: This is a vessel going forth. And he said: This is their eye in all the earth.

7 And behold a talent of lead was carried, and behold a woman sitting in the midst of the vessel.

8 And he said: This is wickedness. And he cast her into the midst of the vessel, and cast the weight of lead upon the mouth thereof.

9 And I lifted up my eyes and looked: and behold there came out two women, and wind was in their wings, and they had wings like the wings of a kite: and they lifted up the vessel between the earth and the heaven.

10 And I said to the angel that spoke in me: Whither do these carry the vessel?

11 And he said to me: That a house may be built for it in the land of Sennaar, and that it may be established, and set there upon its own basis.

TREI ASAR 11, ZACHARIAS CHAPTER 6

1 And I turned, and lifted up my eyes, and saw: and behold four chariots came out from the midst of two mountains: and the mountains were mountains of brass.

2 In the first chariot were red horses, and in the second chariot black horses.

3 And in the third chariot white horses, and in the fourth chariot grisled horses, and strong ones.

4 And I answered, and said to the an- gel that spoke in me: What are these, my lord?

5 And the angel answered, and said to me: These are the four winds of the heaven, which go forth to stand before the Lord of all the earth.

6 That in which were the black horses went forth into the land of the north, and the white went forth after them: and the grisled went forth to the land of the south.

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7 And they that were most strong, went out, and sought to go, and to run to and fro through all the earth. And he said: Go, walk throughout the earth: and they walked throughout the earth.

8 And he called me, and spoke to me, saying: Behold they that go forth into the land of the north, have quieted my spirit in the land of the north.

9 And the word of the Lord came to me, saying:

10 Take of them of the captivity, of Holdai, and of Tobias, and of Idaias; thou shalt come in that day, and shalt go into the house of Josias, the son of Sophonias, who came out of Babylon.

11 And thou shalt take gold and silver: and shalt make crowns, and thou shalt set them on the head of Jesus the son of Josedec, the high priest.

12 And thou shalt speak to him, saying: Thus saith the Lord of hosts, saying: BEHOLD A MAN, THE ORIENT IS HIS NAME: and under him shall he spring up, and shall build a temple to the Lord.

13 Yea, he shall build a temple to the Lord: and he shall bear the glory, and shall sit, and rule upon his throne: and he shall be a priest upon his throne, and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and Tobias, and Idaias, and to Hem, the son of Sophonias, a memorial in the temple of the Lord.

15 And they that are far off, shall come and shall build in the temple of the Lord: and you shall know that the Lord of hosts sent me to you. But this shall come to pass, if hearing you will hear the voice of the Lord your God.

TREI ASAR 11, ZACHARIAS CHAPTER 7

1 And it came to pass in the fourth year of king Darius, that the word of the Lord came to Zacharias, in the fourth day of the ninth month, which is Casleu.

2 When Sarasar, and Rogommelech, and the men that were with him, sent to the house of God, to entreat the face of the Lord:

3 To speak to the priests of the house of the Lord of hosts, and to the prophets, saying: Must I weep in the fifth month, or must I sanctify myself as I have now done for many years?

4 And the word of the Lord of hosts came to me, saying:

5 Speak to all the people of the land, and to the priests, saying: When you fasted, and mourned in the fifth and the seventh month for these seventy years: did you keep a fast unto me?

6 And when you did eat and drink, did you not eat for yourselves, and drink for yourselves?

7 Are not these the words which the Lord spoke by the hand of the former prophets, when Jerusalem as yet was inhabited, and was wealthy, both itself and the cities round about it, and there were inhabitants towards the south, and in the plain?

8 And the word of the Lord came to Zacharias, saying:

9 Thus saith the Lord of hosts, saying: Judge ye true judgment, and shew ye mercy and compassion every man to his brother.

10 And oppress not the widow, and the fatherless, and the stranger, and the poor: and let not a man devise evil in his heart against his brother.

11 But they would not hearken, and they turned away the shoulder to depart: and they stopped their ears, not to hear.

12 And they made their heart as the adamant stone, lest they should hear the law, and the words which the Lord of hosts sent in his spirit by the hand of the former prophets: so a great indignation came from the Lord of hosts.

13 And it came to pass that as he spoke, and they heard not: so shall they cry, and I will not hear, saith the Lord of hosts.

14 And I dispersed them throughout all kingdoms, which they know not: and the land was left desolate behind them, so that no man passed through or returned: and they changed the delightful land into a wilderness.

TREI ASAR 11, ZACHARIAS CHAPTER 8

1 And the word of the Lord of hosts came to me, saying:

2 Thus saith the Lord of hosts: I have been jealous for Sion with a great jealousy, and with a great indignation have I been jealous for her.

3 Thus saith the Lord of hosts: I am returned to Sion, and I will dwell in the midst of Jerusalem: and Jerusalem shall be called The city of truth, and the mountain of the Lord of hosts, The sanctified mountain.

4 Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem: and every man with his staff in his hand through multitude of days.

5 And the streets of the city shall be full of boys and girls, playing in the streets thereof.

6 Thus saith the Lord of hosts: If it seem hard in the eyes of the remnant of this people in those days: shall it be hard in my eyes, saith the Lord of hosts?

7 Thus saith the Lord of hosts: Behold I will save my people from the land of the east, and from the land of the going down of the sun.

8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God in truth and in justice.

9 Thus saith the Lord of hosts: Let your hands be strengthened, you that hear in these days these words by the mouth of the prophets, in the day that the house of the Lord of hosts was founded, that the temple might be built.

10 For before those days there was no hire for men, neither was there hire for beasts, neither was there peace to him that came in, nor to him that went out, because of the tribulation: and I let all men go every one against his neighbour.

11 But now I will not deal with the remnant of this people according to the former days, saith the Lord of hosts.

12 But there shall be the seed of peace: the vine shall yield her fruit, and the earth shall give her increase, and the heavens shall give their dew: and I will cause the remnant of this people to possess all these things.

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13 And it shall come to pass, that as you were a curse among the Gentiles, O house of Juda, and house of Israel: so will I save you, and you shall be a blessing: fear not, let your hands be strengthened.

14 For thus saith the Lord of hosts: As I purposed to afflict you, when your fathers had provoked me to wrath, saith the Lord,

15 And I had no mercy: so turning again I have thought in these days to do good to the house of Juda, and Jerusalem: fear not.

16 These then are the things, which you shall do: Speak ye truth every one to his neighbour: judge ye truth and judgment of peace in your gates.

17 And let none of you imagine evil in your hearts against his friend: and love not a false oath: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hosts came to me, saying:

19 Thus saith the Lord of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth shall be to the house of Juda, joy, and gladness, and great solemnities: only love ye truth and peace.

20 Thus saith the Lord of hosts, until people come, and dwell in many cities,

21 And the inhabitants go one to another, saying: Let us go, and entreat the face of the Lord, and let us seek the Lord of hosts: I also will go.

22 And many peoples, and strong nations shall come to seek the Lord of hosts in Jerusalem, and to entreat the face of the Lord.

23 Thus saith the Lord of hosts: In those days, wherein ten men of all languages of the Gentiles shall take hold, and shall hold fast the shirt of one that is a Jew, saying: We will go with you: for we have heard that God is with you.

TREI ASAR 11, ZACHARIAS CHAPTER 9

1 The burden of the word of the Lord in the land of Hadrach, and of Damascus the rest thereof: for the eye of man, and of all the tribes of Israel is the Lord's.

2 Emath also in the borders thereof, and Tyre, and Sidon: for they have taken to themselves to be exceeding wise.

3 And Tyre hath built herself a strong hold, and heaped together silver as earth, and gold as the mire of the streets.

4 Behold the Lord shall possess her, and shall strike her strength in the sea, and she shall be devoured with fire.

5 Ascalon shall see, and shall fear, and Gaza, and shall be very sorrowful: and Accaron, because her hope is confounded: and the king shall perish from Gaza, and Ascalon shall not be inhabited.

6 And the divider shall sit in Azotus, and I will destroy the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: and even he shall be left to our God, and he shall be as a governor in Juda, and Accaron as a Jebusite.

8 And I will encompass my house with them that serve me in war, going and returning, and the oppressor shall no more pass through them: for now I have seen with my eyes.

9 Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem: BEHOLD THY KING will come to thee, the just and saviour: he is poor, and riding upon an ass, and upon a colt the foal of an ass.

10 And I will destroy the chariot out of Ephraim, and the horse out of Jerusalem, and the bow for war shall be broken: and he shall speak peace to the Gentiles, and his power shall be from sea to sea, and from the rivers even to the end of the earth.

11 Thou also by the blood of thy testament hast sent forth thy prisoners out of the pit, wherein is no water.

12 Return to the strong hold, ye prisoners of hope, I will render thee double at, I declare to day.

13 Because I have bent Juda for me as a bow, I have filled Ephraim: and I will raise up thy sons, O Sion, above thy sons, O Greece, and I will make thee as the sword of the mighty.

14 And the Lord God shall be seen over them, and his dart shall go forth as lightning: and the Lord God will sound the trumpet, and go in the whirlwind of the south.

15 The Lord of hosts will protect them: and they shall devour, and subdue with the stones of the sling: and drinking they shall be inebriated as it were with wine, and they shall be filled as bowls, and as the horns of the altar.

16 And the Lord their God will save them in that day, as the dock of his people: for holy stones shall be lifted up over his land.

17 For what is the good thing of him, and what is his beautiful thing, but the corn of the elect, and wine springing forth virgins?

TREI ASAR 11, ZACHARIAS CHAPTER 10

1 Ask ye of the Lord rain in the latter season, and the Lord will make snows, and will give them showers of rain, to every one grass in the field.

2 For the idols have spoken what was unprofitable, and the diviners have seen a lie, and the dreamers have spoken vanity: they comforted in vain: therefore they were led away as a dock: they shall be afflicted, because they have no shepherd.

3 My wrath is kindled against the shepherds, and I will visit upon the buck goats: for the Lord of hosts hath visited his flock, the house of Juda, and hath made them as the horse of his glory in the battle.

4 Out of him shall come forth the corner, out of him the pin, out of him the bow of battle, out of him every exacter together.

5 And they shall be as mighty men, treading under foot the mire of the ways in battle: and they shall fight, because the Lord is with them, and the riders of horses shall be confounded.

6 And I will strengthen the house of Juda, and save the house of Joseph: and I will bring them back again, because I will have mercy on them: and they shall be as they were when

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I had cast them off, for I am the Lord their God, and will hear them.

7 And they shall be as the valiant men of Ephraim, and their heart shall rejoice as through wine: and their children shall see, and shall rejoice, and their heart shall be joyful in the Lord.

8 I will whistle for them, and I will gather them together, because I have redeemed them: and I will multiply them as they were multiplied before.

9 And I will sow them among peoples: and from afar they shall remember me: and they shall live with their children, and shall return.

10 And I will bring them back out of the land of Egypt, and will gather them from among the Assyrians: and will bring them to the land of Galaad, and Libanus, and place shall not be found for them.

11 And he shall pass over the strait of the sea, and shall strike the waves in the sea, and all the depths of the river shall be confounded, and the pride of Assyria shall be humbled, and the sceptre of Egypt shall depart.

12 I will strengthen them in the Lord, and they shall walk in his name, saith the Lord.

TREI ASAR 11, ZACHARIAS CHAPTER 11

1 Open thy gates, 0 Libanus, and let fire devour thy cedars.

2 Howl, thou fir tree, for the cedar is fallen, for the mighty are laid waste: howl, ye oaks of Basan, because the fenced forest is cut down.

3 The voice of the howling of the shepherds, because their glory is laid waste: the voice of the roaring of the lions, because the pride of the Jordan is spoiled.

4 Thus saith the Lord my God: Feed the flock of the slaughter,

5 Which they that possessed, slew, and repented not, and they sold them, saying: Blessed be the Lord, we are become rich: and their shepherds spared them not.

6 And I will no more spare the inhabitants of the land, saith the Lord: behold I will deliver the men, every one into his neighbour's hand, and into the hand of his king: and they shall destroy the land, and I will not deliver it out of their hand.

7 And I will feed the hock of slaughter for this, O ye poor of the dock. And I took unto me two rods, one I called Beauty, and the other I called a Cord, and I fed the flock.

8 And I cut off three shepherds in one month, and my soul was straitened in their regard: for their soul also varied in my regard.

9 And I said: I will not feed you: that which dieth, let it die: and that which is cut off, let it be cut off: and let the rest devour every one the flesh of his neighbour.

10 And I took my rod that was called Beauty, and I cut it asunder to make void my covenant, which I had made with all people.

11 And it was made void in that day: and so the poor of the flock that keep for me, understood that it is the word of the Lord.

12 And I said to them: If it be good in your eyes, bring hither my wages: and if not, be quiet. And they weighed for my wages thirty pieces of silver.

13 And the Lord said to me: Cast it to the statuary, a handsome price, that I was prized at by them. And I took the thirty pieces of silver, and I cast them into the house of the Lord to the statuary.

14 And I cut off my second rod that was called a Cord, that I might break the brotherhood between Juda and Israel.

15 And the Lord said to me: Take to thee yet the instruments of a foolish shepherd.

16 For behold I will raise up a shepherd in the land, who shall not visit what is forsaken, nor seek what is scattered, nor heal what is broken, nor nourish that which standeth, and he shall eat the flesh of the fat ones, and break their hoofs.

17 O shepherd, and idol, that forsaketh the flock: the sword upon his arm and upon his right eye: his arm shall quite wither away, and his right eye shall be utterly darkened.

TREI ASAR 11, ZACHARIAS CHAPTER 12

1 The burden of the word of the Lord upon Israel. Thus saith the Lord, who stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man in him:

2 Behold I will make Jerusalem a lintel of surfeiting to all the people round about: and Juda also shall be in the siege against Jerusalem.

3 And it shall come to pass in that day, that I will make Jerusalem a burdensome stone to all people: all that shall lift it up shall be rent and torn, and all the kingdoms of the earth shall be gathered together against her.

4 In that day, saith the Lord, I will strike every horse with astonishment, and his rider with madness: and I will open my eyes upon the house of Juda, and will strike every horse of the nations with blindness.

5 And the governors of Juda shall say in their heart: Let the inhabitants of Jerusalem be strengthened for me in the Lord of hosts, their God.

6 In that day I will make the governors of Juda like a furnace of fire amongst wood, and as a firebrand amongst hay: and they shall devour all the people round about, to the right hand, and to the left: and Jerusalem shall be inhabited again in her own place in Jerusalem.

7 And the Lord shall save the tabernacles of Juda, as in the beginning: that the house of David, and the glory of the inhabitants of Jerusalem, may not boast and magnify themselves against Juda.

8 In that day shall the Lord protect the inhabitants of Jerusalem, and he that hath offended among them in that day shall be as David: and the house of David, as that of God, as an angel of the Lord in their sight.

9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of

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prayers: and they shall look upon me, whom they have pierced: and they shall mourn for him as one mourneth for an only son, and they shall grieve over him, as the manner is to grieve for the death of the firstborn.

11 In that day there shall be a great lamentation in Jerusalem like the lamentation of Adadremmon in the plain of Mageddon.

12 And the land shall mourn: families and families apart: the families of the house of David apart, and their women apart:

13 The families of the house of Nathan apart, and their women apart: the families of the house of Levi apart, and their women apart: the families of Semei apart, and their women apart.

14 All the rest of the families, families and families apart, and their women apart.

TREI ASAR 11, ZACHARIAS CHAPTER 13

1 In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem: for the washing of the sinner, and of the unclean woman.

2 And it shall come to pass in that day, saith the Lord of hosts, that I will destroy the names of idols out of the earth, and they shall be remembered no more: and I will take away the false prophets, and the unclean spirit out of the earth.

3 And it shall come to pass, that when any man shall prophesy any more, his father and his mother that brought him into the world, shall say to him: Thou shalt not live: because thou best spoken a lie in the name of the Lord. And his father, and his mother, his parents, shall thrust him through, when he shall prophesy.

4 And it shall come to pass in that day, that the prophets shall be confounded, every one by his own vision, when he shall prophesy, neither shall they be clad with a garment of sackcloth, to deceive:

5 But he shall say: I am no prophet, I am a husbandman: for Adam is my ex- ample from my youth.

6 And they shall say to him: What are these wounds in the midst of thy hands? And he shall say: With these I was wounded in the house of them that loved me.

7 Awake, O sword, against my shepherd, and against the man that cleaveth to me, saith the Lord of hosts: strike the shepherd, and the sheep shall be scattered: and I will turn my hand to the little ones.

8 And there shall be in all the earth, saith the Lord, two parts in it shall be scattered, and shall perish: but the third part shall be left therein.

9 And I will bring the third part through the fire, and will refine them as silver is refined: and I will try them as gold is tried. They shall call on my name, and I will hear them. I will say: Thou art my people: and they shall say: The Lord is my God.

TREI ASAR 11, ZACHARIAS CHAPTER 14

1 Behold the days of the Lord shall come, and thy spoils shall be divided in the midst of thee.

2 And I will gather all nations to Jerusalem to battle, and the city shall be taken, and the houses shall be rifled, and the women shall be defiled: and half of the city shall go forth into captivity, and the rest of the people shall not be taken away out of the city.

3 Then the Lord shall go forth, and shall fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day upon the mount of Olives, which is over against Jerusalem toward the east: and the mount of Olives shall be divided in the midst thereof to the east, and to the west with a very great opening, and half of the mountain shall be separated to the north, and half thereof to the south.

5 And you shall flee to the valley of those mountains, for the valley of the mountains shall be joined even to the next, and you shall flee r as you fled from the face of the earthquake in the days of Ozias king of Juda: and the Lord my God shall come, and all the saints with him.

6 And it shall come to pass in that day, that there shall be no light, but cold and frost.

7 And there shall be one day, which is known to the Lord, not day nor night: and in the time of the evening there shall be light.

8 And it shall come to pass in that day, that living waters shall go out from Jerusalem: half of them to the east sea, and half of them to the last sea: they shall be in summer and in winter.

9 And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name shall be one.

10 And all the land shall return even to the desert, from the hill to Remmon to the south of Jerusalem: and she shall be exalted, and shall dwell in her own place, from the gate of Benjamin even to the place of the former gate, and even to the gate of the corners: and from the tower of Hananeel even to the king's wine- presses.

11 And people shall dwell in it, and there shall be no more an anathema: but Jerusalem shall sit secure.

12 And this shall be the plague where with the Lord shall strike all nations that have fought against Jerusalem: the flesh of every one shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 In that day there shall be a great tumult from the Lord among them: and a man shall take the hand of his neighbour, and his hand shall be clasped upon his neighbour's hand.

14 And even Juda shall fight against Jerusalem: and the riches of all nations round about shall be gathered together, gold, and silver, and garments in great abundance.

15 And the destruction of the horse, and of the mule, and of the camel, and of the ass, and of all the beasts, that shall be in those tents, shall be like this destruction.

16 And all they that shall be left of all nations that came against Jerusalem, shall go up from year to year, to adore the King, the Lord of hosts, and to keep the feast of tabernacles.

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17 And it shall come to pass, that he that shall not go up of the families of the land to Jerusalem, to adore the King, the Lord of hosts, there shall be no rain upon them.

18 And if the family of Egypt go not up nor come: neither shall it be upon them, but there shall be destruction wherewith the Lord will strike all nations that will not go up to keep the feast of tabernacles.

19 This shall be the sin of Egypt, and this the sin of all nations, that will not go up to keep the feast of tabernacles.

20 In that day that which is upon the bridle of the horse shall be holy to the Lord: and the caldrons in the house of the Lord shall be as the phials before the altar.

21 And every caldron in Jerusalem and Juda shall be sanctified to the Lord of hosts: and all that sacrifice shall come, and take of them, and shall seethe in them: and the merchant shall be no more in the house of the Lord of hosts in that day.

12th, THE BOOK OF THE PROPHET MALACHI

Greek: Malachias; Hebrew title: Sefer Malakhiyah
Author: Azaryahu, known as Ezra (Greek: Esdras)
Estimated Range of Dating: mid-5th century B.C.

(Malachi [or Malachias; Malahi, Malakhi] is the last book of the Neviim contained in the Tanakh, canonically the last of the Twelve Minor Prophets. In the Christian ordering, the grouping of the Prophetic Books is the last section of the Old Testament, making Malachi the last book before The New Testament.

This gives Christian Bible readers the false impression that after Malachi was a 500-years long gap called the "Intertestamental Period", with no writing activites at all, and the New Testament would then be continueing the once dropped writing traditions. This believe was desired by Christian Bible compilers [designated by Emperor Flavius Constantinus and his right-hand man Eusebius of Caesarea Maritima].

This is the reason why the Christian Old Testament differs from arrangement in the Hebrew Bible, although both have almost the same contents. Christian Church authorities wanted to point out by this arrangement, that the Jews [once the Christians' greatest rivals] were abandoned by God and the 'baton of faithfulness' had been passed over to the Christians. The silent removal of the Hebrew Deuterocanon from Protestant Bibles in 1885 had pretty much the same reasons as background.

The word "Malachi," is a title meaning "My Messenger" or simply "The Messenger". The title has been chosen because there is no author attributed to this book and it occurs in the superscription at 1:1. It is quite common that Semites use in their book titles the most significant-looking word from the first verse or line of the first chapter. One of the Targums identifies Ezra (or Esdras) as the author of Malachi. [The word Targum is Hebrew for interpretation, translation, version. Targums or Targumim were originally spoken translations of the Jewish scriptures that a professional interpreter would give in the common language of the listeners. This procedure had become necessary as Aramaic became the common language of the Jewish people in the centuries BC. Hebrew was only used for lithurgy and worship and it was not understood anymore.]

The book of Malachi is divided into three chapters in the Hebrew Bible and the Greek Septuagint and four chapters in the Latin Vulgate. The fourth chapter in the Vulgate consists of the remainder of the third chapter starting at verse 3:19.

There are very few historical details in the Book of Malachi. The greatest clue as to its dating may lie in the fact that the Persian-era term for governor (peha) is used in 1:8 of the Hebrew original. This points to a composition date after the Babylonian Exile (1st) because of the use of the Persian period term 'peha' and (2nd) because Judah had a king before the exile, not a governor. Since, in Malachi, the temple has

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already been rebuilt, the book must be composed later than 515 BC. Malachi was apparently known to the author of Ecclesiasticus early in the 2nd century BC. Because of the development of themes in the book of Malachi, most scholars assign it to a position after Haggai and Zechariah, close to the time when Ezra and Nehemiah came to Jerusalem in 445 BC.

The Book of Malachi was written to correct the lax religious and social behaviour of the Israelites – particularly the priests – in post-exilic Jerusalem. In 1:2, Malachi has the people of Israel question God's love for them. This introduction to the book illustrates the severity of the situation which Malachi addresses. The graveness of the situation is also indicated by the dialectical style with which Malachi confronts his audience. Malachi proceeds to accuse his audience of failing to respect God as God deserves.

In 2:1, Malachi states Yahweh Sabaoth is sending a curse on the priests who have not honored him with appropriate animal sacrifices: "Now, watch how I am going to paralyze your arm and throw dung in your face--the dung from your very solemnities--and sweep you away with it. Then you shall learn that it is I who have given you this warning of my intention to abolish my covenant with Levi, says Yahweh Sabaoth."

In 2:10, Malachi addresses the issue of divorce. On this topic, Malachi deals with divorce both as a social problem ("Why then are we faithless to one another ... ?" 2:10) and as a religious problem ("Judah ... has married the daughter of a foreign god" 2:11). In contrast to the book of Ezra, Malachi urges each to remain steadfast to the wife of his youth.

Malachi also criticises his audience for questioning God's justice. He reminds them that God is just, exhorting them to be faithful as they await that justice. Malachi quickly goes on to point out that the people have not been faithful. In fact, the people are not giving God all that God deserves. Just as the priests have been offering unacceptable sacrifices, so the people have been neglecting to offer their full tithe to God. The result of these shortcomings is that the people come to believe that no good comes out of serving God.

Malachi assures the faithful among his audience that in the eschaton, the differences between those who served God faithfully and those who did not will become clear. The book concludes by calling upon the teachings of Moses and by promising that Elijah will return prior to the Day of Yahweh. [The Last Judgement or The Day of the Lord (Hebrew: 'Day of Resurrection' or Arabic: 'Day of Judgement') is part of the eschatological world view of the Abrahamic religions and in the Frashokereti of Zoroastrianism.]

Primarily because of the following quote (3:1), the Book of Malachi is frequently referred to in the Christian New Testament: ""Behold, I am going to send My messenger, and he will clear the way for Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming,' says the LORD of hosts." Christians believe that the messianic prophecies of the Book of Malachi have been fulfilled in the life, ministry, transfiguration, death and resurrection of Jesus. Most Jews and Muslims continue to await the coming of the prophet Elijah who will prepare the way for the Lord.)

TREI ASAR 12, MALACHIAS CHAPTER 1

1 The burden of the word of the Lord to Israel by the hand of Malachias.

2 I have loved you, saith the Lord: and you have said: Wherein hast thou loved us? Was not Esau brother to Jacob, saith the Lord, and I have loved Jacob,

3 But have hated Esau? and I have made his mountains a wilderness, and given his inheritance to the dragons of the desert.

4 But if Edom shall say: We are destroyed, but we will return and build up what hath been destroyed: thus saith the Lord of hosts: They shall build up, and I will throw down: and they shall be called the borders of wickedness, and the people with whom the Lord is angry for ever.

5 And your eyes shall see, and you shall say: The Lord be magnified upon the border of Israel.

6 The son honoureth the father, and the servant his master: if then I be a father, where is my honour? and if I be a master, where is my fear? saith the Lord of hosts.

7 To you, O priests, that despise my name, and have said: Wherein have we despised thy name? You offer polluted bread upon my altar, and you say: Wherein have we polluted thee? In that you say: The table of the Lord is contemptible.

8 If you offer the blind for sacrifice, is it not evil? and if you offer the lame and the sick, is it not evil? offer it to thy prince, if he will be pleased with it, or if he will regard thy face, saith the Lord of hosts.

9 And now beseech ye the face of God, that he may have mercy on you, (for by your hand hath this been done,) if by any means he will receive your faces, saith the Lord of hosts.

10 Who is there among you, that will shut the doors, and will kindle the fire on my altar gratis? I have no pleasure in you, saith the Lord of hosts: and I will not receive a gift of your hand.

11 For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts.

12 And you have profaned it in that you say: The table of the Lord is defiled: and that which is laid thereupon is contemptible with the fire that devoureth it.

13 And you have said: Behold of our labour, and you puffed it away, saith the Lord of hosts, and you brought in of rapine the lame, and the sick, and brought in an offering: shall I accept it at your hands, saith the Lord?

14 Cursed is the deceitful man that hath in his flock a male, and making a vow offereth in sacrifice that which is feeble to the Lord: for I am a great King, saith the Lord of hosts, and my name is dreadful among the Gentiles.

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TREI ASAR 12, MALACHIAS CHAPTER 2

1 And now, O ye priests, this commandment is to you.

2 If you will not hear, and if you will not lay it to heart, to give glory to my name, saith the Lord of hosts: I will send poverty upon you, and will curse your blessings, yea I will curse them, because you have not laid it to heart.

3 Behold, I will cast the shoulder to you, and I will scatter upon your face the dung of your solemnities, and it shall take you away with it.

4 And you shall know that I sent you this commandment, that my covenant might be with Levi, saith the Lord of hosts.

5 My covenant was with him of life and peace: and I gave him fear: and he feared me, and he was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace, and in equity, and turned many away from iniquity.

7 For the lips of the priest shall keep knowledge, and they shall seek the law at his mouth: because he is the angel of the Lord of hosts.

8 But you have departed out of the way, and have caused many to stumble at the law: you have made void the covenant of Levi, saith the Lord of hosts.

9 Therefore have I also made you contemptible, and base before all people, as you have not kept my ways, and have accepted persons in the law.

10 Have we not all one father? hath not one God created us? why then doth every one of us despise his brother, violating the covenant of our fathers?

11 Juda hath transgressed, and abomination hath been committed in Israel, and in Jerusalem: for Juda hath profaned the holiness of the Lord, which he loved, and hath married the daughter of a strange God.

12 The Lord will cut off the man that hath done this, both the master, and the scholar, out of the tabernacles of Jacob, and him that offereth an offering to the Lord of hosts.

13 And this again have you done, you have covered the altar of the Lord with tears, with weeping, and bellowing, so that I have no more a regard to sacrifice, neither do I accept any atonement at your hands.

14 And you have said: For what cause? Because the Lord hath been witness between thee, and the wife of thy youth, whom thou hast despised: yet she was thy partner, and the wife of thy covenant.

15 Did not one make her, and she is the residue of his spirit? And what doth one seek, but the seed of God? Keep then your spirit, and despise not the wife of thy youth.

16 When thou shalt hate her put her away, saith the Lord the God of Israel: but iniquity shall cover his garment, saith the Lord of hosts, keep your spirit, and despise not.

17 You have wearied the Lord with your words, and you said: Wherein have we wearied him? In that you say: Every one that doth evil, is good in the sight of the Lord, and such please him: or surely where is the God of judgment?

TREI ASAR 12, MALACHIAS CHAPTER 3

1 Behold I send my angel, and he shall prepare the way before my face. And presently the Lord, whom you seek, and the angel of the testament, whom you desire, shall come to his temple. Behold he cometh, saith the Lord of hosts.

2 And who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire, and like the fuller's herb:

3 And he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice.

4 And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years.

5 And I will come to you in judgment, and will be a speedy witness against sorcerers, and adulterers, and false swearers, and them that oppress the hireling in his wages; the widows, and the fatherless: and oppress the stranger, and have not feared me, saith the Lord of hosts.

6 For I am the Lord, and I change not: and you the sons of Jacob are not consumed.

7 For from the days of your fathers you have departed from my ordinances, and have not kept them: Return to me, and I will return to you, saith the Lord of hosts. And you have said: Wherein shall we return?

8 Shall a man afflict God? for you afflict me. And you have said: Wherein do we afflict thee? in tithes and in firstfruits.

9 And you are cursed with want, and you afflict me, even the whole nation of you.

10 Bring all the tithes into the storehouse, that there may be meat in my house, and try me in this, saith the Lord: if I open not unto you the flood-gates of heaven, and pour you out a blessing even to abundance.

11 And I will rebuke for your sakes the devourer, and he shall not spoil the fruit of your land: neither shall the vine in the field be barren, saith the Lord of hosts.

12 And all nations shall call you blessed: for you shall be a delightful land, saith the Lord of hosts.

13 Your words have been unsufferable to me, saith the Lord.

14 And you have said: What have we spoken against thee? You have said: He laboureth in vain that serveth God, and what profit is it that we have kept his ordinances, and that we have walked sorrowful before the Lord of hosts?

15 Wherefore now we call the proud people happy, for they that work wickedness are built up, and they have tempted God and are preserved.

16 Then they that feared the Lord spoke every one with his neighbour: and the Lord gave ear, and heard it: and a book of remembrance was written before him for them that fear the Lord, and think on his name.

17 And they shall be my special possession, saith the Lord of hosts, in the day that I do judgment: and I will spare them, as a man spareth his son that serveth him.

18 And you shall return, and shall see the difference between the just and the wicked: and between him that serveth God, and him that serveth him not.

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TREI ASAR 12, MALACHIAS CHAPTER 4

1 For behold the day shall come kindled as a furnace: and all the proud, and all that do wickedly shall be stubble: and the day that cometh shall set them on fire, saith the Lord of hosts, it shall not leave them root, nor branch.

2 But unto you that fear my name, the Sun of justice shall arise, and health in his wings: and you shall go forth, and shall leap like calves of the herd.

3 And you shall tread down the wicked when they shall be ashes under the sole of your feet in the day that I do this, saith the Lord of hosts.

4 Remember the law of Moses my servant, which I commanded him in Horeb for all Israel, the precepts, and judgments.

5 Behold I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord.

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers: lest I come, and strike the earth with anathema.

THE MACCABEAN BOOKS

(THE JEWISH STRUGGLE FOR FREEDOM)
(Libri historici novissimi veteris testamenti)

THE FIRST BOOK OF THE MACCABEES

The Hebrew Book of the Maccabees
or The Book of Maccabees or 1 Maccabees
Estimated Range of Dating: 2nd century B.C.

(The First Book of Maccabees, also called 1 Maccabees, is a book written in Hebrew by a Jewish author after the restoration of an independent Jewish kingdom by the Hasmonean dynasty, around the late 2nd century BC. The name Maccabee in Hebrew, means "Hammer". This is applied to the first leader of the revolt, Judas, third son of Mattathias. The name came to be used for his brothers as well, which accounts for the title of the book.

The original Hebrew is lost and the most important surviving version is the Greek translation contained in the Septuagint. The book is held as canonical scripture by the Catholic, Orthodox, and Oriental Orthodox churches (except for the Orthodox Tewahedo), but not by Protestant denominations nor any major branches of Judaism; it is not part of the Tanakh. Such Protestants consider it to be an apocryphal book (see also Deuterocanon).

1 Maccabees follows them, receiving the double office of high priest and prince of Israel. (Simon and his successors form the Hasmonean dynasty, which is not always considered a valid kingship by the Jews, since they were not of the lineage of David.) Simon leads the people in peace and prosperity, until he is murdered by agents of Ptolemy, son of Abubus, who had been named governor of the region by the Macedonian Greeks. He is succeeded by his son, John Hyrcanus.)is best known for containing the narrative behind the Jewish holiday of Hanukkah. The narrative is primarily prose text, but is interrupted by seven poetic sections, which imitate classical Hebrew poetry. These include four laments and three hymns of praise. It talks about the period in Jewish history between 175 BC and 134 BC, when the Seleucid Empire ruled over Israel and forced their culture and religion onto the Jewish people. Angry at these developments, many Jews rebelled against the imperialists and overthrew the tyranny. Their struggles and battles form the majority of the Book of 1 Maccabees. The text is important to understand how the Messianic Movement developed. That movement was formed by those Jews who called themselves "the Sons of Light" and whom we meet again in the the texts of the Dead Sea Scrolls from Qumran in which they swore to

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fight against "the Sons of Darkness" [Greek and Romans] until these unbelievers were not only thrown out from Jewish territory but also totally annahilated in their own empires; an attitude that was entirely picked up and made chief doctrine as Jihadism of the later Mohammedans.

The setting of the book is about a century and a half after the conquest of Judea by the Greeks under Alexander the Great, after Alexander's empire had been divided so that Judaea was part of the Greek Seleucid Empire. It tells how the Greek ruler Antiochus IV Epiphanes attempted to suppress the practice of basic Jewish law, resulting in the Maccabean Revolt (a Jewish revolt against Seleucid rule). The book covers the whole of the revolt, from 175 to 134 BC, highlighting how the salvation of the Jewish people in this crisis came through Mattathias' family, particularly his sons, Judas Maccabeus, Jonathan Apphus, and Simon Thassi, and Simon's son, John Hyrcanus. The doctrine expressed in the book reflects traditional Jewish teaching, without later doctrines found, for example, in 2 Maccabees. The First Book of Maccabees also gives a list of Jewish colonies scattered elsewhere through the Mediterranean at the time.

In the first chapter, Alexander the Great conquers the territory of Judea, and is later succeeded by the Seleucid Antiochus IV Epiphanes. After successfully invading the Ptolemaic Kingdom of Egypt, Antiochus IV captures Jerusalem and removes the sacred objects from the Temple in Jerusalem, slaughtering many Jews. He then imposes a tax and establishes a fortress in Jerusalem.

Antiochus then tries to suppress public observance of Jewish laws, in an attempt to secure control over the Jews. In 168 BC, he desecrates the Temple by setting up an "abomination of desolation" (that is, establishing rites of pagan observance in the Temple, or sacrificing an unclean animal on the altar in the Holy of Holies). Antiochus forbids both circumcision and possession of Jewish scriptures on pain of death. He forbids observance of the sabbath and the offering of sacrifices at the Temple. He also requires Jewish leaders to sacrifice to idols. While enforcement may be targeting only Jewish leaders, ordinary Jews were also killed as a warning to others.

Due Greek influence the gymnasiums were built in Jerusalem. Among other effects, this discouraged the Jewish rite of circumcision even further, which had already been officially forbidden [long before the Roman Lex Cornelia]; a man's state could not be concealed in the gymnasium, where men trained and socialized in the nude. However, 1 Maccabees also insists that there were many Jews who sought out or welcomed the introduction of Greek culture; those were the Pharisees whom we know about . According to the text, some Jewish men even engaged in foreskin restoration in order to pass as fully Greek.

Mattathias calls upon people loyal to the traditions of Israel to oppose the invaders and the Jewish Hellenizers, and his five sons begin a military campaign against them (the Maccabean Revolt). There is one complete loss of a thousand Jews (men, women and children) to Antiochus when the Jewish defenders refuse to fight on the Sabbath. The other Jews then reason that, when attacked, they must fight even on the holy day. In 165 BC the Temple is freed and reconsecrated, so that ritual sacrifices may begin again. The festival of Hanukkah is instituted by Judas Maccabeus and his brothers to celebrate this event (1 Macc. 4:59). Judas seeks an alliance with the Roman Republic to remove the Greeks. He is succeeded by his brother Jonathan, who becomes high priest and also seeks alliance with Rome and confirms alliance with Areus of Sparta (1 Macc. 12:1–23). Simon.)

1 MACHABEES CHAPTER 1

1 Now it came to pass, after that Alexander the son of Philip the Macedonian, who first reigned in Greece, coming out of the land of Cethim, had overthrown Darius king of the Persians and Medes:

2 He fought many battles, and took the strong holds of all, and slew the kings of the earth:

3 And he went through even to the ends of the earth, and took the spoils of many nations: and the earth was quiet before him.

4 And he gathered a power, and a very strong army: and his heart was exalted and lifted up.

5 And he subdued countries of nations, and princes: and they became tributaries to him.

6 And after these things, he fell down upon his bed, and knew that he should die.

7 And he called his servants the nobles that were brought up with him from his youth: and he divided his kingdom among them, while he was yet alive.

8 And Alexander reigned twelve years, and he died.

9 And his servants made themselves kings every one in his place:

10 And they all put crowns upon themselves after his death, and their sons after them many years, and evils were multiplied in the earth.

11 And there came out of them a wicked root, Antiochus the Illustrious, the son of king Antiochus, who had been a hostage at Rome: and he reigned in the hundred and thirty-seventh year of the kingdom of the Greeks.

12 In those days there went out of Israel wicked men, and they persuaded many, saying: Let us go, and make a covenant with the heathens that are round about us: for since we departed from them, many evils have befallen us.

13 And the word seemed good in their eyes.

14 And some of the people determined to do this, and went to the king: and he gave them license to do after the ordinances of the heathens.

15 And they built a place of exercise in Jerusalem, according to the laws of the nations:

16 And they made themselves prepuces, and departed from the holy covenant, and joined themselves to the heathens, and were sold to do evil.

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17 And the kingdom was established before Antiochus, and he had a mind to reign over the land of Egypt, that he might reign over two kingdoms.

18 And he entered into Egypt with a great multitude, with chariots and elephants, and horsemen, and a great number of ships:

19 And he made war against Ptolemee king of Egypt, but Ptolemee was afraid at his presence, and fled, and many were wounded unto death.

20 And he took the strong cities in the land of Egypt: and he took the spoils of the land of Egypt.

21 And after Antiochus had ravaged Egypt in the hundred and forty-third year, he returned and went up against Israel.

22 And he went up to Jerusalem with a great multitude.

23 And he proudly entered into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of proposition, and the pouring vessels, and the vials, and the little mortars of gold, and the veil, and the crowns, and the golden ornament that was before the temple: and he broke them all in pieces.

24 And he took the silver and gold, and the precious vessels: and he took the hidden treasures which he found: and when he had taken all away he departed into his own country.

25 And he made a great slaughter of men, and spoke very proudly.

26 And there was great mourning in Israel, and in every place where they were.

27 And the princes, and the ancients mourned, and the virgins and the young men were made feeble, and the beauty of the women was changed.

28 Every bridegroom took up lamentation: and the bride that sat in the marriage bed, mourned:

29 And the land was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

30 And after two full years the king sent the chief collector of his tributes to the cities of Juda, and he came to Jerusalem with a great multitude.

31 And he spoke to them peaceable words in deceit: and they believed him.

32 And he fell upon the city suddenly, and struck it with a great slaughter, and destroyed much people in Israel.

33 And he took the spoils of the city, and burnt it with fire, and threw down the houses thereof, and the walls thereof round about:

34 And they took the women captive, and the children, and the cattle they possessed.

35 And they built the city of David with a great and strong wall, and with strong towers, and made it a fortress for them:

36 And they placed there a sinful nation, wicked men, and they fortified themselves therein: and they stored up armour, and victuals, and gathered together the spoils of Jerusalem;

37 And laid them up there: and they became a great snare.

38 And this was a place to lie in wait against the sanctuary, and an evil devil in Israel.

39 And they shed innocent blood round about the sanctuary, and defiled the holy place.

40 And the inhabitants of Jerusalem fled away by reason of them, and the city was made the habitation of strangers, and she became a stranger to her own seed, and her children forsook her.

41 Her sanctuary was desolate like a wilderness, her festival days were turned into mourning, her sabbaths into reproach, her honours were brought to nothing.

42 Her dishonour was increased according to her glory, and her excellency was turned into mourning.

43 And king Antiochus wrote to all his kingdom, that all the people should be one: and every one should leave his own law.

44 And all nations consented according to the word of king Antiochus.

45 And many of Israel consented to his service, and they sacrificed to idols, and profaned the sabbath.

46 And the king sent letters by the hands of messengers to Jerusalem, and to all the cities of Juda: that they should follow the law of the nations of the earth,

47 And should forbid holocausts and sacrifices, and atonements to be made in the temple of God.

48 And should prohibit the sabbath, and the festival days, to be celebrated.

49 And he commanded the holy places to be profaned, and the holy people of Israel.

50 And he commanded altars to be built, and temples, and idols, and swine's flesh to be immolated, and unclean beasts.

51 And that they should leave their children uncircumcised, and let their souls be defiled with all uncleannesses, and abominations, to the end that they should forget the law, and should change all the justifications of God.

52 And that whosoever would not do according to the word of king Antiochus should be put to death.

53 According to all these words he wrote to his whole kingdom, and he appointed rulers over the people that should force them to do these things.

54 And they commanded the cities of Juda to sacrifice.

55 Then many of the people were gathered to them that had forsaken the law of the Lord: and they committed evils in the land:

56 And they drove away the people of Israel into lurking holes, and into the secret places of fugitives.

57 On the fifteenth day of the month Casleu, in the hundred and forty-fifth year, king Antiochus set up the abominable idol of desolation upon the altar of God, and they built altars throughout all the cities of Juda round about:

58 And they burnt incense, and sacrificed at the doors of the houses, and in the streets.

59 And they cut in pieces, and burnt with fire the books of the law of God:

60 And every one with whom the books of the testament of the Lord were found, and whosoever observed the law of the Lord, they put to death, according to the edict of the king.

61 Thus by their power did they deal with the people of Israel, that were found in the cities month after month.

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62 And on the five and twentieth day of the month they sacrificed upon the altar of the idol that was over against the altar of God.

63 Now the women that circumcised their children, were slain according to the commandment of king Antiochus.

64 And they hanged the children about their necks in all their houses: and those that had circumcised them, they put to death.

65 And many of the people of Israel determined with themselves, that they would not eat unclean things: and they chose rather to die than to be defiled with unclean meats.

66 And they would not break the holy law of God, and they were put to death:

67 And there was very great wrath upon the people.

1 MACHABEES CHAPTER 2

1 In those days arose Mathathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and he abode in the mountain of Modin.

2 And he had five sons: John who was surnamed Gaddis:

3 And Simon, who was surnamed Thasi:

4 And Judas, who was called Machabeus:

5 And Eleazar, who was surnamed Abaron: and Jonathan, who was surnamed Apphus.

6 These saw the evils that were done in the people of Juda, and in Jerusalem.

7 And Mathathias said: Woe is me, wherefore was I born to see the ruin of my people, and the ruin of the holy city, and to dwell there, when it is given into the hands of the enemies?

8 The holy places are come into the hands of strangers: her temple is become as a man without honour.

9 The vessels of her glory are carried away captive: her old men are murdered in the streets, and her young men are fallen by the sword of the enemies.

10 What nation hath not inherited her kingdom, and gotten of her spoils?

11 All her ornaments are taken away. She that was free is made a slave.

12 And behold our sanctuary, and our beauty, and our glory is laid waste, and the Gentiles have defiled them.

13 To what end then should we live any longer?

14 And Mathathias and his sons rent their garments, and they covered themselves with haircloth, and made great lamentation.

15 And they that were sent from king Antiochus came thither, to compel them that were fled into the city of Modin, to sacrifice, and to burn incense, and to depart from the law of God.

16 And many of the people of Israel consented, and came to them: but Mathathias and his sons stood firm.

17 And they that were sent from Antiochus, answering, said to Mathathias: Thou art a ruler, and an honourable, and great man in this city, and adorned with sons, and brethren.

18 Therefore come thou first, and obey the king's commandment, as all nations have done, and the men of Juda, and they that remain in Jerusalem: and thou, and thy sons, shall be in the number of the king's friends, and enriched with gold, and silver, and many presents.

19 Then Mathathias answered, and said with a loud voice: Although all nations obey king Antiochus, so as to depart every man from the service of the law of his fathers, and consent to his commandments:

20 I and my sons, and my brethren will obey the law of our fathers.

21 God be merciful unto us: it is not profitable for us to forsake the law, and the justices of God:

22 We will not hearken to the words of king Antiochus, neither will we sacrifice, and transgress the commandments of our law, to go another way.

23 Now as he left off speaking these words, there came a certain Jew in the sight of all to sacrifice to the idols upon the altar in the city of Modin, according to the king's commandment.

24 And Mathathias saw and was grieved, and his reins trembled, and his wrath was kindled according to the judgment of the law, and running upon him he slew him upon the altar:

25 Moreover the man whom king Antiochus had sent, who compelled them to sacrifice, he slew at the same time, and pulled down the altar.

26 And shewed zeal for the law, as Phinees did by Zamri the son of Salomi.

27 And Mathathias cried out in the city with a loud voice, saying: Every one that hath zeal for the law, and maintaineth the testament, let him follow me.

28 So he, and his sons fled into the mountains, and left all that they had in the city.

29 Then many that sought after judgment, and justice, went down into the desert:

30 And they abode there, they and their children, and their wives, and their cattle: because afflictions increased upon them.

31 And it was told to the king's men, and to the army that was in Jerusalem in the city of David, that certain men who had broken the king's commandment, were gone away into the secret places in the wilderness, and that many were gone after them.

32 And forthwith they went out towards them, and made war against them on the sabbath day,

33 And they said to them: Do you still resist? come forth, and do according to the edict of king Antiochus, and you shall live.

34 And they said: We will not come forth, neither will we obey the king's edict, to profane the sabbath day.

35 And they made haste to give them battle.

36 But they answered them not, neither did they cast a stone at them, nor stopped up the secret places,

37 Saying: Let us all die in our innocency: and heaven and earth shall be witnesses for us, that you put us to death wrongfully.

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38 So they gave them battle on the sabbath: and they were slain with their wives, and their children, and their cattle, to the number of a thousand persons.

39 And Mathathias and his friends heard of it, and they mourned for them exceedingly.

40 And every man said to his neighbour: If we shall all do as our brethren have done, and not fight against the heathens for our lives, and our justifications: they will now quickly root us out of the earth.

41 And they determined in that day, saying: Whosoever shall come up against us to fight on the sabbath day, we will fight against him: and we will not all die, as our brethren that were slain in the secret places.

42 Then was assembled to them the congregation of the Assideans, the stoutest of Israel, every one that had a good will for the law.

43 And all they that fled from the evils, joined themselves to them, and were a support to them.

44 And they gathered an army, and slew the sinners in their wrath, and the wicked men in their indignation: and the rest fled to the nations for safety.

45 And Mathathias and his friends went round about, and they threw down the altars:

46 And they circumcised all the children whom they found in the confines of Israel that were uncircumcised: and they did valiantly.

47 And they pursued after the children of pride, and the work prospered in their hands:

48 And they recovered the law out of the hands of the nations, and out of the hands of the kings: and they yielded not the horn to the sinner.

49 Now the days drew near that Mathathias should die, and he said to his sons: Now hath pride and chastisement gotten strength, and the time of destruction, and the wrath of indignation:

50 Now therefore, O my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 And call to remembrance the works of the fathers, which they have done in their generations: and you shall receive great glory, and an everlasting name.

52 Was not Abraham found faithful in temptation, and it was reputed to him unto justice?

53 Joseph in the time of his distress kept the commandment, and he was made lord of Egypt.

54 Phinees our father, by being fervent in the zeal of God, received the covenant of an everlasting priesthood.

55 Jesus, whilst he fulfilled the word, was made ruler in Israel.

56 Caleb, for bearing witness before the congregation, received an inheritance.

57 David by his mercy obtained the throne of an everlasting kingdom.

58 Elias, while he was full of zeal for the law, was taken up into heaven.

59 Ananias and Azarias and Misael by believing, were delivered out of the flame.

60 Daniel in his innocency was delivered out of the mouth of the lions.

61 And thus consider through all generations: that none that trust in him fail in strength.

62 And fear not the words of a sinful man, for his glory is dung, and worms:

63 To day he is lifted up, and to morrow he shall not be found, because he is returned into his earth; and his thought is come to nothing.

64 You therefore, my sons, take courage, and behave manfully in the law: for by it you shall be glorious.

65 And behold, I know that your brother Simon is a man of counsel: give ear to him always, and he shall be a father to you.

66 And Judas Machabeus who is valiant and strong from his youth up, let him be the leader of your army, and he shall manage the war of the people.

67 And you shall take to you all that observe the law: and revenge ye the wrong of your people.

68 Render to the Gentiles their reward, and take heed to the precepts of the law.

69 And he blessed them, and was joined to his fathers.

70 And he died in the hundred and forty-sixth year: and he was buried by his sons in the sepulchres of his fathers in Modin, and all Israel mourned for him with great mourning.

1 MACHABEES CHAPTER 3

1 Then his son Judas, called Machabeus, rose up in his stead.

2 And all his brethren helped him, and all they that had joined themselves to his father, and they fought with cheerfulness the battle of Israel.

3 And he got his people great honour, and put on a breastplate as a giant, and girt his warlike armour about him in battles, and protected the camp with his sword.

4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.

5 And he pursued the wicked and sought them out, and them that troubled his people he burnt with fire:

6 And his enemies were driven away for fear of him, and all the workers of iniquity were troubled: and salvation prospered in his hand.

7 And he grieved many kings, and made Jacob glad with his works, and his memory is blessed for ever.

8 And he went through the cities of Juda, and destroyed the wicked out of them, and turned away wrath from Israel.

9 And he was renowned even to the utmost part of the earth, and he gathered them that were perishing.

10 And Apollonius gathered together the Gentiles, and a numerous and great army from Samaria, to make war against Israel.

11 And Judas understood it, and went forth to meet him: and he overthrew him, and killed him: and many fell down slain, the rest fled away.

12 And he took their spoils, and Judas took the sword of Apollonius, and fought with it all his lifetime.

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13 And Seron captain of the army of Syria heard that Judas had assembled a company of the faithful, and a congregation with him,

14 And he said: I will get me a name, and will be glorified in the kingdom, and will overthrow Judas, and those that are with him, that have despised the edict of the king.

15 And he made himself ready: and the host of the wicked went up with him, strong succours, to be revenged of the children of Israel.

16 And they approached even as far as Bethoron: and Judas went forth to meet him, with a small company.

17 But when they saw the army coming to meet them, they said to Judas: How shall we, being few, be able to fight against so great a multitude and so strong, and we are ready to faint with fasting to day?

18 And Judas said: It is an easy matter for many to be shut up in the hands of a few: and there is no difference in the sight of the God of heaven to deliver with a great multitude, or with a small company:

19 For the success of war is not in the multitude of the army, but strength cometh from heaven.

20 They come against us with an insolent multitude, and with pride, to destroy us, and our wives, and our children, and to take our spoils.

21 But we will fight for our lives and our laws:

22 And the Lord himself will overthrow them before our face: but as for you, fear them not.

23 And as soon as he had made an end of speaking, he rushed suddenly upon them: and Seron and his host were overthrown before him:

24 And he pursued him by the descent of Bethoron even to the plain, and there fell of them eight hundred men, and the rest fled into the land of the Philistines.

25 And the fear of Judas and of his brethren, and the dread of them fell upon all the nations round about them.

26 And his fame came to the king, and all nations told of the battles of Judas.

27 Now when king Antiochus heard these words, he was angry in his mind: and he sent and gathered the forces of all his kingdom, an exceeding strong army.

28 And he opened his treasury, and gave out pay to the army for a year: and he commanded them, that they should be ready for all things.

29 And he perceived that the money of his treasures failed, and that the tributes of the country were small because of the dissension, and the evil that he had brought upon the land, that he might take away the laws of old times:

30 And he feared that he should not have as formerly enough, for charges and gifts, which he had given before with a liberal hand: for he had abounded more than the kings that had been before him.

31 And he was greatly perplexed in mind, and purposed to go into Persia, and to take tributes of the countries, and to gather much money.

32 And he left Lysias, a nobleman of the blood royal, to oversee the affairs of the kingdom, from the river Euphrates even to the river of Egypt:

33 And to bring up his son Antiochus, till he came again.

34 And he delivered to him half the army, and the elephants: and he gave him charge concerning all that he would have done, and concerning the inhabitants of Judea, and Jerusalem:

35 And that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away the memory of them from that place:

36 And that he should settle strangers to dwell in all their coasts, and divide their land by lot.

37 So the king took the half of the army that remained, and went forth from Antioch the chief city of his kingdom, in the hundred and forty-seventh year: and he passed over the river Euphrates, and went through the higher countries.

38 Then Lysias chose Ptolemee the son of Dorymenus, and Nicanor, and Gorgias, mighty men of the king's friends.

39 And he sent with them forty thousand men, and seven thousand horsemen: to go into the land of Juda, and to destroy it according to the king's orders.

40 So they went forth with all their power, and came, and pitched near Emmaus in the plain country.

41 And the merchants of the countries heard the fame of them: and they took silver and gold in abundance, and servants: and they came into the camp, to buy the children of Israel for slaves: and there were joined to them the forces of Syria, and of the land of the strangers.

42 And Judas and his brethren saw that evils were multiplied, and that the armies approached to their borders: and they knew the orders the king had given to destroy the people and utterly abolish them.

43 And they said every man to his neighbour: Let us raise up the low condition of our people, and let us fight for our people, and our sanctuary.

44 And the assembly was gathered that they might be ready for battle: and that they might pray, and ask mercy and compassion.

45 Now Jerusalem was not inhabited, but was like a desert: there was none of her children that went in or out: and the sanctuary was trodden down: and the children of strangers were in the castle, there was the habitation of the Gentiles: and joy was taken away from Jacob, and the pipe and harp ceased there.

46 And they assembled together, and came to Maspha over against Jerusalem: for in Maspha was a place of prayer heretofore in Israel.

47 And they fasted that day, and put on haircloth, and put ashes upon their heads: and they rent their garments:

48 And they laid open the books of the law, in which the Gentiles searched for the likeness of their idols:

49 And they brought the priestly ornaments, and the firstfruits and tithes, and stirred up the Nazarites that had fulfilled their days:

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50 And they cried with a loud voice toward heaven, saying: What shall we do with these, and whither shall we carry them?
51 For thy holies are trodden down, and are profaned, and thy priests are in mourning, and are brought low.
52 And behold the nations are come together against us to destroy us: thou knowest what they intend against us.
53 How shall we be able to stand before their face, unless thou, O God, help us?
54 Then they sounded with trumpets, and cried out with a loud voice.
55 And after this Judas appointed captains over the people, over thousands, and over hundreds, and over fifties, and over tens.
56 And he said to them that were building houses, or had betrothed wives, or were planting vineyards, or were fearful, that they should return every man to his house, according to the law.
57 So they removed the camp, and pitched on the south side of Emmaus.
58 And Judas said: Gird yourselves, and be valiant men, and be ready against the morning, that you may fight with these nations that are assembled against us to destroy us and our sanctuary.
59 For it is better for us to die in battle, than to see the evils of our nation, and of the holies:
60 Nevertheless as it shall be the will of God in heaven so be it done.

1 MACHABEES CHAPTER 4

1 Then Gorgias took five thousand men, and a thousand of the best horsemen: and they removed out of the camp by night.
2 That they might come upon the camp of the Jews, and strike them suddenly: and the men that were of the castle were their guides.
3 And Judas heard of it, and rose up, he and the valiant men, to attack the king's forces that were in Emmaus.
4 For as yet the army was dispersed from the camp.
5 And Gorgias came by night into the camp of Judas, and found no man, and he sought them in the mountains: for he said: These men flee from us.
6 And when it was day, Judas shewed himself in the plain with three thousand men only, who neither had armour nor swords.
7 And they saw the camp of the Gentiles that it was strong, and the men in breastplates, and the horsemen round about them, and these were trained up to war.
8 And Judas said to the men that were with him: Fear ye not their multitude, neither be ye afraid of their assault.
9 Remember in what manner our fathers were saved in the Red Sea, when Pharao pursued them with a great army.
10 And now let us cry to heaven: and the Lord will have mercy on us, and will remember the covenant of our fathers, and will destroy this army before our face this day:
11 And all nations shall know that there is one that redeemeth and delivereth Israel.
12 And the strangers lifted up their eyes, and saw them coming against them.
13 And they went out of the camp to battle, and they that were with Judas sounded the trumpet.
14 And they joined battle: and the Gentiles were routed, and fled into the plain.
15 But all the hindmost of them fell by the sword, and they pursued them as far as Gezeron, and even to the plains of Idumea, and of Azotus, and of Jamnia: and there fell of them to the number of three thousand men.
16 And Judas returned again with his army that followed him,
17 And he said to the people: Be not greedy of the spoils: for there is war before us:
18 And Gorgias and his army are near us in the mountain: but stand ye now against our enemies, and overthrow them, and you shall take the spoils afterwards with safety.
19 And as Judas was speaking these words, behold part of them appeared looking forth from the mountain.
20 And Gorgias saw that his men were put to flight, and that they had set fire to the camp: for the smoke that was seen declared what was done.
21 And when they had seen this, they were seized with great fear, seeing at the same time Judas and his army in the plain ready to fight.
22 So they all fled away into the land of the strangers.
23 And Judas returned to take the spoils of the camp, and they got much gold, and silver, and blue silk, and purple of the sea, and great riches.
24 And returning home they sung a hymn, and blessed God in heaven, because he is good, because his mercy endureth for ever.
25 So Israel had a great deliverance that day.
26 And such of the strangers as escaped, went and told Lysias all that had happened.
27 And when he heard these things, he was amazed and discouraged: because things had not succeeded in Israel according to his mind, and as the king had commanded.
28 So the year following Lysias gathered together threescore thousand chosen men, and five thousand horsemen, that he might subdue them.
29 And they came into Judea, and pitched their tents in Bethoron, and Judas met them with ten thousand men.
30 And they saw that the army was strong, and he prayed, and said: Blessed art thou, O Saviour of Israel, who didst break the violence of the mighty by the hand of thy servant David, and didst deliver up the camp of the strangers into the hands of Jonathan the son of Saul and of his armourbearer.
31 Shut up this army in the hands of thy people Israel, and let them be confounded in their host and their horsemen.
32 Strike them with fear, and cause the boldness of their strength to languish, and let them quake at their own destruction.
33 Cast them down with the sword of them that love thee: and let all that know thy name, praise thee with hymns.

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34 And they joined battle: and there fell of the army of Lysias five thousand men.

35 And when Lysias saw that his men were put to flight, and how bold the Jews were, and that they were ready either to live, or to die manfully, he went to Antioch, and chose soldiers, that they might come again into Judea with greater numbers.

36 Then Judas, and his brethren said: Behold our enemies are discomfited: let us go up now to cleanse the holy places and to repair them.

37 And all the army assembled together, and they went up into mount Sion.

38 And they saw the sanctuary desolate, and the altar profaned, and the gates burnt, and shrubs growing up in the courts as in a forest, or on the mountains, and the chambers joining to the temple thrown down.

39 And they rent their garments, and made great lamentation, and put ashes on their heads:

40 And they fell face down to the ground on their faces, and they sounded with the trumpets of alarm, and they cried towards heaven.

41 Then Judas appointed men to fight against them that were in the castle, till they had cleansed the holy places.

42 And he chose priests without blemish, whose will was set upon the law of God:

43 And they cleansed the holy places, and took away the stones that had been defiled into an unclean place.

44 And he considered about the altar of holocausts that had been profaned, what he should do with it.

45 And a good counsel came into their minds, to pull it down: lest it should be a reproach to them, because the Gentiles had defiled it; so they threw it down.

46 And they laid up the stones in the mountain of the temple in a convenient place, till there should come a prophet, and give answer concerning them.

47 Then they took whole stones according to the law, and built a new altar according to the former:

48 And they built up the holy places, and the things that were within the temple: and they sanctified the temple, and the courts.

49 And they made new holy vessels, and brought in the candlestick, and the altar of incense, and the table into the temple.

50 And they put incense upon the altar, and lighted up the lamps that were upon the candlestick, and they gave light in the temple.

51 And they set the loaves upon the table, and hung up the veils, and finished all the works that they had begun to make.

52 And they arose before the morning on the five and twentieth day of the ninth month (which is the month of Casleu) in the hundred and forty-eighth year.

53 And they offered sacrifice according to the law upon the new altar of holocausts which they had made.

54 According to the time, and according to the day wherein the heathens had defiled it, in the same was it dedicated anew with canticles, and harps, and lutes, and cymbals.

55 And all the people fell upon their faces, and adored, and blessed up to heaven, him that had prospered them.

56 And they kept the dedication of the altar eight days, and they offered holocausts with joy, and sacrifices of salvation, and of praise.

57 And they adorned the front of the temple with crowns of gold, and escutcheons, and they renewed the gates, and the chambers, and hanged doors upon them.

58 And there was exceeding great joy among the people, and the reproach of the Gentiles was turned away.

59 And Judas, and his brethren, and all the church of Israel decreed, that the day of the dedication of the altar should be kept in its season from year to year for eight days, from the five and twentieth day of the month of Casleu, with joy and gladness.

60 They built up also at that time mount Sion, with high walls, and strong towers round about, lest the Gentiles should at any time come, and tread it down as they did before.

61 And he placed a garrison there to keep it, and he fortified it to secure Bethsura, that the people might have a defence against Idumea.

1 MACHABEES CHAPTER 5

1 Now it came to pass, when the nations round about heard that the altar and the sanctuary were built up as before, that they were exceeding angry.

2 And they thought to destroy the generation of Jacob that were among them, and they began to kill some of the people, and to persecute them.

3 Then Judas fought against the children of Esau in Idumea, and them that were in Acrabathane: because they beset the Israelites around about, and he made a great slaughter of them.

4 And he remembered the malice of the children of Bean: who were a snare and a stumblingblock to the people, by lying in wait for them in the way.

5 And they were shut up by him in towers, and he set upon them, and devoted them to utter destruction, and burnt their towers with fire, and all that were in them.

6 Then he passed over to the children of Ammon, where he found a mighty power, and much people, and Timotheus was their captain:

7 And he fought many battles with them, and they were discomfited in their sight, and he smote them:

8 And he took the city of Gazer and her towns, and returned into Judea.

9 And the Gentiles that were in Galaad, assembled themselves together against the Israelites that were in their quarters to destroy them: and they fled into the fortress of Datheman.

10 And they sent letters to Judas and his brethren, saying, The heathens that are round about are gathered together against us, to destroy us:

11 And they are preparing to come, and to take the fortress into which we are fled: and Timotheus is the captain of their host.

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12 Now therefore come, and deliver us out of their hands, for many of us are slain.

13 And all our brethren that were in the places of Tubin, are killed: and they have carried away their wives, and their children, captives, and taken their spoils, and they have slain there almost a thousand men.

14 And while they were yet reading these letters, behold there came other messengers out of Galilee with their garments rent, who related according to these words:

15 Saying, that they of Ptolemais, and of Tyre, and of Sidon, were assembled against them, and all Galilee is filled with strangers, in order to consume us.

16 Now when Judas and all the people heard these words, a great assembly met together to consider what they should do for their brethren that were in trouble, and were assaulted by them.

17 And Judas said to Simon his brother: Choose thee men, and go, and deliver thy brethren in Galilee: and I, and my brother Jonathan will go into the country of Galaad.

18 And he left Joseph the son of Zacharias, and Azarias captains of the people with the remnant of the army in Judea to keep it:

19 And he commanded them, saying: Take ye the charge of this people: but make no war against the heathens, till we return.

20 Now three thousand men were allotted to Simon, to go into Galilee: and eight thousand to Judas to go into the land of Galaad.

21 And Simon went into Galilee, and fought many battles with the heathens: and the heathens were discomfited before his face, and he pursued them even to the gate of Ptolemais.

22 And there fell of the heathens almost three thousand men, and he took the spoils of them,

23 And he took with him those that were in Galilee and in Arbatis with their wives, and children, and all that they had, and he brought them into Judea with great joy.

24 And Judas Machabeus, and Jonathan his brother passed over the Jordan, and went three days' journey through the desert.

25 And the Nabutheans met them, and received them in a peaceable manner, and told them all that happened to their brethren in the land of Galaad,

26 And that many of them were shut up in Barasa, and in Bosor, and in Alima, and in Casphor, and in Mageth, and in Carnaim: all these strong and great cities.

27 Yea, and that they were kept shut up in the rest of the cities of Galaad, and that they had appointed to bring their army on the morrow near to these cities, and to take them and to destroy them all in one day.

28 Then Judas and his army suddenly turned their march into the desert, to Bosor, and took the city: and he slew every male by the edge of the sword, and took all their spoils, and burnt it with fire.

29 And they removed from thence by night, and went till they came to the fortress.

30 And it came to pass that early in the morning, when they lifted up their eyes, behold there were people without number, carrying ladders and engines to take the fortress, and assault them.

31 And Judas saw that the fight was begun, and the cry of the battle went up to heaven like a trumpet, and a great cry out of the city:

32 And he said to his host: Fight ye to day for your brethren.

33 And he came with three companies behind them, and they sounded their trumpets, and cried out in prayer.

34 And the host of Timotheus understood that it was Machabeus, and they fled away before his face: and they made a great slaughter of them: and there fell of them in that day almost eight thousand men.

35 And Judas turned aside to Maspha, and assaulted, and took it, and he slew every male thereof, and took the spoils thereof, and burnt it with fire.

36 From thence he marched, and took Casbon, and Mageth, and Bosor, and the rest of the cities of Galaad.

37 But after this Timotheus gathered another army, and camped over against Raphon beyond the torrent.

38 And Judas sent men to view the army: and they brought him word, saying: All the nations, that are round about us, are assembled unto him an army exceeding great:

39 And they have hired the Arabians to help them, and they have pitched their tents beyond the torrent, ready to come to fight against thee. And Judas went to meet them.

40 And Timotheus said to the captains of his army: When Judas and his army come near the torrent of water, if he pass over unto us first, we shall not be able to withstand him: for he will certainly prevail over us.

41 But if he be afraid to pass over, and camp on the other side of the river, we will pass over to them and shall prevail against him.

42 Now when Judas came near the torrent of water, he set the scribes of the people by the torrent, and commanded them, saying: Suffer no man to stay behind: but let all come to the battle.

43 And he passed over to them first, and all the people after him, and all the heathens were discomfited before them, and they threw away their weapons, and fled to the temple that was in Carnaim.

44 And he took that city, and the temple he burnt with fire, with all things that were therein: and Carnaim was subdued, and could not stand against the face of Judas.

45 And Judas gathered together all the Israelites that were in the land of Galaad, from the least even to the greatest, and their wives, and children, and an army exceeding great, to come into the land of Juda.

46 And they came as far as Ephron: now this was a great city situate in the way, strongly fortified, and there was no means to turn from it on the right hand or on the left, but the way was through the midst of it.

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47 And they that were in the city, shut themselves in, and stopped up the gates with stones: and Judas sent to them with peaceable words,

48 Saying: Let us pass through your land, to go into our country: and no man shall hurt you: we will only pass through on foot. But they would not open to them.

49 Then Judas commanded proclamation to be made in the camp, that they should make an assault every man in the place where he was.

50 And the men of the army drew near, and he assaulted that city all the day, and all the night, and the city was delivered into his hands:

51 And they slew every male with the edge of the sword, and he razed the city, and took the spoils thereof, and passed through all the city over them that were slain.

52 Then they passed over the Jordan to the great plain that is over against Bethsan.

53 And Judas gathered together the hindmost, and he exhorted the people all the way through, till they came into the land of Juda.

54 And they went up to mount Sion with joy and gladness, and offered holocausts, because not one of them was slain, till they had returned in peace.

55 Now in the days that Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

56 Joseph the son of Zacharias, and Azarias captain of the soldiers, heard of the good success, and the battles that were fought.

57 And he said: Let us also get us a name, and let us go fight against the Gentiles that are round about us.

58 And he gave charge to them that were in his army, and they went towards Jamnia.

59 And Gorgias and his men went out of the city, to give them battle.

60 And Joseph and Azarias were put to flight, and were pursued unto the borders of Judea: and there fell, on that day, of the people of Israel about two thousand men, and there was a great overthrow of the people:

61 Because they did not hearken to Judas, and his brethren, thinking that they should do manfully.

62 But they were not of the seed of those men by whom salvation was brought to Israel.

63 And the men of Juda were magnified exceedingly in the sight of all Israel, and of all the nations where their name was heard.

64 And people assembled to them with joyful acclamations.

65 Then Judas and his brethren went forth and attacked the children of Esau, in the land toward the south, and he took Chebron, and her towns: and he burnt the walls thereof and the towers all round it.

66 And he removed his camp to go into the land of the aliens, and he went through Samaria.

67 In that day some priests fell in battle, while desiring to do manfully they went out unadvisedly to fight.

68 And Judas turned to Azotus into the land of the strangers, and he threw down their altars, and he burnt the statues of their gods with fire: and he took the spoils of the cities, and returned into the land of Juda.

1 MACHABEES CHAPTER 6

1 Now king Antiochus was going through the higher countries, and he heard that the city of Elymais in Persia was greatly renowned, and abounding in silver and gold.

2 And that there was in it a temple, exceeding rich: and coverings of gold, and breastplates, and shields which king Alexander, son of Philip the Macedonian that reigned first in Greece, had left there.

3 Lo, he came, and sought to take the city and to pillage it: But he was not able, because the design was known to them that were in the city.

4 And they rose up against him in battle, and he fled away from thence, and departed with great sadness, and returned towards Babylonia.

5 And whilst he was in Persia, there came one that told him, how the armies that were in the land of Juda were put to flight:

6 And that Lysias went with a very great power, and was put to flight before the face of the Jews, and that they were grown strong by the armour, and power, and store of spoils, which they had gotten out of the camps which they had destroyed:

7 And that they had thrown down the abomination which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls as before, and Bethsura also his city.

8 And it came to pass when the king heard these words, that he was struck with fear, and exceedingly moved: and he laid himself down upon his bed, and fell sick for grief, because it had not fallen out to him as he imagined.

9 And he remained there many days: for great grief came more and more and more upon him, and he made account that he should die.

10 And he called for all his friends, and said to them: Sleep is gone from my eyes, and I am fallen away, and my heart is cast down for anxiety.

11 And I said in my heart: Into how much tribulation am I come, and into what floods of sorrow, wherein now I am: I that was pleasant and beloved in my power!

12 But now I remember the evils that I have done in Jerusalem, from whence also I took away all the spoils of gold, and of silver that were in it, and I sent to destroy the inhabitants of Juda without cause.

13 I know therefore that for this cause these evils have found me: and behold I perish with great grief in a strange land.

14 Then he called Philip, one of his friends, and he made him regent over all his kingdom.

15 And he gave him the crown, and his robe, and his ring, that he should go to Antiochus his son, and should bring him up for the kingdom.

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16 So king Antiochus died there in the year one hundred and forty-nine.

17 And Lysias understood that the king was dead, and he set up Antiochus his son to reign, whom he brought up young: and he called his name Eupator.

18 Now they that were in the castle, had shut up the Israelites round about the holy places: and they were continually seeking their hurt, and to strengthen the Gentiles.

19 And Judas purposed to destroy them: and he called together all the people, to besiege them.

20 And they came together, and besieged them in the year one hundred and fifty, and they made battering slings and engines.

21 And some of the besieged got out: and some wicked men of Israel joined themselves unto them.

22 And they went to the king, and said: How long dost thou delay to execute the judgment, and to revenge our brethren?

23 We determined to serve thy father and to do according to his orders, and obey his edicts:

24 And for this they of our nation are alienated from us, and have slain as many of us as they could find, and have spoiled our inheritances.

25 Neither have they put forth their hand against us only, but also against all our borders.

26 And behold they have approached this day to the castle of Jerusalem to take it, and they have fortified the stronghold of Bethsura:

27 And unless thou speedily prevent them, they will do greater things than these, and thou shalt not be able to subdue them.

28 Now when the king heard this, he was angry: and he called together all his friends, and the captains of his army, and them that were over the horsemen.

29 There came also to him from other realms, and from the islands of the sea hired troops.

30 And the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and thirty-two elephants, trained to battle.

31 And they went through Idumea, and approached to Bethsura, and fought many days, and they made engines: but they sallied forth and burnt them with fire, and fought manfully.

32 And Judas departed from the castle, and removed the camp to Bethzacharam, over against the king's camp.

33 And the king rose before it was light, and made his troops march on fiercely towards the way of Bethzacharam: and the armies made themselves ready for the battle, and they sounded the trumpets:

34 And they shewed the elephants the blood of grapes, and mulberries to provoke them to fight.

35 And they distributed the beasts by the legions: and there stood by every elephant a thousand men in coats of mail, and with helmets of brass on their heads: and five hundred horsemen set in order were chosen for every beast.

36 These before the time wheresoever the beast was, the were there: and withersoever it went, they went, and they departed not from it.

37 And upon the beast, there were strong wooden towers, which covered every one of them: and engines upon them: and upon every one thirty-two valiant men, who fought from above; and an Indian to rule the beast.

38 And the rest of the horsemen he placed on this side and on that side at the two wings, with trumpets to stir up the army, and to hasten them forward that stood thick together in the legions thereof.

39 Now when the sun shone upon the shields of gold, and of brass, the mountains glittered therewith, and they shone like lamps of fire.

40 And part of the king's army was distinguished by the high mountains, and the other part by the low places: and they marched on warily and orderly.

41 And all the inhabitants of the land were moved at the noise of their multitude, and the marching of the company, and the rattling of the armour, for the army was exceeding great and strong.

42 And Judas and his army drew near for battle: and there fell of the king's army six hundred men.

43 And Eleazar the son of Saura saw one of the beasts harnessed with the king's harness: and it was higher than the other beasts: and it seemed to him that the king was on it:

44 And he exposed himself to deliver his people and to get himself an everlasting name.

45 And he ran up to it boldly in the midst of the legion, killing on the right hand, and on the left, and they fell by him on this side and that side.

46 And he went between the feet of the elephant, and put himself under it: and slew it, and it fell to the ground upon him, and he died there.

47 Then they seeing the strength of the king and the fierceness of his army, turned away from them.

48 But the king's army went up against them to Jerusalem: and the king's army pitched their tents against Judea and mount Sion.

49 And he made peace with them that were in Bethsura: and they came forth out of the city, because they had no victuals, being shut up there, for it was the year of rest to the land.

50 And the king took Bethsura: and he placed there a garrison to keep it.

51 And he turned his army against the sanctuary for many days: and he set up there battering slings, and engines and instruments to cast fire, and engines to cast stones and javelins, and pieces to shoot arrows, and slings.

52 And they also made engines against their engines, and they fought for many days.

53 But there were no victuals in the city, because it was the seventh year: and such as had stayed in Judea of them that came from among the nations, had eaten the residue of all that which had been stored up.

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54 And there remained in the holy places but a few, for the famine had prevailed over them: and they were dispersed every man to his own place.

55 Now Lysias heard that Philip, whom king Antiochus while he lived had appointed to bring up his son Antiochus, and to reign, to be king,

56 Was returned from Persia, and Media, with the army that went with him, and that he sought to take upon him the affairs of the kingdom:

57 Wherefore he made haste to go, and say to the king and to the captains of the army: We decay daily, and our provision of victuals is small, and the place that we lay siege to is strong, and it lieth upon us to take order for the affairs of the kingdom.

58 Now therefore let us come to an agreement with these men, and make peace with them and with all their nation.

59 And let us covenant with them, that they may live according to their own laws as before. For because of our despising their laws, they have been provoked, and have done all these things.

60 And the proposal was acceptable in the sight of the king, and of the princes: and he sent to them to make peace: and they accepted of it.

61 And the king and the princes swore to them: and they came out of the stronghold.

62 Then the king entered into mount Sion, and saw the strength of the place: and he quickly broke the oath that he had taken, and gave commandment to throw down the wall round about.

63 And he departed in haste, and returned to Antioch, where he found Philip master of the city: and he fought against him, and took the city.

1 MACHABEES CHAPTER 7

1 In the hundred and fifty-first year Demetrius the son of Seleucus departed from the city of Rome, and came up with a few men into a city of the sea coast, and reigned there.

2 And it came to pass, as he entered into the house of the kingdom of his fathers, that the army seized upon Antiochus, and Lysias, to bring them unto him.

3 And when he knew it, he said: Let me not see their face.

4 So the army slew them. And Demetrius sat upon the throne of his kingdom:

5 And there came to him the wicked and ungodly men of Israel: And Alcimus was at the head of them, who desired to be made high priest.

6 And they accused the people to the king, saying: Judas and his brethren have destroyed all thy friends, and he hath driven us out of our land.

7 Now therefore send some man whom thou trustest, and let him go, and see all the havock he hath made amongst us, and in the king's lands: and let him punish all his friends and their helpers.

8 Then the king chose Bacchides, one of his friends that ruled beyond the great river in the kingdom, and was faithful to the king: and he sent him,

9 To see the havock that Judas had made: and the wicked Alcimus he made high priest, and commanded him to take revenge upon the children of Israel.

10 And they arose, and came with a great army into the land of Juda: and they sent messengers, and spoke to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words: for they saw that they were come with a great army.

12 Then there assembled to Alcimus and Bacchides a company of the scribes to require things that are just:

13 And first the Assideans that were among the children of Israel, and they sought peace of them.

14 For they said: One that is a priest of the seed of Aaron is come, he will not deceive us.

15 And he spoke to them peaceably: and he swore to them, saying: We will do you no harm nor your friends.

16 And they believed him. And he took threescore of them, and slew them in one day, according to the word that is written:

17 The flesh of thy saints, and the blood of them they have shed round about Jerusalem, and there was none to bury them.

18 Then fear and trembling fell upon all the people: for they said: There is no truth, nor justice among them: for they have broken the covenant, and the oath which they made.

19 And Bacchides removed the camp from Jerusalem, and pitched in Bethzecha: and he sent, and took many of them that were fled away from him, and some of the people he killed, and threw them into a great pit.

20 Then he committed the country to Alcimus, and left with him troops to help him. So Bacchides went away to the king:

21 But Alcimus did what he could to maintain his chief priesthood.

22 And they that disturbed the people resorted to him, and they got the land of Juda into their power, and did much hurt in Israel.

23 And Judas saw all the evils that Alcimus, and they that were with him, did to the children of Israel, much more than the Gentiles.

24 And he went out into all the coasts of Juda round about, and took vengeance upon the men that had revolted, and they ceased to go forth any more into the country.

25 And Alcimus saw that Judas, and they that were with him prevailed: and he knew that he could not stand against them, and he went back to the king, and accused them of many crimes.

26 And the king sent Nicanor one of his principal lords, who was a great enemy to Israel: and he commanded him to destroy the people.

27 And Nicanor came to Jerusalem with a great army, and he sent to Judas and to his brethren deceitfully with friendly words,

28 Saying: Let there be no fighting between me and you: I will come with a few men to see your faces with peace.

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29 And he came to Judas, and they saluted one another peaceably: and the enemies were prepared to take away Judas by force.

30 And the thing was known to Judas that he was come to him with deceit: and he was much afraid of him, and would not see his face any more.

31 And Nicanor knew that his counsel was discovered: and he went out to fight against Judas near Capharsalama.

32 And there fell of Nicanor's army almost five thousand men, and they fled into the city of David.

33 And after this Nicanor went up into mount Sion: and some of the priests and the people came out to salute him peaceably, and to shew him the holocausts that were offered for the king.

34 But he mocked them and despised them, and abused them: and he spoke proudly,

35 And swore in anger, saying: Unless Judas and his army be delivered into my hands, as soon as ever I return in peace, I will burn this house. And he went out in a great rage.

36 And the priests went in, and stood before the face of the altar and the temple: and weeping, they said:

37 Thou, O Lord, hast chosen this house for thy name to be called upon therein, that it might be a house of prayer and supplication for thy people.

38 Be avenged of this man, and his army, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

39 Then Nicanor went out from Jerusalem, and encamped near to Bethoron: and an army of Syria joined him.

40 But Judas pitched in Adarsa with three thousand men: and Judas prayed, and said:

41 O Lord, when they that were sent by king Sennacherib blasphemed thee, an angel went out, and slew of them a hundred and eighty-five thousand:

42 Even so destroy this army in our sight to day, and let the rest know that he hath spoken ill against thy sanctuary: and judge thou him according to his wickedness.

43 And the armies joined battle on the thirteenth day of the month Adar: and the army of Nicanor was defeated, and he himself was first slain in the battle.

44 And when his army saw that Nicanor was slain, they threw away their weapons, and fled:

45 And they pursued after them one day's journey from Adazer, even till ye come to Gazara, and they sounded the trumpets after them with signals.

46 And they went forth out of all the towns of Judea round about, and they pushed them with the horns, and they turned again to them, and they were all slain with the sword, and there was not left of them so much as one.

47 And they took the spoils of them for a booty, and they cut off Nicanor's head, and his right hand, which he had proudly stretched out, and they brought it, and hung it up over against Jerusalem.

48 And the people rejoiced exceedingly, and they spent that day with great joy.

49 And he ordained that this day should be kept every year, being the thirteenth of the month of Adar.

50 And the land of Juda was quiet for a short time.

1 MACHABEES CHAPTER 8

1 Now Judas heard of the fame of the Romans, that they are powerful and strong, and willingly agree to all things that are requested of them: and that whosoever have come to them, they have made amity with them, and that they are mighty in power.

2 And they heard of their battles, and their noble acts, which they had done in Galatia, how they conquered them, and brought them under tribute:

3 And how great things they had done in the land of Spain, and that they had brought under their power the mines of silver and of gold that are there, and had gotten possession of all the place by their counsel and patience:

4 And had conquered places that were very far off from them, and kings that came against them from the ends of the earth, and had overthrown them with great slaughter: and the rest pay them tribute every year.

5 And that they had defeated in battle Philip, and Perses the king of the Ceteans, and the rest that had borne arms against them, and had conquered them:

6 And how Antiochus the great king of Asia, who went to fight against them, having a hundred and twenty elephants, with horsemen, and chariots, and a very great army, was routed by them:

7 And how they took him alive, and appointed to him, that both he and they that should reign after him, should pay a great tribute, and that he should give hostages, and that which was agreed upon,

8 And the country of the Indians, and of the Medes, and of the Lydians, some of their best provinces: and those which they had taken from them they gave to king Eumenes.

9 And that they who were in Greece had a mind to go and to destroy them: and they had knowledge thereof,

10 And they sent a general against them, and fought with them, and many of them were slain, and they carried away their wives and their children captives, and spoiled them, and took possession of their land, and threw down their walls, and brought them to be their servants unto this day.

11 And the other kingdoms, and islands, that at any time had resisted them, they had destroyed and brought under their power.

12 But with their friends, and such as relied upon them, they kept amity, and had conquered kingdoms that were near, and that were far off: for all that heard their name, were afraid of them.

13 That whom they had a mind to help to a kingdom, those reigned: and whom they would, they deposed from a kingdom: and they were greatly exalted.

14 And none of all these wore a crown, or was clothed in purple, to be magnified thereby.

15 And that they made themselves a senate house, and consulted daily three hundred and twenty men, that sat in

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council always for the people, that they might do the things that were right.

16 And that they committed their government to one man every year, to rule over all their country, and they all obey one, and there is no envy, nor jealousy amongst them.

17 So Judas chose Eupolemus the son of John, the son of Jacob, and Jason the son of Eleazar, and he sent them to Rome to make a league of amity and confederacy with them.

18 And that they might take off from them the yoke of the Grecians, for they saw that they oppressed the kingdom of Israel with servitude.

19 And they went to Rome, a very long journey, and they entered into the senate house, and said:

20 Judas Machabeus, and his brethren, and the people of the Jews have sent us to you, to make alliance and peace with you, and that we may be registered your confederates and friends.

21 And the proposal was pleasing in their sight.

22 And this is the copy of the writing that they wrote back again, graven in tables of brass, and sent to Jerusalem, that it might be with them there for a memorial of the peace and alliance.

23 GOOD SUCCESS BE TO THE ROMANS, and to the people of the Jews, by sea and by land for ever: and far be the sword and enemy from them.

24 But if there come first any war upon the Romans, or any of their confederates, in all their dominions:

25 The nation of the Jews shall help them according as the time shall direct, with all their heart:

26 Neither shall they give them, whilst they are fighting, or furnish them with wheat, or arms, or money, or ships, as it hath seemed good to the Romans: and they shall obey their orders, without taking any thing of them.

27 In like manner also if war shall come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall permit them.

28 And there shall not be given to them that come to their aid, either wheat, or arms, or money, or ships, as it hath seemed good to the Romans: and they shall observe their orders without deceit.

29 According to these articles did the Romans covenant with the people of the Jews.

30 And if after this one party or the other shall have a mind to add to these articles, or take away anything, they may do it at their pleasure: and whatsoever they shall add, or take away, shall be ratified.

31 Moreover concerning the evils that Demetrius the king hath done against them, we have written to him, saying: Why hast thou made thy yoke heavy upon our friends, and allies, the Jews?

32 If therefore they come again to us complaining of thee, we will do them justice, and will make war against thee by sea and land.

1 MACHABEES CHAPTER 9

1 In the mean time when Demetrius heard that Nicanor and his army were fallen in battle, he sent again Bacchides and Alcimus into Judea; and the right wing of his army with them.

2 And they took the road that leadeth to Galgal, and they camped in Masaloth, which is in Arabella: and they made themselves masters of it, and slew many people.

3 In the first month of the hundred and fifty-second year they brought the army to Jerusalem:

4 And they arose, and went to Berea with twenty thousand men, and two thousand horsemen.

5 Now Judas had pitched his tents in Laisa, and three thousand chosen men with him:

6 And they saw the multitude of the army that they were many, and they were seized with great fear: and many withdrew themselves out of the camp, and there remained of them no more than eight hundred men.

7 And Judas saw that his army slipped away, and the battle pressed upon him, and his heart was cast down: because he had not time to gather them together, and he was discouraged.

8 Then he said to them that remained: Let us arise, and go against our enemies, if we may be able to fight against them.

9 But they dissuaded him, saying: We shall not be able, but let us save our lives now, and return to our brethren, and then we will fight against them: for we are but few.

10 Then Judas said: God forbid we should do this thing, and flee away from them: but if our time be come, let us die manfully for our brethren, and let us not stain our glory.

11 And the army removed out of the camp, and they stood over against them: and the horsemen were divided into two troops, and the slingers, and the archers went before the army, and they that were in the front were all men of valour.

12 And Bacchides was in the right wing, and the legion drew near on two sides, and they sounded the trumpets:

13 And they also were on Judas' side, even they also cried out, and the earth shook at the noise of the armies: and the battle was fought from morning even unto the evening.

14 And Judas perceived that the stronger part of the army of Bacchides was on the right side, and all the stout of heart came together with him:

15 And the right wing was discomfited by them, and he pursued them even to the mount Azotus.

16 And they that were in the left wing saw that the right wing was discomfited, and they followed after Judas, and them that were with him, at their back:

17 And the battle was hard fought, and there fell many wounded of the one side and of the other.

18 And Judas was slain, and the rest fled away.

19 And Jonathan and Simon took Judas their brother, and buried him in the sepulchre of their fathers in the city of Modin.

20 And all the people of Israel bewailed him with great lamentation, and they mourned for him many days.

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21 And said: How is the mighty man fallen, that saved the people of Israel!

22 But the rest of the words of the wars of Judas, and of the noble acts that he did, and of his greatness, are not written: for they were very many.

23 And it came to pass after the death of Judas, that the wicked began to put forth their heads in all the confines of Israel, and all the workers of iniquity rose up.

24 In those days there was a very great famine, and they and all their country yielded to Bacchides.

25 And Bacchides chose the wicked men, and made them lords of the country:

26 And they sought out, and made diligent search after the friends of Judas, and brought them to Bacchides, and he took vengeance of them, and abused them.

27 And there was a great tribulation in Israel, such as was not since the day, that there was no prophet seen in Israel.

28 And all the friends of Judas came together, and said to Jonathan:

29 Since thy brother Judas died, there is not a man like him to go forth against our enemies, Bacchides, and them that are the enemies of our nation.

30 Now therefore we have chosen thee this day to be our prince, and captain in his stead to fight our battles.

31 So Jonathan took upon him the government at that time, and rose up in the place of Judas his brother.

32 And Bacchides had knowledge of it, and sought to kill him.

33 And Jonathan and Simon his brother, knew it, and all that were with them: and they fled into the desert of Thecua, and they pitched by the water of the lake of Asphar,

34 And Bacchides understood it, and he came himself with all his army over the Jordan on the sabbath day.

35 And Jonathan sent his brother a captain of the people, to desire the Nabutheans his friends, that they would lend them their equipage, which was copious.

36 And the children of Jambri came forth out of Madaba, and took John, and all that he had, and went away with them.

37 After this it was told Jonathan, and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride out of Madaba, the daughter of one of the great princes of Chanaan, with great pomp.

38 And the remembered the blood of John their brother: and they went up, and hid themselves under the covert of the mountain.

39 And they lifted up their eyes, and saw: and behold a tumult, and great preparation: and the bridegroom came forth, and his friends, and his brethren to meet them with timbrels, and musical instruments, and many weapons.

40 And they rose up against them from the place where they lay in ambush, and slew them, and there fell many wounded, and the rest fled into the mountains, and they took all their spoils:

41 And the marriage was turned into mourning, and the noise of their musical instruments into lamentation.

42 And they took revenge for the blood of their brother: and they returned to the bank of the Jordan.

43 And Bacchides heard it, and he came on the sabbath day even to the bank of the Jordan with a great power.

44 And Jonathan said to his company: Let us arise, and fight against our enemies: for it is not now as yesterday, and the day before.

45 And behold the battle is before us, and the water of the Jordan on this side and on that side, and banks, and marshes, and woods: and there is no place for us to turn aside.

46 Now therefore cry ye to heaven, that ye may be delivered from the hand of your enemies. And they joined battle.

47 And Jonathan stretched forth his hand to strike Bacchides, but he turned away from him backwards.

48 And Jonathan, and they that were with him leaped into the Jordan, and swam over the Jordan to them:

49 And there fell of Bacchides' side that day a thousand men: and they returned to Jerusalem,

50 And they built strong cities in Judea, the fortress that was in Jericho, and in Ammaus, and in Bethoron, and in Bethel, and Thamnata, and Phara, and Thopo, with high walls, and gates, and bars.

51 And he placed garrisons in them, that they might wage war against Israel:

52 And he fortified the city of Bethsura, and Gazara, and the castle, and set garrisons in them, and provisions of victuals:

53 And he took the sons of the chief men of the country for hostages, and put them in the castle in Jerusalem in custody.

54 Now in the year one hundred and fifty-three, the second month, Alcimus commanded the walls of the inner court of the sanctuary to be thrown down, and the works of the prophets to be destroyed: and he began to be destroyed: and he began to destroy.

55 At that time Alcimus was struck: and his works were hindered, and his mouth was stopped, and he was taken with a palsy, so that he could no more speak a word, nor give order concerning his house.

56 And Alcimus died at that time in great torment.

57 And Bacchides saw that Alcimus was dead: and he returned to the king, and the land was quiet for two years.

58 And all the wicked held a council, saying: Behold Jonathan, and they that are with him, dwell at ease, and without fear: now therefore let us bring Bacchides hither, and he shall take them all in one night.

59 So they went, and gave him counsel.

60 And he arose to come with a great army: and he sent secretly letters to his adherents that were in Judea, to seize upon Jonathan, and them that were with him: but they could not, for their design was known to them.

61 And he apprehended of the men of the country, that were the principal authors of the mischief, fifty men, and slew them.

62 And Jonathan, and Simon, and they that were with him retired into Bethbessen, which is in the desert: and he repaired the breaches thereof, and they fortified it.

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63 And when Bacchides knew it, he gathered together all his multitude: and sent word to them that were of Judea.

64 And he came, and camped above Bethbessen, and fought against it many days, and made engines.

65 But Jonathan left his brother Simon in the city, and went forth into the country: and came with a number of men.

66 And struck Odares, and his brethren, and the children of Phaseron in their tents, and he began to slay, and to increase in forces.

67 But Simon and they that were with him, sallied out of the city, and burnt the engines.

68 And they fought against Bacchides, and he was discomfited by them: and they afflicted him exceedingly, for his counsel, and his enterprise was in vain.

69 And he was angry with the wicked men that had given him counsel to come into their country, and he slew many of them: and he purposed to return with the rest into their country.

70 And Jonathan had knowledge of it, and he sent ambassadors to him to make peace with him, and to restore to him the prisoners.

71 And he accepted it willingly, and did according to his words, and swore that he would do him no harm all the days of his life.

72 And he restored to him the prisoners which he before had taken out of the land of Juda: and he returned and went away into his own country, and he came no more into their borders.

73 So the sword ceased from Israel: and Jonathan dwelt in Machmas, and Jonathan began there to judge the people, and he destroyed the wicked out of Israel.

1 MACHABEES CHAPTER 10

1 Now in the hundred and sixtieth year Alexander the son of Antiochus, surnamed the Illustrious, came up and took Ptolemais, and they received him, and he reigned there.

2 And king Demetrius heard of it, and gathered together an exceeding great army, and went forth against him to fight.

3 And Demetrius sent a letter to Jonathan with peaceable words, to magnify him.

4 For he said: Let us first make a peace with him, before he make one with Alexander against us.

5 For he will remember all the evils that we have done against him, and against his brother, and against his nation.

6 And he gave him authority to gather together an army, and to make arms, and that he should be his confederate: and the hostages that were in the castle, he commanded to be delivered to him.

7 And Jonathan came to Jerusalem, and read the letters in the hearing of all the people, and of them that were in the castle.

8 And they were struck with great fear, because they heard that the king had given him authority to gather together an army.

9 And the hostages were delivered to Jonathan, and he restored them to their parents.

10 And Jonathan dwelt in Jerusalem, and began to build, and to repair the city.

11 And he ordered workmen to build the walls, and mount Sion round about with square stones for fortification: and so they did.

12 And the strangers that were in the strong holds, which Bacchides had built, fled away.

13 And every man left his place, and departed into his own country:

14 Only in Bethsura there remained some of them, that had forsaken the law, and the commandments of God: for this was a place of refuge for them.

15 And king Alexander heard of the promises that Demetrius had made Jonathan: and they told him of the battles, and the worthy acts that he, and his brethren had done, and the labours that they had endured.

16 And he said: Shall we find such another man? now therefore we will make him our friend and our confederate.

17 So he wrote a letter, and sent it to him according to these words, saying:

18 King Alexander to his brother Jonathan, greeting.

19 We have heard of thee, that thou art a man of great power, and fit to be our friend:

20 Now therefore we make thee this day high priest of thy nation, and that thou be called the king's friend, (and he sent him a purple robe, and a crown of gold,) and that thou be of one mind with us in our affairs, and keep friendship with us.

21 Then Jonathan put on the holy vestment in the seventh month, in the year one hundred and threescore, at the feast day of the tabernacles: and he gathered together an army, and made a great number of arms.

22 And Demetrius heard these words, and was exceeding sorry, and said:

23 What is this that we have done, that Alexander hath prevented us to gain the friendship of the Jews to strengthen himself?

24 I also will write to them words of request, and offer dignities, and gifts: that they may be with me to aid me.

25 And he wrote to them in these words: King Demetrius to the nation of the Jews, greeting.

26 Whereas you have kept covenant with us, and have continued in our friendship, and have not joined with our enemies, we have heard of it, and are glad.

27 Wherefore now continue still to keep fidelity towards us, and we will reward you with good things, for what you have done in our behalf.

28 And we will remit to you many charges, and will give you gifts.

29 And now I free you, and all the Jews from tributes, and I release you from the customs of salt, and remit the crowns, and the thirds of the seed:

30 And the half of the fruit of trees, which is my share, I leave to you from this day forward, so that it shall not be taken of the land of Juda, and of the three cities that are added thereto out of Samaria and Galilee, from this day forth and for ever:

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31 And let Jerusalem be holy and free, with the borders thereof: and let the tenths, and tributes be for itself.

32 I yield up also the power of the castle that is in Jerusalem, and I give it to the high priest, to place therein such men as he shall choose to keep it.

33 And every soul of the Jews that hath been carried captive from the land of Juda in all my kingdom, I set at liberty freely, that all be discharged from tributes even of their cattle.

34 And I will that all the feasts, and the sabbaths, and the new moons, and the days appointed, and three days before the solemn day, and three days after the solemn day, be all days of immunity and freedom, for all the Jews that are in my kingdom:

35 And no man shall have power to do any thing against them, or to molest any of them, in any cause.

36 And let there be enrolled in the king's army to the number of thirty thousand of the Jews: and allowance shall be made them as is due to all the king's forces, and certain of them shall be appointed to be in the fortresses of the great king:

37 And some of them shall be set over the affairs of the kingdom, that are of trust, and let the governors be taken from among themselves, and let them walk in their own laws, as the king hath commanded in the land of Juda.

38 And the three cities that are added to Judea, out of the country of Samaria, let them be accounted with Judea: that they may be under one, and obey no other authority but that of the high priest:

39 Ptolemais, and the confines thereof, I give as a free gift to the holy places, that are in Jerusalem, for the necessary charges of the holy things.

40 And I give every year fifteen thousand sicles of silver out of the king's accounts, of what belongs to me:

41 And all that is above, which they that were over the affairs the years before, had not paid, from this time they shall give it to the works of the house.

42 Moreover the five thousand sicles of silver which they received from the account of the holy places, every year, shall also belong to the priests that execute the ministry.

43 And whosoever shall flee into the temple that is in Jerusalem, and in all the borders thereof, being indebted to the king for any matter, let them be set at liberty, and all that they have in my kingdom, let them have it free.

44 For the building also, or repairing the works of the holy places, the charges shall be given out of the king's revenues:

45 For the building also of the walls of Jerusalem, and the fortifying thereof round about, the charges shall be given out of the king's account, as also for the building of the walls in Judea.

46 Now when Jonathan, and the people heard these words, they gave no credit to them nor received them: because they remembered the great evil that he had done in Israel, for he had afflicted them exceedingly.

47 And their inclinations were towards Alexander, because he had been the chief promoter of peace in their regard, and him they always helped.

48 And king Alexander gathered together a great army, and moved his camp near to Demetrius.

49 And the two kings joined battle, and the army of Demetrius fled away, and Alexander pursued after him, and pressed them close.

50 And the battle was hard fought till the sun went down: and Demetrius was slain that day.

51 And Alexander sent ambassadors to Ptolemee king of Egypt, with words to this effect, saying:

52 Forasmuch as I am returned into my kingdom, and am set in the throne of my ancestors and have gotten the dominion, and have overthrown Demetrius, and possessed our country,

53 And have joined battle with him, and both he and his army have been destroyed by us, and we are placed in the throne of his kingdom:

54 Now therefore let us make friendship one with another: and give me now thy daughter to wife, and I will be thy son in law, and I will give both thee and her gifts worthy of thee.

55 And king Ptolemee answered, saying: Happy is the day wherein thou didst return to the land of thy fathers, and sattest in the throne of their kingdom.

56 And now I will do to thee as thou hast written: but meet me at Ptolemais, that we may see one another, and I may give her to thee as thou hast said.

57 So Ptolemee went out of Egypt, with Cleopatra his daughter, and he came to Ptolemais in the hundred and sixty-second year.

58 And king Alexander met him, and he gave him his daughter Cleopatra: and he celebrated her marriage at Ptolemais, with great glory, after the manner of kings.

59 And king Alexander wrote to Jonathan, that he should come and meet him.

60 And he went honourably to Ptolemais, and he met there the two kings, and he gave them much silver, and gold, and presents: and he found favour in their sight.

61 And some pestilent men of Israel, men of a wicked life, assembled themselves against him to accuse him: and the king gave no heed to them.

62 And he commanded that Jonathan's garments should be taken off, and that he should be clothed with purple: and they did so. And the king made him sit by himself.

63 And he said to his princes: Go out with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

64 So when his accusers saw his glory proclaimed, and him clothed with purple, they all fled away.

65 And the king magnified him, and enrolled him amongst his chief friends, and made him governor and partaker of his dominion.

66 And Jonathan returned into Jerusalem with peace and joy.

67 In the year one hundred and sixty-five Demetrius the son of Demetrius came from Crete into the land of his fathers.

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68 And king Alexander heard of it, and was much troubled, and returned to Antioch.

69 And king Demetrius made Apollonius his general, who was governor of Celesyria: and he gathered together a great army, and came to Jamnia: and he sent to Jonathan the high priest,

70 Saying: Thou alone standest against us, and I am laughed at, and reproached, because thou shewest thy power against us in the mountains.

71 Now therefore if thou trustest in thy forces, come down to us into the plain, and there let us try one another: for with me is the strength of war.

72 Ask, and learn who I am, and the rest that help me, who also say that your foot cannot stand before our face, for thy fathers have twice been put to flight in their own land:

73 And now how wilt thou be able to abide the horsemen, and so great an army in the plain, where there is no stone, nor rock, nor place to flee to?

74 Now when Jonathan heard the words of Apollonius, he was moved in his mind: and he chose ten thousand men, and went out of Jerusalem, and Simon his brother met him to help him.

75 And they pitched their tents near Joppe, but they shut him out of the city: because a garrison of Apollonius was in Joppe, and he laid siege to it.

76 And they that were in the city being affrighted, opened the gates to him: so Jonathan took Joppe.

77 And Apollonius heard of it, and he took three thousand horsemen, and a great army.

78 And he went to Azotus as one that was making a journey, and immediately he went forth into the plain: because he had a great number of horsemen, and he trusted in them. And Jonathan followed after him to Azotus, and they joined battle.

79 And Apollonius left privately in the camp a thousand horsemen behind them.

80 And Jonathan knew that there was an ambush behind him, and they surrounded his army, and cast darts at the people from morning till evening.

81 But the people stood still, as Jonathan had commanded them: and so their horses were fatigued.

82 Then Simon drew forth his army, and attacked the legion: for the horsemen were wearied: and they were discomfited by him, and fled.

83 And they that were scattered about the plain, fled into Azotus, and went into Bethdagon their idol's temple, there to save themselves.

84 But Jonathan set fire to Azotus, and the cities that were around it, and took the spoils of them, and the temple of Dagon: and all them that were fled into it, he burnt with fire.

85 So they that were slain by the sword, with them that were burnt, were almost eight thousand men.

86 And Jonathan removed his army from thence, and camped against Ascalon: and they went out of the city to meet him with great honour.

87 And Jonathan returned into Jerusalem with his people, having many spoils.

88 And it came to pass: When Alexander the king heard these words, that he honoured Jonathan yet more.

89 And he sent him a buckle of gold, as the custom is, to be given to such as are of the royal blood. And he gave him Accaron and all the borders thereof in possession.

1 MACHABEES CHAPTER 11

1 And the king of Egypt gathered together an army, like the sand that lieth upon the sea shore, and many ships: and he sought to get the kingdom of Alexander by deceit, and join it to his own kingdom.

2 And he went out into Syria with peaceable words, and they opened to him the cities, and met him: for king Alexander had ordered them to go forth to meet him, because he was his father in law.

3 Now when Ptolemee entered into the cities, he put garrisons of soldiers in every city.

4 And when he came near to Azotus, they shewed him the temple of Dagon that was burnt with fire, and Azotus, and the suburbs thereof that were destroyed, and the bodies that were cast abroad, and the graves of them that were slain in the battle, which they had made near the way.

5 And they told the king that Jonathan had done these things, to make him odious: but the king held his peace.

6 And Jonathan came to meet the king at Joppe with glory, and they saluted one another, and they lodged there.

7 And Jonathan went with the king as far as the river, called Eleutherus: and he returned into Jerusalem.

8 And king Ptolemee got the dominion of the cities by the sea side, even to Seleucia, and he devised evil designs against Alexander.

9 And he sent ambassadors to Demetrius, saying: Come, let us make a league between us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in the kingdom of thy father.

10 For I repent that I have given him my daughter: for he hath sought to kill me.

11 And he slandered him, because he coveted his kingdom.

12 And he took away his daughter, and gave her to Demetrius, and alienated himself from Alexander, and his enmities were made manifest.

13 And Ptolemee entered into Antioch, and set two crowns upon his head, that of Egypt, and that of Asia.

14 Now king Alexander was in Cilicia at that time: because they that were in those places had rebelled.

15 And when Alexander heard of it, he came to give him battle, and king Ptolemee brought forth his army, and met him with a strong power, and put him to flight.

16 And Alexander fled into Arabia, there to be protected: and king Ptolemee was exalted.

17 And Zabdiel the Arabian took off Alexander's head, and sent it to Ptolemee.

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18 And king Ptolemee died the third day after: and they that were in the strong holds were destroyed by them that were within the camp.

19 And Demetrius reigned in the hundred and sixty-seventh year.

20 In those days Jonathan gathered together them that were in Judea, to take the castle that was in Jerusalem: and they made many engines of war against it.

21 Then some wicked men that hated their own nation, went away to king Demetrius, and told him that Jonathan was besieging the castle.

22 And when he heard it, he was angry: and forthwith he came to Ptolemais, and wrote to Jonathan, that he should not besiege the castle, but should come to him in haste, and speak to him.

23 But when Jonathan heard this, he bade them besiege it still: and he chose some of the ancients of Israel, and of the priests, and put himself in danger.

24 And he took gold, and silver, and raiment, and many other presents, and went to the king to Ptolemais, and he found favour in his sight.

25 And certain wicked men of his nation made complaints against him.

26 And the king treated him as his predecessor had done before: and he exalted him in the sight of all his friends.

27 And he confirmed him in the high priesthood, and all the honours he had before, and he made him the chief of his friends.

28 And Jonathan requested of the king that he would make Judea free from tribute, and the three governments, and Samaria, and the confines thereof: and he promised him three hundred talents.

29 And the king consented: and he wrote letters to Jonathan of all these things to this effect.

30 King Demetrius to his brother Jonathan, and to the nation of the Jews, greeting.

31 We send you here a copy of the letter, which we have written to Lasthenes our parent concerning you, that you might know it.

32 King Demetrius to Lasthenes his parent, greeting.

33 We have determined to do good to the nation of the Jews who are our friends, and keep the things that are just with us, for their good will which they bear towards us.

34 We have ratified therefore unto them all the borders of Judea, and the three cities, Apherema, Lydda, and Ramatha, which are added to Judea, out of Samaria, and all their confines, to be set apart to all them that sacrifice in Jerusalem, instead of the payments which the king received of them every year, and for the fruits of the land, and of the trees.

35 And as for other things that belonged to us of the tithes, and of the tributes, from this time we discharge them of them: the saltpans also, and the crowns that were presented to us.

36 We give all to them, and nothing hereof shall be revoked from this time forth and for ever.

37 Now therefore see that thou make a copy of these things, and let it be given to Jonathan, and set upon the holy mountain, in a conspicuous place.

38 And king Demetrius seeing that the land was quiet before him, and nothing resisted him, sent away all his forces, every man to his own place, except the foreign army, which he had drawn together from the islands of the nations: so all the troops of his fathers hated him.

39 Now there was one Tryphon who had been of Alexander's party before: who seeing that all the army murmured against Demetrius, went to Emalchuel the Arabian, who brought up Antiochus the son of Alexander.

40 And he pressed him much to deliver him to him, that he might be king in his father's place: and he told him all that Demetrius had done, and how his soldiers hated him. And he remained there many days.

41 And Jonathan sent to king Demetrius, desiring that he would cast out them that were in the castle in Jerusalem, and those that were in the strong holds: because they fought against Israel.

42 And Demetrius sent to Jonathan, saying: I will not only do this for thee, and for thy people, but I will greatly honour thee, and thy nation, when opportunity shall serve.

43 Now therefore thou shalt do well if thou send me men to help me: for all my army is gone from me.

44 And Jonathan sent him three thousand valiant men to Antioch: and they came to the king, and the king was very glad of their coming.

45 And they that were of the city assembled themselves together, to the number of a hundred and twenty thousand men, and would have killed the king.

46 And the king fled into the palace, and they of the city kept the passages of the city, and began to fight.

47 And the king called the Jews to his assistance: and they came to him all at once, and they all dispersed themselves through the city.

48 And they slew in that day a hundred thousand men, and they set fire to the city, and got many spoils that day, and delivered the king.

49 And they that were of the city saw that the Jews had got the city as they would: and they were discouraged in their minds, and cried to the king, making supplication, and saying:

50 Grant us peace, and let the Jews cease from assaulting us, and the city.

51 And they threw down their arms, and made peace, and the Jews were glorified in the sight of the king, and in the sight of all that were in his realm, and were renowned throughout the kingdom, and returned to Jerusalem with many spoils.

52 So king Demetrius sat in the throne of his kingdom: and the land was quiet before him.

53 And he falsified all whatsoever he had said, and alienated himself from Jonathan, and did not reward him according to the benefits he had received from him, but gave him great trouble.

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54 And after this Tryphon returned, and with him Antiochus the young boy, who was made king, and put on the diadem.

55 And there assembled unto him all the hands which Demetrius had sent away, and they fought against Demetrius, who turned his back and fled.

56 And Tryphon took the elephants, and made himself master of Antioch.

57 And young Antiochus wrote to Jonathan, saying: I confirm thee in the high priesthood, and I appoint thee ruler over the four cities, and to be one of the king's friends.

58 And he sent him vessels of gold for his service, and he gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle:

59 And he made his brother Simon governor from the borders of Tyre even to the confines of Egypt.

60 Then Jonathan went forth and passed through the cities beyond the river: and all the forces of Syria gathered themselves to him to help him, and he came to Ascalon, and they met him honourably out of the city.

61 And he went from thence to Gaza: and they that were in Gaza shut him out: and he besieged it, and burnt all the suburbs round about, and took the spoils.

62 And the men of Gaza made supplication to Jonathan, and he gave them the right hand: and he took their sons for hostages, and sent them to Jerusalem: and he went through the country as far as Damascus.

63 And Jonathan heard that the generals of Demetrius were come treacherously to Cades, which is in Galilee, with a great army, purposing to remove him from the affairs of the kingdom:

64 And he went against them: but left his brother Simon in the country.

65 And Simon encamped against Bethsura, and assaulted it many days, and shut them up.

66 And they desired him to make peace, and he granted it them: and he cast them out from thence, and took the city, and placed a garrison in it.

67 And Jonathan, and his army encamped by the water of Genesar, and before it was light they were ready in the plain of Asor.

68 And behold the army of the strangers met him in the plain, and they laid an ambush for him in the mountains: but he went out against them.

69 And they that lay in ambush arose out of their places, and joined battle.

70 And all that were on Jonathan's side fled, and none was left of them, but Mathathias the son of Absalom, and Judas the son of Calphi, chief captain of the army.

71 And Jonathan rent his garments, and cast earth upon his head, and prayed.

72 And Jonathan turned again to them to battle, and he put them to flight, and they fought.

73 And they of his part that fled saw this, and they turned again to him, and they all with him pursued the enemies even to Cades to their own camp, and they came even thither.

74 And there fell of the aliens in that day three thousand men: and Jonathan returned to Jerusalem.

1 MACHABEES CHAPTER 12

1 And Jonathan saw that the time served him, and he chose certain men and sent them to Rome, to confirm and to renew the amity with them:

2 And he sent letters to the Spartans, and to other places according to the same form.

3 And they went to Rome, and entered into the senate house, and said: Jonathan the high priest, and the nation of the Jews have sent us to renew the amity, and alliance as it was before.

4 And they gave them letters to their governors in every place, to conduct them into the land of Juda with peace.

5 And this is a copy of the letters which Jonathan wrote to the Spartans:

6 Jonathan the high priest, and the ancients of the nation, and the priests, and the rest of the people of the Jews, to the Spartans, their brethren, greeting.

7 There were letters sent long ago to Onias the high priest from Arius who reigned then among you, to signify that you are our brethren, as the copy here underwritten doth specify.

8 And Onias received the ambassador with honour: and received the letters wherein there was mention made of the alliance, and amity.

9 We, though we needed none of these things, having for our comfort the holy books that are in our hands,

10 Chose rather to send to you to renew the brotherhood and friendship, lest we should become strangers to you altogether: for there is a long time passed since you sent to us.

11 We therefore at all times without ceasing, both in our festivals, and other days, wherein it is convenient, remember you in the sacrifices that we offer, and in our observances, as it is meet, and becoming to remember brethren.

12 And we rejoice at your glory.

13 But we have had many troubles and wars on every side, and the kings that are round about us, have fought against us.

14 But we would not be troublesome to you, nor the rest of our allies and friends in these wars.

15 For we have had help from heaven, and we have been delivered, and our enemies are humbled.

16 We have chosen therefore Numenius the son of Antiochus, and Antipater the son of Jason, and have sent them to the Romans to renew with them the former amity and alliance.

17 And we have commanded them to go also to you, and to salute you, and to deliver you our letters, concerning the renewing of our brotherhood.

18 And now you shall do well to give us an answer hereto.

19 And this is the copy of the letter which he had sent to Onias:

20 Arius king of the Spartans to Onias the high priest, greeting.

21 It is found in writing concerning the Spartans, and the Jews, that they are brethren, and that they are of the stock of Abraham.

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22 And now since this is come to our knowledge, you do well to write to us of your prosperity.

23 And we also have written back to you: That our cattle, and our possessions are yours: and yours, ours. We therefore have commanded that these things should be told you.

24 Now Jonathan heard that the generals of Demetrius were come again with a greater army than before to fight against him.

25 So he went out from Jerusalem, and met them in the land of Amath: for he gave them no time to enter into his country.

26 And he sent spies into their camp, and they came back and brought him word that they designed to come upon them in the night.

27 And when the sun was set, Jonathan commanded his men to watch, and to be in arms all night long ready to fight, and he set sentinels round about the camp.

28 And the enemies heard that Jonathan and his men were ready for battle, and they were struck with fear, and dread in their heart: and they kindled fires in their camp.

29 But Jonathan and they that were with him knew it not till the morning: for they saw the lights burning.

30 And Jonathan pursued after them, but overtook them not: for they had passed the river Eleutherus.

31 And Jonathan turned upon the Arabians that are called Zabadeans: and he defeated them, and took the spoils of them.

32 And he went forward, and came to Damascus, and passed through all that country.

33 Simon also went forth, and came as far as Ascalon, and the neighbouring fortresses, and he turned aside to Joppe, and took possession of it,

34 (For he heard that they designed to deliver the hold to them that took part with Demetrius,) and he put a garrison there to keep it.

35 And Jonathan came back, and called together the ancients of the people, and he took a resolution with them to build fortresses in Judea,

36 And to build up walls in Jerusalem, and raise a mount between the castle and the city, to separate it from the city, that so it might have no communication, and that they might neither buy nor sell.

37 And they came together to build up the city: for the wall that was upon the brook towards the east was broken down, and he repaired that which is called Caphetetha:

38 And Simon built Adiada in Sephela, and fortified it, and set up gates and bars.

39 Now when Tryphon had conceived a design to make himself king of Asia, and to take the crown, and to stretch out his hand against king Antiochus:

40 Fearing lest Jonathan would not suffer him, but would fight against him: he sought to seize upon him, and to kill him. So he rose up and came to Bethsan.

41 And Jonathan went out to meet him with forty thousand men chosen for battle, and came to Bethsan.

42 Now when Tryphon saw that Jonathan came with a great army, he durst not stretch forth his hand against him,

43 But received him with honour, and commended him to all his friends, and gave him presents: and he commanded his troops to obey him, as himself.

44 And he said to Jonathan: Why hast thou troubled all the people, whereas we have no war?

45 Now therefore send them back to their own houses: and choose thee a few men that may be with thee, and come with me to Ptolemais, and I will deliver it to thee, and the rest of the strong holds, and the army, and all that have any charge, and I will return and go away: for this is the cause of my coming.

46 And Jonathan believed him, and did as he said: and sent away his army, and they departed into the land of Juda:

47 But he kept with him three thousand men: of whom he sent two thousand into Galilee, and one thousand went with him.

48 Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates of the city, and took him: and all them that came in with him they slew with the sword.

49 Then Tryphon sent an army and horsemen into Galilee, and into the great plain to destroy all Jonathan's company.

50 But they, when they understood that Jonathan and all that were with him were taken and slain, encouraged one another, and went out ready for battle.

51 Then they that had come after them, seeing that they stood for their lives, returned back.

52 Whereupon they all came peaceably into the land of Juda. And they bewailed Jonathan, and them that had been with him, exceedingly: and Israel mourned with great lamentation.

53 Then all the heathens that were round about them, sought to destroy them. For they said:

54 They have no prince, nor any to help them: now therefore let us make war upon them, and take away the memory of them from amongst men.

1 MACHABEES CHAPTER 13

1 Now Simon heard that Tryphon was gathering together a very great army, to invade the land of Juda, and to destroy it.

2 And seeing that the people was in dread, and in fear, he went up to Jerusalem, and assembled the people:

3 And exhorted them, saying: You know what great battles I and my brethren, and the house of my father, have fought for the laws, and the sanctuary, and the distresses that we have seen:

4 By reason whereof all my brethren have lost their lives for Israel's sake, and I am left alone.

5 And now far be it from me to spare my life in any time of trouble: for I am not better than my brethren.

6 I will avenge then my nation and the sanctuary, and our children, and wives: for all the heathens are gathered together to destroy us out of mere malice.

7 And the spirit of the people was enkindled as soon as they heard these words.

8 And they answered with a loud voice, saying: Thou art our leader in the place of Judas, and Jonathan thy brother.

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9 Fight thou our battles, and we will do whatsoever thou shalt say to us.

10 So gathering together all the men of war, he made haste to finish all the walls of Jerusalem, and he fortified it round about.

11 And he sent Jonathan the son of Absalom, and with him a new army into Joppe, and he cast out them that were in it, and himself remained there.

12 And Tryphon removed from Ptolemais with a great army, to invade the land of Juda, and Jonathan was with him in custody.

13 But Simon pitched in Addus, over against the plain.

14 And when Tryphon understood that Simon was risen up in the place of his brother Jonathan, and that he meant to join battle with him, he sent messengers to him,

15 Saying: We have detained thy brother Jonathan for the money that he owed in the king's account, by reason of the affairs which he had the management of.

16 But now send a hundred talents of silver, and his two sons for hostages, that when he is set at liberty he may not revolt from us, and we will release him.

17 Now Simon knew that he spoke deceitfully to him, nevertheless he ordered the money, and the children to be sent: lest he should bring upon himself a great hatred of the people of Israel, who might have said:

18 Because he sent not the money, and the children, therefore is he lost.

19 So he sent the children, and the hundred talents: and he lied, and did not let Jonathan go.

20 And after this Tryphon entered within the country, to destroy it: and they went about by the way that leadeth to Ador: and Simon and his army marched to every place whithersoever they went.

21 And they that were in the castle, sent messengers to Tryphon, that he should make haste to come through the desert, and send them victuals.

22 And Tryphon made ready all his horsemen to come that night: but there fell a very great snow, and he came not into the country of Galaad.

23 And when he approached to Bascama, he slew Jonathan and his sons there.

24 And Tryphon returned, and went into his own country.

25 And Simon sent, and took the bones of Jonathan his brother, and buried them in Modin, in the city of his fathers.

26 And all Israel bewailed him with great lamentation: and they mourned for him many days.

27 And Simon built over the sepulchre of his father and of his brethren, a building lofty to the sight, of polished stone behind and before:

28 And he set up seven pyramids one against another for his father and his mother, and his four brethren:

29 And round about these he set great pillars: and upon the pillars arms for a perpetual memory: and by the arms ships carved, which might be seen by all that sailed on the sea.

30 This is the sepulchre that he made in Modin even unto this day.

31 But Tryphon when he was upon a journey with the young king Antiochus, treacherously slew him.

32 And he reigned in his place, and put on the crown of Asia: and brought great evils upon the land.

33 And Simon built up the strong holds of Judea, fortifying them with high towers, and great walls, and gates, and bars: and he stored up victuals in the fortresses.

34 And Simon chose men and sent to king Demetrius, to the end that he should grant an immunity to the land: for all that Tryphon did was to spoil.

35 And king Demetrius in answer to this request, wrote a letter in this manner:

36 King Demetrius to Simon the high priest, and friend of kings, and to the ancients, and to the nation of the Jews, greeting.

37 The golden crown, and the palm, which you sent, we have received: and we are ready to make a firm peace with you, and to write to the king's chief officers to release you the things that we have released.

38 For all that we have decreed in your favour, shall stand in force. The strong holds that you have built, shall be your own.

39 And as for any oversight or fault committed unto this day, we forgive it, and the crown which you owed: and if any other thing were taxed in Jerusalem, now let it not be taxed.

40 And if any of you be fit to be enrolled among ours, let them be enrolled, and let there be peace between us.

41 In the year one hundred and seventy the yoke of the Gentiles was taken off from Israel.

42 And the people of Israel began to write in the instruments, and public records, The first year under Simon the high priest, the great captain and prince of the Jews.

43 In those days Simon besieged Gaza, and camped round about it, and he made engines, and set them to the city, and he struck one tower, and took it.

44 And they that were within the engine leaped into the city: and there was a great uproar in the city.

45 And they that were in the city went up with their wives and children upon the wall, with their garments rent, and they cried with a loud voice, beseeching Simon to grant them peace.

46 And they said: Deal not with us according to our evil deeds, but according to thy mercy.

47 And Simon being moved, did not destroy them: but yet he cast them out of the city, and cleansed the houses wherein there had been idols, and then he entered into it with hymns, blessing the Lord.

48 And having cast out of it all uncleanness, he placed in it men that should observe the law: and he fortified it, and made it his habitation.

49 But they that were in the castle of Jerusalem were hindered from going out and coming into the country, and from buying and selling: and they were straitened with hunger, and many of them perished through famine.

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50 And they cried to Simon for peace, and he granted it to them: and he cast them out from thence, and cleansed the castle from uncleannesses.

51 And they entered into it the three and twentieth day of the second month, in the year one hundred and seventy-one, with thanksgiving, and branches of palm trees, and harps, and cymbals, and psalteries, and hymns, and canticles, because the great enemy was destroyed out of Israel.

52 And he ordained that these days should be kept every year with gladness.

53 And he fortified the mountain of the temple that was near the castle, and he dwelt there himself, and they that were with him.

54 And Simon saw that John his son was a valiant man for war: and he made him captain of all the forces: and he dwelt in Gazara.

1 MACHABEES CHAPTER 14

1 In the year one hundred and seventy-two, king Demetrius assembled his army, and went into Media to get him succours to fight against Tryphon.

2 And Arsaces the king of Persia and Media heard that Demetrius was entered within his borders, and he sent one of his princes to take him alive, and bring him to him.

3 And he went and defeated the army of Demetrius: and took him, and brought him to Arsaces, and he put him into custody.

4 And all the land of Juda was at rest all the days of Simon, and he sought the good of his nation: and his power, and his glory pleased them well all his days.

5 And with all his glory he took Joppe for a haven, and made an entrance to the isles of the sea.

6 And he enlarged the bounds of his nation, and made himself master of the country.

7 And he gathered together a great number of captives, and had the dominion of Gazara, and of Bethsura, and of the castle: and took away all uncleanness out of it and there was none that resisted him.

8 And every man tilled his land with peace: and the land of Juda yielded her increase, and the trees of the fields their fruit.

9 The ancient men sat all in the streets, and treated together of the good things of the land, and the young men put on them glory, and the robes of war.

10 And he provided victuals for the cities, and he appointed that they should be furnished with ammunition, so that the fame of his glory was renowned even to the end of the earth.

11 He made peace in the land, and Israel rejoiced with great joy.

12 And every man sat under his vine, and under his fig tree: and there was none to make them afraid.

13 There was none left in the land to fight against them: kings were discomfited in those days.

14 And he strengthened all those of his people that were brought low, and he sought the law, and took away every unjust and wicked man.

15 He glorified the sanctuary, and multiplied the vessels of the holy places.

16 And it was heard at Rome, and as far as Sparta, that Jonathan was dead: and they were very sorry.

17 But when they heard that Simon his brother was made high priest in his place, and was possessed of all the country, and the cities therein:

18 They wrote to him in tables of brass, to renew the friendship and alliance which they had made with Judas, and with Jonathan his brethren.

19 And they were read before the assembly in Jerusalem. And this is the copy of the letters that the Spartans sent.

20 The princes and the cities of the Spartans to Simon the high priest, and to the ancients, and the priests, and the rest of the people of the Jews their brethren, greeting.

21 The ambassadors that were sent to our people, have told us of your glory, and honour, and joy: and we rejoice at their coming.

22 And we registered what was said by them in the councils of the people in this manner: Numenius the son of Antiochus, and Antipater the son of Jason, ambassadors of the Jews, came to us to renew the former friendship with us.

23 And it pleased the people to receive the men honourably, and to put a copy of their words in the public records, to be a memorial to the people of the Spartans. And we have written a copy of them to Simon the high priest.

24 And after this Simon sent Numenius to Rome, with a great shield of gold the weight of a thousand pounds, to confirm the league with them. And when the people of Rome had heard

25 These words, they said: What thanks shall we give to Simon, and his sons?

26 For he hath restored his brethren, and hath driven away in fight the enemies of Israel from them: and they decreed him liberty, and registered it in tables of brass, and set it upon pillars in mount Sion.

27 And this is a copy of the writing: The eighteenth day of the month Elul, in the year one hundred and seventy-two, being the third year under Simon the high priest at Asaramel,

28 In a great assembly of the priests, and of the people, and the princes of the nation, and the ancients of the country, these things were notified: Forasmuch as there have often been wars in our country,

29 And Simon the son of Mathathias of the children of Jarib, and his brethren have put themselves in danger, and have resisted the enemies of their nation, for the maintenance of their holy places, and the law: and have raised their nation to great glory.

30 And Jonathan gathered together his nation, and was made their high priest, and he was laid to his people.

31 And their enemies desired to tread down and destroy their country, and to stretch forth their hands against their holy places.

32 Then Simon resisted and fought for his nation, and laid out much of his money, and armed the valiant men of his nation, and gave them wages:

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33 And he fortified the cities of Judea, and Bethsura that lieth in the borders of Judea, where the armour of the enemies was before: and he placed there a garrison of Jews.

34 And he fortified Joppe which lieth by the sea: and Gazara, which bordereth upon Azotus, wherein the enemies dwelt before, and he placed Jews here: and furnished them with all things convenient for their reparation.

35 And the people seeing the acts of Simon, and to what glory he meant to bring his nation, made him their prince, and high priest, because he had done all these things, and for the justice, and faith, which he kept to his nation, and for that he sought by all means to advance his people.

36 And in his days things prospered in his hands, so that the heathens were taken away out of their country, and they also that were in the city of David in Jerusalem in the castle, out of which they issued forth, and profaned all places round about the sanctuary, and did much evil to its purity.

37 And he placed therein Jews for the defence of the country, and of the city, and he raised up the walls of Jerusalem.

38 And king Demetrius confirmed him in the high priesthood.

39 According to these things he made him his friend, and glorified him with great glory.

40 For he had heard that the Romans had called the Jews their friends, and confederates, and brethren, and that they had received Simon's ambassadors with honour:

41 And that the Jews, and their priests, had consented that he should be their prince, and high priest for ever, till there should arise a faithful prophet:

42 And that he should be chief over them, and that he should have the charge of the sanctuary, and that he should appoint rulers over their works, and over the country, and over the armour, and over the strong holds.

43 And that he should have care of the holy places: and that he should be obeyed by all, and that all the writings in the country should be made in his name: and that he should be clothed with purple, and gold:

44 And that it should not be lawful for any of the people, or of the priests, to disannul any of these things, or to gainsay his words, or to call together an assembly in the country without him: or to be clothed with purple, or to wear a buckle of gold:

45 And whosoever shall do otherwise, or shall make void any of these things shall be punished.

46 And it pleased all the people to establish Simon, and to do according to these words.

47 And Simon accepted thereof, and was well pleased to execute the office of the high priesthood, and to be captain, and prince of the nation of the Jews, and of the priests, and to be chief over all.

48 And they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary, in a conspicuous place:

49 And that a copy thereof should be put in the treasury, that Simon and his sons may have it.

1 MACHABEES CHAPTER 15

1 And king Antiochus the son of Demetrius sent letters from the isles of the sea to Simon the priest, and prince of the nation of the Jews, and to all the people:

2 And the contents were these: King Antiochus to Simon the high priest, and to the nation of the Jews, greeting.

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge the kingdom, and to restore it to its former estate: and I have chosen a great army, and have built ships of war.

4 And I design to go through the country that I may take revenge of them that have destroyed our country, and that have made many cities desolate in my realm.

5 Now therefore I confirm unto thee all the oblations which all the kings before me remitted to thee, and what other gifts soever they remitted to thee:

6 And I give thee leave to coin thy own money in thy country:

7 And let Jerusalem be holy and free, and all the armour that hath been made, and the fortresses which thou hast built, and which thou keepest in thy hands, let them remain to thee.

8 And all that is due to the king, and what should be the king's hereafter, from this present and for ever, is forgiven thee.

9 And when we shall have recovered our kingdom, we will glorify thee, and thy nation, and the temple with great glory, so that your glory shall be made manifest in all the earth.

10 In the year one hundred and seventy-four Antiochus entered into the land of his fathers, and all the forces assembled to him, so that few were left with Tryphon.

11 And king Antiochus pursued after him, and he fled along by the sea coast and came to Dora.

12 For he perceived that evils were gathered together upon him, and his troops had forsaken him.

13 And Antiochus camped above Dora with a hundred and twenty thousand men of war, and eight thousand horsemen:

14 And he invested the city, and the ships drew near by sea: and they annoyed the city by land, and by sea, and suffered none to come in, or to go out.

15 And Numenius, and they that had been with him, came from the city of Rome, having letters written to the kings, and countries, the contents whereof were these:

16 Lucius the consul of the Romans, to king Ptolemee, greeting.

17 The ambassadors of the Jews our friends came to us, to renew the former friendship and alliance, being sent from Simon the high priest, and the people of the Jews.

18 And they brought also a shield of gold of a thousand pounds.

19 It hath seemed good therefore to us to write to the kings, and countries, that they should do them no harm, nor fight against them, their cities, or countries: and that they should give no aid to them that fight against them.

20 And it hath seemed good to us to receive the shield of them.

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21 If therefore any pestilent men are fled out of their country to you, deliver them to Simon the high priest, that he may punish them according to their law.

22 These same things were written to king Demetrius, and to Attalus, and to Ariarathes, and to Arsaces,

23 And to all the countries; and to Lampsacus, and to the Spartans, and to Delus, and Myndus, and Sicyon, and Caria, and Samus, and Pamphylia, and Lycia, and Alicarnassus, and Cos, and Side, and Aradus, and Rhodes, and Phaselis, and Gortyna, and Gnidus, and Cyprus, and Cyrene.

24 And they wrote a copy thereof to Simon the high priest, and to the people of the Jews.

25 But king Antiochus moved his camp to Dora the second time, assaulting it continually, and making engines: and shut up Tryphon, that he could not go out.

26 And Simon sent to him two thousand chosen men to aid him, silver also, and gold, and abundance of furniture.

27 And he would not receive them, but broke all the covenant that he had made with him before, and alienated himself from him.

28 And he sent to him Athenobius one of his friends, to treat with him, saying: You hold Joppe, and Gazara, and the castle that is in Jerusalem, which are cities of my kingdom:

29 Their borders you have wasted, and you have made great havock in the land, and have got the dominion of many places in my kingdom.

30 Now therefore deliver up the cities that you have taken, and the tributes of the places whereof you have gotten the dominion without the borders of Judea.

31 But if not, give me for them five hundred talents of silver, and for the havock that you have made, and the tributes of the cities other five hundred talents: or else we will come and fight against you.

32 So Athenobius the king's friend came to Jerusalem, and saw the glory of Simon and his magnificence in gold, and silver, and his great equipage, and he was astonished, and told him the king's words.

33 And Simon answered him, and said to him: We have neither taken other men's land, neither do we hold that which is other men's: but the inheritance of our fathers, which was for some time unjustly possessed by our enemies.

34 But we having opportunity claim the inheritance of our fathers.

35 And as to thy complaints concerning Joppe and Gazara, they did great harm to the people, and to our country: yet for these we will give a hundred talents. And Athenobius answered him not a word:

36 But returning in a rage to the king, made report to him of these words, and of the glory of Simon, and of all that he had seen, and the king was exceeding angry.

37 And Tryphon fled away by ship to Orthosias.

38 And the king appointed Cendebeus captain of the sea coast, and gave him an army of footmen and horsemen.

39 And he commanded him to march with his army towards Judea: and he commanded him to build up Gedor, and to fortify the gates of the city, and to war against the people. But the king himself pursued after Tryphon.

40 And Cendebeus came to Jamnia, and began to provoke the people, and to ravage Judea, and to take the people prisoners, and to kill, and to build Gedor.

41 And he placed there horsemen, and an army: that they might issue forth, and make incursions upon the ways of Judea, as the king had commanded him.

1 MACHABEES CHAPTER 16

1 Then John came up from Gazara, and told Simon his father what Cendebeus had done against their people.

2 And Simon called his two eldest sons, Judas and John, and said to them: I and my brethren, and my father's house, have fought against the enemies of Israel from our youth even to this day: and things have prospered so well in our hands that we have delivered Israel oftentimes.

3 And now I am old, but be you instead of me, and my brethren, and go out, and fight for our nation: and the help from heaven be with you.

4 Then he chose out of the country twenty thousand fighting men, and horsemen, and they went forth against Cendebeus: and they rested in Modin.

5 And they arose in the morning, and went into the plain: and behold a very great army of footmen and horsemen came against them, and there was a running river between them.

6 And he and his people pitched their camp over against them, and he saw that the people were afraid to go over the river, so he went over first: then the men seeing him, passed over after him.

7 And he divided the people, and set the horsemen in the midst of the footmen: but the horsemen of the enemies were very numerous.

8 And they sounded the holy trumpets: and Cendebeus and his army were put to flight: and there fell many of them wounded, and the rest fled into the strong hold.

9 At that time Judas John's brother was wounded: but John pursued after them, till he came to Cedron, which he had built:

10 And they fled even to the towers that were in the fields of Azotus, and he burnt them with fire. And there fell of them two thousand men, and he returned into Judea in peace.

11 Now Ptolemee the son of Abobus was appointed captain in the plain of Jericho, and he had abundance of silver and gold,

12 For he was son in law of the high priest.

13 And his heart was lifted up, and he designed to make himself master of the country, and he purposed treachery against Simon, and his sons, to destroy them.

14 Now Simon, as he was going through the cities that were in the country of Judea, and taking care for the good ordering of them, went down to Jericho, he and Mathathias and Judas his sons, in the year one hundred and seventy-seven, the eleventh month: the same is the month Sabath.

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15 And the son of Abobus received them deceitfully into a little fortress, that is called Doch which he had built: and he made them a great feast, and hid men there.

16 And when Simon and his sons had drunk plentifully, Ptolemee and his men rose up and took their weapons, and entered into the banqueting place, and slew him, and his two sons, and some of his servants.

17 And he committed a great treachery in Israel, and rendered evil for good.

18 And Ptolemee wrote these things and sent to the king that he should send him an army to aid him, and he would deliver him the country, and their cities, and tributes.

19 And he sent others to Gazara to kill John: and to the tribunes he sent letters to come to him, and that he would give them silver, and gold, and gifts.

20 And he sent others to take Jerusalem, and the mountain of the temple.

21 Now one running before, told John in Gazara, that his father and his brethren were slain, and that he hath sent men to kill thee also.

22 But when he heard it he was exceedingly afraid: and he apprehended the men that came to kill him, and he put them to death: for he knew that they sought to take him away.

23 And as concerning the rest of the acts of John, and his wars, and the worthy deeds, which he bravely achieved, and the building of the walls, which he made, and the things that he did:

24 Behold these are written in the book of the days of his priesthood, from the time he was made high priest after his father.

THE SECOND BOOK OF THE MACCABEES

The Greek Book of the Maccabees
or Second Book of Maccabees or 2 Maccabees
Author: Jason of Cyrene (Greek: Iason ho Kyrenaios)
Estimated Range of Dating: 150-100 B.C.

(The Second Book of Maccabees, also called 2 Maccabees, is a deuterocanonical book originally in Greek which focuses on the Maccabean Revolt against Antiochus IV Epiphanes and concludes with the defeat of the Seleucid (Greek-Persian) Empire general Nicanor in 161 BC by Judas Maccabeus. The author of 2 Maccabees is not identified, but he claims to be abridging a 5-volume work by Jason of Cyrene. Jason of Cyrene (Greek: Iason ho Kyrenaios) was a Greek Jew (from Egyptian Libya) who lived probably between 150 and 80 BC and wrote a history of the times of the Maccabees down to the victory over Nicanor (175-161 BC).

This work is said to have been in five books and formed the basis of the present 2 Maccabees. Jason's longer work is not preserved, and it is uncertain how much of the present text of 2 Maccabees is simply copied from that work. The author wrote in Greek, apparently, as there is no particular evidence of an earlier Hebrew version.

A few sections of the book, such as the Preface, Epilogue, and some reflections on morality are generally assumed to come from the author, not from Jason. Jason's work was apparently written sometime between 150 and 100 BC and most likely ended with the defeat of Nicanor, as does the abridgement available to us.

Unlike 1 Maccabees, the style of 2 Maccabees suggests that it was originally written in the Greek language that was spoken in Alexandria, Egypt, c. 124 BC. It presents a revised version of the historical events recounted in the first seven chapters of 1 Maccabees, adding material from the tradition of the Pharisees, including prayer for the dead and a resurrection on Judgement Day. [* a Jewish party that promoted Jewish laws but also living with Greeks and Romans together in a peaceful relationship. This is the reason why this party survived the Jewish-Roman War 66-73 AD and built the basis of Roman Judaism, the modern Rabbinic Judaism we have today.]*

The beginning of the book includes two letters sent by Jews in Jerusalem to Jews of the Diaspora in Egypt concerning the feast day set up to celebrate the purification of the temple (see Hanukkah) and the feast to celebrate the defeat of Nicanor. If the author of the book inserted these letters, the book would have to have been written after 124 BC the date of the second letter. Some commentators hold that these letters were a later addition, while others consider them the basis for the work. Catholic scholars tend toward a dating in

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the last years of the 2nd century BC, while the consensus among Jewish scholars place it in the second half of the 1st century BC.

Doctrine: 2 Maccabees demonstrates several points of doctrinal interpretation deriving from Pharisaic Judaism, and also found in Catholic and Eastern Orthodox theology. Some of these concepts exist in similar forms also in Hindu, Jain and Buddhist texts from India, with the difference that the Indian teachings have developed into an entire philosophy of an eternal cycle of life, rebirth and death.

The Doctrines in 2 Maccabees include:

• Prayer for the dead and sacrificial offerings, both to free the dead from sin.

• Merits of the martyrs. In particular, the long descriptions of the martyrdoms of Eleazar and of a mother with her seven sons (2 Maccabees 6:18–42) caught the imagination of medieval Christians. Several churches are dedicated to the "Maccabeean martyrs".

• Intercession of the saints (15:11–17) (at least as seen from a Christian viewpoint); the New American Bible comments on verse 14 "Jeremiah's prayer in heaven has been taken in the Roman Catholic tradition as a biblical witness to the intercession of the saints" [* Intercession of the saints is a doctrine held by the Eastern Orthodox, Oriental Orthodox, and Roman Catholic Churches. The practice of praying through saints can be found in Christian writings from the 3rd century onward. The 4th-century Apostles' Creed states belief in the communion of saints, which certain Christian churches interpret as supporting the intercession of saints. As in Christianity, this practice is controversial in Judaism and Islam.].*

• Resurrection of the dead. [Rebirth in Buddhism refers to its teaching that the actions of a person lead to a new existence after death, in an endless cycle called samsara. It is sometimes referred to as reincarnation or metempsychosis, asserts that rebirth does not necessarily take place as another human being, but as an existence in one of the six Gati (divine realms) called Bhavachakra (samsara). This cycle is considered to be dukkha, unsatisfactory and painful. The cycle stops only if liberation is achieved by insight and the extinguishing of desire.].

• Specific mention of creatio ex nihilo (Latin for "creation out of nothing"; 2 Maccabees 28). It refers to the belief that matter is not eternal but had to be created by some divine creative act, frequently defined as God. It is a theistic answer to the question of how the universe comes to exist. It is in contrast to Ex nihilo nihil fit or "nothing comes from nothing", which means that all things were formed from preexisting things; an idea by the Greek philosopher Parmenides (c.540-480 BC) about the nature of all things which is more in line with Hindu, Jain and Buddhist teachings. It is worth mentioning because among Buddhists it is well-known that Gautama Buddha has sent his disciples far beyond the Indian sphere of influence, including to the West, to Egypt and Greece.

Canonicity: Catholics and Eastern Orthodox consider the work to be canonical and part of the Bible which is not surprising as the author was a Greek. Based on (not necessarily reliable) copies, 1 and 2 Maccabees appears in manuscripts of the Septuagint, the Greek translation of the Hebrew Bible, which was completed by the 2nd century BC along with (in some copies) 3 and 4 Maccabees and Psalm 151 which are considered apocryphal by the Roman Catholic church [As for Psalm 151, it turned out to be the wrong decision as Psalms 151-153 were found among the Dead Sea scrolls from Qumran. The 1st and 2nd Maccabees were not among the Dead Sea Scrolls.].

Jews and Protestant Christians reject most of the doctrinal issues present in the work. Some Protestants include 2 Maccabees as part of the Biblical Apocrypha, useful for reading in the church. Article 6 of the "39 Articles" of the Church of England defines it as useful but not the basis of doctrine and not necessary for salvation.)

2 MACHABEES CHAPTER 1

1 To the brethren the Jews that are I throughout Egypt, the brethren, the Jews that are in Jerusalem, and in the land of Judea, send health, and good peace.

2 May God be gracious to you, and remember his covenant that he made with Abraham, and Isaac, and Jacob, his faithful servants:

3 And give you all a heart to worship him, and to do his will with a great heart, and a willing mind.

4 May he open your heart in his law, and in his commandments, and send you peace.

5 May he hear your prayers, and be reconciled unto you, and never forsake you in the evil time.

6 And now here we are praying for you.

7 When Demetrius reigned, in the year one hundred and sixty-nine, we Jews wrote to you, in the trouble, and violence, that came upon us in those years, after Jason withdrew himself from the holy land, and from the kingdom.

8 They burnt the gate, and shed innocent blood: then we prayed to the Lord, and were heard, and we offered sacrifices, and fine flour, and lighted the lamps, and set forth the leaves.

9 And now celebrate ye the days of Scenopegia in the month of Casleu.

10 In the year one hundred and eighty- eight, the people that is at Jerusalem, and in Judea, and the senate, and Judas, to Aristobolus, the preceptor of king Ptolemee, who is of the stock of the anointed priests, and to the Jews that are in Egypt, health and welfare.

11 Having been delivered by God out of great dangers, we give him great thanks, forasmuch as we have been in war with such a king.

12 For he made numbers of men swarm out of Persia that have fought against us, and the holy city.

13 For when the leader himself was in Persia, and with him a very great army, he fell in the temple of Nanea, being deceived by the counsel of the priests of Nanea.

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14 For Antiochus, with his friends, came to the place as though he would marry her, and that he might receive great sums of money under the title of a dowry.

15 And when the priests of Nanea had set it forth, and he with a small company had entered into the compass of the temple, they shut the temple,

16 When Antiochus was came in: and opening a secret entrance of the temple, they cast stones and slew the leader, and them that were with him, and hewed them in pieces, and cutting off their heads they threw them forth.

17 Blessed be God in all things, who hath delivered up the wicked.

18 Therefore whereas we purpose to keep the purification of the temple on the five and twentieth day of the month of Casleu, we thought it necessary to signify it to you: that you also may keep the day of Scenopegia, and the day of the fire, that was given when Nehemias offered sacrifice, after the temple and the altar was built.

19 For when our fathers were led in Persia, the priests that then were worshippers of God took privately the fire from the altar, and hid it in a valley where there was a deep pit without water, and there they kept it safe, so that the place was unknown to all men.

20 But when many years had passed, and it pleased God that Nehemias should be sent by the king of Persia, he sent some of the posterity of those priests that had hid it, to seek for the fire: and as they told us, they found no fire, but thick water.

21 Then he bade them draw it up, and bring it to him: and the priest Nehemias commanded the sacrifices that were laid on, to be sprinkled with the same water, both the wood, and the things that were laid upon it.

22 And when this was done, and the time came that the sun shone out, which before was in a cloud, there was a great fire kindled, so that all wondered.

23 And all the priests made prayer, while the sacrifice was consuming, Jonathan beginning, and the rest answering.

24 And the prayer of Nehemias was after this manner: 0 Lord God, Creator of all things, dreadful and strong, just and merciful, who alone art the goad king,

25 Who alone art gracious, who alone art just, and almighty, and eternal, who deliverest Israel from all evil, who didst choose the fathers and didst sanctify them:

26 Receive the sacrifice for all thy people Israel, and preserve thy own portion, and sanctify it.

27 Gather together our scattered people, deliver them that are slaves to the Gentiles, and look upon them that are despised and abhorred: that the Gentiles may know that thou art our God.

28 Punish them that oppress us, and that treat us injuriously with pride.

29 Establish thy people in thy holy place, as Moses hath spoken.

30 And the priests sung hymns till the sacrifice was consumed.

31 And when the sacrifice was consumed, Nehemias commanded the water that was left to be poured out upon the great stones.

32 Which being done, there -was kindled a dame from them: but it was consumed by the light that shined from the altar.

33 And when this matter became public, it was told to the king of Persia, that in the place where the priests that were led away, had hid the fire, there appeared water, with which Nehemias and they that were with him had purified the sacrifices.

34 And the king considering, and diligently examining the matter, made a temple for it, that he might prove what had happened.

35 And when he had proved it, he gave the priests many goods, and divers presents, and he took end distributed them to them with his own hand.

36 And Nehemias called this place Nephthar, which is interpreted purification. But many call it Nephi.

2 MACHABEES CHAPTER 2

1 Now it is found in the descriptions of Jeremias the prophet, that he commanded them that went into captivity, to take the fire, as it hath been signified, and how he gave charge to them that were carried away into captivity.

2 And how he gave them the law that they should not forget the commandments of the Lord, and that they should not err in their minds, seeing the idols of gold, and silver, and the ornaments of them.

3 And with other such like speeches, he exhorted them that they would not remove the law from their heart.

4 It was also contained in the same writing, how the prophet, being warned by God, commanded that the tabernacle and the ark should accompany him, till he came forth to the mountain " where Moses went up, and saw the inheritance of God.

5 And when Jeremias came thither he found a hollow cave: and he carried in thither the tabernacle, and the ark, and the altar of incense, and so stopped the door.

6 Then some of them that followed him, came up to mark the place: but they could not And it.

7 And when Jeremias perceived it, he blamed them, saying: The place shall be unknown, till God gather together the congregation of the people, and receive them to mercy.

8 And then the Lord will shew these things, and the majesty of the Lord shall appear, and there shall be a cloud as it was also shewed to Moses, "and he shewed it when Solomon prayed that the place might be sanctified to the great God.

9 For he treated wisdom in a magnificent manner: and like a wise man, he offered the sacrifice of the dedication, and of the finishing of the temple.

10 And as Moses prayed to the Lord and fire came down from heaven, and consumed the holocaust: so Solomon also prayed, and fire came down from heaven and consumed the holocaust.

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11 And Moses said: Because the sin offering was not eaten, it was consumed.

12 So Solomon also celebrated the dedication eight days.

13 And these same things were set down in the memoirs and commentaries of Nehemias: and how he made a library, and gathered together out of the countries, the books both of the prophets, and of David, and the epistles of the kings. and concerning the holy gifts.

14 And in like manner Judas also gathered together all such things as were lost by the war we had, and they are in our possession.

15 Wherefore if you want these things, send some that may fetch them to you.

16 As we are then about to celebrate the purification, we have written unto you: and you shall do well, if you keep the same days.

17 And we hope that God who hath delivered his people, and hath rendered to all the inheritance, and the kingdom, and the priesthood, and the sanctuary,

18 As he promised in the law, will shortly have mercy upon us, and will gather us together from every land under heaven into the holy place.

19 For he hath delivered us out of great perils, and hath cleansed the place.

20 Now as concerning Judas Machabeus. and his brethren, and the purification of the great temple, and the dedication o the altar:

21 As also the wars against Antioch the Illustrious, and his son Eupator:

22 And the manifestations that from heaven to them, that behaved themselves manfully on the behalf of the Jews, so that, being but a few, they made themselves masters of the whole country, and put to flight; the barbarous multitude:

23 And recovered again the most renowned temple in all the world, and delivered the city, and restored the laws that were abolished, the Lord with all clemency shewing mercy to them.

24 And all such things as have been comprised in five books by Jason of Cyrene, we have attempted to abridge in one book.

25 For considering the multitude of books, and the difficulty that they find that desire to undertake the narrations of histories, because of the multitude of the matter,

26 We have taken care for those indeed that are willing to read, that it might be a pleasure of mind: and for the studious, that they may more easily commit to memory: and that all that read might receive profit.

27 And as to ourselves indeed, in under- taking this work of abridging, we have taken in hand no easy task, yea rather a business full of watching and sweat.

28 But as they that prepare a feast, and seek to satisfy the will of others: for the sake of many, we willingly undergo the labour.

29 Leaving to the authors the exact handling of every particular, and as for ourselves, according to the plan proposed, studying to be brief.

30 For as the master builder of a new house must have care of the whole building: but he that taketh care to paint it, must seek out fit things for the adorning of it: so must it be judged for us.

31 For to collect all that is to be known, to put the discourse in order, and curiously to discuss every particular point, is the duty of the author of a history:

32 But to pursue brevity of speech, and to avoid nice declarations of things, is to be granted to him that maketh an abridgment.

33 Here then we will begin the narration: let this be enough by way of a preface: for it is a foolish thing to make a long prologue, and to be short in the story itself.

2 MACHABEES CHAPTER 3

1 Therefore when the holy city was inhabited with all peace, and the laws as yet were very well kept, because of the godliness of Onias the high priest, and the hatred his soul had of evil,

2 It came to pass that even the kings themselves, and the princes esteemed the place worthy of the highest honour, and glorified the temple with very great gifts:

3 So that Seleucus king of Asia allowed out of his revenues all the charges be- longing to the ministry of the sacrifices.

4 But one Simon of the tribe of Benjamin, who was appointed overseer of the temple, strove in opposition to the high priest, to bring about some unjust thing in the city.

5 And when he could not overcome Onias he went to Apollonius the son of Tharseas, who at that time was governor of Celesyria and Phenicia:

6 And told him, that the treasury in Jerusalem was full of immense sums of money, and the common store was infinite, which did not belong to the account of the sacrifices: and that it was possible to bring all into the king's hands.

7 Now when Apollonius had given the king notice concerning the money that he was told of, he called for Heliodorus, who had the charge over his affairs, and sent him with commission to bring him the foresaid money.

8 So Heliodorus forthwith began his journey, under a colour of visiting the cities of Celesyria and Phenicia, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received in the city by the high priest, he told him what information had been given concerning the money: and declared the cause for which he was come: and asked if these things were so indeed.

10 Then the high priest told him that these were sums deposited, and provisions for the subsistence of the widows and the fatherless.

11 And that some part of that which wicked Simon had given intelligence of, belonged to Hircanus son of Tobias, a man of great dignity: and that the whole was four hundred talents of silver, and two hundred of gold:

12 But that to deceive them who had trusted to the place and temple which is honoured throughout the whole world,

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for the reverence and holiness of it, was a thing which could not by any means be done.

13 But he, by reason of the orders he had received from the king, said that by :all means the money must be carried to the king.

14 So on the day he had appointed, Heliodorus entered in to order this mat- tar. But there was no small terror throughout the whole city.

15 And the priests prostrated them- selves before the altar in their priests' vestments, and called upon him from heaven, who made the law concerning things given to be kept, that he would preserve them safe, for them that had deposited them.

16 Now whosoever saw the countenance of the high priest, was wounded in heart: for his face, and the changing of his colour declared the inward sorrow of his mind.

17 For the man was so compassed with sadness and horror of the body, that it was manifest to them that beheld him, what sorrow he had in his heart.

18 Others also came hocking together out of their houses, praying and making public supplication, because the place was like to come into contempt.

19 And the women, girded with haircloth about their breasts, came together in the streets. And the virgins also that were shut up, came forth, some to Onias, and some to the walls, and others looked out of the windows.

20 And all holding up their hands towards heaven, made supplication.

21 For the expectation of the mixed multitude, and of the high priest who was in an agony, would have moved any one to pity.

22 And these indeed called upon al- mighty God, to preserve the things that had been committed to them, safe and sure for those that had committed them.

23 But Heliodorus executed that which he had resolved on, himself being present in the same place with his guard about the treasury.

24 But the spirit of the almighty God gave a great evidence of his presence, so that all that had presumed to obey him, falling down by the power of God, were struck with fainting and dread.

25 For there appeared to them a horse with a terrible rider upon him, adorned with a very rich covering: and he ran fiercely and struck Heliodorus with his fore feet, and he that sat upon him seemed to have armour of gold.

26 Moreover there appeared two other young men beautiful and strong, bright and glorious, and in comely apparel: who stood by him, on either side, and scourged him without ceasing with many stripes.

27 Arid Heliodorus suddenly fell to the ground, and they took him up covered with great darkness, and having put him into a litter they carried him out.

28 So he that came with many servants, and all his guard into the aforesaid treasury, was carried out, no one being able to help him, the manifest power of God being known.

29 And he indeed by the power of God lay speechless, and without all hope of recovery.

30 But they praised the Lord because he had glorified his place: and the temple, that a little before was full of fear and trouble, when the almighty Lord appeared, was filled with joy and gladness.

31 Then some of the friends of Heliodorus forthwith begged of Onias, that he would call upon the most High to grant him his life, who was ready to give up the ghost.

32 So the high priest considering that the king might perhaps suspect that some mischief had been done to Heliodorus by the Jews, offered a sacrifice of health for the recovery of the man.

33 And when the high priest was praying, the same young men in the same clothing stood by Heliodorus, and said to him: Give thanks to Onias the priest: because for his sake the Lord hath granted thee life.

34 And thou having been scourged by God, declare unto all men the great works and the power of God. And having spoken thus, they appeared no more.

35 So Heliodorus after he had offered a sacrifice to God, and made great vows to him, that had granted him life, and given thanks to Onias, taking his troops with him, returned to the king.

36 And he testified to all men the works of the great God, which he had seen with his own eyes.

37 And when the king asked Heliodorus, who might be a fit man to be sent yet once more to Jerusalem, he said:

38 If thou hast any enemy or traitor to thy kingdom, send him thither, and thou shalt receive him again scourged, if so be he escape: for there is undoubtedly in that place a certain power of God.

39 For he that hath his dwelling in the heavens, is the visitor, and protector of that place, and he striketh and destroyeth them that come to do evil to it.

40 And the things concerning Heliodorus, and the keeping of the treasury fell out in this manner.

2 MACHABEES CHAPTER 4

1 But Simon, of whom we spoke before, and of his country, spoke ill of Onias, as though he had incited Heliodorus to do these things, and had been the promoter of evils:

2 And he presumed to call him a traitor to the kingdom, who provided for the city, and defended his nation, and was zealous for the law of God.

3 But when the enmities proceeded so far, that murders also were committed by some of Simon's friends:

4 Onias considering the danger of this contention, and that Apollonius, who was the governor of Celesyria and Phenicia, was outrageous, which increased the malice of Simon, went to the king,

5 Not to be an accuser of his countrymen, but with a view to the common good of all the people.

6 For he saw that, except the king took care, it was impossible that matters should be settled in peace, or that Simon would cease from his folly.

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7 But after the death of Seleucus, when Antiochus, who was called the Illustrious, had taken possession of the kingdom, Jason the brother of Onias ambitiously sought the high priesthood:

8 And went to the king, promising him three hundred and sixty talents of silver, and out of other revenues four- score talents.

9 Besides this he promised also a hundred and fifty more, if he might have license to set him up a place for exercise, and a place for youth, and to entitle them, that were at Jerusalem, Antiochians.

10 Which when the king had granted, and he had gotten the rule into his hands, forthwith he began to bring over his countrymen to the fashion of the heathens.

11 And abolishing those things, which had been decreed of special favour by the kings in behalf of the Jews, by the means of John the father of that Eupolemus, who went ambassador to Rome to make amity and alliance, he disannulled the lawful ordinances of the citizens, and brought in fashions that were perverse.

12 For he had the boldness to set up, U under the very castle, a place of exercise, and to put all the choicest youths in brothel houses.

13 Now this was not the beginning, but an increase, and progress of heathenish and foreign manners, through the abominable and unheard of wickedness of Jason, that impious wretch and no priest.

14 Insomuch that the priests were not now occupied about the offices of the altar, but despising the temple and neglecting the sacrifices, hastened to be partakers of the games, and of the unlawful allowance thereof, and of the exercise of the discus.

15 And setting nought by the honours of their fathers, they esteemed the Grecian glories for the best:

16 For the sake of which they incurred a dangerous contention, and followed earnestly their ordinances, and in all things they coveted to be like them, who were their enemies and murderers.

17 For acting wickedly against the laws of God doth not pass unpunished: but this the time following will declare.

18 Now when the game that was used every fifth year was kept at Tyre, the king being present,

19 The wicked Jason sent from Jerusalem sinful men to carry three hundred didrachmas of silver for the sacrifice of Hercules; but the bearers thereof de- sired it might not be bestowed on the sacrifices, because it was not necessary, but might be deputed for other charges.

20 So the money was appointed by him that sent it to the sacrifice of Hercules: but because of them that carried it was employed for the making of galleys.

21 Now when Apollonius the son of Mnestheus was sent into Egypt to treat with the nobles of king Philometor, and Antiochus understood that he was wholly excluded from the affairs of the kingdom, consulting his own interest, he departed thence and came to Joppe, and from thence to Jerusalem:

22 Where he was received in a, magnificent manner by Jason, and the city, and came in with torch lights, and with praises, end from thence he returned with his army into Phenicia.

23 Three years afterwards Jason sent Menelaus, brother of the aforesaid Simon, to carry money to the king, and to bring answers from him concerning certain necessary affairs.

24 But he being recommended to the king, when he had magnified the appearance of his power, got the high priesthood for himself, by offering more than Jason by three hundred talents of silver.

25 So having received the king's man- date, he returned bringing nothing worthy of the high priesthood: but having the mind of a cruel tyrant, and the rage of a savage beast.

26 Then Jason, who had undermined his own brother, being himself undermined, was driven out a fugitive into the country of the Ammonites

27 So Menelaus got the principality: but as for the money he had promised to the king he took no care, when Sostratus the governor of the castle called for

28 For to him appertained the gathering of the taxes: wherefore they were both called before the king.

29 And Menelaus was removed from the priesthood, Lysimachus his brother succeeding: and Sostratus was made governor of the Cyprians.

30 When these things were in doing, it fell out that they of Tharsus and Mallos raised a sedition, because they were given for a gift to Antiochis, the king's concubine.

31 The king therefore went in all haste to appease them, leaving Andronicus, one of his nobles, for his deputy.

32 Then Menelaus supposing that he had found a convenient time, having stolen certain vessels of gold out of the temple, gave them to Andronicus, and others he had sold at Tyre, and in the neighbouring cities.

33 Which when Onias understood most certainly, he reproved him, keeping him- self in a safe place at Antioch beside Daphne.

34 Whereupon Menelaus coming to Andronicus, desired him to kill Onias. And he went to Onias, and gave him his right hand with an oath, and (though he were suspected by him) persuaded him to come forth out of the sanctuary, and immediately slew him, without any regard to justice.

35 For which cause not only the Jews, but also the other nations, conceived indignation, and were much grieved for the unjust murder of so great a man.

36 And when the king was come back from the places of Cilicia, the Jews that were at Antioch, and also the Creaks went to him: complaining of the unjust murder of Onias.

37 Antiochus therefore was grieved in his mind for Onias, and being moved to pity, shed tears, remembering the sobriety and modesty of the deceased.

38 And being inflamed to anger, he commanded Andronicus to be stripped of his purple, and to be led about through all the city: and that in the same place wherein he had committed the impiety against Onias, the sacrilegious

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wretch should be put to death, the Lord repaying him his deserved punishment.

39 Now when many sacrileges had been committed by Lysimachus in the temple by the counsel of Menelaus, and the rumour of it was spread abroad, the multitude gathered themselves together against Lysimachus, a great quantity of gold being already carried away.

40 Wherefore the multitude making an insurrection, and their minds being filled with anger, Lysimachus armed about three thousand men, and began to use violence, one Tyrannus being captain, a man far gone both in age, and in madness.

41 But when they perceived the attempt of Lysimachus, some caught up stones, some strong clubs: and some threw ashes upon Lysimachus,

42 And many of them were wounded, and some struck down to the ground, but all were put to flight: and as for the sacrilegious fellow himself, they slew him beside the treasury.

43 Now concerning these matters, an accusation was laid against Menelaus.

44 And when the king was come to Tyre, three men were sent from the ancients to plead the cause before him.

45 But Menelaus being convicted, promised Ptolemee to give him much money to persuade the king to favour him.

46 So Ptolemee went to the king in a certain court where he was, as it were to cool himself, and brought him to be of another mind:

47 So Menelaus who was guilty of all the evil, was acquitted by him of the accusations: and those poor men, who, if they had pleaded their cause even before Scythians, should have been judged innocent, were condemned to death.

48 Thus they that prosecuted the cause for the city, and for the people, and the sacred vessels, did soon suffer unjust punishment.

49 Wherefore even the Tyrians being moved with indignation, were liberal towards their burial.

50 And so through the covetousness of them that were in power, Menelaus continued in authority, increasing in malice to the betraying of the citizens.

2 MACHABEES CHAPTER 5

1 At the same time Antiochus prepared for a second journey into Egypt.

2 And it came to pass that through the whole city of Jerusalem for the space of forty days there were seen horsemen running in the air, in gilded raiment, and armed with spears, like bands of soldiers.

3 And horses set in order by ranks, running one against another, with the shakings of shields, and a multitude of men in helmets, with drawn swords, and casting of darts, and glittering of golden armour, and of harnesses of all sorts.

4 Wherefore all men prayed that these prodigies might turn to good.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason taking with him no fewer than a thousand men, suddenly assaulted the city: and though the citizens ran together to the wall, the city at length was taken, and Menelaus fled into the castle.

6 But Jason slew his countrymen without mercy, not considering that prosperity against one's own kindred is a very great evil, thinking they had been enemies, and not citizens, whom he conquered.

7 Yet he did not gee the principality, but received confusion at tile end, for the reward of his treachery, and fled again into the country of the Ammonites.

8 At the last having been shut up by Aretas the king of the Arabians, in order for his destruction, flying from city to city, hated by all men, as a forsaker of the laws, and execrable, as an enemy of his country and countrymen, he was thrust out into Egypt:

9 And he that had driven many out of their country, perished in a strange land, going to Lacedemon, as if for kindred sake he should have refuge there:

10 But he that had cast out many unburied, was himself cast forth both unlamented and unburied, neither having foreign burial, nor being partaker of the sepulchre of his fathers.

11 Now when these things were done, the king suspected that the Jews would forsake the alliance: whereupon departing out of Egypt with a furious mind, he took the city by force of arms.

12 And commanded the soldiers to kill, and not to spare any that came in their way, and to go up into the houses slay.

13 Thus there was a slaughter of young and old, a destruction of women children, and killing of virgins and infants.

14 And there were slain in the space o three whole days fourscore thousand, forty thousand were made prisoners, and as many sold.

15 But this was not enough; he presumed also to enter into the temple, the most holy in all the world, Menelaus, that traitor to the laws, and to his country, being his guide.

16 And taking in his wicked hands the holy vessels, which were given by other kings and cities, for the ornament and the glory of the place, he unworthily handled and profaned them.

17 Thus Antiochus going astray in mind, did not consider that God was angry for a while, because of the sins of the habitants of the city: and therefore contempt had happened to the place:

18 Otherwise had they not been involved in many sins, as Heliodorus, who was sent by king Seleucus to rob treasury, so this man also, as soon as had come, had been forthwith scourged, and put back from his presumption.

19 But God did not choose the people for the place's sake, but the place for the people's sake.

20 And therefore the place also itself was made partaker of the evils of the people: but afterward shall communicate in the good things thereof, and as it was forsaken in the wrath of almighty God, shall be exalted again with great glory, when the great Lord shall be reconciled.

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21 So when Antiochus had taken away out of the temple a thousand and eight hundred talents, he went back in all haste to Antioch, thinking through pride, that he might now make the land navigable, and the sea passable on foot: such was the haughtiness of his mind.

22 He left also governors to afflict the people: at Jerusalem, Philip, a Phrygian by birth, but in manners more barbarous than he that set him there:

23 And in Gazarim, Andronicus and Menelaus, who bore a more heavy hand upon the citizens than the rest.

24 And whereas he was set against the Jews, he sent that hateful prince Apollonius with an army of two and twenty thousand men, commanding him to kill all that were of perfect age, and to sell the women and the younger sort.

25 Who when he was come to Jerusalem, pretending peace, rested till the holy day of the sabbath: and then the Jews keeping holiday, he commanded his men to take arms.

26 And he slew all that were come forth to see: and running through the city with armed men, he destroyed a very great multitude.

27 But Judas Machabeus, who was the tenth, had withdrawn himself into a desert place, and there lived amongst wild beasts in the mountains with his company: and they continued feeding on herbs, that they might not be partakers of the pollution.

2 MACHABEES CHAPTER 6

1 But not long after the king sent a certain old man of Antioch, to compel the Jews to depart from the laws of their fathers and of God:

2 And to defile the temple that was in Jerusalem, and to call it the temple of Jupiter Olympius: and that in Gazarim of Jupiter Hospitalis, according as they were that inhabited the place.

3 And very bad was this invasion of evils and grievous to all.

4 For the temple was full of the riot and revellings of the Gentiles: and of men lying with lewd women. And women thrust themselves of their accord into the holy places, and brought in things that were not lawful.

5 The altar also was filled with unlawful things, which were forbidden by the laws.

6 And neither were the sabbaths kept, nor the solemn days of the fathers observed, neither did any man plainly profess himself to be a Jew.

7 But they were led by bitter constraint on the king's birthday to the sacrifices: and when the feast of Bacchus was kept, they wore compelled to go about crowned with ivy in honour of Bacchus.

8 And there went out a decree into the neighbouring cities of the Gentiles, by the suggestion of the Ptolemeans, that they also should act in like manner against the Jews, to oblige them to sacrifice:

9 And whosoever would not conform themselves to the ways of the Gentiles, should be put to death: then was misery to be seen.

10 For two women were accused to have circumcised their children: whom, when they had openly led about through the city with the infants hanging at their breasts, they threw down headlong from the walls.

11 And others that had met together in caves that were near, and were keeping the sabbath day privately, being discovered by Philip, were burnt with fire, because they made a conscience to help themselves with their hands, by reason of the religious observance of the day.

12 Now I beseech those that shall read this book, that they be not shocked at these calamities, but that they consider the things that happened, not as being for the destruction, but for the correction of our nation.

13 For it is a token of great goodness when sinners are not suffered to go on in their ways for a long time, but are presently punished.

14 For, not as with other nations (whom the Lord patiently expecteth, that when the day of judgment shall come, he may punish them in the fulness of their sins:)

15 Doth he also deal with us, so as to suffer our sins to come to their height, and then take vengeance on us.

16 And therefore he never withdraweth his mercy from us: but though he chastise his people with adversity, he forsaketh them not.

17 But let this suffice in a few words for a warning to the readers. And now we must come to the narration.

18 Eleazar one of the chief of the scribes, a man advanced in years, and of a comely countenance, was pressed to open his mouth to eat swine's flesh.

19 But he, choosing rather a most glorious death than a hateful life, went forward voluntarily to the torment.

20 And considering in what manner he was come to ii;, patiently bearing, he determined not to do any unlawful things for the love of life.

21 But they that stood by, being moved with wicked pity, for the old friendship they had with the man, taking him aside, desired that flesh might be brought, which it was lawful for him to eat, that he might make as if he had eaten, as the king had commanded of the flesh of the sacrifice:

22 That by so doing he might be delivered from death: and for the sake of their old friendship with the man they did him this courtesy.

23 But he began to consider the dignity of his age, and his ancient years, and the inbred honour of his grey head, and his good life and conversation from a child: and he answered without delay, according to the ordinances of the holy law made by God, saying, that he would rather be sent into the other world.

24 For it doth not become our age, said he, to dissemble: whereby many young persons might think that Eleazar, at the age of fourscore and ten years, was gone over to the life of the heathens:

25 And so they, through my dissimulation, and for a little time of a corruptible life, should be deceived, end hereby I should bring a stain and a curse upon my old age.

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26 For though, for the present time, I should be delivered from the punishments of men, yet should I not escape the hand of the Almighty neither alive nor dead.

27 Wherefore by departing manfully out of this life, I shall shew myself worthy of my old age:

28 And I shall leave an example of fortitude to young men, if with a ready mind and constancy I suffer an honourable death, for the most venerable and most holy laws. And having spoken thus, he was forthwith carried to execution.

29 And they that led him, and had been a little before more mild, were changed to wrath for the words he had spoken, which they thought were uttered out of arrogancy.

30 But when he was now ready to die with the stripes, he groaned, and said: O Lord, who hast the holy knowledge, thou knowest manifestly that whereas I might be delivered from death, I suffer grevious pains in body: but in soul am well content to suffer these things be- cause I fear thee.

31 Thus did this man die, leaving not only to young men, but also to the whole nation, the memory of his death for an example of virtue and fortitude.

2 MACHABEES CHAPTER 7

1 To came to pass also, that seven brethren, together with their mother, were apprehended, and compelled by the king to eat swine's flesh against the law, for which end they were tormented with whips and scourges.

2 But one of them, who was the eldest, said thus: What wouldst thou ask, or learn of us? we are ready to die rather than to transgress the laws of God, received from our fathers.

3 Then the king being angry commanded fryingpans, and brazen caldrons to be made hot: which forthwith being heated,

4 He commanded to cut out the tongue of him that had spoken first: and the skin of his head being drawn off, to chop off also the extremities of his hands and feet, the rest of his brethren, and his mother, looking on.

5 And when he was now maimed in all parts, he commanded him, being yet alive, to be brought to the Are, and to be fried in the fryingpan: and while he was suffering therein long torments, the rest, together with the mother, exhorted one another to die manfully,

6 Saying: The Lord God will look upon the truth, and will take pleasure in us, "as Moses declared in the profession of the canticle: And In his servants he will take pleasure.

7 So when the first was dead after this manner, they brought the next to make him a, mocking stock: and when they had pulled off the skin of his head with the hair, they asked him if he would eat, before he were punished throughout the whole body in every limb.

8 But he answered in his own language, and said: I will not do it. Wherefore Ire also in the next place, received the torments of the first:

9 And when he was at the last gasp, he said thus: Thou indeed, O most wicked man, destroyest us out of this present life: but the King of the world will raise us up, who die for his laws, in the resurrection of eternal life.

10 After him the third was made a mocking stock, and when he was required, he quickly put forth his tongue, and courageously stretched out his hands:

11 And said with confidence: These

1 have from heaven, but for the laws of God I now despise them: because I hope to receive them again from him.

12 So that the king, and they that were with him, wondered at the young man's courage, because he esteemed the torments as nothing.

13 And after he was thus dead, they tormented the fourth in the like manner

14 And when he was now ready to die, he spoke thus: It is better, being put to death by men, to look for hope from God, to be raised up again by him: for, as to thee thou shalt have no resurrection unto life.

15 And when they had brought the fifth, they tormented him. But he looking upon the king,

16 Said: Whereas thou hast power among men, though thou art corruptible, thou dost what thou wilt: but think not that our nation is forsaken by God.

17 But stay patiently a while, and thou shalt see his great power, in what manner he will torment thee and thy seed.

18 After him they brought the sixth, and he being ready to die, spoke thus: Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God, and things worthy of admiration are done to us:

19 But do not think that thou s escape unpunished, for that thou attempted to fight against God.

20 Now the mother was to be ad above measure, and worthy to be remembered by good men, who beheld seven sons slain in the space of one day, and bore it with a good courage, for the hope that she had in God:

21 And she bravely exhorted every o of them in her own language, being filled with wisdom: and joining a man's heart to a woman's thought,

22 She said to them: I know not how you were formed in my womb: for I neither gave you breath, nor soul, nor life, neither did I frame the limbs of every one of you.

23 But the Creator of the world, that formed the nativity of man, and that found out the origin of all, he will re- store to you again in his mercy, both breath and life, as now you despise your- selves for the sake of his laws.

24 Now Antiochus, thinking himself despised, and withal despising the voice of the upbraider, when the youngest was yet alive, did not only exhort him by words, but also assured him with an oath, that he would make him a rich and a happy man, and, if he would turn from the laws of his fathers, would take him for a friend, and furnish him with things necessary.

25 But when the young man was not moved with these things, the king called the mother, and counselled her to deal with the young man to save his life.

26 And when he had exhorted her with many words, she promised that she would counsel her son.

27 So bending herself towards him, mocking the cruel tyrant, she said her own language: My son, have pi upon me,

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that bore thee nine months my womb, and save thee suck years, and nourished thee, and b thee up unto this age.

28 I beseech thee, my son, look upon heaven and earth, and all that is in them: and consider that God made the out of nothing, and mankind also:

29 So thou shalt not fear this tormentor, but being made a worthy partner with thy brethren, receive death, that in that mercy I may receive thee again with thy brethren.

30 While she was yet speaking these words, the young man said: For whom do you stay? I will not obey the commandment of the king, but the commandment of the law, which was given us by Moses.

31 But thou that hast been the author of all mischief against the Hebrews, shalt not escape the hand of God.

32 For we suffer thus for our sine.

33 And though the Lord our God is angry with us a little while for our chastisement and correction: yet he will be reconciled again to his servants.

34 But thou, O wicked and of all men most flagitious, be not lifted up without cause with vain hopes, whilst thou art raging against his servants.

35 For thou hast not yet escaped the judgment of the almighty God, who beholdeth all things.

36 For my brethren, having now undergone a short pain, are under the covenant of eternal life: but thou by the judgment of God shalt receive just punishment for thy pride.

37 But I, like my brethren, offer up my life and my body for the laws of our fathers: calling upon God to be speedily merciful to our nation, and that thou by torments and stripes mayst confess that he alone is God.

38 But in me and in my brethren the wrath of the Almighty, which hath justly been brought upon all our nation, shall cease.

39 Then the king being incensed with anger, raged against him more cruelly than all the rest, taking it grievously that he was mocked.

40 So this man also died undefiled, wholly trusting in the Lord.

41 And last of all after the sons the mother also was consumed.

42 But now there is enough said of the sacrifices, and of the excessive cruelties.

2 MACHABEES CHAPTER 8

1 But Judas Machabeus, and they that were with him, went privately into the towns: and calling together their kinsmen and friends, and taking unto them such as continued in the Jews' religion, they assembled six thousand men.

2 And they called upon the Lord that he would look upon his people that was trodden down by all, and would have pity on the temple, that was defiled by the wicked:

3 That he would have pity also upon the city that was destroyed, that was ready to be made even with the ground, and would hear the voice of the blood that cried to him:

4 That he would remember also the most unjust deaths of innocent children, and the blasphemies offered to his name, and would shew his indignation on this occasion.

5 Now when Machabeus had gathered a multitude, he could not be withstood by the heathens: for the wrath of the Lord was turned into mercy.

6 So coming unawares upon the towns and cities, he set them on fire, and taking possession of the most commodious places, he made no small slaughter of the enemies •

7 And especially in the nights he went upon these expeditions, and the fame of his valour was spread abroad every where.

8 Then Philip, seeing that the man gained ground by little and little, and that things for the most part succeeded prosperously with him, wrote to Ptolemee the governor of Celesyria and Phenicia, to send aid to the king's affairs.

9 And he with all speed sent Nicanor the son of Patroclus, one of his special friends, giving him no fewer than twenty thousand armed men of different nations, to root out the whole race of the Jews, joining also with him Gorgias, a good soldier, and of great experience in matters of war.

10 And Nicanor purposed to raise for the king the tribute of two thousand talents, that was to be given to the Romans, by making so much money of the captive Jews:

11 Wherefore he sent immediately to the cities upon the sea coast, to invite men together to buy up the Jewish slaves, promising that they should have ninety slaves for one talent, not reflecting on the vengeance, which was to follow him from the Almighty.

12 Now when Judas found that Nicanor was coming, he imparted to the Jews that were with him, that the enemy was at hand.

13 And some of them being afraid, and distrusting the justice of God, fled away:

14 Others sold all that they had left, and withal besought the Lord, that he would deliver them from the wicked Nicanor, who had sold them before he came near them:

15 And if not for their sakes, yet for the covenant that he had made with their fathers, and for the sake of his holy and glorious name that was invoked upon them.

16 But Machabeus calling together seven thousand that were with him, exhorted them not to be reconciled to the enemies, nor to fear the multitude of the enemies who came wrongfully against them, but to fight manfully:

17 Setting before their eyes the injury they had unjustly done the holy place, and also the injury they had done to the city, which had been shamefully abused, besides their destroying the ordinances of the fathers.

18 For, said he, they trust in their weapons, and in their boldness: but we trust in the Almighty Lord, who at a beck can utterly destroy both them that come against us, and the whole world.

19 Moreover he put them in mind also of the helps their fathers had received from God: and how under Sennacherib a hundred and eighty-five thousand had been destroyed.

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20 And of the battle that they had fought against the Galatians in Babylonia, how they, being in all but six thousand, when it came to the point, and Macedonians their companions were a stand, slew a hundred and twenty thousand, because of the help they had from heaven, and for this they received many favours.

21 With these words they were greatly encouraged, and disposed even to die for the laws and their country.

22 So he appointed his brethren cap over each division of his army, Simon, and Joseph, and Jonathan, giving to one fifteen hundred men.

23 And after the holy Book had been read to them by Esdras, and he had given them for a watchword, The help of God: himself leading the first band, he joined battle with Nicanor:

24 And the Almighty being their helper, they slew above nine thousand men: and having wounded and disabled the greater part of Nicanor's army, they obliged them to fly.

25 And they took the money of them that came to buy them, and they pursued them on every side.

26 But they came back for want of time: for it was the day before the sabbath: and therefore they did not continue the pursuit.

27 But when they had gathered together their arms and their spoils, they kept the sabbath: blessing the Lord who had delivered them that day, distilling the beginning of mercy upon them.

28 Then after the sabbath they divided the spoils to the feeble and the orphans, and the widows: and the rest they took for themselves and their servants.

29 When this was done, and they had all made a common supplication, they besought the merciful Lord to be reconciled to his servants unto the end.

30 Moreover they slew above twenty thousand of them that were with Timotheus and Bacchides who fought them, and they made themselves masters of the high strong holds: and they divided amongst them many spoils, giving equal portions to the feeble, the fatherless and the widows, yea and the aged also.

31 And when they had carefully gathered together their arms, they laid them all up in convenient places, and the residue of their spoils they carried to Jerusalem:

32 They slew also Philarches who was with Timotheus, a wicked man, who had many ways afflicted the Jews.

33 And when they kept the feast of the victory at Jerusalem, they burnt Callisthenes, that had set fire to the holy gates, who had taken refuge in a certain house, rendering to him a worthy reward for his impieties:

34 But as for that most wicked man Nicanor, who had brought a thousand merchants to the sale of the Jews,

35 Being through the help of the Lord brought down by them, of whom he had made no account, laying; aside his garment of glory, fleeing through the midland country, he came alone to Antioch, being rendered very unhappy by the destruction of his army.

36 And he that had promised to levy the tribute for the Romans by the means of the captives of Jerusalem, now professed that the Jews had God for their protector, and therefore they could not be hurt, because they followed the laws appointed by him.

2 MACHABEES CHAPTER 9

1 At that time Antiochus returned with dishonour out of Persia.

2 For he had entered into the city called Persepolis, and attempted to rob the temple, and to oppress the city: but the multitude running together to arms, put them to flight: and so it fell out that Antiochus being put to flight returned with disgrace.

3 Now when he was come about Ecbatana, he received the news of what had happened to Nicanor and Timotheus.

4 And swelling with anger he thought to revenge upon the Jews the injury done by them that had put him to flight. And therefore he commanded his chariot to be driven, without stopping in his journey, the judgment of heaven urging him forward, because he had spoken so proudly, that he would come to Jerusalem, and make it a common burying place of the Jews.

5 But the Lord the God of Israel, that seeth all things, struck him with an in- curable and an invisible plague. For as soon as he had ended these words, a dreadful pain in his bowels came upon him, and bitter torments of the inner parts.

6 And indeed very justly, seeing he had tormented the bowels of others with many and new torments, albeit he by no means ceased from his malice.

7 Moreover being filled with pride, breathing out fire in his rage against the Jews, and commanding the matter to be hastened, it happened as he was going with violence that he fell from the chariot, so that his limbs were much pained by a grievous bruising of the body.

8 Thus he that seemed to himself to command even the waves of the sea, being proud above the condition of man, and to weigh the heights of the mountains in a balance, now being cast down to the ground, was carried in a litter, bearing witness to the manifest power of God in himself:

9 So that worms swarmed out of the body of this man, and whilst he lived in sorrow and pain, his flesh fell off, and the filthiness of his smell was noisome to the army.

10 And the man that thought a little to before he could reach the stars of heaven, no man could endure to carry, for the intolerable stench.

11 And by this means, being brought from his great pride, he began to come to the knowledge of himself, being admonished by the scourge of God, his pains increasing every moment

12 And when he himself could not now abide his own stench, he spoke thus: It is just to be subject to God, and that a mortal man should not equal himself to God.

13 Then this wicked man prayed to the Lord, of whom he was not like to obtain mercy.

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14 And the city to which he was going in haste to lay it even with the ground, and to make it a, common buryingplace, he now desireth to make free.

15 And the Jews whom he said he would not account worthy to be so much as buried, but would give them up to be devoured by the birds and wild beasts, and would utterly destroy them with their children, he now promiseth to make equal with the Athenians.

16 The holy temple also which before he had spoiled, he promiseth to adorn with goodly gifts, and to multiply the holy vessels, and to allow out of his revenues the charges pertaining to the sacrifices.

17 Yea also, that he would become a Jew himself, and would go through every place of the earth, and declare the power of God.

18 But his pains not ceasing (for the just judgment of God was come upon him) despairing of life he wrote to the Jews in the manner of a supplication, a letter in these words:

19 To his very good subjects the Jews, Antiochus king and ruler wisheth much health and welfare, and happiness.

20 If you and your children are well, and if all matters go with you to your mind, we give very great thanks.

21 As for me, being infirm, but yet kindly remembering you, returning out of the places of Persia, and being taken with a grievous disease, I thought it necessary to take care for the common good:

22 Not distrusting my life, but having great hope to escape the sickness.

23 But considering that my father also, at what time he led an army into the higher countries, appointed who should reign after him:

24 To the end that if any thing contrary to expectation should fall out, or ally bad tidings should be brought, they that were in the countries, knowing to whom the whole government was left, might not be troubled.

25 Moreover, considering that neighbouring princes and borderers wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often recommended to many of you, when I went into the higher provinces: and I have written to him what I have joined here below.

26 I pray you therefore, and request of you, that remembering favours both public and private, you will every man of you continue to be faithful to me and to my son.

27 For I trust that he will behave with I moderation and humanity, and following my intentions, will be gracious unto you.

28 Thus the murderer and blasphemer, being grievously struck, as himself had treated others, died a miserable death in a strange country among the mountains.

29 But Philip that was brought up with him, carried away his body: and out of fear of the son of Antiochus, went into Egypt to Ptolemee Philometor.

2 MACHABEES CHAPTER 10

1 But Machabeus, and they that were with him, by the protection of the Lord, recovered the temple and the city again.

2 But he threw down the altars, which the heathens had set up in the streets, as also the temples of the idols.

3 And having purified the temple, they made another altar: and taking fire out of the fiery stones, they offered sacrifices after two years, and set forth incense, and lamps, and the leaves of proposition.

4 And when they had done these things, they besought the Lord, lying prostrate on the ground, that they might no more fall into such evils; but if they should at any time sin, that they might be chastised by him more gently, and not be delivered up to barbarians and blasphemous men.

5 Now upon the same day that the temple had been polluted by the strangers, on the very same day it was cleansed again, to wit, on the five and twentieth day of the month of Casleu.

6 And they kept eight days with joy, after the manner of the feast of the tabernacles, remembering that not long before they had kept the feast of the tabernacles when they were in the mountains, and in dens like wild beasts.

7 Therefore they now, carried boughs, and green branches, and palms for Him that had given them good success in cleansing his place.

8 And they ordained by a common statute, and decree, that all the nation of the Jews should keep those days every year.

9 And this was the end of Antiochus that was called the Illustrious.

10 But now we will relate the acts of Eupator the son of that wicked Antiochus, abridging the account of the evils that happened in the wars.

11 For when he was come to the crown. he appointed over the affairs of his realm one Lysias, general of the army of Phenicia and Syria.

12 For Ptolemee that was called Macer, was determined to be strictly just to the Jews, and especially by reason of the wrong that had been done them, and to deal peaceably with them.

13 But being accused for this to Eupator by his friends, and being oftentimes called traitor, because he had left Cyprus which Philometor had committed to him, and coming over to Antiochus the Illustrious, had revolted also from him, he put an end to his life by poison.

14 But Gorgias, who was governor of the holds, taking with him the strangers, often fought against the Jews.

15 And the Jews that occupied the most commodious hold, received those that were driven out of Jerusalem, and attempted to make war.

16 Then they that were with Machabeus, beseeching the Lord by prayers to be their helper, made a strong attack upon the strong holds of the Idumeans:

17 And assaulting them with great force, won the holds, killed them that came in the way, and slew altogether no fewer than twenty thousand.

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18 And whereas some were fled into very strong towers, having all manner of provision to sustain a siege,

19 Machabeus left Simon and Joseph, and Zacheus, and them that were with them in sufficient number to besiege them, and departed to those expeditions which urged more.

20 Now they that were with Simon, being led with covetousness, were persuaded For the sake of money by some that were in the towers: and taking seventy thousand didrachmas, let some of them escape.

21 But when it was told Machabeus what was done, he assembled the rulers of the people, and accused those men that they had sold their brethren for money, having let their adversaries escape.

22 So he put these traitors to death, and forthwith took the two towers.

23 And having good success in arms and in all things he took in hand, he slew more than twenty thousand in the two holds.

24 But Timotheus who before had been overcome by the Jews, having called together a multitude of foreign troops, and assembled horsemen out of Asia, came as though he would take Judea by force of arms.

25 But Machabeus and they that were with him, when he drew near, prayed to the Lord, sprinkling earth upon their heads and girding their loins with hair- cloth,

26 And lying prostrate at the foot of the altar, besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law saith.

27 And so after prayer taking their arms, they went forth further from the city, and when they were come very near the enemies they rested.

28 But as soon as the sun was risen both sides joined battle: the one part having with their valour the Lord for a surety o victory and success: but the other side making their rage their leader in battle.

29 But when they were in the heat of the engagement there appeared to the enemies from heaven five men upon horses, comely with golden bridles, con- ducting the Jews:

30 Two of whom took Machabeus between them, and covered him on every side with their arms, and kept him safe: but cast darts and fireballs against the enemy, so that they fell down, being both confounded with blindness, and filled with trouble.

31 And there were slain twenty thousand five hundred, and six hundred horsemen.

32 But Timotheus fled into Gazara a strong hold, where Chereas was governor.

33 Then Machabeus, and they that were with him, cheerfully laid siege to the fortress four days.

34 But they that were within, trusting to the strength of the place, blasphemed exceedingly, and cast forth abominable words.

35 But when the fifth day appeared, twenty young men of them that were with Machabeus, inflamed in their minds because of the blasphemy, approached manfully to the wall, and pushing forward with fierce courage got up upon it.

36 Moreover others also getting up after them, went to set Are to the towers and the gates, and to burn the blasphemers alive.

37 And having for two days together pillaged and sacked the fortress, they killed Timotheus, who was found hid in a certain place: they slew also his brother Chereas, and Apollophanes.

38 And when this was done, they blessed the Lord with hymns and thanksgiving, who had done great things in Israel, and given them the victory.

2 MACHABEES CHAPTER 11

1 A short time after this Lysias the king's lieutenant, and cousin, and who had chief charge over all the affairs, being greatly displeased with what had happened,

2 Gathered together fourscore thousand men, and all the horsemen, and came against the Jews, thinking to take the city, and make it a habitation of the Gentiles:

3 And to make a gain of the temple, as of the other temples of the Gentiles, and to set the high priesthood to sale every year:

4 Never considering the power of God, but puffed up in mind, and trusting in the multitude of his foot soldiers, and the thousands of his horsemen, and his four- score elephants.

5 So he came into Judea, and approaching to Bethsura, which was in a narrow place, the space of five furlongs from Jerusalem, he laid siege to that fortress.

6 But when Machabeus and they that were with him, understood that the strong holds were besieged, they and all the people besought the Lord with lamentations and tears, that he would send a good angel to save Israel.

7 Then Machabeus himself, first taking his arms, exhorted the rest to expose themselves together with him, to the danger, and to succour their brethren.

8 And when they were going forth together with a willing mind, there appeared at Jerusatem a horseman going before them in white clothing, with golden armour, shaking a spear.

9 Then they all together blessed merciful Lord, and took great courage, being ready to break through not only men, but also the fiercest beasts, walls of iron.

10 So they went on courageously, having a helper from Peaven, and the who shewed mercy to them.

11 And rushing violently upon the my, like lions, they slew of them eleven thousand footmen, and one thousand hundred horsemen:

12 And put all the rest to flight: many of them being wounded, escaped naked: yea and Lysias himself fled away shamefully, and escaped.

13 And as he was a man of understanding considering with himself, the loss he had suffered, and perceiving that the Hebrews could not be overcome, because they relied upon the help of the Almighty God, he sent to them:

14 And promised that he would agree to all things that are just, and that he would persuade the king to be their friend.

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15 Then Machabeus consented to the request of Lysias, providing for the common Food in all things, and whatsoever Machabeus wrote to Lysias concerning the Jews, the king allowed of.

16 For there were letters written to the Jews from Lysias, to this effect: Lysias to the people of the Jews, greeting.

17 John and Abesalom who were sent from you, delivering your writings, re- quested that I would accomplish those things which were signified by them.

18 Therefore whatsoever things could be reported to the king I have represented to him: and he hath granted as much as the matter permitted.

19 If therefore you will keep yourselves loyal in affairs, hereafter also I will endeavour to be a means of your good.

20 But as concerning other particulars, I have given orders by word both to these, and to them that are sent by me, to commune with you.

21 Fare ye well. In the year one hundred and forty-eight, the four and twentieth day of the month of Dioscorus.

22 But the king's letter contained these words: King Antiochus to Lysias his brother, greeting.

23 Our father being translated amongst the gods, we are desirous that they that are in our realm should live quietly, and apply themselves diligently to their own concerns,

24 And we have heard that the Jews would not consent to my father to turn to the rites of the Greeks, but that they would keep to their own manner of living, and therefore that they request us to allow them to live after their own laws.

25 Wherefore being desirous that this nation also should be at rest, we have ordained and decreed, that the temple should be restored to them, and that they may live according to the custom of their ancestors.

26 Thou shalt do well therefore to send to them, and grant them peace, that our pleasure being known, they may be of good comfort, and look to their own affairs.

27 But the king's letter to the Jews was in this manner: King Antiochus to the senate of the Jews, and to the rest of the Jews, greeting.

28 If you are well, you are as we desire, we ourselves also are well.

29 Menelaus came to us, saying that you desired to come down to your countrymen, that are with us.

30 We grant therefore a safe conduct to all that come and go, until the thirtieth day of the month of Xanthicus,

31 That the Jews may use their own Bind of meats, and their own laws as be- fore, and that none of them any manner of ways be molested for things which have been done by ignorance.

32 And we have sent also Menelaus to speak to you.

33 Fare ye well. In the year one hundred and forty-eight, the fifteenth day of the month of Xanthicus.

34 The Romans also sent them a letter, to this effect. Quintus Memmius, and Titus Manilius, ambassadors of the Romans, to the people of the Jews, greeting.

35 Whatsoever Lysias the king's cousin hath granted you, we also have granted.

36 But touching such things as he thought should be referred to the king, after you have diligently conferred among yourselves, send some one forthwith, that we may decree as it is convenient for you: for we are going to Antioch.

37 And therefore make haste to write back, that we may know of what mind you are.

38 Fare ye well. In the year one hundred and forty-eight, the fifteenth day of the month of Xanthicus.

2 MACHABEES CHAPTER 12

1 When these covenants were made, Lyslas went to the king, and the Jews gave themselves to husbandry.

2 But they that were behind, namely, Timotheus and Apollonius the son of Genneus, also Hieronymus, and Demophon, and besides them Nicanor the governor of Cyprus, would not suffer them to live in peace, and to be quiet.

3 The men of Joppe also were guilty of this kind of wickedness: they desired the Jews who dwelt among them to go with their wives and children into the boats, which they had prepared, as though they had no enmity to them.

4 Which when they had consented to, according to the common decree of the city, suspecting nothing, because of the peace: when they were gone forth into the deep, they drowned no fewer than two hundred of them.

5 But as soon as Judas heard of this cruelty done to his countrymen, he commanded the men that were with him: and after having called upon God the just judge,

6 He came against those murderers of his brethren, and set the haven on fire in the night, burnt the boats, and slew with the sword them that escaped from the fire.

7 And when he had done these things in this manner, he departed as if he would return again, and root out all the Joppites.

8 But when he understood that the men of Jamnia also designed to do in like manner to the Jews that dwelt among them,

9 He came upon the Jamnites also by night, end set the haven on fire with the ships, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

10 And when they were now gone from thence nine furlongs, and were marching towards Timotheus, five thousand footmen and Ave hundred horsemen of the Arabians set upon them.

11 And after a hard fight, in which by the help of God they got the victory, the rest of the Arabians being overcome, besought Judas for peace, promising to give him pastures, and to assist him in other things.

12 And Judas thinking that they might be profitable indeed in many things, promised them peace, and after having joined hands, they departed to their tents.

13 He also laid siege to a certain strong city, encompassed with bridges and walls, and inhabited by multitudes of different nations, the name of which is Casphin.

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14 But they that were within it, trusting in the strength of the walls, and the provision of victuals, behaved in a more negligent manner, and provoked Judas with railing and blaspheming, and uttering such words as were not to be spoken.

15 But Machabeus calling upon the great Lord of the world, who without any rams or engines of war threw down the walls of Jericho in the time of Josue, fiercely assaulted the walls.

16 And having taken the city by the will of the Lord, he made an unspeakable slaughter, so that a pool adjoining of two furlongs broad seemed to run with the blood of the slain.

17 From thence they departed seven hundred and fifty furlongs, and came to Characa to the Jews that are called Tubianites.

18 But as for Timotheus, they found him not in those places, for before he had dispatched any thing he went back, having left a very strong garrison in a certain hold:

19 But Dositheus, and Sosipater, who were captains with Machabeus, slew them that were left by Timotheus in the hold, to the number of ten thousand men.

20 And Machabeus having set in order about him six thousand men, and divided them by bands, went forth against Timetheus, who had with him a hundred and twenty thousand footmen, and two thousand five hundred horsemen.

21 Now when Timotheus had knowledge of the coming of Judas, he sent the women and children, and the other baggage before him into a fortress, called Carnion: for it was impregnable and hard to come at, by reason of the straitness of the places.

22 But when the first band of Judas came in sight, the enemies were struck with fear, by the presence of God, who seeth all things, and they were put to flight one from another, so that they were often thrown down by their own companions, and wounded with the strokes of their own swords.

23 But Judas was vehemently earnest in punishing the profane, of whom he slew thirty thousand men.

24 And Timotheus himself fell into the hands of the band of Dositheus and Sosipater, and with many prayers he besought them to let him go with his life, because he had the parents and brethren of many of the Jews, who, by his death, might happen to be deceived.

25 And when he had given his faith that he would restore them according to the agreement, they let him go without hurt, for the saving of their brethren.

26 Then Judas went away to Carnion, where he slew five and twenty thousand persons.

27 And after he had put to flight and destroyed these, he removed his army to Ephron, a strong city, wherein there dwelt a multitude of divers nations: and stout young men standing upon the walls made a vigorous resistance: and in this place there were many engines of war, and a provision of darts.

28 But when they had invocated the Almighty, who with his power breaketh the strength of the enemies, they took the city; and slew five and twenty thou- sand of them that were within.

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem.

30 But the Jews that were among the Scythopolitans testifying that they were used kindly by them, and that even in the times of their adversity they had treated them with humanity:

31 They gave them thanks exhorting them to be still friendly to their nation, and so they came to Jerusalem, the feast of the weeks being at hand.

32 And after Pentecost they marched against Gorgias the governor of Idumea.

33 And he came out with three thousand footmen, and four hundred horsemen.

34 And when they had joined battle, it happened that a few of the Jews were slain.

35 But Dositheus, a horseman, one of Bacenor's band, a valiant man, took hold of Gorgias: and when he would have taken him alive, a certain horseman of the Thracians came upon him, and cut off his shoulder: and so Gorgias escaped to Maresa.

36 But when they that were with Esdrin had fought long, and were weary, Judas called upon the Lord to be their helper, and leader of the battle:

37 Then beginning in his own language, and singing hymns with a loud voice, he put Gorgias' soldiers to flight.

38 So Judas having gathered together his army, came into the city Odollam: and when the seventh day came, they purified themselves according to the custom, and kept the sabbath in the place.

39 And the day following Judas cam with his company, to take away the bodies of them that were slain, and to bury them with their kinsmen, in the sepulchres of their fathers.

40 And they found under the coats of the slain some of the donaries of the idols of Jamnia, which the law forbiddeth the Jews: so that all plainly saw, for this cause they were slain.

41 Then they all blessed the just judgment of the Lord, who had discovered the things that were hidden.

42 And so betaking themselves to prayers, they besought him, that the sin which had been committed might be forgotten. But the most valiant Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes what had happened, because of the sins of those that were slain.

43 And making a gathering, he twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection,

44 (For if he had not hoped that the that were slain should rise again, it would have seemed superfluous and vain to pray for the dead,)

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45 And because he considered that the who had fallen asleep with godliness, had great grace laid up for them.

46 It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

2 MACHABEES CHAPTER 13

1 In the year one hundred and forty- nine, Judas understood that Antiochus Eupator was coming with a multitude against Judea,

2 And with him Lysias the regent, who had charge over the affairs of the realm, having with him a hundred and ten thousand footmen, five thousand horse- men, twenty-two elephants, and three hundred chariots armed with hooks.

3 Menelaus also joined himself with them: and with great deceitfulness besought Antiochus, not for the welfare of his country, but in hopes that he should be appointed chief ruler.

4 But the King of kings stirred up the mind of Antiochus against the sinner, and upon Lysias suggesting that he was the cause of all the evils, he commanded (as the custom is with them) that he should be apprehended and put to death in the same place.

5 Now there was in that place a tower fifty cubits high, having a heap of ashes on every side: this had a prospect steep down.

6 From thence he commanded the sacrilegious wretch to be thrown down into the ashes, all men thrusting him forward unto death.

7 And by such a law it happened that Menelaus the transgressor of the law was put to death: not having so much as burial in the earth.

8 And indeed very justly, for insomuch as he had committed many sins against the altar of God, the fire and ashes of which were holy: he was condemned to die in ashes.

9 But the king, with his mind full of rage, came on to shew himself worse to the Jews than his father was.

10 Which, when Judas understood, he commanded the people to call upon the Lord day and night, that as he had always done, so now also he would help them:

11 Because they were afraid to be deprived of the law, and of their country, and of the holy temple: and that he would not suffer the people, that had of late taken breath for a little while, to be again in subjection to blasphemous nations.

12 So when they had all done this together, and had craved mercy of the Lord with weeping and fasting, lying prostrate on the ground for three days continually, Judas exhorted them to make themselves ready.

13 But he with the ancients determined, before the king should bring his army into Judea, and make himself master of the city, to go out, and to commit the event of the thing to the judgment of the Lord.

14 So committing all to God, the creator of the world, and having exhorted his people to fight manfully, and to stand up even to death for the laws, the temple, the city, their country, and citizens: he placed his army about Modin.

15 And having given his company for a watchword, The victory of God, with most valiant chosen young men, he set upon the king's quarter by night, and slew four thousand men in the camp, and the greatest of the elephants, with them that had been upon him,

16 And having filled the camp of the enemies with exceeding greet fear and tumult, they went off with good success.

17 Now this was done at the break of day, by the protection and help of the Lord.

18 But the king having taken a taste of the hardiness of the Jews, attempted to take the strong places by policy:

19 And he marched with his army to Bethsura, which was a strong hold of the Jews: but he was repulsed, he failed, he rest his men.

20 Now Judas sent necessaries to them that were within.

21 But Rhodocus, one of the Jews' army, disclosed the secrets to the enemies, so he was sought out, and taken up, and put in prison.

22 Again the king treated with them that were in Bethsura: gave his right hand: took theirs: and went away.

23 He fought with Jucias: and was overcome. And when he understood that Philip, who had been left over the affairs, had rebelled at Antioch, he was in a consternation of mind, and entreating the Jews, and yielding to them, he swore to all things that seemed reasonable, and, being reconciled, offered sacrifices, honoured the temple, and left gifts.

24 He embraced Machabeus, and made him governor and prince from Ptolemais unto the Cerrenians.

25 But when he was come to Ptolemais, the men of that city were much displeased with the conditions of the peace, being angry for fear they should break the covenant.

26 Then Lysias went up to the judgment seat, and set forth the reason, and appeased the people, and returned to Antioch: and thus matters went with regard to the king's coming and his return.

2 MACHABEES CHAPTER 14

1 But after the space of three years Judas, and they that were with him, understood that Demetrius the son of Seleucus was come up with a great power, and a navy by the haven of Tripolis to places proper for his purpose.

2 And had made himself master of the countries against Antiochus, and his general Lysias.

3 Now one Alcimus, who had been chief priest, but had wilfully defiled himself in the time of mingling with the heathens, seeing that there was no safety for him, nor access to the altar,

4 Came to king Demetrius in the year one hundred and fifty, presenting unto him a crown of gold, and a palm, and besides these, some boughs which seemed to belong to the temple. And that day indeed he held his peace.

5 But having gotten a convenient time to further his madness, being called to counsel by Demetrius, and asked what the Jews relied upon, and what were their counsels,

6 He answered thereunto: They among the Jews that are called Assideans, of whom Judas Machabeus is captain,

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nourish wars, and raise seditions, and will not suffer the realm to be in peace.

7 For I also being deprived of my ancestors' glory (I mean of the high priesthood) am now come hither:

8 Principally indeed out of fidelity to the king's interests, but in the next place also to provide for the good of my countrymen: for all our nation suffereth much from the evil proceedings of those men.

9 Wherefore, 0 king, seeing thou know- eat all these things, take care, I beseech thee, both of the country, and of our nation, according to thy humanity which is known to all men,

10 For as long as Judas liveth, it is not possible that the state should be quiet.

11 Now when this man had spoken to this effect, the rest also of the king's friends, who were enemies of Judas, incensed Demetrius against him.

12 And forthwith he sent Nicanor, the commander over the elephants, governor into Judea:

13 Giving him in charge, to take Judas himself: and disperse all them that were with him, and to make Alcimus the high priest of the great temple.

14 Then the Gentiles who had fled out of Judea from Judas, came to Nicanor by docks, thinking the miseries and calamities of the Jews to be the welfare of their affairs.

15 Now when the Jews heard of Nicanor's coming, and that the nations were assembled against them, they cast earth upon their heads, and made supplication to him, who chose his people to keep them for ever, and who protected his portion by evident signs.

16 Then at the commandment of their captain, they forthwith removed from the place where they were, and went to the town of Dessau, to meet them.

17 Now Simon the brother of Judas had joined battle with Nicanor, but was frightened with the sudden coming of the adversaries.

18 Nevertheless Nicanor hearing of the valour of Judas' companions, and the greatness of courage with which they fought for their country, was afraid to try the matter by the sword.

19 Wherefore he sent Posidonius, and Theodotius, and Matthias before to pre- sent and receive the right hands.

20 And when there had been a consultation thereupon, and the captain had acquainted the multitude with it, the) were all of one mind to consent to covenants.

21 So they appointed a day upon which they might commune together by them- selves: and seats were brought out, and set for each one.

22 But Judas ordered men to be ready in convenient places, lest some mischief might he suddenly practised by the enemies: so they made an agreeable conference.

23 And Nicanor abode in Jerusalem, and did no wrong, but sent away the flocks of the multitudes that had been gathered together.

24 And Judas was always dear to him from the heart, and he was well affected to the man.

25 And he desired him to marry a wife, and to have children. So he married: he lived quietly, and they lived in common.

26 But Alcimus seeing the love they had one to another, and the covenants, came to Demetrius, and told him that Nicanor assented to the foreign interest, for that he meant to make Judas, who was a traitor to the kingdom, his successor.

27 Then the king being in a rage and provoked with this man's wicked accusations, wrote to Nicanor, signifying, that he was greatly displeased with the covenant of friendship: and that he commanded him nevertheless to send Machabeus prisoner in all haste to Antioch.

28 When this was known, Nicanor was in a consternation, and took it grievously that he should make void the articles that were agreed upon, having received no injury from the man.

29 But because he could not oppose the king, he watched an opportunity to comply with the orders.

30 But when Machabeus perceived that Nicanor was more stern to him, and that when they met together as usual he behaved himself in a rough manner: and was sensible that this rough behaviour came not of good, he gathered together a few of his men, and hid himself from Nicanor.

31 But he finding himself notably pre- vented by the man, came to the great and holy temple: and commanded the priests that were offering the accustomed sacrifices, to deliver him the man.

32 And when they swore unto him, that they knew not where the man was whom he sought, he stretched out his hand to the temple,

33 And swore, saying: Unless you de- liver Judas prisoner to me, I will lay this temple of God even with the ground, and will beat down the altar, and I will dedicate this temple to Bacchus.

34 And when he had spoken thus he departed. But the priests stretching forth their hands to heaven, called upon him that was ever the defender of their nation, saying in this manner:

35 Thou, O Lord of all things, who wantest nothing, wast pleased that the temple of thy habitation should be amongst us.

36 Therefore now, 0 Lord the holy of all holies, keep this house for ever undefiled which was lately cleansed.

37 Now Razias, one of the ancients of Jerusalem, was accused to Nicanor, a man that was a lover of the city, and of good report, who for his affection was called the father of the Jews.

38 This man, for a long time, had held fast his purpose of keeping himself pure in the Jews' religion, and was ready to expose his body and life, that he might persevere therein.

39 So Nicanor being willing to declare the hatred that he bore the Jews, sent five hundred soldiers to take him.

40 For he thought by insnaring him to hurt the Jews very much.

41 Now as the multitude sought to rush into his house, and to break open the door, and to set fire to it, when he was ready to be taken, he struck himself with his sword:

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42 Choosing to die nobly rather than to fall into the hands of the wicked, and to suffer abuses unbecoming his noble birth.

43 But whereas through haste he missed of giving himself a sure wound, and the crowd was breaking into the doors, he ran boldly to the wall, and manfully threw himself down to the crowd:

44 But they quickly making room for his fall, he came upon the midst of the neck.

45 And as he had yet breath in him, being inflamed in mind he arose: and while his blood ran down with a great stream, and he was grievously wounded, he ran through the crowd:

46 And standing upon a steep rock, when he was now almost without blood, grasping his bowels with both hands, he cast them upon the throng, calling upon the Lord of life and spirit, to restore these to him again: and so he departed this life.

2 MACHABEES CHAPTER 15

1 But when Nicanor understood that Judas was in the places of Samaria, he purposed to set upon him with all violence on the sabbath day.

2 And when the Jews that were constrained to follow him, said: Do not act so fiercely and barbarously, but give honour to the day that is sanctified: and reverence him that beholdeth all things:

3 That unhappy man asked, if there were a mighty One in heaven, that had commanded the sabbath day to be kept.

4 And when they answered: There is the living Lord himself in heaven, the mighty One, that commanded the seventh day to be kept,

5 Then he said: And I am mighty upon the earth, and I command to take arms, and to do the king's business. Nevertheless he prevailed not to accomplish his design.

6 So Nicanor being puffed up with exceeding great pride, thought to set up a public monument of his victory over Judas.

7 But Machabeus ever trusted with all hope that God would help them.

8 And he exhorted his people not to fear the coming of the nations, but to remember the help they had before received from heaven, and now to hope for victory from the Almighty.

9 And speaking to them out of the law, and the prophets, and withal putting them in mind of the battles they had fought before, he made them more cheerful:

10 Then after he had encouraged them, he shewed withal the falsehood of the Gentiles, and their breach of oaths.

11 So he armed every one of them, not with defence of shield and spear, but with very good speeches and exhortations, and told them a dream worthy to be believed, whereby he rejoiced them all.

12 Now the vision was in this manner: Onias who had been high priest, a good and virtuous man, modest in his looks, gentle in his manners, and graceful in his speech, and who from a child was exercised in virtues, holding up his hands, prayed for all the people of the Jews:

13 After this there appeared also an- other man, admirable for age, and glory, and environed with great beauty and majesty:

14 Then Onias answering, Raid: This is a lover of his brethren, and of the people of Israel: this is he that prayeth much for the people, and for all the holy city, Jeremias the prophet of God.

15 Whereupon Jeremias stretched forth his right hand, and gave to Judas a sword of gold, saying:

16 Take this holy sword a gift from God, wherewith thou shalt overthrow the adversaries of my people Israel.

17 Thus being exhorted with the words of Judas, which were very good, and proper to stir up the courage, and strengthen the hearts of the young men, they resolved to fight, and to set upon them manfully: that valour might decide the matter, because the holy city and the temple were in danger.

18 For their concern was less for their wives, and children, and for their brethren, and kinsfolks: but their greatest and principal fear was for the holiness of the temple.

19 And they also that were in the city, had no little concern for them that were to be engaged in battle.

20 And now when all expected what judgment would be given, and the enemies were at hand, and the army was set in array, the beasts and the horsemen ranged in convenient places,

21 Machabeus considering the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretching out his hands to heaven, called upon the Lord, that worketh wonders, who giveth victory to them that are worthy, not according to the power of their arms, but according as it seemeth good to him.

22 And in his prayer he said after this manner: Thou, O Lord, who didst send thy angel in the time of Ezechias king of Juda, and didst kill a hundred and eighty-five thousand of the army of Sennacherib:

23 Send now also, 0 Lord of heaven, thy good angel before us, for the fear and dread of the greatness of thy arm,

24 That they may be afraid, who come with blasphemy against thy holy people. And thus he concluded his prayer.

25 But Nicanor, and they that were with him came forward, with trumpets and songs.

26 But Judas, and they that were with him, encountered them, calling upon God by prayers:

27 So fighting with their hands, but praying to the Lord with their hearts, they slew no less than five and thirty thousand, being greatly cheered with the presence of God.

28 And when the battle was over, and they were returning with joy, they understood that Nicanor was slain in his armour.

29 Then making a shout, and a great noise, they blessed the Almighty Lord in their own language.

30 And Judas, who was altogether ready, in body and mind, to die for his countrymen, commanded that Nicanor's head, and his hand with the shoulder should be cut off, and carried to Jerusalem.

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31 And when he was come thither, having called together his countrymen, and the priests to the altar, he sent also for them that were in the castle,

32 And shewing them the head of Nicenor, and the wicked hand, which he had stretched out, with proud boasts, against the holy house of the Almighty God,

33 He commanded also, that the tongue of the wicked Nicanor, should be cut out and given by pieces to birds, and the hand of the furious man to be hanged up over against the temple.

34 Then all blessed the Lord of heaven, saying: Blessed be he that hath kept his own place undefiled.

35 And he hung up Nicanor's head in the top of the castle, that it might be an evident and manifest sign of the help of God.

36 And they all ordained by a common decree, by no means to let this day pass without solemnity:

37 But to celebrate the thirteenth day of the month of Adar, called, in the Syrian language, the day before Mardochias' day.

38 So these things being done with relation to Nicanor, and from that time the city being possessed by the Hebrews, I also will here make an end of my narration.

39 Which if I have done well, and as it becometh the history, it is what I desired: but if not so perfectly, it must be pardoned me.

40 For as it is hurtful to drink always wine, or always water, but pleasant to use sometimes the one, and sometimes the other: so if the speech be always nicely framed, it will not be grateful to the readers. But here it shall be ended.

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THE NEW TESTAMENT

DOUAY RHEIMS VERSION

Faithfully translated out of the authentical Latin Vulgate.
First published by the English College at Douay, A.D. 1609.
Revised in 1749, 1750, and 1752 by Richard Challoner.
Revised Douay-Rheims 1899 American Edition (DRA).

Chief Editor:
LORD HENFIELD.

NEW-YORK.
GUILDFORD SCIENTIFIC PRESS.

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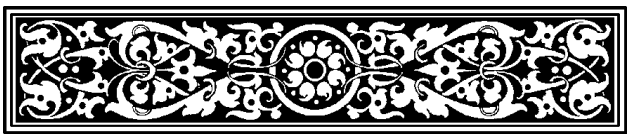

THE NEW TESTAMENT

Christianity began with the vision (or idea) of Jesus that Paul had on his way to Damascus. Paul envisioned a new kind of faith in with benevolence, peace and righteousness ruled suppreme, and not the aggressive Zealotry of his days.

The New Testament is the second, later, and, with about 20%, smaller half of the Christian Bible, and the portion that is canonical (authoritative) only to Christianity. The New Testament consists of 27 books, which are the residue, or precipitate, out of many 1st–2nd-century-AD writings that Christian groups considered sacred. In these various writings the early church transmitted its traditions: its experience, understanding, and image of Paul's Jesus as the Christ (Greek for 'saviour' or 'messiah') and the self-understanding of the Roman Church. The canon contained four Gospels (Matthew, Mark, Luke, and John), Acts, 21 letters, and Revelation of John. These were not necessarily the oldest writings, not all equally revelatory, and not all directed to the church at large.

Christians see in the New Testament the fulfillment of the promise of the Old Testament. It relates and interprets the new covenant, represented in the life and death of Jesus, between God and the followers of the Christ. Writing a biography of Jesus or a history of the 1st-century Church almost impossible; and perhaps even not desirable. The books of the New Testament were composed partly in order to satisfy historical curiosity about the events they recount but also to lead Christians to the faith and its righteous ethics by narrating what Jesus said and did. None of the authors, with the exception of Matthew, lived in the Holy Land at Jesus' times; and of the authors, only James and Jude (brothers of Jesus) and Simon Peter knew Jesus personally.

The New Testament contains a variety of texts. Among its 27 books are selected recollections of the life and acts and sayings of Jesus in the four Gospels; a historical narrative of the first years of the Christian Church in Acts of the Apostles; Epistles or letters of advice, instruction, admonition, and exhortation to local groups of Christians—14 attributed to Paul, one (Hebrews) probably in error, and seven by three other authors; and an apocalyptic description of the intervention of God in history, the Book of Revelation.

The books are not arranged chronologically in the New Testament. The Epistles of Paul, for example, which address the immediate problems of local churches shortly after Christ's death, are considered to be the earliest texts. The books are instead arranged in a more narrative order, the Gospels telling the life of Jesus and his teachings; the Acts detailing the work of Christ's followers in propagating the Christian faith; the Epistles teaching the meaning and implications of the new Pauline (Roman) faith; and Revelation prophesying future events and the culmination of the divine purpose.

The Old Testament in its Greek translation, the Septuagint, was the Bible of the earliest Christians. The New Covenant, or Testament, was viewed as the fulfillment of the Old Testament promises of salvation that were continued for the new Israel, the church, through the Holy Spirit, which had come through Christ, upon the whole people of God.

In the first centuries after Christ, Christians seem to have believed that the Spirit had ceased after the writing of the Book of Malachi (the last book of the Old Testament) and that no longer could any further Holy Writ be produced, although Jews produced the Deuterocanon (Apocrypha) after Malachi. The descent of the Spirit on the community of the Messiah (i.e., the Christ) was thus perceived by Christians as a sign of the beginning of the age to come, and the Roman Church understood itself as having access to that inspiration through the Spirit.

Because of a belief that something almost magical occurs—with an element of secrecy—when a transmitted oral tradition is put into writing, there was, in both the Old and New Testaments, an expression of reluctance about committing sacred material to writing. When such sacred writings are studied to find the revealed word of God, a settled delimiting of the writings—i.e., a canon—must be selected. In the last decade of the 1st century, the Synod of Jamnia (Jabneh), in Palestine, fixed the canon of the Bible for Judaism, which, following a long period of flux and fluidity and controversy about certain of its books, Christians came to call the Old Testament. A possible factor in the timing of this Jewish canon was a situation of crisis: the fall of Jerusalem and reaction to the fact that the Septuagint was used by Christians and to their advantage, as in the translation of the Hebrew word alma ("young woman") in chapter 7, verse 14, of Isaiah—"Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel"—into the Greek term parthenos ("virgin").

As far as the New Testament is concerned, there could be no Bible without a church that created it; yet conversely, having been nurtured by the content of the writings themselves, the church selected the canon. The church understood itself as having access to inspiration through the guidance of the Spirit. Until c. 150 AD, Christian authors could produce writings either anonymously or using the name of some acknowledged important biblical or apostolic figure. The practice was not believed to be either a trick or fraud. Apart from letters in which the person of the writer was clearly attested—as in those of Paul, which have distinctive historical, theological, and stylistic traits peculiar to Paul—the other writings placed their emphases on the message or revelation conveyed, and the author was considered to be only an instrument or witness to the Holy Spirit or the Lord. When the message was committed to writing, the instrument was considered irrelevant, because the true author was believed to be the Spirit.

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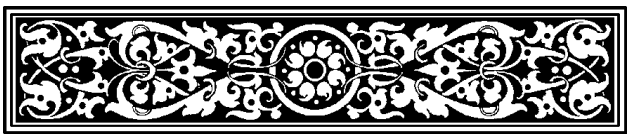

THE FOUR CANONICAL GOSPELS

(The four canonical gospels, like the rest of the New Testament, were written in Greek, MARK probably c. 70–80 AD, MATTHEW 70-85, and LUKE around 80–100 AD, and JOHN 90–110 AD. Despite the traditional ascriptions, all four are anonymous, and no-one was written by eyewitnesses.)

INTRODUCTION

(The New Testament is about a character that is known as 'Jesus Christ', 'Jesus of Nazareth', or, according to most original Greek texts 'Jesus the Nazorean' (meaning: "Keeper of Moses' Law"). The character of Jesus is based on a collection of texts which are called The New Testament. The New Testament is the centre piece of sacred Christian scripture.

The history, or better historicity, of Christianity and Jesus in shrouded in obscurity. There are not many records that exist outside the Christian communities. This brings some people to the supposition that Jesus never existed. All evidence indicate that Christianity, as we know it, is a Roman invention. With the discovery of the Dead Sea Scrolls in 1947 and the codices of the Nag Hammadi Library in 1945, there are indications that Jesus existed. However, Jesus, his biography, his teachings, his history, was propably very different from that what we know as official Church doctrine.

It is very important what records of ancient historians say, but it is equally important what they fail to say! Christian officials claim that Jesus lived between around 4 BC and 33 AD. The fact that Philo of Alexandria, one of the most diligent writers on matters of Judaism and the Holy land, did not record anything about either Jesus or a movement that could be identified as Christian leaves us with at least four possibilities: (1st) Jesus did not exist; (2nd) Jesus was not regarded as important in any way; (3rd) Jesus was active after the time of Philo (who died between 40 and 50 AD); and (4th) The Roman 'Propaganda Minister' deliberately destroyed all records that refered to Jesus, which was a common practice of Roman authorities at that time.

Although we have no archaeological or historical evidence, the scriptures of the New Testament as well as "The Jewish War", published by Titus Flavius Josephus in about 75 AD, could suggest that we might set the activities of Jesus around 1 or 2 decades later than previously believed.

When we examine the actual history of Jesus and Christianity, many of the answers provided by the Church and Christian scholars do not hold up to rigorous scrutiny. They actually leave us with more questions than we had before. Here are the most important ones:

- *Who was Jesus?*
- *Was he a historical character?*
- *Who wrote the Gospels?*
- *Why are the gospels written in Greek?*
- *Why did the gospels have a pro-Roman perspective?*
- *Why have the Romans approved of Christianity in the first place?*
- *Why was Christianity head-quartered in Rome?*
- *What did Jesus do in the 20 years between his adolescence and his ministry?*
- *Why did Judas Iscariot hand Jesus over?*
- *Who was "Judas Iscariot"?*
- *What does this name really mean?*
- *Did Jesus die from crucifixion?*
- *Why could Mary of Magdala take care of his dead body?*
- *Why has the Pauline Church written Jesus' family out of history?*
- *Who was John the Baptist?*
- *Why was not Peter but James the first leader of the Christian Movement?*
- *Why are the first Christian saints from the Flavian family?*
- *Who was the first historical Pope of Rome?*
- *Who really was Titus Flavius Josephus?*
- *Why are so many names in the Gospels dualistic?*
- *Why does Jesus look like the god Mithras?*
- *Why are Maria & Christ so similar to Maia & Krishna?*
- *Why do the teachings of Jesus have a Buddhist touch?*
- *Who persecuted whom?*

We shall present a comparison of Church doctrine with facts that have been found during the last decades. We will show you a little glossary with short explanatory entries.

Although we know that the gospels are just literature and not history, the person who first created 'the sayings and teachings of Jesus' must have had the qualities of a great philospher. No matter whether Jesus ever existed or not, our findings show that either the imagined idea of Jesus or the real Jesus could have been an admirable character.

"Jesus said: The mote which is in thy brother's eye, thou seest; but the beam which is in thine eye, thou seest not. When thou dost cast out the beam from thine own eye, then wilt thou see to cast out the mote from thy brother's eye." -- The Gospel of Didymus Judas Thomas, 26).

THE STRUCTURE OF THE NEW TESTAMENT

The literature used in the canon of the New Testament can be divided into five distinct groups, plus a sixth group of texts outside of it:

***1st: the Pauline literature**, of which 7 letters are considered genuine and are the oldest texts (50-60 AD) of the New Testament. They were supposedly written by the Roman citizen Shaul ha Tarsi, Saul of Tarsos, better known as "Paul the Apostle," although he did not know the real Jesus in person nor was he an official disciple or apostle of the*

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community that evolved around Jesus and his original teachings;

***2nd: the Gospel of Matthew and the Gospel of Mark** (67-75 AD) are the oldest gospels. Matthew is the only gospel written by an author from the Holy Land for his geographic ethnic and other descriptions are exact. The Jewish viewpoints in the text suggest that the author was a Pharisee and there is a high likelyhood that the name Matthew (in Aramaic Matityahu) points to Yosef bar Matityahu as author, better known as Titus Flavius Josephus, the adopted son of Titus Flavius Vespasianus, and chief propagandist of the Flavian Court. There are too many parallels between the Gospel of Matthew and Josephus' "Jewish War" to be ignored; Mark was written by a Roman citizen who never lived in the Holy Land. His Roman name was Marcus.*

***3rd: the Gospel of Luke and the Book of Acts** making up a two-volume work (100-130 AD) which scholars call "Luke–Acts" (together they account for almost 28% of the New Testament canon, the largest contribution attributed to a single author);*

***4th: the Johannine literature** (80-100 AD) is attributed to John the Apostle but probably not written by him. These are the Gospel of John and Johns letters. Some scholars still include the Book of Revelation of John although it was not written by the same author;*

***5th: All other works** that had entered the canon mainly due to the wish to give the canon an aura of legitimacy. This goal could only be achieved by taking texts (with almost empty platitudes) that could be attributed to Jesus' true disciples, such as Peter, James (an older brother of Jesus), Jude (a younger brother of Jesus). The Pauline Church always was very particular in not mentioning the true identity of those contributors and to downplay their significance in the first Jesus Movements. Those original disciples and family members of Jesus who remained Jews for the rest of their lives, became an embarrassment for Paul's fantasy products and therefore stood in his way. No surpise here that Paul mentioned them in a patronising manner.*

***6th: All non-canonical works** that are related to Jesus or any kind of faith that could be called "Christian", such as the New Testament Apocrypha, Pseudepigrapha, Nag Hammadi texts, Gnostic texts, Mandaean texts from Persia, and to some extent even Manichaean texts from Persia, as well as some Dead Sea Scrolls from Qumran.*

The New Testament canon as we know it today has not always been like it. The first attempt to arrange a Bible canon was made by Marcion of Sinope (Greek: Markion Sinopis), a wealthy Greek ship magnate from the City of Sinope (in today's Turkey) has been selected in order to support the visions of Saul of Tarsos, better known as "Paul the Apostle. Paul was the creator of that what we could call the "Roman Christianity", the form of Christianity that has survived and is nowadays perceived as the "mainstream Christianity".

Life and work of the real and historical Jesus is not well reflected in these texts quite simply because the original Christian Movement around Jesus, his brothers James, Simon, Judas (Jude) Joses (Joseph), his companion Maria of Magdala, and his original disciples, have been wiped out during the fateful events in the First Roman Jewish War (66-73 AD).

Their view and teachings seem to be in parts more truthfully reflected by the non-canonical works known as the "Dead Sea Scrolls" from Qumran, and in works written by Ebionites, Nazarenes, Nazoreans, and the Gnostics. This is the reasons why we present all available texts of these movements here as well.

Pauline Literature

The Pauline epistles are the 14 New Testament books which most Christians think were written by the Apostle Paul. Some of them are the earliest Christian documents. They show many of the beliefs and controversies of Christianity. Many Christians think these letters are very important for theology and ethics. In the order they appear in the New Testament, the Pauline epistles are: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews.

In all of these epistles except the Epistle to the Hebrews, the author does claim to be Paul. However, the contested letters may have been written using Paul's name, as it was common to attribute at that point in history. Seven letters (with consensus dates) considered genuine by most scholars: 1 Thessalonians (c. 50 AD), Galatians (c. 53), 1 Corinthians (c. 53–54), Philippians (c. 55), Philemon (c. 55), 2 Corinthians (c. 55–56), Romans (c. 57).

The letters on which scholars are about evenly divided: Colossians (c. 62), 2 Thessalonians (c. 49–51).

The letters thought to be pseudepigraphic by almost all scholars (traditional dating given): Ephesians (c. 62), 1 Timothy (c. 62–64),

2 Timothy (c. 62–64), Titus (c. 62–64), Hebrews.

Lost Pauline epistles that have not been mentioned in the other Pauline letters: A first epistle to Corinth (1 Corinthians 5:9), A third epistle to Corinth, also called the Severe Letter (2 Corinthians 2:4; 8–9), An earlier epistle to the Ephesians (Ephesians 3:3–4), The Epistle to the Laodiceans, (Colossians 4:16)

Luke–Acts

Acts and the Gospel of Luke make up a two-part work, Luke–Acts, by the same anonymous author, usually dated to around 80–90 AD. The first part, the Gospel of Luke, tells how God fulfilled his plan for the world's salvation through the life, death, and resurrection of Jesus of Nazareth, the promised Messiah. Acts continues the story of Christianity in the 1st century, beginning with Jesus's ascension to Heaven. The early chapters, set in Jerusalem, describe the Day of Pentecost (the coming of the Holy Spirit) and the growth of the church in Jerusalem. Initially, the Jews are receptive to the Christian message, but later they turn against the followers of Jesus. Rejected by the Jews, the message is taken

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to the Gentiles under the guidance of the Apostle Peter. The later chapters tell of Paul's conversion, his mission in Asia Minor and the Aegean, and finally his imprisonment in Rome, where, as the book ends, he awaits trial.

Luke–Acts is an attempt to answer a theological problem, namely how the Messiah of the Jews came to have an overwhelmingly non-Jewish church; the answer it provides is that the message of Christ was sent to the Gentiles because the Jews rejected it. Luke–Acts can also be seen as a defense of (or "apology" for) the Jesus movement addressed to the Jews: the bulk of the speeches and sermons in Acts are addressed to Jewish audiences, with the Romans serving as external arbiters on disputes concerning Jewish customs and law. On the one hand, Luke portrays the followers of Jesus as a sect of the Jews, and therefore entitled to legal protection as a recognised religion; on the other, Luke seems unclear as to the future God intends for Jews and Christians, celebrating the Jewishness of Jesus and his immediate followers while also stressing how the Jews had rejected God's promised Messiah.

The Gospel of Luke and Acts make up a two-volume work which scholars call Luke–Acts. Together they account for 27.5% of the New Testament, the largest contribution attributed to a single author, providing the framework for both the Church's liturgical calendar and the historical outline into which later generations have fitted their idea of the story of Jesus and the early church. The author is not named in either volume. According to Church tradition dating from the 2nd century, he was the "Luke" named as a companion of the apostle Paul in three of the letters attributed to Paul himself; this view is still sometimes advanced, but "a critical consensus emphasizes the countless contradictions between the account in Acts and the authentic Pauline letters." (An example can be seen by comparing Acts's accounts of Paul's conversion (Acts 9:1–31, 22:6–21, and 26:9–23) with Paul's own statement that he remained unknown to Christians in Judea after that event (Galatians 1:17–24).) The author "is an admirer of Paul, but does not share Paul's own view of himself as an apostle; his own theology is considerably different from Paul's on key points and does not represent Paul's own views accurately." He was educated, a man of means, probably urban, and someone who respected manual work, although not a worker himself; this is significant, because more high-brow writers of the time looked down on the artisans and small business people who made up the early church of Paul and were presumably Luke's audience.

While no proposed date for the composition of Acts is universally accepted, the most common scholarly position is to date Luke–Acts to 80–90 AD, on the grounds that it uses Mark as a source, looks back on the destruction of Jerusalem, and does not show any awareness of the letters of Paul (which began circulating late in the first century). The earliest possible date for the composition of Acts is set by the events with which it ends, Paul's imprisonment in Rome c. 63 AD, but such an early dating is a minority position. The last possible date would be set by its first definite citation by another author, but there is no unanimity on this; some scholars find echoes of Acts in a work from c. 95 AD called I Clement, while others see no indisputable citation until the middle of the 2nd century. A minority of scholars, necessarily in the latter camp, conclude that Acts dates to the 2nd century, believing that it shows awareness of the letters of Paul, the works of Titus Flavius Josephus, or the writings of Marcion of Sinope.

Johannine Literature

Johannine literature refers to the collection of New Testament works that are traditionally attributed to John the Apostle or to Johannine Christian community. Johannine literature is traditionally considered to include the following works:

- *The Gospel of John*
- *The Johannine epistles:*
  1. *The First Epistle of John*
  2. *The Second Epistle of John*
  3. *The Third Epistle of John*
- *The Book of Revelation*

Of these five books, the only one that explicitly identifies its author as a "John" is the Book of Revelation. Modern scholarship generally rejects the idea that this work is written by the same author as the other four documents. The gospel identifies its author as the Beloved Disciple. Since the end of the first century, the Beloved Disciple has been commonly identified with John the Evangelist. Scholars have debated the authorship of Johannine literature (the Gospel of John, Epistles of John, and the Book of Revelation) since at least the third century, but especially since the Enlightenment. The authorship by John the Apostle is rejected by many modern scholars.

The Gospels

The most important writings are originally not the gospels but the epistles of Saul of Tarsos (Paul the Apostle). The gospels appeared long after Saul's texts. However, the gospels got a significant function as Christian writers and teachers often present the Good News set within the context of the storyline of the whole Bible. This discipline, of understanding the Christian message in terms of biblical salvation history, is known as biblical theology. This attempts to posit a connexion between Old Testament and the Christian teachings of the good news about the life, death and resurrection of Jesus.

In Christian tradition, the authors attributed with the creation of the four gospels in the New Testament bear the following titles: Gospel according to Matthew; Gospel according to Mark; Gospel according to Luke and Gospel according to John. The phrase "according to" already suggest that these gospels were not directly written by the hands of the Four Evangelists Matthew, Mark, Luke, and John, but were "re-narrations" writtem down by other persons.

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The 3 gospels of Matthew, Mark, and Luke are known as the "Synoptic Gospels" (syn optic = similar look), because they include many of the same stories, often in the same sequence. The early Roman Church build up the myth that the authors were two of the Twelve Apostles of Jesus, John and Matthew, as well as two "apostolic men," Mark and Luke:

• Matthew – a former tax collector who was called by Jesus to be one of the Twelve Apostles,

• Mark – a follower of Peter and so an "apostolic man,"

• Luke – a doctor who wrote what is now the book of Luke to Theophilus. Also known to have written the book of Acts (or Acts of the Apostles) and to have been a close friend of Paul of Tarsos,

• John – a disciple of Jesus and the youngest of his Twelve Apostles.

They are called evangelists, a word meaning "people who proclaim good news," because their books aim to tell the "good news" ("gospel" = "good spel") of Jesus. Evangelist comes from the Greek word "Evangelion" refering to "good news" or "gospel" in Christianity.

Pauline Christianity Versus The Original Christianity Represented By James The Just, The Brother Of Jesus

When we browse through the texts of the New Testament, there is not much historical evidence to get on with. The core of the New Testament, if we want to get down to the real background, is not represented by the four gospels but undoubtedly by the "Pauline Letters" written by a Greek- and Aramaic-speaking Roman citizen known as Saul of Tarsos. Christians know this man better as "Paul the Apostle". On his way to Damascus, he claimed that he had a "vision of Jesus". In modern terms, we would say that 'he had an idea' how to employ his invented Jesus-character in order to create a new faith, and he wrote about this vision in such a lively and sophisticated manner that Shakespeare could not have performed this task any better. In Luke's Book of Acts 9:3-9 we read: ". . . 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and neither did eat nor drink."

As there are no Roman records about these events and the involved persons. We totally have to rely on sources which are available. The most important sources are (1st) the records of Titus Flavius Josephus, (2nd) the non-canonical texts by writers who did not follow Roman mainstream Christianity, and (3rd) the Dead Sea Scrolls from Qumran which are the only historical text that have not been changed or tampered with by any editorial commitee. The Qumran texts speak of religious matters as Jesus probably would have seen them.

Towards the end of Appendix C, there are transcripts of three video documentaries that discuss the times and events around the historical Jesus. Transcripts of this briefness can bring the matter to the point much more concentrated than any book can do. They contain significant points that most scholars are not aware of:

1.) **The Real Jesus**, reconstruction of the events after Jesus' death, Channel 4, 1999;

2.) **Caesar's Messiah**: The Roman Conspiracy To Invent Jesus, Joseph Atwill, 2012;

3.) **The James Ossuary Interview**, Simcha Yacobovici in an interview with Prof. Robert Eisenman 2004.

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THE GOSPEL ACCORDING TO MATTHEW

The Gospel of Matityahu or Evangelion kata Matthaion or
The Gospel of Matthew, or just Matthew
Author: perhaps Yosef bar Mattityahu
Estimated Range of Dating: 75-80 A.D.

(The Gospel of Matthew, or more precisely The Gospel according to Matthew, is a narrative originally written in Greek. It is one of the four gospels of the New Testament that tells the story of Jesus' life and teachings. The Gospel of Matthew is called one of the three synoptic gospels because it has some of the same stories and language as the Gospels of Mark and Luke. Matthew is the most famous and the most quoted gospel in existence. There are good reasons for it. It is the only gospel that was written by someone who had been familiar with all geographical locations in person. It is the most coherent gospel and its writing style is one of the very best. The author must have been very well educated and identifies himself, by his swift and fluent style, as a member of the Roman Empire's Greek-speaking upper class.

Like the Gospels of Mark and Luke, The Gospel of Matthew was composed in the time of the Flavian dynasty. Scholars of the old time attributed the gospel to the Apostle Matthew which is a pretty unlikely and unfounded claim. That the gospels were written for a Jewish audience in Judaea or Galilee is unlikely as well. As the gospels, and the entire New Testament in fact, were written in Greek suggests that they were rather written for an audience that could understand Greek. And this was, besides native Greeks, the entire upper class of the Roman Empire.

We have to remember that the Roman Empire was a multi-ethnic and international state. Jews were a part of it and about 5% to 10% of the population in the entire Roman Empire was Jewish. The Jews spread over the whole Mediterranian already hundreds of years earlier, together with their Phoenician cousins. The resendment that Jews felt in the Holy Land for the successors of the conqueror Alexander the Great culminated in a row of armed conflicts out of which the Maccabeans, the Hashmonian Dynasty, rose victorious in about 160 BC. The constant and unwanted influence of Greeks, and later the Romans, triggered the rise of the Messianic Movement, a bunch of jihadist assault and terror troops. They were waiting for a messiah who could lead them to military victory over the occupants of the Holy Land. This was probably the scenery in which Jesus turned up and claimed to be a messiah of peace. He might have been the lonely voice for peace, propagating "turning the other cheek" in defiance and "give the Caesar what is Caesar's" meaning the tax. And by doing so, he became an enemy of the Messianic Movement who felt that Jesus stood in their way and they immediately plotted against him and got rid of him. Jesus' story became a legend and another man, who knew that war against the Roman superpower was futile, entered the scene of events. This man was a descent of the Hashmonian Dynasty, travelled to the imperial court in Rome as envoy in about 55 AD. and was forced by the rebellious Jewish Messianic Movement, who held his family captive, to become general of the "Jewish Army of the North" when the Jewish War (66-73 AD) broke out between Jews and Romans in 66 AD. The name of that man was Yosef ben Matityahu, in Greek Joseph bar Matthias. In 67 AD, he was taken captive by the Roman General Flavius Vespasianus. The two men met and Vespasianus was pleased about the manners and vast knowledge of that well-educated, Greek-speaking Jew. Soon after, Matityahu was set free from his captivty and he stayed in the generals entourage as scout and interpreter. Matityahu heard rumours of an ongoing revolt against Emperor Nero. The Roman Army was looking for a worthy successor Nero's and Matityahu also heard Vespasianus name in those debates. So he could "predict" that Vespasianus might be emperor one day, and he told him. When Vespasianus became emperor in 69, he adopted Yosef ben Matityahu as his third son. This was an incredible rise to power and the young man began to call himself Titus Flavius Josephus as he was now member of the emperors family. Just to remind, he now was almost in the same legal position as Octavianus who became son of Julius Caesar and then Emperor Caesar Augustus. Before the Senate in Rome he declared that Caesar should become a god "in the name of the father (Caesar), the son (Octavianus) and the holy spirits of the Pantheon". This was the official phrase to enter godhood in the Roman Imperial Cult, the Roman state religion.

Before the Jewish War 66-73, Saul of Tarsus, the Apostle Paul, was spreading the story of Jesus in Roman cities. On his journey to Rome in 62 AD, Yosef bar Mattityahu could have met Saul of Tarsus and so he might have listened to Saul's story of Jesus. And he wrote it down. At the beginning of the war, an mysterious scholar was captured by General Titus Flavius Vespasianus. His name was Yosef bar Mattityahu, translated into Greek "Joseph bar Matthia." Surprisingly, he became a new member of the Flavian Dynasty; his new name: Titus Flavius Josephus. There is a possibility that he could have authored the Gospel of Matthew after the war. His name Mattityahu is the original form of the name Matthew.)

ACCORDING TO MATTHEW CHAPTER 1

(The name Jesus is the transliteration of a Canaanite title: Yehoshua, in short: Yoshua, Yeshua, Yeshu; Greek: Iesous, Latin: Iesus, "the anointed one, saviour, messiah." The word Christ is directly linked to it. It is the same title in Greek: Kristos, also: Soteros or Soter: the anointed one, saviour, messiah; the word kristos is a literal translation of Yehoshua, Joshua, Jesus.)

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1 The book of the generation of Jesus Christ, the son of David, the son of Abraham:

2 Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren.

3 And Judas begot Phares and Zara of Thamar. And Phares begot Esron. And Esron begot Aram.

4 And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon.

5 And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse.

6 And Jesse begot David the king. And David the king begot Solomon, of her that had been the wife of Urias.

7 And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa.

8 And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias.

9 And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias.

10 And Ezechias begot Manasses. And Manesses begot Amon. And Amon begot Josias.

11 And Josias begot Jechonias and his brethren in the transmigration of Babylon.

12 And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel.

13 And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor.

14 And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud.

15 And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob.

16 And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations, from Abraham to David, are fourteen generations. And from David to the transmigration of Babylon, are fourteen generations: and from the transmigration of Babylon to Christ are fourteen generations.

18 Now the generation of Christ was in this wise. When as his mother Mary was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost.

19 Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately.

20 But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost.

21 And she shall bring forth a son: and thou shalt call his name JESUS. For he shall save his people from their sins.

22 Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying:

23 Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 And Joseph rising up from sleep, did as the angel of the Lord had commanded him, and took unto him his wife.

25 And he knew her not till she brought forth her firstborn son: and he called his name JESUS.

ACCORDING TO MATTHEW CHAPTER 2

(Verse 1: magoi, magi, Greek and Latin pluralforms of magos or magus. A Magos is a Greek word of Persian origin and it means Teacher, Master, Wise Man or Rabbi; see Acts chapter 13, verses 6-11. Persian vocabulary refers to the fact that Judaism and the Hebrew Bible go back to Persian-Zoroastrian contributions that have shaped the Middle East for hundreds of years. Verse 23: Nazoraios: Nazarene or Nazorean is Hebrew for "guardian of the Law of Moses," the Ten Commandments.)

1 When Jesus therefore was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men (magoi) from the east to Jerusalem.

2 Saying, Where is he that is born king of the Jews? For we have seen his star in the east, and are come to adore him.

3 And king Herod hearing this, was troubled, and all Jerusalem with him.

4 And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born.

5 But they said to him: In Bethlehem of Juda. For so it is written by the prophet:

6 And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel.

7 Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them;

8 And sending them into Bethlehem, said: Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come to adore him.

9 Who having heard the king, went their way; and behold the star which they had seen in the east, went before them, until it came and stood over where the child was.

10 And seeing the star they rejoiced with exceeding great joy.

11 And entering into the house, they found the child with Mary his mother, and falling down they adored him; and opening their treasures, they offered him gifts; gold, frankincense, and myrrh.

12 And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

13 And after they were departed, behold an angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt: and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him.

14 Who arose, and took the child and his mother by night, and retired into Egypt: and he was there until the death of Herod:

15 That it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called my son.

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16 Then Herod perceiving that he was deluded by the wise men, was exceeding angry; and sending killed all the men children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremias the prophet, saying:

18 A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not.

19 But when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt,

20 Saying: Arise, and take the child and his mother, and go into the land of Israel. For they are dead that sought the life of the child.

21 Who arose, and took the child and his mother, and came into the land of Israel.

22 But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep retired into the quarters of Galilee.

23 And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by prophets: That he shall be called a Nazarene.

ACCORDING TO MATTHEW CHAPTER 3

(Baptism and John the Baptist or Baptiser [Ioannes o Baptistis]: Baptism is a Jewish initiation and purification ritual called a mikvah. As in most biographies, the characters surrounding the main character are also relatives, friends, or schoolmates of the main character. John the Baptist was probably Jesus' uncle or cousin. See the family tree, Appendix B: Maps & Charts.)

1 And in those days cometh John the Baptist preaching in the desert of Judea.

2 And saying: Do penance: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by Isaias the prophet, saying: A voice of one crying in the desert, Prepare ye the way of the Lord, make straight his paths.

4 And the same John had his garment of camels' hair, and a leathern girdle about his loins: and his meat was locusts and wild honey.

5 Then went out to him Jerusalem and all Judea, and all the country about Jordan:

6 And were baptized by him in the Jordan, confessing their sins.

7 And seeing many of the Pharisees and Sadducees coming to his baptism, he said to them: Ye brood of vipers, who hath shewed you to flee from the wrath to come?

8 Bring forth therefore fruit worthy of penance.

9 And think not to say within yourselves, We have Abraham for our father. For I tell you that God is able of these stones to raise up children to Abraham.

10 For now the axe is laid to the root of the trees. Every tree therefore that doth not yield good fruit, shall be cut down, and cast into the fire.

11 I indeed baptize you in the water unto penance, but he that shall come after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptize you in the Holy Ghost and fire.

12 Whose fan is in his hand, and he will thoroughly cleanse his floor and gather his wheat into the barn; but the chaff he will burn with unquenchable fire.

13 Then cometh Jesus from Galilee to the Jordan, unto John, to be baptized by him.

14 But John stayed him, saying: I ought to be baptized by thee, and comest thou to me?

15 And Jesus answering, said to him: Suffer it to be so now. For so it becometh us to fulfill all justice. Then he suffered him.

16 And Jesus being baptized, forthwith came out of the water: and lo, the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him.

17 And behold a voice from heaven, saying: This is my beloved Son, in whom I am well pleased.

ACCORDING TO MATTHEW CHAPTER 4

1 Then Jesus was led by the spirit into the desert, to be tempted by the devil.

2 And when he had fasted forty days and forty nights, afterwards he was hungry.

3 And the tempter coming said to him: If thou be the Son of God, command that these stones be made bread.

4 Who answered and said: It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.

5 Then the devil took him up into the holy city, and set him upon the pinnacle of the temple,

6 And said to him: If thou be the Son of God, cast thyself down, for it is written: That he hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone.

7 Jesus said to him: It is written again: Thou shalt not tempt the Lord thy God.

8 Again the devil took him up into a very high mountain, and shewed him all the kingdoms of the world, and the glory of them,

9 And said to him: All these will I give thee, if falling down thou wilt adore me.

10 Then Jesus saith to him: Begone, Satan: for it is written, The Lord thy God shalt thou adore, and him only shalt thou serve.

11 Then the devil left him; and behold angels came and ministered to him.

12 And when Jesus had heard that John was delivered up, he retired into Galilee:

13 And leaving the city Nazareth, he came and dwelt in Capharnaum on the sea coast, in the borders of Zabulon and Nephthalim;

14 That it might be fulfilled which was said by Isaias the prophet:

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15 Land of Zabulon and land of Nephthalim, the way of the sea beyond the Jordan, Galilee of the Gentiles:

16 The people that sat in darkness, hath seen great light: and to them that sat in the region of the shadow of death, light is sprung up.

17 From that time Jesus began to preach, and to say: Do penance, for the kingdom of heaven is at hand.

18 And Jesus walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers).

19 And he saith to them: Come ye after me, and I will make you to be fishers of men.

20 And they immediately leaving their nets, followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And they forthwith left their nets and father, and followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom: and healing all manner of sickness and every infirmity, among the people.

24 And his fame went throughout all Syria, and they presented to him all sick people that were taken with divers diseases and torments, and such as were possessed by devils, and lunatics, and those that had palsy, and he cured them:

25 And much people followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan.

ACCORDING TO MATTHEW CHAPTER 5

(The Chapters 5 to 7 quote the whole Sermon on the Mount in which Jesus appeared as a new Moses. Verse 17: (The fulfillment of the law of the Torah [the 5 Books of Moses]; Jesus clearly confirms now the validity of the [second half of the] Ten Commandments, also known as the "Golden Rule": Exodus 20:2–17 and Deuteronomy 5:6–21.)

1 And seeing the multitudes, he went up into a mountain, and when he was set down, his disciples came unto him.

2 And opening his mouth, he taught them, saying:

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are the meek: for they shall possess the land.

5 Blessed are they that mourn: for they shall be comforted.

6 Blessed are they that hunger and thirst after justice: for they shall have their fill.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the clean of heart: for they shall see God.

9 Blesses are the peacemakers: for they shall be called children of God.

10 Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven.

11 Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake:

12 Be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you.

13 You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men.

14 You are the light of the world. A city seated on a mountain cannot be hid.

15 Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house.

16 So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.

17 Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill.

18 For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled.

19 He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven.

20 For I tell you, that unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven.

21 You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill shall be in danger of the judgment.

22 But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou Fool, shall be in danger of hell fire.

23 If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee;

24 Leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift.

25 Be at agreement with thy adversary betimes, whilst thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing.

27 You have heard that it was said to them of old: Thou shalt not commit adultery.

28 But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart.

29 And if thy right eye scandalize thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than that thy whole body be cast into hell.

30 And if thy right hand scandalize thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy members should perish, rather than that thy whole body be cast into hell.

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31 And it hath been said, Whoseoever shall put away his wife, let him give her a bill of divorce.

32 But I say to you, that whosoever shall put away his wife, excepting for the cause of fornication, maketh her to commit adultery: and he that shall marry her that is put away, committeth adultery.

33 Again you have heard that it was said to them of old, Thou shalt not forswear thyself: but thou shalt perform thy oaths to the Lord.

34 But I say to you not to swear at all, neither by heaven, for it is the throne of God:

35 Nor by the earth, for it is his footstool: nor by Jerusalem, for it is the city of the great king:

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your speech be yea, yea: no, no: and that which is over and above these, is of evil.

38 You have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

39 But I say to you not to resist evil: but if one strike thee on thy right cheek, turn to him also the other:

40 And if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him.

41 And whosoever will force thee one mile, go with him other two,

42 Give to him that asketh of thee and from him that would borrow of thee turn not away.

43 You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy.

44 But I say to you, Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you:

45 That you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good, and bad, and raineth upon the just and the unjust.

46 For if you love them that love you, what reward shall you have? do not even the publicans this?

47 And if you salute your brethren only, what do you more? do not also the heathens this?

48 Be you therefore perfect, as also your heavenly Father is perfect.

ACCORDING TO MATTHEW CHAPTER 6

1 Take heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven.

2 Therefore when thou dost an almsdeed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward.

3 But when thou dost alms, let not thy left hand know what thy right hand doth.

4 That thy alms may be in secret, and thy Father who seeth in secret will repay thee.

5 And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men: Amen I say to you, they have received their reward.

6 But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: and thy Father who seeth in secret will repay thee.

7 And when you are praying, speak not much, as the heathens. For they think that in their much speaking they may be heard.

8 Be not you therefore like to them, for your Father knoweth what is needful for you, before you ask him.

9 Thus therefore shall you pray: Our Father who art in heaven, hallowed be thy name.

10 Thy kingdom come. Thy will be done on earth as it is in heaven.

11 Give us this day our supersubstantial bread.

12 And forgive us our debts, as we also forgive our debtors.

13 And lead us not into temptation. But deliver us from evil. Amen.

14 For if you will forgive men their offences, your heavenly Father will forgive you also your offences.

15 But if you will not forgive men, neither will your Father forgive you your offences.

16 And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward.

17 But thou, when thou fastest anoint thy head, and wash thy face;

18 That thou appear not to men to fast, but to thy Father who is in secret: and thy Father who seeth in secret, will repay thee.

19 Lay not up to yourselves treasures on earth: where the rust, and moth consume, and where thieves break through and steal.

20 But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through, nor steal.

21 For where thy treasure is, there is thy heart also.

22 The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome.

23 But if thy eye be evil thy whole body shall be darksome. If then the light that is in thee, be darkness: the darkness itself how great shall it be!

24 No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon.

25 Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat: and the body more than the raiment?

26 Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they?

27 And which of you by taking thought, can add to his stature by one cubit?

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28 And for raiment why are you solicitous? Consider the lilies of the field, how they grow: they labour not, neither do they spin.

29 But I say to you, that not even Solomon in all his glory was arrayed as one of these.

30 And if the grass of the field, which is to day, and to morrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith?

31 Be not solicitous therefore, saying, What shall we eat: or what shall we drink, or wherewith shall we be clothed?

32 For after all these things do the heathens seek. For your Father knoweth that you have need of all these things.

33 Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you.

34 Be not therefore solicitous for to morrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.

ACCORDING TO MATTHEW CHAPTER 7

1 Judge not, that you may not be judged,

2 For with what judgment you judge, you shall be judged: and with what measure you mete, it shall be measured to you again.

3 Any why seest thou the mote that is in thy brother's eye; and seest not the beam that is in thy own eye?

4 Or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold a beam is in thy own eye?

5 Thou hypocrite, cast out first the beam in thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye.

6 Give not that which is holy to dogs; neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you, they tear you.

7 Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.

8 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9 Or what man is there among you, of whom if his son shall ask bread, will he reach him a stone?

10 Or if he shall ask him a fish, will he reach him a serpent?

11 If you then being evil, know how to give good gifts to your children: how much more will your Father who is in heaven, give good things to them that ask him?

12 All things therefore whatsoever you would that men should do to you, do you also to them. For this is the law and the prophets.

13 Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat.

14 How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it!

15 Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves.

16 By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire.

20 Wherefore by their fruits you shall know them.

21 Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.

22 Many will say to me in that day: Lord, Lord, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name?

23 And then will I profess unto them, I never knew you: depart from me, you that work iniquity.

24 Every one therefore that heareth these my words, and doth them, shall be likened to a wise man that built his house upon a rock,

25 And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock.

26 And every one that heareth these my words, and doth them not, shall be like a foolish man that built his house upon the sand,

27 And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof.

28 And it came to pass when Jesus had fully ended these words, the people were in admiration at his doctrine.

29 For he was teaching them as one having power, and not as the scribes and Pharisees.

ACCORDING TO MATTHEW CHAPTER 8

1 AND when he was come down from the mountain, great multitudes followed him:

2 And behold a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean.

3 And Jesus stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed.

4 And Jesus saith to him: See thou tell no man: but go, shew thyself to the priest, and offer the gift which Moses commanded for a testimony unto them.

5 And when he had entered into Capharnaum, there came to him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, and is grieviously tormented.

7 And Jesus saith to him: I will come and heal him.

8 And the centurion making answer, said: Lord, I am not worthy that thou shouldst enter under my roof: but only say the word, and my servant shall be healed.

9 For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it.

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10 And Jesus hearing this, marvelled; and said to them that followed him: Amen I say to you, I have not found so great faith in Israel.

11 And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven:

12 But the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

14 And when Jesus was come into Peter's house, he saw his wife's mother lying, and sick of a fever:

15 And he touched her hand, and the fever left her, and she arose and ministered to them.

16 And when evening was come, they brought to him many that were possessed with devils: and he cast out the spirits with his word: and all that were sick he healed:

17 That it might be fulfilled, which was spoken by the prophet Isaias, saying: He took our infirmities, and bore our diseases.

18 And Jesus seeing great multitudes about him, gave orders to pass over the water.

19 And a certain scribe came and said to him: Master, I will follow thee whithersoever thou shalt go.

20 And Jesus saith to him: The foxes have holes, and the birds of the air nests: but the son of man hath not where to lay his head.

21 And another of his disciples said to him: Lord, suffer me first to go and bury my father.

22 But Jesus said to him: Follow me, and let the dead bury their dead.

23 And when he entered into the boat, his disciples followed him:

24 And behold a great tempest arose in the sea, so that the boat was covered with waves, but he was asleep.

25 And they came to him, and awaked him, saying: Lord, save us, we perish.

26 And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up he commanded the winds, and the sea, and there came a great calm.

27 But the men wondered, saying: What manner of man is this, for the winds and the sea obey him?

28 And when he was come on the other side of the water, into the country of the Gerasens, there met him two that were possessed with devils, coming out of the sepulchres, exceeding fierce, so that none could pass by that way.

29 And behold they cried out, saying: What have we to do with thee, Jesus Son of God? art thou come hither to torment us before the time?

30 And there was, not far from them, an herd of many swine feeding.

31 And the devils besought him, saying: If thou cast us out hence, send us into the herd of swine.

32 And he said to them: Go. But they going out went into the swine, and behold the whole herd ran violently down a steep place into the sea: and they perished in the waters.

33 And they that kept them fled: and coming into the city, told every thing, and concerning them that had been possessed by the devils.

34 And behold the whole city went out to meet Jesus, and when they saw him, they besought him that he would depart from their coasts.

ACCORDING TO MATTHEW CHAPTER 9

1 And entering into a boat, he passed over the water and came into his own city.

2 And behold they brought to him one sick of the palsy lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee.

3 And behold some of the scribes said within themselves: He blasphemeth.

4 And Jesus seeing their thoughts, said: Why do you think evil in your hearts?

5 Whether is easier, to say, Thy sins are forgiven thee: or to say, Arise, and walk?

6 But that you may know that the Son of man hath power on earth to forgive sins, (then said he to the man sick of palsy,) Arise, take up thy bed, and go into thy house.

7 And he arose, and went into his house.

8 And the multitude seeing it, feared, and glorified God that gave such power to men.

9 And when Jesus passed on from hence, he saw a man sitting in the custom house, named Matthew; and he saith to him: Follow me. And he rose up and followed him.

10 And it came to pass as he was sitting at meat in the house, behold many publicans and sinners came, and sat down with Jesus and his disciples.

11 And the Pharisees seeing it, said to his disciples: Why doth your master eat with publicans and sinners?

12 But Jesus hearing it, said: They that are in health need not a physician, but they that are ill.

13 Go then and learn what this meaneth, I will have mercy and not sacrifice. For I am not come to call the just, but sinners.

14 Then came to him the disciples of John, saying: Why do we and the Pharisees fast often, but thy disciples do not fast?

15 And Jesus said to them: Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then they shall fast.

16 And nobody putteth a piece of raw cloth unto an old garment. For it taketh away the fullness thereof from the garment, and there is made a greater rent.

17 Neither do they put new wine into old bottles. Otherwise the bottles break, and the wine runneth out, and the bottles perish. But new wine they put into new bottles: and both are preserved.

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18 As he was speaking these things unto them, behold a certain ruler came up, and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live.

19 And Jesus rising up followed him, with his disciples.

20 And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment.

21 For she said within herself: If I shall touch only his garment, I shall be healed.

22 But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout,

24 He said: Give place, for the girl is not dead, but sleepeth. And they laughed him to scorn.

25 And when the multitude was put forth, he went in, and took her by the hand. And the maid arose.

26 And the fame hereof went abroad into all that country.

27 And as Jesus passed from thence, there followed him two blind men crying out and saying, Have mercy on us, O Son of David.

28 And when he was come to the house, the blind men came to him. And Jesus saith to them, Do you believe, that I can do this unto you? They say to him, Yea, Lord.

29 Then he touched their eyes, saying, According to your faith, be it done unto you.

30 And their eyes were opened, and Jesus strictly charged them, saying, See that no man know this.

31 But they going out, spread his fame abroad in all that country.

32 And when they were gone out, behold they brought him a dumb man, possessed with a devil.

33 And after the devil was cast out, the dumb man spoke, and the multitudes wondered, saying, Never was the like seen in Israel.

34 But the Pharisees said, By the prince of devils he casteth out devils.

35 And Jesus went about all the cities, and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease, and every infirmity.

36 And seeing the multitudes, he had compassion on them: because they were distressed, and lying like sheep that have no shepherd.

37 Then he saith to his disciples, The harvest indeed is great, but the labourers are few.

38 Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

ACCORDING TO MATTHEW CHAPTER 10

1 And having called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities.

2 And the names of the twelve apostles are these: The first, Simon who is called Peter, and Andrew his brother,

3 James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James the son of Alpheus, and Thaddeus,

4 Simon the Cananean, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent: commanding them, saying: Go ye not into the way of the Gentiles, and into the city of the Samaritans enter ye not.

6 But go ye rather to the lost sheep of the house of Israel.

7 And going, preach, saying: The kingdom of heaven is at hand.

8 Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give.

9 Do not possess gold, nor silver, nor money in your purses:

10 Nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat.

11 And into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide till you go thence.

12 And when you come into the house, salute it, saying: Peace be to this house.

13 And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you.

14 And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet.

15 Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

16 Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves.

17 But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues.

18 And you shall be brought before governors, and before kings for my sake, for a testimony to them and to the Gentiles:

19 But when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak.

20 For it is not you that speak, but the Spirit of your Father that speaketh in you.

21 The brother also shall deliver up the brother to death, and the father the son: and the children shall rise up against their parents, and shall put them to death.

22 And you shall be hated by all men for my name's sake: but he that shall persevere unto the end, he shall be saved.

23 And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel, till the Son of man come.

24 The disciple is not above the master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the goodman of the house Beelzebub, how much more them of his household?

26 Therefore fear them not. For nothing is covered that shall not be revealed: nor hid, that shall not be known.

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27 That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the housetops.

28 And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear not therefore: better are you than many sparrows.

32 Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven.

33 But he that shall deny me before men, I will also deny him before my Father who is in heaven.

34 Do not think that I came to send peace upon earth: I came not to send peace, but the sword.

35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And as a man's enemies shall be they of his own household.

37 He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

38 And he that taketh not up his cross, and followeth me, is not worthy of me.

39 He that findeth his life, shall lose it: and he that shall lose his life for me, shall find it.

40 He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man.

42 And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward.

ACCORDING TO MATTHEW CHAPTER 11

(The name of Jesus' hometown was not mentioned; it had been, in all likelihood, on the outskirts of the City of Sepphoris where ancient Nazareth and Bethlehem were, only 3-5 mi [5-7 km] from the city centre. Sepphoris was the great capital of Galilee and was located at the western end of the trade routes from India and China. It was a flourishing Roman city [with all the trappings] from which Jesus' family received their building contracts and through which Buddhist scholars traveled to Alexandria [Egypt]. Philo, a prominent contemporary of Jesus, reported on the Buddhist monasteries of Alexandria and the teachings, which almost entirely agree with those of Jesus. See: The Gospel according to Didymus Judas Thomas, here in the Appendix D. The Grand Bible: Philo of Alexandria - On the Contemplative Life, p. 2411; The Dhammapada [Laws of the Buddha], p. 7040; The Lotus Sutra [Teachings of the Buddha], pp. 7045 and 7381.)

1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he passed from thence, to teach and preach in their cities.

2 Now when John had heard in prison the works of Christ: sending two of his disciples he said to him:

3 Art thou he that art to come, or look we for another?

4 And Jesus making answer said to them: Go and relate to John what you have heard and seen.

5 The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them.

6 And blessed is he that shall not be scandalized in me.

7 And when they went their way, Jesus began to say to the multitudes concerning John: What went you out into the desert to see? a reed shaken with the wind?

8 But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in the houses of kings.

9 But what went you out to see? a prophet? yea I tell you, and more than a prophet.

10 For this is he of whom it is written: Behold I send my angel before thy face, who shall prepare thy way before thee.

11 Amen I say to you, there hath not risen among them that are born of women a greater than John the Baptist: yet he that is the lesser in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away.

13 For all the prophets and the law prophesied until John:

14 And if you will receive it, he is Elias that is to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I esteem this generation to be like? It is like to children sitting in the market place.

17 Who crying to their companions say: We have piped to you, and you have not danced: we have lamented, and you have not mourned.

18 For John came neither eating nor drinking; and they say: He hath a devil.

19 The Son of man came eating and drinking, and they say: Behold a man that is a glutton and a wine drinker, a friend of publicans and sinners. And wisdom is justified by her children.

20 Then began he to upbraid the cities wherein were done the most of his miracles, for that they had not done penance.

21 Woe to thee, Corozain, woe to thee, Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes.

22 But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

23 And thou Capharnaum, shalt thou be exalted up to heaven? thou shalt go down even unto hell. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day.

24 But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

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25 At that time Jesus answered and said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to the little ones.

26 Yea, Father; for so hath it seemed good in thy sight.

27 All things are delivered to me by my Father. And no one knoweth the Son, but the Father: neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal him.

28 Come to me, all you that labour, and are burdened, and I will refresh you.

29 Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls.

30 For my yoke is sweet and my burden light.

ACCORDING TO MATTHEW CHAPTER 12

(Jesus defies the commandment "Keep the Sabbath Day." This passage looks like a Roman propaganda text against Jewish traditions because one day of no work in a week meant a tax loss of circa 14% for the Roman state. A Messiah popular among the Jews would never have dared to rebel against the holy Sabbath. Incidentally, Sunday, the Christian equivalent of the Jewish Sabbath, has been a holy day free of work for ages and has been hailed as a great social achievement.)

1 At that time Jesus went through the corn on the sabbath: and his disciples being hungry, began to pluck the ears, and to eat.

2 And the Pharisees seeing them, said to him: Behold thy disciples do that which is not lawful to do on the sabbath days.

3 But he said to them: Have you not read what David did when he was hungry, and they that were with him:

4 How he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, but for the priests only?

5 Or have ye not read in the law, that on the sabbath days the priests in the temple break the sabbath, and are without blame?

6 But I tell you that there is here a greater than the temple.

7 And if you knew what this meaneth: I will have mercy, and not sacrifice: you would never have condemned the innocent.

8 For the Son of man is Lord even of the sabbath.

9 And when he has passed from thence, he came into their synagogues.

10 And behold there was a man who had a withered hand, and they asked him, saying: Is it lawful to heal on the sabbath days? that they might accuse him.

11 But he said to them: What man shall there be among you, that hath one sheep: and if the same fall into a pit on the sabbath day, will he not take hold on it and lift it up?

12 How much better is a man than a sheep? Therefore it it lawful to do a good deed on the sabbath days.

13 Then he saith to the man: Stretch forth thy hand; and he stretched it forth, and it was restored to health even as the other.

14 And the Pharisees going out made a consultation against him, how they might destroy him.

15 But Jesus knowing it, retired from thence: and many followed him, and he healed them all.

16 And he charged them that they should not make him known.

17 That it might be fulfilled which was spoken by Isaias the prophet, saying:

18 Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not contend, nor cry out, neither shall any man hear his voice in the streets.

20 The bruised reed he shall not break: and smoking flax he shall not extinguish: till he send forth judgment unto victory.

21 And in his name the Gentiles shall hope.

22 Then was offered to him one possessed with a devil, blind and dumb: and he healed him, so that he spoke and saw.

23 And all the multitudes were amazed, and said: Is not this the son of David?

24 But the Pharisees hearing it, said: This man casteth not out the devils but by Beelzebub the prince of the devils.

25 And Jesus knowing their thoughts, said to them: Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand.

26 And if Satan cast out Satan, he is divided against himself: how then shall his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges.

28 But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you.

29 Or how can any one enter into the house of the strong, and rifle his goods, unless he first bind the strong? and then he will rifle his house.

30 He that is not with me, is against me: and he that gathereth not with me, scattereth.

31 Therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven.

32 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

33 Either make the tree good and its fruit good: or make the tree evil, and its fruit evil. For by the fruit the tree is known.

34 O generation of vipers, how can you speak good things, whereas you are evil? for out of the abundance of the heart the mouth speaketh.

35 A good man out of a good treasure bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things.

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36 But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then some of the scribes and Pharisees answered him, saying: Master we would see a sign from thee.

39 Who answering said to them: An evil and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the prophet.

40 For as Jonas was in the whale's belly three days and three nights: so shall the Son of man be in the heart of the earth three days and three nights.

41 The men of Ninive shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold a greater than Jonas here.

42 The queen of the south shall rise in judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon here.

43 And when an unclean spirit is gone out of a man he walketh through dry places seeking rest, and findeth none.

44 Then he saith: I will return into my house from whence I came out. And coming he findeth it empty, swept, and garnished.

45 Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man in made worse than the first. So shall it be also to this wicked generation.

46 As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him.

47 And one said unto him: Behold thy mother and thy brethren stand without, seeking thee.

48 But he answering him that told him, said: Who is my mother, and who are my brethren?

49 And stretching forth his hand towards his disciples, he said: Behold my mother and my brethren.

50 For whosoever shall do the will of my Father, that is in heaven, he is my brother, and sister, and mother.

ACCORDING TO MATTHEW CHAPTER 13

(Verse 55 mentions Jesus' entire family by name: "Is not this the son of the carpenter? Is not his mother called Mary, and his brothers, James [Iakobos], and Joseph [Joses], and Simon, and Judas (Iudah, Yehuda; Didymus Judas Thomas)? And his sisters, are they not all with us?" By the way: the Greek term tektonos means "builder, stone mason," not carpenter or furniture maker.)

1 The same day Jesus going out of the house, sat by the sea side.

2 And great multitudes were gathered unto him, so that he went up into a boat and sat: and all the multitude stood on the shore.

3 And he spoke to them many things in parables, saying: Behold the sower went forth to sow.

4 And whilst he soweth some fell by the way side, and the birds of the air came and ate them up.

5 And other some fell upon stony ground, where they had not much earth: and they sprung up immediately, because they had no deepness of earth.

6 And when the sun was up they were scorched: and because they had not root, they withered away.

7 And others fell among thorns: and the thorns grew up and choked them.

8 And others fell upon good ground: and they brought forth fruit, some an hundredfold, some sixtyfold, and some thirtyfold.

9 He that hath ears to hear, let him hear.

10 And his disciples came and said to him: Why speakest thou to them in parables?

11 Who answered and said to them: Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given.

12 For he that hath, to him shall be given, and he shall abound: but he that hath not, from him shall be taken away that also which he hath.

13 Therefore do I speak to them in parables: because seeing they see not, and hearing they hear not, neither do they understand.

14 And the prophecy of Isaias is fulfilled in them, who saith: By hearing you shall hear, and shall not understand: and seeing you shall see, and shall not perceive.

15 For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.

16 But blessed are your eyes, because they see, and your ears, because they hear.

17 For, amen, I say to you, many prophets and just men have desired to see the things that you see, and have not seen them, and to hear the things that you hear and have not heard them.

18 Hear you therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, there cometh the wicked one, and catcheth away that which was sown in his heart: this is he that received the seed by the way side.

20 And he that received the seed upon stony ground, is he that heareth the word, and immediately receiveth it with joy.

21 Yet hath he not root in himself, but is only for a time: and when there ariseth tribulation and persecution because of the word, he is presently scandalized.

22 And he that received the seed among thorns, is he that heareth the word, and the care of this world and the deceitfulness of riches choketh up the word, and he becometh fruitless.

23 But he that received the seed upon good ground, is he that heareth the word, and understandeth, and beareth fruit,

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and yieldeth the one an hundredfold, and another sixty, and another thirty.

24 Another parable he proposed to them, saying: The kingdom of heaven is likened to a man that sowed good seeds in his field.

25 But while men were asleep, his enemy came and oversowed cockle among the wheat and went his way.

26 And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle.

27 And the servants of the goodman of the house coming said to him: Sir, didst thou not sow good seed in thy field? whence then hath it cockle?

28 And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up?

29 And he said: No, lest perhaps gathering up the cockle, you root up the wheat also together with it.

30 Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.

31 Another parable he proposed unto them, saying: The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field.

32 Which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come, and dwell in the branches thereof.

33 Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

34 All these things Jesus spoke in parables to the multitudes: and without parables he did not speak to them.

35 That it might be fulfilled which was spoken by the prophet, saying: I will open my mouth in parables, I will utter things hidden from the foundation of the world.

36 Then having sent away the multitudes, he came into the house, and his disciples came to him, saying: Expound to us the parable of the cockle of the field.

37 Who made answer and said to them: He that soweth the good seed, is the Son of man.

38 And the field, is the world. And the good seed are the children of the kingdom. And the cockle, are the children of the wicked one.

39 And the enemy that sowed them, is the devil. But the harvest is the end of the world. And the reapers are the angels.

40 Even as cockle therefore is gathered up, and burnt with fire: so shall it be at the end of the world.

41 The Son of man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity.

42 And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

43 Then shall the just shine as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear.

44 The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field.

45 Again the kingdom of heaven is like to a merchant seeking good pearls.

46 Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it.

47 Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes.

48 Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth.

49 So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just.

50 And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

51 Have ye understood all these things? They say to him: Yes.

52 He said unto them: Therefore every scribe instructed in the kingdom of heaven, is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

53 And it came to pass: when Jesus had finished these parables, he passed from thence.

54 And coming into his own country, he taught them in their synagogues, so that they wondered and said: How came this man by this wisdom and miracles?

55 Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Jude:

56 And his sisters, are they not all with us? Whence therefore hath he all these things?

57 And they were scandalized in his regard. But Jesus said to them: A prophet is not without honour, save in his own country, and in his own house.

58 And he wrought not many miracles there, because of their unbelief.

ACCORDING TO MATTHEW CHAPTER 14

(The name Herod appears repeatedly in the New Testament. This is not the name of a single person, but the name of an entire dynasty; about a dozen individuals of this name are known. The Herodians were hated by the Jews because they were Arabs and also because they were used by the Romans as tax collectors and rulers. The Alexanders in Egypt, the Herodians in the Middle East, and the Julio-Claudian dynasty in Rome were very intermingled; this was also true of the Flavians when they took power in Rome. Herod Berenice was the lover or wife of General Flavius Titus before he became emperor.)

1 At that time Herod the Tetrarch heard the fame of Jesus.

2 And he said to his servants: This is John the Baptist: he is risen from the dead, and therefore mighty works shew forth themselves in him.

3 For Herod had apprehended John and bound him, and put him into prison, because of Herodias, his brother's wife.

4 For John said to him: It is not lawful for thee to have her.

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5 And having a mind to put him to death, he feared the people: because they esteemed him as a prophet.

6 But on Herod's birthday, the daughter of Herodias danced before them: and pleased Herod.

7 Whereupon he promised with an oath, to give her whatsoever she would ask of him.

8 But she being instructed before by her mother, said: Give me here in a dish the head of John the Baptist.

9 And the king was struck sad: yet because of his oath, and for them that sat with him at table, he commanded it to be given.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother.

12 And his disciples came and took the body, and buried it, and came and told Jesus.

13 Which when Jesus had heard, he retired from thence by boat, into a desert place apart, and the multitudes having heard of it, followed him on foot out of the cities.

14 And he coming forth saw a great multitude, and had compassion on them, and healed their sick.

15 And when it was evening, his disciples came to him, saying: This is a desert place, and the hour is now past: send away the multitudes, that going into the towns, they may buy themselves victuals.

16 But Jesus said to them, They have no need to go: give you them to eat.

17 They answered him: We have not here, but five loaves, and two fishes.

18 He said to them: Bring them hither to me.

19 And when he had commanded the multitudes to sit down upon the grass, he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitudes.

20 And they did all eat, and were filled. And they took up what remained, twelve full baskets of fragments.

21 And the number of them that did eat, was five thousand men, besides women and children.

22 And forthwith Jesus obliged his disciples to go up into the boat, and to go before him over the water, till he dismissed the people.

23 And having dismissed the multitude, he went into a mountain alone to pray. And when it was evening, he was there alone.

24 But the boat in the midst of the sea was tossed with the waves: for the wind was contrary.

25 And in the fourth watch of the night, he came to them walking upon the sea.

26 And they seeing him walk upon the sea, were troubled, saying: It is an apparition. And they cried out for fear.

27 And immediately Jesus spoke to them, saying: Be of good heart: it is I, fear ye not.

28 And Peter making answer, said: Lord, if it be thou, bid me come to thee upon the waters.

29 And he said: Come. And Peter going down out of the boat, walked upon the water to come to Jesus.

30 But seeing the wind strong, he was afraid: and when he began to sink, he cried out, saying: Lord, save me.

31 And immediately Jesus stretching forth his hand took hold of him, and said to him: O thou of little faith, why didst thou doubt?

32 And when they were come up into the boat, the wind ceased.

33 And they that were in the boat came and adored him, saying: Indeed thou art the Son of God.

34 And having passed the water, they came into the country of Genesar.

35 And when the men of that place had knowledge of him, they sent into all that country, and brought to him all that were diseased.

36 And they besought him that they might touch but the hem of his garment. And as many as touched, were made whole.

ACCORDING TO MATTHEW CHAPTER 15

(Verse 15: The Canaanite [Phoenician] woman. The original inhabitants of Canaan were expelled from the south of Canaan after the time of Moses by Hebrews [who were also Canaanites but lived in Egypt for 430 years]. The non-Jewish north is called Phoenicia [Lebanon], the Jewish south is called the Holy Land [Judea, Samaria, and Israel]. Despite the religious division, the language and culture [measures, Weights, currency (the shekel), calendar, etc.] of these people have remained the same for centuries.)

1 Then came to him from Jerusalem scribes and Pharisees, saying:

2 Why do thy disciples trangress the tradition of the ancients? For they wash not their hands when they eat bread.

3 But he answering, said to them: Why do you also transgress the commandment of God for your tradition? For God said:

4 Honour thy father and mother: And: He that shall curse father or mother, let him die the death.

5 But you say: Whosoever shall say to father or mother, The gift whatsoever proceedeth from me, shall profit thee.

6 And he shall not honour his father or his mother: and you have made void the commandment of God for your tradition.

7 Hypocrites, well hath Isaias prophesied of you, saying:

8 This people honoureth me with their lips: but their heart is far from me.

9 And in vain do they worship me, teaching doctrines and commandments of men.

10 And having called together the multitudes unto him, he said to them: Hear ye and understand.

11 Not that which goeth into the mouth defileth a man: but what cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said to him: Dost thou know that the Pharisees, when they heard this word, were scandalized?

13 But he answering them, said: Every plant which my heavenly Father hath not planted, shall be rooted up.

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14 Let them alone: they are blind, and leaders of the blind. And if the blind lead the blind, both will fall into the pit.

15 And Peter answering, said to him: Expound to us this parable.

16 But he said: Are you also yet without understanding?

17 Do you not understand, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy?

18 But the things which proceed out of the mouth, come forth from the heart, and those things defile a man.

19 For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies.

20 These are the things that defile a man. But to eat with unwashed hands doth not defile a man.

21 And Jesus went from thence, and retired into the coasts of Tyre and Sidon.

22 And behold a woman of Canaan who came out of those coasts, crying out, said to him: Have mercy on me, O Lord, thou son of David: my daughter is grieviously troubled by the devil.

23 Who answered her not a word. And his disciples came and besought him, saying: Send her away, for she crieth after us:

24 And he answering, said: I was not sent but to the sheep that are lost of the house of Israel.

25 But she came and adored him, saying: Lord, help me.

26 Who answering, said: It is not good to take the bread of the children, and to cast it to the dogs.

27 But she said: Yea, Lord; for the whelps also eat of the crumbs that fall from the table of their masters.

28 Then Jesus answering, said to her: O woman, great is thy faith: be it done to thee as thou wilt: and her daughter was cured from that hour.

29 And when Jesus had passed away from thence, he came nigh the sea of Galilee. And going up into a mountain, he sat there.

30 And there came to him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others: and they cast them down at his feet, and he healed them:

31 So that the multitudes marvelled seeing the dumb speak, the lame walk, and the blind see: and they glorified the God of Israel.

32 And Jesus called together his disciples, and said: I have compassion on the multitudes, because they continue with me now three days, and have not what to eat, and I will not send them away fasting, lest they faint in the way.

33 And the disciples say unto him: Whence then should we have so many loaves in the desert, as to fill so great a multitude?

34 And Jesus said to them: How many loaves have you? But they said: Seven, and a few little fishes.

35 And he commanded the multitude to sit down upon the ground.

36 And taking the seven loaves and the fishes, and giving thanks, he brake, and gave to his disciples, and the disciples to the people.

37 And they did all eat, and had their fill. And they took up seven baskets full, of what remained of the fragments.

38 And they that did eat, were four thousand men, beside children and women.

39 And having dismissed the multitude, he went up into a boat, and came into the coasts of Magedan.

ACCORDING TO MATTHEW CHAPTER 16

(Verses 6-7: Warning about the Pharisees and Sadducees. In the following passage, Jesus explains the teachings of the Essenes without mentioning them by name. They were the third party mentioned by Titus Flavius Josephus in his books, alongside the Pharisees and Sadducees. The Essenes had a kind of monastery at Qumran where modesty and an ascetic lifestyle prevailed, just like in a Buddhist monastery.)

1 And there came to him the Pharisees and Sadduccees tempting: and they asked him to shew them a sign from heaven.

2 But he answered and said to them: When it is evening, you say, It will be fair weather, for the sky is red.

3 And in the morning: To day there will be a storm, for the sky is red and lowering. You know then how to discern the face of the sky: and can you not know the signs of the times?

4 A wicked and adulterous generation seeketh after a sign: and a sign shall not be given it, but the sign of Jonas the prophet. And he left them, and went away.

5 And when his disciples were come over the water, they had forgotten to take bread.

6 Who said to them: Take heed and beware of the leaven of the Pharisees and Sadducees.

7 But they thought within themselves, saying: Because we have taken no bread.

8 And Jesus knowing it, said: Why do you think within yourselves, O ye of little faith, for that you have no bread?

9 Do you not yet understand, neither do you remember the five loaves among five thousand men, and how many baskets you took up?

10 Nor the seven loaves among four thousand men, and how many baskets you took up?

11 Why do you not understand that it was not concerning the bread I said to you: Beware of the leaven of the Pharisees and Sadducees?

12 Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

13 And Jesus came into the quarters of Cesarea Philippi: and he asked his disciples, saying: Whom do men say that the Son of man is?

14 But they said: Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets.

15 Jesus saith to them: But whom do you say that I am?

16 Simon Peter answered and said: Thou art Christ, the Son of the living God.

17 And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven.

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18 And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it.

19 And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.

20 Then he commanded his disciples, that they should tell no one that he was Jesus the Christ.

21 From that time Jesus began to shew to his disciples, that he must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again.

22 And Peter taking him, began to rebuke him, saying: Lord, be it far from thee, this shall not be unto thee.

23 Who turning, said to Peter: Go behind me, Satan, thou art a scandal unto me: because thou savourest not the things that are of God, but the things that are of men.

24 Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For he that will save his life, shall lose it: and he that shall lose his life for my sake, shall find it.

26 For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul?

27 For the Son of man shall come in the glory of his Father with his angels: and then will he render to every man according to his works.

28 Amen I say to you, there are some of them that stand here, that shall not taste death, till they see the Son of man coming in his kingdom.

ACCORDING TO MATTHEW CHAPTER 17

1 And after six days Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart:

2 And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow.

3 And behold there appeared to them Moses and Elias talking with him.

4 And Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

5 And as he was yet speaking, behold a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him.

6 And the disciples hearing, fell upon their face, and were very much afraid.

7 And Jesus came and touched them: and said to them, Arise, and fear not.

8 And they lifting up their eyes saw no one but only Jesus.

9 And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead.

10 And his disciples asked him, saying: Why then do the scribes say that Elias must come first?

11 But he answering, said to them: Elias indeed shall come, and restore all things.

12 But I say to you, that Elias is already come, and they knew him not, but have done unto him whatsoever they had a mind. So also the Son of man shall suffer from them.

13 Then the disciples understood, that he had spoken to them of John the Baptist.

14 And when he was come to the multitude, there came to him a man falling down on his knees before him, saying:

15 Lord, have pity on my son, for he is a lunatic, and suffereth much: for he falleth often into the fire, and often into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said: O unbelieving and perverse generation, how long shall I be with you? How long shall I suffer you? bring him hither to me.

18 And Jesus rebuked him, and the devil went out of him, and the child was cured from that hour.

19 Then came the disciples to Jesus secretly, and said: Why could not we cast him out?

20 Jesus said to them: Because of your unbelief. For, amen I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain, Remove from hence hither, and it shall remove; and nothing shall be impossible to you.

21 But this kind is not cast out but by prayer and fasting.

22 And when they abode together in Galilee, Jesus said to them: The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall rise again. And they were troubled exceedingly.

24 And when they were come to Capharnaum, they that recieved the didrachmas, came to Peter and said to him: Doth not your master pay the didrachmas?

25 He said: Yes. And when he was come into the house, Jesus prevented him, saying: What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom? of their own children, or of strangers?

26 And he said: Of strangers. Jesus said to him: Then the children are free.

27 But that we may not scandalize them, go to the sea, and cast in a hook: and that fish which shall first come up, take: and when thou hast opened its mouth, thou shalt find a stater: take that, and give it to them for me and thee.

ACCORDING TO MATTHEW CHAPTER 18

1 At that hour the disciples came to Jesus, saying: Who thinkest thou is the greater in the kingdom of heaven?

2 And Jesus calling unto him a little child, set him in the midst of them,

3 And said: Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven.

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4 Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven.

5 And he that shall receive one such little child in my name, receiveth me.

6 But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea.

7 Woe to the world because of scandals. For it must needs be that scandals come: but nevertheless woe to that man by whom the scandal cometh.

8 And if thy hand, or thy foot scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire.

9 And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire.

10 See that you despise not one of these little ones: for I say to you, that their angels in heaven always see the face of my Father who is in heaven.

11 For the Son of man is come to save that which was lost.

12 What think you? If a man have an hundred sheep, and one of them should go astray: doth he not leave the ninety-nine in the mountains, and go to seek that which is gone astray?

13 And if it so be that he find it: Amen I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray.

14 Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish.

15 But if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother.

16 And if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand.

17 And if he will not hear them: tell the church. And if he will not hear the church, let him be to thee as the heathen and publican.

18 Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven.

19 Again I say to you, that if two of you shall consent upon earth, concerning any thing whatsoever they shall ask, it shall be done to them by my Father who is in heaven.

20 For where there are two or three gathered together in my name, there am I in the midst of them.

21 Then came Peter unto him and said: Lord, how often shall my brother offend against me, and I forgive him? till seven times?

22 Jesus saith to him: I say not to thee, till seven times; but till seventy times seven times.

23 Therefore is the kingdom of heaven likened to a king, who would take an account of his servants.

24 And when he had begun to take the account, one was brought to him, that owed him ten thousand talents.

25 And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children and all that he had, and payment to be made.

26 But that servant falling down, besought him, saying: Have patience with me, and I will pay thee all.

27 And the lord of that servant being moved with pity, let him go and forgave him the debt.

28 But when that servant was gone out, he found one of his fellow servants that owed him an hundred pence: and laying hold of him, throttled him, saying: Pay what thou owest.

29 And his fellow servant falling down, besought him, saying: Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he paid the debt.

31 Now his fellow servants seeing what was done, were very much grieved, and they came and told their lord all that was done.

32 Then his lord called him; and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me:

33 Shouldst not thou then have had compassion also on thy fellow servant, even as I had compassion on thee?

34 And his lord being angry, delivered him to the torturers until he paid all the debt.

35 So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

ACCORDING TO MATTHEW CHAPTER 19

(Righteousness and the Kingdom of Wisdom are attained through observance of the Ten Commandments willingly. The Ten Commandments gain their authority by being "codified," i.e., written down as a unified block as in: Exodus 20:2–17; Deuteronomy 5:6–21. The Ten Commandments consist of two distinct parts: The first part deals with God, family [the ancestors], and the Sabbath for prayer and worship. The second part presents a set of ethical laws, in Hinduism, Jainism, Buddhism, Confucianism, and Daoism known as Pancha Sila [the "Five Precepts"]. So it is not a surprise to find them in the New Testament as well: Paul's Epistle to the Romans 13:9; the Gospel of Matthew 19:18-19; the Gospel of Mark 10:19; and the Gospel of Luke 18:20. All these Holy Commandments can be traced back to the years around 2600 BC; 2000 years before the Hebrew Bible was composed in the Persian Empire! See: Appendix D: The Instructions of Shuruppak. Verse By obeying the second half of the Ten Commandments, [the Ethical Precepts], you will participate in the cycle of life and thus live forever!)

1 And it came to pass when Jesus had ended these words, he departed from Galilee, and came into the coasts of Judea, beyond Jordan.

2 And great multitudes followed him: and he healed them there.

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3 And there came to him the Pharisees tempting him, and saying: Is it lawful for a man to put away his wife for every cause?

4 Who answering, said to them: Have ye not read, that he who made man from the beginning, Made them male and female? And he said:

5 For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh.

6 Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder.

7 They say to him: Why then did Moses command to give a bill of divorce, and to put away?

8 He saith to them: Because Moses by reason of the hardness of your heart permitted you to put away your wives: but from the beginning it was not so.

9 And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away, committeth adultery.

10 His disciples say unto him: If the case of a man with his wife be so, it is not expedient to marry.

11 Who said to them: All men take not this word, but they to whom it is given.

12 For there are eunuchs, who were born so from their mother's womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it.

13 Then were little children presented to him, that he should impose hands upon them and pray. And the disciples rebuked them.

14 But Jesus said to them: Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such.

15 And when he had imposed hands upon them, he departed from thence.

16 And behold one came and said to him: Good master, what good shall I do that I may have life everlasting?

17 Who said to him: Why asketh thou me concerning good? One is good, God. But if thou wilt enter into life, keep the commandments.

18 He said to him: Which? And Jesus said: Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

19 Honour thy father and thy mother: and, Thou shalt love thy neighbor as thyself.

20 The young man saith to him: All these I have kept from my youth, what is yet wanting to me?

21 Jesus saith to him: If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me.

22 And when the young man had heard this word, he went away sad: for he had great possessions.

23 Then Jesus said to his disciples: Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven.

24 And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven.

25 And when they had heard this, the disciples wondered very much, saying: Who then can be saved?

26 And Jesus beholding, said to them: With men this is impossible: but with God all things are possible.

27 Then Peter answering, said to him: Behold we have left all things, and have followed thee: what therefore shall we have?

28 And Jesus said to them: Amen, I say to you, that you, who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel.

29 And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold, and shall possess life everlasting.

30 And many that are first, shall be last: and the last shall be first.

ACCORDING TO MATTHEW CHAPTER 20

1 The kingdom of heaven is like to an householder, who went out early in the morning to hire labourers into his vineyard.

2 And having agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And going about the third hour, he saw others standing in the market place idle.

4 And he said to them: Go you also into my vineyard, and I will give you what shall be just.

5 And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner.

6 But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle?

7 They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard.

8 And when evening was come, the lord of the vineyard saith to his steward: Call the labourers and pay them their hire, beginning from the last even to the first.

9 When therefore they were come, that came about the eleventh hour, they received every man a penny.

10 But when the first also came, they thought that they should receive more: and they also received every man a penny.

11 And receiving it they murmured against the master of the house,

12 Saying: These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats.

13 But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny?

14 Take what is thine, and go thy way: I will also give to this last even as to thee.

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15 Or, is it not lawful for me to do what I will? is thy eye evil, because I am good?

16 So shall the last be first, and the first last. For many are called, but few chosen.

17 And Jesus going up to Jerusalem, took the twelve disciples apart, and said to them:

18 Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and the scribes, and they shall condemn him to death.

19 And shall deliver him to the Gentiles to be mocked, and scourged, and crucified, and the third day he shall rise again.

20 Then came to him the mother of the sons of Zebedee with her sons, adoring and asking something of him.

21 Who said to her: What wilt thou? She saith to him: Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom.

22 And Jesus answering, said: You know not what you ask. Can you drink the chalice that I shall drink? They say to him: We can.

23 He saith to them: My chalice indeed you shall drink; but to sit on my right or left hand, is not mine to give to you, but to them for whom it is prepared by my Father.

24 And the ten hearing it, were moved with indignation against the two brethren.

25 But Jesus called them to him, and said: You know that the princes of the Gentiles lord it over them; and they that are the greater, exercise power upon them.

26 It shall not be so among you: but whosoever will be the greater among you, let him be your minister:

27 And he that will be first among you, shall be your servant.

28 Even as the Son of man is not come to be ministered unto, but to minister, and to give his life a redemption for many.

29 And when they went out from Jericho, a great multitude followed him.

30 And behold two blind men sitting by the way side, heard that Jesus passed by, and they cried out, saying: O Lord, thou son of David, have mercy on us.

31 And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: O Lord, thou son of David, have mercy on us.

32 And Jesus stood, and called them, and said: What will ye that I do to you?

33 They say to him: Lord, that our eyes be opened.

34 And Jesus having compassion on them, touched their eyes. And immediately they saw, and followed him.

ACCORDING TO MATTHEW CHAPTER 21

1 And when they drew nigh to Jerusalem, and were come to Bethphage, unto mount Olivet, then Jesus sent two disciples,

2 Saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her: loose them and bring them to me.

3 And if any man shall say anything to you, say ye, that the Lord hath need of them: and forthwith he will let them go.

4 Now all this was done that it might be fulfilled which was spoken by the prophet, saying:

5 Tell ye the daughter of Sion: Behold thy king cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke.

6 And the disciples going, did as Jesus commanded them.

7 And they brought the ass and the colt, and laid their garments upon them, and made him sit thereon.

8 And a very great multitude spread their garments in the way: and others cut boughs from the trees, and strewed them in the way:

9 And the multitudes that went before and that followed, cried, saying: Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest.

10 And when he was come into Jerusalem, the whole city was moved, saying: Who is this?

11 And the people said: This is Jesus the prophet, from Nazareth of Galilee.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the chairs of them that sold doves:

13 And he saith to them: It is written, My house shall be called the house of prayer; but you have made it a den of thieves.

14 And there came to him the blind and the lame in the temple; and he healed them.

15 And the chief priests and scribes, seeing the wonderful things that he did, and the children crying in the temple, and saying: Hosanna to the son of David; were moved with indignation.

16 And said to him: Hearest thou what these say? And Jesus said to them: Yea, have you never read: Out of the mouth of infants and of sucklings thou hast perfected praise?

17 And leaving them, he went out of the city into Bethania, and remained there.

18 And in the morning, returning into the city, he was hungry.

19 And seeing a certain fig tree by the way side, he came to it, and found nothing on it but leaves only, and he saith to it: May no fruit grow on thee henceforward for ever. And immediately the fig tree withered away.

20 And the disciples seeing it wondered, saying: How is it presently withered away?

21 And Jesus answering, said to them: Amen, I say to you, if you shall have faith, and stagger not, not only this of the fig tree shall you do, but also if you shall say to this mountain, Take up and cast thyself into the sea, it shall be done.

22 And in all things whatsoever you shall ask in prayer, believing, you shall receive.

23 And when he was come into the temple, there came to him, as he was teaching, the chief priests and ancients of the people, saying: By what authority dost thou these things? and who hath given thee this authority?

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24 Jesus answering, said to them: I also will ask you one word, which if you shall tell me, I will also tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven or from men? But they thought within themselves, saying:

26 If we shall say, from heaven, he will say to us: Why then did you not believe him? But if we shall say, from men, we are afraid of the multitude: for all held John as a prophet.

27 And answering Jesus, they said: We know not. He also said to them: Neither do I tell you by what authority I do these things.

28 But what think you? A certain man had two sons; and coming to the first, he said: Son, go work to day in my vineyard.

29 And he answering, said: I will not. But afterwards, being moved with repentance, he went.

30 And coming to the other, he said in like manner. And he answering, said: I go, Sir; and he went not.

31 Which of the two did the father's will? They say to him: The first. Jesus saith to them: Amen I say to you, that the publicans and the harlots shall go into the kingdom of God before you.

32 For John came to you in the way of justice, and you did not believe him. But the publicans and the harlots believed him: but you, seeing it, did not even afterwards repent, that you might believe him.

33 Hear ye another parable. There was a man an householder, who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen; and went into a strange country.

34 And when the time of the fruits drew nigh, he sent his servants to the husbandmen that they might receive the fruits thereof.

35 And the husbandmen laying hands on his servants, beat one, and killed another, and stoned another.

36 Again he sent other servants more than the former; and they did to them in like manner.

37 And last of all he sent to them his son, saying: They will reverence my son.

38 But the husbandmen seeing the son, said among themselves: This is the heir: come, let us kill him, and we shall have his inheritance.

39 And taking him, they cast him forth out of the vineyard, and killed him.

40 When therefore the lord of the vineyard shall come, what will he do to those husbandmen?

41 They say to him: He will bring those evil men to an evil end; and will let out his vineyard to other husbandmen, that shall render him the fruit in due season.

42 Jesus saith to them: Have you never read in the Scriptures: The stone which the builders rejected, the same is become the head of the corner? By the Lord this has been done; and it is wonderful in our eyes.

43 Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof.

44 And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it shall grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they knew that he spoke of them.

46 And seeking to lay hands on him, they feared the multitudes: because they held him as a prophet.

ACCORDING TO MATTHEW CHAPTER 22

1 And Jesus answering, spoke again in parables to them, saying:

2 The kingdom of heaven is likened to a king, who made a marriage for his son.

3 And he sent his servants, to call them that were invited to the marriage; and they would not come.

4 Again he sent other servants, saying: Tell them that were invited, Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready: come ye to the marriage.

5 But they neglected, and went their own ways, one to his farm, and another to his merchandise.

6 And the rest laid hands on his servants, and having treated them contumeliously, put them to death.

7 But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city.

8 Then he saith to his servants: The marriage indeed is ready; but they that were invited were not worthy.

9 Go ye therefore into the highways; and as many as you shall find, call to the marriage.

10 And his servants going forth into the ways, gathered together all that they found, both bad and good: and the marriage was filled with guests.

11 And the king went in to see the guests: and he saw there a man who had not on a wedding garment.

12 And he saith to him: Friend, how camest thou in hither not having a wedding garment? But he was silent.

13 Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

15 Then the Pharisees going, consulted among themselves how to insnare him in his speech.

16 And they sent to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man: for thou dost not regard the person of men.

17 Tell us therefore what dost thou think, is it lawful to give tribute to Caesar, or not?

18 But Jesus knowing their wickedness, said: Why do you tempt me, ye hypocrites?

19 Shew me the coin of the tribute. And they offered him a penny.

20 And Jesus saith to them: Whose image and inscription is this?

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21 They say to him: Caesar's. Then he saith to them: Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's.

22 And hearing this they wondered, and leaving him, went their ways.

23 That day there came to him the Sadducees, who say there is no resurrection; and asked him,

24 Saying: Master, Moses said: If a man die having no son, his brother shall marry his wife, and raise up issue to his brother.

25 Now there were with us seven brethren: and the first having married a wife, died; and not having issue, left his wife to his brother.

26 In like manner the second, and the third, and so on to the seventh.

27 And last of all the woman died also.

28 At the resurrection therefore whose wife of the seven shall she be? for they all had her.

29 And Jesus answering, said to them: You err, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they shall neither marry nor be married; but shall be as the angels of God in heaven.

31 And concerning the resurrection of the dead, have you not read that which was spoken by God, saying to you:

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living.

33 And the multitudes hearing it, were in admiration at his doctrine.

34 But the Pharisees hearing that he had silenced the Sadducees, came together:

35 And one of them, a doctor of the law, asking him, tempting him:

36 Master, which is the greatest commandment in the law?

37 Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.

38 This is the greatest and the first commandment.

39 And the second is like to this: Thou shalt love thy neighbor as thyself.

40 On these two commandments dependeth the whole law and the prophets.

41 And the Pharisees being gathered together, Jesus asked them,

42 Saying: What think you of Christ? whose son is he? They say to him: David's.

43 He saith to them: How then doth David in spirit call him Lord, saying:

44 The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

ACCORDING TO MATTHEW CHAPTER 23

1 Then Jesus spoke to the multitudes and to his disciples,

2 Saying: The scribes and the Pharisees have sitten on the chair of Moses.

3 All things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not; for they say, and do not.

4 For they bind heavy and insupportable burdens, and lay them on men's shoulders; but with a finger of their own they will not move them.

5 And all their works they do for to be seen of men. For they make their phylacteries broad, and enlarge their fringes.

6 And they love the first places at feasts, and the first chairs in the synagogues,

7 And salutations in the market place, and to be called by men, Rabbi.

8 But be not you called Rabbi. For one is your master; and all you are brethren.

9 And call none your father upon earth; for one is your father, who is in heaven.

10 Neither be ye called masters; for one is you master, Christ.

11 He that is the greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be humbled: and he that shall humble himself shall be exalted.

13 But woe to you scribes and Pharisees, hypocrites; because you shut the kingdom of heaven against men, for you yourselves do not enter in; and those that are going in, you suffer not to enter.

14 Woe to you scribes and Pharisees, hypocrites: because you devour the houses of widows, praying long prayers. For this you shall receive the greater judgment.

15 Woe to you scribes and Pharisees, hypocrites; because you go round about the sea and the land to make one proselyte; and when he is made, you make him the child of hell twofold more than yourselves.

16 Woe to you blind guides, that say, Whosoever shall swear by the temple, it is nothing; but he that shall swear by the gold of the temple, is a debtor.

17 Ye foolish and blind; for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, is a debtor.

19 Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 He therefore that sweareth by the altar, sweareth by it, and by all things that are upon it:

21 And whosoever shall swear by temple, sweareth by it, and by him that dwelleth in it:

22 And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe to you scribes and Pharisees, hypocrites; because you tithe mint, and anise, and cummin, and have left the weightier things of the law; judgment, and mercy, and faith.

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These things you ought to have done, and not to leave those undone.

24 Blind guides, who strain out a gnat, and swallow a camel.

25 Woe to you scribes and Pharisees, hypocrites; because you make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanness.

26 Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean.

27 Woe to you scribes and Pharisees, hypocrites; because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness.

28 So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity.

29 Woe to you scribes and Pharisees, hypocrites; that build the sepulchres of the prophets, and adorn the monuments of the just,

30 And say: If we had been in the days of our Fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore you are witnesses against yourselves, that you are the sons of them that killed the prophets.

32 Fill ye up then the measure of your fathers.

33 You serpents, generation of vipers, how will you flee from the judgment of hell?

34 Therefore behold I send to you prophets, and wise men, and scribes: and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city:

35 That upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar.

36 Amen I say to you, all these things shall come upon this generation.

37 Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldest not?

38 Behold, you house shall be left to you, desolate.

39 For I say to you, you shall not see me henceforth till you say: Blessed is he that cometh in the name of the Lord.

ACCORDING TO MATTHEW CHAPTER 24

(The End of the Jewish World in the Holy Land. The text was written shortly after the destruction of the Temple in 70 AD and the author therefore knew that the end of his Jewish world happened in the past, it was composed as prophecy; a popular Old Testament text and teaching style addressed to readers in the future to warn of unrestrained zelotry.

In Verse 2, this "prophecy" was fulfilled literally in 70 AD, when the soldiers of the Roman general Flavius Titus [son of the emperor] demolished Jerusalem.)

1 And Jesus being come out of the temple, went away. And his disciples came to shew him the buildings of the temple.

2 And he answering, said to them: Do you see all these things? Amen I say to you there shall not be left here a stone upon a stone that shall not be destroyed.

3 And when he was sitting on mount Olivet, the disciples came to him privately, saying: Tell us when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world?

4 And Jesus answering, said to them: Take heed that no man seduce you:

5 For many will come in my name saying, I am Christ: and they will seduce many.

6 And you shall hear of wars and rumours of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences, and famines, and earthquakes in places:

8 Now all these are the beginnings of sorrows.

9 Then shall they deliver you up to be afflicted, and shall put you to death: and you shall be hated by all nations for my name's sake.

10 And then shall many be scandalized: and shall betray one another: and shall hate one another.

11 And many false prophets shall rise, and shall seduce many.

12 And because iniquity hath abounded, the charity of many shall grow cold.

13 But he that shall persevere to the end, he shall be saved.

14 And this gospel of the kingdom, shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come.

15 When therefore you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth let him understand.

16 Then they that are in Judea, let them flee to the mountains:

17 And he that is on the housetop, let him not come down to take any thing out of his house:

18 And he that is in the field, let him not go back to take his coat.

19 And woe to them that are with child, and that give suck in those days.

20 But pray that your flight be not in the winter, or on the sabbath.

21 For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be.

22 And unless those days had been shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened.

23 Then if any man shall say to you: Lo here is Christ, or there, do not believe him.

24 For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect.

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25 Behold I have told it to you, beforehand.
26 If therefore they shall say to you: Behold he is in the desert, go ye not out: Behold he is in the closets, believe it not.
27 For as lightning cometh out of the east, and appeareth even into the west: so shall the coming of the Son of man be.
28 Wheresoever the body shall be, there shall the eagles also be gathered together.
29 And immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved:
30 And then shall appear the sign of the Son of man in heaven: and then shall all tribes of the earth mourn: and they shall see the Son of man coming in the clouds of heaven with much power and majesty.
31 And he shall send his angels with a trumpet, and a great voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them.
32 And from the fig tree learn a parable: When the branch thereof is now tender, and the leaves come forth, you know that summer is nigh.
33 So you also, when you shall see all these things, know ye that it is nigh, even at the doors.
34 Amen I say to you, that this generation shall not pass, till all these things be done.
35 Heaven and earth shall pass, but my words shall not pass.
36 But of that day and hour no one knoweth, not the angels of heaven, but the Father alone.
37 And as in the days of Noe, so shall also the coming of the Son of man be.
38 For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark,
39 And they knew not till the flood came, and took them all away; so also shall the coming of the Son of man be.
40 Then two shall be in the field: one shall be taken, and one shall be left.
41 Two women shall be grinding at the mill: one shall be taken, and one shall be left.
42 Watch ye therefore, because ye know not what hour your Lord will come.
43 But know this ye, that if the goodman of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open.
44 Wherefore be you also ready, because at what hour you know not the Son of man will come.
45 Who, thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his family, to give them meat in season.
46 Blessed is that servant, whom when his lord shall come he shall find so doing.
47 Amen I say to you, he shall place him over all his goods.
48 But if that evil servant shall say in his heart: My lord is long a coming:
49 And shall begin to strike his fellow servants, and shall eat and drink with drunkards:
50 The lord of that servant shall come in a day that he hopeth not, and at an hour that he knoweth not:
51 And shall separate him, and appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth.

ACCORDING TO MATTHEW CHAPTER 25

1 Then shall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride.
2 And five of them were foolish, and five wise.
3 But the five foolish, having taken their lamps, did not take oil with them:
4 But the wise took oil in their vessels with the lamps.
5 And the bridegroom tarrying, they all slumbered and slept.
6 And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him.
7 Then all those virgins arose and trimmed their lamps.
8 And the foolish said to the wise: Give us of your oil, for our lamps are gone out.
9 The wise answered, saying: Lest perhaps there be not enough for us and for you, go ye rather to them that sell, and buy for yourselves.
10 Now whilst they went to buy, the bridegroom came: and they that were ready, went in with him to the marriage, and the door was shut.
11 But at last come also the other virgins, saying: Lord, Lord, open to us.
12 But he answering said: Amen I say to you, I know you not.
13 Watch ye therefore, because you know not the day nor the hour.
14 For even as a man going into a far country, called his servants, and delivered to them his goods;
15 And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey.
16 And he that had received the five talents, went his way, and traded with the same, and gained other five.
17 And in like manner he that had received the two, gained other two.
18 But he that had received the one, going his way digged into the earth, and hid his lord's money.
19 But after a long time the lord of those servants came, and reckoned with them.
20 And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above.
21 His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord.

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22 And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me: behold I have gained other two.

23 His lord said to him: Well done, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord.

24 But he that had received the one talent, came and said: Lord, I know that thou art a hard man; thou reapest where thou hast not sown, and gatherest where thou hast not strewed.

25 And being afraid I went and hid thy talent in the earth: behold here thou hast that which is thine.

26 And his lord answering, said to him: Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed:

27 Thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury.

28 Take ye away therefore the talent from him, and give it to him that hath ten talents.

29 For to every one that hath shall be given, and he shall abound: but from him that hath not, that also which he seemeth to have shall be taken away.

30 And the unprofitable servant cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth.

31 And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty.

32 And all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on his left.

34 Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world.

35 For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in:

36 Naked, and you covered me: sick, and you visited me: I was in prison, and you came to me.

37 Then shall the just answer him, saying: Lord, when did we see thee hungry, and fed thee; thirsty, and gave thee drink?

38 And when did we see thee a stranger, and took thee in? or naked, and covered thee?

39 Or when did we see thee sick or in prison, and came to thee?

40 And the king answering, shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me.

41 Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels.

42 For I was hungry, and you gave me not to eat: I was thirsty, and you gave me not to drink.

43 I was a stranger, and you took me not in: naked, and you covered me not: sick and in prison, and you did not visit me.

44 Then they also shall answer him, saying: Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?

45 Then he shall answer them, saying: Amen I say to you, as long as you did it not to one of these least, neither did you do it to me.

46 And these shall go into everlasting punishment: but the just, into life everlasting.

ACCORDING TO MATTHEW CHAPTER 26

(The Plot committed by the High Priests, the Elders, and Judas Iscarioth. The name Judas Iscarioth is both Hebrew and Latin in the original. Yehuda means Jew; Iscariot is a retranslation from the Latin Sicarius into the Aramaic "Iscariot," which means dagger-wielding or knife-wielding man. The Sicarii were a terrorist group of the Zealots, who also included Sadducees [Zadokites = the Righteous]. As in modern Islam, their task was to infiltrate society and spread terror among the Romans and their friends. The "Stabbling Jew" was chosen by the Greco-Roman authors of the New Testament to create the worst possible image of the Jews among the Roman public. This negative image led directly to anti-Semitism and the murder of millions of Jews; mostly committed by Christians and Muslims.

The Institution of the Lord's Supper, today known as The Holy Eucharist, has its origins in the Zoroastrian Mithras Cult and the divine angelic figure Mitra of India and Persia. See: The Grand Bible: Mithraeum, pp. 7470-71; The Mithras Liturgy, p. 7484.)

1 And it came to pass, when Jesus had ended all these words, he said to his disciples:

2 You know that after two days shall be the pasch, and the son of man shall be delivered up to be crucified:

3 Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiphas:

4 And they consulted together, that by subtilty they might apprehend Jesus, and put him to death.

5 But they said: Not on the festival day, lest perhaps there should be a tumult among the people.

6 And when Jesus was in Bethania, in the house of Simon the leper,

7 There came to him a woman having an alabaster box of precious ointment, and poured it on his head as he was at table.

8 And the disciples seeing it, had indignation, saying: To what purpose is this waste?

9 For this might have been sold for much, and given to the poor.

10 And Jesus knowing it, said to them: Why do you trouble this woman? for she hath wrought a good work upon me.

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11 For the poor you have always with you: but me you have not always.

12 For she in pouring this ointment upon my body, hath done it for my burial.

13 Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her.

14 Then went one of the twelve, who was called Judas Iscariot, to the chief priests,

15 And said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver.

16 And from thenceforth he sought opportunity to betray him.

17 And on the first day of the Azymes, the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch?

18 But Jesus said: Go ye into the city to a certain man, and say to him: the master saith, My time is near at hand, with thee I make the pasch with my disciples.

19 And the disciples did as Jesus appointed to them, and they prepared the pasch.

20 But when it was evening, he sat down with his twelve disciples.

21 And whilst they were eating, he said: Amen I say to you, that one of you is about to betray me.

22 And they being very much troubled, began every one to say: Is it I, Lord?

23 But he answering, said: He that dippeth his hand with me in the dish, he shall betray me.

24 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed: it were better for him, if that man had not been born.

25 And Judas that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it.

26 And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples, and said: Take ye, and eat. This is my body.

27 And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this.

28 For this is my blood of the new testament, which shall be shed for many unto remission of sins.

29 And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father.

30 And a hymn being said, they went out unto mount Olivet.

31 Then Jesus said to them: All you shall be scandalized in me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed.

32 But after I shall be risen again, I will go before you into Galilee.

33 And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized.

34 Jesus said to him: Amen I say to thee, that in this night before the cock crow, thou wilt deny me thrice.

35 Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples.

36 Then Jesus came with them into a country place which is called Gethsemani; and he said to his disciples: Sit you here, till I go yonder and pray.

37 And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad.

38 Then he saith to them: My soul is sorrowful even unto death: stay you here, and watch with me.

39 And going a little further, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt.

40 And he cometh to his disciples, and findeth them asleep, and he saith to Peter: What? Could you not watch one hour with me?

41 Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak.

42 Again the second time, he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done.

43 And he cometh again and findeth them sleeping: for their eyes were heavy.

44 And leaving them, he went again: and he prayed the third time, saying the selfsame word.

45 Then he cometh to his disciples, and saith to them: Sleep ye now and take your rest; behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners.

46 Rise, let us go: behold he is at hand that will betray me.

47 As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people.

48 And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast.

49 And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him.

50 And Jesus said to him: Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him.

51 And behold one of them that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high priest, cut off his ear.

52 Then Jesus saith to him: Put up again thy sword into its place: for all that take the sword shall perish with the sword.

53 Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels?

54 How then shall the scriptures be fulfilled, that so it must be done?

55 In that same hour Jesus said to the multitudes: You are come out as it were to a robber with swords and clubs to apprehend me. I sat daily with you, teaching in the temple, and you laid not hands on me.

56 Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled.

57 But they holding Jesus led him to Caiphas the high priest, where the scribes and the ancients were assembled.

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58 And Peter followed him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end.

59 And the chief priests and the whole council sought false witness against Jesus, that they might put him to death:

60 And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses:

61 And they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it.

62 And the high priest rising up, said to him: Answerest thou nothing to the things which these witness against thee?

63 But Jesus held his peace. And the high priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God.

64 Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven.

65 Then the high priests rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy:

66 What think you? But they answering, said: He is guilty of death.

67 Then did they spit in his face, and buffeted him: and others struck his face with the palms of their hands,

68 Saying: Prophesy unto us, O Christ, who is he that struck thee?

69 But Peter sat without in the court: and there came to him a servant maid, saying: Thou also wast with Jesus the Galilean.

70 But he denied before them all, saying: I know not what thou sayest.

71 And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth.

72 And again he denied with an oath, I know not the man.

73 And after a little while they came that stood by, and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee.

74 Then he began to curse and to swear that he knew not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly.

ACCORDING TO MATTHEW CHAPTER 27

(Verses 35-38: On the crucifixion of Jesus. The execution took place immediately after the verdict, which suggests a court martial; these were used when someone was accused of sedition, separatism, or treason, and the verdict was merely a formality. Loitering vagrants, often associated with Zealots or knifemen, were occasionally rounded up and immediately executed by the roadside. The bodies were then not taken down but left to rot on the cross, as a warning. Crucifixion was the Roman form of execution for non-Romans. Convicted persons with Roman citizenship, like Paul of Tarsus, were not allowed to be crucified by law; they were usually executed with the sword by beheading or stabbing. Verse 38: This ensemble of the three crucified can also be found towards the end of the biography of Titus Flavius Josephus; see Appendix D.

Joseph of Arimathea, verse 57: There is no place called Arimathia; this name is the hidden author's signature of Joseph [b]ar Mathea [Hebrew: Son of Mattityahu, Greek: Mattathias, short: Mathaias or Mathea, Eng: Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)

1 And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death.

2 And they brought him bound, and delivered him to Pontius Pilate the governor.

3 Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients,

4 Saying: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it.

5 And casting down the pieces of silver in the temple, he departed: and went and hanged himself with an halter.

6 But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood.

7 And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers.

8 For this cause the field was called Haceldama, that is, The field of blood, even to this day.

9 Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel.

10 And they gave them unto the potter's field, as the Lord appointed to me.

11 And Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it.

12 And when he was accused by the chief priests and ancients, he answered nothing.

13 Then Pilate saith to him: Dost not thou hear how great testimonies they allege against thee?

14 And he answered him to never a word; so that the governor wondered exceedingly.

15 Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would.

16 And he had then a notorious prisoner, that was called Barabbas.

17 They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ?

18 For he knew that for envy they had delivered him.

19 And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just

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man; for I have suffered many things this day in a dream because of him.

20 But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away.

21 And the governor answering, said to them: Whether will you of the two to be released unto you? But they said, Barabbas.

22 Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let him be crucified.

23 The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified.

24 And Pilate seeing that he prevailed nothing, but that rather a tumult was made; taking water washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it.

25 And the whole people answering, said: His blood be upon us and our children.

26 Then he released to them Barabbas, and having scourged Jesus, delivered him unto them to be crucified.

27 Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band;

28 And stripping him, they put a scarlet cloak about him.

29 And platting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews.

30 And spitting upon him, they took the reed, and struck his head.

31 And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.

32 And going out, they found a man of Cyrene, named Simon: him they forced to take up his cross.

33 And they came to the place that is called Golgotha, which is the place of Calvary.

34 And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink.

35 And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided my garments among them; and upon my vesture they cast lots.

36 And they sat and watched him.

37 And they put over his head his cause written: THIS IS JESUS THE KING OF THE JEWS.

38 Then were crucified with him two thieves: one on the right hand, and one on the left.

39 And they that passed by, blasphemed him, wagging their heads,

40 And saying: Vah, thou that destroyest the temple of God, and in three days dost rebuild it: save thy own self: if thou be the Son of God, come down from the cross.

41 In like manner also the chief priests, with the scribes and ancients, mocking, said:

42 He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him now deliver him if he will have him; for he said: I am the Son of God.

44 And the selfsame thing the thieves also, that were crucified with him, reproached him with.

45 Now from the sixth hour there was darkness over the whole earth, until the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? that is, My God, my God, why hast thou forsaken me?

47 And some that stood there and heard, said: This man calleth Elias.

48 And immediately one of them running took a sponge, and filled it with vinegar; and put it on a reed, and gave him to drink.

49 And the others said: Let be, let us see whether Elias will come to deliver him.

50 And Jesus again crying with a loud voice, yielded up the ghost.

51 And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent.

52 And the graves were opened: and many bodies of the saints that had slept arose,

53 And coming out of the tombs after his resurrection, came into the holy city, and appeared to many.

54 Now the centurion and they that were with him watching Jesus, having seen the earthquake, and the things that were done, were sore afraid, saying: Indeed this was the Son of God.

55 And there were there many women afar off, who had followed Jesus from Galilee, ministering unto him:

56 Among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

57 And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus.

58 He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered.

59 And Joseph taking the body, wrapped it up in a clean linen cloth.

60 And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way.

61 And there was there Mary Magdalen, and the other Mary sitting over against the sepulchre.

62 And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate,

63 Saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again.

64 Command therefore the sepulchre to be guarded until the third day: lest perhaps his disciples come and steal him away, and say to the people: He is risen from the dead; and the last error shall be worse than the first.

65 Pilate saith to them: You have a guard; go, guard it as you know.

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66 And they departing, made the sepulchre sure, sealing the stone, and setting guards.

ACCORDING TO MATTHEW CHAPTER 28

1 And in the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary, to see the sepulchre.

2 And behold there was a great earthquake. For an angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it.

3 And his countenance was as lightning, and his raiment as snow.

4 And for fear of him, the guards were struck with terror, and became as dead men.

5 And the angel answering, said to the women: Fear not you; for I know that you seek Jesus who was crucified.

6 He is not here, for he is risen, as he said. Come, and see the place where the Lord was laid.

7 And going quickly, tell ye his disciples that he is risen: and behold he will go before you into Galilee; there you shall see him. Lo, I have foretold it to you.

8 And they went out quickly from the sepulchre with fear and great joy, running to tell his disciples.

9 And behold Jesus met them, saying: All hail. But they came up and took hold of his feet, and adored him.

10 Then Jesus said to them: Fear not. Go, tell my brethren that they go into Galilee, there they shall see me.

11 Who when they were departed, behold some of the guards came into the city, and told the chief priests all things that had been done.

12 And they being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers,

13 Saying: Say you, His disciples came by night, and stole him away when we were asleep.

14 And if the governor shall hear this, we will persuade him, and secure you.

15 So they taking the money, did as they were taught: and this word was spread abroad among the Jews even unto this day.

16 And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

17 And seeing them they adored: but some doubted.

18 And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth.

19 Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

20 Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.

THE GOSPEL ACCORDING TO MARK

or Gospel of Mark (Iohannes Marcus), or just Mark
Estimated Range of Dating: 75-80 A.D.

(The second, and probably second-oldest, Gospel is attributed to a writer called John Mark (Latin: Iohannes Marcus). His name occurs in several books of the New Testament, and seem to refer in all cases to the same person, though this has been questioned. In the Acts of the Apostles (12:12) we read of "John, whose surname was Mark," and gather that Peter was a familiar visitor at the house of his mother Mary, which was a centre of Christian life in Jerusalem. That he was, as his surname would suggest, a Greek speaking Roman citizen, follows from the fact that he was also cousin of Barnabas, a Roman citizen of Cyprus.

There is considerable doubt that the author of the Gospel of Mark can be identical with the disciple. He lacks first-hand knowledge of the geography of the Holy Land. Example: Anyone approaching Jerusalem from Jericho would come first to Bethany and then Bethphage, not the reverse. This is one of several passages showing that Mark knew little about Judaea or Israel. Indeed, Mark knew so little about the area that he described Jesus going from Tyrian territory "by way of Sidon to the Sea of Galilee through the territory of the Ten Towns" (refering to Decapolis which was a region east of the Dead Sea; Mark 31); this is similar to saying that one goes from London to Paris via Edinburgh and Rome. The logical conclusion only can be that (1st) the author has nothing to do with the disciple and (2nd) the Gospel of Mark is not likely to be the oldest gospel. The only gospel that was written by someone from the Holy Land was the Gospel of Matthew. And that is also, together with Luke, the gospel with the highest accuracy.

The 2-source and 4-source hypotheses

The two-source hypothesis is an attempt to explain the synoptic problem, the pattern of similarities and differences between the three Gospels of Matthew, Mark, and Luke. It proposes that the Gospel of Matthew and the Gospel of Luke were based on the Gospel of Mark and a hypothetical sayings collection from the Christian oral tradition called Q (German: Quelle = source). B. H. Streeter published this hypothesis in 1924. By adding two other sources, referred to as M (Matthean material) and L (Lukan material), it became the four-source hypothesis.

It is a failed hypothesis for three simple reasons. It (1st) does not take into account the many distinctions among the gospels, and worse, it (2nd) declares Mark (which is the most inconsistant and faulty gospel) as the origin of all the others. And (3rd) it does not even attempt to compare Mark (or any

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other canonical gospel for that matter) with any non-canonical gospel. If there is a gospel to be declared "the origin", then surely, the Gospel of Matthew has to be taken into consideration first because it matches with the contents of the books of Titus Flavius Josephus almost entirely.

The "problem of the long ending"

The Gospel of Mark generally ends with chapter 16, and it goes from verse 1 to verse 20. However, scholars point out that the earliest extant complete manuscripts of Mark, Codex Vaticanus (325-350 AD) and Codex Sinaiticus (330-360 AD), the only two surviving examples of Flavius Constantinus' first Bible edition, contain only the verses 16:1–8. In other words: Mark ended here abruptly. Codex Vaticanus has a blank column after the 8th verse placing into it "kata Markon", which is Greek for "according to Mark" (Almost every manuscript in Antiquity had its title at the end.).

It is obvious that the previous manuscript ended here either because the author did not finish the text or because the last part went lost. Later, second editions, such as Codex Alexandrinus (c. 400 AD), Codex Bezae (c, 400 AD), Codex Ephraemi Rescriptus (c. 450 AD) have been tampered with by adding verses with the numbers 9–20 without any explanations. Whether these additional verses were found later in another earlier document or they were a new created interpolation, is unknown. It seems that the Church officials did not like the gospel have an "incomplete" end.)

ACCORDING TO MARK CHAPTER 1

1 The beginning of the gospel of Jesus Christ, the Son of God.

2 As it is written in Isaias the prophet: Behold I send my angel before thy face, who shall prepare the way before thee.

3 A voice of one crying in the desert: Prepare ye the way of the Lord, make straight his paths.

4 John was in the desert baptizing, and preaching the baptism of penance, unto remission of sins.

5 And there went out to him all the country of Judea, and all they of Jerusalem, and were baptized by him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and a leathern girdle about his loins; and he ate locusts and wild honey.

7 And he preached, saying: There cometh after me one mightier than I, the latchet of whose shoes I am not worthy to stoop down and loose.

8 I have baptized you with water; but he shall baptize you with the Holy Ghost.

9 And it came to pass, in those days, Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.

10 And forthwith coming up out of he water, he saw the heavens opened, and the Spirit as a dove descending, and remaining on him.

11 And there came a voice from heaven: Thou art my beloved Son; in thee I am well pleased.

12 And immediately the Spirit drove him out into the desert.

13 And he was in the desert forty days and forty nights, and was tempted by Satan; and he was with beasts, and the angels ministered to him.

14 And after that John was delivered up, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying: The time is accomplished, and the kingdom of God is at hand: repent, and believe the gospel.

16 And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea (for they were fishermen).

17 And Jesus said to them: Come after me, and I will make you to become fishers of men.

18 And immediately leaving their nets, they followed him.

19 And going on from thence a little farther, he saw James the son of Zebedee, and John his brother, who also were mending their nets in the ship:

20 And forthwith he called them. And leaving their father Zebedee in the ship with his hired men, they followed him.

21 And they entered into Capharnaum, and forthwith upon the sabbath days going into the synagogue, he taught them.

22 And they were astonished at his doctrine. For he was teaching them as one having power, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying: What have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know who thou art, the Holy One of God.

25 And Jesus threatened him, saying: Speak no more, and go out of the man.

26 And the unclean spirit tearing him, and crying out with a loud voice, went out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying: What thing is this? what is this new doctrine? for with power he commandeth even the unclean spirits, and they obey him.

28 And the fame of him was spread forthwith into all the country of Galilee.

29 And immediately going out of the synagogue they came into the house of Simon and Andrew, with James and John.

30 And Simon's wife's mother lay in a fit of a fever: and forthwith they tell him of her.

31 And coming to her, he lifted her up, taking her by the hand; and immediately the fever left her, and she ministered unto them.

32 And when it was evening, after sunset, they brought to him all that were ill and that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were troubled with divers diseases; and he cast out many devils, and he suffered them not to speak, because they knew him.

35 And rising very early, going out, he went into a desert place: and there he prayed.

36 And Simon, and they that were with him, followed after him.

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37 And when they had found him, they said to him: All seek for thee.

38 And he saith to them: Let us go into the neighbouring towns and cities, that I may preach there also; for to this purpose am I come.

39 And he was preaching in their synagogues, and in all Galilee, and casting out devils.

40 And there came a leper to him, beseeching him, and kneeling down said to him: If thou wilt, thou canst make me clean.

41 And Jesus having compassion on him, stretched forth his hand; and touching him, saith to him: I will. Be thou made clean.

42 And when he had spoken, immediately the leprosy departed from him, and he was made clean.

43 And he strictly charged him, and forthwith sent him away.

44 And he saith to him: See thou tell no one; but go, shew thyself to the high priest, and offer for thy cleansing the things that Moses commanded, for a testimony to them.

45 But he being gone out, began to publish and to blaze abroad the word: so that he could not openly go into the city, but was without in desert places: and they flocked to him from all sides.

ACCORDING TO MARK CHAPTER 2

1 And again he entered into Capharnaum after some days.

2 And it was heard that he was in the house, and many came together, so that there was no room; no, not even at the door; and he spoke to them the word.

3 And they came to him, bringing one sick of the palsy, who was carried by four.

4 And when they could not offer him unto him for the multitude, they uncovered the roof where he was; and opening it, they let down the bed wherein the man sick of the palsy lay.

5 And when Jesus had seen their faith, he saith to the sick of the palsy: Son, thy sins are forgiven thee.

6 And there were some of the scribes sitting there, and thinking in their hearts:

7 Why doth this man speak thus? he blasphemeth. Who can forgive sins, but God only?

8 Which Jesus presently knowing in his spirit, that they so thought within themselves, saith to them: Why think you these things in your hearts?

9 Which is easier, to say to the sick of the palsy: Thy sins are forgiven thee; or to say: Arise, take up thy bed, and walk?

10 But that you may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say to thee: Arise, take up thy bed, and go into thy house.

12 And immediately he arose; and taking up his bed, went his way in the sight of all; so that all wondered and glorified God, saying: We never saw the like.

13 And he went forth again to the sea side; and all the multitude came to him, and he taught them.

14 And when he was passing by, he saw Levi the son of Alpheus sitting at the receipt of custom; and he saith to him: Follow me. And rising up, he followed him.

15 And it came to pass, that as he sat at meat in his house, many publicans and sinners sat down together with Jesus and his disciples. For they were many, who also followed him.

16 And the scribes and the Pharisees, seeing that he ate with publicans and sinners, said to his disiples: Why doth your master eat and drink with publicans and sinners?

17 Jesus hearing this, saith to them: They that are well have no need of a physician, but they that are sick. For I came not to call the just, but sinners.

18 And the disiples of John and the Pharisees used to fast; and they come and say to him: Why do the disciples of John and of the Pharisees fast; but thy disciples do not fast?

19 And Jesus saith to them: Can the children of the marriage fast, as long as the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

20 But the days will come when the bridegroom shall be taken away from them; and then they shall fast in those days.

21 No man seweth a piece of raw cloth to an old garment: otherwise the new piecing taketh away from the old, and there is made a greater rent.

22 And no man putteth new wine into old bottles: otherwise the wine will burst the bottles, and both the wine will be spilled, and the bottles will be lost. But new wine must be put into new bottles.

23 And it came to pass again, as the Lord walked through the corn fields on the sabbath, that his disciples began to go forward, and to pluck the ears of corn.

24 And the Pharisees said to him: Behold, why do they on the sabbath day that which is not lawful?

25 And he said to them: Have you never read what David did when he had need, and was hungry himself, and they that were with him?

26 How he went into the house of God, under Abiathar the high priest, and did eat the loaves of proposition, which was not lawful to eat but for the priests, and gave to them who were with him?

27 And he said to them: The sabbath was made for man, and not man for the sabbath.

28 Therefore the Son of man is Lord of the sabbath also.

ACCORDING TO MARK CHAPTER 3

1 And he entered again into the synagogue, and there was a man there who had a withered hand.

2 And they watched him whether he would heal on the sabbath days; that they might accuse him.

3 And he said to the man who had the withered hand: Stand up in the midst.

4 And he saith to them: Is it lawful to do good on the sabbath days, or to do evil? to save life, or to destroy? But they held their peace.

5 And looking round about on them with anger, being grieved for the blindness of their hearts, he saith to the man:

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Stretch forth thy hand. And he stretched it forth: and his hand was restored unto him.

6 And the Pharisees going out, immediately made a consultation with the Herodians against him, how they might destroy him.

7 But Jesus retired with his disciples to the sea; and a great multitude followed him from Galilee and Judea,

8 And from Jerusalem, and from Idumea, and from beyond the Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him.

9 And he spoke to his disciples that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he healed many, so that they pressed upon him for to touch him, as many as had evils.

11 And the unclean spirits, when they saw him, fell down before him: and they cried, saying:

12 Thou art the Son of God. And he strictly charged them that they should not make him known.

13 And going up into a mountain, he called unto him whom he would himself: and they came to him.

14 And he made that twelve should be with him, and that he might send them to preach.

15 And he gave them power to heal sicknesses, and to cast out devils.

16 And to Simon he gave the name Peter:

17 And James the son of Zebedee, and John the brother of James; and he named them Boanerges, which is, The sons of thunder:

18 And Andrew and Philip, and Bartholomew and Matthew, and Thomas and James of Alpheus, and Thaddeus, and Simon the Cananean:

19 And Judas Iscariot, who also betrayed him.

20 And they come to a house, and the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends had heard of it, they went out to lay hold on him. For they said: He is become mad.

22 And the scribes who were come down from Jerusalem, said: He hath Beelzebub, and by the prince of devils he casteth out devils.

23 And after he had called them together, he said to them in parables: How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan be risen up against himself, he is divided, and cannot stand, but hath an end.

27 No man can enter into the house of a strong man and rob him of his goods, unless he first bind the strong man, and then shall he plunder his house.

28 Amen I say to you, that all sins shall be forgiven unto the sons of men, and the blasphemies wherewith they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost, shall never have forgiveness, but shall be guilty of an everlasting sin.

30 Because they said: He hath an unclean spirit.

31 And his mother and his bretheren came; and standing without, sent unto him, calling him.

32 And the multitude sat about him; and they say to him: Behold thy mother and thy brethren without seek for thee.

33 And answering them, he said: Who is my mother and my brethren?

34 And looking round about on them who sat about him, he saith: Behold my mother and my brethren.

35 For whosoever shall do the will of God, he is my brother, and my sister, and mother.

ACCORDING TO MARK CHAPTER 4

1 And again he began to teach by the sea side; and a great multitude was gathered together unto him, so that he went up into a ship, and sat in the sea; and all the multitude was upon the land by the sea side.

2 And he taught them many things in parables, and said unto them in his doctrine:

3 Hear ye: Behold, the sower went out to sow.

4 And whilst he sowed, some fell by the way side, and the birds of the air came and ate it up.

5 And other some fell upon stony ground, where it had not much earth; and it shot up immediately, because it had no depth of earth.

6 And when the sun was risen, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit.

8 And some fell upon good ground; and brought forth fruit that grew up, and increased and yielded, one thirty, another sixty, and another a hundred.

9 And he said: He that hath ears to hear, let him hear.

10 And when he was alone, the twelve that were with him asked him the parable.

11 And he said to them: To you it is given to know the mystery of the kingdom of God: but to them that are without, all things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand: lest at any time they should be converted, and their sins should be forgiven them.

13 And he saith to them: Are you ignorant of this parable? and how shall you know all parables?

14 He that soweth, soweth the word.

15 And these are they by the way side, where the word is sown, and as soon as they have heard, immediately Satan cometh and taketh away the word that was sown in their hearts.

16 And these likewise are they that are sown on the stony ground: who when they have heard the word, immediately recieve it with joy.

17 And they have no root in themselves, but are only for a time: and then when tribulation and persecution ariseth for the word they are presently scandalized.

18 And others there are who are sown among thorns: these are they that hear the word,

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19 And the cares of the world, and the deceitfulness of riches, and the lusts after other things entering in choke the word, and it is made fruitless.

20 And these are they who are sown upon the good ground, who hear the word, and receive it, and yield fruit, the one thirty, another sixty, and another a hundred.

21 And he said to them: Doth a candle come in to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be made manifest: neither was it made secret, but that it may come abroad.

23 If any man have ears to hear, let him hear.

24 And he said to them: Take heed what you hear. In what measure you shall mete, it shall be measured to you again, and more shall be given to you.

25 For he that hath, to him shall be given: and he that hath not, that also which he hath shall be taken away from him.

26 And he said: So is the kingdom of God, as if a man should cast seed into the earth,

27 And should sleep, and rise, night and day, and the seed should spring, and grow up whilst he knoweth not.

28 For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear.

29 And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said: To what shall we liken the kingdom of God? or to what parable shall we compare it?

31 It is as a grain of mustard seed: which when it is sown in the earth, is less than all the seeds that are in the earth:

32 And when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the birds of the air may dwell under the shadow thereof.

33 And with many such parables, he spoke to them the word, according as they were able to hear.

34 And without parable he did not speak unto them; but apart, he explained all things to his disciples.

35 And he saith to them that day, when evening was come: Let us pass over to the other side.

36 And sending away the multitude, they take him even as he was in the ship: and there were other ships with him.

37 And there arose a great storm of wind, and the waves beat into the ship, so that the ship was filled.

38 And he was in the hinder part of the ship, sleeping upon a pillow; and they awake him, and say to him: Master, doth it not concern thee that we perish?

39 And rising up, he rebuked the wind, and said to the sea: Peace, be still. And the wind ceased: and there was made a great calm.

40 And he said to them: Why are you fearful? have you not faith yet? And they feared exceedingly: and they said one to another: Who is this (thinkest thou) that both wind and sea obey him?

ACCORDING TO MARK CHAPTER 5

1 And they came over the strait of the sea into the country of the Gerasens.

2 And as he went out of the ship, immediately there met him out of the monuments a man with an unclean spirit,

3 Who had his dwelling in the tombs, and no man now could bind him, not even with chains.

4 For having been often bound with fetters and chains, he had burst the chains, and broken the fetters in pieces, and no one could tame him.

5 And he was always day and night in the monuments and in the mountains, crying and cutting himself with stones.

6 And seeing Jesus afar off, he ran and adored him.

7 And crying with a loud voice, he said: What have I to do with thee, Jesus the Son of the most high God? I adjure thee by God that thou torment me not.

8 For he said unto him: Go out of the man, thou unclean spirit.

9 And he asked him: What is thy name? And he saith to him: My name is Legion, for we are many.

10 And he besought him much, that he would not drive him away out of the country.

11 And there was there near the mountain a great herd of swine, feeding.

12 And the spirits besought him, saying: Send us into the swine, that we may enter into them.

13 And Jesus immediately gave them leave. And the unclean spirits going out, entered into the swine: and the herd with great violence was carried headlong into the sea, being about two thousand, and were stifled in the sea.

14 And they that fed them fled, and told it in the city and in the fields. And they went out to see what was done:

15 And they came to Jesus, and they see him that was troubled with the devil, sitting, clothed, and well in his wits, and they were afraid.

16 And they that had seen it, told them, in what manner he had been dealt with who had the devil; and concerning the swine.

17 And they began to pray him that he would depart from their coasts.

18 And when he went up into the ship, he that had been troubled with the devil, began to beseech him that he might be with him.

19 And he admitted him not, but saith to him: Go into thy house to thy friends, and tell them how great things the Lord hath done for thee, and hath had mercy on thee.

20 And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men wondered.

21 And when Jesus had passed again in the ship over the strait, a great multitude assembled together unto him, and he was nigh unto the sea.

22 And there cometh one of the rulers of the synagogue named Jairus: and seeing him, falleth down at his feet.

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23 And he besought him much, saying: My daughter is at the point of death, come, lay thy hand upon her, that she may be safe, and may live.

24 And he went with him, and a great multitude followed him, and they thronged him.

25 And a woman who was under an issue of blood twelve years,

26 And had suffered many things from many physicians; and had spent all that she had, and was nothing the better, but rather worse,

27 When she had heard of Jesus, came in the crowd behind him, and touched his garment.

28 For she said: If I shall touch but his garment, I shall be whole.

29 And forthwith the fountain of her blood was dried up, and she felt in her body that she was healed of the evil.

30 And immediately Jesus knowing in himself the virtue that had proceeded from him, turning to the multitude, said: Who hath touched my garments?

31 And his disciples said to him: Thou seest the multitude thronging thee, and sayest thou who hath touched me?

32 And he looked about to see her who had done this.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said to her: Daughter, thy faith hath made thee whole: go in peace, and be thou whole of thy disease.

35 While he was yet speaking, some come from the ruler of the synagogue's house, saying: Thy daughter is dead: why dost thou trouble the master any further?

36 But Jesus having heard the word that was spoken, saith to the ruler of the synagogue: Fear not, only believe.

37 And he admitted not any man to follow him, but Peter, and James, and John the brother of James.

38 And they come to the house of the ruler of the synagogue; and he seeth a tumult, and people weeping and wailing much.

39 And going in, he saith to them: Why make you this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But he having put them all out, taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And taking the damsel by the hand, he saith to her: Talitha cumi, which is, being interpreted: Damsel (I say to thee) arise.

42 And immediately the damsel rose up, and walked: and she was twelve years old: and they were astonished with a great astonishment.

43 And he charged them strictly that no man should know it: and commanded that something should be given her to eat.

ACCORDING TO MARK CHAPTER 6

(Verse 3 mentions Jesus' entire family by name: "Is not this the carpenter, the son of Mary, and brother of James [Jakobus] and Joses [Yosef] and Judah [Yehuda; Didymus Judas Thomas] and Simon? And are not his sisters here with us?" By the way: Greek term tekton means "builder, stone mason," not carpenter or furniture maker.)

1 And going out from thence, he went into his own country; and his disciples followed him.

2 And when the sabbath was come, he began to teach in the synagogue: and many hearing him were in admiration at his doctrine, saying: How came this man by all these things? and what wisdom is this that is given to him, and such mighty works as are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and Jude, and Simon? are not also his sisters here with us? And they were scandalized in regard of him.

4 And Jesus said to them: A prophet is not without honor, but in his own country, and in his own house, and among his own kindred.

5 And he could not do any miracles there, only that he cured a few that were sick, laying his hands upon them.

6 And he wondered because of their unbelief, and he went through the villages round about teaching.

7 And he called the twelve; and began to send them two and two, and gave them power over unclean spirits.

8 And he commanded them that they should take nothing for the way, but a staff only: no scrip, no bread, nor money in their purse,

9 But to be shod with sandals, and that they should not put on two coats.

10 And he said to them: Wheresoever you shall enter into an house, there abide till you depart from that place.

11 And whosoever shall not receive you, nor hear you; going forth from thence, shake off the dust from your feet for a testimony to them.

12 And going forth they preached that men should do penance:

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

14 And king Herod heard, (for his name was made manifest,) and he said: John the Baptist is risen again from the dead, and therefore mighty works shew forth themselves in him.

15 And others said: It is Elias. But others said: It is a prophet, as one of the prophets.

16 Which Herod hearing, said: John whom I beheaded, he is risen again from the dead.

17 For Herod himself had sent and apprehended John, and bound him in prison for the sake of Herodias the wife of Philip his brother, because he had married her.

18 For John said to Herod: It is not lawful for thee to have thy brother's wife.

19 Now Herodias laid snares for him: and was desirous to put him to death, and could not.

20 For Herod feared John, knowing him to be a just and holy man: and kept him, and when he heard him, did many things: and he heard him willingly.

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21 And when a convenient day was come, Herod made a supper for his birthday, for the princes, and tribunes, and chief men of Galilee.

22 And when the daughter of the same Herodias had come in, and had danced, and pleased Herod, and them that were at table with him, the king said to the damsel: Ask of me what thou wilt, and I will give it thee.

23 And he swore to her: Whatsoever thou shalt ask I will give thee, though it be the half of my kingdom.

24 Who when she was gone out, said to her mother, What shall I ask? But she said: The head of John the Baptist.

25 And when she was come in immediately with haste to the king, she asked, saying: I will that forthwith thou give me in a dish, the head of John the Baptist.

26 And the king was struck sad. Yet because of his oath, and because of them that were with him at table, he would not displease her:

27 But sending an executioner, he commanded that his head should be brought in a dish.

28 And he beheaded him in the prison, and brought his head in a dish: and gave it to the damsel, and the damsel gave it to her mother.

29 Which his disciples hearing came, and took his body, and laid it in a tomb.

30 And the apostles coming together unto Jesus, related to him all things that they had done and taught.

31 And he said to them: Come apart into a desert place, and rest a little. For there were many coming and going: and they had not so much as time to eat.

32 And going up into a ship, they went into a desert place apart.

33 And they saw them going away, and many knew: and they ran flocking thither on foot from all the cities, and were there before them.

34 And Jesus going out saw a great multitude: and he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things.

35 And when the day was now far spent, his disciples came to him, saying: This is a desert place, and the hour is now past:

36 Send them away, that going into the next villages and towns, they may buy themselves meat to eat.

37 And he answering said to them: Give you them to eat. And they said to him: Let us go and buy bread for two hundred pence, and we will give them to eat.

38 And he saith to them: How many loaves have you? go and see. And when they knew, they say: Five, and two fishes

39 And he commanded them that they should make them all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds and by fifties.

41 And when he had taken the five loaves, and the two fishes: looking up to heaven, he blessed, and broke the loaves, and gave to his disciples to set before them: and the two fishes he divided among them all.

42 And they all did eat, and had their fill.

43 And they took up the leavings, twelve full baskets of fragments, and of the fishes.

44 And they that did eat, were five thousand men.

45 And immediately he obliged his disciples to go up into the ship, that they might go before him over the water to Bethsaida, whilst he dismissed the people.

46 And when he had dismissed them, he went up to the mountain to pray.

47 And when it was late, the ship was in the midst of the sea, and himself alone on the land.

48 And seeing them labouring in rowing, (for the wind was against them,) and about the fourth watch of the night, he cometh to them walking upon the sea, and he would have passed by them.

49 But they seeing him walking upon the sea, thought it was an apparition, and they cried out.

50 For they all saw him, and were troubled. And immediately he spoke with them, and said to them: Have a good heart, it is I, fear ye not.

51 And he went up to them into the ship, and the wind ceased: and they were far more astonished within themselves:

52 For they understood not concerning the loaves; for their heart was blinded.

53 And when they had passed over, they came into the land of Genezareth, and set to the shore.

54 And when they were gone out of the ship, immediately they knew him:

55 And running through that whole country, they began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into towns or into villages or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him were made whole.

ACCORDING TO MARK CHAPTER 7

(Verse 26 refers to a Greek-speaking Syro-Phoenician, that is a Canaanite woman. The original inhabitants of Canaan were expelled from the south of Canaan by Hebrews after the time of Moses [who were also Canaanites but lived in Egypt for 430 years]. The non-Jewish north is called Phoenicia [Lebanon], the Jewish south is called the Holy Land [Judea, Samaria, and Israel]. Despite the religious division, the language and culture of these people [measures, weights, currency (the shekel), calendar, etc.] have remained the same for centuries.)

1 And there assembled together unto him the Pharisees and some of the scribes, coming from Jerusalem.

2 And when they had seen some of his disciples eat bread with common, that is, with unwashed hands, they found fault.

3 For the Pharisees, and all the Jews eat not without often washing their hands, holding the tradition of the ancients:

4 And when they come from the market, unless they be washed, they eat not: and many other things there are that have been delivered to them to observe, the washings of cups and of pots, and of brazen vessels, and of beds.

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5 And the Pharisees and scribes asked him: Why do not thy disciples walk according to the tradition of the ancients, but they eat bread with common hands?

6 But he answering, said to them: Well did Isaias prophesy of you hypocrites, as it is written: This people honoureth me with their lips, but their heart is far from me.

7 And in vain to they worship me, teaching doctrines and precepts of men.

8 For leaving the commandment of God, you hold the tradition of men, the washing of pots and of cups: and many other things you do like to these.

9 And he said to them: Well do you make void the commandment of God, that you may keep your own tradition.

10 For Moses said: Honor thy father and thy mother; and He that shall curse father or mother, dying let him die.

11 But you say: If a man shall say to his father or mother, Corban, (which is a gift,) whatsoever is from me, shall profit thee.

12 And further you suffer him not to do any thing for his father or mother,

13 Making void the word of God by your own tradition, which you have given forth. And many other such like things you do.

14 And calling again the multitude unto him, he said to them: Hear ye me all, and understand.

15 There is nothing from without a man that entering into him, can defile him. But the things which come from a man, those are they that defile a man.

16 If any man have ears to hear, let him hear.

17 And when he was come into the house from the multitude, his disciples asked him the parable.

18 And he saith to them: So are you also without knowledge? understand you not that every thing from without, entering into a man cannot defile him:

19 Because it entereth not into his heart, but goeth into the belly, and goeth out into the privy, purging all meats?

20 But he said that the things which come out from a man, they defile a man.

21 For from within out of the heart of men proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

23 All these evil things come from within, and defile a man.

24 And rising from thence he went into the coasts of Tyre and Sidon: and entering into a house, he would that no man should know it, and he could not be hid.

25 For a woman as soon as she heard of him, whose daughter had an unclean spirit, came in and fell down at his feet.

26 For the woman was a Gentile, a Syrophenician born. And she besought him that he would cast forth the devil out of her daughter.

27 Who said to her: Suffer first the children to be filled: for it is not good to take the bread of the children, and cast it to the dogs.

28 But she answered and said to him: Yea, Lord; for the whelps also eat under the table of the crumbs of the children.

29 And he said to her: For this saying go thy way, the devil is gone out of thy daughter.

30 And when she was come into her house, she found the girl lying upon the bed, and that the devil was gone out.

31 And again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring to him one deaf and dumb; and they besought him that he would lay his hand upon him.

33 And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue:

34 And looking up to heaven, he groaned, and said to him: Ephpheta, which is, Be thou opened.

35 And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right.

36 And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it.

37 And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear, and the dumb to speak.

ACCORDING TO MARK CHAPTER 8

1 In those days again, when there was a great multitude, and had nothing to eat; calling his disciples together, he saith to them:

2 I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat.

3 And if I shall send them away fasting to their home, they will faint in the way; for some of them came from afar off.

4 And his disciples answered him: From whence can any one fill them here with bread in the wilderness?

5 And he asked them: How many loaves have ye? Who said: Seven.

6 And taking the seven loaves, giving thanks, he broke, and gave to his disciples for to set before them; and they set them before the people.

7 And they had a few little fishes; and he blessed them, and commanded them to be set before them.

8 And they did eat and were filled; and they took up that which was left of the fragments, seven baskets.

9 And they that had eaten were about four thousand; and he sent them away.

10 And immediately going up into a ship with his disciples, he came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, asking him a sign from heaven, tempting him.

12 And sighing deeply in spirit, he saith: Why doth this generation seek a sign? Amen, I say to you, a sign shall not be given to this generation.

13 And leaving them, he went up again into the ship, and passed to the other side of the water.

14 And they forgot to take bread; and they had but one loaf with them in the ship.

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15 And he charged them, saying: Take heed and beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying: Because we have no bread.

17 Which Jesus knowing, saith to them: Why do you reason, because you have no bread? do you not yet know nor understand? have you still your heart blinded?

18 Having eyes, see you not? and having ears, hear you not? neither do you remember.

19 When I broke the five loaves among five thousand, how many baskets full of fragments took you up? They say to him, Twelve.

20 When also the seven loaves among four thousand, how many baskets of fragments took you up? And they say to him, Seven.

21 And he said to them: How do you not yet understand?

22 And they came to Bethsaida; and they bring to him a blind man, and they besought him that he would touch him.

23 And taking the blind man by the hand, he led him out of the town; and spitting upon his eyes, laying his hands on him, he asked him if he saw any thing.

24 And looking up, he said: I see men as it were trees, walking.

25 After that again he laid his hands upon his eyes, and he began to see, and was restored, so that he saw all things clearly.

26 And he sent him into his house, saying: Go into thy house, and if thou enter into the town, tell nobody.

27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi. And in the way, he asked his disciples, saying to them: Whom do men say that I am?

28 Who answered him, saying: John the Baptist; but some Elias, and others as one of the prophets.

29 Then he saith to them: But whom do you say that I am? Peter answering said to him: Thou art the Christ.

30 And he strictly charged them that they should not tell any man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the ancients and by the high priests, and the scribes, and be killed: and after three days rise again.

32 And he spoke the word openly. And Peter taking him, began to rebuke him.

33 Who turning about and seeing his disciples, threatened Peter, saying: Go behind me, Satan, because thou savorest not the things that are of God, but that are of men.

34 And calling the multitude together with his disciples, he said to them: If any man will follow me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake and the gospel, shall save it.

36 For what shall it profit a man, if he gain the whole world, and suffer the loss of his soul?

37 Or what shall a man give in exchange for his soul?

38 For he that shall be ashamed of me, and of my words, in this adulterous and sinful generation: the Son of man also will be ashamed of him, when he shall come in the glory of his Father with the holy angels.

39 And he said to them: Amen I say to you, that there are some of them that stand here, who shall not taste death, till they see the kingdom of God coming in power.

ACCORDING TO MARK CHAPTER 9

1 And after six days Jesus taketh with him Peter and James and John, and leadeth them up into an high mountain apart by themselves, and was transfigured before them.

2 And his garments became shining and exceeding white as snow, so as no fuller upon earth can make white.

3 And there appeared to them Elias with Moses; and they were talking with Jesus.

4 And Peter answering, said to Jesus: Rabbi, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias.

5 For he knew not what he said: for they were struck with fear.

6 And there was a cloud overshadowing them: and a voice came out of the cloud, saying: This is my most beloved son; hear ye him.

7 And immediately looking about, they saw no man any more, but Jesus only with them.

8 And as they came down from the mountain, he charged them not to tell any man what things they had seen, till the Son of man shall be risen again from the dead.

9 And they kept the word to themselves; questioning together what that should mean, when he shall be risen from the dead.

10 And they asked him, saying: Why then do the Pharisees and scribes say that Elias must come first?

11 Who answering, said to them: Elias, when he shall come first, shall restore all things; and as it is written of the Son of man, that he must suffer many things and be despised.

12 But I say to you, that Elias also is come, (and they have done to him whatsoever they would,) as it is written of him.

13 And coming to his disciples, he saw a great multitude about them, and the scribes disputing with them.

14 And presently all the people seeing Jesus, were astonished and struck with fear; and running to him, they saluted him.

15 And he asked them: What do you question about among you?

16 And one of the multitude, answering, said: Master, I have brought my son to thee, having a dumb spirit.

17 Who, wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and pineth away; and I spoke to thy disciples to cast him out, and they could not.

18 Who answering them, said: O incredulous generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

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19 And they brought him. And when he had seen him, immediately the spirit troubled him; and being thrown down upon the ground, he rolled about foaming.

20 And he asked his father: How long time is it since this hath happened unto him? But he said: From his infancy:

21 And oftentimes hath he cast him into the fire and into waters to destroy him. But if thou canst do any thing, help us, having compassion on us.

22 And Jesus saith to him: If thou canst believe, all things are possible to him that believeth.

23 And immediately the father of the boy crying out, with tears said: I do believe, Lord: help my unbelief.

24 And when Jesus saw the multitude running together, he threatened the unclean spirit, saying to him: Deaf and dumb spirit, I command thee, go out of him; and enter not any more into him.

25 And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said: He is dead.

26 But Jesus taking him by the hand, lifted him up; and he arose.

27 And when he was come into the house, his disciples secretly asked him: Why could not we cast him out?

28 And he said to them: This kind can go out by nothing, but by prayer and fasting.

29 And departing from thence, they passed through Galilee, and he would not that any man should know it.

30 And he taught his disciple, and said to them: The Son of man shall be betrayed into the hands of men, and they shall kill him; and after that he is killed, he shall rise again the third day.

31 But they understood not the word, and they were afraid to ask him.

32 And they came to Capharnaum. And when they were in the house, he asked them: What did you treat of in the way?

33 But they held their peace, for in the way they had disputed among themselves, which of them should be the greatest.

34 And sitting down, he called the twelve, and saith to them: If any man desire to be first, he shall be the last of all, and the minister of all.

35 And taking a child, he set him in the midst of them. Whom when he had embraced, he saith to them:

36 Whosoever shall receive one such child as this in my name, receiveth me. And whosoever shall receive me, receiveth not me, but him that sent me.

37 John answered him, saying: Master, we saw one casting out devils in thy name, who followeth not us, and we forbade him.

38 But Jesus said: Do not forbid him. For there is no man that doth a miracle in my name, and can soon speak ill of me.

39 For he that is not against you, is for you.

40 For whosoever shall give you to drink a cup of water in my name, because you belong to Christ: amen I say to you, he shall not lose his reward.

41 And whosoever shall scandalize one of these little ones that believe in me; it were better for him that a millstone were hanged around his neck, and he were cast into the sea.

42 And if thy hand scandalize thee, cut it off: it is better for thee to enter into life, maimed, than having two hands to go into hell, into unquenchable fire:

43 Where there worm dieth not, and the fire is not extinguished.

44 And if thy foot scandalize thee, cut it off. It is better for thee to enter lame into life everlasting, than having two feet, to be cast into the hell of unquenchable fire:

45 Where their worm dieth not, and the fire is not extinguished.

46 And if thy eye scandalize thee, pluck it out. It is better for thee with one eye to enter into the kingdom of God, than having two eyes to be cast into the hell of fire:

47 Where the worm dieth not, and the fire is not extinguished.

48 For every one shall be salted with fire: and every victim shall be salted with salt.

49 Salt is good. But if the salt became unsavory; wherewith will you season it? Have salt in you, and have peace among you.

ACCORDING TO MARK CHAPTER 10

(Righteousness and the Kingdom of Wisdom are attained through observance of the Ten Commandments willingly. The Ten Commandments gain their authority by being "codified," i.e., written down as a unified block as in: Exodus 20:2–17; Deuteronomy 5:6–21. The Ten Commandments consist of two distinct parts: The first part deals with God, family [the ancestors], and the Sabbath for prayer and worship. The second part presents a set of ethical laws, in Hinduism, Jainism, Buddhism, Confucianism, and Taoism known as Pancha Sila [the "Five Precepts" in]. So it is not a surprise to find them in the New Testament as well: Paul's Epistle to the Romans 13:9; the Gospel of Matthew 19:18-19; the Gospel of Mark 10:19; and the Gospel of Luke 18:20. All these Holy Commandments can be traced back to the years around 2600 BC - 2000 years before the Hebrew Bible was composed in the Persian Empire. See: Appendix D: The Instructions of Shuruppak.)

1 And rising up from thence, he cometh into the coasts of Judea beyond the Jordan: and the multitudes flock to him again. And as he was accustomed, he taught them again.

2 And the Pharisees coming to him asked him: Is it lawful for a man to put away his wife? tempting him.

3 But he answering, saith to them: What did Moses command you?

4 Who said: Moses permitted to write a bill of divorce, and to put her away.

5 To whom Jesus answering, said: Because of the hardness of your heart he wrote you that precept.

6 But from the beginning of the creation, God made them male and female.

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7 For this cause a man shall leave his father and mother; and shall cleave to his wife.

8 And they two shall be in one flesh. Therefore now they are not two, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house again his disciples asked him concerning the same thing.

11 And he saith to them: Whosoever shall put away his wife and marry another, committeth adultery against her.

12 And if the wife shall put away her husband, and be married to another, she committeth adultery.

13 And they brought to him young children, that he might touch them. And the disciples rebuked them that brought them.

14 Whom when Jesus saw, he was much displeased, and saith to them: Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

15 Amen I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it.

16 And embracing them, and laying his hands upon them, he blessed them.

17 And when he was gone forth into the way, a certain man running up and kneeling before him, asked him, Good Master, what shall I do that I may receive life everlasting?

18 And Jesus said to him, Why callest thou me good? None is good but one, that is God.

19 Thou knowest the commandments: Do not commit adultery, do not kill, do not steal, bear not false witness, do no fraud, honour thy father and mother.

20 But he answering, said to him: Master, all these things I have observed from my youth.

21 And Jesus looking on him, loved him, and said to him: One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me.

22 Who being struck sad at that saying, went away sorrowful: for he had great possessions.

23 And Jesus looking round about, saith to his disciples: How hardly shall they that have riches, enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus again answering, saith to them: Children, how hard is it for them that trust in riches, to enter into the kingdom of God?

25 It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 Who wondered the more, saying among themselves: Who then can be saved?

27 And Jesus looking on them, saith: With men it is impossible; but not with God: for all things are possible with God.

28 And Peter began to say unto him: Behold, we have left all things, and have followed thee.

29 Jesus answering, said: Amen I say to you, there is no man who hath left house or brethren, or sisters, or father, or mother, or children, or lands, for my sake and for the gospel,

30 Who shall not receive an hundred times as much, now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come life everlasting.

31 But many that are first, shall be last: and the last, first.

32 And they were in the way going up to Jerusalem: and Jesus went before them, and they were astonished; and following were afraid. And taking again the twelve, he began to tell them the things that should befall him.

33 Saying: Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests, and to the scribes and ancients, and they shall condemn him to death, and shall deliver him to the Gentiles.

34 And they shall mock him, and spit on him, and scourge him, and kill him: and the third day he shall rise again.

35 And James and John the sons of Zebedee, come to him, saying: Master, we desire that whatsoever we shall ask, thou wouldst do it for us:

36 But he said to them: What would you that I should do for you?

37 And they said: Grant to us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 And Jesus said to them: You know not what you ask. Can you drink of the chalice that I drink of: or be baptized with the baptism wherewith I am baptized?

39 But they said to him: We can. And Jesus saith to them: You shall indeed drink of the chalice that I drink of: and with the baptism wherewith I am baptized, you shall be baptized.

40 But to sit on my right hand, or on my left, is not mine to give to you, but to them for whom it is prepared.

41 And the ten hearing it, began to be much displeased at James and John.

42 But Jesus calling them, saith to them: You know that they who seem to rule over the Gentiles, lord it over them: and their princes have power over them.

43 But it is not so among you: but whosoever will be greater, shall be your minister.

44 And whosoever will be first among you, shall be the servant of all.

45 For the Son of man also is not come to be ministered unto, but to minister, and to give his life a redemption for many.

46 And they came to Jericho: and as he went out of Jericho, with his disciples, and a very great multitude, Bartimeus the blind man, the son of Timeus, sat by the way side begging.

47 Who when he had heard, that it was Jesus of Nazareth, began to cry out, and to say: Jesus son of David, have mercy on me.

48 And many rebuked him, that he might hold his peace; but he cried a great deal the more: Son of David, have mercy on me.

49 And Jesus, standing still, commanded him to be called. And they call the blind man, saying to him: Be of better comfort: arise, he calleth thee.

50 Who casting off his garment leaped up, and came to him.

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51 And Jesus answering, said to him: What wilt thou that I should do to thee? And the blind man said to him: Rabboni, that I may see.

52 And Jesus saith to him: Go thy way, thy faith hath made thee whole. And immediately he saw, and followed him in the way.

ACCORDING TO MARK CHAPTER 11

1 And when they were drawing near to Jerusalem and to Bethania at the mount of Olives, he sendeth two of his disciples,

2 And saith to them: Go into the village that is over against you, and immediately at your coming in thither, you shall find a colt tied, upon which no man yet hath sat: loose him, and bring him.

3 And if any man shall say to you, What are you doing? say ye that the Lord hath need of him: and immediately he will let him come hither.

4 And going their way, they found the colt tied before the gate without, in the meeting of two ways: and they loose him.

5 And some of them that stood there, said to them: What do you loosing the colt?

6 Who said to them as Jesus had commanded them; and they let him go with them.

7 And they brought the colt to Jesus; and they lay their garments on him, and he sat upon him.

8 And many spread their garments in the way: and others cut down boughs from the trees, and strewed them in the way.

9 And they that went before and they that followed, cried, saying: Hosanna, blessed is he that cometh in the name of the Lord.

10 Blessed be the kingdom of our father David that cometh: Hosanna in the highest.

11 And he entered into Jerusalem, into the temple: and having viewed all things round about, when now the eventide was come, he went out to Bethania with the twelve.

12 And the next day when they came out from Bethania, he was hungry.

13 And when he had seen afar off a fig tree having leaves, he came if perhaps he might find any thing on it. And when he was come to it, he found nothing but leaves. For it was not the time for figs.

14 And answering he said to it: May no man hereafter eat fruit of thee any more for ever. And his disciples heard it.

15 And they came to Jerusalem. And when he was entered into the temple, he began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the chairs of them that sold doves.

16 And he suffered not that any man should carry a vessel through the temple;

17 And he taught, saying to them: Is it not written, My house shall be called the house of prayer to all nations? But you have made it a den of thieves.

18 Which when the chief priests and the scribes had heard, they sought how they might destroy him. For they feared him, because the whole multitude was in admiration at his doctrine.

19 And when evening was come, he went forth out of the city.

20 And when they passed by in the morning they saw the fig tree dried up from the roots.

21 And Peter remembering, said to him: Rabbi, behold the fig tree, which thou didst curse, is withered away.

22 And Jesus answering, saith to them: Have the faith of God.

23 Amen I say to you, that whosoever shall say to this mountain, Be thou removed and be cast into the sea, and shall not stagger in his heart, but believe, that whatsoever he saith shall be done; it shall be done unto him.

24 Therefore I say unto you, all things, whatsoever you ask when ye pray, believe that you shall receive; and they shall come unto you.

25 And when you shall stand to pray, forgive, if you have aught against any man; that your Father also, who is in heaven, may forgive you your sins.

26 But if you will not forgive, neither will your Father that is in heaven, forgive you your sins.

27 And they come again to Jerusalem. And when he was walking in the temple, there come to him the chief priests and the scribes and the ancients,

28 And they say to him: By what authority dost thou these things? and who hath given thee this authority that thou shouldst do these things?

29 And Jesus answering, said to them: I will also ask you one word, and answer you me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or from men? Answer me.

31 But they thought with themselves, saying: If we say, From heaven; he will say, Why then did you not believe him?

32 If we say, From men, we fear the people. For all men counted John that he was a prophet indeed.

33 And they answering, say to Jesus: We know not. And Jesus answering, saith to them: Neither do I tell you by what authority I do these things.

ACCORDING TO MARK CHAPTER 12

1 And he began to speak to them in parables: A certain man planted a vineyard and made a hedge about it, and dug a place for the winefat, and built a tower, and let it to husbandmen; and went into a far country.

2 And at the season he sent to the husbandmen a servant to receive of the husbandmen of the fruit of the vineyard.

3 Who having laid hands on him, beat him, and sent him away empty.

4 And again he sent to them another servant; and him they wounded in the head, and used him reproachfully.

5 And again he sent another, and him they killed: and many others, of whom some they beat, and others they killed.

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6 Therefore having yet one son, most dear to him; he also sent him unto them last of all, saying: They will reverence my son.

7 But the husbandmen said one to another: This is the heir; come let us kill him; and the inheritance shall be ours.

8 And laying hold on him, they killed him, and cast him out of the vineyard.

9 What therefore will the lord of the vineyard do? He will come and destroy those husbandmen; and will give the vineyard to others.

10 And have you not read this scripture, The stone which the builders rejected, the same is made the head of the corner:

11 By the Lord has this been done, and it is wonderful in our eyes.

12 And they sought to lay hands on him, but they feared the people. For they knew that he spoke this parable to them. And leaving him, they went their way.

13 And they sent to him some of the Pharisees and of the Herodians; that they should catch him in his words.

14 Who coming, say to him: Master, we know that thou art a true speaker, and carest not for any man; for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Caesar; or shall we not give it?

15 Who knowing their wiliness, saith to them: Why tempt you me? bring me a penny that I may see it.

16 And they brought it him. And he saith to them: Whose is this image and inscription? They say to him, Caesar's.

17 And Jesus answering, said to them: Render therefore to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.

18 And there came to him the Sadducees, who say there is no resurrection; and they asked him, saying:

19 Master, Moses wrote unto us, that if any man's brother die, and leave his wife behind him, and leave no children, his brother should take his wife, and raise up seed to his brother.

20 Now there were seven brethren; and the first took a wife, and died leaving no issue.

21 And the second took her, and died: and neither did he leave any issue. And the third in like manner.

22 And the seven all took her in like manner; and did not leave issue. Last of all the woman also died.

23 In the resurrection therefore, when they shall rise again, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering, saith to them: Do ye not therefore err, because you know not the scriptures, nor the power of God?

25 For when they shall rise again from the dead, they shall neither marry, nor be married, but are as the angels in heaven.

26 And as concerning the dead that they rise again, have you not read in the book of Moses, how in the bush God spoke to him, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but of the living. You therefore do greatly err.

28 And there came one of the scribes that had heard them reasoning together, and seeing that he had answered them well, asked him which was the first commandment of all.

29 And Jesus answered him: The first commandment of all is, Hear, O Israel: the Lord thy God is one God.

30 And thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first commandment.

31 And the second is like to it: Thou shalt love thy neighbour as thyself. There is no other commandment greater than these.

32 And the scribe said to him: Well, Master, thou hast said in truth, that there is one God, and there is no other besides him.

33 And that he should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength; and to love one's neighbour as one's self, is a greater thing than all holocausts and sacrifices.

34 And Jesus seeing that he had answered wisely, said to him: Thou art not far from the kingdom of God. And no man after that durst ask him any question.

35 And Jesus answering, said, teaching in the temple: How do the scribes say, that Christ is the son of David?

36 For David himself saith by the Holy Ghost: The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool.

37 David therefore himself calleth him Lord, and whence is he then his son? And a great multitude heard him gladly.

38 And he said to them in his doctrine: Beware of the scribes, who love to walk in long robes, and to be saluted in the marketplace,

39 And to sit in the first chairs, in the synagogues, and to have the highest places at suppers:

40 Who devour the houses of widows under the pretence of long prayer: these shall receive greater judgment.

41 And Jesus sitting over against the treasury, beheld how the people cast money into the treasury, and many that were rich cast in much.

42 And there came a certain poor widow, and she cast in two mites, which make a farthing.

43 And calling his disciples together, he saith to them: Amen I say to you, this poor widow hath cast in more than all they who have cast into the treasury.

44 For all they did cast in of their abundance; but she of her want cast in all she had, even her whole living.

ACCORDING TO MARK CHAPTER 13

1 And as he was going out of the temple, one of his disciples said to him: Master, behold what manner of stones and what buildings are here.

2 And Jesus answering, said to him: Seest thou all these great buildings? There shall not be left a stone upon a stone, that shall not be thrown down.

3 And as he sat on the mount of Olivet over against the temple, Peter and James and John and Andrew asked him apart:

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4 Tell us, when shall these things be? and what shall be the sign when all these things shall begin to be fulfilled?

5 And Jesus answering, began to say to them, Take heed lest any man deceive you.

6 For many shall come in my name, saying, I am he; and they shall deceive many.

7 And when you shall hear of wars and rumours of wars, fear ye not. For such things must needs be, but the end is not yet.

8 For nation shall rise against nation and kingdom against kingdom, and there shall be earthquakes in divers places, and famines. These things are the beginning of sorrows.

9 But look to yourselves. For they shall deliver you up to councils, and in the synagogues you shall be beaten, and you shall stand before governors and kings for my sake, for a testimony unto them.

10 And unto all nations the gospel must first be preached.

11 And when they shall lead you and deliver you up, be not thoughtful beforehand what you shall speak; but whatsoever shall be given you in that hour, that speak ye. For it is not you that speak, but the Holy Ghost.

12 And the brother shall betray his brother unto death, and the father his son; and children shall rise up against the parents, and shall work their death.

13 And you shall be hated by all men for my name's sake. But he that shall endure unto the end, he shall be saved.

14 And when you shall see the abomination of desolation, standing where it ought not: he that readeth let him understand: then let them that are in Judea, flee unto the mountains:

15 And let him that is on the housetop, not go down into the house, nor enter therein to take any thing out of the house:

16 And let him that shall be in the field, not turn back to take up his garment.

17 And woe to them that are with child, and that give suck in those days.

18 But pray ye, that these things happen not in winter.

19 For in those days shall be such tribulations, as were not from the beginning of the creation which God created until now, neither shall be.

20 And unless the Lord had shortened the days, no flesh should be saved: but for the sake of the elect which he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here is Christ; lo, he is here: do not believe.

22 For there will rise up false Christs and false prophets, and they shall shew signs and wonders, to seduce (if it were possible) even the elect.

23 Take you heed therefore; behold I have foretold you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.

25 And the stars of heaven shall be falling down, and the powers that are in heaven, shall be moved.

26 And then shall they see the Son of man coming in the clouds, with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now of the fig tree learn ye a parable. When the branch thereof is now tender, and the leaves are come forth, you know that summer is very near.

29 So you also when you shall see these things come to pass, know ye that it is very nigh, even at the doors.

30 Amen I say to you, that this generation shall not pass, until all these things be done.

31 Heaven and earth shall pass away, but my word shall not pass away.

32 But of that day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father.

33 Take ye heed, watch and pray. For ye know not when the time is.

34 Even as a man who going into a far country, left his house; and gave authority to his servants over every work, and commanded the porter to watch.

35 Watch ye therefor, (for you know not when the lord of the house cometh: at even, or at midnight, or at the cockcrowing, or in the morning,)

36 Lest coming on a sudden, he find you sleeping.

37 And what I say to you, I say to all: Watch.

ACCORDING TO MARK CHAPTER 14

(Verse 24: The Institution of the Lord's Supper, today known as The Holy Eucharist, has its origins in the Zoroastrian Mithras Cult and the divine angelic figure Mithra of India and Persia. See: The Grand Bible: Mithraeum, pp. 7470-71; The Mithras Liturgy, p. 7484.)

1 Now the feast of the pasch, and of the Azymes was after two days; and the chief priests and the scribes sought how they might by some wile lay hold on him, and kill him.

2 But they said: Not on the festival day, lest there should be a tumult among the people.

3 And when he was in Bethania, in the house of Simon the leper, and was at meat, there came a woman having an alabaster box of ointment of precious spikenard: and breaking the alabaster box, she poured it out upon his head.

4 Now there were some that had indignation within themselves, and said: Why was this waste of the ointment made?

5 For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her.

6 But Jesus said: Let her alone, why do you molest her? She hath wrought a good work upon me.

7 For the poor you have always with you: and whensoever you will, you may do them good: but me you have not always.

8 She hath done what she could: she is come beforehand to anoint my body for burial.

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9 Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her.

10 And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them.

11 Who hearing it were glad; and they promised him they would give him money. And he sought how he might conveniently betray him.

12 Now on the first day of the unleavened bread, when they sacrificed the pasch, the disciples say to him: Whither wilt thou that we go, and prepare for thee to eat the pasch?

13 And he sendeth two of his disciples, and saith to them: Go ye into the city; and there shall meet you a man carrying a pitcher of water, follow him;

14 And whithersoever he shall go in, say to the master of the house, The master saith, Where is my refectory, where I may eat the pasch with my disciples?

15 And he will shew you a large dining room furnished; and there prepare ye for us.

16 And his disciples went their way, and came into the city; and they found as he had told them, and they prepared the pasch.

17 And when evening was come, he cometh with the twelve.

18 And when they were at table and eating, Jesus saith: Amen I say to you, one of you that eateth with me shall betray me.

19 But they began to be sorrowful, and to say to him one by one: Is it I?

20 Who saith to them: One of the twelve, who dippeth with me his hand in the dish.

21 And the Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born.

22 And whilst they were eating, Jesus took bread; and blessing, broke, and gave to them, and said: Take ye. This is my body.

23 And having taken the chalice, giving thanks, he gave it to them. And they all drank of it.

24 And he said to them: This is my blood of the new testament, which shall be shed for many.

25 Amen I say to you, that I will drink no more of the fruit of the vine, until that day when I shall drink it new in the kingdom of God.

26 And when they had said an hymn, they went forth to the mount of Olives.

27 And Jesus saith to them: You will all be scandalized in my regard this night; for it is written, I will strike the shepherd, and the sheep shall be dispersed.

28 But after I shall be risen again, I will go before you into Galilee.

29 But Peter saith to him: Although all shall be scandalized in thee, yet not I.

30 And Jesus saith to him: Amen I say to thee, to day, even in this night, before the cock crow twice, thou shall deny me thrice.

31 But he spoke the more vehemently: Although I should die together with thee, I will not deny thee. And in like manner also said they all.

32 And they came to a farm called Gethsemani. And he saith to his disciples: Sit you here, while I pray.

33 And he taketh Peter and James and John with him; and he began to fear and to be heavy.

34 And he saith to them: My soul is sorrowful even unto death; stay you here, and watch.

35 And when he was gone forward a little, he fell flat on the ground; and he prayed, that if it might be, the hour might pass from him.

36 And he saith: Abba, Father, all things are possible to thee: remove this chalice from me; but not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not watch one hour?

38 Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak.

39 A going away again, he prayed, saying the same words.

40 And when he returned, he found them again asleep, (for their eyes were heavy,) and they knew not what to answer him.

41 And he cometh the third time, and saith to them: Sleep ye now, and take your rest. It is enough: the hour is come: behold the Son of man shall be betrayed into the hands of sinners.

42 Rise up, let us go. Behold, he that will betray me is at hand.

43 And while he was yet speaking, cometh Judas Iscariot, one of the twelve: and with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients.

44 And he that betrayed him, had given them a sign, saying: Whomsoever I shall kiss, that is he; lay hold on him, and lead him away carefully.

45 And when he was come, immediately going up to him, he saith: Hail, Rabbi; and he kissed him.

46 But they laid hands on him, and held him.

47 An one of them that stood by, drawing a sword, struck a servant of the chief priest, and cut off his ear.

48 And Jesus answering, said to them: Are you come out as to a robber, with swords and staves to apprehend me?

49 I was daily with you in the temple teaching, and you did not lay hands on me. But that the scriptures may be fulfilled.

50 Then his disciples leaving him, all fled away.

51 And a certain young man followed him, having a linen cloth cast about his naked body; and they laid hold on him.

52 But he, casting off the linen cloth, fled from them naked.

53 And they brought Jesus to the high priest; and all the priests and the scribes and the ancients assembled together.

54 And Peter followed him from afar off, even into the court of the high priest; and he sat with the servants at the fire, and warmed himself.

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55 And the chief priests and all the council sought for evidence against Jesus, that they might put him to death, and found none.

56 For many bore false witness against him, and their evidences were not agreeing.

57 And some rising up, bore false witness against him, saying:

58 We heard him say, I will destroy this temple made with hands, and within three days I will build another not made with hands.

59 And their witness did not agree.

60 And the high priest rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said to him: Art thou the Christ the Son of the blessed God?

62 And Jesus said to him: I am. And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven.

63 Then the high priest rending his garments, saith: What need we any further witnesses?

64 You have heard the blasphemy. What think you? Who all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him: Prophesy: and the servants struck him with the palms of their hands.

66 Now when Peter was in the court below, there cometh one of the maidservants of the high priest.

67 And when she had seen Peter warming himself, looking on him she saith: Thou also wast with Jesus of Nazareth.

68 But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court; and the cock crew.

69 And again a maidservant seeing him, began to say to the standers by: This is one of them.

70 But he denied again. And after a while they that stood by said again to Peter: Surely thou art one of them; for thou art also a Galilean.

71 But he began to curse and to swear, saying; I know not this man of whom you speak.

72 And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him: Before the cock crow twice, thou shalt thrice deny me. And he began to weep.

ACCORDING TO MARK CHAPTER 15

(Verses 24-27: On the crucifixion of Jesus, see Matthew, introduction Chapter 27. Verse 27: This ensemble of the three crucified can also be found towards the end of the biography of Titus Flavius Josephus; see Appendix D.). Joseph of Arimathea, verse 43: There is no place called Arimathea; this name is the hidden author's signature of Joseph [b]ar Mathea [Hebrew for: Son of Mattityahu, Greek: Mattathias, short: Mathaias or Mathias or Mathea, Eng: Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)

1 And straightway in the morning, the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led him away, and delivered him to Pilate.

2 And Pilate asked him: Art thou the king of the Jews? But he answering, saith to him: Thou sayest it.

3 And the chief priests accused him in many things.

4 And Pilate again asked him, saying: Answerest thou nothing? behold in how many things they accuse thee.

5 But Jesus still answered nothing; so that Pilate wondered.

6 Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded.

7 And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder.

8 And when the multitude was come up, they began to desire that he would do, as he had ever done unto them.

9 And Pilate answered them, and said: Will you that I release to you the king of the Jews?

10 For he knew that the chief priests had delivered him up out of envy.

11 But the chief priests moved the people, that he should rather release Barabbas to them.

12 And Pilate again answering, saith to them: What will you then that I do to the king of the Jews?

13 But they again cried out: Crucify him.

14 And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him.

15 And so Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away into the court of the palace, and they called together the whole band:

17 And they clothe him with purple, and platting a crown of thorns, they put it upon him.

18 And they began to salute him: Hail, king of the Jews.

19 And they struck his head with a reed: and they did spit on him. And bowing their knees, they adored him.

20 And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him.

21 And they forced one Simon a Cyrenian who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross.

22 And they bring him into the place called Golgotha, which being interpreted is, The place of Calvary.

23 And they gave him to drink wine mingled with myrrh; but he took it not.

24 And crucifying him, they divided his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the inscription of his cause was written over: THE KING OF THE JEWS.

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27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith: And with the wicked he was reputed.

29 And they that passed by blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days buildest it up again;

30 Save thyself, coming down from the cross.

31 In like manner also the chief priests mocking, said with the scribes one to another: He saved others; himself he cannot save.

32 Let Christ the king of Israel come down now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole earth until the ninth hour.

34 And at the ninth hour, Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabacthani? Which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of the standers by hearing, said: Behold he calleth Elias.

36 And one running and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if Elias come to take him down.

37 And Jesus having cried out with a loud voice, gave up the ghost.

38 And the veil of the temple was rent in two, from the top to the bottom.

39 And the centurion who stood over against him, seeing that crying out in this manner he had given up the ghost, said: Indeed this man was the son of God.

40 And there were also women looking on afar off: among whom was Mary Magdalen, and Mary the mother of James the less and of Joseph, and Salome:

41 Who also when he was in Galilee followed him, and ministered to him, and many other women that came up with him to Jerusalem.

42 And when evening was now come, (because it was the Parasceve, that is, the day before the sabbath,)

43 Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus.

44 But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead.

45 And when he had understood it by the centurion, he gave the body to Joseph.

46 And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre which was hewed out of a rock. And he rolled a stone to the door of the sepulchre.

47 And Mary Magdalen, and Mary the mother of Joseph, beheld where he was laid.

ACCORDING TO MARK CHAPTER 16

1 And when the sabbath was past, Mary Magdalen, and Mary the mother of James, and Salome, bought sweet spices, that coming, they might anoint Jesus.

2 And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen.

3 And they said one to another: Who shall roll us back the stone from the door of the sepulchre?

4 And looking, they saw the stone rolled back. For it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished.

6 Who saith to them: Be not affrighted; you seek Jesus of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him.

7 But go, tell his disciples and Peter that he goeth before you into Galilee; there you shall see him, as he told you.

8 But they going out, fled from the sepulchre. For a trembling and fear had seized them: and they said nothing to any man; for they were afraid.

THE LONGER RECENSION OF MARK

(Note: According to Constantin von Tischendorf, the discoverer of the Codex Sinaiticus that contains the oldest complete New Testament [see Constantine Bible, Lord Henfield Edition 2025], the remaining twelve verses were not written by Mark. The Codex Sinaiticus and Vaticanus (also known as the two surviving issues of the Constantine Bible, commissioned by Emperor Flavius Constantinus and Eusebius of Caesarea and executed by Athanasius of Alexandria) have them not. See, Tischendorf, Tregelles, and Alford. The original Gospel of Mark endet with Verse 8 whilst modern versions of Mark generally contain the longer ending. The origin of these two forms is unknown.)

9 But he rising early the first day of the week, appeared first to Mary Magdalen, out of whom he had cast seven devils.

10 She went and told them that had been with him, who were mourning and weeping.

11 And they hearing that he was alive, and had been seen by her, did not believe.

12 And after that he appeared in another shape to two of them walking, as they were going into the country.

13 And they going told it to the rest: neither did they believe them.

14 At length he appeared to the eleven as they were at table: and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again.

15 And he said to them: Go ye into the whole world, and preach the gospel to every creature.

16 He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned.

17 And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues.

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18 They shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover.

19 And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God.

20 But they going forth preached every where: the Lord working withal, and confirming the word with signs that followed..

THE GOSPEL ACCORDING TO LUKE

or The Gospel of Luke, or just Luke
Author: perhaps Lucius Mestrius Plutarchus
Estimated Range of Dating: c. 80-110 A.D.

(The Gospel of Luke contains almost everything which can be found in Flavius Josephus' writings. Some are puzzled on whether Luke used Flavius Josephus' writings, of which The Jewish War was published at around 75 AD and the Antiquities in about 93 AD, which would demand a date after 93 AD. Marcion used the Gospel of Luke as basis for his Gospel of the Lord, which sets an upper time limit of around 130 AD. A date for Luke-Acts in the 90s of the first century or first decade of the second would account for all the evidence, including the alleged use of Flavius Josephus and the apparent authorship by a sometime companion of Paul. If Luke did not use Flavius Josephus' texts, a date in the 80s is permissible.

The Gospel of Luke and the Book of Acts account for 27.5% of the New Testament, the largest contribution attributed to a single author who is unknown. The many linguistic and theological agreements and cross-references between the Gospel of Luke and The Acts of the Apostles are biographical works. There are indications that both works may well derive from the same author. If we want to find out the originator of this gospel (and the Acts), it might be helpful to analyse the name of the attributed author.

The name Luke is the English form of the Greek name Lucas which has in Latin the form Lucius. Lucius is a cognate of the name Lucas which derives from the Latin noun Lux for "light" (genitive: lucis), meaning "light" or "bright" as adjective and lucere for "to shine" as verb. So Lucius means "the enlightened one". As we know, the Gospel of Luke was written between 80 and 130 AD, there are not too many Greek-speaking candidates who would fit as bearer of such a distinguished name at this time:

1.) Lucius the martyr of Caesarea (Kayseri) in Cappadocia, Central Anatolia (died c. 100 AD)

2.) There is also a Lucius mentioned in Romans 16:21. There is no way of knowing for sure whether this is the same person, but Origen (Origenes Adamantios, a 2nd century theologian, better known as Origen of Alexandria) identifies the Lucius in Romans (by Saul of Tarsos) with the evangelist Luke (Comm. Rom. 10.39)

3.) Lucius of Cyrene (Greek: Loukios o Kurenaios) was, according to the Acts of the Apostles, one of the founders of the Christian Church in Antioch, then part of Roman Syria. He is mentioned by name as a member of the church there, following the account King Herod's Death: "Now there were in the church that was at Antioch certain prophets and

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teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up (educated) with Herod the tetrarch, and Saul (of Tarsos)." (Acts 13:1) The account in Acts 13 states that the group of prophets and teachers prayed and fasted, and were inspired to commission Barnabas and Saul to undertake missionary journeys further afield. Lucius is indicated as a founder of the Antioch church (Acts 11:19,20). He is considered to have been the first bishop of Cyrene (Libya).
4.) There are speculations whether Plutarch could have been the author. Plutarch of Chaeronea (c. 46–120) was a Greek historian, biographer, essayist, and Platonist philosopher. At some time, Plutarch received Roman citizenship. As shown by his new name, Lucius Mestrius Plutarchus, his sponsor for citizenship was Lucius Mestrius Florus, a Roman consul whom Plutarch also used as a historical source for his "Life of Otho". His "Parallel Lives", 46 biographies in which he compared Roman citizens with earlier celebraties, clearly demonstrate that he could have written the Gospel of Luke. After all, it is in its largest parts a biographical narrative, and it is also, considering its writing style, the most sophisticated gospel in existence, a bright masterpiece indeed. Lucius Mestrius Plutarchus would fit into the role of a Christian author than no other. His work Moralia and the fact that he was the priest of Delphi are clear indications.)

ACCORDING TO LUKE CHAPTER 1

(Verse 3: The Gospel of Luke is composed as a report or letter to Theophilus [Godlove, Lover of God; See Acts 1], exactly like its second part known as The Acts of the Apostles. Both texts were written by the very same author. Verse 31: Iesous is the Greek form of the original Hebrew name Yehoshua, Yeshua, Yeshu. It means "Yahweh is salvation" or "Yahweh's Saviour, God's Messiah." Another Greek form of this name is Soteros, a form of the better known Kristos, or Christus in Latin which also means "Saviour, Messiah.")

1 Forasmuch as many have taken in hand to set forth in order a narration of the things that have been accomplished among us;

2 According as they have delivered them unto us, who from the beginning were eyewitnesses and ministers of the word:

3 It seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus,

4 That thou mayest know the verity of those words in which thou hast been instructed.

5 There was in the days of Herod, the king of Judea, a certain priest named Zachary, of the course of Abia; and his wife was of the daughters of Aaron, and her name Elizabeth.

6 And they were both just before God, walking in all the commandments and justifications of the Lord without blame.

7 And they had no son, for that Elizabeth was barren, and they both were well advanced in years.

8 And it came to pass, when he executed the priestly function in the order of his course before God,

9 According to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord.

10 And all the multitude of the people was praying without, at the hour of incense.

11 And there appeared to him an angel of the Lord, standing on the right side of the alter of incense.

12 And Zachary seeing him, was troubled, and fear fell upon him.

13 But the angel said to him: Fear not, Zachary, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John:

14 And thou shalt have joy and gladness, and many shall rejoice in his nativity.

15 For he shall be great before the Lord; and shall drink no wine nor strong drink: and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And he shall convert many of the children of Israel to the Lord their God.

17 And he shall go before him in the spirit and power of Elias; that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people.

18 And Zachary said to the angel: Whereby shall I know this? for I am an old man, and my wife is advanced in years.

19 And the angel answering, said to him: I am Gabriel, who stand before God: and am sent to speak to thee, and to bring thee these good tidings.

20 And behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass, because thou hast not believed my words, which shall be fulfilled in their time.

21 And the people were waiting for Zachary; and they wondered that he tarried so long in the temple.

22 And when he came out, he could not speak to them: and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb.

23 And it came to pass, after the days of his office were accomplished, he departed to his own house.

24 And after those days, Elizabeth his wife conceived, and hid herself five months, saying:

25 Thus hath the Lord dealt with me in the days wherein he hath had regard to take away my reproach among men.

26 And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women.

29 Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be.

30 And the angel said to her: Fear not, Mary, for thou hast found grace with God.

31 Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus.

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32 He shall be great, and shall be called the Son of the most High; and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob for ever.

33 And of his kingdom there shall be no end.

34 And Mary said to the angel: How shall this be done, because I know not man?

35 And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God.

36 And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren:

37 Because no word shall be impossible with God.

38 And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word. And the angel departed from her.

39 And Mary rising up in those days, went into the hill country with haste into a city of Juda.

40 And she entered into the house of Zachary, and saluted Elizabeth.

41 And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost:

42 And she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy.

45 And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.

46 And Mary said: My soul doth magnify the Lord.

47 And my spirit hath rejoiced in God my Saviour.

48 Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed.

49 Because he that is mighty, hath done great things to me; and holy is his name.

50 And his mercy is from generation unto generations, to them that fear him.

51 He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart.

52 He hath put down the mighty from their seat, and hath exalted the humble.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath received Israel his servant, being mindful of his mercy:

55 As he spoke to our fathers, to Abraham and to his seed for ever.

56 And Mary abode with her about three months; and she returned to her own house.

57 Now Elizabeth's full time of being delivered was come, and she brought forth a son.

58 And her neighbours and kinsfolks heard that the Lord had shewed his great mercy towards her, and they congratulated with her.

59 And it came to pass, that on the eighth day they came to circumcise the child, and they called him by his father's name Zachary.

60 And his mother answering, said: Not so; but he shall be called John.

61 And they said to her: There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And demanding a writing table, he wrote, saying: John is his name. And they all wondered.

64 And immediately his mouth was opened, and his tongue loosed, and he spoke, blessing God.

65 And fear came upon all their neighbours; and all these things were noised abroad over all the hill country of Judea.

66 And all they that had heard them laid them up in their heart, saying: What an one, think ye, shall this child be? For the hand of the Lord was with him.

67 And Zachary his father was filled with the Holy Ghost; and he prophesied, saying:

68 Blessed be the Lord God of Israel; because he hath visited and wrought the redemption of his people:

69 And hath raised up an horn of salvation to us, in the house of David his servant:

70 As he spoke by the mouth of his holy prophets, who are from the beginning:

71 Salvation from our enemies, and from the hand of all that hate us:

72 To perform mercy to our fathers, and to remember his holy testament,

73 The oath, which he swore to Abraham our father, that he would grant to us,

74 That being delivered from the hand of our enemies, we may serve him without fear,

75 In holiness and justice before him, all our days.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways:

77 To give knowledge of salvation to his people, unto the remission of their sins:

78 Through the bowels of the mercy of our God, in which the Orient from on high hath visited us:

79 To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

80 And the child grew, and was strengthened in spirit; and was in the deserts until the day of his manifestation to Israel.

ACCORDING TO LUKE CHAPTER 2

(That Luke has been written by a historian who could access Roman archives becomes obvious when it comes to data. The official data is stored in stone inscriptions or in

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state archives and therefore they set strict data frames that cannot be falsified. In verses 1-2 Luke states that Jesus was born during the reign of Augustus [r. 31 BC - 14 AD], to be precise at the time of the census organised by Publius Sulpicius Quirinius in order to tax the people properly; a census was legally required soon after the Holy Land had officially become a Roman province in 6 AD.)

1 And it came to pass, that in those days there went out a decree from Caesar Augustus, that the whole world should be enrolled.

2 This enrolling was first made by Cyrinus (Publius Sulpicius Quirinius), the governor of Syria.

3 And all went to be enrolled, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David,

5 To be enrolled with Mary his espoused wife, who was with child.

6 And it came to pass, that when they were there, her days were accomplished, that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds watching, and keeping the night watches over their flock.

9 And behold an angel of the Lord stood by them, and the brightness of God shone round about them; and they feared with a great fear.

10 And the angel said to them: Fear not; for, behold, I bring you good tidings of great joy, that shall be to all the people:

11 For, this day, is born to you a Saviour, who is Christ the Lord, in the city of David.

12 And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, and laid in a manger.

13 And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying:

14 Glory to God in the highest; and on earth peace to men of good will.

15 And it came to pass, after the angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us.

16 And they came with haste; and they found Mary and Joseph, and the infant lying in the manger.

17 And seeing, they understood of the word that had been spoken to them concerning this child.

18 And all that heard, wondered; and at those things that were told them by the shepherds.

19 But Mary kept all these words, pondering them in her heart.

20 And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

21 And after eight days were accomplished, that the child should be circumcised, his name was called JESUS, which was called by the angel, before he was conceived in the womb.

22 And after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord:

23 As it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord:

24 And to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtledoves, or two young pigeons:

25 And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him.

26 And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord.

27 And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law,

28 He also took him into his arms, and blessed God, and said:

29 Now thou dost dismiss thy servant, O Lord, according to thy word in peace;

30 Because my eyes have seen thy salvation,

31 Which thou hast prepared before the face of all peoples:

32 A light to the revelation of the Gentiles, and the glory of thy people Israel.

33 And his father and mother were wondering at those things which were spoken concerning him.

34 And Simeon blessed them, and said to Mary his mother: Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted;

35 And thy own soul a sword shall pierce, that, out of many hearts, thoughts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity.

37 And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day.

38 Now she, at the same hour, coming in, confessed to the Lord; and spoke of him to all that looked for the redemption of Israel.

39 And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth.

40 And the child grew, and waxed strong, full of wisdom; and the grace of God was in him.

41 And his parents went every year to Jerusalem, at the solemn day of the pasch,

42 And when he was twelve years old, they going up into Jerusalem, according to the custom of the feast,

43 And having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not.

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44 And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance.

45 And not finding him, they returned into Jerusalem, seeking him.

46 And it came to pass, that, after three days, they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions.

47 And all that heard him were astonished at his wisdom and his answers.

48 And seeing him, they wondered. And his mother said to him: Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing.

49 And he said to them: How is it that you sought me? did you not know, that I must be about my father's business?

50 And they understood not the word that he spoke unto them.

51 And he went down with them, and came to Nazareth, and was subject to them. And his mother kept all these words in her heart.

52 And Jesus advanced in wisdom, and age, and grace with God and men.

ACCORDING TO LUKE CHAPTER 3

(Verses 1-3: In about 29 AD John the Baptist attained public notice as a prophet. He was active in the region of the lower Jordan Valley, from "Aenon near Salim" (near modern Nablus) to a point east of Jericho. His dress of an austere camel's hair garment was the traditional garb of the prophets, and his diet of locusts and wild honey represented either strict adherence to Jewish purity laws or the ascetic conduct of a Nazirite (a Jew especially vowed to God's service). His mission was addressed to all ranks and stations of Jewish society. His message was that God's wrathful judgement on the world was imminent and that, to prepare for this judgment, the people should repent their sins, be baptised, and produce appropriate fruits of repentance. James the Just and his brother Jesus became ardent followers.

Verse 23: Jesus himself was, when he began his ministry, about thirty years old)

Verse 1-2: Emperor Tiberius' [14–37 AD] fifteenth year of the reign [29 AD], Pontius Pilate being governor of Judea [26–36 AD deposed], Herod Antipas reigned as tetrarch of Galilee [4 BC - 37 AD deposed to Gallia], Philip his brother tetrarch [4 BC - 34/36 AD uncertain data], ruled east of the Jordan [Iturea, Trachonitis], and Lysanias the Younger tetrarch ruled Abilene [Mt. Hermon, NW of Damascus; only data: Luke 1], the high priest Annas [no data] and of Joseph Caiaphas [18–36 AD deposed].

Verse 23: Jesus himself was, when he began his ministry, about thirty years old. The Holy Land was under the strict watch of the Romans as it had been a hotbed of terrorism launched by Zelots and their Jihadi troops known as Sicarii. It is likely that Jesus had only a few gatherings within the constant curfews before he was caught. The "darkness over the whole land" was probably a synonymical phrase for the uprising that directly followed his crucifixion in 36 AD. Both, Pilate as well as Caiaphas, were deposed.)

1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea, and the country of Trachonitis, and Lysanias tetrarch of Abilina;

2 Under the high priests Annas and Caiphas; the word of the Lord was made unto John, the son of Zachary, in the desert.

3 And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins;

4 As it was written in the book of the sayings of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths.

5 Every valley shall be filled; and every mountain and hill shall be brought low; and the crooked shall be made straight; and the rough ways plain;

6 And all flesh shall see the salvation of God.

7 He said therefore to the multitudes that went forth to be baptized by him: Ye offspring of vipers, who hath shewed you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of penance; and do not begin to say, We have Abraham for our father. For I say unto you, that God is able of these stones to raise up children to Abraham.

9 For now the axe is laid to the root of the trees. Every tree therefore that bringeth not forth good fruit, shall be cut down and cast into the fire.

10 And the people asked him, saying: What then shall we do?

11 And he answering, said to them: He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner.

12 And the publicans also came to be baptized, and said to him: Master, what shall we do?

13 But he said to them: Do nothing more than that which is appointed you.

14 And the soldiers also asked him, saying: And what shall we do? And he said to them: Do violence to no man; neither calumniate any man; and be content with your pay.

15 And as the people were of opinion, and all were thinking in their hearts of John, that perhaps he might be the Christ;

16 John answered, saying unto all: I indeed baptize you with water; but there shall come one mightier that I, the latchet of whose shoes I am not worthy to loose: he shall baptize you with the Holy Ghost, and with fire:

17 Whose fan is in his hand, and he will purge his floor, and will gather the wheat into his barn; but the chaff he will burn with unquenchable fire.

18 And many other things exhorting, did he preach to the people.

19 But Herod the tetrarch, when he was reproved by him for Herodias, his brother's wife, and for all the evils which Herod had done;

20 He added this also above all, and shut up John in prison.

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21 Now it came to pass, when all the people were baptized, that Jesus also being baptized and praying, heaven was opened;

22 And the Holy Ghost descended in a bodily shape, as a dove upon him; and a voice came from heaven: Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself was beginning about the age of thirty years; being (as it was supposed) the son of Joseph, who was of Heli, who was of Mathat,

24 Who was of Levi, who was of Melchi, who was of Janne, who was of Joseph,

25 Who was of Mathathias, who was of Amos, who was of Nahum, who was of Hesli, who was of Nagge,

26 Who was of Mahath, who was of Mathathias, who was of Semei, who was of Joseph, who was of Juda,

27 Who was of Joanna, who was of Reza, who was of Zorobabel, who was of Salathiel, who was of Neri,

28 Who was of Melchi, who was of Addi, who was of Cosan, who was of Helmadan, who was of Her,

29 Who was of Jesus, who was of Eliezer, who was of Jorim, who was of Mathat, who was of Levi,

30 Who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliakim,

31 Who was of Melea, who was of Menna, who was of Mathatha, who was of Nathan, who was of David,

32 Who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson,

33 Who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Judas,

34 Who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor,

35 Who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale,

36 Who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech,

37 Who was of Mathusale, who was of Henoch, who was of Jared, who was of Malaleel, who was of Cainan,

38 Who was of Henos, who was of Seth, who was of Adam, who was of God.

ACCORDING TO LUKE CHAPTER 4

1 And Jesus being full of the Holy Ghost, returned from the Jordan, and was led by the Spirit into the desert,

2 For the space of forty days; and was tempted by the devil. And he ate nothing in those days; and when they were ended, he was hungry.

3 And the devil said to him: If thou be the Son of God, say to this stone that it be made bread.

4 And Jesus answered him: It is written, that Man liveth not by bread alone, but by every word of God.

5 And the devil led him into a high mountain, and shewed him all the kingdoms of the world in a moment of time;

6 And he said to him: To thee will I give all this power, and the glory of them; for to me they are delivered, and to whom I will, I give them.

7 If thou therefore wilt adore before me, all shall be thine.

8 And Jesus answering said to him: It is written: Thou shalt adore the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and he said to him: If thou be the Son of God, cast thyself from hence.

10 For it is written, that He hath given his angels charge over thee, that they keep thee.

11 And that in their hands they shall bear thee up, lest perhaps thou dash thy foot against a stone.

12 And Jesus answering, said to him: It is said: Thou shalt not tempt the Lord thy God.

13 And all the temptation being ended, the devil departed from him for a time.

14 And Jesus returned in the power of the spirit, into Galilee, and the fame of him went out through the whole country.

15 And he taught in their synagogues, and was magnified by all.

16 And he came to Nazareth, where he was brought up: and he went into the synagogue, according to his custom, on the sabbath day; and he rose up to read.

17 And the book of Isaias the prophet was delivered unto him. And as he unfolded the book, he found the place where it was written:

18 The Spirit of the Lord is upon me. Wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the contrite of heart,

19 To preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward.

20 And when he had folded the book, he restored it to the minister, and sat down. And the eyes of all in the synagogue were fixed on him.

21 And he began to say to them: This day is fulfilled this scripture in your ears.

22 And all gave testimony to him: and they wondered at the words of grace that proceeded from his mouth, and they said: Is not this the son of Joseph?

23 And he said to them: Doubtless you will say to me this similitude: Physician, heal thyself: as great things as we have heard done in Capharnaum, do also here in thy own country.

24 And he said: Amen I say to you, that no prophet is accepted in his own country.

25 In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the earth.

26 And to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman.

27 And there were many lepers in Israel in the time of Eliseus the prophet: and none of them was cleansed but Naaman the Syrian.

28 And all they in the synagogue, hearing these things, were filled with anger.

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29 And they rose up and thrust him out of the city; and they brought him to the brow of the hill, whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them, went his way.

31 And he went down into Capharnaum, a city of Galilee, and there he taught them on the sabbath days.

32 And they were astonished at his doctrine: for his speech was with power.

33 And in the synagogue there was a man who had an unclean devil, and he cried out with a loud voice,

34 Saying: Let us alone, what have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy one of God.

35 And Jesus rebuked him, saying: Hold thy peace, and go out of him. And when the devil had thrown him into the midst, he went out of him, and hurt him not at all.

36 And there came fear upon all, and they talked among themselves, saying: What word is this, for with authority and power he commandeth the unclean spirits, and they go out?

37 And the fame of him was published into every place of the country.

38 And Jesus rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought him for her.

39 And standing over her, he commanded the fever, and it left her. And immediately rising, she ministered to them.

40 And when the sun was down, all they that had any sick with divers diseases, brought them to him. But he laying his hands on every one of them, healed them.

41 And devils went out from many, crying out and saying: Thou art the Son of God. And rebuking them he suffered them not to speak, for they knew that he was Christ.

42 And when it was day, going out he went into a desert place, and the multitudes sought him, and came unto him: and they stayed him that he should not depart from them.

43 To whom he said: To other cities also I must preach the kingdom of God: for therefore am I sent.

44 And he was preaching in the synagogues of Galilee.

ACCORDING TO LUKE CHAPTER 5

1 And it came to pass, that when the multitudes pressed upon him to hear the word of God, he stood by the lake of Genesareth,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And going into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting he taught the multitudes out of the ship.

4 Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said to him: Master, we have labored all the night, and have taken nothing: but at thy word I will let down the net.

6 And when they had done this, they enclosed a very great multitude of fishes, and their net broke.

7 And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking.

8 Which when Simon Peter saw, he fell down at Jesus' knees, saying: Depart from me, for I am a sinful man, O Lord.

9 For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken.

10 And so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not: from henceforth thou shalt catch men.

11 And having brought their ships to land, leaving all things, they followed him.

12 And it came to pass, when he was ina certain city, behold a man full of leprosy, who seeing Jesus, and falling on his face, besought him, saying: Lord, if thou wilt, thou canst make me clean.

13 And stretching forth his hand, he touched him, saying: I will. Be thou cleansed. And immediately the leprosy departed from him.

14 And he charged him that he should tell no man, but, Go, shew thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony to them.

15 But the fame of him went abroad the more, and great multitudes came together to hear, and to be healed by him of their infirmities.

16 And he retired into the desert, and prayed.

17 And it came to pass on a certain day, as he sat teaching, that there were also Pharisees and doctors of the law sitting by, that were come out of every town of Galilee, and Judea and Jerusalem: and the power of the Lord was to heal them.

18 And behold, men brought in a bed a man, who had the palsy: and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, and let him down through the tiles with his bed into the midst before Jesus.

20 Whose faith when he saw, he said: Man, thy sins are forgiven thee.

21 And the scribes and Pharisees began to think, saying: Who is this who speaketh blasphemies? Who can forgive sins, but God alone?

22 And when Jesus knew their thoughts, answering, he said to them: What is it you think in your hearts?

23 Which is easier to say, Thy sins are forgiven thee; or to say, Arise and walk?

24 But that you may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say to thee, Arise, take up thy bed, and go into thy house.

25 And immediately rising up before them, he took up the bed on which he lay; and he went away to his own house, glorifying God.

26 And all were astonished; and they glorified God. And they were filled with fear, saying: We have seen wonderful things to day.

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27 And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom, and he said to him: Follow me.

28 And leaving all things, he rose up and followed him.

29 And Levi made him a great feast in his own house; and there was a great company of publicans, and of others, that were at table with them.

30 But the Pharisees and scribes murmured, saying to his disciples: Why do you eat and drink with publicans and sinners?

31 And Jesus answering, said to them: They that are whole, need not the physician: but they that are sick.

32 I came not to call the just, but sinners to penance.

33 And they said to him: Why do the disciples of John fast often, and make prayers, and the disciples of the Pharisees in like manner; but thine eat and drink?

34 To whom he said: Can you make the children of the bridegroom fast, whilst the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, then shall they fast in those days.

36 And he spoke also a similitude to them: That no man putteth a piece from a new garment upon an old garment; otherwise he both rendeth the new, and the piece taken from the new agreeth not with the old.

37 And no man putteth new wine into old bottle: otherwise the new wine will break the bottles, and it will be spilled, and the bottles will be lost.

38 But new wine must be put into new bottles; and both are preserved.

39 And no man drinking old, hath presently a mind to new: for he saith, The old is better.

ACCORDING TO LUKE CHAPTER 6

(The Sermon on the Mount is much shorter in Luke [6:17-40] than in Matthew. Luke skips what was of interest only to Jewish readers. Being Greek, he knew that the Jews had always been allied with Persia, the archenemy of the Greeks.

Verse 19: Jesus uses his healing activities to defy the commandment "Keep the Sabbath Day holy." This passage looks like a Roman propaganda text against Jewish traditions because the Romans would lose one day of tax per week [ca. 14%]. A Messiah popular among the Jews would never have dared to rebel against the holy Sabbath. Nowadays, the free Sunday, the Christian equivalent of the Jewish Sabbath, is viewed as a great achievement.

Verses 27-28: The passage "Love your enemies" calls for allowing oneself to be slaughtered and must therefore be viewed critically. It was addressed to the Jews here and meant politically, for they had been waging war against the invading Greeks and Romans for generations. The Jewish War [66-73], with over 1.1 million deaths, was still fresh in the memory of the authors of the Gospels when they were written after the war. "Love your neighbour as yourself" comes from the Old Testament [Leviticus 19:18; Hindus, Jains, Buddhists, and Daoists also know this commandment.], but it does not call for self-sacrifice in the event of defense!

Unfortunately, the commandment was often misunderstood and caused over 100 million deaths among Christians, Jews, Hindus, Jains, and Buddhists unwilling to defend themselves during the invasion of the Mongols and Muslims. The following examples clearly illustrate that the idea of being forgiving, tolerant, and loving are intended to be in use in private life only. It does not say that you must allow invaders to conquer and murder you!)

1 And it came to pass on the second first sabbath, that as he went through the corn fields, his disciples plucked the ears, and did eat, rubbing them in their hands.

2 And some of the Pharisees said to them: Why do you that which is not lawful on the sabbath days?

3 And Jesus answering them, said: Have you not read so much as this, what David did, when himself was hungry, and they that were with him:

4 How he went into the house of God, and took and ate the bread of proposition, and gave to them that were with him, which is not lawful to eat but only for the priests?

5 And he said to them: The Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue, and taught. And there was a man, whose right hand was withered.

7 And the scribes and Pharisees watched if he would heal on the sabbath; that they might find an accusation against him.

8 But he knew their thoughts; and said to the man who had the withered hand: Arise, and stand forth in the midst. And rising he stood forth.

9 Then Jesus said to them: I ask you, if it be lawful on the sabbath days to do good, or to do evil; to save life, or to destroy?

10 And looking round about on them all, he said to the man: Stretch forth thy hand. And he stretched it forth: and his hand was restored.

11 And they were filled with madness; and they talked one with another, what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and he passed the whole night in the prayer of God.

13 And when day was come, he called unto him his disciples; and he chose twelve of them (whom also he named apostles):

14 Simon, whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alpheus, and Simon who is called Zelotes,

16 And Jude, the brother of James, and Judas Iscariot, who was the traitor.

17 And coming down with them, he stood in a plain place, and the company of his disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea coast both of Tyre and Sidon,

18 Who were come to hear him, and to be healed of their diseases. And they that were troubled with unclean spirits, were cured.

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19 And all the multitude sought to touch him, for virtue went out from him, and healed all.

20 And he, lifting up his eyes on his disciples, said: Blessed are ye poor, for yours is the kingdom of God.

21 Blessed are ye that hunger now: for you shall be filled. Blessed are ye that weep now: for you shall laugh.

22 Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Be glad in that day and rejoice; for behold, your reward is great in heaven. For according to these things did their fathers to the prophets.

24 But woe to you that are rich: for you have your consolation.

25 Woe to you that are filled: for you shall hunger. Woe to you that now laugh: for you shall mourn and weep.

26 Woe to you when men shall bless you: for according to these things did their fathers to the false prophets.

27 But I say to you that hear: Love your enemies, do good to them that hate you.

28 Bless them that curse you, and pray for them that calumniate you.

29 And to him that striketh thee on the one cheek, offer also the other. And him that taketh away from thee thy cloak, forbid not to take thy coat also.

30 Give to every one that asketh thee, and of him that taketh away thy goods, ask them not again.

31 And as you would that men should do to you, do you also to them in like manner.

32 And if you love them that love you, what thanks are to you? for sinners also love those that love them.

33 And if you do good to them who do good to you, what thanks are to you? for sinners also do this.

34 And if you lend to them of whom you hope to receive, what thanks are to you? for sinners also lend to sinners, for to receive as much.

35 But love ye your enemies: do good, and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Highest; for he is kind to the unthankful, and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven.

38 Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again.

39 And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch?

40 The disciple is not above his master: but every one shall be perfect, if he be as his master.

41 And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not?

42 Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye; and then shalt thou see clearly to take out the mote from thy brother's eye.

43 For there is no good tree that bringeth forth evil fruit; nor an evil tree that bringeth forth good fruit.

44 For every tree is known by its fruit. For men do not gather figs from thorns; nor from a bramble bush do they gather the grape.

45 A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh.

46 And why call you me, Lord, Lord; and do not the things which I say?

47 Every one that cometh to me, and heareth my words, and doth them, I will shew you to whom he is like.

48 He is like to a man building a house, who digged deep, and laid the foundation upon a rock. And when a flood came, the stream beat vehemently upon that house, and it could not shake it; for it was founded on a rock.

49 But he that heareth, and doth not, is like to a man building his house upon the earth without a foundation: against which the stream beat vehemently, and immediately it fell, and the ruin of that house was great.

ACCORDING TO LUKE CHAPTER 7

1 And when he had finished all his words in the hearing of the people, he entered into Capharnaum.

2 And the servant of a certain centurion, who was dear to him, being sick, was ready to die.

3 And when he had heard of Jesus, he sent unto him the ancients of the Jews, desiring him to come and heal his servant.

4 And when they came to Jesus, they besought him earnestly, saying to him: He is worthy that thou shouldest do this for him.

5 For he loveth our nation; and he hath built us a synagogue.

6 And Jesus went with them. And when he was now not far from the house, the centurion sent his friends to him, saying: Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof.

7 For which cause neither did I think myself worthy to come to thee; but say the word, and my servant shall be healed.

8 For I also am a man subject to authority, having under me soldiers: and I say to one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doth it.

9 Which Jesus hearing, marvelled: and turning about to the multitude that followed him, he said: Amen I say to you, I have not found so great faith, not even in Israel.

10 And they who were sent, being returned to the house, found the servant whole who had been sick.

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11 And it came to pass afterwards, that he went into a city that is called Naim; and there went with him his disciples, and a great multitude.

12 And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother; and she was a widow: and a great multitude of the city was with her.

13 Whom when the Lord had seen, being moved with mercy towards her, he said to her: Weep not.

14 And he came near and touched the bier. And they that carried it, stood still. And he said: Young man, I say to thee, arise.

15 And he that was dead, sat up, and began to speak. And he gave him to his mother.

16 And there came a fear on them all: and they glorified God, saying: A great prophet is risen up among us: and, God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the country round about.

18 And John's disciples told him of all these things.

19 And John called to him two of his disciples, and sent them to Jesus, saying: Art thou he that art to come; or look we for another?

20 And when the men were come unto him, they said: John the Baptist hath sent us to thee, saying: Art thou he that art to come; or look we for another?

21 (And in that same hour, he cured many of their diseases, and hurts, and evil spirits: and to many that were blind he gave sight.)

22 And answering, he said to them: Go and relate to John what you have heard and seen: the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached:

23 And blessed is he whosoever shall not be scandalized in me.

24 And when the messengers of John were departed, he began to speak to the multitudes concerning John. What went ye out into the desert to see? a reed shaken with the wind?

25 But what went you out to see? a man clothed in soft garments? Behold they that are in costly apparel and live delicately, are in the houses of kings.

26 But what went you out to see? a prophet? Yea, I say to you, and more than a prophet.

27 This is he of whom it is written: Behold I send my angel before thy face, who shall prepare thy way before thee.

28 For I say to you: Amongst those that are born of women, there is not a greater prophet that John the Baptist. But he that is the lesser in the kingdom of God, is greater than he.

29 And all the people hearing, and the publicans, justified God, being baptized with John's baptism.

30 But the Pharisees and the lawyers despised the counsel of God against themselves, being not baptized by him.

31 And the Lord said: Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like to children sitting in the marketplace, and speaking one to another, and saying: We have piped to you, and you have not danced: we have mourned, and you have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and you say: He hath a devil.

34 The Son of man is come eating and drinking: and you say: Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners.

35 And wisdom is justified by all her children.

36 And one of the Pharisees desired him to eat with him. And he went into the house of the Pharisee, and sat down to meat.

37 And behold a woman that was in the city, a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment;

38 And standing behind at his feet, she began to wash his feet, with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 And the Pharisee, who had invited him, seeing it, spoke within himself, saying: This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth him, that she is a sinner.

40 And Jesus answering, said to him: Simon, I have somewhat to say to thee. But he said: Master, say it.

41 A certain creditor had two debtors, the one who owed five hundred pence, and the other fifty.

42 And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most?

43 Simon answering, said: I suppose that he to whom he forgave most. And he said to him: Thou hast judged rightly.

44 And turning to the woman, he said unto Simon: Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet; but she with tears hath washed my feet, and with her hairs hath wiped them.

45 Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint; but she with ointment hath anointed my feet.

47 Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less.

48 And he said to her: Thy sins are forgiven thee.

49 And they that sat at meat with him began to say within themselves: Who is this that forgiveth sins also?

50 And he said to the woman: Thy faith hath made thee safe, go in peace.

ACCORDING TO LUKE CHAPTER 8

1 And it came to pass afterwards, that he travelled through the cities and towns, preaching and evangelizing the kingdom of God; and the twelve with him:

2 And certain women who had been healed of evil spirits and infirmities; Mary who is called Magdalen, out of whom seven devils were gone forth,

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3 And Joanna the wife of Chusa, Herod's steward, and Susanna, and many others who ministered unto him of their substance.

4 And when a very great multitude was gathered together, and hastened out of the cities unto him, he spoke by a similitude.

5 The sower went out to sow his seed. And as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it.

6 And other some fell upon a rock: and as soon as it was sprung up, it withered away, because it had no moisture.

7 And other some fell among thorns, and the thorns growing up with it, choked it.

8 And other some fell upon good ground; and being sprung up, yielded fruit a hundredfold. Saying these things, he cried out: He that hath ears to hear, let him hear.

9 And his disciples asked him what this parable might be.

10 To whom he said: To you it is given to know the mystery of the kingdom of God; but to the rest in parables, that seeing they may not see, and hearing may not understand.

11 Now the parable is this: The seed is the word of God.

12 And they by the way side are they that hear; then the devil cometh, and taketh the word out of their heart, lest believing they should be saved.

13 Now they upon the rock, are they who when they hear, receive the word with joy: and these have no roots; for they believe for a while, and in time of temptation, they fall away.

14 And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit.

15 But that on the good ground, are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

16 Now no man lighting a candle covereth it with a vessel, or putteth it under a bed; but setteth it upon a candlestick, that they who come in may see the light.

17 For there is not any thing secret that shall not be made manifest, nor hidden, that shall not be known and come abroad.

18 Take heed therefore how you hear. For whosoever hath, to him shall be given: and whosoever hath not, that also which he thinketh he hath, shall be taken away from him.

19 And his mother and brethren came unto him; and they could not come at him for the crowd.

20 And it was told him: Thy mother and thy brethren stand without, desiring to see thee.

21 Who answering, said to them: My mother and my brethren are they who hear the word of God, and do it.

22 And it came to pass on a certain day that he went into a little ship with his disciples, and he said to them: Let us go over to the other side of the lake. And they launched forth.

23 And when they were sailing, he slept; and there came down a storm of wind upon the lake, and they were filled, and were in danger.

24 And they came and awaked him, saying: Master, we perish. But he arising, rebuked the wind and the rage of the water; and it ceased, and there was a calm.

25 And he said to them: Where is your faith? Who being afraid, wondered, saying one to another: Who is this, (think you), that he commandeth both the winds and the sea, and they obey him?

26 And they sailed to the country of the Gerasens, which is over against Galilee.

27 And when he was come forth to the land, there met him a certain man who had a devil now a very long time, and he wore no clothes, neither did he abide in a house, but in the sepulchres.

28 And when he saw Jesus, he fell down before him; and crying out with a loud voice, he said: What have I to do with thee, Jesus, Son of the most high God? I beseech thee, do not torment me.

29 For he commanded the unclean spirit to go out of the man. For many times it seized him, and he was bound with chains, and kept in fetters; and breaking the bonds, he was driven by the devil into the deserts.

30 And Jesus asked him, saying: What is thy name? But he said: Legion; because many devils were entered into him.

31 And they besought him that he would not command them to go into the abyss.

32 And there was there a herd of many swine feeding on the mountain; and they besought him that he would suffer them to enter into them. And he suffered them.

33 The devils therefore went out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake, and were stifled.

34 Which when they that fed them saw done, they fled away, and told it in the city and in the villages.

35 And they went out to see what was done; and they came to Jesus, and found the man, out of whom the devils were departed, sitting at his feet, clothed, and in his right mind; and they were afraid.

36 And they also that had seen, told them how he had been healed from the legion.

37 And all the multitude of the country of the Gerasens besought him to depart from them; for they were taken with great fear. And he, going up into the ship, returned back again.

38 Now the man, out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying:

39 Return to thy house, and tell how great things God hath done to thee. And he went through the whole city, publishing how great things Jesus had done to him.

40 And it came to pass, that when Jesus was returned, the multitude received him: for they were all waiting for him.

41 And behold there came a man whose name was Jairus, and he was a ruler of the synagogue: and he fell down at the feet of Jesus, beseeching him that he would come into his house:

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42 For he had an only daughter, almost twelve years old, and she was dying. And it happened as he went, that he was thronged by the multitudes.

43 And there was a certain woman having an issue of blood twelve years, who had bestowed all her substance on physicians, and could not be healed by any.

44 She came behind him, and touched the hem of his garment; and immediately the issue of her blood stopped.

45 And Jesus said: Who is it that touched me? And all denying, Peter and they that were with him said: Master, the multitudes throng and press thee, and dost thou say, Who touched me?

46 And Jesus said: Somebody hath touched me; for I know that virtue is gone out from me.

47 And the woman seeing that she was not hid, came trembling, and fell down before his feet, and declared before all the people for what cause she had touched him, and how she was immediately healed.

48 But he said to her: Daughter, thy faith hath made thee whole; go thy way in peace.

49 As he was yet speaking, there cometh one to the ruler of the synagogue, saying to him: Thy daughter is dead, trouble him not.

50 And Jesus hearing this word, answered the father of the maid: Fear not; believe only, and she shall be safe.

51 And when he was come to the house, he suffered not any man to go in with him, but Peter and James and John, and the father and mother of the maiden.

52 And all wept and mourned for her. But he said: Weep not; the maid is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 But he taking her by the hand, cried out, saying: Maid, arise.

55 And her spirit returned, and she arose immediately. And he bid them give her to eat.

56 And her parents were astonished, whom he charged to tell no man what was done.

ACCORDING TO LUKE CHAPTER 9

1 Then calling together the twelve apostles, he gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said to them: Take nothing for your journey; neither staff, nor scrip, nor bread, nor money; neither have two coats.

4 And whatsoever house you shall enter into, abide there, and depart not from thence.

5 And whosoever will not receive you, when ye go out of that city, shake off even the dust of your feet, for a testimony against them.

6 And going out, they went about through the towns, preaching the gospel, and healing every where.

7 Now Herod, the tetrarch, heard of all things that were done by him; and he was in a doubt, because it was said

8 By some, that John was risen from the dead: but by other some, that Elias had appeared; and by others, that one of the old prophets was risen again.

9 And Herod said: John I have beheaded; but who is this of whom I hear such things? And he sought to see him.

10 And the apostles, when they were returned, told him all they had done. And taking them, he went aside into a desert place, apart, which belongeth to Bethsaida.

11 Which when the people knew, they followed him; and he received them, and spoke to them of the kingdom of God, and healed them who had need of healing.

12 Now the day began to decline. And the twelve came and said to him: Send away the multitude, that going into the towns and villages round about, they may lodge and get victuals; for we are here in a desert place.

13 But he said to them: Give you them to eat. And they said: We have no more than five loaves and two fishes; unless perhaps we should go and buy food for all this multitude.

14 Now there were about five thousand men. And he said to his disciples: Make them sit down by fifties in a company.

15 And they did so; and made them all sit down.

16 And taking the five loaves and the two fishes, he looked up to heaven, and blessed them; and he broke, and distributed to his disciples, to set before the multitude.

17 And they did all eat, and were filled. And there were taken up of fragments that remained to them, twelve baskets.

18 And it came to pass, as he was alone praying, his disciples also were with him: and he asked them, saying: Whom do the people say that I am?

19 But they answered, and said: John the Baptist; but some say Elias; and others say that one of the former prophets is risen again.

20 And he said to them: But whom do you say that I am? Simon Peter answering, said: The Christ of God.

21 But he strictly charging them, commanded they should tell this to no man.

22 Saying: The Son of man must suffer many things, and be rejected by the ancients and chief priests and scribes, and be killed, and the third day rise again.

23 And he said to all: If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life, shall lose it; for he that shall lose his life for my sake, shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, and cast away himself?

26 For he that shall be ashamed of me and of my words, of him the Son of man shall be ashamed, when he shall come in his majesty, and that of his Father, and of the holy angels.

27 But I tell you of a truth: There are some standing here that shall not taste death, till they see the kingdom of God.

28 And it came to pass about eight days after these words, that he took Peter, and James, and John, and went up into a mountain to pray.

29 And whilst he prayed, the shape of his countenance was altered, and his raiment became white and glittering.

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30 And behold two men were talking with him. And they were Moses and Elias,

31 Appearing in majesty. And they spoke of his decease that he should accomplish in Jerusalem.

32 But Peter and they that were with him were heavy with sleep. And waking, they saw his glory, and the two men that stood with him.

33 And it came to pass, that as they were departing from him, Peter saith to Jesus: Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias; not knowing what he said.

34 And as he spoke these things, there came a cloud, and overshadowed them; and they were afraid, when they entered into the cloud.

35 And a voice came out of the cloud, saying: This is my beloved Son; hear him.

36 And whilst the voice was uttered, Jesus was found alone. And they held their peace, and told no man in those days any of these things which they had seen.

37 And it came to pass the day following, when they came down from the mountain, there met him a great multitude.

38 And behold a man among the crowd cried out, saying: Master, I beseech thee, look upon my son, because he is my only one.

39 And lo, a spirit seizeth him, and he suddenly crieth out, and he throweth him down and teareth him, so that he foameth; and bruising him, he hardly departeth from him.

40 And I desired thy disciples to cast him out, and they could not.

41 And Jesus answering, said: O faithless and perverse generation, how long shall I be with you, and suffer you? Bring hither thy son.

42 And as he was coming to him, the devil threw him down, and tore him.

43 And Jesus rebuked the unclean spirit, and cured the boy, and restored him to his father.

44 And all were astonished at the mighty power of God. But while all wondered at all the things he did, he said to his disciples: Lay you up in your hearts these words, for it shall come to pass, that the Son of man shall be delivered into the hands of men.

45 But they understood not this word; and it was hid from them, so that they perceived it not. And they were afraid to ask him concerning this word.

46 And there entered a thought into them, which of them should be greater.

47 But Jesus seeing the thoughts of their heart, took a child and set him by him,

48 And said to them: Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me. For he that is the lesser among you all, he is the greater.

49 And John, answering, said: Master, we saw a certain man casting out devils in thy name, and we forbade him, because he followeth not with us.

50 And Jesus said to him: Forbid him not; for he that is not against you, is for you.

51 And it came to pass, when the days of his assumption were accomplishing, that he steadfastly set his face to go to Jerusalem.

52 And he sent messengers before his face; and going, they entered into a city of the Samaritans, to prepare for him.

53 And they received him not, because his face was of one going to Jerusalem.

54 And when his disciples James and John had seen this, they said: Lord, wilt thou that we command fire to come down from heaven, and consume them?

55 And turning, he rebuked them, saying: You know not of what spirit you are.

56 The Son of man came not to destroy souls, but to save. And they went into another town.

57 And it came to pass, as they walked in the way, that a certain man said to him: I will follow thee withersoever thou goest.

58 Jesus said to him: The foxes have holes, and the birds of the air nests; but the Son of man hath not where to lay his head.

59 But he said to another: Follow me. And he said: Lord, suffer me first to go, and to bury my father.

60 And Jesus said to him: Let the dead bury their dead: but go thou, and preach the kingdom of God.

61 And another said: I will follow thee, Lord; but let me first take my leave of them that are at my house.

62 Jesus said to him: No man putting his hand to the plough, and looking back, is fit for the kingdom of God.

ACCORDING TO LUKE CHAPTER 10

(The Sending Out of the Seventy Disciples. Interesting: About 500 years earlier, the Buddha also had around 70 disciples [Source: Etadaggavagga, Chapter 7, Book 1, Vag 14]; and Kongzi, better known as Confucius [Source: Sima Qian's Shiji (The Grand Historian), and: Analects of Confucius.].)

1 And after these things the Lord appointed also other seventy-two: and he sent them two and two before his face into every city and place whither he himself was to come.

2 And he said to them: The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send labourers into his harvest.

3 Go: Behold I send you as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes; and salute no man by the way.

5 Into whatsoever house you enter, first say: Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon him; but if not, it shall return to you.

7 And in the same house, remain, eating and drinking such things as they have: for the labourer is worthy of his hire. Remove not from house to house.

8 And into what city soever you enter, and they receive you, eat such things as are set before you.

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9 And heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you.

10 But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say:

11 Even the very dust of your city that cleaveth to us, we wipe off against you. Yet know this, that the kingdom of God is at hand.

12 I say to you, it shall be more tolerable at that day for Sodom, than for that city.

13 Woe to thee, Corozain, woe to thee, Bethsaida. For if in Tyre and Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgement, than for you.

15 And thou, Capharnaum, which art exalted unto heaven, thou shalt be thrust down to hell.

16 He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

17 And the seventy-two returned with joy, saying: Lord, the devils also are subject to us in thy name.

18 And he said to them: I saw Satan like lightening falling from heaven.

19 Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy: and nothing shall hurt you.

20 But yet rejoice not in this, that spirits are subject unto you; but rejoice in this, that your names are written in heaven.

21 In that same hour, he rejoiced in the Holy Ghost, and said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so it hath seemed good in thy sight.

22 All things are delivered to me by my Father; and no one knoweth who the Son is, but the Father; and who the Father is, but the Son, and to whom the Son will reveal him.

23 And turning to his disciples, he said: Blessed are the eyes that see the things which you see.

24 For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them.

25 And behold a certain lawyer stood up, tempting him, and saying, Master, what must I do to possess eternal life?

26 But he said to him: What is written in the law? how readest thou?

27 He answering, said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself.

28 And he said to him: Thou hast answered right: this do, and thou shalt live.

29 But he willing to justify himself, said to Jesus: And who is my neighbour?

30 And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him went away, leaving him half dead.

31 And it chanced, that a certain priest went down the same way: and seeing him, passed by.

32 In like manner also a Levite, when he was near the place and saw him, passed by.

33 But a certain Samaritan being on his journey, came near him; and seeing him, was moved with compassion.

34 And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn, and took care of him.

35 And the next day he took out two pence, and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I, at my return, will repay thee.

36 Which of these three, in thy opinion, was neighbour to him that fell among the robbers?

37 But he said: He that shewed mercy to him. And Jesus said to him: Go, and do thou in like manner.

38 Now it came to pass as they went, that he entered into a certain town: and a certain woman named Martha, received him into her house.

39 And she had a sister called Mary, who sitting also at the Lord's feet, heard his word.

40 But Martha was busy about much serving. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? speak to her therefore, that she help me.

41 And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things:

42 But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

ACCORDING TO LUKE CHAPTER 11

1 And it came to pass, that as he was in a certain place praying, when he ceased, one of his disciples said to him: Lord, teach us to pray, as John also taught his disciples.

2 And he said to them: When you pray, say: Father, hallowed be thy name. Thy kingdom come.

3 Give us this day our daily bread.

4 And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation.

5 And he said to them: Which of you shall have a friend, and shall go to him at midnight, and shall say to him: Friend, lend me three loaves,

6 Because a friend of mine is come off his journey to me, and I have not what to set before him.

7 And he from within should answer, and say: Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 Yet if he shall continue knocking, I say to you, although he will not rise and give him, because he is his friend; yet, because of his importunity, he will rise, and give him as many as he needeth.

9 And I say to you, Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.

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10 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

11 And which of you, if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he reach him a scorpion?

13 If you then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?

14 And he was casting out a devil, and the same was dumb: and when he had cast out the devil, the dumb spoke: and the multitudes were in admiration at it:

15 But some of them said: He casteth out devils by Beelzebub, the prince of devils.

16 And others tempting, asked of him a sign from heaven.

17 But he seeing their thoughts, said to them: Every kingdom divided against itself, shall be brought to desolation, and house upon house shall fall.

18 And if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils.

19 Now if I cast out devils by Beelzebub; by whom do your children cast them out? Therefore they shall be your judges.

20 But if I by the finger of God cast out devils; doubtless the kingdom of God is come upon you.

21 When a strong man armed keepeth his court, those things are in peace which he possesseth.

22 But if a stronger than he come upon him, and overcome him; he will take away all his armour wherein he trusted, and will distribute his spoils.

23 He that is not with me, is against me; and he that gathereth not with me, scattereth.

24 When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest; and not finding, he saith: I will return into my house whence I came out.

25 And when he is come, he findeth it swept and garnished.

26 Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becomes worse than the first.

27 And it came to pass, as he spoke these things, a certain woman from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee, and the paps that gave thee suck.

28 But he said: Yea rather, blessed are they who hear the word of God, and keep it.

29 And the multitudes running together, he began to say: This generation is a wicked generation: it asketh a sign, and a sign shall not be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign to the Ninivites; so shall the Son of man also be to this generation.

31 The queen of the south shall rise in the judgment with the men of this generation, and shall condemn them: because she came from the ends of the earth to hear the wisdom of Solomon; and behold more than Solomon here.

32 The men of Ninive shall rise in the judgment with this generation, and shall condemn it; because they did penance at the preaching of Jonas; and behold more than Jonas here.

33 No man lighteth a candle, and putteth it in a hidden place, nore under a bushel; but upon a candlestick, that they that come in, may see the light.

34 The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome: but if it be evil, thy body also will be darksome.

35 Take heed therefore, that the light which is in thee, be not darkness.

36 If then thy whole body be lightsome, having no part of darkness; the whole shall be lightsome; and as a bright lamp, shall enlighten thee.

37 And as he was speaking, a certain Pharisee prayed him, that he would dine with him. And he going in, sat down to eat.

38 And the Pharisee began to say, thinking within himself, why he was not washed before dinner.

39 And the Lord said to him: Now you Pharisees make clean the outside of the cup and of the platter; but your inside is full of rapine and iniquity.

40 Ye fools, did not he that made that which is without, make also that which is within?

41 But yet that which remaineth, give alms; and behold, all things are clean unto you.

42 But woe to you, Pharisees, because you tithe mint and rue and every herb; and pass over judgment, and the charity of God. Now these things you ought to have done, and not to leave the other undone.

43 Woe to you, Pharisees, because you love the uppermost seats in the synagogues, and salutations in the marketplace.

44 Woe to you, because you are as sepulchres that appear not, and men that walk over are not aware.

45 And one of the lawyers answering, saith to him: Master, in saying these things, thou reproachest us also.

46 But he said: Woe to you lawyers also, because you load men with burdens which they cannot bear, and you yourselves touch not the packs with one of your fingers.

47 Woe to you who build the monuments of the prophets: and your fathers killed them.

48 Truly you bear witness that you consent to the doings of your fathers: for they indeed killed them, and you build their sepulchres.

49 For this cause also the wisdom of God said: I will send to them prophets and apostles; and some of them they will kill and persecute.

50 That the blood of all the prophets which was shed from the foundation of the world, may be required of this generation,

51 From the blood of Abel unto the blood of Zacharias, who was slain between the alter and the temple: Yea I say to you, It shall be required of this generation.

52 Woe to you lawyers, for you have taken away the key of knowledge: you yourselves have not entered in, and those that were entering in, you have hindered.

53 And as he was saying these things to them, the Pharisees and the lawyers began violently to urge him, and to oppress his mouth about many things,

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54 Lying in wait for him, and seeking to catch something from his mouth, that they might accuse him.

ACCORDING TO LUKE CHAPTER 12

1 And when great multitudes stood about him, so that they trod one upon another, he began to say to his disciples: Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed: nor hidden, that shall not be known.

3 For whatsoever things you have spoken in darkness, shall be published in the light: and that which you have spoken in the ear in the chambers, shall be preached on the housetops.

4 And I say to you, my friends: Be not afraid of them who kill the body, and after that have no more that they can do.

5 But I will shew you whom you shall fear: fear ye him, who after he hath killed, hath power to cast into hell. Yea, I say to you, fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 Yea, the very hairs of your head are all numbered. Fear not therefore: you are of more value than many sparrows.

8 And I say to you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

9 But he that shall deny me before men, shall be denied before the angels of God.

10 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but to him that shall blaspheme against the Holy Ghost, it shall not be forgiven.

11 And when they shall bring you into the synagogues, and to magistrates and powers, be not solicitous how or what you shall answer, or what you shall say;

12 For the Holy Ghost shall teach you in the same hour what you must say.

13 And one of the multitude said to him: Master, speak to my brother that he divide the inheritance with me.

14 But he said to him: Man, who hath appointed me judge, or divider, over you?

15 And he said to them: Take heed and beware of all covetousness; for a man's life doth not consist in the abundance of things which he possesseth.

16 And he spoke a similitude to them, saying: The land of a certain rich man brought forth plenty of fruits.

17 And he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits?

18 And he said: This will I do: I will pull down my barns, and will build greater; and into them will I gather all things that are grown to me, and my goods.

19 And I will say to my soul: Soul, thou hast much goods laid up for many years take thy rest; eat, drink, make good cheer.

20 But God said to him: Thou fool, this night do they require thy soul of thee: and whose shall those things be which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich towards God.

22 And he said to his disciples: Therefore I say to you, be not solicitous for your life, what you shall eat; nor for your body, what you shall put on.

23 The life is more than the meat, and the body is more than the raiment.

24 Consider the ravens, for they sow not, neither do they reap, neither have they storehouse nor barn, and God feedeth them. How much are you more valuable than they?

25 And which of you, by taking thought, can add to his stature one cubit?

26 If then ye be not able to do so much as the least thing, why are you solicitous for the rest?

27 Consider the lilies, how they grow: they labour not, neither do they spin. But I say to you, not even Solomon in all his glory was clothed like one of these.

28 Now if God clothe in this manner the grass that is to day in the field, and to morrow is cast into the oven; how much more you, O ye of little faith?

29 And seek not you what you shall eat, or what you shall drink: and be not lifted up on high.

30 For all these things do the nations of the world seek. But your Father knoweth that you have need of these things.

31 But seek ye first the kingdom of God and his justice, and all these things shall be added unto you.

32 Fear not, little flock, for it hath pleased your Father to give you a kingdom.

33 Sell what you possess and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not: where no thief approacheth, nor moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girt, and lamps burning in your hands.

36 And you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately.

37 Blessed are those servants, whom the Lord when he cometh, shall find watching. Amen I say to you, that he will gird himself, and make them sit down to meat, and passing will minister unto them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open.

40 Be you then also ready: for at what hour you think not, the Son of man will come.

41 And Peter said to him: Lord, dost thou speak this parable to us, or likewise to all?

42 And the Lord said: Who (thinkest thou) is the faithful and wise steward, whom his lord setteth over his family, to give them their measure of wheat in due season?

43 Blessed is that servant, whom when his lord shall come, he shall find so doing.

44 Verily I say to you, he will set him over all that he possesseth.

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45 But if that servant shall say in his heart: My lord is long a coming; and shall begin to strike the menservants and maidservants, and to eat and to drink and be drunk:

46 The lord of that servant will come in the day that he hopeth not, and at the hour that he knoweth not, and shall separate him, and shall appoint him his portion with unbelievers.

47 And that servant who knew the will of his lord, and prepared not himself, and did not according to his will, shall be beaten with many stripes.

48 But he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more.

49 I am come to cast fire on the earth; and what will I, but that it be kindled?

50 And I have a baptism wherewith I am to be baptized: and how am I straitened until it be accomplished?

51 Think ye, that I am come to give peace on earth? I tell you, no; but separation.

52 For there shall be from henceforth five in one house divided: three against two, and two against three.

53 The father shall be divided against the son, and the son against his father, the mother against the daughter, and the daughter against the mother, the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 And he said also to the multitudes: When you see a cloud rising from the west, presently you say: A shower is coming: and so it happeneth:

55 And when ye see the south wind blow, you say: There will be heat: and it cometh to pass.

56 You hypocrites, you know how to discern the face of the heaven and of the earth: but how is it that you do not discern this time?

57 And why even of yourselves, do you not judge that which is just?

58 And when thou goest with thy adversary to the prince, whilst thou art in the way, endeavour to be delivered from him: lest perhaps he draw thee to the judge, and the judge deliver thee to the exacter, and the exacter cast thee into prison.

59 I say to thee, thou shalt not go out thence, until thou pay the very last mite.

ACCORDING TO LUKE CHAPTER 13

(Early Christians had different names as a group: Galileans, Ebionites [the poor], Nazirites [the ascetics], Nazarenes or Nazoraeans [the observants or keeper of the law], etc.)

1 And there were present, at that very time, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And he answering, said to them: Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things?

3 No, I say to you: but unless you shall do penance, you shall all likewise perish.

4 Or those eighteen upon whom the tower fell in Siloe, and slew them: think you, that they also were debtors above all the men that dwelt in Jerusalem?

5 No, I say to you; but except you do penance, you shall all likewise perish.

6 He spoke also this parable: A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none.

7 And he said to the dresser of the vineyard: Behold, for these three years I come seeking fruit on this fig tree, and I find none. Cut it done therefore: why cumbereth it the ground?

8 But he answering, said to him: Lord, let it alone this year also, until I dig about it, and dung it.

9 And if happily it bear fruit: but if not, then after that thou shalt cut it down.

10 And he was teaching in their synagogue on their sabbath.

11 And behold there was a woman, who had a spirit of infirmity eighteen years: and she was bowed together, neither could she look upwards at all.

12 Whom when Jesus saw, he called her unto him, and said to her: Woman, thou art delivered from thy infirmity.

13 And he laid his hands upon her, and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue (being angry that Jesus had healed on the sabbath) answering, said to the multitude: Six days there are wherein you ought to work. In them therefore come, and be healed; and not on the sabbath day.

15 And the Lord answering him, said: Ye hypocrites, doth not every one of you, on the sabbath day, loose his ox or his ass from the manger, and lead them to water?

16 And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he said these things, all his adversaries were ashamed: and all the people rejoiced for all the things that were gloriously done by him.

18 He said therefore: To what is the kingdom of God like, and whereunto shall I resemble it?

19 It is like to a grain of mustard seed, which a man took and cast into his garden, and it grew and became a great tree, and the birds of the air lodged in the branches thereof.

20 And again he said: Whereunto shall I esteem the kingdom of God to be like?

21 It is like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and towns teaching, and making his journey to Jerusalem.

23 And a certain man said to him: Lord, are they few that are saved? But he said to them:

24 Strive to enter by the narrow gate; for many, I say to you, shall seek to enter, and shall not be able.

25 But when the master of the house shall be gone in, and shall shut the door, you shall begin to stand without, and

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knock at the door, saying: Lord, open to us. And he answering, shall say to you: I know you not, whence you are.

26 Then you shall begin to say: We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 And he shall say to you: I know you not, whence you are: depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when you shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And there shall come from the east and the west, and the north and the south; and shall sit down in the kingdom of God.

30 And behold, they are last that shall be first; and they are first that shall be last.

31 The same day, there came some of the Pharisees, saying to him: Depart, and get thee hence, for Herod hath a mind to kill thee.

32 And he said to them: Go and tell that fox, Behold, I cast out devils, and do cures to day and to morrow, and the third day I am consummated.

33 Nevertheless I must walk to day and to morrow, and the day following, because it cannot be that a prophet perish, out of Jerusalem.

34 Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldest not?

35 Behold your house shall be left to you desolate. And I say to you, that you shall not see me till the time come, when you shall say: Blessed is he that cometh in the name of the Lord.

ACCORDING TO LUKE CHAPTER 14

1 And it came to pass, when Jesus went into the house of one of the chief of the Pharisees, on the sabbath day, to eat bread, that they watched him.

2 And behold, there was a certain man before him that had the dropsy.

3 And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath day?

4 But they held their peace. But he taking him, healed him, and sent him away.

5 And answering them, he said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out, on the sabbath day?

6 And they could not answer him to these things.

7 And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them:

8 When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him:

9 And he that invited thee and him, come and say to thee, Give this man place: and then thou begin with shame to take the lowest place.

10 But when thou art invited, go, sit down in the lowest place; that when he who invited thee, cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee.

11 Because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

12 And he said to him also that had invited him: When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbours who are rich; lest perhaps they also invite thee again, and a recompense be made to thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, and the blind;

14 And thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just.

15 When one of them that sat at table with him, had heard these things, he said to him: Blessed is he that shall eat bread in the kingdom of God.

16 But he said to him: A certain man made a great supper, and invited many.

17 And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready.

18 And they began all at once to make excuse. The first said to him: I have bought a farm, and I must needs go out and see it: I pray thee, hold me excused.

19 And another said: I have bought five yoke of oxen, and I go to try them: I pray thee, hold me excused.

20 And another said: I have married a wife, and therefore I cannot come.

21 And the servant returning, told these things to his lord. Then the master of the house, being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame.

22 And the servant said: Lord, it is done as thou hast commanded, and yet there is room.

23 And the Lord said to the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 But I say unto you, that none of those men that were invited, shall taste of my supper.

25 And there went great multitudes with him. And turning, he said to them:

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple.

27 And whosoever doth not carry his cross and come after me, cannot be my disciple.

28 For which of you having a mind to build a tower, doth not first sit down, and reckon the charges that are necessary, whether he have wherewithal to finish it:

29 Lest, after he hath laid the foundation, and is not able ti finish it, all that see it begin to mock him,

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30 Saying: This man began to build, and was not able to finish.

31 Or what king, about to go to make war against another king, doth not first sit down, and think whether he be able, with ten thousand, to meet him that, with twenty thousand, cometh against him?

32 Or else, whilst the other is yet afar off, sending an embassy, he desireth conditions of peace.

33 So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple.

34 Salt is good. But if the salt shall lose its savour, wherewith shall it be seasoned?

35 It is neither profitable for the land nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear.

ACCORDING TO LUKE CHAPTER 15

1 Now the publicans and sinners drew near unto him to hear him.

2 And the Pharisees and the scribes murmured, saying: This man receiveth sinners, and eateth with them.

3 And he spoke to them this parable, saying:

4 What man of you that hath an hundred sheep: and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it?

5 And when he hath found it, lay it upon his shoulders, rejoicing:

6 And coming home, call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost?

7 I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance.

8 Or what woman having ten groats; if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it?

9 And when she hath found it, call together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost.

10 So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

11 And he said: A certain man had two sons:

12 And the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance.

13 And not many days after, the younger son, gathering all together, went abroad into a far country: and there wasted his substance, living riotously.

14 And after he had spent all, there came a mighty famine in that country; and he began to be in want.

15 And he went and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine.

16 And he would fain have filled his belly with the husks the swine did eat; and no man gave unto him.

17 And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here perish with hunger?

18 I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before thee:

19 I am not worthy to be called thy son: make me as one of thy hired servants.

20 And rising up he came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him fell upon his neck, and kissed him.

21 And the son said to him: Father, I have sinned against heaven, and before thee, I am not now worthy to be called thy son.

22 And the father said to his servants: Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it, and let us eat and make merry:

24 Because this my son was dead, and is come to life again: was lost, and is found. And they began to be merry.

25 Now his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing:

26 And he called one of the servants, and asked what these things meant.

27 And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe.

28 And he was angry, and would not go in. His father therefore coming out began to entreat him.

29 And he answering, said to his father: Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends:

30 But as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf.

31 But he said to him: Son, thou art always with me, and all I have is thine.

32 But it was fit that we should make merry and be glad, for this thy brother was dead and is come to life again; he was lost, and is found.

ACCORDING TO LUKE CHAPTER 16

(Verse 14: Pharisaic Jews were viewed as hypocrites and traitors by Jews of the Holy Land, in particular by radicals like Saducees, Zealots, Sicarii ["Knife Terrorists]." The Pharisees in other parts of the Roman Empire, where they had already lived for many centuries, had to ally themselves with the Greeks and Romans because they had to follow their laws. In fact, Pharisees were very religious. The Greek Septuagint Bible was made for them, since they largely forgot the Hebrew or Aramaic languages of their forefathers but still wanted to read about the laws of God.)

1 And he said also to his disciples: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods.

2 And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship: for now thou canst be steward no longer.

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3 And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed.

4 I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses.

5 Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord?

6 But he said: An hundred barrels of oil. And he said to him: Take thy bill and sit down quickly, and write fifty.

7 Then he said to another: And how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill, and write eighty.

8 And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light.

9 And I say to you: Make unto you friends of the mammon of iniquity; that when you shall fail, they may receive you into everlasting dwellings.

10 He that is faithful in that which is least, is faithful also in that which is greater: and he that is unjust in that which is little, is unjust also in that which is greater.

11 If then you have not been faithful in the unjust mammon; who will trust you with that which is the true?

12 And if you have not been faithful in that which is another's; who will give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or he will hold to the one, and despise the other. You cannot serve God and mammon.

14 Now the Pharisees, who were covetous, heard all these things: and they derided him.

15 And he said to them: You are they who justify yourselves before men, but God knoweth your hearts; for that which is high to men, is an abomination before God.

16 The law and the prophets were until John; from that time the kingdom of God is preached, and every one useth violence towards it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fall.

18 Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth her that is put away from her husband, commmitteth adultery.

19 There was a certain rich man, who was clothed in purple and fine linen; and feasted sumptuously every day.

20 And there was a certain beggar, named Lazarus, who lay at his gate, full of sores,

21 Desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him; moreover the dogs came, and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died: and he was buried in hell.

23 And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom:

24 And he cried, and said: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, to cool my tongue: for I am tormented in this flame.

25 And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazareth evil things, but now he is comforted; and thou art tormented.

26 And besides all this, between us and you, there is fixed a great chaos: so that they who would pass from hence to you, cannot, nor from thence come hither.

27 And he said: Then, father, I beseech thee, that thou wouldst send him to my father's house, for I have five brethren,

28 That he may testify unto them, lest they also come into this place of torments.

29 And Abraham said to him: They have Moses and the prophets; let them hear them.

30 But he said: No, father Abraham: but if one went to them from the dead, they will do penance.

31 And he said to him: If they hear not Moses and the prophets, neither will they believe, if one rise again from the dead.

ACCORDING TO LUKE CHAPTER 17

1 And he said to his disciples: It is impossible that scandals should not come: but woe to him through whom they come.

2 It were better for him, that a millstone were hanged about his neck, and he cast into the sea, than that he should scandalize one of these little ones.

3 Take heed to yourselves. If thy brother sin against thee, reprove him: and if he do penance, forgive him.

4 And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, I repent; forgive him.

5 And the apostles said to the Lord: Increase our faith.

6 And the Lord said: If you had faith like to a grain of mustard seed, you might say to this mulberry tree, Be thou rooted up, and be thou transplanted into the sea: and it would obey you.

7 But which of you having a servant ploughing, or feeding cattle, will say to him, when he is come from the field: Immediately go, sit down to meat:

8 And will not rather say to him: Make ready my supper, and gird thyself, and serve me, whilst I eat and drink, and afterwards thou shalt eat and drink?

9 Doth he thank that servant, for doing the things which he commanded him?

10 I think not. So you also, when you shall have done all these things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do.

11 And it came to pass, as he was going to Jerusalem, he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain town, there met him ten men that were lepers, who stood afar off;

13 And lifted up their voice, saying: Jesus, master, have mercy on us.

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14 Whom when he saw, he said: Go, shew yourselves to the priests. And it came to pass, as they went, they were made clean.

15 And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God.

16 And he fell on his face before his feet, giving thanks: and this was a Samaritan.

17 And Jesus answering, said, Were not ten made clean? and where are the nine?

18 There is no one found to return and give glory to God, but this stranger.

19 And he said to him: Arise, go thy way; for thy faith hath made thee whole.

20 And being asked by the Pharisees, when the kingdom of God should come? he answered them, and said: The kingdom of God cometh not with observation:

21 Neither shall they say: Behold here, or behold there. For lo, the kingdom of God is within you.

22 And he said to his disciples: The days will come, when you shall desire to see one day of the Son of man; and you shall not see it.

23 And they will say to you: See here, and see there. Go ye not after, nor follow them:

24 For as the lightening that lighteneth from under heaven, shineth unto the parts that are under heaven, so shall the Son of man be in his day.

25 But first he must suffer many things, and be rejected by this generation.

26 And as it came to pass in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat and drink, they married wives, and were given in marriage, until the day that Noe entered into the ark: and the flood came and destroyed them all.

28 Likewise as it came to pass, in the days of Lot: they did eat and drink, they bought and sold, they planted and built.

29 And in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

30 Even thus shall it be in the day when the Son of man shall be revealed.

31 In that hour, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and he that shall be in the field, in like manner, let him not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life, shall lose it: and whosoever shall lose it, shall preserve it.

34 I say to you: in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35 Two women shall be grinding together: the one shall be taken, and the other shall be left: two men shall be in the field; the one shall be taken, and the other shall be keft.

36 They answering, say to him: Where, Lord?

37 Who said to them: Wheresoever the body shall be, thither will the eagles also be gathered together.

ACCORDING TO LUKE CHAPTER 18

1 And he spoke also a parable to them, that we ought always to pray, and not to faint,

2 Saying: There was a judge in a certain city, who feared not God, nor regarded man.

3 And there was a certain widow in that city, and she came to him, saying: Avenge me of my adversary.

4 And he would not for a long time. But afterwards he said within himself: Although I fear not God, nor regard man,

5 Yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me.

6 And the Lord said: Hear what the unjust judge saith.

7 And will not God revenge his elect who cry to him day and night: and will he have patience in their regard?

8 I say to you, that he will quickly revenge them. But yet the Son of man, when he cometh, shall he find, think you, faith on earth?

9 And to some who trusted in themselves as just, and despised others, he spoke also this parable:

10 Two men went up into the temple to pray: the one a Pharisee, and the other a publican.

11 The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican.

12 I fast twice in a week: I give tithes of all that I possess.

13 And the publican, standing afar off, would not so much as lift up his eyes towards heaven; but struck his breast, saying: O god, be merciful to me a sinner.

14 I say to you, this man went down into his house justified rather that the other: because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted.

15 And they brought unto him also infants, that he might touch them. Which when the disciples saw, they rebuked them.

16 But Jesus, calling them together, said: Suffer children to come to me, and forbid them not: for of such is the kingdom of God.

17 Amen, I say to you: Whosoever shall not receive the kingdom of God as a child, shall not enter into it.

18 And a certain ruler asked him, saying: Good master, what shall I do to possess everlasting life?

19 And Jesus said to him: Why dost thou call me good? None is good but God alone.

20 Thou knowest the commandments: Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false witness: Honour thy father and mother.

21 Who said: All these things have I kept from my youth.

22 Which when Jesus had heard, he said to him: Yet one thing is wanting to thee: sell all whatever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

23 He having heard these things, became sorrowful; for he was very rich.

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24 And Jesus seeing him become sorrowful, said: How hardly shall they that have riches enter into the kingdom of God.

25 For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they that heard it, said: Who then can be saved?

27 He said to them: The things that are impossible with men, are possible with God.

28 Then Peter said: Behold, we have left all things, and have followed thee.

29 Who said to them: Amen, I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive much more in this present time, and in the world to come life everlasting.

31 Then Jesus took unto him the twelve, and said to them: Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man.

32 For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon:

33 And after they have scourged him, they will put him to death; and the third day he shall rise again.

34 And they understood none of these things, and this word was hid from them, and they understood not the things that were said.

35 Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way side, begging.

36 And when he heard the multitude passing by, he asked what this meant.

37 And they told him, that Jesus of Nazareth was passing by.

38 And he cried out, saying: Jesus, son of David, have mercy on me.

39 And they that went before, rebuked him, that he should hold his peace: but he cried out much more: Son of David, have mercy on me.

40 And Jesus standing, commanded him to be brought unto him. And when he was come near, he asked him,

41 Saying: What wilt thou that I do to thee? But he said: Lord, that I may see.

42 And Jesus said to him: Receive thy sight: thy faith hath made thee whole.

43 And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

ACCORDING TO LUKE CHAPTER 19

1 And entering in, he walked through Jericho.

2 And behold, there was a man named Zacheus, who was the chief of the publicans, and he was rich.

3 And he sought to see Jesus who he was, and he could not for the crowd, because he was low of stature.

4 And running before, he climbed up into a sycamore tree, that he might see him; for he was to pass that way.

5 And when Jesus was come to the place, looking up, he saw him, and said to him: Zacheus, make haste and come down; for this day I must abide in thy house.

6 And he made haste and came down; and received him with joy.

7 And when all saw it, they murmured, saying, that he was gone to be a guest with a man that was a sinner.

8 But Zacheus standing, said to the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of any thing, I restore him fourfold.

9 Jesus said to him: This day is salvation come to this house, because he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 As they were hearing these things, he added and spoke a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately be manifested.

12 He said therefore: A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

13 And calling his ten servants, he gave them ten pounds, and said to them: Trade till I come.

14 But his citizens hated him: and they sent an embassage after him, saying: We will not have this man to reign over us.

15 And it came to pass, that he returned, having received the kingdom: and he commanded his servants to be called, to whom he had given the money, that he might know how much every man had gained by trading.

16 And the first came, saying: Lord, thy pound hath gained ten pounds.

17 And he said to him: Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities.

18 And the second came, saying: Lord, thy pound hath gained five pounds.

19 And he said to him: Be thou also over five cities.

20 And another came, saying: Lord, behold here is thy pound, which I have kept laid up in a napkin;

21 For I feared thee, because thou art an austere man: thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow.

22 He saith to him: Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow:

23 And why then didst thou not give my money into the bank, that at my coming, I might have exacted it with usury?

24 And he said to them that stood by: Take the pound away from him, and give it to him that hath ten pounds.

25 And they said to him: Lord, he hath ten pounds.

26 But I say to you, that to every one that hath shall be given, and he shall abound: and from him that hath not, even that which he hath, shall be taken from him.

27 But as for those my enemies, who would not have me reign over them, bring them hither, and kill them before me.

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28 And having said these things, he went before, going up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethania, unto the mount called Olivet, he sent two of his disciples,

30 Saying: Go into the town which is over against you, at your entering into which you shall find the colt of an ass tied, on which no man ever hath sitten: loose him, and bring him hither.

31 And if any man shall ask you: Why do you loose him? you shall say thus unto him: Because the Lord hath need of his service.

32 And they that were sent, went their way, and found the colt standing, as he had said unto them.

33 And as they were loosing the colt, the owners thereof said to them: Why loose you the colt?

34 But they said: Because the Lord hath need of him.

35 And they brought him to Jesus. And casting their garments on the colt, they set Jesus thereon.

36 And as he went, they spread their clothes underneath in the way.

37 And when he was now coming near the descent of mount Olivet, the whole multitude of his disciples began with joy to praise God with a loud voice, for all the mighty works they had seen,

38 Saying: Blessed be the king who cometh in the name of the Lord, peace in heaven, and glory on high!

39 And some of the Pharisees, from amongst the multitude, said to him: Master, rebuke thy disciples.

40 To whom he said: I say to you, that if these shall hold their peace, the stones will cry out.

41 And when he drew near, seeing the city, he wept over it, saying:

42 If thou also hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes.

43 For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side,

44 And beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation.

45 And entering into the temple, he began to cast out them that sold therein, and them that bought.

46 Saying to them: It is written: My house is the house of prayer. But you have made it a den of thieves.

47 And he was teaching daily in the temple. And the chief priests and the scribes and the rulers of the people sought to destroy him:

48 And they found not what to do to him: for all the people were very attentive to hear him.

ACCORDING TO LUKE CHAPTER 20

1 And it came to pass, that on one of the days, as he was teaching the people in the temple, and preaching the gospel, the chief priests and the scribes, with the ancients, met together,

2 And spoke to him, saying: Tell us, by what authority dost thou these things? or, Who is he that hath given thee this authority?

3 And Jesus answering, said to them: I will also ask you one thing. Answer me:

4 The baptism of John, was it from heaven, or of men?

5 But they thought within themselves, saying: If we shall say, From heaven: he will say: Why then did you not believe him?

6 But if we say, Of men, the whole people will stone us: for they are persuaded that John was a prophet.

7 And they answered, that they knew not whence it was.

8 And Jesus said to them: Neither do I tell thee by what authority I do these things.

9 And he began to speak to the people this parable: A certain man planted a vineyard, and let it out to husbandmen: and he was abroad for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard. Who, beating him, sent him away empty.

11 And again he sent another servant. But they beat him also, and treating him reproachfully, sent him away empty.

12 And again he sent the third: and they wounded him also, and cast him out.

13 Then the lord of the vineyard said: What shall I do? I will send my beloved son: it may be, when they see him, they will reverence him.

14 Whom when the husbandmen saw, they thought within themselves, saying: This is the heir, let us kill him, that the inheritance may be ours.

15 So casting him out of the vineyard, they killed him. What therefore will the lord of the vineyard do to them?

16 He will come, and will destroy these husbandmen, and will give the vineyard to others. Which they hearing, said to him: God forbid.

17 But he looking on them, said: What is this then that is written, The stone, which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone, shall be bruised: and upon whomsoever it shall fall, it will grind him to powder.

19 And the chief priests and the scribes sought to lay hands on him the same hour: but they feared the people, for they knew that he spoke this parable to them.

20 And being upon the watch, they sent spies, who should feign themselves just, that they might take hold of him in his words, that they might deliver him up to the authority and power of the governor.

21 And they asked him, saying: Master, we know that thou speakest and teachest rightly: and thou dost not respect any person, but teachest the way of God in truth.

22 Is it lawful for us to give tribute to Caesar, or no?

23 But he considering their guile, said to them: Why tempt you me?

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24 Shew me a penny. Whose image and inscription hath it? They answering, said to him, Caesar's.

25 And he said to them: Render therefore to Caesar the things that are Caesar's: and to God the things that are God's.

26 And they could not reprehend his word before the people: and wondering at his answer, they held their peace.

27 And there came to him some of the Sadducees, who deny that there is any resurrection, and they asked him,

28 Saying: Master, Moses wrote unto us, If any man's brother die, having a wife, and he leave no children, that his brother should take her to wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the next took her to wife, and he also died childless.

31 And the third took her. And in like manner all the seven, and they left no children, and died.

32 Last of all the woman died also.

33 In the resurrection therefore, whose wife of them shall she be? For all the seven had her to wife.

34 And Jesus said to them: The children of this world marry, and are given in marriage:

35 But they that shall be accounted worthy of that world, and of the resurrection from the dead, shall neither be married, nor take wives.

36 Neither can they die any more: for they are equal to the angels, and are the children of God, being the children of the resurrection.

37 Now that the dead rise again, Moses also shewed, at the bush, when he called the Lord, The God of Abraham, and the God of Isaac, and the God of Jacob;

38 For he is not the God of the dead, but of the living: for all live to him.

39 And some of the scribes answering, said to him: Master, thou hast said well.

40 And after that they durst not ask him any more questions.

41 But he said to them: How say they that Christ is the son of David?

42 And David himself saith in the book of Psalms: The Lord said to my Lord, sit thou on my right hand,

43 Till I make thy enemies thy footstool.

44 David then calleth him Lord: and how is he his son?

45 And in the hearing of all the people, he said to his disciples:

46 Beware of the scribes, who desire to walk in long robes, and love salutations in the marketplace, and the first chairs in the synagogues, and the chief rooms at feasts:

47 Who devour the houses of widows, feigning long prayer. These shall receive greater damnation.

ACCORDING TO LUKE CHAPTER 21

1 And looking on, he saw the rich men cast their gifts into the treasury.

2 And he saw also a certain poor widow casting in two brass mites.

3 And he said: Verily I say to you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast into the offerings of God: but she of her want, hath cast in all the living that she had.

5 And some saying of the temple, that it was adorned with goodly stones and gifts, he said:

6 These things which you see, the days will come in which there shall not be left a stone upon a stone that shall not be thrown down.

7 And they asked him, saying: Master, when shall these things be? and what shall be the sign when they shall begin to come to pass?

8 Who said: Take heed you be not seduced; for many will come in my name, saying, I am he; and the time is at hand: go ye not therefore after them.

9 And when you shall hear of wars and seditions, be not terrified: these things must first come to pass; but the end is not yet presently.

10 Then he said to them: Nation shall rise against nation, and kingdom against kingdom.

11 And there shall be great earthquakes in divers places, and pestilences, and famines, and terrors from heaven; and there shall be great signs.

12 But before all these things, they will lay their hands upon you, and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors, for my name's sake.

13 And it shall happen unto you for a testimony.

14 Lay it up therefore into your hearts, not to meditate before how you shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay.

16 And you shall be betrayed by your parents and brethren, and kinsmen and friends; and some of you they will put to death.

17 And you shall be hated by all men for my name's sake.

18 But a hair of your head shall not perish.

19 In your patience you shall possess your souls.

20 And when you shall see Jerusalem compassed about with an army; then know that the desolation thereof is at hand.

21 Then let those who are in Judea, flee to the mountains; and those who are in the midst thereof, depart out: and those who are in the countries, not enter into it.

22 For these are the days of vengeance, that all things may be fulfilled, that are written.

23 But woe to them that are with child, and give suck in those days; for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword; and shall be led away captives into all nations; and Jerusalem shall be trodden down by the Gentiles; till the times of the nations be fulfilled.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves;

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26 Men withering away for fear, and expectation of what shall come upon the whole world. For the powers of heaven shall be moved;

27 And then they shall see the Son of man coming in a cloud, with great power and majesty.

28 But when these things begin to come to pass, look up, and lift up your heads, because your redemption is at hand.

29 And he spoke to them in a similitude. See the fig tree, and all the trees:

30 When they now shoot forth their fruit, you know that summer is nigh;

31 So you also, when you shall see these things come to pass, know that the kingdom of God is at hand.

32 Amen, I say to you, this generation shall not pass away, till all things be fulfilled.

33 Heaven and earth shall pass away, but my words shall not pass away.

34 And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly.

35 For as a snare shall it come upon all that sit upon the face of the whole earth.

36 Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man.

37 And in the daytime, he was teaching in the temple; but at night, going out, he abode in the mount that is called Olivet.

38 And all the people came early in the morning to him in the temple, to hear him.

ACCORDING TO LUKE CHAPTER 22

(Verse 19-20: The Institution of the Lord's Supper, the Holy Eucharist, has its origins in the Zoroastrian Mithras Cult and the divine angelic figure Mitra of India and Persia. See Grand Bible: Mithraeum, pp. 7470-71; The Mithras Liturgy, p. 7484.)

1 Now the feast of unleavened bread, which is called the pasch, was at hand.

2 And the chief priests and the scribes sought how they might put Jesus to death: but they feared the people.

3 And Satan entered into Judas, who was surnamed Iscariot, one of the twelve.

4 And he went, and discoursed with the chief priests and the magistrates, how he might betray him to them.

5 And they were glad, and covenanted to give him money.

6 And he promised. And he sought opportunity to betray him in the absence of the multitude.

7 And the day of the unleavened bread came, on which it was necessary that the pasch should be killed.

8 And he sent Peter and John, saying: Go, and prepare for us the pasch, that we may eat.

9 But they said: Where wilt thou that we prepare?

10 And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in.

11 And you shall say to the goodman of the house: The master saith to thee, Where is the guest chamber, where I may eat the pasch with my disciples?

12 And he will shew you a large dining room, furnished; and there prepare.

13 And they going, found as he had said to them, and made ready the pasch.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said to them: With desire I have desired to eat this pasch with you, before I suffer.

16 For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God.

17 And having taken the chalice, he gave thanks, and said: Take, and divide it among you:

18 For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come.

19 And taking bread, he gave thanks, and brake; and gave to them, saying: This is my body, which is given for you. Do this for a commemoration of me.

20 In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you.

21 But yet behold, the hand of him that betrayeth me is with me on the table.

22 And the Son of man indeed goeth, according to that which is determined: but yet, woe to that man by whom he shall be betrayed.

23 And they began to inquire among themselves, which of them it was that should do this thing.

24 And there was also a strife amongst them, which of them should seem to be the greater.

25 And he said to them: The kings of the Gentiles lord it over them; and they that have power over them, are called beneficent.

26 But you not so: but he that is the greater among you, let him become as the younger; and he that is the leader, as he that serveth.

27 For which is greater, he that sitteth at table, or he that serveth? Is it not he that sitteth at table? But I am in the midst of you, as he that serveth:

28 And you are they who have continued with me in my temptations:

29 And I dispose to you, as my Father hath disposed to me, a kingdom;

30 That you may eat and drink at my table, in my kingdom: and may sit upon thrones, judging the twelve tribes of Israel.

31 And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat:

32 But I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren.

33 Who said to him: Lord, I am ready to go with thee, both into prison, and to death.

34 And he said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest me. And he said to them:

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35 When I sent you without purse, and scrip, and shoes, did you want anything?

36 But they said: Nothing. Then said he unto them: But now he that hath a purse, let him take it, and likewise a scrip; and he that hath not, let him sell his coat, and buy a sword.

37 For I say to you, that this that is written must yet be fulfilled in me: And with the wicked was he reckoned. For the things concerning me have an end.

38 But they said: Lord, behold here are two swords. And he said to them, It is enough.

39 And going out, he went, according to his custom, to the mount of Olives. And his disciples also followed him.

40 And when he was come to the place, he said to them: Pray, lest ye enter into temptation.

41 And he was withdrawn away from them a stone's cast; and kneeling down, he prayed,

42 Saying: Father, if thou wilt, remove this chalice from me: but yet not my will, but thine be done.

43 And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer.

44 And his sweat became as drops of blood, trickling down upon the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.

46 And he said to them: Why sleep you? arise, pray, lest you enter into temptation.

47 As he was yet speaking, behold a multitude; and he that was called Judas, one of the twelve, went before them, and drew near to Jesus, for to kiss him.

48 And Jesus said to him: Judas, dost thou betray the Son of man with a kiss?

49 And they that were about him, seeing what would follow, said to him: Lord, shall we strike with the sword?

50 And one of them struck the servant of the high priest, and cut off his right ear.

51 But Jesus answering, said: Suffer ye thus far. And when he had touched his ear, he healed him.

52 And Jesus said to the chief priests, and magistrates of the temple, and the ancients, that were come unto him: Are ye come out, as it were against a thief, with swords and clubs?

53 When I was daily with you in the temple, you did not stretch forth your hands against me: but this is your hour, and the power of darkness.

54 And apprehending him, they led him to the high priest's house. But Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them.

56 Whom when a certain servant maid had seen sitting at the light, and had earnestly beheld him, she said: This man also was with him.

57 But he denied him, saying: Woman, I know him not.

58 And after a little while, another seeing him, said: Thou also art one of them. But Peter said: O man, I am not.

59 And after the space, as it were of one hour, another certain man affirmed, saying: Of a truth, this man was also with him; for he is also a Galilean.

60 And Peter said: Man, I know not what thou sayest. And immediately, as he was yet speaking, the cock crew.

61 And the Lord turning looked on Peter. And Peter remembered the word of the Lord, as he had said: Before the cock crow, thou shalt deny me thrice.

62 And Peter going out, wept bitterly.

63 And the men that held him, mocked him, and struck him.

64 And they blindfolded him, and smote his face. And they asked him, saying: Prophesy, who is it that struck thee?

65 And blaspheming, many other things they said against him.

66 And as soon as it was day, the ancients of the people, and the chief priests and scribes, cane together; and they brought him into their council, saying: If thou be the Christ, tell us.

67 And he saith to them: If I shall tell you, you will not believe me.

68 And if I shall also ask you, you will not answer me, nor let me go.

69 But hereafter the Son of man shall be sitting on the right hand of the power of God.

70 Then said they all: Art thou then the Son of God? Who said: You say that I am.

71 And they said: What need we any further testimony? for we ourselves have heard it from his own mouth.

ACCORDING TO LUKE CHAPTER 23

(Verse 18: On the crucifixion of Jesus, see Matthew, introduction Chapter 27. Verse This ensemble of the three crucified can also be found towards the end of the biography of Titus Flavius Josephus; see Appendix D.). Joseph of Arimathea, verse 51: There is no place called Arimathea; this name is the hidden author's signature of Joseph [b]ar Mathea [Hebrew for: Son of Mattityahu, Greek: Mattathias, short: Mathaias or Mathias, Eng: Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)

1 And the whole multitude of them rising up, led him to Pilate.

2 And they began to accuse him, saying: We have found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he is Christ the king.

3 And Pilate asked him, saying: Art thou the king of the Jews? But he answering, said: Thou sayest it.

4 And Pilate said to the chief priests and to the multitudes: I find no cause in this man.

5 But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place.

6 But Pilate hearing Galilee, asked if the man were of Galilee?

7 And when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem, in those days.

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8 And Herod, seeing Jesus, was very glad; for he was desirous of a long time to see him, because he had heard many things of him; and he hoped to see some sign wrought by him.

9 And he questioned him in many words. But he answered him nothing.

10 And the chief priests and the scribes stood by, earnestly accusing him.

11 And Herod with his army set him at nought, and mocked him, putting on him a white garment, and sent him back to Pilate.

12 And Herod and Pilate were made friends, that same day; for before they were enemies one to another.

13 And Pilate, calling together the chief priests, and the magistrates, and the people,

14 Said to them: You have presented unto me this man, as one that perverteth the people; and behold I, having examined him before you, find no cause in this man, in those things wherein you accuse him.

15 No, nor Herod neither. For I sent you to him, and behold, nothing worthy of death is done to him.

16 I will chastise him therefore, and release him.

17 Now of necessity he was to release unto them one upon the feast day.

18 But the whole multitude together cried out, saying: Away with this man, and release unto us Barabbas (Aramaic: Son of the Father):

19 Who, for a certain sedition made in the city, and for a murder, was cast into prison.

20 And Pilate again spoke to them, desiring to release Jesus.

21 But they cried again, saying: Crucify him, crucify him.

22 And he said to them the third time: Why, what evil hath this man done? I find no cause of death in him. I will chastise him therefore, and let him go.

23 But they were instant with loud voices, requiring that he might be crucified; and their voices prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him who for murder and sedition, had been cast into prison, whom they had desired; but Jesus he delivered up to their will.

26 And as they led him away, they laid hold of one Simon of Cyrene, coming from the country; and they laid the cross on him to carry after Jesus.

27 And there followed him a great multitude of people, and of women, who bewailed and lamented him.

28 But Jesus turning to them, said: Daughters of Jerusalem, weep not over me; but weep for yourselves, and for your children.

29 For behold, the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck.

30 Then shall they begin to say to the mountains: Fall upon us; and to the hills: Cover us.

31 For if in the green wood they do these things, what shall be done in the dry?

32 And there were also two other malefactors led with him to be put to death.

33 And when they were come to the place which is called Calvary, they crucified him there; and the robbers, one on the right hand, and the other on the left.

34 And Jesus said: Father, forgive them, for they know not what they do. But they, dividing his garments, cast lots.

35 And the people stood beholding, and the rulers with them derided him, saying: He saved others; let him save himself, if he be Christ, the elect of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying: If thou be the king of the Jews, save thyself.

38 And there was also a superscription written over him in letters of Greek, and Latin, and Hebrew: THIS IS THE KING OF THE JEWS.

39 And one of those robbers who were hanged, blasphemed him, saying: If thou be Christ, save thyself and us.

40 But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art condemned under the same condemnation?

41 And we indeed justly, for we receive the due reward of our deeds; but this man hath done no evil.

42 And he said to Jesus: Lord, remember me when thou shalt come into thy kingdom.

43 And Jesus said to him: Amen I say to thee, this day thou shalt be with me in paradise.

44 And it was almost the sixth hour; and there was darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 And Jesus crying out with a loud voice, said: Father, into thy hands I commend my spirit. And saying this, he gave up the ghost.

47 Now the centurion, seeing what was done, glorified God, saying: Indeed this was a just man.

48 And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts.

49 And all his acquaintance, and the women that had followed him from Galilee, stood afar off, beholding these things.

50 And behold there was a man named Joseph, who was a counsellor, a good and just man,

51 (The same had not consented to their counsel and doings;) of Arimathea, a city of Judea; who also himself looked for the kingdom of God.

52 This man went to Pilate, and begged the body of Jesus.

53 And taking him down, he wrapped him in fine linen, and laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.

54 And it was the day of the Parasceve, and the sabbath drew on.

55 And the women that were come with him from Galilee, following after, saw the sepulchre, and how his body was laid.

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56 And returning, they prepared spices and ointments; and on the sabbath day they rested, according to the commandment.

ACCORDING TO LUKE CHAPTER 24

1 And on the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared.

2 And they found the stone rolled back from the sepulchre.

3 And going in, they found not the body of the Lord Jesus.

4 And it came to pass, as they were astonished in their mind at this, behold, two men stood by them, in shining apparel.

5 And as they were afraid, and bowed down their countenance towards the ground, they said unto them: Why seek you the living with the dead?

6 He is not here, but is risen. Remember how he spoke unto you, when he was in Galilee,

7 Saying: The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words.

9 And going back from the sepulchre, they told all these things to the eleven, and to all the rest.

10 And it was Mary Magdalen, and Joanna, and Mary of James, and the other women that were with them, who told these things to the apostles.

11 And these words seemed to them as idle tales; and they did not believe them.

12 But Peter rising up, ran to the sepulchre, and stooping down, he saw the linen cloths laid by themselves; and went away wondering in himself at that which was come to pass.

13 And behold, two of them went, the same day, to a town which was sixty furlongs from Jerusalem, named Emmaus.

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they talked and reasoned with themselves, Jesus himself also drawing near, went with them.

16 But their eyes were held, that they should not know him.

17 And he said to them: What are these discourses that you hold one with another as you walk, and are sad?

18 And the one of them, whose name was Cleophas, answering, said to him: Art thou only a stranger to Jerusalem, and hast not known the things that have been done there in these days?

19 To whom he said: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people;

20 And how our chief priests and princes delivered him to be condemned to death, and crucified him.

21 But we hoped, that it was he that should have redeemed Israel: and now besides all this, to day is the third day since these things were done.

22 Yea and certain women also of our company affrighted us, who before it was light, were at the sepulchre,

23 And not finding his body, came, saying, that they had also seen a vision of angels, who say that he is alive.

24 And some of our people went to the sepulchre, and found it so as the women had said, but him they found not.

25 Then he said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken.

26 Ought not Christ to have suffered these things, and so to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded to them in all the scriptures, the things that were concerning him.

28 And they drew night to the town, whither they were going: and he made as though he would go farther.

29 But they constrained him; saying: Stay with us, because it is towards evening, and the day is now far spent. And he went in with them.

30 And it came to pass, whilst he was at table with them, he took bread, and blessed, and brake, and gave to them.

31 And their eyes were opened, and they knew him: and he vanished out of their sight.

32 And they said one to the other: Was not our heart burning within us, whilst he spoke in this way, and opened to us the scriptures?

33 And rising up, the same hour, they went back to Jerusalem: and they found the eleven gathered together, and those that were staying with them,

34 Saying: The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way; and how they knew him in the breaking of the bread.

36 Now whilst they were speaking these things, Jesus stood in the midst of them, and saith to them: Peace be to you; it is I, fear not.

37 But they being troubled and frightened, supposed that they saw a spirit.

38 And he said to them: Why are you troubled, and why do thoughts arise in your hearts?

39 See my hands and feet, that it is I myself; handle, and see: for a spirit hath not flesh and bones, as you see me to have.

40 And when he had said this, he shewed them his hands and feet.

41 But while they yet believed not, and wondered for joy, he said: Have you any thing to eat?

42 And they offered him a piece of a broiled fish, and a honeycomb.

43 And when he had eaten before them, taking the remains, he gave to them.

44 And he said to them: These are the words which I spoke to you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then he opened their understanding, that they might understand the scriptures.

46 And he said to them: Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead, the third day:

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47 And that penance and remission of sins should be preached in his name, unto all nations, beginning at Jerusalem.
48 And you are witnesses of these things.
49 And I send the promise of my Father upon you: but stay you in the city till you be endued with power from on high.
50 And he led them out as far as Bethania: and lifting up his hands, he blessed them.
51 And it came to pass, whilst he blessed them, he departed from them, and was carried up to heaven.
52 And they adoring went back into Jerusalem with great joy.
53 And they were always in the temple, praising and blessing God. Amen.

THE GOSPEL ACCORDING TO JOHN

or The Gospel of John, or just John
Estimated Range of Dating: 90-120 A.D.

(The Gospel of John is the fourth and the latest of the canonical gospels. Like the three other gospels it is anonymous, although it identifies an unnamed "disciple whom Jesus loved" as the source of its traditions. However, John is very different from the older Synoptic Gospels as it gives only a schematic account of the ministry of Jesus. It is more closely related in style and content to the three Johannine epistles. Some scholars treat these four books, along with the Book of Revelation, as a single group of Johannine literature, although it is not written by the same author.

The authorship of this group of literature has been debated by scholars since at least the 2nd century AD. The main question is which writer wrote which of the writings. Church tradition attributes all the books to John the Apostle which is highly unlikely. Most scholars conclude that the apostle John wrote none of these works. There may have been a single author for the gospel and the three epistles. They agree that all three letters are written by the same author, although there is debate on who that author is.

Although some scholars conclude the author of the epistles was different from that of the gospel, all four works probably originated from the same community that lived in the Greek City of Ephesus in around 90-110 AD. In the case of Revelation, scholars agree that it was written by a separate author, most likely by John of Patmos in c. 95.

The phrase "the disciple whom Jesus loved" or, in John 20:2, "the disciple beloved of Jesus" is used six times in the Gospel of John, but in no other New Testament accounts of Jesus. John 21:24 states that the Gospel of John is based on the written testimony of this disciple. Since the end of the first century, the Beloved Disciple has been commonly identified with John the Evangelist but this is rejected by most scholars.

The Gospel of John and the three Johannine epistles exhibit strong resemblances in theology and style. The letters were written later than the gospel because the gospel reflects the break between the Johannine Christians and the Jewish synagogue while in the letters the Johannine community itself is disintegrating (1 John 2:19).

The Gospel of John is significantly different from the synoptic gospels, with major variations in material, theological emphasis, chronology, and literary style. John lacks scenes from the Synoptics such as Jesus' baptism, the calling of the Twelve, exorcisms, parables, and the Transfiguration. Conversely, it includes scenes not found in

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the Synoptics, including Jesus turning water into wine at the wedding at Cana, the resurrection of Lazarus, Jesus washing the feet of his disciples, and multiple visits to Jerusalem. For John, Nazareth, Jesus' town of origin is irrelevant, for he saw it probably as synonymous with Sepphoris the large capital of Galilee. Whilst Jesus in the first three gospels is portayed as human leader, teacher and healer, for John, Jesus comes from beyond this world, from God the Father; a teaching of the Roman Church that became popular in the early 2nd century AD.

John never lists all of the Twelve Disciples and names at least one disciple, Nathanael, whose name is not found in the Synoptics. Nathanael or Nathaniel (Hebrew for "God has given") of Cana in Galilee was a follower or disciple of Jesus, mentioned only in the Gospel of John in Chapters 1 and 21. Nathanael has often been identified with Bartholomew the Apostle, mentioned in the synoptic gospels and Acts 1:13. He reappears (as "Nathanael of Cana") at the end of John's Gospel, as one of the disciples to whom Jesus appeared at the Sea of Galilee after the Resurrection.

There are also some discrepancies between John and the Synoptics, some amounting to contradictions. The teachings of Jesus found in the synoptic gospels are very different from those recorded in John, and since the 19th century scholars have almost unanimously accepted that these Johannine discourses are less likely than the synoptic parables to be historical, and were likely written for theological purposes. Scholars usually agree that John is not entirely without historical value: certain sayings in John are as old or older than their synoptic counterparts, his representation of the topography around Jerusalem is often superior to that of the synoptics, his testimony that Jesus was executed before, rather than on, Passover, might well be more accurate, and his presentation of Jesus in the garden and the prior meeting held by the Jewish authorities are possibly more historically plausible than their synoptic parallels.)

ACCORDING TO JOHN CHAPTER 1

[PROLOGUE]

(Originally, light and darkness had a religious, but also a political significance. Especially since the time of Alexander's conquests, the Sadducees [the Zadokites, "the righteous", Zealots, and Siccarii] also called themselves "sons of light" and referred to their unbelieving enemies as "sons of darkness" [See Appendix D: The Dead Sea Scrolls]. The Zealot freedom movement was known as "the Star" and its respective leader as the Messiah; hence, Bible scholars call it the "Messianic Movement".

Verse 28: Baptism is a Jewish initiation and purification ritual called a mikvah. John the Baptist or Baptiser: As in most biographies (and this is what the gospels chiefly are), the characters surrounding the main character are its relatives, friends, or schoolmates. John the Baptist was probably Jesus' uncle or cousin. See the family tree, Appendix: Maps & Charts. Verse 39: They said to him: Rabbi, which is Hebrew for Teacher.)

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him: and without him was made nothing that was made.

4 In him was life, and the life was the light of men.

5 And the light shineth in darkness, and the darkness did not comprehend it.

6 There was a man sent from God, whose name was John.

7 This man came for a witness, to give testimony of the light, that all men might believe through him.

8 He was not the light, but was to give testimony of the light.

9 That was the true light, which enlighteneth every man that cometh into this world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, he gave them power to be made the sons of God, to them that believe in his name.

13 Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we saw his glory, the glory as it were of the only begotten of the Father,) full of grace and truth.

15 John beareth witness of him, and crieth out, saying: This was he of whom I spoke: He that shall come after me, is preferred before me: because he was before me.

16 And of his fulness we all have received, and grace for grace.

17 For the law was given by Moses; grace and truth came by Jesus Christ.

18 No man hath seen God at any time: the only begotten Son who is in the bosom of the Father, he hath declared him.

19 And this is the testimony of John, when the Jews sent from Jerusalem priests and Levites to him, to ask him: Who art thou?

20 And he confessed, and did not deny: and he confessed: I am not the Christ.

21 And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No.

22 They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?

23 He said: I am the voice of one crying out in the wilderness, make straight the way of the Lord, as said the prophet Isaias.

24 And they that were sent, were of the Pharisees.

25 And they asked him, and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet?

26 John answered them, saying: I baptize with water; but there hath stood one in the midst of you, whom you know not.

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27 The same is he that shall come after me, who is preferred before me: the latchet of whose shoe I am not worthy to loose.
28 These things were done in Bethania, beyond the Jordan, where John was baptizing.
29 The next day, John saw Jesus coming to him, and he saith: Behold the Lamb of God, behold him who taketh away the sin of the world.
30 This is he, of whom I said: After me there cometh a man, who is preferred before me: because he was before me.
31 And I knew him not, but that he may be made manifest in Israel, therefore am I come baptizing with water.
32 And John gave testimony, saying: I saw the Spirit coming down, as a dove from heaven, and he remained upon him.
33 And I knew him not; but he who sent me to baptize with water, said to me: He upon whom thou shalt see the Spirit descending, and remaining upon him, he it is that baptizeth with the Holy Ghost.
34 And I saw, and I gave testimony, that this is the Son of God.
35 The next day again John stood, and two of his disciples.
36 And beholding Jesus walking, he saith: Behold the Lamb of God.
37 And the two disciples heard him speak, and they followed Jesus.
38 And Jesus turning, and seeing them following him, saith to them: What seek you? Who said to him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?
39 He saith to them: Come and see. They came, and saw where he abode, and they stayed with him that day: now it was about the tenth hour.
40 And Andrew, the brother of Simon Peter, was one of the two who had heard of John, and followed him.
41 He findeth first his brother Simon, and saith to him: We have found the Messias, which is, being interpreted, the Christ.
42 And he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon the son of Jona: thou shalt be called Cephas, which is interpreted Peter.
43 On the following day, he would go forth into Galilee, and he findeth Philip. And Jesus saith to him: Follow me.
44 Now Philip was of Bethsaida, the city of Andrew and Peter.
45 Philip findeth Nathanael, and saith to him: We have found him of whom Moses in the law, and the prophets did write, Jesus the son of Joseph of Nazareth.
46 And Nathanael said to him: Can any thing of good come from Nazareth? Philip saith to him: Come and see.
47 Jesus saw Nathanael coming to him: and he saith of him: Behold an Israelite indeed, in whom there is no guile.
48 Nathanael saith to him: Whence knowest thou me? Jesus answered, and said to him: Before that Philip called thee, when thou wast under the fig tree, I saw thee.
49 Nathanael answered him, and said: Rabbi, thou art the Son of God, thou art the King of Israel.
50 Jesus answered, and said to him: Because I said unto thee, I saw thee under the fig tree, thou believest: greater things than these shalt thou see.
51 And he saith to him: Amen, amen I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

ACCORDING TO JOHN CHAPTER 2

1 And the third day, there was a marriage in Cana of Galilee: and the mother of Jesus was there.
2 And Jesus also was invited, and his disciples, to the marriage.
3 And the wine failing, the mother of Jesus saith to him: They have no wine.
4 And Jesus saith to her: Woman, what is that to me and to thee? my hour is not yet come.
5 His mother saith to the waiters: Whatsoever he shall say to you, do ye.
6 Now there were set there six waterpots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece.
7 Jesus saith to them: Fill the waterpots with water. And they filled them up to the brim.
8 And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it.
9 And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom,
10 And saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now.
11 This beginning of miracles did Jesus in Cana of Galilee; and manifested his glory, and his disciples believed in him.
12 After this he went down to Capharnaum, he and his mother, and his brethren, and his disciples: and they remained there not many days.
13 And the pasch of the Jews was at hand, and Jesus went up to Jerusalem.
14 And he found in the temple them that sold oxen and sheep and doves, and the changers of money sitting.
15 And when he had made, as it were, a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and the money of the changers he poured out, and the tables he overthrew.
16 And to them that sold doves he said: Take these things hence, and make not the house of my Father a house of traffic.
17 And his disciples remembered, that it was written: The zeal of thy house hath eaten me up.
18 The Jews, therefore, answered, and said to him: What sign dost thou shew unto us, seeing thou dost these things?
19 Jesus answered, and said to them: Destroy this temple, and in three days I will raise it up.
20 The Jews then said: Six and forty years was this temple in building; and wilt thou raise it up in three days?
21 But he spoke of the temple of his body.

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22 When therefore he was risen again from the dead, his disciples remembered, that he had said this, and they believed the scripture, and the word that Jesus had said.

23 Now when he was at Jerusalem, at the pasch, upon the festival day, many believed in his name, seeing his signs which he did.

24 But Jesus did not trust himself unto them, for that he knew all men,

25 And because he needed not that any should give testimony of man: for he knew what was in man.

ACCORDING TO JOHN CHAPTER 3

(The Gospel of John, about 5 decades younger than the 3 first gospels, continually presents Jesus as the Son of God. In the Holy Land, the real Jesus would never have compared himself to God because such a deed would be a violation of the first three of the Ten Commandments and for this heresy he would have been stoned to death. This text has been written in the 2nd century for the Greek-speaking elite of the Roman Empire.)

1 And there was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

2 This man came to Jesus by night, and said to him: Rabbi, we know that thou art come a teacher from God; for no man can do these signs which thou dost, unless God be with him.

3 Jesus answered, and said to him: Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith to him: How can a man be born when he is old? can he enter a second time into his mother's womb, and be born again?

5 Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.

6 That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

7 Wonder not, that I said to thee, you must be born again.

8 The Spirit breatheth where he will; and thou hearest his voice, but thou knowest not whence he cometh, and whither he goeth: so is every one that is born of the Spirit.

9 Nicodemus answered, and said to him: How can these things be done?

10 Jesus answered, and said to him: Art thou a master in Israel, and knowest not these things?

11 Amen, amen I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony.

12 If I have spoken to you earthly things, and you believe not; how will you believe, if I shall speak to you heavenly things?

13 And no man hath ascended into heaven, but he that descended from heaven, the Son of man who is in heaven.

14 And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up:

15 That whosoever believeth in him, may not perish; but may have life everlasting.

16 For God so loved the world, as to give his only begotten Son; that whosoever believeth in him, may not perish, but may have life everlasting.

17 For God sent not his Son into the world, to judge the world, but that the world may be saved by him.

18 He that believeth in him is not judged. But he that doth not believe, is already judged: because he believeth not in the name of the only begotten Son of God.

19 And this is the judgment: because the light is come into the world, and men loved darkness rather than the light: for their works were evil.

20 For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved.

21 But he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God.

22 After these things Jesus and his disciples came into the land of Judea: and there he abode with them, and baptized.

23 And John also was baptizing in Ennon near Salim; because there was much water there; and they came and were baptized.

24 For John was not yet cast into prison.

25 And there arose a question between some of John's disciples and the Jews concerning purification:

26 And they came to John, and said to him: Rabbi, he that was with thee beyond the Jordan, to whom thou gavest testimony, behold he baptizeth, and all men come to him.

27 John answered, and said: A man cannot receive any thing, unless it be given him from heaven.

28 You yourselves do bear me witness, that I said, I am not Christ, but that I am sent before him.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice. This my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above, is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven, is above all.

32 And what he hath seen and heard, that he testifieth: and no man receiveth his testimony.

33 He that hath received his testimony, hath set to his seal that God is true.

34 For he whom God hath sent, speaketh the words of God: for God doth not give the Spirit by measure.

35 The Father loveth the Son: and he hath given all things into his hand.

36 He that believeth in the Son, hath life everlasting; but he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

ACCORDING TO JOHN CHAPTER 4

(Samaria is a strip of land between Galilee in the north and Judaea in the south. Samaritans are a community of Hebrews whose ancestors have not been deported to Assyria or Babylonia. They call themselves Bene Ysrael [sons, children of Israel]. They follow only the laws of the Torah [the Five

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Books of Moses]. They reject all other books of the Bible, since they have been written in foreign lands [Babylonia and Persia], and they despise the returning Jews as conquerors and upstarts.).

1 When Jesus therefore understood that the Pharisees had heard that Jesus maketh more disciples, and baptizeth more than John,

2 (Though Jesus himself did not baptize, but his disciples,)

3 He left Judea, and went again into Galilee.

4 And he was of necessity to pass through Samaria.

5 He cometh therefore to a city of Samaria, which is called Sichar, near the land which Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well. It was about the sixth hour.

7 There cometh a woman of Samaria, to draw water. Jesus saith to her: Give me to drink.

8 For his disciples were gone into the city to buy meats.

9 Then that Samaritan woman saith to him: How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans.

10 Jesus answered, and said to her: If thou didst know the gift of God, and who he is that saith to thee, Give me to drink; thou perhaps wouldst have asked of him, and he would have given thee living water.

11 The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep; from whence then hast thou living water?

12 Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered, and said to her: Whosoever drinketh of this water, shall thirst again; but he that shall drink of the water that I will give him, shall not thirst for ever:

14 But the water that I will give him, shall become in him a fountain of water, springing up into life everlasting.

15 The woman saith to him: Sir, give me this water, that I may not thirst, nor come hither to draw.

16 Jesus saith to her: Go, call thy husband, and come hither.

17 The woman answered, and said: I have no husband. Jesus said to her: Thou hast said well, I have no husband:

18 For thou hast had five husbands: and he whom thou now hast, is not thy husband. This thou hast said truly.

19 The woman saith to him: Sir, I perceive that thou art a prophet.

20 Our fathers adored on this mountain, and you say, that at Jerusalem is the place where men must adore.

21 Jesus saith to her: Woman, believe me, that the hour cometh, when you shall neither on this mountain, not in Jerusalem, adore the Father.

22 You adore that which you know not: we adore that which we know; for salvation is of the Jews.

23 But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him.

24 God is a spirit; and they that adore him, must adore him in spirit and in truth.

25 The woman saith to him: I know that the Messias cometh (who is called Christ); therefore, when he is come, he will tell us all things.

26 Jesus saith to her: I am he, who am speaking with thee.

27 And immediately his disciples came; and they wondered that he talked with the woman. Yet no man said: What seekest thou? or, why talkest thou with her?

28 The woman therefore left her waterpot, and went her way into the city, and saith to the men there:

29 Come, and see a man who has told me all things whatsoever I have done. Is not he the Christ?

30 They went therefore out of the city, and came unto him.

31 In the mean time the disciples prayed him, saying: Rabbi, eat.

32 But he said to them: I have meat to eat, which you know not.

33 The disciples therefore said one to another: Hath any man brought him to eat?

34 Jesus saith to them: My meat is to do the will of him that sent me, that I may perfect his work.

35 Do you not say, There are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life everlasting: that both he that soweth, and he that reapeth, may rejoice together.

37 For in this is the saying true: That it is one man that soweth, and it is another that reapeth.

38 I have sent you to reap that in which you did not labour: others have laboured, and you have entered into their labours.

39 Now of that city many of the Samaritans believed in him, for the word of the woman giving testimony: He told me all things whatsoever I have done.

40 So when the Samaritans were come to him, they desired that he would tarry there. And he abode there two days.

41 And many more believed in him because of his own word.

42 And they said to the woman: We now believe, not for thy saying: for we ourselves have heard him, and know that this is indeed the Saviour of the world.

43 Now after two days, he departed thence, and went into Galilee.

44 For Jesus himself gave testimony that a prophet hath no honour in his own country.

45 And when he was come into Galilee, the Galileans received him, having seen all the things he had done at Jerusalem on the festival day; for they also went to the festival day.

46 He came again therefore into Cana of Galilee, where he made the water wine. And there was a certain ruler, whose son was sick at Capharnaum.

47 He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down, and heal his son; for he was at the point of death.

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48 Jesus therefore said to him: Unless you see signs and wonders, you believe not.

49 The ruler saith to him: Lord, come down before that my son die.

50 Jesus saith to him: Go thy way; thy son liveth. The man believed the word which Jesus said to him, and went his way.

51 And as he was going down, his servants met him; and they brought word, saying, that his son lived.

52 He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday, at the seventh hour, the fever left him.

53 The father therefore knew, that it was at the same hour that Jesus said to him, Thy son liveth; and himself believed, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

ACCORDING TO JOHN CHAPTER 5

1 After these things was a festival day of the Jews, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem a pond, called Probatica, which in Hebrew is named Bethsaida, having five porches.

3 In these lay a great multitude of sick, of blind, of lame, of withered; waiting for the moving of the water.

4 And an angel of the Lord descended at certain times into the pond; and the water was moved. And he that went down first into the pond after the motion of the water, was made whole, of whatsoever infirmity he lay under.

5 And there was a certain man there, that had been eight and thirty years under his infirmity.

6 Him when Jesus had seen lying, and knew that he had been now a long time, he saith to him: Wilt thou be made whole?

7 The infirm man answered him: Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before me.

8 Jesus saith to him: Arise, take up thy bed, and walk.

9 And immediately the man was made whole: and he took up his bed, and walked. And it was the sabbath that day.

10 The Jews therefore said to him that was healed: It is the sabbath; it is not lawful for thee to take up thy bed.

11 He answered them: He that made me whole, he said to me, Take up thy bed, and walk.

12 They asked him therefore: Who is that man who said to thee, Take up thy bed, and walk?

13 But he who was healed, knew not who it was; for Jesus went aside from the multitude standing in the place.

14 Afterwards, Jesus findeth him in the temple, and saith to him: Behold thou art made whole: sin no more, lest some worse thing happen to thee.

15 The man went his way, and told the Jews, that it was Jesus who had made him whole.

16 Therefore did the Jews persecute Jesus, because he did these things on the sabbath.

17 But Jesus answered them: My Father worketh until now; and I work.

18 Hereupon therefore the Jews sought the more to kill him, because he did not only break the sabbath, but also said God was his Father, making himself equal to God.

19 Then Jesus answered, and said to them: Amen, amen, I say unto you, the Son cannot do any thing of himself, but what he seeth the Father doing: for what things soever he doth, these the Son also doth in like manner.

20 For the Father loveth the Son, and sheweth him all things which himself doth: and greater works than these will he shew him, that you may wonder.

21 For as the Father raiseth up the dead, and giveth life: so the Son also giveth life to whom he will.

22 For neither doth the Father judge any man, but hath given all judgment to the Son.

23 That all men may honour the Son, as they honour the Father. He who honoureth not the Son, honoureth not the Father, who hath sent him.

24 Amen, amen I say unto you, that he who heareth my word, and believeth him that sent me, hath life everlasting; and cometh not into judgment, but is passed from death to life.

25 Amen, amen I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.

26 For as the Father hath life in himself, so he hath given the Son also to have life in himself:

27 And he hath given him power to do judgment, because he is the Son of man.

28 Wonder not at this; for the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God.

29 And they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.

30 I cannot of myself do any thing. As I hear, so I judge: and my judgment is just; because I seek not my own will, but the will of him that sent me.

31 If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 You sent to John, and he gave testimony to the truth.

34 But I receive not testimony from man: but I say these things, that you may be saved.

35 He was a burning and a shining light: and you were willing for a time to rejoice in his light.

36 But I have a greater testimony than that of John: for the works which the Father hath given me to perfect; the works themselves, which I do, give testimony of me, that the Father hath sent me.

37 And the Father himself who hath sent me, hath given testimony of me: neither have you heard his voice at any time, nor seen his shape.

38 And you have not his word abiding in you: for whom he hath sent, him you believe not.

39 Search the scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me.

40 And you will not come to me that you may have life.

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41 I receive glory not from men.
42 But I know you, that you have not the love of God in you.
43 I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you will receive.
44 How can you believe, who receive glory one from another: and the glory which is from God alone, you do not seek?
45 Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust.
46 For if you did believe Moses, you would perhaps believe me also; for he wrote of me.
47 But if you do not believe his writings, how will you believe my words?

ACCORDING TO JOHN CHAPTER 6

1 After these things Jesus went over the sea of Galilee, which is that of Tiberias.
2 And a great multitude followed him, because they saw the miracles which he did on them that were diseased.
3 Jesus therefore went up into a mountain, and there he sat with his disciples.
4 Now the pasch, the festival day of the Jews, was near at hand.
5 When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread, that these may eat?
6 And this he said to try him; for he himself knew what he would do.
7 Philip answered him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little.
8 One of his disciples, Andrew, the brother of Simon Peter, saith to him:
9 There is a boy here that hath five barley loaves, and two fishes; but what are these among so many?
10 Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand.
11 And Jesus took the loaves: and when he had given thanks, he distributed to them that were set down. In like manner also of the fishes, as much as they would.
12 And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost.
13 They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.
14 Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet, that is to come into the world.
15 Jesus therefore, when he knew that they would come to take him by force, and make him king, fled again into the mountain himself alone.
16 And when evening was come, his disciples went down to the sea.
17 And when they had gone up into a ship, they went over the sea to Capharnaum; and it was now dark, and Jesus was not come unto them.
18 And the sea arose, by reason of a great wind that blew.
19 When they had rowed therefore about five and twenty or thirty furlongs, they see Jesus walking upon the sea, and drawing nigh to the ship, and they were afraid.
20 But he saith to them: It is I; be not afraid.
21 They were willing therefore to take him into the ship; and presently the ship was at the land to which they were going.
22 The next day, the multitude that stood on the other side of the sea, saw that there was no other ship there but one, and that Jesus had not entered into the ship with his disciples, but that his disciples were gone away alone.
23 But other ships came in from Tiberias; nigh unto the place where they had eaten the bread, the Lord giving thanks.
24 When therefore the multitude saw that Jesus was not there, nor his disciples, they took shipping, and came to Capharnaum, seeking for Jesus.
25 And when they had found him on the other side of the sea, they said to him: Rabbi, when camest thou hither?
26 Jesus answered them, and said: Amen, amen I say to you, you seek me, not because you have seen miracles, but because you did eat of the loaves, and were filled.
27 Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you. For him hath God, the Father, sealed.
28 They said therefore unto him: What shall we do, that we may work the works of God?
29 Jesus answered, and said to them: This is the work of God, that you believe in him whom he hath sent.
30 They said therefore to him: What sign therefore dost thou shew, that we may see, and may believe thee? What dost thou work?
31 Our fathers did eat manna in the desert, as it is written: He gave them bread from heaven to eat.
32 Then Jesus said to them: Amen, amen I say to you; Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven.
33 For the bread of God is that which cometh down from heaven, and giveth life to the world.
34 They said therefore unto him: Lord, give us always this bread.
35 And Jesus said to them: I am the bread of life: he that cometh to me shall not hunger: and he that believeth in me shall never thirst.
36 But I said unto you, that you also have seen me, and you believe not.
37 All that the Father giveth to me shall come to me; and him that cometh to me, I will not cast out.
38 Because I came down from heaven, not to do my own will, but the will of him that sent me.
39 Now this is the will of the Father who sent me: that of all that he hath given me, I should lose nothing; but should raise it up again in the last day.

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40 And this is the will of my Father that sent me: that every one who seeth the Son, and believeth in him, may have life everlasting, and I will raise him up in the last day.

41 The Jews therefore murmured at him, because he had said: I am the living bread which came down from heaven.

42 And they said: Is not this Jesus, the son of Joseph, whose father and mother we know? How then saith he, I came down from heaven?

43 Jesus therefore answered, and said to them: Murmur not among yourselves.

44 No man can come to me, except the Father, who hath sent me, draw him; and I will raise him up in the last day.

45 It is written in the prophets: And they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to me.

46 Not that any man hath seen the Father; but he who is of God, he hath seen the Father.

47 Amen, amen I say unto you: He that believeth in me, hath everlasting life.

48 I am the bread of life.

49 Your fathers did eat manna in the desert, and are dead.

50 This is the bread which cometh down from heaven; that if any man eat of it, he may not die.

51 I am the living bread which came down from heaven.

52 If any man eat of this bread, he shall live for ever; and the bread that I will give, is my flesh, for the life of the world.

53 The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat?

54 Then Jesus said to them: Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you.

55 He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day.

56 For my flesh is meat indeed: and my blood is drink indeed.

57 He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.

58 As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me.

59 This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread, shall live for ever.

60 These things he said, teaching in the synagogue, in Capharnaum.

61 Many therefore of his disciples, hearing it, said: This saying is hard, and who can hear it?

62 But Jesus, knowing in himself, that his disciples murmured at this, said to them: Doth this scandalize you?

63 If then you shall see the Son of man ascend up where he was before?

64 It is the spirit that quickeneth: the flesh profiteth nothing. The words that I have spoken to you, are spirit and life.

65 But there are some of you that believe not. For Jesus knew from the beginning, who they were that did not believe, and who he was, that would betray him.

66 And he said: Therefore did I say to you, that no man can come to me, unless it be given him by my Father.

67 After this many of his disciples went back; and walked no more with him.

68 Then Jesus said to the twelve: Will you also go away?

69 And Simon Peter answered him: Lord, to whom shall we go? thou hast the words of eternal life.

70 And we have believed and have known, that thou art the Christ, the Son of God.

71 Jesus answered them: Have not I chosen you twelve; and one of you is a devil?

72 Now he meant Judas Iscariot, the son of Simon: for this same was about to betray him, whereas he was one of the twelve.

ACCORDING TO JOHN CHAPTER 7

1 After these things Jesus walked in Galilee; for he would not walk in Judea, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 And his brethren said to him: Pass from hence, and go into Judea; that thy disciples also may see thy works which thou dost.

4 For there is no man that doth any thing in secret, and he himself seeketh to be known openly. If thou do these things, manifest thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said to them: My time is not yet come; but your time is always ready.

7 The world cannot hate you; but me it hateth: because I give testimony of it, that the works thereof are evil.

8 Go you up to this festival day, but I go not up to this festival day: because my time is not accomplished.

9 When he had said these things, he himself stayed in Galilee.

10 But after his brethren were gone up, then he also went up to the feast, not openly, but, as it were, in secret.

11 The Jews therefore sought him on the festival day, and said: Where is he?

12 And there was much murmuring among the multitude concerning him. For some said: He is a good man. And others said: No, but he seduceth the people.

13 Yet no man spoke openly of him, for fear of the Jews.

14 Now about the midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews wondered, saying: How doth this man know letters, having never learned?

16 Jesus answered them, and said: My doctrine is not mine, but his that sent me.

17 If any man do the will of him; he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He that speaketh of himself, seeketh his own glory: but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him.

19 Did Moses not give you the law, and yet none of you keepeth the law?

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20 Why seek you to kill me? The multitude answered, and said: Thou hast a devil; who seeketh to kill thee?

21 Jesus answered, and said to them: One work I have done; and you all wonder:

22 Therefore, Moses gave you circumcision (not because it is of Moses, but of the fathers;) and on the sabbath day you circumcise a man.

23 If a man receive circumcision on the sabbath day, that the law of Moses may not be broken; are you angry at me because I have healed the whole man on the sabbath day?

24 Judge not according to the appearance, but judge just judgment.

25 Some therefore of Jerusalem said: Is not this he whom they seek to kill?

26 And behold, he speaketh openly, and they say nothing to him. Have the rulers known for a truth, that this is the Christ?

27 But we know this man, whence he is: but when the Christ cometh, no man knoweth whence he is.

28 Jesus therefore cried out in the temple, teaching, and saying: You both know me, and you know whence I am: and I am not come of myself; but he that sent me, is true, whom you know not.

29 I know him, because I am from him, and he hath sent me.

30 They sought therefore to apprehend him: and no man laid hands on him, because his hour was not yet come.

31 But of the people many believed in him, and said: When the Christ cometh, shall he do more miracles, than these which this man doth?

32 The Pharisees heard the people murmuring these things concerning him: and the rulers and Pharisees sent ministers to apprehend him.

33 Jesus therefore said to them: Yet a little while I am with you: and then I go to him that sent me.

34 You shall seek me, and shall not find me: and where I am, thither you cannot come.

35 The Jews therefore said among themselves: Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What is this saying that he hath said: You shall seek me, and shall not find me; and where I am, you cannot come?

37 And on the last, and great day of the festivity, Jesus stood and cried, saying: If any man thirst, let him come to me, and drink.

38 He that believeth in me, as the scripture saith, Out of his belly shall flow rivers of living water.

39 Now this he said of the Spirit which they should receive, who believed in him: for as yet the Spirit was not given, because Jesus was not yet glorified.

40 Of that multitude therefore, when they had heard these words of his, some said: This is the prophet indeed.

41 Others said: This is the Christ. But some said: Doth the Christ come out of Galilee?

42 Doth not the scripture say: That Christ cometh of the seed of David, and from Bethlehem the town where David was?

43 So there arose a dissension among the people because of him.

44 And some of them would have apprehended him: but no man laid hands on him.

45 The ministers therefore came to the chief priests and the Pharisees. And they said to them: Why have you not brought him?

46 The ministers answered: Never did man speak like this man.

47 The Pharisees therefore answered them: Are you also seduced?

48 Hath any one of the rulers believed in him, or of the Pharisees?

49 But this multitude, that knoweth not the law, are accursed.

50 Nicodemus said to them, (he that came to him by night, who was one of them:)

51 Doth our law judge any man, unless it first hear him, and know what he doth?

52 They answered, and said to him: Art thou also a Galilean? Search the scriptures, and see, that out of Galilee a prophet riseth not.

53 And every man returned to his own house.

ACCORDING TO JOHN CHAPTER 8

1 And Jesus went unto mount Olivet.

2 And early in the morning he came again into the temple, and all the people came to him, and sitting down he taught them.

3 And the scribes and the Pharisees bring unto him a woman taken in adultery: and they set her in the midst,

4 And said to him: Master, this woman was even now taken in adultery.

5 Now Moses in the law commanded us to stone such a one. But what sayest thou?

6 And this they said tempting him, that they might accuse him. But Jesus bowing himself down, wrote with his finger on the ground.

7 When therefore they continued asking him, he lifted up himself, and said to them: He that is without sin among you, let him first cast a stone at her.

8 And again stooping down, he wrote on the ground.

9 But they hearing this, went out one by one, beginning at the eldest. And Jesus alone remained, and the woman standing in the midst.

10 Then Jesus lifting up himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee?

11 Who said: No man, Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more.

12 Again therefore, Jesus spoke to them, saying: I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life.

13 The Pharisees therefore said to him: Thou givest testimony of thyself: thy testimony is not true.

14 Jesus answered, and said to them: Although I give testimony of myself, my testimony is true: for I know whence

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I came, and whither I go: but you know not whence I come, or whither I go.

15 You judge according to the flesh: I judge not any man.

16 And if I do judge, my judgment is true: because I am not alone, but I and the Father that sent me.

17 And in your law it is written, that the testimony of two men is true.

18 I am one that give testimony of myself: and the Father that sent me giveth testimony of me.

19 They said therefore to him: Where is thy Father? Jesus answered: Neither me do you know, nor my Father: if you did know me, perhaps you would know my Father also.

20 These words Jesus spoke in the treasury, teaching in the temple: and no man laid hands on him, because his hour was not yet come.

21 Again therefore Jesus said to them: I go, and you shall seek me, and you shall die in your sin. Whither I go, you cannot come.

22 The Jews therefore said: Will he kill himself, because he said: Whither I go, you cannot come?

23 And he said to them: You are from beneath, I am from above. You are of this world, I am not of this world.

24 Therefore I said to you, that you shall die in your sins. For if you believe not that I am he, you shall die in your sin.

25 They said therefore to him: Who art thou? Jesus said to them: The beginning, who also speak unto you.

26 Many things I have to speak and to judge of you. But he that sent me, is true: and the things I have heard of him, these same I speak in the world.

27 And they understood not, that he called God his Father.

28 Jesus therefore said to them: When you shall have lifted up the Son of man, then shall you know, that I am he, and that I do nothing of myself, but as the Father hath taught me, these things I speak:

29 And he that sent me, is with me, and he hath not left me alone: for I do always the things that please him.

30 When he spoke these things, many believed in him.

31 Then Jesus said to those Jews, who believed him: If you continue in my word, you shall be my disciples indeed.

32 And you shall know the truth, and the truth shall make you free.

33 They answered him: We are the seed of Abraham, and we have never been slaves to any man: how sayest thou: you shall be free?

34 Jesus answered them: Amen, amen I say unto you: that whosoever committeth sin, is the servant of sin.

35 Now the servant abideth not in the house for ever; but the son abideth for ever.

36 If therefore the son shall make you free, you shall be free indeed.

37 I know that you are the children of Abraham: but you seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and you do the things that you have seen with your father.

39 They answered, and said to him: Abraham is our father. Jesus saith to them: If you be the children of Abraham, do the works of Abraham.

40 But now you seek to kill me, a man who have spoken the truth to you, which I have heard of God. This Abraham did not.

41 You do the works of your father. They said therefore to him: We are not born of fornication: we have one Father, even God.

42 Jesus therefore said to them: If God were your Father, you would indeed love me. For from God I proceeded, and came; for I came not of myself, but he sent me:

43 Why do you not know my speech? Because you cannot hear my word.

44 You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth; because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.

45 But if I say the truth, you believe me not.

46 Which of you shall convince me of sin? If I say the truth to you, why do you not believe me?

47 He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God.

48 The Jews therefore answered, and said to him: Do not we say well that thou art a Samaritan, and hast a devil?

49 Jesus answered: I have not a devil: but I honour my Father, and you have dishonoured me.

50 But I seek not my own glory: there is one that seeketh and judgeth.

51 Amen, amen I say to you: If any man keep my word, he shall not see death for ever.

52 The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If any man keep my word, he shall not taste death for ever.

53 Art thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost thou make thyself?

54 Jesus answered: If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God.

55 And you have not known him, but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word.

56 Abraham your father rejoiced that he might see my day: he saw it, and was glad.

57 The Jews therefore said to him: Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said to them: Amen, amen I say to you, before Abraham was made, I am.

59 They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple.

ACCORDING TO JOHN CHAPTER 9

1 And Jesus passing by, saw a man, who was blind from his birth:

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2 And his disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be born blind?

3 Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, whilst it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay on his eyes,

7 And said to him: Go, wash in the pool of Siloe, which is interpreted, Sent. He went therefore, and washed, and he came seeing.

8 The neighbours therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat and begged? Some said: This is he.

9 But others said: No, but he is like him. But he said: I am he.

10 They said therefore to him: How were thy eyes opened?

11 He answered: That man that is called Jesus made clay, and anointed my eyes, and said to me: Go to the pool of Siloe, and wash. And I went, I washed, and I see.

12 And they said to him: Where is he? He saith: I know not.

13 They bring him that had been blind to the Pharisees.

14 Now it was the sabbath, when Jesus made the clay, and opened his eyes.

15 Again therefore the Pharisees asked him, how he had received his sight. But he said to them: He put clay upon my eyes, and I washed, and I see.

16 Some therefore of the Pharisees said: This man is not of God, who keepeth not the sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them.

17 They say therefore to the blind man again: What sayest thou of him that hath opened they eyes? And he said: He is a prophet.

18 The Jews then did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight,

19 And asked them, saying: Is this your son, who you say was born blind? How then doth he now see?

20 His parents answered them, and said: We know that this is our son, and that he was born blind:

21 But how he now seeth, we know not; or who hath opened his eyes, we know not: ask himself: he is of age, let him speak for himself.

22 These things his parents said, because they feared the Jews: for the Jews had already agreed among themselves, that if any man should confess him to be Christ, he should be put out of the synagogue.

23 Therefore did his parents say: He is of age, ask himself.

24 They therefore called the man again that had been blind, and said to him: Give glory to God. We know that this man is a sinner.

25 He said therefore to them: If he be a sinner, I know not: one thing I know, that whereas I was blind, now I see.

26 They said then to him: What did he to thee? How did he open thy eyes?

27 He answered them: I have told you already, and you have heard: why would you hear it again? will you also become his disciples?

28 They reviled him therefore, and said: Be thou his disciple; but we are the disciples of Moses.

29 We know that God spoke to Moses: but as to this man, we know not from whence he is.

30 The man answered, and said to them: Why, herein is a wonderful thing, that you know not from whence he is, and he hath opened my eyes.

31 Now we know that God doth not hear sinners: but if a man be a server of God, and doth his will, him he heareth.

32 From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind.

33 Unless this man were of God, he could not do any thing.

34 They answered, and said to him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out: and when he had found him, he said to him: Dost thou believe in the Son of God?

36 He answered, and said: Who is he, Lord, that I may believe in him?

37 And Jesus said to him: Thou hast both seen him; and it is he that talketh with thee.

38 And he said: I believe, Lord. And falling down, he adored him.

39 And Jesus said: For judgment I am come into this world; that they who see not, may see; and they who see, may become blind.

40 And some of the Pharisees, who were with him, heard: and they said unto him: Are we also blind?

41 Jesus said to them: If you were blind, you should not have sin: but now you say: We see. Your sin remaineth.

ACCORDING TO JOHN CHAPTER 10

1 Amen, amen I say to you: He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice.

5 But a stranger they follow not, but fly from him, because they know not the voice of strangers.

6 This proverb Jesus spoke to them. But they understood not what he spoke to them.

7 Jesus therefore said to them again: Amen, amen I say to you, I am the door of the sheep.

8 All others, as many as have come, are thieves and robbers: and the sheep heard them not.

9 I am the door. By me, if any man enter in, he shall be saved: and he shall go in, and go out, and shall find pastures.

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10 The thief cometh not, but for to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly.

11 I am the good shepherd. The good shepherd giveth his life for his sheep.

12 But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth: and the wolf catcheth, and scattereth the sheep:

13 And the hireling flieth, because he is a hireling: and he hath no care for the sheep.

14 I am the good shepherd; and I know mine, and mine know me.

15 As the Father knoweth me, and I know the Father: and I lay down my life for my sheep.

16 And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

17 Therefore doth the Father love me: because I lay down my life, that I may take it again.

18 No man taketh it away from me: but I lay it down of myself, and I have power to lay it down: and I have power to take it up again. This commandment have I received of my Father.

19 A dissension rose again among the Jews for these words.

20 And many of them said: He hath a devil, and is mad: why hear you him?

21 Others said: These are not the words of one that hath a devil: Can a devil open the eyes of the blind?

22 And it was the feast of the dedication at Jerusalem: and it was winter.

23 And Jesus walked in the temple, in Solomon's porch.

24 The Jews therefore came round about him, and said to him: How long dost thou hold our souls in suspense? If thou be the Christ, tell us plainly.

25 Jesus answered them: I speak to you, and you believe not: the works that I do in the name of my Father, they give testimony of me.

26 But you do not believe, because you are not of my sheep.

27 My sheep hear my voice: and I know them, and they follow me.

28 And I give them life everlasting; and they shall not perish for ever, and no man shall pluck them out of my hand.

29 That which my Father hath given me, is greater than all: and no one can snatch them out of the hand of my Father.

30 I and the Father are one.

31 The Jews then took up stones to stone him.

32 Jesus answered them: Many good works I have shewed you from my Father; for which of these works do you stone me?

33 The Jews answered him: For a good work we stone thee not, but for blasphemy; and because that thou, being a man, maketh thyself God.

34 Jesus answered them: Is it not written in your law: I said you are gods?

35 If he called them gods, to whom to word of God was spoken, and the scripture cannot be broken;

36 Do you say of him whom the Father hath sanctified and sent into the world: Thou blasphemest, because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though you will not believe me, believe the works: that you may know and believe that the Father is in me, and I in the Father.

39 They sought therefore to take him; and he escaped out of their hands.

40 And he went again beyond the Jordan, into that place where John was baptizing first; and there he abode.

41 And many resorted to him, and they said: John indeed did no sign.

42 But all things whatsoever John said of this man, were true. And many believed in him.

ACCORDING TO JOHN CHAPTER 11

(Verse 16: Thomas, in Aramaic Tuoma, as well as the Greek name Didymos, mean "twin" and refer to Jesus' brother Judas. See Appendix D: The Gospel according to Didymus Judas Thomas. According to the Malabar Christians, Thomas founded Christianity in Kerala, in the southwest of India.)

1 Now there was a certain man sick, named Lazarus, of Bethania, of the town of Mary and Martha her sister.

2 (And Mary was she that anointed the Lord with ointment, and wiped his feet with her hair: whose brother Lazarus was sick.)

3 His sisters therefore sent to him, saying: Lord, behold, he whom thou lovest is sick.

4 And Jesus hearing it, said to them: This sickness is not unto death, but for the glory of God: that the Son of God may be glorified by it.

5 Now Jesus loved Martha, and her sister Mary, and Lazarus.

6 When he had heard therefore that he was sick, he still remained in the same place two days.

7 Then after that, he said to his disciples: Let us go into Judea again.

8 The disciples say to him: Rabbi, the Jews but now sought to stone thee: and goest thou thither again?

9 Jesus answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world:

10 But if he walk in the night, he stumbleth, because the light is not in him.

11 These things he said; and after that he said to them: Lazarus our friend sleepeth; but I go that I may awake him out of sleep.

12 His disciples therefore said: Lord, if he sleep, he shall do well.

13 But Jesus spoke of his death; and they thought that he spoke of the repose of sleep.

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14 Then therefore Jesus said to them plainly: Lazarus is dead.

15 And I am glad, for your sakes, that I was not there, that you may believe: but let us go to him.

16 Thomas therefore, who is called Didymus, said to his fellow disciples: Let us also go, that we may die with him.

17 Jesus therefore came, and found that he had been four days already in the grave.

18 (Now Bethania was near Jerusalem, about fifteen furlongs off.)

19 And many of the Jews were come to Martha and Mary, to comfort them concerning their brother.

20 Martha therefore, as soon as she heard that Jesus had come, went to meet him: but Mary sat at home.

21 Martha therefore said to Jesus: Lord, if thou hadst been here, my brother had not died.

22 But now also I know that whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith to her: Thy brother shall rise again.

24 Martha saith to him: I know that he shall rise again, in the resurrection at the last day.

25 Jesus said to her: I am the resurrection and the life: he that believeth in me, although he be dead, shall live:

26 And every one that liveth, and believeth in me, shall not die for ever. Believest thou this?

27 She saith to him: Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world.

28 And when she had said these things, she went, and called her sister Mary secretly, saying: The master is come, and calleth for thee.

29 She, as soon as she heard this, riseth quickly, and cometh to him.

30 For Jesus was not yet come into the town: but he was still in that place where Martha had met him.

31 The Jews therefore, who were with her in the house, and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: She goeth to the grave to weep there.

32 When Mary therefore was come where Jesus was, seeing him, she fell down at his feet, and saith to him: Lord, if thou hadst been here, my brother had not died.

33 Jesus, therefore, when he saw her weeping, and the Jews that were come with her, weeping, groaned in the spirit, and troubled himself,

34 And said: Where have you laid him? They say to him: Lord, come and see.

35 And Jesus wept.

36 The Jews therefore said: Behold how he loved him.

37 But some of them said: Could not he that opened the eyes of the man born blind, have caused that this man should not die?

38 Jesus therefore again groaning in himself, cometh to the sepulchre. Now it was a cave; and a stone was laid over it.

39 Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith to him: Lord, by this time he stinketh, for he is now of four days.

40 Jesus saith to her: Did not I say to thee, that if thou believe, thou shalt see the glory of God?

41 They took therefore the stone away. And Jesus lifting up his eyes said: Father, I give thee thanks that thou hast heard me.

42 And I knew that thou hearest me always; but because of the people who stand about have I said it, that they may believe that thou hast sent me.

43 When he had said these things, he cried with a loud voice: Lazarus, come forth.

44 And presently he that had been dead came forth, bound feet and hands with winding bands; and his face was bound about with a napkin. Jesus said to them: Loose him, and let him go.

45 Many therefore of the Jews, who were come to Mary and Martha, and had seen the things that Jesus did, believed in him.

46 But some of them went to the Pharisees, and told them the things that Jesus had done.

47 The chief priests therefore, and the Pharisees, gathered a council, and said: What do we, for this man doth many miracles?

48 If we let him alone so, all will believe in him; and the Romans will come, and take away our place and nation.

49 But one of them, named Caiphas, being the high priest that year, said to them: You know nothing.

50 Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not.

51 And this he spoke not of himself: but being the high priest of that year, he prophesied that Jesus should die for the nation.

52 And not only for the nation, but to gather together in one the children of God, that were dispersed.

53 From that day therefore they devised to put him to death.

54 Wherefore Jesus walked no more openly among the Jews; but he went into a country near the desert, unto a city that is called Ephrem, and there he abode with his disciples.

55 And the pasch of the Jews was at hand; and many from the country went up to Jerusalem, before the pasch to purify themselves.

56 They sought therefore for Jesus; and they discoursed one with another, standing in the temple: What think you that he is not come to the festival day? And the chief priests and Pharisees had given a commandment, that if any man knew where he was, he should tell, that they might apprehend him.

ACCORDING TO JOHN CHAPTER 12

1 Jesus therefore, six days before the pasch, came to Bethania, where Lazarus had been dead, whom Jesus raised to life.

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2 And they made him a supper there: and Martha served: but Lazarus was one of them that were at table with him.

3 Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment.

4 Then one of his disciples, Judas Iscariot, he that was about to betray him, said:

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 Now he said this, not because he cared for the poor; but because he was a thief, and having the purse, carried the things that were put therein.

7 Jesus therefore said: Let her alone, that she may keep it against the day of my burial.

8 For the poor you have always with you; but me you have not always.

9 A great multitude therefore of the Jews knew that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus, whom he had raised from the dead.

10 But the chief priests thought to kill Lazarus also:

11 Because many of the Jews, by reason of him, went away, and believed in Jesus.

12 And on the next day, a great multitude that was to come to the festival day, when they had heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried: Hosanna, blessed is he that cometh in the name of the Lord, the king of Israel.

14 And Jesus found a young ass, and sat upon it, as it is written:

15 Fear not, daughter of Sion: behold, thy king cometh, sitting on an ass's colt.

16 These things his disciples did not know at the first; but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these things to him.

17 The multitude therefore gave testimony, which was with him, when he called Lazarus out of the grave, and raised him from the dead.

18 For which reason also the people came to meet him, because they heard that he had done this miracle.

19 The Pharisees therefore said among themselves: Do you see that we prevail nothing? behold, the whole world is gone after him.

20 Now there were certain Gentiles among them, who came up to adore on the festival day.

21 These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying: Sir, we would see Jesus.

22 Philip cometh, and telleth Andrew. Again Andrew and Philip told Jesus.

23 But Jesus answered them, saying: The hour is come, that the Son of man should be glorified.

24 Amen, amen I say to you, unless the grain of wheat falling into the ground die,

25 Itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world, keepeth it unto life eternal.

26 If any man minister to me, let him follow me; and where I am, there also shall my minister be. If any man minister to me, him will my Father honour.

27 Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour.

28 Father, glorify thy name. A voice therefore came from heaven: I have both glorified it, and will glorify it again.

29 The multitude therefore that stood and heard, said that it thundered. Others said: An angel spoke to him.

30 Jesus answered, and said: This voice came not because of me, but for your sakes.

31 Now is the judgment of the world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all things to myself.

33 (Now this he said, signifying what death he should die.)

34 The multitude answered him: We have heard out of the law, that Christ abideth for ever; and how sayest thou: The Son of man must be lifted up? Who is this Son of man?

35 Jesus therefore said to them: Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness, knoweth not whither he goeth.

36 Whilst you have the light, believe in the light, that you may be the children of light. These things Jesus spoke; and he went away, and hid himself from them.

37 And whereas he had done so many miracles before them, they believed not in him:

38 That the saying of Isaias the prophet might be fulfilled, which he said: Lord, who hath believed our hearing? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because Isaias said again:

40 He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

41 These things said Isaias, when he saw his glory, and spoke of him.

42 However, many of the chief men also believed in him; but because of the Pharisees they did not confess him, that they might not be cast out of the synagogue.

43 For they loved the glory of men more than the glory of God.

44 But Jesus cried, and said: He that believeth in me, doth not believe in me, but in him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world; that whosoever believeth in me, may not remain in darkness.

47 And if any man hear my words, and keep them not, I do not judge him: for I came not to judge the world, but to save the world.

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48 He that despiseth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father who sent me, he gave me commandment what I should say, and what I should speak.

50 And I know that his commandment is life everlasting. The things therefore that I speak, even as the Father said unto me, so do I speak.

ACCORDING TO JOHN CHAPTER 13

[BOOK OF GLORY]

1 Before the festival day of the pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them unto the end.

2 And when supper was done, (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him,)

3 Knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God;

4 He riseth from supper, and layeth aside his garments, and having taken a towel, girded himself.

5 After that, he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded.

6 He cometh therefore to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet?

7 Jesus answered, and said to him: What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me.

9 Simon Peter saith to him: Lord, not only my feet, but also my hands and my head.

10 Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all.

11 For he knew who he was that would betray him; therefore he said: You are not all clean.

12 Then after he had washed their feet, and taken his garments, being set down again, he said to them: Know you what I have done to you?

13 You call me Master, and Lord; and you say well, for so I am.

14 If then I being your Lord and Master, have washed your feet; you also ought to wash one another's feet.

15 For I have given you an example, that as I have done to you, so you do also.

16 Amen, amen I say to you: The servant is not greater than his lord; neither is the apostle greater than he that sent him.

17 If you know these things, you shall be blessed if you do them.

18 I speak not of you all: I know whom I have chosen. But that the scripture may be fulfilled: He that eateth bread with me, shall lift up his heel against me.

19 At present I tell you, before it come to pass: that when it shall come to pass, you may believe that I am he.

20 Amen, amen I say to you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

21 When Jesus had said these things, he was troubled in spirit; and he testified, and said: Amen, amen I say to you, one of you shall betray me.

22 The disciples therefore looked one upon another, doubting of whom he spoke.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, and said to him: Who is it of whom he speaketh?

25 He therefore, leaning on the breast of Jesus, saith to him: Lord, who is it?

26 Jesus answered: He it is to whom I shall reach bread dipped. And when he had dipped the bread, he gave it to Judas Iscariot, the son of Simon.

27 And after the morsel, Satan entered into him. And Jesus said to him: That which thou dost, do quickly.

28 Now no man at the table knew to what purpose he said this unto him.

29 For some thought, because Judas had the purse, that Jesus had said to him: Buy those things which we have need of for the festival day: or that he should give something to the poor.

30 He therefore having received the morsel, went out immediately. And it was night.

31 When he therefore was gone out, Jesus said: Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God also will glorify him in himself; and immediately will he glorify him.

33 Little children, yet a little while I am with you. You shall seek me; and as I said to the Jews: Whither I go you cannot come; so I say to you now.

34 A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another.

35 By this shall all men know that you are my disciples, if you have love one for another.

36 Simon Peter saith to him: Lord, whither goest thou? Jesus answered: Whither I go, thou canst not follow me now; but thou shalt follow hereafter.

37 Peter saith to him: Why cannot I follow thee now? I will lay down my life for thee.

38 Jesus answered him: Wilt thou lay down thy life for me? Amen, amen I say to thee, the cock shall not crow, till thou deny me thrice.

ACCORDING TO JOHN CHAPTER 14

1 Let not your heart be troubled. You believe in God, believe also in me.

2 In my Father's house there are many mansions. If not, I would have told you: because I go to prepare a place for you.

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3 And if I shall go, and prepare a place for you, I will come again, and will take you to myself; that where I am, you also may be.

4 And whither I go you know, and the way you know.

5 Thomas saith to him: Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me.

7 If you had known me, you would without doubt have known my Father also: and from henceforth you shall know him, and you have seen him.

8 Philip saith to him: Lord, shew us the Father, and it is enough for us.

9 Jesus saith to him: Have I been so long a time with you; and have you not known me? Philip, he that seeth me seeth the Father also. How sayest thou, Shew us the Father?

10 Do you not believe, that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works.

11 Believe you not that I am in the Father, and the Father in me?

12 Otherwise believe for the very works' sake. Amen, amen I say to you, he that believeth in me, the works that I do, he also shall do; and greater than these shall he do.

13 Because I go to the Father: and whatsoever you shall ask the Father in my name, that will I do: that the Father may be glorified in the Son.

14 If you shall ask me any thing in my name, that I will do.

15 If you love me, keep my commandments.

16 And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever.

17 The spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you.

18 I will not leave you orphans, I will come to you.

19 Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live.

20 In that day you shall know, that I am in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them; he it is that loveth me. And he that loveth me, shall be loved of my Father: and I will love him, and will manifest myself to him.

22 Judas saith to him, not the Iscariot: Lord, how is it, that thou wilt manifest thyself to us, and not to the world?

23 Jesus answered, and said to him: If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him.

24 He that loveth me not, keepeth not my words. And the word which you have heard, is not mine; but the Father's who sent me.

25 These things have I spoken to you, abiding with you.

26 But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid.

28 You have heard that I said to you: I go away, and I come unto you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I.

29 And now I have told you before it comes to pass: that when it shall come to pass, you may believe.

30 I will not now speak many things with you. For the prince of this world cometh, and in me he hath not any thing.

31 But that the world may know, that I love the Father: and as the Father hath given me commandment, so do I: Arise, let us go hence.

ACCORDING TO JOHN CHAPTER 15

1 I am the true vine; and my Father is the husbandman.

2 Every branch in me, that beareth not fruit, he will take away: and every one that beareth fruit, he will purge it, that it may bring forth more fruit.

3 Now you are clean by reason of the word, which I have spoken to you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me.

5 I am the vine; you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing.

6 If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth.

7 If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you.

8 In this is my Father glorified; that you bring forth very much fruit, and become my disciples.

9 As the Father hath loved me, I also have loved you. Abide in my love.

10 If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in his love.

11 These things I have spoken to you, that my joy may be in you, and your joy may be filled.

12 This is my commandment, that you love one another, as I have loved you.

13 Greater love than this no man hath, that a man lay down his life for his friends.

14 You are my friends, if you do the things that I command you.

15 I will not now call you servants: for the servant knoweth not what his lord doth. But I have called you friends: because all things whatsoever I have heard of my Father, I have made known to you.

16 You have not chosen me: but I have chosen you; and have appointed you, that you should go, and should bring forth fruit; and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you.

17 These things I command you, that you love one another.

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18 If the world hate you, know ye, that it hath hated me before you.

19 If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember my word that I said to you: The servant is not greater than his master. If they have persecuted me, they will also persecute you: if they have kept my word, they will keep yours also.

21 But all these things they will do to you for my name's sake: because they know not him who sent me.

22 If I had not come, and spoken to them, they would not have sin; but now they have no excuse for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated both me and my Father.

25 But that the word may be fulfilled which is written in their law: They hated me without cause.

26 But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me.

27 And you shall give testimony, because you are with me from the beginning.

ACCORDING TO JOHN CHAPTER 16

1 These things have I spoken to you, that you may not be scandalized.

2 They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God.

3 And these things will they do to you; because they have not known the Father, nor me.

4 But these things I have told you, that when the hour shall come, you may remember that I told you of them.

5 But I told you not these things from the beginning, because I was with you. And now I go to him that sent me, and none of you asketh me: Whither goest thou?

6 But because I have spoken these things to you, sorrow hath filled your heart.

7 But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you; but if I go, I will send him to you.

8 And when he is come, he will convince the world of sin, and of justice, and of judgment.

9 Of sin: because they believed not in me.

10 And of justice: because I go to the Father; and you shall see me no longer.

11 And of judgment: because the prince of this world is already judged.

12 I have yet many things to say to you: but you cannot bear them now.

13 But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak; and the things that are to come, he shall shew you.

14 He shall glorify me; because he shall receive of mine, and shall shew it to you.

15 All things whatsoever the Father hath, are mine. Therefore I said, that he shall receive of mine, and shew it to you.

16 A little while, and now you shall not see me; and again a little while, and you shall see me: because I go to the Father.

17 Then some of the disciples said one to another: What is this that he saith to us: A little while, and you shall not see me; and again a little while, and you shall see me, and, because I go to the Father?

18 They said therefore: What is this that he saith, A little while? we know not what he speaketh.

19 And Jesus knew that they had a mind to ask him; and he said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see me; and again a little while, and you shall see me?

20 Amen, amen I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy.

21 A woman, when she is in labour, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 So also you now indeed have sorrow; but I will see you again, and your heart shall rejoice; and your joy no man shall take from you.

23 And in that day you shall not ask me any thing. Amen, amen I say to you: if you ask the Father any thing in my name, he will give it you.

24 Hitherto you have not asked any thing in my name. Ask, and you shall receive; that your joy may be full.

25 These things I have spoken to you in proverbs. The hour cometh, when I will no more speak to you in proverbs, but will shew you plainly of the Father.

26 In that day you shall ask in my name; and I say not to you, that I will ask the Father for you:

27 For the Father himself loveth you, because you have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father.

29 His disciples say to him: Behold, now thou speakest plainly, and speakest no proverb.

30 Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou camest forth from God.

31 Jesus answered them: Do you now believe?

32 Behold, the hour cometh, and it is now come, that you shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me.

33 These things I have spoken to you, that in me you may have peace. In the world you shall have distress: but have confidence, I have overcome the world.

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ACCORDING TO JOHN CHAPTER 17

(This entire chapter [1-26] is a prayer which is called the High Priestly Prayer because, according to the author, Jesus, completing his sacrifice on the cross, asks the Father [God] for the fruits of this sacrifice for himself [1-5], for his disciples [6-19], and for all believers [20-26].)

1 These things Jesus spoke, and lifting up his eyes to heaven, he said: Father, the hour is come, glorify thy Son, that thy Son may glorify thee.

2 As thou hast given him power over all flesh, that he may give eternal life to all whom thou hast given him.

3 Now this is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth; I have finished the work which thou gavest me to do.

5 And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee.

6 I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou gavest them; and they have kept thy word.

7 Now they have known, that all things which thou hast given me, are from thee:

8 Because the words which thou gavest me, I have given to them; and they have received them, and have known in very deed that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them whom thou hast given me: because they are thine:

10 And all my things are thine, and thine are mine; and I am glorified in them.

11 And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou has given me; that they may be one, as we also are.

12 While I was with them, I kept them in thy name. Those whom thou gavest me have I kept; and none of them is lost, but the son of perdition, that the scripture may be fulfilled.

13 And now I come to thee; and these things I speak in the world, that they may have my joy filled in themselves.

14 I have given them thy word, and the world hath hated them, because they are not of the world; as I also am not of the world.

15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil.

16 They are not of the world, as I also am not of the world.

17 Sanctify them in truth. Thy word is truth.

18 As thou hast sent me into the world, I also have sent them into the world.

19 And for them do I sanctify myself, that they also may be sanctified in truth.

20 And not for them only do I pray, but for them also who through their word shall believe in me;

21 That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me.

22 And the glory which thou hast given me, I have given to them; that they may be one, as we also are one:

23 I in them, and thou in me; that they may be made perfect in one: and the world may know that thou hast sent me, and hast loved them, as thou hast also loved me.

24 Father, I will that where I am, they also whom thou hast given me may be with me; that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world.

25 Just Father, the world hath not known thee; but I have known thee: and these have known that thou hast sent me.

26 And I have made known thy name to them, and will make it known; that the love wherewith thou hast loved me, may be in them, and I in them.

ACCORDING TO JOHN CHAPTER 18

1 When Jesus had said these things, he went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples.

2 And Judas also, who betrayed him, knew the place; because Jesus had often resorted thither together with his disciples.

3 Judas therefore having received a band of soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said to them: Whom seek ye?

5 They answered him: Jesus of Nazareth. Jesus saith to them: I am he. And Judas also, who betrayed him, stood with them.

6 As soon therefore as he had said to them: I am he; they went backward, and fell to the ground.

7 Again therefore he asked them: Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he. If therefore you seek me, let these go their way.

9 That the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost any one.

10 Then Simon Peter, having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus.

11 Jesus therefore said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?

12 Then the band and the tribune, and the servants of the Jews, took Jesus, and bound him:

13 And they led him away to Annas first, for he was father in law to Caiphas, who was the high priest of that year.

14 Now Caiphas was he who had given the counsel to the Jews: That it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest.

16 But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out, and spoke to the portress, and brought in Peter.

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17 The maid therefore that was portress, saith to Peter: Art not thou also one of this man's disciples? He saith: I am not.

18 Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also, standing, and warming himself.

19 The high priest therefore asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing.

21 Why asketh thou me? ask them who have heard what I have spoken unto them: behold they know what things I have said.

22 And when he had said these things, one of the servants standing by, gave Jesus a blow, saying: Answerest thou the high priest so?

23 Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why strikest thou me?

24 And Annas sent him bound to Caiphas the high priest.

25 And Simon Peter was standing, and warming himself. They said therefore to him: Art not thou also one of his disciples? He denied it, and said: I am not.

26 One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him: Did I not see thee in the garden with him?

27 Again therefore Peter denied; and immediately the cock crew.

28 Then they led Jesus from Caiphas to the governor's hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the pasch.

29 Pilate therefore went out to them, and said: What accusation bring you against this man?

30 They answered, and said to him: If he were not a malefactor, we would not have delivered him up to thee.

31 Pilate therefore said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death;

32 That the word of Jesus might be fulfilled, which he said, signifying what death he should die.

33 Pilate therefore went into the hall again, and called Jesus, and said to him: Art thou the king of the Jews?

34 Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me?

35 Pilate answered: Am I a Jew? Thy own nation, and the chief priests, have delivered thee up to me: what hast thou done?

36 Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence.

37 Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth my voice.

38 Pilate saith to him: What is truth? And when he said this, he went out again to the Jews, and saith to them: I find no cause in him.

39 But you have a custom that I should release one unto you at the pasch: will you, therefore, that I release unto you the king of the Jews?

40 Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber.

ACCORDING TO JOHN CHAPTER 19

(Verse 18: On the crucifixion of Jesus, see Matthew, introduction Chapter 27.

Verse 18: This ensemble of the three crucified can also be found towards the end of the biography of Titus Flavius Josephus; see Appendix D.). Verse Ioseph ab Arimathia. There is no place called Arimathia; this name is the hidden author's signature of Joseph [b]ar Mathaias [Hebrew for: the Son of Mattityahu, Greek: Mattathias, short: Mathaias or Mathias, Eng: Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.

The claim to be a king automatically resulted in the death penalty in the Roman Empire; the convicted person had, according to Roman law, committed political treason and sedition, and there is a historical reason for it. At the end of the kingdom [753-509 BC], the Romans killed their tyrannical kings; established the republic and made the proclamation of a king punishable by death. If Jesus merely had claimed to be a prophet (master teacher) or the Son of God, the Romans would have done nothing to him. Joseph bar Mattityahu claimed to be a prophet and predicted that Titus Flavius Vespasianus would become emperor. When this happened, the Flavians made Joseph their mouthpiece and family member: today he is known as Titus Flavius Josephus.)

1 Then therefore, Pilate took Jesus, and scourged him.

2 And the soldiers platting a crown of thorns, put it upon his head; and they put on him a purple garment.

3 And they came to him, and said: Hail, king of the Jews; and they gave him blows.

4 Pilate therefore went forth again, and saith to them: Behold, I bring him forth unto you, that you may know that I find no cause in him.

5 (Jesus therefore came forth, bearing the crown of thorns and the purple garment.) And he saith to them: Behold the Man.

6 When the chief priests, therefore, and the servants, had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him: for I find no cause in him.

7 The Jews answered him: We have a law; and according to the law he ought to die, because he made himself the Son of God.

8 When Pilate therefore had heard this saying, he feared the more.

9 And he entered into the hall again, and he said to Jesus: Whence art thou? But Jesus gave him no answer.

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10 Pilate therefore saith to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee?

11 Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee, hath the greater sin.

12 And from henceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Caesar's friend. For whosoever maketh himself a king, speaketh against Caesar.

13 Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha.

14 And it was the parasceve of the pasch, about the sixth hour, and he saith to the Jews: Behold your king.

15 But they cried out: Away with him; away with him; crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Caesar.

16 Then therefore he delivered him to them to be crucified. And they took Jesus, and led him forth.

17 And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew Golgotha.

18 Where they crucified him, and with him two others, one on each side, and Jesus in the midst.

19 And Pilate wrote a title also, and he put it upon the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title therefore many of the Jews did read: because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin.

21 Then the chief priests of the Jews said to Pilate: Write not, The King of the Jews; but that he said, I am the King of the Jews.

22 Pilate answered: What I have written, I have written.

23 The soldiers therefore, when they had crucified him, took his garments, (and they made four parts, to every soldier a part,) and also his coat. Now the coat was without seam, woven from the top throughout.

24 They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be; that the scripture might be fulfilled, saying: They have parted my garments among them, and upon my vesture they have cast lot. And the soldiers indeed did these things.

25 Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen.

26 When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: Woman, behold thy son.

27 After that, he saith to the disciple: Behold thy mother. And from that hour, the disciple took her to his own.

28 Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said: I thirst.

29 Now there was a vessel set there full of vinegar. And they, putting a sponge full of vinegar and hyssop, put it to his mouth.

30 Jesus therefore, when he had taken the vinegar, said: It is consummated. And bowing his head, he gave up the ghost.

31 Then the Jews, (because it was the parasceve,) that the bodies might not remain on the cross on the sabbath day, (for that was a great sabbath day,) besought Pilate that their legs might be broken, and that they might be taken away.

32 The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him.

33 But after they were come to Jesus, when they saw that he was already dead, they did not break his legs.

34 But one of the soldiers with a spear opened his side, and immediately there came out blood and water.

35 And he that saw it, hath given testimony, and his testimony is true. And he knoweth that he saith true; that you also may believe.

36 For these things were done, that the scripture might be fulfilled: You shall not break a bone of him.

37 And again another scripture saith: They shall look on him whom they pierced.

38 And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore, and took the body of Jesus.

39 And Nicodemus also came, (he who at the first came to Jesus by night,) bringing a mixture of myrrh and aloes, about an hundred pound weight.

40 They took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury.

41 Now there was in the place where he was crucified, a garden; and in the garden a new sepulchre, wherein no man yet had been laid.

42 There, therefore, because of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

ACCORDING TO JOHN CHAPTER 20

1 And on the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto the sepulchre; and she saw the stone taken away from the sepulchre.

2 She ran, therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went out, and that other disciple, and they came to the sepulchre.

4 And they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre.

5 And when he stooped down, he saw the linen cloths lying; but yet he went not in.

6 Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying,

7 And the napkin that had been about his head, not lying with the linen cloths, but apart, wrapped up into one place.

8 Then that other disciple also went in, who came first to the sepulchre: and he saw, and believed.

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9 For as yet they knew not the scripture, that he must rise again from the dead.

10 The disciples therefore departed again to their home.

11 But Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre,

12 And she saw two angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid.

13 They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord; and I know not where they have laid him.

14 When she had thus said, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus.

15 Jesus saith to her: Woman, why weepest thou? whom seekest thou? She, thinking it was the gardener, saith to him: Sir, if thou hast taken him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith to her: Mary. She turning, saith to him: Rabboni (which is to say, Master).

17 Jesus saith to her: Do not touch me, for I am not yet ascended to my Father. But go to my brethren, and say to them: I ascend to my Father and to your Father, to my God and your God.

18 Mary Magdalen cometh, and telleth the disciples: I have seen the Lord, and these things he said to me.

19 Now when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together, for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you.

20 And when he had said this, he shewed them his hands and his side. The disciples therefore were glad, when they saw the Lord.

21 He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you.

22 When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost.

23 Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.

24 Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came.

25 The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you.

27 Then he saith to Thomas: Put in thy finger hither, and see my hands; and bring hither thy hand, and put it into my side; and be not faithless, but believing.

28 Thomas answered, and said to him: My Lord, and my God.

29 Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed.

30 Many other signs also did Jesus in the sight of his disciples, which are not written in this book.

31 But these are written, that you may believe that Jesus is the Christ, the Son of God: and that believing, you may have life in his name.

ACCORDING TO JOHN CHAPTER 21

[EPILOGUE]

(Jesus asks Simon Peter about leadership [15-18]. The following passage is often interpreted as if Jesus, the Good Shepherd, has been appointing Peter as his vicar and solemnly conferring upon him the office of supreme shepherd over his church. This is not the case, however, because, first, Peter is too fickle in character, and second, Jesus' brother James the Just [the Righteous] has taken over as leader of the first Jesus movement. Jesus answered the second and the third question with the word "sheep" instead of "lamb," since one cannot teach and tend an adult animal as much as one feeds [teaches] a lamb. James was already well-known as a teacher in his own right; he is mentioned several times in the Dead Sea Scrolls as a "teacher of righteousness" and is respected by the early church as Bishop of Jerusalem. He remained in office until his assassination in 62 AD. This is the very same period of time when Paul the Apostle [who was a fierce enemy of James] and Ioseph bar Mattityahu [after the First Jewish War better known as Titus Flavius Josephus] left the Holy Land for Rome. If one or both have anything to do with James assassination is unsolved yet.)

1 After this, Jesus shewed himself again to the disciples at the sea of Tiberias. And he shewed himself after this manner.

2 There were together Simon Peter, and Thomas, who is called Didymus, and Nathanael, who was of Cana of Galilee, and the sons of Zebedee, and two others of his disciples.

3 Simon Peter saith to them: I go a fishing. They say to him: We also come with thee. And they went forth, and entered into the ship: and that night they caught nothing.

4 But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus.

5 Jesus therefore said to them: Children, have you any meat? They answered him: No.

6 He saith to them: Cast the net on the right side of the ship, and you shall find. They cast therefore; and now they were not able to draw it, for the multitude of fishes.

7 That disciple therefore whom Jesus loved, said to Peter: It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him, (for he was naked,) and cast himself into the sea.

8 But the other disciples came in the ship, (for they were not far from the land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread.

10 Jesus saith to them: Bring hither of the fishes which you have now caught.

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11 Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken.

12 Jesus saith to them: Come, and dine. And none of them who were at meat, durst ask him: Who art thou? knowing that it was the Lord.

13 And Jesus cometh and taketh bread, and giveth them, and fish in like manner.

14 This is now the third time that Jesus was manifested to his disciples, after he was risen from the dead.

15 When therefore they had dined, Jesus saith to Simon Peter: Simon son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs.

16 He saith to him again: Simon, son of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs.

17 He said to him the third time: Simon, son of John, lovest thou me? Peter was grieved, because he had said to him the third time: Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep.

18 Amen, amen I say to thee, when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not.

19 And this he said, signifying by what death he should glorify God. And when he had said this, he saith to him: Follow me.

20 Peter turning about, saw that disciple whom Jesus loved following, who also leaned on his breast at supper, and said: Lord, who is he that shall betray thee?

21 Him therefore when Peter had seen, he saith to Jesus: Lord, and what shall this man do?

22 Jesus saith to him: So I will have him to remain till I come, what is it to thee? follow thou me.

23 This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him: He should not die; but, So I will have him to remain till I come, what is it to thee?

24 This is that disciple who giveth testimony of these things, and hath written these things; and we know that his testimony is true.

25 But there are also many other things which Jesus did; which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written.

THE ACTS OF THE APOSTLES

or The Book of Acts or The Acts
or the Story of the Two first Christianities
Author: perhaps *Lucius Mestrius Plutarchus*
Estimated Range of Dating: c. 80-130 A.D.

(Although the author is unknown, scholars speculate if Lucius Mestrius Plutarchus could have been the full name of Luke which then could indicate a presumable authorship of Plutarch the Greek philosopher, biographer and essayist who also held Roman citizenship.

The title "Acts of the Apostles" was first used by Irenaeus (Greek: Eirenaios; c. 130–202 AD, who was a Greek bishop of bishop of Lugdunum, now Lyon, his best-known work is 'Against Heresies', an attack on Gnosticism, in particular that of Valentinus) in the late 2nd century. It is not known whether this was an existing title or one invented by Irenaeus; it does seem clear that it was not given by the author, as the Greek word praxeis (deeds, acts) only appears once in the text (Acts 19:18) and there it does not refer to the apostles but refers to deeds confessed by followers to the apostles.

The Gospel of Luke and the Book of Acts make up a two-volume work which scholars call Luke–Acts. Together they account for 27.5% of the New Testament, the largest contribution attributed to a single author, providing the framework for both the Church's liturgical calendar and the historical outline into which later generations have fitted their idea of the story of Jesus and the early church. The author is not named in either volume.

According to Church tradition dating from the 2nd century, he was the "Luke" [Lucas] named as a companion of the apostle Paul in three of the letters attributed to Paul himself; this view is still sometimes advanced, but "a critical consensus emphasises the countless contradictions between the account in Acts and the authentic Pauline letters." (An example can be seen by comparing Acts's accounts of Paul's conversion (Acts 9:1–31, 22:6–21, and 26:9–23) with Paul's own statement that he remained unknown to Christians in Judea after that event (Galatians 1:17–24).) The author "is an admirer of Paul, but does not share Paul's own view of himself as an apostle; his own theology is considerably different from Paul's on key points and does not represent Paul's own views accurately." He was educated, a man of means, probably urban, and someone who respected manual work, although not a worker himself; this is significant, because more high-brow writers of the time looked down on the artisans and small business people who made up the early church of Paul and were presumably Luke's audience.

The Book of Acts contains a hidden letter [15:13-31] by James the Just, the brother of Jesus. It seems to be a letter on righteousness by James to the king in Antioch in northern

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Syria [which probably refers to Edessa which also was called 'Antioch'] given needed instructions on how to keep Moses' Law. This letter is laying out some details.

Verse 29 says "That ye abstain from meats offered to idols, and from blood, and from things strangled [carion], and from fornication: from which if ye keep yourselves, ye shall do well." In Cave 4 of Qumran, Scientist found among some fragments a letter that had almost the same contents. Translation, Part 2 talks about "Concerning sacrifices by Gentiles, they sacrifice to the idol."That seduces them [therefore it is illicit]; . . . As for the fornication taking place among the people, they are a holy people, as it is written, 'Israel is Holy' [therefore it is forbidden]."

It seem to have been written by the "Teacher of Righteousnes", a character that frequently appears in the texts of the Dead Sea Scrolls from Qumran and who seems to be none other but James the brother of Jesus. By comparing the Book of Acts [particularly chapter 15] with the "Clementine Recognitions", written by Titus Flavius Clemens, we can get a very good insight of the vicious fight that James' early Christians had with the so-called 'Gentile Pauline Christians' of the Roman citizen Saul of Tarsos, better known as 'Paul the Apostle'.

In this most excellent detective-like deduction called "James the Brother of Jesus" the biblical scholar Robert Eisenman describes in finest details what this fight has been all about and why it is important to know about it.)

ACTS OF THE APOSTLES CHAPTER 1

(Verse 1: The Acts of the Apostle is composed as a report or letter addressed to Theophilus [Godlove, Lover of God; See Acts 1:1], exactly like its first part known as The Gospel of Luke. Both texts were written by the very same author. The Acts is actually a pair describing the lives of Peter [up to chapter 15] and Paul [from chapter 16] who has massive conflicts with James the Just, the elder brother of Jesus and a holy man in his own right. This pair of biographies immediately reminds one of the biography pairs called Parallel Lives and composed by Lucius [speak: lukius] Mestrius Plutarchus.

According to New Testament scholar Martin Hengel and Plutarch scholar Judith Moss, Plutarch's biography pairs come closest to the gospels in in terms of artistry of the structure as well as of style than works of any other writer of the time. Plutarch lived in Rome during the entire Flavian dynasty from 69 to 96 and there is a high likelihood that he wrote works commissioned by the Flavians; Luke-Acts was probably the prototype for all stories of the Parallel Lives serials. His other works, collectively known as Moralia, show that his own ethics match almost entirely with Christian moral values.

As in some Gospels, so too in the Acts of the Apostles, Peter is presented as the head of the entire Church of Christ. In reality, James, the brother of Jesus, was the bishop of Jerusalem for over 25 years and thus the de facto head of the early [Judeo-Christian] Church. He was murdered by the clergy of the Temple in 62 AD, and the next bishop was Simon [Symeon or Simeon], a younger brother of Jesus; he was murdered in the 10th year (c. 107) of the reign of Emperor Trajan. [Source: Hegesippus (Book III, chapter 32) and Eusebius, in his Chronicle.] The Gospels and the Acts of the Apostles were written long after the Jewish War [66-73], and at that time, the new Pauline [Roman] Church was striving to erase all family members of the real Jesus, and his disciples and apostles, from the overall narrative in writing, or to give them a bad image through words like sorcerer, magician, false prophet, Jew, Judas, Zealot, Sicarius [Iscariot, "knife-wielder, knife terrorist"], etc.)

1 The former treatise (the Gospel of Luke) I made, O Theophilus (Godlove, Lover of God; See Luke 1:3), of all things which Jesus began to do and to teach,

2 Until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up.

3 To whom also he shewed himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God.

4 And eating together with them, he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth.

5 For John indeed baptized with water, but you shall be baptized with the Holy Ghost, not many days hence.

6 They therefore who were come together, asked him, saying: Lord, wilt thou at this time restore again the kingdom to Israel?

7 But he said to them: It is not for you to know the times or moments, which the Father hath put in his own power:

8 But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth.

9 And when he had said these things, while they looked on, he was raised up: and a cloud received him out of their sight.

10 And while they were beholding him going up to heaven, behold two men stood by them in white garments.

11 Who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come, as you have seen him going into heaven.

12 Then they returned to Jerusalem from the mount that is called Olivet, which is nigh Jerusalem, within a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus, and Simon Zelotes, and Jude the brother of James.

14 All these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with his brethren.

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15 In those days Peter rising up in the midst of the brethren, said: (now the number of persons together was about an hundred and twenty:)

16 Men, brethren, the scripture must needs be fulfilled, which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus:

17 Who was numbered with us, and had obtained part of this ministry.

18 And he indeed hath possessed a field of the reward of iniquity, and being hanged, burst asunder in the midst: and all his bowels gushed out.

19 And it became known to all the inhabitants of Jerusalem: so that the same field was called in their tongue, Haceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms: Let their habitation become desolate, and let there be none to dwell therein. And his bishopric let another take.

21 Wherefore of these men who have companied with us all the time that the Lord Jesus came in and went out among us,

22 Beginning from the baptism of John, until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection.

23 And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias.

24 And praying, they said: Thou, Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen,

25 To take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place.

26 And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

ACTS OF THE APOSTLES CHAPTER 2

(Verses 8-11 demonstrate the large geographical range of knowledge that sophisticated cosmopolitans like Paul had in Antiquity. He was also well aware what power language and religion had over people.)

1 And when the days of the Pentecost were accomplished, they were all together in one place:

2 And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting.

3 And there appeared to them parted tongues as it were of fire, and it sat upon every one of them:

4 And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

5 Now there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven.

6 And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue.

7 And they were all amazed, and wondered, saying: Behold, are not all these, that speak, Galileans?

8 And how have we heard, every man our own tongue wherein we were born?

9 Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia,

10 Phrygia, and Pamphylia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome,

11 Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.

12 And they were all astonished, and wondered, saying one to another: What meaneth this?

13 But others mocking, said: These men are full of new wine.

14 But Peter standing up with the eleven, lifted up his voice, and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words.

15 For these are not drunk, as you suppose, seeing it is but the third hour of the day:

16 But this is that which was spoken of by the prophet Joel:

17 And it shall come to pass, in the last days, (saith the Lord,) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

18 And upon my servants indeed, and upon my handmaids will I pour out in those days of my spirit, and they shall prophesy.

19 And I will shew wonders in the heaven above, and signs on the earth beneath: blood and fire, and vapour of smoke.

20 The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come.

21 And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved.

22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him, in the midst of you, as you also know:

23 This same being delivered up, by the determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain.

24 Whom God hath raised up, having loosed the sorrows of hell, as it was impossible that he should be holden by it.

25 For David saith concerning him: I foresaw the Lord before my face: because he is at my right hand, that I may not be moved.

26 For this my heart hath been glad, and any tongue hath rejoiced: moreover my flesh also shall rest in hope.

27 Because thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption.

28 Thou hast made known to me the ways of life: thou shalt make me full of joy with thy countenance.

29 Ye men, brethren, let me freely speak to you of the patriarch David; that he died, and was buried; and his sepulchre is with us to this present day.

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30 Whereas therefore he was a prophet, and knew that God hath sworn to him with an oath, that of the fruit of his loins one should sit upon his throne.

31 Foreseeing this, he spoke of the resurrection of Christ. For neither was he left in hell, neither did his flesh see corruption.

32 This Jesus hath God raised again, whereof all we are witnesses.

33 Being exalted therefore by the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath poured forth this which you see and hear.

34 For David ascended not into heaven; but he himself said: The Lord said to my Lord, sit thou on my right hand,

35 Until I make thy enemies thy footstool.

36 Therefore let all the house of Israel know most certainly, that God hath made both Lord and Christ, this same Jesus, whom you have crucified.

37 Now when they had heard these things, they had compunction in their heart, and said to Peter, and to the rest of the apostles: What shall we do, men and brethren?

38 But Peter said to them: Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost.

39 For the promise is to you, and to your children, and to all that are far off, whomsoever the Lord our God shall call.

40 And with very many other words did he testify and exhort them, saying: Save yourselves from this perverse generation.

41 They therefore that received his word, were baptized; and there were added in that day about three thousand souls.

42 And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers.

43 And fear came upon every soul: many wonders also and signs were done by the apostles in Jerusalem, and there was great fear in all.

44 And all they that believed, were together, and had all things common.

45 Their possessions and goods they sold, and divided them to all, according as every one had need.

46 And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart;

47 Praising God, and having favour with all the people. And the Lord increased daily together such as should be saved.

ACTS OF THE APOSTLES CHAPTER 3

(The author of the Acts was acutely aware that there were lots of messianic movements [such as Sadducee, Zealot, Sicarii, and others] popping up at the time. The Romans however quelled all opposition immediately, and with brute force. See verses 36-38.)

1 Now Peter and John went up into the temple at the ninth hour of prayer.

2 And a certain man who was lame from his mother's womb, was carried: whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple.

3 He, when he had seen Peter and John about to go into the temple, asked to receive an alms.

4 But Peter with John fastening his eyes upon him, said: Look upon us.

5 But he looked earnestly upon them, hoping that he should receive something of them.

6 But Peter said: Silver and gold I have none; but what I have, I give thee: In the name of Jesus Christ of Nazareth, arise, and walk.

7 And taking him by the right hand, he lifted him up, and forthwith his feet and soles received strength.

8 And he leaping up, stood, and walked, and went in with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God.

10 And they knew him, that it was he who sat begging alms at the Beartiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him.

11 And as he held Peter and John, all the people ran to them to the porch which is called Solomon's, greatly wondering.

12 But Peter seeing, made answer to the people: Ye men of Israel, why wonder you at this? or why look you upon us, as if by our strength or power we had made this man to walk?

13 The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified his Son Jesus, whom you indeed delivered up and denied before the face of Pilate, when he judged he should be released.

14 But you denied the Holy One and the Just, and desired a murderer to be granted unto you.

15 But the author of life you killed, whom God hath raised from the dead, of which we are witnesses.

16 And in the faith of his name, this man, whom you have seen and known, hath his name strengthened; and the faith which is by him, hath given this perfect soundness in the sight of you all.

17 And now, brethren, I know that you did it through ignorance, as did also your rulers.

18 But those things which God before had shewed by the mouth of all the prophets, that his Christ should suffer, he hath so fulfilled.

19 Be penitent, therefore, and be converted, that your sins may be blotted out.

20 That when the times of refreshment shall come from the presence of the Lord, and he shall send him who hath been preached unto you, Jesus Christ,

21 Whom heaven indeed must receive, until the times of the restitution of all things, which God hath spoken by the mouth of his holy prophets, from the beginning of the world.

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22 For Moses said: A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him you shall hear according to all things whatsoever he shall speak to you.

23 And it shall be, that every soul which will not hear that prophet, shall be destroyed from among the people.

24 And all the prophets, from Samuel and afterwards, who have spoken, have told of these days.

25 You are the children of the prophets, and of the testament which God made to our fathers, saying to Abraham: And in thy seed shall all the kindreds of the earth be blessed.

26 To you first God, raising up his Son, hath sent him to bless you; that every one may convert himself from his wickedness.

ACTS OF THE APOSTLES CHAPTER 4

1 And as they were speaking to the people, the priests, and the officer of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached in Jesus the resurrection from the dead:

3 And they laid hands upon them, and put them in hold till the next day; for it was now evening.

4 But many of them who had heard the word, believed; and the number of the men was made five thousand.

5 And it came to pass on the morrow, that their princes, and ancients, and scribes, were gathered together in Jerusalem;

6 And Annas the high priest, and Caiphas, and John, and Alexander, and as many as were of the kindred of the high priest.

7 And setting them in the midst, they asked: By what power, or by what name, have you done this?

8 Then Peter, filled with the Holy Ghost, said to them: Ye princes of the people, and ancients, hear:

9 If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole:

10 Be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth here before you whole.

11 This is the stone which was rejected by you the builders, which is become the head of the corner.

12 Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

13 Now seeing the constancy of Peter and of John, understanding that they were illiterate and ignorant men, they wondered; and they knew them that they had been with Jesus.

14 Seeing the man also who had been healed standing with them, they could say nothing against it.

15 But they commanded them to go aside out of the council; and they conferred among themselves,

16 Saying: What shall we do to these men? for indeed a known miracle hath been done by them, to all the inhabitants of Jerusalem: it is manifest, and we cannot deny it.

17 But that it may be no farther spread among the people, let us threaten them that they speak no more in this name to any man.

18 And calling them, they charged them not to speak at all, nor teach in the name of Jesus.

19 But Peter and John answering, said to them: If it be just in the sight of God, to hear you rather than God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 But they threatening, sent them away, not finding how they might punish them, because of the people; for all men glorified what had been done, in that which had come to pass.

22 For the man was above forty years old, in whom that miraculous cure had been wrought.

23 And being let go, they came to their own company, and related all that the chief priests and ancients had said to them.

24 Who having heard it, with one accord lifted up their voice to God, and said: Lord, thou art he that didst make heaven and earth, the sea, and all things that are in them.

25 Who, by the Holy Ghost, by the mouth of our father David, thy servant, hast said: Why did the Gentiles rage, and the people meditate vain things?

26 The kings of the earth stood up, and the princes assembled together against the Lord and his Christ.

27 For of a truth there assembled together in this city against thy holy child Jesus, whom thou hast anointed, Herod, and Pontius Pilate, with the Gentiles and the people of Israel,

28 To do what thy hand and thy counsel decreed to be done.

29 And now, Lord, behold their threatenings, and grant unto thy servants, that with all confidence they may speak thy word,

30 By stretching forth thy hand to cures, and signs, and wonders to be done by the name of thy holy Son Jesus.

31 And when they had prayed, the place was moved wherein they were assembled; and they were all filled with the Holy Ghost, and they spoke the word of God with confidence.

32 And the multitude of believers had but one heart and one soul: neither did any one say that aught of the things which he possessed, was his own; but all things were common unto them.

33 And with great power did the apostles give testimony of the resurrection of Jesus Christ our Lord; and great grace was in them all.

34 For neither was there any one needy among them. For as many as were owners of lands or houses, sold them, and brought the price of the things they sold,

35 And laid it down before the feet of the apostles. And distribution was made to every one, according as he had need.

36 And Joseph, who, by the apostles, was surnamed Barnabas, (which is, by interpretation, The son of consolation,) a Levite, a Cyprian born,

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37 Having land, sold it, and brought the price, and laid it at the feet of the apostles.

ACTS OF THE APOSTLES CHAPTER 5

1 But a certain man named Ananias, with Saphira his wife, sold a piece of land,

2 And by fraud kept back part of the price of the land, his wife being privy thereunto: and bringing a certain part of it, laid it at the feet of the apostles.

3 But Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost, and by fraud keep part of the price of the land?

4 Whilst it remained, did it not remain to thee? and after it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God.

5 And Ananias hearing these words, fell down, and gave up the ghost. And there came great fear upon all that heard it.

6 And the young men rising up, removed him, and carrying him out, buried him.

7 And it was about the space of three hours after, when his wife, not knowing what had happened, came in.

8 And Peter said to her: Tell me, woman, whether you sold the land for so much? And she said: Yea, for so much.

9 And Peter said unto her: Why have you agreed together to tempt the Spirit of the Lord? Behold the feet of them who have buried thy husband are at the door, and they shall carry thee out.

10 Immediately she fell down before his feet, and gave up the ghost. And the young men coming in, found her dead: and carried her out, and buried her by her husband.

11 And there came great fear upon the whole church, and upon all that heard these things.

12 And by the hands of the apostles were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch.

13 But of the rest no man durst join himself unto them; but the people magnified them.

14 And the multitude of men and women who believed in the Lord, was more increased:

15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at the least, might overshadow any of them, and they might be delivered from their infirmities.

16 And there came also together to Jerusalem a multitude out of the neighboring cities, bringing sick persons, and such as were troubled with unclean spirits; who were all healed.

17 Then the high prist rising up, and all they that were with him, (which is the heresy of the Sadducees,) were filled with envy.

18 And they laid hands on the apostles, and put them in the common prison.

19 But an angel of the Lord by night opening the doors of the prison, and leading them out, said:

20 Go, and standing speak in the temple to the people all the words of this life.

21 Who having heard this, early in the morning, entered into the temple, and taught. And the high priest coming, and they that were with him, called together the council, and all the ancients of the children of Israel; and they sent to the prison to have them brought.

22 But when the ministers came, and opening the prison, found them not there, they returned and told,

23 Saying: The prison indeed we found shut with all diligence, and the keepers standing before the doors; but opening it, we found no man within.

24 Now when the officer of the temple and the chief priests heard these words, they were in doubt concerning them, what would come to pass.

25 But one came and told them: Behold, the men whom you put in prison are in the temple standing, and teaching the people.

26 Then went the officer with the ministers, and brought them without violence; for they feared the people, lest they should be stoned.

27 And when they had brought them, they set them before the council. And the high priest asked them,

28 Saying: Commanding we commanded you, that you should not teach in this name; and behold, you have filled Jerusalem with your doctrine, and you have a mind to bring the blood of this man upon us.

29 But Peter and the apostles answering, said: We ought to obey God, rather than men.

30 The God of our fathers hath raised up Jesus, whom you put to death, hanging him upon a tree.

31 Him hath God exalted with his right hand, to be Prince and Saviour, to give repentance to Israel, and remission of sins.

32 And we are witnesses of these things and the Holy Ghost, whom God hath given to all that obey him.

33 When they had heard these things, they were cut to the heart, and they thought to put them to death.

34 But one in the council rising up, a Pharisee, named Gamaliel, a doctor of the law, respected by all the people, commanded the men to be put forth a little while.

35 And he said to them: Ye men of Israel, take heed to yourselves what you intend to do, as touching these men.

36 For before these days rose up Theodas, affirming himself to be somebody, to whom a number of men, about four hundred, joined themselves: who was slain; and all that believed him were scattered, and brought to nothing.

37 After this man, rose up Judas of Galilee, in the days of the enrolling, and drew away the people after him: he also perished; and all, even as many as consented to him, were dispersed.

38 And now, therefore, I say to you, refrain from these men, and let them alone; for if this council or this work be of men, it will come to nought;

39 But if it be of God, you cannot overthrow it, lest perhaps you be found even to fight against God. And they consented to him.

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40 And calling in the apostles, after they had scourged them, they charged them that they should not speak at all in the name of Jesus; and they dismissed them.

41 And they indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus.

42 And every day they ceased not in the temple, and from house to house, to teach and preach Christ Jesus.

ACTS OF THE APOSTLES CHAPTER 6

1 And in those days, the number of the disciples increasing, there arose a murmuring of the Greeks against the Hebrews, for that their widows were neglected in the daily ministration.

2 Then the twelve calling together the multitude of the disciples, said: It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying was liked by all the multitude. And they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch.

6 These they set before the apostles; and they praying, imposed hands upon them.

7 And the word of the Lord increased; and the number of the disciples was multiplied in Jerusalem exceedingly: a great multitude also of the priests obeyed the faith.

8 And Stephen, full of grace and fortitude, did great wonders and signs among the people.

9 Now there arose some of that which is called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit that spoke.

11 Then they suborned men to say, they had heard him speak words of blasphemy against Moses and against God.

12 And they stirred up the people, and the ancients, and the scribes; and running together, they took him, and brought him to the council.

13 And they set up false witnesses, who said: This man ceaseth not to speak words against the holy place and the law.

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the traditions which Moses delivered unto us.

15 And all that sat in the council, looking on him, saw his face as if it had been the face of an angel.

ACTS OF THE APOSTLES CHAPTER 7

(Stephen's Testimony before the Sanhedrin, the Jewish Court of Law. Throughout the entire paragraph [1-53], Stephen recounts the history of Israel from the time of the patriarchs to the present day.)

1 Then the high priest said: Are these things so?

2 Who said: Ye men, brethren, and fathers, hear. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Charan.

3 And said to him: Go forth out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then he went out of the land of the Chaldeans, and dwelt in Charan. And from thence, after his father was dead, he removed him into this land, wherein you now dwell.

5 And he gave him no inheritance in it; no, not the pace of a foot: but he promised to give it him in possession, and to his seed after him, when as yet he had no child.

6 And God said to him: That his seed should sojourn in a strange country, and that they should bring them under bondage, and treat them evil four hundred years.

7 And the nation which they shall serve will I judge, said the Lord; and after these things they shall go out, and shall serve me in this place.

8 And he gave him the covenant of circumcision, and so he begot Isaac, and circumcised him the eighth day; and Isaac begot Jacob; and Jacob the twelve patriarchs.

9 And the patriarchs, through envy, sold Joseph into Egypt; and God was with him,

10 And delivered him out of all his tribulations: and he gave him favour and wisdom in the sight of Pharao, the king of Egypt; and he appointed him governor over Egypt, and over all his house.

11 Now there came a famine upon all Egypt and Chanaan, and great tribulation; and our fathers found no food.

12 But when Jacob had heard that there was corn in Egypt, he sent our fathers first:

13 And at the second time, Joseph was known by his brethren, and his kindred was made known to Pharao.

14 And Joseph sending, called thither Jacob, his father, and all his kindred, seventy-five souls.

15 So Jacob went down into Egypt; and he died, and our fathers.

16 And they were translated into Sichem, and were laid in the sepulchre, that Abraham bought for a sum of money of the sons of Hemor, the son of Sichem.

17 And when the time of the promise drew near, which God had promised to Abraham, the people increased, and were multiplied in Egypt,

18 Till another king arose in Egypt, who knew not Joseph.

19 This same dealing craftily with our race, afflicted our fathers, that they should expose their children, to the end they might not be kept alive.

20 At the same time was Moses born, and he was acceptable to God: who was nourished three months in his father's house.

21 And when he was exposed, Pharao's daughter took him up, and nourished him for her own son.

22 And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and in his deeds.

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23 And when he was full forty years old, it came into his heart to visit his brethren, the children of Israel.

24 And when he had seen one of them suffer wrong, he defended him; and striking the Egyptian, he avenged him who suffered the injury.

25 And he thought that his brethren understood that God by his hand would save them; but they understood it not.

26 And the day following, he shewed himself to them when they were at strife; and would have reconciled them in peace, saying: Men, ye are brethren; why hurt you one another?

27 But he that did the injury to his neighbour thrust him away, saying: Who hath appointed thee prince and judge over us?

28 What, wilt thou kill me, as thou didst yesterday kill the Egyptian?

29 And Moses fled upon this word, and was a stranger in the land of Madian, where he begot two sons.

30 And when forty years were expired, there appeared to him in the desert of mount Sina, an angel in a flame of fire in a bush.

31 And Moses seeing it, wondered at the sight. And as he drew near to view it, the voice of the Lord came unto him, saying:

32 I am the God of thy fathers; the God of Abraham, the God of Isaac, and the God of Jacob. And Moses being terrified, durst not behold.

33 And the Lord said to him: Loose the shoes from thy feet, for the place wherein thou standest, is holy ground.

34 Seeing I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, and I will send thee into Egypt.

35 This Moses, whom they refused, saying: Who hath appointed thee prince and judge? him God sent to be prince and redeemer by the hand of the angel who appeared to him in the bush.

36 He brought them out, doing wonders and signs in the land of Egypt, and in the Red Sea, and in the desert forty years.

37 This is that Moses who said to the children of Israel: A prophet shall God raise up to you of your own brethren, as myself: him shall you hear.

38 This is he that was in the church in the wilderness, with the angel who spoke to him on mount Sina, and with our fathers; who received the words of life to give unto us.

39 Whom our fathers would not obey; but thrust him away, and in their hearts turned back into Egypt,

40 Saying to Aaron: Make us gods to go before us. For as for this Moses, who brought us out of the land of Egypt, we know not what is become of him.

41 And they made a calf in those days, and offered sacrifices to the idol, and rejoiced in the works of their own hands.

42 And God turned, and gave them up to serve the host of heaven, as it is written in the books of the prophets: Did you offer victims and sacrifices to me for forty years, in the desert, O house of Israel?

43 And you took unto you the tabernacle of Moloch, and the star of your god Rempham, figures which you made to adore them. And I will carry you away beyond Babylon.

44 The tabernacle of the testimony was with our fathers in the desert, as God ordained for them, speaking to Moses, that he should make it according to the form which he had seen.

45 Which also our fathers receiving, brought in with Jesus, into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David.

46 Who found grace before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him a house.

48 Yet the most High dwelleth not in houses made by hands, as the prophet saith:

49 Heaven is my throne, and the earth my footstool. What house will you build me? saith the Lord; or what is the place of my resting?

50 Hath not my hand made all these things?

51 You stiffnecked and uncircumcised in heart and ears, you always resist the Holy Ghost: as your fathers did, so do you also.

52 Which of the prophets have not your fathers persecuted? And they have slain them who foretold of the coming of the Just One; of whom you have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept it.

54 Now hearing these things, they were cut to the heart, and they gnashed with their teeth at him.

55 But he, being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God. And he said: Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

56 And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him.

57 And casting him forth without the city, they stoned him; and the witnesses laid down their garments at the feet of a young man, whose name was Saul.

58 And they stoned Stephen, invoking, and saying: Lord Jesus, receive my spirit.

59 And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord. And Saul was consenting to his death.

ACTS OF THE APOSTLES CHAPTER 8

1 And at that time there was raised a great persecution against the church which was at Jerusalem; and they were all dispersed through the countries of Judea, and Samaria, except the apostles.

2 And devout men took order for Stephen's funeral, and made great mourning over him.

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3 But Saul made havock of the church, entering in from house to house, and dragging away men and women, committed them to prison.

4 They therefore that were dispersed, went about preaching the word of God.

5 And Philip going down to the city of Samaria, preached Christ unto them.

6 And the people with one accord were attentive to those things which were said by Philip, hearing, and seeing the miracles which he did.

7 For many of them who had unclean spirits, crying with a loud voice, went out.

8 And many, taken with the palsy, and that were lame, were healed.

9 There was therefore great joy in that city. Now there was a certain man named Simon, who before had been a magician in that city, seducing the people of Samaria, giving out that he was some great one:

10 To whom they all gave ear, from the least to the greatest, saying: This man is the power of God, which is called great.

11 And they were attentive to him, because, for a long time, he had bewitched them with his magical practices.

12 But when they had believed Philip preaching of the kingdom of God, in the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also; and being baptized, he adhered to Philip. And being astonished, wondered to see the signs and exceeding great miracles which were done.

14 Now when the apostles, who were in Jerusalem, had heard that Samaria had received the word of God, they sent unto them Peter and John.

15 Who, when they were come, prayed for them, that they might receive the Holy Ghost.

16 For he was not as yet come upon any of them; but they were only baptized in the name of the Lord Jesus.

17 Then they laid their hands upon them, and they received the Holy Ghost.

18 And when Simon saw, that by the imposition of the hands of the apostles, the Holy Ghost was given, he offered them money,

19 Saying: Give me also this power, that on whomsoever I shall lay my hands, he may receive the Holy Ghost. But Peter said to him:

20 Keep thy money to thyself, to perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast no part nor lot in this matter. For thy heart is not right in the sight of God.

22 Do penance therefore for this thy wickedness; and pray to God, that perhaps this thought of thy heart may be forgiven thee.

23 For I see thou art in the gall of bitterness, and in the bonds of iniquity.

24 Then Simon answering, said: Pray you for me to the Lord, that none of these things which you have spoken may come upon me.

25 And they indeed having testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel to many countries of the Samaritans.

26 Now an angel of the Lord spoke to Philip, saying: Arise, go towards the south, to the way that goeth down from Jerusalem into Gaza: this is desert.

27 And rising up, he went. And behold a man of Ethiopia, an eunuch, of great authority under Candace the queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore.

28 And he was returning, sitting in this chariot, and reading Isaias the prophet.

29 And the Spirit said to Philip: Go near, and join thyself to this chariot.

30 And Philip running thither, heard him reading the prophet Isaias. And he said: Thinkest thou that thou understandest what thou readest?

31 Who said: And how can I, unless some man shew me? And he desired Philip that he would come up and sit with him.

32 And the place of the scripture which he was reading was this: He was led as a sheep to the slaughter; and like a lamb without voice before his shearer, so openeth he not his mouth.

33 In humility his judgment was taken away. His generation who shall declare, for his life shall be taken from the earth?

34 And the eunuch answering Philip, said: I beseech thee, of whom doth the prophet speak this? of himself, or of some other man?

35 Then Philip, opening his mouth, and beginning at this scripture, preached unto him Jesus.

36 And as they went on their way, they came to a certain water; and the eunuch said: See, here is water: what doth hinder me from being baptized?

37 And Philip said: If thou believest with all thy heart, thou mayest. And he answering, said: I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still; and they went down into the water, both Philip and the eunuch: and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord took away Philip; and the eunuch saw him no more. And he went on his way rejoicing.

40 But Philip was found in Azotus; and passing through, he preached the gospel to all the cities, till he came to Caesarea.

ACTS OF THE APOSTLES CHAPTER 9

(On his way to Damascus, Paul (Saul of Tarsus) had a "vision," often claimed to be The Conversion of Saul, in reality, he describes that he had the idea not to persecute the believers of Jesus anymore but to lead them from inside and from the front as the "Apostle to the Gentiles." Background was the growing tensions between Romans and the Zealots [Sadducees]. The Zealots had been sending out their Sicarii-terrorists to kill Romans and their allies; and Romans were

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threatening with retaliation and total war. It seems that Paul was seeking a peaceful solution by promoting the Jesus movement. For his future task, he was well equipped because his training with the Jewish scholar Gamaliel proved invaluable. He had already been a good speaker, but from Gamaliel he learned how and where to apply religious rhetoric; and he was able to be excellent in Aramaic but also in Greek. He could twist anyone's words, was not squeamish, and knew the laws inside out. See the letters of Paul.)

1 And Saul, as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest,

2 And asked of him letters to Damascus, to the synagogues: that if he found any men and wemen of this way, he might bring them bound to Jerusalem.

3 And as he went on his journey, it came to pass that he drew nigh to Damascus; and suddenly a light from heaven shined round about him.

4 And falling on the ground, he heard a voice saying to him: Saul, Saul, why persecutest thou me?

5 Who said: Who art thou, Lord? And he: I am Jesus whom thou persecutest. It is hard for thee to kick against the goad.

6 And he trembling and astonished, said: Lord, what wilt thou have me to do?

7 And the Lord said to him: Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him, stood amazed, hearing indeed a voice, but seeing no man.

8 And Saul arose from the ground; and when his eyes were opened, he saw nothing. But they leading him by the hands, brought him to Damascus.

9 And he was there three days, without sight, and he did neither eat nor drink.

10 Now there was a certain disciple at Damascus, named Ananias. And the Lord said to him in a vision: Ananias. And he said: Behold I am here, Lord.

11 And the Lord said to him: Arise, and go into the street that is called Stait, and seek in the house of Judas, one named Saul of Tarsus. For behold he prayeth.

12 (And he saw a man named Ananias coming in, and putting his hands upon him, that he might receive his sight.)

13 But Ananias answered: Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem.

14 And here he hath authority from the chief priests to bind all that invoke thy name.

15 And the Lord said to him: Go thy way; for this man is to me a vessel of election, to carry my name before the Gentiles, and kings, and the children of Israel.

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house. And laying his hands upon him, he said: Brother Saul, the Lord Jesus hath sent me, he that appeared to thee in the way as thou camest; that thou mayest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it were scales, and he received his sight; and rising up, he was baptized.

19 And when he had taken meat, he was strengthened. And he was with the disciples that were at Damascus, for some days.

20 And immediately he preached Jesus in the synagogues, that he is the Son of God.

21 And all that heard him, were astonished, and said: Is not this he who persecuted in Jerusalem those that called upon this name: and came hither for that intent, that he might carry them bound to the chief priests?

22 But Saul increased much more in strength, and confounded the Jews who dwelt at Damascus, affirming that this is the Christ.

23 And when many days were passed, the Jews consulted together to kill him.

24 But their laying in wait was made known to Saul. And they watched the gates also day and night, that they might kill him.

25 But the disciples taking him in the night, conveyed him away by the wall, letting him down in a basket.

26 And when he was come into Jerusalem, he essayed to join himself to the disciples; and they all were afraid of him, not believing that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and told them how he had seen the Lord, and that he had spoken to him; and how in Damascus he had dealt confidently in the name of Jesus.

28 And he was with them coming in and going out in Jerusalem, and dealing confidently in the name of the Lord.

29 He spoke also to the Gentiles, and disputed with the Greeks; but they sought to kill him.

30 Which when the brethren had known, they brought him down to Caesarea, and sent him away to Tarsus.

31 Now the church had peace throughout all Judea, and Galilee, and Samaria; and was edified, walking in the fear of the Lord, and was filled with the consolation of the Holy Ghost.

32 And it came to pass that Peter, as he passed through, visiting all, came to the saints who dwelt at Lydda.

33 And he found there a certain man named Eneas, who had kept his bed for eight years, who was ill of the palsy.

34 And Peter said to him: Eneas, the Lord Jesus Christ healeth thee: arise, and make thy bed. And immediately he arose.

35 And all that dwelt at Lydda and Saron, saw him: who were converted to the Lord.

36 And in Joppe there was a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days that she was sick, and died. Whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppe, the disciples hearing that Peter was there, sent unto him two men, desiring him that he would not be slack to come unto them.

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39 And Peter rising up, went with them. And when he was come, they brought him into the upper chamber. And all the widows stood about him weeping, and shewing him the coats and garments which Dorcas made them.

40 And they all being put forth, Peter kneeling down prayed, and turning to the body, he said: Tabitha, arise. And she opened her eyes; and seeing Peter, she sat up.

41 And giving her his hand, he lifted her up. And when he had called the saints and the widows, he presented her alive.

42 And it was made known throughout all Joppe; and many believed in the Lord.

43 And it came to pass, that he abode many days in Joppe, with one Simon a tanner.

ACTS OF THE APOSTLES CHAPTER 10

1 And there was a certain man in Caesarea, named Cornelius, a centurion of that which is called the Italian band;

2 A religious man, and fearing God with all his house, giving much alms to the people, and always praying to God.

3 This man saw in a vision manifestly, about the ninth hour of the day, an angel of God coming in unto him, and saying to him: Cornelius.

4 And he, beholding him, being seized with fear, said: What is it, Lord? And he said to him: Thy prayers and thy alms are ascended for a memorial in the sight of God.

5 And now send men to Joppe, and call hither one Simon, who is surnamed Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side. He will tell thee what thou must do.

7 And when the angel who spoke to him was departed, he called two of his household servants, and a soldier who feared the Lord, of them that were under him.

8 To whom when he had related all, he sent them to Joppe.

9 And on the next day, whilst they were going on their journey, and drawing nigh to the city, Peter went up to the higher parts of the house to pray, about the sixth hour.

10 And being hungry, he was desirous to taste somewhat. And as they were preparing, there came upon him an ecstasy of mind.

11 And he saw the heaven opened, and a certain vessel descending, as it were a great linen sheet let down by the four corners from heaven to the earth:

12 Wherein were all manner of fourfooted beasts, and creeping things of the earth, and fowls of the air.

13 And there came a voice to him: Arise, Peter; kill and eat.

14 But Peter said: Far be it from me; for I never did eat any thing that is common and unclean.

15 And the voice spoke to him again the second time: That which God hath cleansed, do not thou call common.

16 And this was done thrice; and presently the vessel was taken up into heaven.

17 Now, whilst Peter was doubting within himself, what the vision that he had seen should mean, behold the men who were sent from Cornelius, inquiring for Simon's house, stood at the gate.

18 And when they had called, they asked, if Simon, who is surnamed Peter, were lodged there.

19 And as Peter was thinking of the vision, the Spirit said to him: Behold three men seek thee.

20 Arise, therefore, get thee down and go with them, doubting nothing: for I have sent them.

21 Then Peter, going down to the men, said: Behold, I am he whom you seek; what is the cause for which you are come?

22 Who said: Cornelius, a centurion, a just man, and one that feareth God, and having good testimony from all the nation of the Jews, received an answer of an holy angel, to send for thee into his house, and to hear words of thee.

23 Then bringing them in, he lodged them. And the day following he arose, and went with them: and some of the brethren from Joppe accompanied him.

24 And the morrow after, he entered into Caesarea. And Cornelius waited for them, having called together his kinsmen and special friends.

25 And it came to pass, that when Peter was come in, Cornelius came to meet him, Cornelius came to meet him, and falling at his feet adored.

26 But Peter lifted him up, saying: Arise, I myself also am a man.

27 And talking with him, he went in, and found many that were come together.

28 And he said to them: You know how abominable it is for a man that is a Jew, to keep company or to come unto one of another nation: but God hath shewed to me, to call no man common or unclean.

29 For which cause, making no doubt, I came when I was sent for. I ask, therefore, for what cause you have sent for me?

30 And Cornelius said: Four days ago, unto this hour, I was praying in my house, at the ninth hour, and behold a man stood before me in white apparel, and said:

31 Cornelius, thy prayer is heard, and thy alms are had in remembrance in the sight of God.

32 Send therefore to Joppe, and call hither Simon, who is surnamed Peter: he lodgeth in the house of Simon a tanner, by the sea side.

33 Immediately therefore I sent to thee: and thou hast done well in coming. Now therefore all we are present in thy sight, to hear all things whatsoever are commanded thee by the Lord.

34 And Peter opening his mouth, said: In very deed I perceive, that God is not a respecter of persons.

35 But in every nation, he that feareth him, and worketh justice, is acceptable to him.

36 God sent the word to the children of Israel, preaching peace by Jesus Christ: (he is Lord of all.)

37 You know the word which hath been published through all Judea: for it began from Galilee, after the baptism which John preached,

38 Jesus of Nazareth: how God anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil, for God was with him.

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39 And we are witnesses of all things that he did in the land of the Jews and in Jerusalem, whom they killed, hanging him upon a tree.

40 Him God raised up the third day, and gave him to be made manifest,

41 Not to all the people, but to witnesses preordained by God, even to us, who did eat and drink with him after he arose again from the dead;

42 And he commanded us to preach to the people, and to testify that it is he who was appointed by God, to be judge of the living and of the dead.

43 To him all the prophets give testimony, that by his name all receive remission of sins, who believe in him.

44 While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word.

45 And the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the Gentiles also.

46 For they heard them speaking with tongues, and magnifying God.

47 Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost, as well as we?

48 And he commanded them to be baptized in the name of the Lord Jesus Christ. Then they desired him to tarry with them some days.

ACTS OF THE APOSTLES CHAPTER 11

(The Gentile Church was Paul's Church of Rome. Note: At the time of Jesus and the apostles, a Gentile was someone who was not a Jew. Over the centuries, this became someone who was not a Christian. There were several cities called Antioch. The Antioch here refers to modern Edessa in northern Syria, an early centre of the Jesus movement.)

1 And the apostles and brethren, who were in Judea, heard that the Gentiles also had received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying: Why didst thou go in to men uncircumcised, and didst eat with them?

4 But Peter began and declared to them the matter in order, saying:

5 I was in the city of Joppe praying, and I saw in an ecstasy of mind a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners, and it came even unto me.

6 Into which looking, I considered, and saw fourfooted creatures of the earth, and beasts, and creeping things, and fowls of the air:

7 And I heard also a voice saying to me: Arise, Peter; kill and eat.

8 And I said: Not so, Lord; for nothing common or unclean hath ever entered into my mouth.

9 And the voice answered again from heaven: What God hath made clean, do not thou call common.

10 And this was done three times: and all were taken up again into heaven.

11 And behold, immediately there were three men come to the house wherein I was, sent to me from Caesarea.

12 And the Spirit said to me, that I should go with them, nothing doubting. And these six brethren went with me also: and we entered into the man's house.

13 And he told us how he had seen an angel in his house, standing, and saying to him: Send to Joppe, and call hither Simon, who is surnamed Peter,

14 Who shall speak to thee words, whereby thou shalt be saved, and all thy house.

15 And when I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning.

16 And I remembered the word of the Lord, how that he said: John indeed baptized with water, but you shall be baptized with the Holy Ghost.

17 If then God gave them the same grace, as to us also who believed in the Lord Jesus Christ; who was I, that could withstand God?

18 Having heard these things, they held their peace, and glorified God, saying: God then hath also to the Gentiles given repentance unto life.

19 Now they who had been dispersed by the persecution that arose on occasion of Stephen, went about as far as Phenice and Cyprus and Antioch, speaking the word to none, but to the Jews only.

20 But some of them were men of Cyprus and Cyrene, who, when they were entered into Antioch, spoke also to the Greeks, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believing, were converted to the Lord.

22 And the tidings came to the ears of the church that was at Jerusalem, touching these things: and they sent Barnabas as far as Antioch.

23 Who, when he was come, and had seen the grace of God, rejoiced: and he exhorted them all with purpose of heart to continue in the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith. And a great multitude was added to the Lord.

25 And Barnabas went to Tarsus to seek Saul: whom, when he had found, he brought to Antioch.

26 And they conversed there in the church a whole year; and they taught a great multitude, so that at Antioch the disciples were first named Christians.

27 And in these days there came prophets from Jerusalem to Antioch:

28 And one of them named Agabus, rising up, signified by the Spirit, that there should be a great famine over the whole world, which came to pass under Claudius.

29 And the disciples, every man according to his ability, purposed to send relief to the brethren who dwelt in Judea:

30 Which also they did, sending it to the ancients, by the hands of Barnabas and Saul.

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ACTS OF THE APOSTLES CHAPTER 12

(The Herod now mentioned was [Marcus Julius] Agrippa I [41-44 AD], a friend of Emperor Claudius. As son of Herod Aristobulus and Herod Berenice, he was also nephew of Herod Antipas, and grandson of Herod the Great. The name Herod is a typical example of how one name is used for several different persons while one person can likewise be represented by several different names in the Bible, eg. Peter for Cephas for Kepa, etc.)

1 And at the same time, Herod the king stretched forth his hands, to afflict some of the church.

2 And he killed James, the brother of John, with the sword.

3 And seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the Azymes.

4 And when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending, after the pasch, to bring him forth to the people.

5 Peter therefore was kept in prison. But prayer was made without ceasing by the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And behold an angel of the Lord stood by him: and a light shined in the room: and he striking Peter on the side, raised him up, saying: Arise quickly. And the chains fell off from his hands.

8 And the angel said to him: Gird thyself, and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee, and follow me.

9 And going out, he followed him, and he knew not that it was true which was done by the angel: but thought he saw a vision.

10 And passing through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out, they passed on through one street: and immediately the angel departed from him.

11 And Peter coming to himself, said: Now I know in very deed, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And considering, he came to the house of Mary the mother of John, who was surnamed Mark, where many were gathered together and praying.

13 And when he knocked at the door of the gate, a damsel came to hearken, whose name was Rhode.

14 And as soon as she knew Peter's voice, she opened not the gate for joy, but running in she told that Peter stood before the gate.

15 But they said to her: Thou art mad. But she affirmed that it was so. Then said they: It is his angel.

16 But Peter continued knocking. And when they had opened, they saw him, and were astonished.

17 But he beckoning to them with his hand to hold their peace, told how the Lord had brought him out of prison, and he said: Tell these things to James, and to the brethren. And going out, he went into another place.

18 Now when day was come, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not; having examined the keepers, he commanded they should be put to death; and going down from Judea to Caesarea, he abode there.

20 And he was angry with the Tyrians and the Sidonians. But they with one accord came to him, and having gained Blastus, who was the king's chamberlain, they desired peace, because their countries were nourished by him.

21 And upon a day appointed, Herod being arrayed in kingly apparel, sat in the judgment seat, and made an oration to them.

22 And the people made acclamation, saying: It is the voice of a god, and not of a man.

23 And forthwith an angel of the Lord struck him, because he had not given the honour to God: and being eaten up by worms, he gave up the ghost.

24 But the word of the Lord increased and multiplied.

25 And Barnabas and Saul returned from Jerusalem, having fulfilled their ministry, taking with them John, who was surnamed Mark.

ACTS OF THE APOSTLES CHAPTER 13

(Verses 6-11: Elymas o Magos. Saul persecutes Elymas, the Son of Jesus, in Cyprus [6-11]: "And they traveled throughout the whole island, near the town of Paphos, and there they found a magician, a Jew and a false prophet, and his name was Barjesus (Aramaic for "son of Jesus"). He found the local governor Sergius Paulus (from whom he borrowed his new name), and a man of understanding. He called Barnabas and Saul and wanted to hear God's word from him. Most High Elymas, the magician, for that is his name in English (the meaning of the Semitic word elim, like that of the Persian word magos, is scholar, wise man), whom we met and wanted to deceive the local governor." Elymas bar Jesus did not need to deceive. As usual, almost anybody of Jesus' family or his disciples are described negatively by the New Testament; because they contradict Paul's church doctrine of a divine Jesus already by their sheer existence.)

1 Now there were in the church which was at Antioch, prophets and doctors, among whom was Barnabas, and Simon who was called Niger, and Lucius of Cyrene, and Manahen, who was the foster brother of Herod the tetrarch, and Saul.

2 And as they were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas, for the work whereunto I have taken them.

3 Then they, fasting and praying, and imposing their hands upon them, sent them away.

4 So they being sent by the Holy Ghost, went to Seleucia: and from thence they sailed to Cyprus.

5 And when they were come to Salamina, they preached the word of God in the synagogues of the Jews. And they had John also in the ministry.

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6 And when they had gone through the whole island, as far as Paphos, they found a certain man, a magician, a false prophet, a Jew, whose name was Bar-jesu:

7 Who was with the proconsul Sergius Paulus, a prudent man. He sending for Barnabas and Saul, desired to hear the word of God.

8 But Elymas the magician (for so his name is interpreted*) withstood them, seeking to turn away the proconsul from the faith. (* The interpretation is wrong and deliberately misleading: The original Greek word magos is of Persian origin and means Teacher, Scholar, Wise Man or Rabbi, just like its semitic loanword elim.)

9 Then Saul, otherwise Paul, filled with the Holy Ghost, looking upon him,

10 Said: O full of all guile, and of all deceit, child of the devil, enemy of all justice, thou ceasest not to pervert the right ways of the Lord.

11 And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately there fell a mist and darkness upon him, and going about, he sought some one to lead him by the hand.

12 Then the proconsul, when he had seen what was done, believed, admiring at the doctrine of the Lord.

13 Now when Paul and they that were with him had sailed from Paphos, they came to Perge in Pamphylia. And John departing from them, returned to Jerusalem.

14 But they passing through Perge, came to Antioch in Pisidia: and entering into the synagogue on the sabbath day, they sat down.

15 And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying: Ye men, brethren, if you have any word of exhortation to make to the people, speak.

16 Then Paul rising up, and with his hand bespeaking silence, said: Ye men of Israel, and you that fear God, give ear.

17 The God of the people of Israel chose our fathers, and exalted the people when they were sojourners in the land of Egypt, and with an high arm brought them out from thence,

18 And for the space of forty years endured their manners in the desert.

19 And destroying seven nations in the land of Chanaan, divided their land among them, by lot,

20 As it were, after four hundred and fifty years: and after these things, he gave unto them judges, until Samuel the prophet.

21 And after that they desired a king: and God gave them Saul the son of Cis, a man of the tribe of Benjamin, forty years.

22 And when he had removed him, he raised them up David to be king: to whom giving testimony, he said: I have found David, the son of Jesse, a man according to my own heart, who shall do all my wills.

23 Of this man's seed God according to his promise, hath raised up to Israel a Saviour, Jesus:

24 John first preaching, before his coming, the baptism of penance to all the people of Israel.

25 And when John was fulfilling his course, he said: I am not he, whom you think me to be: but behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 Men, brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent.

27 For they that inhabited Jerusalem, and the rulers thereof, not knowing him, nor the voices of the prophets, which are read every sabbath, judging him have fulfilled them.

28 And finding no cause of death in him, they desired of Pilate, that they might kill him.

29 And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a sepulchre.

30 But God raised him up from the dead the third day:

31 Who was seen for many days, by them who came up with him from Galilee to Jerusalem, who to this present are his witnesses to the people.

32 And we declare unto you, that the promise which was made to our fathers,

33 This same God hath fulfilled to our children, raising up Jesus, as in the second psalm also is written: Thou art my Son, this day have I begotten thee.

34 And to shew that he raised him up from the dead, not to return now any more to corruption, he said thus: I will give you the holy things of David faithful.

35 And therefore, in another place also, he saith: Thou shalt not suffer thy holy one to see corruption.

36 For David, when he had served in his generation, according to the will of God, slept: and was laid unto his fathers, and saw corruption.

37 But he whom God hath raised from the dead, saw no corruption.

38 Be it known therefore to you, men, brethren, that through him forgiveness of sins is preached to you: and from all the things, from which you could not be justified by the law of Moses.

39 In him every one that believeth, is justified.

40 Beware, therefore, lest that come upon you which is spoken in the prophets:

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you will not believe, if any man shall tell it you.

42 And as they went out, they desired them, that on the next sabbath, they would speak unto them these words.

43 And when the synagogue was broken up, many of the Jews, and of the strangers who served God, followed Paul and Barnabas: who speaking to them, persuaded them to continue in the grace of God.

44 But the next sabbath day, the whole city almost came together, to hear the word of God.

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45 And the Jews seeing the multitudes, were filled with envy, and contradicted those things which were said by Paul, blaspheming.

46 Then Paul and Barnabas said boldly: To you it behoved us first to speak the word of God: but because you reject it, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles.

47 For so the Lord hath commanded us: I have set thee to be the light of the Gentiles; that thou mayest be for salvation unto the utmost part of the earth.

48 And the Gentiles hearing it, were glad, and glorified the word of the Lord: and as many as were ordained to life everlasting, believed.

49 And the word of the Lord was published throughout the whole country.

50 But the Jews stirred up religious and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas: and cast them out of their coasts.

51 But they, shaking off the dust of their feet against them, came to Iconium.

52 And the disciples were filled with joy and with the Holy Ghost.

ACTS OF THE APOSTLES CHAPTER 14

1 And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spoke that a very great multitude both of the Jews and of the Greeks did believe.

2 But the unbelieving Jews stirred up and incensed the minds of the Gentiles against the brethren.

3 A long time therefore they abode there, dealing confidently in the Lord, who gave testimony to the word of his grace, granting signs and wonders to be done by their hands.

4 And the multitude of the city was divided; and some of them indeed held with the Jews, but some with the apostles.

5 And when there was an assault made by the Gentiles and the Jews with their rulers, to use them contumeliously, and to stone them:

6 They understanding it, fled to Lystra, and Derbe, cities of Lycaonia, and to the whole country round about, and were there preaching the gospel.

7 And there sat a certain man at Lystra, impotent in his feet, a cripple from his mother's womb, who never had walked.

8 This same heard Paul speaking. Who looking upon him, and seeing that he had faith to be healed,

9 Said with a loud voice: Stand upright on thy feet. And he leaped up, and walked.

10 And when the multitudes had seen what Paul had done, they lifted up their voice in the Lycaonian tongue, saying: The gods are come down to us in the likeness of men;

11 And they called Barnabas, Jupiter: but Paul, Mercury; because he was chief speaker.

12 The priest also of Jupiter that was before the city, bringing oxen and garlands before the gate, would have offered sacrifice with the people.

13 Which, when the apostles Barnabas and Paul had heard, rending their clothes, they leaped out among the people, crying,

14 And saying: Ye men, why do ye these things? We also are mortals, men like unto you, preaching to you to be converted from these vain things, to the living God, who made the heaven, and the earth, and the sea, and all things that are in them:

15 Who in times past suffered all nations to walk in their own ways.

16 Nevertheless he left not himself without testimony, doing good from heaven, giving rains and fruitful seasons, filling our hearts with food and gladness.

17 And speaking these things, they scarce restrained the people from sacrificing to them.

18 Now there came thither certain Jews from Antioch, and Iconium: and persuading the multitude, and stoning Paul, drew him out of the city, thinking him to be dead.

19 But as the disciples stood round about him, he rose up and entered into the city, and the next day he departed with Barnabas to Derbe.

20 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch:

21 Confirming the souls of the disciples, and exhorting them to continue in the faith: and that through many tribulations we must enter into the kingdom of God.

22 And when they had ordained to them priests in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed.

23 And passing through Pisidia, they came into Pamphylia.

24 And having spoken the word of the Lord in Perge, they went down into Attalia:

25 And thence they sailed to Antioch, from whence they had been delivered to the grace of God, unto the work which they accomplished.

26 And when they were come, and had assembled the church, they related what great things God had done with them, and how he had opened the door of faith to the Gentiles.

27 And they abode no small time with the disciples.

ACTS OF THE APOSTLES CHAPTER 15

(Verses 8-21: James [also known as Jakobus] summons the Council of Jerusalem. The Jerusalem Conference was convened by Jesus' brother James in 49 or 50 AD to discuss the laws of Moses. James paid particular attention to circumcision and kosher food; Paul wanted to get rid of them: circumcision had already been forbidden to non-Jewish Romans by the dictator Lucius Cornelius Sulla [82–79 BC] [Lex Cornelia], and food restrictions were extremely unpopular among Romans. But Paul wanted to popularise his non-Jewish Christianity. Thus, conflict with James was inevitable, which is clearly evident in Paul's letters and in a more detailed fashion described in the so-called [pseudo-]

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Clementine Literature written by Titus Flavius Clemens, see the Grand Bible, pp. 1911.)

1 And some coming down from Judea, taught the brethren: That except you be circumcised after the manner of Moses, you cannot be saved.

2 And when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas, and certain others of the other side, should go up to the apostles and priests to Jerusalem about this question.

3 They therefore being brought on their way by the church, passed through Phenice, and Samaria, relating the conversion of the Gentiles; and they caused great joy to all the brethren.

4 And when they were come to Jerusalem, they were received by the church, and by the apostles and ancients, declaring how great things God had done with them.

5 But there arose some of the sect of the Pharisees that believed, saying: They must be circumcised, and be commanded to observe the law of Moses.

6 And the apostles and ancients assembled to consider of this matter.

7 And when there had been much disputing, Peter, rising up, said to them: Men, brethren, you know, that in former days God made choice among us, that by my mouth the Gentiles should hear the word of the gospel, and believe.

8 And God, who knoweth the hearts, gave testimony, giving unto them the Holy Ghost, as well as to us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore, why tempt you God to put a yoke upon the necks of the disciples, which neither our fathers nor we have been able to bear?

11 But by the grace of the Lord Jesus Christ, we believe to be saved, in like manner as they also.

12 And all the multitude held their peace; and they heard Barnabas and Paul telling what great signs and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying: Men, brethren, hear me.

14 Simon hath related how God first visited to take of the Gentiles a people to his name.

15 And to this agree the words of the prophets, as it is written:

16 After these things I will return, and will rebuild the tabernacle of David, which is fallen down; and the ruins thereof I will rebuild, and I will set it up:

17 That the residue of men may seek after the Lord, and all nations upon whom my name is invoked, saith the Lord, who doth these things.

18 To the Lord was his own work known from the beginning of the world.

19 For which cause I judge that they, who from among the Gentiles are converted to God, are not to be disquieted.

20 But that we write unto them, that they refrain themselves from the pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him in the synagogues, where he is read every sabbath.

22 Then it pleased the apostles and ancients, with the whole church, to choose men of their own company, and to send to Antioch, with Paul and Barnabas, namely, Judas, who was surnamed Barsabas, and Silas, chief men among the brethren.

23 Writing by their hands: The apostles and ancients, brethren, to the brethren of the Gentiles that are at Antioch, and in Syria and Cilicia, greeting.

24 Forasmuch as we have heard, that some going out from us have troubled you with words, subverting your souls; to whom we gave no commandment:

25 It hath seemed good to us, being assembled together, to choose out men, and to send them unto you, with our well beloved Barnabas and Paul:

26 Men that have given their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who themselves also will, by word of mouth, tell you the same things.

28 For it hath seemed good to the Holy Ghost and to us, to lay no further burden upon you than these necessary things:

29 That you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which things keeping yourselves, you shall do well. Fare ye well.

30 They therefore being dismissed, went down to Antioch; and gathering together the multitude, delivered the epistle.

31 Which when they had read, they rejoiced for the consolation.

32 But Judas and Silas, being prophets also themselves, with many words comforted the brethren, and confirmed them.

33 And after they had spent some time there, they were let go with peace by the brethren, unto them that had sent them.

34 But it seemed good unto Silas to remain there; and Judas alone departed to Jerusalem.

35 And Paul and Barnabas continued at Antioch, teaching and preaching, with many others, the word of the Lord.

36 And after some days, Paul said to Barnabas: Let us return and visit our brethren in all the cities wherein we have preached the word of the Lord, to see how they do.

37 And Barnabas would have taken with them John also, that was surnamed Mark;

38 But Paul desired that he (as having departed from them out of Pamphylia, and not gone with them to the work) might not be received.

39 And there arose a dissension, so that they departed one from another; and Barnabas indeed taking Mark, sailed to Cyprus.

40 But Paul choosing Silas, departed, being delivered by the brethren to the grace of God.

41 And he went through Syria and Cilicia, confirming the churches, commanding them to keep the precepts of the apostles and the ancients.

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ACTS OF THE APOSTLES CHAPTER 16

1 And he came to Derbe and Lystra. And behold, there was a certain disciple there named Timothy, the son of a Jewish woman that believed; but his father was a Gentile.

2 To this man the brethren that were in Lystra and Iconium, gave a good testimony.

3 Him Paul would have to go along with him: and taking him he circumcised him, because of the Jews who were in those places. For they all knew that his father was a Gentile.

4 And as they passed through the cities, they delivered unto them the decrees for to keep, that were decreed by the apostles and ancients who were at Jerusalem.

5 And the churches were confirmed in faith, and increased in number daily.

6 And when they had passed through Phrygia, and the country of Galatia, they were forbidden by the Holy Ghost to preach the word in Asia.

7 And when they were come into Mysia, they attempted to go into Bythynia, and the Spirit of Jesus suffered them not.

8 And when they had passed through Mysia, they went down to Troas.

9 And a vision was shewed to Paul in the night, which was a man of Macedonia standing and beseeching him, and saying: Pass over into Macedonia, and help us.

10 And as soon as he had seen the vision, immediately we sought to go into Macedonia, being assured that God had called us to preach the gospel to them.

11 And sailing from Troas, we came with a straight course to Samothracia, and the day following to Neapolis;

12 And from thence to Philippi, which is the chief city of part of Macedonia, a colony. And we were in this city some days conferring together.

13 And upon the sabbath day, we went forth without the gate by a river side, where it seemed that there was prayer; and sitting down, we spoke to the women that were assembled.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, did hear: whose heart the Lord opened to attend to those things which were said by Paul.

15 And when she was baptized, and her household, she besought us, saying: If you have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

16 And it came to pass, as we went to prayer, a certain girl, having a pythonical spirit, met us, who brought to her masters much gain by divining.

17 This same following Paul and us, cried out, saying: These men are the servants of the most high God, who preach unto you the way of salvation.

18 And this she did many days. But Paul being grieved, turned, and said to the spirit: I command thee, in the name of Jesus Christ, to go out from her. And he went out the same hour.

19 But her masters, seeing that the hope of their gain was gone, apprehending Paul and Silas, brought them into the marketplace to the rulers.

20 And presenting them to the magistrates, they said: These men disturb our city, being Jews;

21 And preach a fashion which it is not lawful for us to receive nor observe, being Romans.

22 And the people ran together against them; and the magistrates rending off their clothes, commanded them to be beaten with rods.

23 And when they had laid many stripes upon them, they cast them into prison, charging the gaoler to keep them diligently.

24 Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight, Paul and Silas praying, praised God. And they that were in prison, heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and the bands of all were loosed.

27 And the keeper of the prison, awaking out of his sleep, and seeing the doors of the prison open, drawing his sword, would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying: Do thyself no harm, for we all are here.

29 Then calling for a light, he went in, and trembling, fell down at the feet of Paul and Silas.

30 And bringing them out, he said: Masters, what must I do, that I may be saved?

31 But they said: Believe in the Lord Jesus, and thou shalt be saved, and thy house.

32 And they preached the word of the Lord to him and to all that were in his house.

33 And he, taking them the same hour of the night, washed their stripes, and himself was baptized, and all his house immediately.

34 And when he had brought them into his own house, he laid the table for them, and rejoiced with all his house, believing God.

35 And when the day was come, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told these words to Paul: The magistrates have sent to let you go; now therefore depart, and go in peace.

37 But Paul said to them: They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison: and now do they thrust us out privately? Not so; but let them come,

38 And let us out themselves. And the serjeants told these words to the magistrates. And they were afraid, hearing that they were Romans.

39 And coming, they besought them; and bringing them out, they desired them to depart out of the city.

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40 And they went out of the prison, and entered into the house of Lydia; and having seen the brethren, they comforted them, and departed.

ACTS OF THE APOSTLES CHAPTER 17

1 And when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

2 And Paul, according to his custom, went in unto them; and for three sabbath days he reasoned with them out of the scriptures:

3 Declaring and insinuating that the Christ was to suffer, and to rise again from the dead; and that this is Jesus Christ, whom I preach to you.

4 And some of them believed, and were associated to Paul and Silas; and of those that served God, and of the Gentiles a great multitude, and of noble women not a few.

5 But the Jews, moved with envy, and taking unto them some wicked men of the vulgar sort, and making a tumult, set the city in an uproar; and besetting Jason's house, sought to bring them out unto the people.

6 And not finding them, they drew Jason and certain brethren to the rulers of the city, crying: They that set the city in an uproar, are come hither also;

7 Whom Jason hath received; and these all do contrary to the decrees of Caesar, saying that there is another king, Jesus.

8 And they stirred up the people, and the rulers of the city hearing these things,

9 And having taken satisfaction of Jason and of the rest, they let them go.

10 But the brethren immediately sent away Paul and Silas by night unto Berea. Who, when they were come thither, went into the synagogue of the Jews.

11 Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the scriptures, whether these things were so.

12 And many indeed of them believed, and of honourable women that were Gentiles, and of men not a few.

13 And when the Jews of Thessalonica had knowledge that the word of God was also preached by Paul at Berea, they came thither also, stirring up and troubling the multitude.

14 And then immediately the brethren sent away Paul, to go unto the sea; but Silas and Timothy remained there.

15 And they that conducted Paul, brought him as far as Athens; and receiving a commandment from him to Silas and Timothy, that they should come to him with all speed, they departed.

16 Now whilst Paul waited for them at Athens, his spirit was stirred within him, seeing the city wholly given to idolatry.

17 He disputed, therefore, in the synagogue with the Jews, and with them that served God, and in the marketplace, every day with them that were there.

18 And certain philosophers of the Epicureans and of the Stoics disputed with him; and some said: What is it, that this word sower would say? But others: He seemeth to be a setter forth of new gods; because he preached to them Jesus and the resurrection.

19 And taking him, they brought him to the Areopagus, saying: May we know what this new doctrine is, which thou speakest of?

20 For thou bringest in certain new things to our ears. We would know therefore what these things mean.

21 (Now all the Athenians, and strangers that were there, employed themselves in nothing else, but either in telling or in hearing some new thing.)

22 But Paul standing in the midst of the Areopagus, said: Ye men of Athens, I perceive that in all things you are too superstitious.

23 For passing by, and seeing your idols, I found an altar also, on which was written: To the unknown God. What therefore you worship, without knowing it, that I preach to you:

24 God, who made the world, and all things therein; he, being Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is he served with men's hands, as though he needed any thing; seeing it is he who giveth to all life, and breath, and all things:

26 And hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation.

27 That they should seek God, if happily they may feel after him or find him, although he be not far from every one of us:

28 For in him we live, and move, and are; as some also of your own poets said: For we are also his offspring.

29 Being therefore the offspring of God, we must not suppose the divinity to be like unto gold, or silver, or stone, the graving of art, and device of man.

30 And God indeed having winked at the times of this ignorance, now declareth unto men, that all should every where do penance.

31 Because he hath appointed a day wherein he will judge the world in equity, by the man whom he hath appointed; giving faith to all, by raising him up from the dead.

32 And when they had heard of the resurrection of the dead, some indeed mocked, but others said: We will hear thee again concerning this matter.

33 So Paul went out from among them.

34 But certain men adhering to him, did believe; among whom was also Dionysius, the Areopagite, and a woman named Damaris, and others with them.

ACTS OF THE APOSTLES CHAPTER 18

(Paul's teachings are not always welcome among Greeks and Jews in and around Greece; his conversion attempts are often perceived as divisive and insulting.)

1 After these things, departing from Athens, he came to Corinth.

2 And finding a certain Jew, named Aquila, born in Pontus, lately come from Italy, with Priscilla his wife, (because that

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Claudius had commanded all Jews to depart from Rome,) he came to them.

3 And because he was of the same trade, he remained with them, and wrought; (now they were tentmakers by trade.)

4 And he reasoned in the synagogue every sabbath, bringing in the name of the Lord Jesus; and he persuaded the Jews and the Greeks.

5 And when Silas and Timothy were come from Macedonia, Paul was earnest in preaching, testifying to the Jews, that Jesus is the Christ.

6 But they gainsaying and blaspheming, he shook his garments, and said to them: Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7 And departing thence, he entered into the house of a certain man, named Titus Justus, one that worshipped God, whose house was adjoining to the synagogue.

8 And Crispus, the ruler of the synagogue, believed in the Lord, with all his house; and many of the Corinthians hearing, believed, and were baptized.

9 And the Lord said to Paul in the nights, by a vision: Do not fear, but speak; and hold not thy peace,

10 Because I am with thee: and no man shall set upon thee, to hurt thee; for I have much people in this city.

11 And he stayed there a year and six months, teaching among them the word of God.

12 But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him to the judgment seat,

13 Saying: This man persuadeth men to worship God contrary to the law.

14 And when Paul was beginning to open his mouth, Gallio said to the Jews: If it were some matter of injustice, or an heinous deed, O Jews, I should with reason bear with you.

15 But if they be questions of word and names, and of your law, look you to it: I will not be judge of such things.

16 And he drove them from the judgment seat.

17 And all laying hold on Sosthenes, the ruler of the synagogue, beat him before the judgment seat; and Gallio cared for none of those things.

18 But Paul, when he had stayed yet many days, taking his leave of the brethren, sailed thence into Syria (and with him Priscilla and Aquila), having shorn his head in Cenchrae: for he had a vow.

19 And he came to Ephesus, and left them there. But he himself entering into the synagogue, disputed with the Jews.

20 And when they desired him, that he would tarry a longer time, he consented not;

21 But taking his leave, and saying: I will return to you again, God willing, he departed from Ephesus.

22 And going down to Caesarea, he went up to Jerusalem, and saluted the church, and so came down to Antioch.

23 And after he had spent some time there, he departed, and went through the country of Galatia and Phrygia, in order, confirming all the disciples.

24 Now a certain Jew, named Apollo, born at Alexandria, an eloquent man, came to Ephesus, one mighty in the scriptures.

25 This man was instructed in the way of the Lord; and being fervent in spirit, spoke, and taught diligently the things that are of Jesus, knowing only the baptism of John.

26 This man therefore began to speak boldly in the synagogue. Whom when Priscilla and Aquila had heard, they took him to them, and expounded to him the way of the Lord more diligently.

27 And whereas he was desirous to go to Achaia, the brethren exhorting, wrote to the disciples to receive him. Who, when he was come, helped them much who had believed.

28 For with much vigour he convinced the Jews openly, shewing by the scriptures, that Jesus is the Christ.

ACTS OF THE APOSTLES CHAPTER 19

(Everywhere in the empire, Paul encounters fierce Jewish resistance [26-41] because of his teaching that depicts Jesus as [Son of] God which is strictly forbidden by the first three of the Ten Commandments. And back in Jerusalem is James the Just incandescent with rage because Paul does not only approaches Gentiles but tries to convert Roman Jews as well, which is against the agreement he has made with James.)

1 And it came to pass, while Apollo was at Corinth, that Paul having passed through the upper coasts, came to Ephesus, and found certain disciples.

2 And he said to them: Have you received the Holy Ghost since ye believed? But they said to him: We have not so much as heard whether there be a Holy Ghost.

3 And he said: In what then were you baptized? Who said: In John's baptism.

4 Then Paul said: John baptized the people with the baptism of penance, saying: That they should believe in him who was to come after him, that is to say, in Jesus.

5 Having heard these things, they were baptized in the name of the Lord Jesus.

6 And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied.

7 And all the men were about twelve.

8 And entering into the synagogue, he spoke boldly for the space of three months, disputing and exhorting concerning the kingdom of God.

9 But when some were hardened, and believed not, speaking evil of the way of the Lord, before the multitude, departing from them, he separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued for the space of two years, so that all they who dwelt in Asia, heard the word of the Lord, both Jews and Gentiles.

11 And God wrought by the hand of Paul more than common miracles.

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12 So that even there were brought from his body to the sick, handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them.

13 Now some also of the Jewish exorcists who went about, attempted to invoke over them that had evil spirits, the name of the Lord Jesus, saying: I conjure you by Jesus, whom Paul preacheth.

14 And there were certain men, seven sons of Sceva, a Jew, a chief priest, that did this.

15 But the wicked spirit, answering, said to them: Jesus I know, and Paul I know; but who are you?

16 And the man in whom the wicked spirit was, leaping upon them, and mastering them both, prevailed against them, so that they fled out of that house naked and wounded.

17 And this became known to all the Jews and the Gentiles that dwelt at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many of them that believed, came confessing and declaring their deeds.

19 And many of them who had followed curious arts, brought together their books, and burnt them before all; and counting the price of them, they found the money to be fifty thousand pieces of silver.

20 So mightily grew the word of God, and was confirmed.

21 And when these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying: After I have been there, I must see Rome also.

22 And sending into Macedonia two of them that ministered to him, Timothy and Erastus, he himself remained for a time in Asia.

23 Now at that time there arose no small disturbance about the way of the Lord.

24 For a certain man named Demetrius, a silversmith, who made silver temples for Diana, brought no small gain to the craftsmen;

25 Whom he calling together, with the workmen of like occupation, said: Sirs, you know that our gain is by this trade;

26 And you see and hear, that this Paul by persuasion hath drawn away a great multitude, not only of Ephesus, but almost of all Asia, saying: They are not gods which are made by hands.

27 So that not only this our craft is in danger to be set at nought, but also the temple of great Diana shall be reputed for nothing; yea, and her majesty shall begin to be destroyed, whom all Asia and the world worshippeth.

28 Having heard these things, they were full of anger, and cried out, saying: Great is Diana of the Ephesians.

29 And the whole city was filled with confusion; and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And some also of the rulers of Asia, who were his friends, sent unto him, desiring that he would not venture himself into the theatre.

32 Now some cried one thing, some another. For the assembly was confused, and the greater part knew not for what cause they were come together.

33 And they drew forth Alexander out of the multitude, the Jews thrusting him forward. And Alexander beckoning with his hand for silence, would have given the people satisfaction.

34 But as soon as they perceived him to be a Jew, all with one voice, for the space of about two hours, cried out: Great is Diana of the Ephesians.

35 And when the town clerk had appeased the multitudes, he said: Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is a worshipper of the great Diana, and of Jupiter's offspring.

36 For as much therefore as these things cannot be contradicted, you ought to be quiet, and to do nothing rashly.

37 For you have brought hither these men, who are neither guilty of sacrilege, nor of blasphemy against your goddess.

38 But if Demetrius and the craftsmen that are with him, have a matter against any man, the courts of justice are open, and there are proconsuls: let them accuse one another.

39 And if you inquire after any other matter, it may be decided in a lawful assembly.

40 For we are even in danger to be called in question for this day's uproar, there being no man guilty (of whom we may give account) of this concourse. And when he had said these things, he dismissed the assembly.

ACTS OF THE APOSTLES CHAPTER 20

1 And after the tumult was ceased, Paul calling to him the disciples, and exhorting them, took his leave, and set forward to go into Macedonia.

2 And when he had gone over those parts, and had exhorted them with many words, he came into Greece;

3 Where, when he had spent three months, the Jews laid wait for him, as he was about to sail into Syria; so he took a resolution to return through Macedonia.

4 And there accompanied him Sopater the son of Pyrrhus, of Berea; and of the Thessalonians, Aristarchus, and Secundus, and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus.

5 These going before, stayed for us at Troas.

6 But we sailed from Philippi after the days of the Azymes, and came to them to Troas in five days, where we abode seven days.

7 And on the first day of the week, when we were assembled to break bread, Paul discoursed with them, being to depart on the morrow: and he continued his speech until midnight.

8 And there were a great number of lamps in the upper chamber where we were assembled.

9 And a certain young man named Eutychus, sitting on the window, being oppressed with a deep sleep, (as Paul was

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long preaching,) by occasion of his sleep fell from the third loft down, and was taken up dead.

10 To whom, when Paul had gone down, he laid himself upon him, and embracing him, said: Be not troubled, for his soul is in him.

11 Then going up, and breaking bread and tasting, and having talked a long time to them, until daylight, so he departed.

12 And they brought the youth alive, and were not a little comforted.

13 But we, going aboard the ship, sailed to Assos, being there to take in Paul; for so he had appointed, himself purposing to travel by land.

14 And when he had met with us at Assos, we took him in, and came to Mitylene.

15 And sailing thence, the day following we came over against Chios; and the next day we arrived at Samos; and the day following we came to Miletus.

16 For Paul had determined to sail by Ephesus, lest he should be stayed any time in Asia. For he hasted, if it were possible for him, to keep the day of Pentecost at Jerusalem.

17 And sending from Miletus to Ephesus, he called the ancients of the church.

18 And when they were come to him, and were together, he said to them: You know from the first day that I came into Asia, in what manner I have been with you, for all the time,

19 Serving the Lord with all humility, and with tears, and temptations which befell me by the conspiracies of the Jews;

20 How I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house,

21 Testifying both to Jews and Gentiles penance towards God, and faith in our Lord Jesus Christ.

22 And now, behold, being bound in the spirit, I go to Jerusalem: not knowing the things which shall befall me there:

23 Save that the Holy Ghost in every city witnesseth to me, saying: That bands and afflictions wait for me at Jerusalem.

24 But I fear none of these things, neither do I count my life more precious than myself, so that I may consummate my course and the ministry of the word which I received from the Lord Jesus, to testify the gospel of the grace of God.

25 And now behold, I know that all you, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to witness this day, that I am clear from the blood of all men;

27 For I have not spared to declare unto you all the counsel of God.

28 Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with his own blood.

29 I know that, after my departure, ravening wolves will enter in among you, not sparing the flock.

30 And of your own selves shall arise men speaking perverse things, to draw away disciples after them.

31 Therefore watch, keeping in memory, that for three years I ceased not, with tears to admonish every one of you night and day.

32 And now I commend you to God, and to the word of his grace, who is able to build up, and to give an inheritance among all the sanctified.

33 I have not coveted any man's silver, gold, or apparel, as

34 You yourselves know: for such things as were needful for me and them that are with me, these hands have furnished.

35 I have shewed you all things, how that so labouring you ought to support the weak, and to remember the word of the Lord Jesus, how he said: It is a more blessed thing to give, rather than to receive.

36 And when he had said these things, kneeling down, he prayed with them all.

37 And there was much weeping among them all; and falling on the neck of Paul, they kissed him,

38 Being grieved most of all for the word which he had said, that they should see his face no more. And they brought him on his way to the ship.

ACTS OF THE APOSTLES CHAPTER 21

(The Roman capital of Judaea was Caesarea Maritima on the coast near Jaffa, not Jerusalem. The horse racing track, called the Hippodrome, the aqueduct, and the great theater can still be seen today. Sepphoris was the Roman capital of Galilee, it can be found 3 miles northwest of Nazareth and 5 miles northeast of Bethlehem in Galilee; and it also has impressive ruins and a Roman theater.)

1 And when it came to pass that, being parted from them, we set sail, we came with a straight course to Coos, and the day following to Rhodes, and from thence to Patara.

2 And when we had found a ship sailing over to Phenice, we went aboard, and set forth.

3 And when we had discovered Cyprus, leaving it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And the days being expired, departing we went forward, they all bringing us on our way, with their wives and children, till we were out of the city: and we kneeled down on the shore, and we prayed.

6 And when we had bid one another farewell, we took ship; and they returned home.

7 But we having finished the voyage by sea, from Tyre came down to Ptolemais: and saluting the brethren, we abode one day with them.

8 And the next day departing, we came to Caesarea. And entering into the house of Philip the evangelist, who was one of the seven, we abode with him.

9 And he had four daughters, virgins, who did prophesy.

10 And as we tarried there for some days, there came from Judea a certain prophet, named Agabus.

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11 Who, when he was come to us, took Paul's girdle: and binding his own feet and hands, he said: Thus saith the Holy Ghost: The man whose girdle this is, the Jews shall bind in this manner in Jerusalem, and shall deliver him into the hands of the Gentiles.

12 Which when we had heard, both we and they that were of that place, desired him that he would not go up to Jerusalem.

13 Then Paul answered, and said: What do you mean weeping and afflicting my heart? For I am ready not only to be bound, but to die also in Jerusalem, for the name of the Lord Jesus.

14 And when we could not persuade him, we ceased, saying: The will of the Lord be done.

15 And after those days, being prepared, we went up to Jerusalem.

16 And there went also with us some of the disciples from Caesarea, bringing with them one Mnason a Cyprian, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following, Paul went in with us unto James; and all the ancients were assembled.

19 Whom when he had saluted, he related particularly what things God had wrought among the Gentiles by his ministry.

20 But they hearing it, glorified God, and said to him: Thou seest, brother, how many thousands there are among the Jews that have believed: and they are all zealous for the law.

21 Now they have heard of thee that thou teachest those Jews, who are among the Gentiles, to depart from Moses: saying, that they ought not to circumcise their children, nor walk according to the custom.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee. We have four men, who have a vow on them.

24 Take these, and sanctify thyself with them: and bestow on them, that they may shave their heads: and all will know that the things which they have heard of thee, are false; but that thou thyself also walkest keeping the law.

25 But as touching the Gentiles that believe, we have written, decreeing that they should only refrain themselves from that which has been offered to idols, and from blood, and from things strangles, and from fornication.

26 Then Paul took the men, and the next day being purified with them, entered into the temple, giving notice of the accomplishment of the days of purification, until an oblation should be offered for every one of them.

27 But when the seven days were drawing to an end, those Jews that were of Asia, when they saw him in the temple, stirred up all the people, and laid hands upon him, crying out:

28 Men of Israel, help: This is the man that teacheth all men every where against the people, and the law, and this place; and moreover hath brought in Gentiles into the temple, and hath violated this holy place.

29 (For they had seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the temple.)

30 And the whole city was in an uproar: and the people ran together. And taking Paul, they drew him out of the temple, and immediately the doors were shut.

31 And as they went about to kill him, it was told the tribune of the band, That all Jerusalem was in confusion.

32 Who, forthwith taking with him soldiers and centurions, ran down to them. And when they saw the tribune and the soldiers they left off beating Paul.

33 Then the tribune coming near, took him, and commanded him to be bound with two chains: and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude. And when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he was come to the stairs, it fell out that he was carried by the soldiers, because of the violence of the people.

36 For the multitude of the people followed after, crying: Away with him.

37 And as Paul was about to be brought into the castle, he saith to the tribune: May speak something to thee? Who said: Canst thou speak Greek?

38 Art not thou that Egyptian who before these days didst raise a tumult, and didst lead forth into the desert four thousand men that were murderers?

39 But Paul said to him: I am a Jew of Tarsus in Cilicia, a citizen of no mean city. And I beseech thee, suffer me to speak to the people.

40 And when he had given him leave, Paul standing on the stairs, beckoned with his hand to the people. And a great silence being made, he spoke unto them in the Hebrew tongue, saying:

ACTS OF THE APOSTLES CHAPTER 22

1 Men, brethren, and fathers, hear ye the account which I now give unto you.

2 (And when they heard that he spoke to them in the Hebrew tongue, they kept the more silence.)

3 And he saith: I am a Jew, born at Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel, taught according to the truth of the law of the fathers, zealous for the law, as also all you are this day:

4 Who persecuted this way unto death, binding and delivering into prisons both men and women.

5 As the high priest doth bear me witness, and all the ancients: from whom also receiving letters to the brethren, I went to Damascus, that I might bring them bound from thence to Jerusalem to be punished.

6 And it came to pass, as I was going, and drawing nigh to Damascus at midday, that suddenly from heaven there shone round about me a great light:

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7 And falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou me?

8 And I answered: Who art thou, Lord? And he said to me: I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me, saw indeed the light, but they heard not the voice of him that spoke with me.

10 And I said: What shall I do, Lord? And the Lord said to me: Arise, and go to Damascus; and there it shall be told thee of all things that thou must do.

11 And whereas I did not see for the brightness of that light, being led by the hand by my companions, I came to Damascus.

12 And one Ananias, a man according to the law, having testimony of all the Jews who dwelt there,

13 Coming to me, and standing by me, said to me: Brother Saul, look up. And I the same hour looked upon him.

14 But he said: The God of our fathers hath preordained thee that thou shouldst know his will, and see the Just One, and shouldst hear the voice from his mouth.

15 For thou shalt be his witness to all men, of those things which thou hast seen and heard.

16 And now why tarriest thou? Rise up, and be baptized, and wash away thy sins, invoking his name.

17 And it came to pass, when I was come again to Jerusalem, and was praying in the temple, that I was in a trance,

18 And saw him saying unto me: Make haste, and get thee quickly out of Jerusalem; because they will not receive thy testimony concerning me.

19 And I said: Lord, they know that I cast into prison, and beat in every synagogue, them that believed in thee.

20 And when the blood of Stephen thy witness was shed, I stood by and consented, and kept the garments of them that killed him.

21 And he said to me: Go, for unto the Gentiles afar off, will I send thee.

22 And they heard him until this word, and then lifted up their voice, saying: Away with such an one from the earth; for it is not fit that he should live.

23 And as they cried out and threw off their garments, and cast dust into the air,

24 The tribune commanded him to be brought into the castle, and that he should be scourged and tortured: to know for what cause they did so cry out against him.

25 And when they had bound him with thongs, Paul saith to the centurion that stood by him: Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 Which the centurion hearing, went to the tribune, and told him, saying: What art thou about to do? For this man is a Roman citizen.

27 And the tribune coming, said to him: Tell me, art thou a Roman? But he said: Yea.

28 And the tribune answered: I obtained the being free of this city with a great sum. And Paul said: But I was born so.

29 Immediately therefore they departed from him that were about to torture him. The tribune also was afraid after he understood that he was a Roman citizen, and because he had bound him.

30 But on the next day, meaning to know more diligently for what cause he was accused by the Jews, he loosed him, and commanded the priests to come together, and all the council: and bringing forth Paul, he set him before them.

ACTS OF THE APOSTLES CHAPTER 23

1 And Paul looking upon the council, said: Men, brethren, I have conversed with all good conscience before God until this present day.

2 And the high priest Ananias commanded them that stood by him to strike him on the mouth.

3 Then Paul said to him: God shall strike thee, thou whited wall. For sittest thou to judge me according to the law, and contrary to the law commandest me to be struck?

4 And they that stood by said: Dost thou revile the high priest of God?

5 And Paul said: I knew not, brethren, that he is the high priest. For it is written: Thou shalt not speak evil of the prince of thy people.

6 And Paul knowing that the one part were Sadducees, and the other Pharisees, cried out in the council: Men, brethren, I am a Pharisee, the son of Pharisees: concerning the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry. And some of the Pharisees rising up, strove, saying: We find no evil in this man. What if a spirit hath spoken to him, or an angel?

10 And when there arose a great dissension, the tribune fearing lest Paul should be pulled in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following the Lord standing by him, said: Be constant; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when day was come, some of the Jews gathered together, and bound themselves under a curse, saying, that they would neither eat, nor drink, till they killed Paul.

13 And they were more than forty men that had made this conspiracy.

14 Who came to the chief priests and the ancients, and said: We have bound ourselves under a great curse that we will eat nothing till we have slain Paul.

15 Now therefore do you with the council signify to the tribune, that he bring him forth to you, as if you meant to know something more certain touching him. And we, before he come near, are ready to kill him.

16 Which when Paul's sister's son had heard, of their lying in wait, he came and entered into the castle and told Paul.

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17 And Paul, calling to him one of the centurions, said: Bring this young man to the tribune, for he hath some thing to tell him.

18 And he taking him, brought him to the tribune, and said: Paul, the prisoner, desired me to bring this young man unto thee, who hath some thing to say to thee.

19 And the tribune taking him by the hand, went aside with him privately, and asked him: What is it that thou hast to tell me?

20 And he said: The Jews have agreed to desire thee, that thou wouldst bring forth Paul to morrow into the council, as if they meant to inquire some thing more certain touching him.

21 But do not thou give credit to them; for there lie in wait for him more than forty men of them, who have bound themselves by oath neither to eat, nor to drink, till they have killed him: and they are now ready, looking for a promise from thee.

22 The tribune therefore dismissed the young man, charging him that he should tell no man, that he had made known these things unto him.

23 Then having called two centurions, he said to them: Make ready two hundred soldiers to go as far as Caesarea, and seventy horsemen, and two hundred spearmen for the third hour of the night:

24 And provide beasts, that they may set Paul on, and bring him safe to Felix the governor.

25 (For he feared lest perhaps the Jews might take him away by force and kill him, and he should afterwards be slandered, as if he was to take money.) And he wrote a letter after this manner:

26 Claudius Lysias to the most excellent governor, Felix, greeting.

27 This man being taken by the Jews, and ready to be killed by them, I rescued coming in with an army, understanding that he is a Roman:

28 And meaning to know the cause which they objected unto him, I brought him forth into their council.

29 Whom I found to be accused concerning questions of their law; but having nothing laid to his charge worthy of death or of bands.

30 And when I was told of ambushes that they had prepared for him, I sent him to thee, signifying also to his accusers to plead before thee. Farewell.

31 Then the soldiers, according as it was commanded them, taking Paul, brought him by night to Antipatris.

32 And the next day, leaving the horsemen to go with him, they returned to the castle.

33 Who, when they were come to Caesarea, and had delivered the letter to the governor, did also present Paul before him.

34 And when he had read it, and had asked of what province he was, and understood that he was of Cilicia;

35 I will hear thee, said he, when thy accusers come. And he commanded him to be kept in Herod's judgment hall.

ACTS OF THE APOSTLES CHAPTER 24

1 And after five days the high priest Ananias came down, with some of the ancients, and one Tertullus an orator, who went to the governor against Paul.

2 And Paul being called for, Tertullus began to accuse him, saying: Whereas through thee we live in much peace, and many things are rectified by thy providence,

3 We accept it always and in all places, most excellent Felix, with all thanksgiving.

4 But that I be no further tedious to thee, I desire thee of thy clemency to hear us in few words.

5 We have found this to be a pestilent man, and raising seditions among all the Jews throughout the world, and author of the sedition of the sect of the Nazarenes.

6 Who also hath gone about to profane the temple: whom, we having apprehended, would also have judged according to our law.

7 But Lysias the tribune coming upon us, with great violence took him away out of our hands;

8 Commanding his accusers to come to thee: of whom thou mayest thyself, by examination, have knowledge of all these things, whereof we accuse him.

9 And the Jews also added, and said that these things were so.

10 Then Paul answered, (the governor making a sign to him to speak:) Knowing that for many years thou hast been judge over this nation, I will with good courage answer for myself.

11 For thou mayest understand, that there are yet but twelve days, since I went up to adore in Jerusalem:

12 And neither in the temple did they find me disputing with any man, or causing any concourse of the people, neither in the synagogues, nor in the city:

13 Neither can they prove unto thee the things whereof they now accuse me.

14 But this I confess to thee, that according to the way, which they call a heresy, so do I serve the Father and my God, believing all things which are written in the law and the prophets:

15 Having hope in God, which these also themselves look for, that there shall be a resurrection of the just and unjust.

16 And herein do I endeavour to have always a conscience without offence toward God, and towards men.

17 Now after many years, I came to bring alms to my nation, and offerings, and vows.

18 In which I was found purified in the temple: neither with multitude, nor with tumult.

19 But certain Jews of Asia, who ought to be present before thee, and to accuse, if they had any thing against me:

20 Or let these men themselves say, if they found in me any iniquity, when standing before the council,

21 Except it be for this one voice only that I cried, standing among them, Concerning the resurrection of the dead am I judged this day by you.

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22 And Felix put them off, having most certain knowledge of this way, saying: When Lysias the tribune shall come down, I will hear you.

23 And he commanded a centurion to keep him, and that he should be easy, and that he should not prohibit any of his friends to minister unto him.

24 And after some days, Felix, coming with Drusilla his wife, who was a Jew, sent for Paul, and heard of him the faith, that is in Christ Jesus.

25 And as he treated of justice, and chastity, and of the judgment to come, Felix being terrified, answered: For this time, go thy way: but when I have a convenient time, I will send for thee.

26 Hoping also withal, that money should be given him by Paul; for which cause also oftentimes sending for him, he spoke with him.

27 But when two years were ended, Felix had for successor Portius Festus. And Felix being willing to shew the Jews a pleasure, left Paul bound.

ACTS OF THE APOSTLES CHAPTER 25

1 Now when Festus was come into the province, after three days, he went up to Jerusalem from Caesarea.

2 And the chief priests, and principal men of the Jews, went unto him against Paul: and they besought him,

3 Requesting favour against him, that he would command him to be brought to Jerusalem, laying wait to kill him in the way.

4 But Festus answered: That Paul was kept in Caesarea, and that he himself would very shortly depart thither.

5 Let them, therefore, saith he, among you that are able, go down with me, and accuse him, if there be any crime in the man.

6 And having tarried among them no more than eight or ten days, he went down to Caesarea, and the next day he sat in the judgment seat; and commanded Paul to be brought.

7 Who being brought, the Jews stood about him, who were come down from Jerusalem, objecting many and grievous causes, which they could not prove;

8 Paul making answer for himself: Neither against the law of the Jews, nor against the temple, nor against Caesar, have I offended in any thing.

9 But Festus, willing to shew the Jews a pleasure, answering Paul, said: Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then Paul said: I stand at Caesar's judgment seat, where I ought to be judged. To the Jews I have done no injury, as thou very well knowest.

11 For if I have injured them, or have committed any thing worthy of death, I refuse not to die. But if there be none of these things whereof they accuse me, no man may deliver me to them: I appeal to Caesar.

12 Then Festus having conferred with the council, answered: Hast thou appealed to Caesar? To Caesar shalt thou go.

13 And after some days, king Agrippa and Bernice came down to Caesarea to salute Festus.

14 And as they tarried there many days, Festus told the king of Paul, saying: A certain man was left prisoner by Felix.

15 About whom, when I was at Jerusalem, the chief priests, and the ancients of the Jews, came unto me, desiring condemnation against him.

16 To whom I answered: It is not the custom of the Romans to condemn any man, before that he who is accused have his accusers present, and have liberty to make his answer, to clear himself of the things laid to his charge.

17 When therefore they were come hither, without any delay, on the day following, sitting in the judgment seat, I commanded the man to be brought.

18 Against whom, when the accusers stood up, they brought no accusation of things which I thought ill of:

19 But had certain questions of their own superstition against him, and of one Jesus deceased, whom Paul affirmed to be alive.

20 I therefore being in a doubt of this manner of question, asked him whether he would go to Jerusalem, and there be judged of these things.

21 But Paul appealing to be reserved unto the hearing of Augustus, I commanded him to be kept, till I might send him to Caesar.

22 And Agrippa said to Festus: I would also hear the man, myself. To morrow, said he, thou shalt hear him.

23 And on the next day, when Agrippa and Bernice were come with great pomp, and had entered into the hall of audience, with the tribunes, and principal men of the city, at Festus' commandment, Paul was brought forth.

24 And Festus saith: King Agrippa, and all ye men who are here present with us, you see this man, about whom all the multitude of the Jews dealt with me at Jerusalem, requesting and crying out that he ought not to live any longer.

25 Yet have I found nothing that he hath committed worthy of death. But forasmuch as he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have nothing certain to write to my lord. For which cause I have brought him forth before you, and especially before thee, O king Agrippa, that examination being made, I may have what to write.

27 For it seemeth to me unreasonable to send a prisoner, and not to signify the things laid to his charge.

ACTS OF THE APOSTLES CHAPTER 26

1 Then Agrippa said to Paul: Thou art permitted to speak for thyself. Then Paul stretching forth his hand, began to make his answer.

2 I think myself happy, O king Agrippa, that I am to answer for myself this day before thee, touching all the things whereof I am accused by the Jews.

3 Especially as thou knowest all, both customs and questions that are among the Jews: Wherefore I beseech thee to hear me patiently.

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4 And my life indeed from my youth, which was from the beginning among my own nation in Jerusalem, all the Jews do know:

5 Having known me from the beginning (if they will give testimony) that according to the most sure sect of our religion I lived a Pharisee.

6 And now for the hope of the promise that was made by God to the fathers, do I stand subject to judgment:

7 Unto which, our twelve tribes, serving night and day, hope to come. For which hope, O king, I am accused by the Jews.

8 Why should it be thought a thing incredible, that God should raise the dead?

9 And I indeed did formerly think, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which also I did at Jerusalem, and many of the saints did I shut up in prison, having received authority of the chief priests: and when they were put to death, I brought the sentence.

11 And oftentimes punishing them, in every synagogue, I compelled them to blaspheme: and being yet more mad against them, I persecuted them even unto foreign cities.

12 Whereupon when I was going to Damascus with authority and permission of the chief priest,

13 At midday, O king, I saw in the way a light from heaven above the brightness of the sun, shining round about me, and them that were in company with me.

14 And when we were all fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad.

15 And I said: Who art thou, Lord? And the Lord answered: I am Jesus whom thou persecutest.

16 But rise up, and stand upon thy feet: for to this end have I appeared to thee, that I may make thee a minister, and a witness of those things which thou hast seen, and of those things wherein I will appear to thee,

17 Delivering thee from the people, and from the nations, unto which now I send thee:

18 To open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and a lot among the saints, by the faith that is in me.

19 Whereupon, O king Agrippa, I was not incredulous to the heavenly vision:

20 But to them first that are at Damascus, and at Jerusalem, and unto all the country of Judea, and to the Gentiles did I preach, that they should do penance, and turn to God, doing works worthy of penance.

21 For this cause the Jews, when I was in the temple, having apprehended me, went about to kill me.

22 But being aided by the help of God, I stand unto this day, witnessing both to small and great, saying no other thing than those which the prophets, and Moses did say should come to pass:

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light to the people, and to the Gentiles.

24 As he spoke these things, and made his answer, Festus said with a loud voice: Paul, thou art beside thyself: much learning doth make thee mad.

25 And Paul said: I am not mad, most excellent Festus, but I speak words of truth and soberness.

26 For the king knoweth of these things, to whom also I speak with confidence. For I am persuaded that none of these things are hidden from him. For neither was any of these things done in a corner.

27 Believest thou the prophets, O king Agrippa? I know that thou believest.

28 And Agrippa said to Paul: In a little thou persuadest me to become a Christian.

29 And Paul said: I would to God, that both in a little and in much, not only thou, but also all that hear me, this day, should become such as I also am, except these bands.

30 And the king rose up, and the governor, and Bernice, and they that sat with them.

31 And when they were gone aside, they spoke among themselves, saying: This man hath done nothing worthy of death or of bands.

32 And Agrippa said to Festus: This man might have been set at liberty, if he had not appealed to Caesar.

ACTS OF THE APOSTLES CHAPTER 27

(Approximately between the years 62 and 66 AD: Paul's journey to Rome. Also on the journey was another Pharisee in the service of Rome: Titus Flavius Josephus, at that time still known as Joseph bar Mattityahu [Mathea], and in the beginning of his autobiography, chapter 3, he gave the following reason: "Around the time when Felix was governor of Judaea, he had some priests who were friends of his [Paul and others] arrested for a trivial reason and sent them to Rome to answer to Nero."

Josephus describes in his autobiography, chapter 3, the same sea journey and the shipwreck that we can read about in this chapter. See: "The Life of Titus Flavius Josephus," chapter 3; in Appendix D.

Josephus stayed with them for about two years until he could solve Paul's problem with the help of Nero's wife, Poppea, whom he described as religious [Jewish]. During the time of the two-years journey, Josephus listened to Paul explaining and preaching his new religion. Paul's vision made sense to him when he saw copies of Paul's letters to the newly founded communities promoting a peacful Jesus-movement. After the Jewish War [66-73] and as a new family member of Emperor Vespasian, Josephus advocated for a reform of Judaism and early Christianity.)

1 And when it was determined that he should sail into Italy, and that Paul, with the other prisoners, should be delivered to a centurion, named Julius, of the band Augusta,

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2 Going on board a ship of Adrumetum, we launched, meaning to sail by the coasts of Asia, Aristarchus, the Macedonian of Thessalonica, continuing with us.

3 And the day following we came to Sidon. And Julius treating Paul courteously, permitted him to go to his friends, and to take care of himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And sailing over the sea of Cilicia, and Pamphylia, we came to Lystra, which is in Lycia:

6 And there the centurion finding a ship of Alexandria sailing into Italy, removed us into it.

7 And when for many days we had sailed slowly, and were scarce come over against Gnidus, the wind not suffering us, we sailed near Crete by Salmone:

8 And with much ado sailing by it, we came into a certain place, which is called Good-havens, nigh to which was the city of Thalassa.

9 And when much time was spent, and when sailing now was dangerous, because the fast was now past, Paul comforted them,

10 Saying to them: Ye men, I see that the voyage beginneth to be with injury and much damage, not only of the lading and ship, but also of our lives.

11 But the centurion believed the pilot and the master of the ship, more than those things which were said by Paul.

12 And whereas it was not a commodious haven to winter in, the greatest part gave counsel to sail thence, if by any means they might reach Phenice to winter there, which is a haven of Crete, looking towards the southwest and northwest.

13 And the south wind gently blowing, thinking that they had obtained their purpose, when they had loosed from Asson, they sailed close by Crete.

14 But not long after, there arose against it a tempestuous wind, called Euroaquilo.

15 And when the ship was caught, and could not bear up against the wind, giving up the ship to the winds, we were driven.

16 And running under a certain island, that is called Cauda, we had much work to come by the boat.

17 Which being taken up, they used helps, undergirding the ship, and fearing lest they should fall into the quicksands, they let down the sail yard, and so were driven.

18 And we being mightily tossed with the tempest, the next day they lightened the ship.

19 And the third day they cast out with their own hands the tackling of the ship.

20 And when neither sun nor stars appeared for many days, and no small storm lay on us, all hope of our being saved was now taken away.

21 And after they had fasted a long time, Paul standing forth in the midst of them, said: You should indeed, O ye men, have hearkened unto me, and not have loosed from Crete, and have gained this harm and loss.

22 And now I exhort you to be of good cheer. For there shall be no loss of any man's life among you, but only of the ship.

23 For an angel of God, whose I am, and whom I serve, stood by me this night,

24 Saying: Fear not, Paul, thou must be brought before Caesar; and behold, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer; for I believe God that it shall so be, as it hath been told me.

26 And we must come unto a certain island.

27 But after the fourteenth night was come, as we were sailing in Adria, about midnight, the shipmen deemed that they discovered some country.

28 Who also sounding, found twenty fathoms; and going on a little further, they found fifteen fathoms.

29 Then fearing lest we should fall upon rough places, they cast four anchors out of the stern, and wished for the day.

30 But as the shipmen sought to fly out of the ship, having let down the boat into the sea, under colour, as though they would have cast anchors out of the forepart of the ship,

31 Paul said to the centurion, and to the soldiers: Except these stay in the ship, you cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And when it began to be light, Paul besought them all to take meat, saying: This day is the fourteenth day that you have waited, and continued fasting, taking nothing.

34 Wherefore I pray you to take some meat for your health's sake; for there shall not an hair of the head of any of you perish.

35 And when he had said these things, taking bread, he gave thanks to God in the sight of them all; and when he had broken it, he began to eat.

36 Then were they all of better cheer, and they also took some meat.

37 And we were in all in the ship, two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, casting the wheat into the sea.

39 And when it was day, they knew not the land; but they discovered a certain creek that had a shore, into which they minded, if they could, to thrust in the ship.

40 And when they had taken up the anchors, they committed themselves to the sea, loosing withal the rudder bands; and hoisting up the mainsail to the wind, they made towards shore.

41 And when we were fallen into a place where two seas met, they run the ship aground; and the forepart indeed, sticking fast, remained unmoveable: but the hinder part was broken with the violence of the sea.

42 And the soldiers' counsel was, that they should kill the prisoners, lest any of them, swimming out, should escape.

43 But the centurion, willing to save Paul, forbade it to be done; and he commanded that they who could swim, should

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cast themselves first into the sea, and save themselves, and get to land.

44 And the rest, some they carried on boards, and some on those things that belonged to the ship. And so it came to pass, that every soul got safe to land.

ACTS OF THE APOSTLES CHAPTER 28

1 And when we had escaped, then we knew that the island was called Melita. But the barbarians shewed us no small courtesy.

2 For kindling a fire, they refreshed us all, because of the present rain, and of the cold.

3 And when Paul had gathered together a bundle of sticks, and had laid them on the fire, a viper coming out of the heat, fastened on his hand.

4 And when the barbarians saw the beast hanging on his hand, they said one to another: Undoubtedly this man is a murderer, who though he hath escaped the sea, yet vengeance doth not suffer him to live.

5 And he indeed shaking off the beast into the fire, suffered no harm.

6 But they supposed that he would begin to swell up, and that he would suddenly fall down and die. But expecting long, and seeing that there came no harm to him, changing their minds, they said, that he was a god.

7 Now in these places were possessions of the chief man of the island, named Publius, who receiving us, for three days entertained us courteously.

8 And it happened that the father of Publius lay sick of a fever, and of a bloody flux. To whom Paul entered in; and when he had prayed, and laid his hands on him, he healed him.

9 Which being done, all that had diseases in the island, came and were healed:

10 Who also honoured us with many honours, and when we were to set sail, they laded us with such things as were necessary.

11 And after three months, we sailed in a ship of Alexandria, that had wintered in the island, whose sign was the Castors.

12 And when we were come to Syracusa, we tarried there three days.

13 From thence, compassing by the shore, we came to Rhegium: and after one day, the south wind blowing, we came the second day to Puteoli;

14 Where, finding brethren, we were desired to tarry with them seven days: and so we went to Rome.

15 And from thence, when the brethren had heard of us, they came to meet us as far as Appii Forum, and the Three Taverns: whom when Paul saw, he gave thanks to God, and took courage.

16 And when we were come to Rome, Paul was suffered to dwell by himself, with a soldier that kept him.

17 And after the third day, he called together the chief of the Jews. And when they were assembled, he said to them: Men, brethren, I, having done nothing against the people, or the custom of our fathers, was delivered prisoner from Jerusalem into the hands of the Romans;

18 Who, when they had examined me, would have released me, for that there was no cause of death in me;

19 But the Jews contradicting it, I was constrained to appeal unto Caesar; not that I had any thing to accuse my nation of.

20 For this cause therefore I desired to see you, and to speak to you. Because that for the hope of Israel, I am bound with this chain.

21 But they said to him: We neither received letters concerning thee from Judea, neither did any of the brethren that came hither, relate or speak any evil of thee.

22 But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that it is every where contradicted.

23 And when they had appointed him a day, there came very many to him unto his lodgings; to whom he expounded, testifying the kingdom of God, and persuading them concerning Jesus, out of the law of Moses and the prophets, from morning until evening.

24 And some believed the things that were said; but some believed not.

25 And when they agreed not among themselves, they departed, Paul speaking this one word: Well did the Holy Ghost speak to our fathers by Isaias the prophet,

26 Saying: Go to this people, and say to them: With the ear you shall hear, and shall not understand; and seeing you shall see, and shall not perceive.

27 For the heart of this people is grown gross, and with their ears have they heard heavily, and their eyes they have shut; lest perhaps they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore to you, that this salvation of God is sent to the Gentiles, and they will hear it.

29 And when he had said these things, the Jews went out from him, having much reasoning among themselves.

30 And he remained two whole years in his own hired lodging; and he received all that came in to him,

31 Preaching the kingdom of God, and teaching the things which concern the Lord Jesus Christ, with all confidence, without prohibition.

(We do not know what became of Paul. He may have perished in the First Jewish War. In 66 AD, the Sadducees began the First Jewish War, which ended in 73 AD with their total annihilation; their holy sites were razed, their books burned, and thousands of survivors executed on the cross. 1.1 million people died in this war.

Titus Flavius Josephus became a member and chief propagandist of the Flavian dynasty, which launched the first attempt to establish Rabbinic [Pharisaic-Roman] Judaism and [Pauline] Christianity as religions of peace. During his tenure (circa 70-96) and with his help as chief propagandist of the Flavian dynasty, the first three Gospels

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(Matthew, Mark, Luke) and the Seven Authentic Epistles of Paul were disseminated; nothing could be published without the approval of Emperor Titus Flavius Vespasian; today, Rome would be described as a fascist dictatorship. The teachings of the Pharisees, Stoics, and Platonists formed the foundation of contemporary Judaism and Christianity.

In 1946, the Dead Sea Scrolls were discovered. Like a time capsule, the xenophobic texts [see Appendix D] of the Zealot Sadducees were preserved. Several Zealots had survived the wars and fled to the Arabian Desert, where generations later, radical Zealotry began anew: with Islam!)

THE EPISTLES OF PAUL

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

or Paul To The Citizens Of Rome, or just Romans
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Sha'ul ha Tarsi, or Saul of Tarsos in English, also known as Paul the Apostle, was born a Jew but he also held Roman citizenship which was not granted automatically by birth, it was rather granted upon merit. This means that Paul was in Roman service of some kind and he had obtained the permission to persecute the Jewish Christians around James the Just, the brother of Jesus, and Jesus' family and disciples. On his way to Damascus, Paul had "a vision" [idea] of "his Jesus" who had nothing to do with the real Jesus.

Upon this event he became the creator of Pauline Christianity or Roman Christianity which was the forerunner of most of the modern Catholic, Orthodox, and Protestant Christian denominations. For this particular reason, Paul's letters are much more important to read than the gospels. The gospels represent just a colourful literature for their greatest part while Paul's letters reflect history, and above all, they also depict to some extent Paul's mindset and attitude. This includes his anti-Semitism [anti-Jewishness] with which he infected the entire Roman Christian movement, leading directly into the Holocaust committed by Hitler's Nazis in places like Auschwitz and Treblinka.

Romans is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted as authentic. It is typically dated c. 57 AD. Prior to the time of writing Romans, therefore, Paul had already written Galatians, and 1 and 2 Corinthians, in addition to 1 Thessalonians (believed to be Paul's earliest extant epistle), and perhaps Philippians as well. The Epistles to the Romans has also contributed significantly to the history of Christian doctrine. Almost every influential Christian thinker has dealt with Romans.)

The Epistle to the Romans or Letter to the Romans, often shortened to Romans, is the sixth book in the New Testament. Biblical scholars agree that it was composed by Saul of Tarsos (Paul the Apostle). This letter is the longest and doctrinally most significant of the letters published by Saul of Tarsos, and it was addressed to the Christian Church at Rome. The letter has been intensely studied since early Christian times and was the basis of Martin Luther's teaching on justification by faith alone. Saul's lengthy presentation is more a treatise than a letter and is an almost complete survey

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of his theology. There is no discussion of the Eucharist, the Resurrection, or eschatology. These ideas were added later. The Eucharist was taken from the Mithras Cult as well as a large part of the lithurgy; both groups worshipped in the same buildings, the Christians on the groundfloor, the Mithraists down below in the basements. the crypts.

Paul declares that God's righteousness has always been manifest in his dealings with men. Though the Apostle notes with pride the unique religious heritage of the Jewish people (the Covenant, the Law, the patriarchs, and Christ himself), he declares that righteousness no longer comes through observance of the Mosaic Law, not even for Jews, because God now manifests his righteousness through Christ, whose righteousness is the source of righteousness for all mankind. Paul, however, cautions his readers that righteousness is not a license to sin. The letter also contains several specific exhortations, such as to repay evil with good, to support and love one another, and to be obedient to civil rulers.

The inclusion of Gentiles (non-Jewish Foreigners) into early Christian Movement posed a problem for the Jewish identity of some of the early Christians, since the new converts did not follow all parts of the Jewish Law. Paul's geographic origin, his Greek-Roman cultural background and religious views are important. Paul was a Roman Jew. He also had a traditional Jewish bacckground. Both of these very different views shaped his identity, as it is normal for people who grow up with two cultural backgrounds. Not surprisingly, he tried to create his very own intellectual world. These views and his concern for his people is one part of the dialogue and runs throughout the letter.

Paul objected strongly to the insistence of traditional Jews on keeping all of the 613 Jewish commandments because as a Roman citizen he knew that his fellow-Roman citizen would never follow. Circumcision was a particular point here Romans were horrified about as they regarded it as genital mutilation, a kind of castration. Besides that it also was forbidden by law (the Lex Cornelia, the laws by Cornelius Sulla), most likely due to risk of infection.

While Simon Peter, according to most New Testamental texts, hated women, particularly when they had a position besides the role of being a mother, Saul of Tarsos loved women, their company, and he appreciated it when they took a strong position in Church. In this regard, he followed the example of Jesus and the situation of the early Church in general. It is obvious that he had several women disciples.

Phoebe was a first-century Christian woman mentioned by the Apostle Paul in his Epistle to the Romans, verses 16:1-2. A notable woman in the church of Cenchreae, she was trusted by Paul to deliver his letter to the Romans. Paul refers to her both as a deacon (Greek: diakonon) and as a helper or patron of many. This is the only place in the New Testament where a woman has a leading position in Church.

Romans chapter 16 names several women active in the Christian movement, including Junia ("prominent among the apostles"), Mary ("who has worked very hard among you"), and Julia. Women were frequently among the major supporters of the new Christian movement. In Romans 16:3–4, Paul sends his greetings to Priscilla and Aquila and proclaims that both of them "risked their necks" to save Paul's life. Chloe was an important member of the church in Corinth [1 Cor. 1:11]. Phoebe was a "deacon" and a "benefactor" of Paul and others [Rom. 16:1–2]. Saul became a partner in ministry with the couple Priscilla and Aquila who are specifically named seven times in the New Testament.)

PAUL TO THE ROMANS CHAPTER 1

(Since most people in the ancient world lacked any education, Paul's teachings were extremely simple: Believe in God and Jesus, follow the second half of the Ten Commandments, pay your taxes, be kind to your neighbour, help the poor, and do not let yourself be shaken in this faith. Paul describes in his seven authentic letters [Romans, 1 & 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon] how and why the schism between Judaism and Christianity arose. As already mentioned in the Acts of the Apostles, the focus here was on his conflict with James, the brother of Jesus, who was mainly concerned about circumcision (as a symbol of the covenant between God and Moses' nation) and kosher food. In the Roman Empire, the circumcision of non-Jews was strictly forbidden (Lex Cornelia), and any dietary restrictions were extremely unpopular. Thus, outside the Holy Land, Paul became the founder of his own church, with the Jewish Jesus, but with Roman law. All churches today are still Pauline-Roman. The Jewish church of James disappeared; its members were persecuted and eliminated by Paul's Roman church.)

1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2 Which he had promised before, by his prophets, in the holy scriptures,

3 Concerning his Son, who was made to him of the seed of David, according to the flesh,

4 Who was predestinated the Son of God in power, according to the spirit of sanctification, by the resurrection of our Lord Jesus Christ from the dead;

5 By whom we have received grace and apostleship for obedience to the faith, in all nations, for his name;

6 Among whom are you also the called of Jesus Christ:

7 To all that are at Rome, the beloved of God, called to be saints. Grace to you, and peace from God our Father, and from the Lord Jesus Christ.

8 First I give thanks to my God, through Jesus Christ, for you all, because your faith is spoken of in the whole world.

9 For God is my witness, whom I serve in my spirit in the gospel of his Son, that without ceasing I make a commemoration of you;

10 Always in my prayers making request, if by any means now at length I may have a prosperous journey, by the will of God, to come unto you.

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11 For I long to see you, that I may impart unto you some spiritual grace, to strengthen you:

12 That is to say, that I may be comforted together in you, by that which is common to us both, your faith and mine.

13 And I would not have you ignorant, brethren, that I have often purposed to come unto you, (and have been hindered hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 To the Greeks and to the barbarians, to the wise and to the unwise, I am a debtor;

15 So (as much as is in me) I am ready to preach the gospel to you also that are at Rome.

16 For I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first, and to the Greek.

17 For the justice of God is revealed therein, from faith unto faith, as it is written: The just man liveth by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and injustice of those men that detain the truth of God in injustice:

19 Because that which is known of God is manifest in them. For God hath manifested it unto them.

20 For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made; his eternal power also, and divinity: so that they are inexcusable.

21 Because that, when they knew God, they have not glorified him as God, or given thanks; but became vain in their thoughts, and their foolish heart was darkened.

22 For professing themselves to be wise, they became fools.

23 And they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of fourfooted beasts, and of creeping things.

24 Wherefore God gave them up to the desires of their heart, unto uncleanness, to dishonour their own bodies among themselves.

25 Who changed the truth of God into a lie; and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

26 For this cause God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature.

27 And, in like manner, the men also, leaving the natural use of the women, have burned in their lusts one towards another, men with men working that which is filthy, and receiving in themselves the recompense which was due to their error.

28 And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient;

29 Being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity, whisperers,

30 Detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents,

31 Foolish, dissolute, without affection, without fidelity, without mercy.

32 Who, having known the justice of God, did not understand that they who do such things, are worthy of death; and not only they that do them, but they also that consent to them that do them.

PAUL TO THE ROMANS CHAPTER 2

(The Sinfulness of the (Zealotic) Jews. Although the Jews are well-informed about the Laws (Moses' Commandments) and proud of them [17-20], they cannot claim to be righteous, according to Paul, because they [the Sadducees, Zealots, and Sicarii] spread their hatred in blatant contradiction to The Law [Ten Commandments] and dishonour the name of God through their sinful behaviour [i.e., the murders they commit against others] [21-24].)

1 Wherefore thou art inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest another, thou condemnest thyself. For thou dost the same things which thou judgest.

2 For we know that the judgment of God is, according to truth, against them that do such things.

3 And thinkest thou this, O man, that judgest them who do such things, and dost the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness, and patience, and longsuffering? Knowest thou not, that the benignity of God leadeth thee to penance?

5 But according to thy hardness and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath, and revelation of the just judgment of God.

6 Who will render to every man according to his works.

7 To them indeed, who according to patience in good work, seek glory and honour and incorruption, eternal life:

8 But to them that are contentious, and who obey not the truth, but give credit to iniquity, wrath and indignation.

9 Tribulation and anguish upon every soul of man that worketh evil, of the Jew first, and also of the Greek.

10 But glory, and honour, and peace to every one that worketh good, to the Jew first, and also to the Greek.

11 For there is no respect of persons with God.

12 For whosoever have sinned without the law, shall perish without the law; and whosoever have sinned in the law, shall be judged by the law.

13 For not the hearers of the law are just before God, but the doers of the law shall be justified.

14 For when the Gentiles, who have not the law, do by nature those things that are of the law; these having not the law are a law to themselves:

15 Who shew the work of the law written in their hearts, their conscience bearing witness to them, and their thoughts between themselves accusing, or also defending one another,

16 In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

17 But if thou art called a Jew and restest in the law, and makest thy boast of God,

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18 And knowest his will, and approvest the more profitable things, being instructed by the law,

19 Art confident that thou thyself art a guide of the blind, a light of them that are in darkness,

20 An instructor of the foolish, a teacher of infants, having the form of knowledge and of truth in the law.

21 Thou therefore that teachest another, teachest not thyself: thou that preachest that men should not steal, stealest:

22 Thou that sayest, men should not commit adultery, committest adultery: thou that abhorrest idols, committest sacrilege:

23 Thou that makest thy boast of the law, by transgression of the law dishonourest God.

24 (For the name of God through you is blasphemed among the Gentiles, as it is written.)

25 Circumcision profiteth indeed, if thou keep the law; but if thou be a transgressor of the law, thy circumcision is made uncircumcision.

26 If, then, the uncircumcised keep the justices of the law, shall not this uncircumcision be counted for circumcision?

27 And shall not that which by nature is uncircumcision, if it fulfil the law, judge thee, who by the letter and circumcision art a transgressor of the law?

28 For it is not he is a Jew, who is so outwardly; nor is that circumcision which is outwardly in the flesh:

29 But he is a Jew, that is one inwardly; and the circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

PAUL TO THE ROMANS CHAPTER 3

(Paul attempts to compare Jews and non-Jews, for he is both, a Jew and a Roman: As bearers of all their divine laws and revelations, Jews should actually possess great advantages over all other peoples [1:2]. Despite their outward advantages, Jews have no advantage over Gentiles in terms of inner righteousness. According to God's pronouncement, all people, Jews and Gentiles alike, are guilty before God for disregarding their own laws. Even the law cannot free anyone from this guilt [of hatred, murder, stealing, rape, and malicious lying propaganda]. On his way to Damascus, Paul had clearly decided that the doctrine of boundless zealous hatred, which would come to fruition in the most cruel way in the Jewish War of 66-73, must be countered by the doctrine of love and forgiveness as Jesus' message of peace; not only as a religious idea but also as a political one.)

1 What advantage then hath the Jew, or what is the profit of circumcision?

2 Much every way. First indeed, because the words of God were committed to them.

3 For what if some of them have not believed? shall their unbelief make the faith of God without effect? God forbid.

4 But God is true; and every man a liar, as it is written, That thou mayest be justified in thy words, and mayest overcome when thou art judged.

5 But if our injustice commend the justice of God, what shall we say? Is God unjust, who executeth wrath?

6 (I speak according to man.) God forbid: otherwise how shall God judge this world?

7 For if the truth of God hath more abounded through my lie, unto his glory, why am I also yet judged as a sinner?

8 And not rather (as we are slandered, and as some affirm that we say) let us do evil, that there may come good? whose damnation is just.

9 What then? Do we excel them? No, not so. For we have charged both Jews, and Greeks, that they are all under sin.

10 As it is written: There is not any man just.

11 There is none that understandeth, there is none that seeketh after God.

12 All have turned out of the way; they are become unprofitable together: there is none that doth good, there is not so much as one.

13 Their throat is an open sepulchre; with their tongues they have dealt deceitfully. The venom of asps is under their lips.

14 Whose mouth is full of cursing and bitterness:

15 Their feet swift to shed blood:

16 Destruction and misery in their ways:

17 And the way of peace they have not known:

18 There is no fear of God before their eyes.

19 Now we know, that what things soever the law speaketh, it speaketh to them that are in the law; that every mouth may be stopped, and all the world may be made subject to God.

20 Because by the works of the law no flesh shall be justified before him. For by the law is the knowledge of sin.

21 But now without the law the justice of God is made manifest, being witnessed by the law and the prophets.

22 Even the justice of God, by faith of Jesus Christ, unto all and upon all them that believe in him: for there is no distinction:

23 For all have sinned, and do need the glory of God.

24 Being justified freely by his grace, through the redemption, that is in Christ Jesus,

25 Whom God hath proposed to be a propitiation, through faith in his blood, to the shewing of his justice, for the remission of former sins,

26 Through the forbearance of God, for the shewing of his justice in this time; that he himself may be just, and the justifier of him, who is of the faith of Jesus Christ.

27 Where is then thy boasting? It is excluded. By what law? Of works? No, but by the law of faith.

28 For we account a man to be justified by faith, without the works of the law.

29 Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.

30 For it is one God, that justifieth circumcision by faith, and uncircumcision through faith.

31 Do we, then, destroy the law through faith? God forbid: but we establish the law.

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PAUL TO THE ROMANS CHAPTER 4

1 What shall we say then that Abraham hath found, who is our father according to the flesh.

2 For if Abraham were justified by works, he hath whereof to glory, but not before God.

3 For what saith the scripture? Abraham believed God, and it was reputed to him unto justice.

4 Now to him that worketh, the reward is not reckoned according to grace, but according to debt.

5 But to him that worketh not, yet believeth in him that justifieth the ungodly, his faith is reputed to justice, according to the purpose of the grace of God.

6 As David also termeth the blessedness of a man, to whom God reputeth justice without works:

7 Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord hath not imputed sin.

9 This blessedness then, doth it remain in the circumcision only, or in the uncircumcision also? For we say that unto Abraham faith was reputed to justice.

10 How then was it reputed? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the justice of the faith, which he had, being uncircumcised; that he might be the father of all them that believe, being uncircumcised, that unto them also it may be reputed to justice:

12 And might be the father of circumcision; not to them only, that are of the circumcision, but to them also that follow the steps of the faithful, that is in the uncircumcision of our father Abraham.

13 For not through the law was the promise to Abraham, or to his seed, that he should be heir of the world; but through the justice of faith.

14 For if they who are of the law be heirs, faith is made void, the promise is made of no effect.

15 For the law worketh wrath. For where there is no law, neither is there transgression.

16 Therefore is it of faith, that according to grace the promise might be firm to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written: I have made thee a father of many nations,) before God, whom he believed, who quickeneth the dead; and calleth those things that are not, as those that are.

18 Who against hope believed in hope; that he might be made the father of many nations, according to that which was said to him: So shall thy seed be.

19 And he was not weak in faith; neither did he consider his own body now dead, whereas he was almost an hundred years old, nor the dead womb of Sara.

20 In the promise also of God he staggered not by distrust; but was strengthened in faith, giving glory to God:

21 Most fully knowing, that whatsoever he has promised, he is able also to perform.

22 And therefore it was reputed to him unto justice.

23 Now it is not written only for him, that it was reputed to him unto justice,

24 But also for us, to whom it shall be reputed, if we believe in him, that raised up Jesus Christ, our Lord, from the dead,

25 Who was delivered up for our sins, and rose again for our justification.

PAUL TO THE ROMANS CHAPTER 5

1 Being justified therefore by faith, let us have peace with God, through our Lord Jesus Christ:

2 By whom also we have access through faith into this grace, wherein we stand, and glory in the hope of the glory of the sons of God.

3 And not only so; but we glory also in tribulations, knowing that tribulation worketh patience;

4 And patience trial; and trial hope;

5 And hope confoundeth not: because the charity of God is poured forth in our hearts, by the Holy Ghost, who is given to us.

6 For why did Christ, when as yet we were weak, according to the time, die for the ungodly?

7 For scarce for a just man will one die; yet perhaps for a good man some one would dare to die.

8 But God commendeth his charity towards us; because when as yet we were sinners, according to the time,

9 Christ died for us; much more therefore, being now justified by his blood, shall we be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, shall we be saved by his life.

11 And not only so; but also we glory in God, through our Lord Jesus Christ, by whom we have now received reconciliation.

12 Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned.

13 For until the law sin was in the world; but sin was not imputed, when the law was not.

14 But death reigned from Adam unto Moses, even over them also who have not sinned after the similitude of the transgression of Adam, who is a figure of him who was to come.

15 But not as the offence, so also the gift. For if by the offence of one, many died; much more the grace of God, and the gift, by the grace of one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one sin, so also is the gift. For judgment indeed was by one unto condemnation; but grace is of many offences, unto justification.

17 For if by one man's offence death reigned through one; much more they who receive abundance of grace, and of the

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gift, and of justice, shall reign in life through one, Jesus Christ.

18 Therefore, as by the offence of one, unto all men to condemnation; so also by the justice of one, unto all men to justification of life.

19 For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many shall be made just.

20 Now the law entered in, that sin might abound. And where sin abounded, grace did more abound.

21 That as sin hath reigned to death; so also grace might reign by justice unto life everlasting, through Jesus Christ our Lord.

PAUL TO THE ROMANS CHAPTER 6

(No Longer Slaves to Sin. According to Paul, the Law of Moses had no power of breaking or diminishing the sin, but zealotry and arrogance before God increased the amount of sin in the world. Paul believed that blind faith in Christ would diminish sin and grant peace; unfortunately, he was mistaken. The world is still characterised by greed, thus creating eternal conflicts.)

1 What shall we say, then? shall we continue in sin, that grace may abound?

2 God forbid. For we that are dead to sin, how shall we live any longer therein?

3 Know you not that all we, who are baptized in Christ Jesus, are baptized in his death?

4 For we are buried together with him by baptism into death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

6 Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer.

7 For he that is dead is justified from sin.

8 Now if we be dead with Christ, we believe that we shall live also together with Christ:

9 Knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over him.

10 For in that he died to sin, he died once; but in that he liveth, he liveth unto God:

11 So do you also reckon, that you are dead to sin, but alive unto God, in Christ Jesus our Lord.

12 Let no sin therefore reign in your mortal body, so as to obey the lusts thereof.

13 Neither yield ye your members as instruments of iniquity unto sin; but present yourselves to God, as those that are alive from the dead, and your members as instruments of justice unto God.

14 For sin shall not have dominion over you; for you are not under the law, but under grace.

15 What then? Shall we sin, because we are not under the law, but under grace? God forbid.

16 Know you not, that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin unto death, or of obedience unto justice.

17 But thanks be to God, that you were the servants of sin, but have obeyed from the heart, unto that form of doctrine, into which you have been delivered.

18 Being then freed from sin, we have been made servants of justice.

19 I speak an human thing, because of the infirmity of your flesh. For as you have yielded your members to serve uncleanness and iniquity, unto iniquity; so now yield your members to serve justice, unto sanctification.

20 For when you were the servants of sin, you were free men to justice.

21 What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death.

22 But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting.

23 For the wages of sin is death. But the grace of God, life everlasting, in Christ Jesus our Lord.

PAUL TO THE ROMANS CHAPTER 7

1 Know you not, brethren, (for I speak to them that know the law,) that the law hath dominion over a man, as long as it liveth?

2 For the woman that hath an husband, whilst her husband liveth is bound to the law. But if her husband be dead, she is loosed from the law of her husband.

3 Therefore, whilst her husband liveth, she shall be called an adulteress, if she be with another man: but if her husband be dead, she is delivered from the law of her husband; so that she is not an adulteress, if she be with another man.

4 Therefore, my brethren, you also are become dead to the law, by the body of Christ; that you may belong to another, who is risen again from the dead, that we may bring forth fruit to God.

5 For when we were in the flesh, the passions of sins, which were by the law, did work in our members, to bring forth fruit unto death.

6 But now we are loosed from the law of death, wherein we were detained; so that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say, then? Is the law sin? God forbid. But I do not know sin, but by the law; for I had not known concupiscence, if the law did not say: Thou shalt not covet.

8 But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

9 And I lived some time without the law. But when the commandment came, sin revived,

10 And I died. And the commandment that was ordained to life, the same was found to be unto death to me.

11 For sin, taking occasion by the commandment, seduced me, and by it killed me.

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12 Wherefore the law indeed is holy, and the commandment holy, and just, and good.

13 Was that then which is good, made death unto me? God forbid. But sin, that it may appear sin, by that which is good, wrought death in me; that sin, by the commandment, might become sinful above measure.

14 For we know that the law is spiritual; but I am carnal, sold under sin.

15 For that which I work, I understand not. For I do not that good which I will; but the evil which I hate, that I do.

16 If then I do that which I will not, I consent to the law, that it is good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will, is present with me; but to accomplish that which is good, I find not.

19 For the good which I will, I do not; but the evil which I will not, that I do.

20 Now if I do that which I will not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that when I have a will to do good, evil is present with me.

22 For I am delighted with the law of God, according to the inward man:

23 But I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members.

24 Unhappy man that I am, who shall deliver me from the body of this death?

25 The grace of God, by Jesus Christ our Lord. Therefore, I myself, with the mind serve the law of God; but with the flesh, the law of sin.

PAUL TO THE ROMANS CHAPTER 8

(Spirit of Sonship. Since believers are freed from sin and condemnation through Jesus' death on the cross, they are obligated to allow themselves to be guided by the Spirit of God and thus prove themselves to be children of God, who follow the commandments of Moses [12-16] not with slavish fear, but with childlike love. Then, as children of God, they are also entitled to the divine inheritance, eternal blessedness, or the kingdom of wisdom.)

1 There is now therefore no condemnation to them that are in Christ Jesus, who walk not according to the flesh.

2 For the law of the spirit of life, in Christ Jesus, hath delivered me from the law of sin and of death.

3 For what the law could not do, in that it was weak through the flesh; God sending his own Son, in the likeness of sinful flesh and of sin, hath condemned sin in the flesh;

4 That the justification of the law might be fulfilled in us, who walk not according to the flesh, but according to the spirit.

5 For they that are according to the flesh, mind the things that are of the flesh; but they that are according to the spirit, mind the things that are of the spirit.

6 For the wisdom of the flesh is death; but the wisdom of the spirit is life and peace.

7 Because the wisdom of the flesh is an enemy to God; for it is not subject to the law of God, neither can it be.

8 And they who are in the flesh, cannot please God.

9 But you are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body indeed is dead, because of sin; but the spirit liveth, because of justification.

11 And if the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Jesus Christ from the dead, shall quicken also your mortal bodies, because of his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live according to the flesh.

13 For if you live according to the flesh, you shall die: but if by the Spirit you mortify the deeds of the flesh, you shall live.

14 For whosoever are led by the Spirit of God, they are the sons of God.

15 For you have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry: Abba (Father).

16 For the Spirit himself giveth testimony to our spirit, that we are the sons of God.

17 And if sons, heirs also; heirs indeed of God, and joint heirs with Christ: yet so, if we suffer with him, that we may be also glorified with him.

18 For I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us.

19 For the expectation of the creature waiteth for the revelation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope:

21 Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God.

22 For we know that every creature groaneth and travaileth in pain, even till now.

23 And not only it, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.

24 For we are saved by hope. But hope that is seen, is not hope. For what a man seeth, why doth he hope for?

25 But if we hope for that which we see not, we wait for it with patience.

26 Likewise the Spirit also helpeth our infirmity. For we know not what we should pray for as we ought; but the Spirit himself asketh for us with unspeakable groanings.

27 And he that searcheth the hearts, knoweth what the Spirit desireth; because he asketh for the saints according to God.

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28 And we know that to them that love God, all things work together unto good, to such as, according to his purpose, are called to be saints.

29 For whom he foreknew, he also predestinated to be made conformable to the image of his Son; that he might be the firstborn amongst many brethren.

30 And whom he predestinated, them he also called. And whom he called, them he also justified. And whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who is against us?

32 He that spared not even his own Son, but delivered him up for us all, how hath he not also, with him, given us all things?

33 Who shall accuse against the elect of God? God that justifieth.

34 Who is he that shall condemn? Christ Jesus that died, yea that is risen also again; who is at the right hand of God, who also maketh intercession for us.

35 Who then shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword?

36 (As it is written: For thy sake we are put to death all the day long. We are accounted as sheep for the slaughter.)

37 But in all these things we overcome, because of him that hath loved us.

38 For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

PAUL TO THE ROMANS CHAPTER 9

(Israel's Position on Justification. Paul repeatedly states that he is not lying, which makes it clear that most Jews saw him as a traitor. Paul's messianic proclamation of salvation, Jesus, is accessible to all believers, regardless of their ancestry. This is evident from the story of the sons of Abraham and Isaac.)

1 I speak the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost:

2 That I have great sadness, and continual sorrow in my heart.

3 For I wished myself to be an anathema from Christ, for my brethren, who are my kinsmen according to the flesh,

4 Who are Israelites, to whom belongeth the adoption as of children, and the glory, and the testament, and the giving of the law, and the service of God, and the promises:

5 Whose are the fathers, and of whom is Christ, according to the flesh, who is over all things, God blessed for ever. Amen.

6 Not as though the word of God hath miscarried. For all are not Israelites that are of Israel:

7 Neither are all they that are the seed of Abraham, children; but in Isaac shall thy seed be called:

8 That is to say, not they that are the children of the flesh, are the children of God; but they, that are the children of the promise, are accounted for the seed.

9 For this is the word of promise: According to this time will I come; and Sara shall have a son.

10 And not only she. But when Rebecca also had conceived at once, of Isaac our father.

11 For when the children were not yet born, nor had done any good or evil (that the purpose of God, according to election, might stand,)

12 Not of works, but of him that calleth, it was said to her: The elder shall serve the younger.

13 As it is written: Jacob I have loved, but Esau I have hated.

14 What shall we say then? Is there injustice with God? God forbid.

15 For he saith to Moses: I will have mercy on whom I will have mercy; and I will shew mercy to whom I will shew mercy.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith to Pharao: To this purpose have I raised thee, that I may shew my power in thee, and that my name may be declared throughout all the earth.

18 Therefore he hath mercy on whom he will; and whom he will, he hardeneth.

19 Thou wilt say therefore to me: Why doth he then find fault? for who resisteth his will?

20 O man, who art thou that repliest against God? Shall the thing formed say to him that formed it: Why hast thou made me thus?

21 Or hath not the potter power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour?

22 What if God, willing to shew his wrath, and to make his power known, endured with much patience vessels of wrath, fitted for destruction,

23 That he might shew the riches of his glory on the vessels of mercy, which he hath prepared unto glory?

24 Even us, whom also he hath called, nor only of the Jews, but also of the Gentiles.

25 As in Osee he saith: I will call that which was not my people, my people; and her that was not beloved, beloved; and her that had not obtained mercy, one that hath obtained mercy.

26 And it shall be, in the place where it was said unto them, You are not my people; there they shall be called the sons of the living God.

27 And Isaias crieth out concerning Israel: If the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

28 For he shall finish his word, and cut it short in justice; because a short word shall the Lord make upon the earth.

29 And as Isaias foretold: Unless the Lord of Sabaoth had left us a seed, we had been made as Sodom, and we had been like unto Gomorrha.

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30 What then shall we say? That the Gentiles, who followed not after justice, have attained to justice, even the justice that is of faith.

31 But Israel, by following after the law of justice, is not come unto the law of justice.

32 Why so? Because they sought it not by faith, but as it were of works. For they stumbled at the stumblingstone.

33 As it is written: Behold I lay in Sion a stumblingstone and a rock of scandal; and whosoever believeth in him shall not be confounded.

PAUL TO THE ROMANS CHAPTER 10

1 Brethren, the will of my heart, indeed, and my prayer to God, is for them unto salvation.

2 For I bear them witness, that they have a zeal of God, but not according to knowledge.

3 For they, not knowing the justice of God, and seeking to establish their own, have not submitted themselves to the justice of God.

4 For the end of the law is Christ, unto justice to every one that believeth.

5 For Moses wrote, that the justice which is of the law, the man that shall do it, shall live by it.

6 But the justice which is of faith, speaketh thus: Say not in thy heart, Who shall ascend into heaven? that is, to bring Christ down;

7 Or who shall descend into the deep? that is, to bring up Christ again from the dead.

8 But what saith the scripture? The word is nigh thee, even in thy mouth, and in thy heart. This is the word of faith, which we preach.

9 For if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved.

10 For, with the heart, we believe unto justice; but, with the mouth, confession is made unto salvation.

11 For the scripture saith: Whosoever believeth in him, shall not be confounded.

12 For there is no distinction of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord, shall be saved.

14 How then shall they call on him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear, without a preacher?

15 And how shall they preach unless they be sent, as it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things!

16 But all do not obey the gospel. For Isaias saith: Lord, who hath believed our report?

17 Faith then cometh by hearing; and hearing by the word of Christ.

18 But I say: Have they not heard? Yes, verily, their sound hath gone forth into all the earth, and their words unto the ends of the whole world.

19 But I say: Hath not Israel known? First, Moses saith: I will provoke you to jealousy by that which is not a nation; by a foolish nation I will anger you.

20 But Isaias is bold, and saith: I was found by them that did not seek me: I appeared openly to them that asked not after me.

21 But to Israel he saith: All the day long have I spread my hands to a people that believeth not, and contradicteth me.

PAUL TO THE ROMANS CHAPTER 11

1 I say then: Hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people, which he foreknew. Know you not what the scripture saith of Elias; how he calleth on God against Israel?

3 Lord, they have slain thy prophets, they have dug down thy altars; and I am left alone, and they seek my life.

4 But what saith the divine answer to him? I have left me seven thousand men, that have not bowed their knees to Baal.

5 Even so then at this present time also, there is a remnant saved according to the election of grace.

6 And if by grace, it is not now by works: otherwise grace is no more grace.

7 What then? That which Israel sought, he hath not obtained: but the election hath obtained it; and the rest have been blinded.

8 As it is written: God hath given them the spirit of insensibility; eyes that they should not see; and ears that they should not hear, until this present day.

9 And David saith: Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them.

10 Let their eyes be darkened, that they may not see: and bow down their back always.

11 I say then, have they so stumbled, that they should fall? God forbid. But by their offence, salvation is come to the Gentiles, that they may be emulous of them.

12 Now if the offence of them be the riches of the world, and the diminution of them, the riches of the Gentiles; how much more the fulness of them?

13 For I say to you, Gentiles: as long indeed as I am the apostle of the Gentiles, I will honour my ministry,

14 If, by any means, I may provoke to emulation them who are my flesh, and may save some of them.

15 For if the loss of them be the reconciliation of the world, what shall the receiving of them be, but life from the dead?

16 For if the firstfruit be holy, so is the lump also: and if the root be holy, so are the branches.

17 And if some of the branches be broken, and thou, being a wild olive, art ingrafted in them, and art made partaker of the root, and of the fatness of the olive tree,

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then: The branches were broken off, that I might be grafted in.

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20 Well: because of unbelief they were broken off. But thou standest by faith: be not highminded, but fear.

21 For if God hath not spared the natural branches, fear lest perhaps he also spare not thee.

22 See then the goodness and the severity of God: towards them indeed that are fallen, the severity; but towards thee, the goodness of God, if thou abide in goodness, otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the wild olive tree, which is natural to thee; and, contrary to nature, were grafted into the good olive tree; how much more shall they that are the natural branches, be grafted into their own olive tree?

25 For I would not have you ignorant, brethren, of this mystery, (lest you should be wise in your own conceits), that blindness in part has happened in Israel, until the fulness of the Gentiles should come in.

26 And so all Israel should be saved, as it is written: There shall come out of Sion, he that shall deliver, and shall turn away ungodliness from Jacob.

27 And this is to them my covenant: when I shall take away their sins.

28 As concerning the gospel, indeed, they are enemies for your sake: but as touching the election, they are most dear for the sake of the fathers.

29 For the gifts and the calling of God are without repentance.

30 For as you also in times past did not believe God, but now have obtained mercy, through their unbelief;

31 So these also now have not believed, for your mercy, that they also may obtain mercy.

32 For God hath concluded all in unbelief, that he may have mercy on all.

33 O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways!

34 For who hath known the mind of the Lord? Or who hath been his counsellor?

35 Or who hath first given to him, and recompense shall be made him?

36 For of him, and by him, and in him, are all things: to him be glory for ever. Amen.

PAUL TO THE ROMANS CHAPTER 12

1 I Beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service.

2 And be not conformed to this world; but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God.

3 For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one the measure of faith.

4 For as in one body we have many members, but all the members have not the same office:

5 So we being many, are one body in Christ, and every one members one of another.

6 And having different gifts, according to the grace that is given us, either prophecy, to be used according to the rule of faith;

7 Or ministry, in ministering; or he that teacheth, in doctrine;

8 He that exhorteth, in exhorting; he that giveth, with simplicity; he that ruleth, with carefulness; he that sheweth mercy, with cheerfulness.

9 Let love be without dissimulation. Hating that which is evil, cleaving to that which is good.

10 Loving one another with the charity of brotherhood, with honour preventing one another.

11 In carefulness not slothful. In spirit fervent. Serving the Lord.

12 Rejoicing in hope. Patient in tribulation. Instant in prayer.

13 Communicating to the necessities of the saints. Pursuing hospitality.

14 Bless them that persecute you: bless, and curse not.

15 Rejoice with them that rejoice; weep with them that weep.

16 Being of one mind one towards another. Not minding high things, but consenting to the humble. Be not wise in your own conceits.

17 To no man rendering evil for evil. Providing good things, not only in the sight of God, but also in the sight of all men.

18 If it be possible, as much as is in you, have peace with all men.

19 Revenge not yourselves, my dearly beloved; but give place unto wrath, for it is written: Revenge is mine, I will repay, saith the Lord.

20 But if thy enemy be hungry, give him to eat; if he thirst, give him to drink. For, doing this, thou shalt heap coals of fire upon his head.

21 Be not overcome by evil, but overcome evil by good.

PAUL TO THE ROMANS CHAPTER 13

(Obedience to the Roman Authority. "The Romans are more powerful than your will for independence!" - This is what Paul means here when he demands "obedience to the Roman authorities." The rumblings from Rome were already clearly audible. Paul's concern and fear in this letter are palpable; they are real. The Holy Land was torn and divided. Violence among political groups was commonplace. Civil war was already looming. And terrorist attacks against the Romans and their friends only made the Romans more determined to take revenge for the murders committed by Zealots, Sadducees, and Sicarii. And that is exactly what the Romans did in the Jewish War of 66-73; over a million people died.)

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1 Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God.

2 Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation.

3 For princes are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good: and thou shalt have praise from the same.

4 For he is God's minister to thee, for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is God's minister: an avenger to execute wrath upon him that doth evil.

5 Wherefore be subject of necessity, not only for wrath, but also for conscience' sake.

6 For therefore also you pay tribute. For they are the ministers of God, serving unto this purpose.

7 Render therefore to all men their dues. Tribute, to whom tribute is due: custom, to whom custom: fear, to whom fear: honour, to whom honour.

8 Owe no man any thing, but to love one another. For he that loveth his neighbour, hath fulfilled the law.

9 For Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal, Thou shalt not bear false witness: Thou shalt not covet: and if there be any other commandment, it is comprised in this word, Thou shalt love thy neighbour as thyself.

10 The love of our neighbour worketh no evil. Love therefore is the fulfilling of the law.

11 And that knowing the season; that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed.

12 The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light.

13 Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy:

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences.

PAUL TO THE ROMANS CHAPTER 14

1 Now him that is weak in faith, take unto you: not in disputes about thoughts.

2 For one believeth that he may eat all things: but he that is weak, let him eat herbs.

3 Let not him that eateth, despise him that eateth not: and he that eateth not, let him not judge him that eateth. For God hath taken him to him.

4 Who art thou that judgest another man's servant? To his own lord he standeth or falleth. And he shall stand: for God is able to make him stand.

5 For one judgeth between day and day: and another judgeth every day: let every man abound in his own sense.

6 He that regardeth the day, regardeth it unto the Lord. And he that eateth, eateth to the Lord: for he giveth thanks to God. And he that eateth not, to the Lord he eateth not, and giveth thanks to God.

7 For none of us liveth to himself; and no man dieth to himself.

8 For whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Therefore, whether we live, or whether we die, we are the Lord's.

9 For to this end Christ died and rose again; that he might be Lord both of the dead and of the living.

10 But thou, why judgest thou thy brother? or thou, why dost thou despise thy brother? For we shall all stand before the judgment seat of Christ.

11 For it is written: As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 Therefore every one of us shall render account to God for himself.

13 Let us not therefore judge one another any more. But judge this rather, that you put not a stumblingblock or a scandal in your brother's way.

14 I know, and am confident in the Lord Jesus, that nothing is unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean.

15 For if, because of thy meat, thy brother be grieved, thou walkest not now according to charity. Destroy not him with thy meat, for whom Christ died.

16 Let not then our good be evil spoken of.

17 For the kingdom of God is not meat and drink; but justice, and peace, and joy in the Holy Ghost.

18 For he that in this serveth Christ, pleaseth God, and is approved of men.

19 Therefore let us follow after the things that are of peace; and keep the things that are of edification one towards another.

20 Destroy not the work of God for meat. All things indeed are clean: but it is evil for that man who eateth with offence.

21 It is good not to eat flesh, and not to drink wine, nor any thing whereby thy brother is offended, or scandalized, or made weak.

22 Hast thou faith? Have it to thyself before God. Blessed is he that condemneth not himself in that which he alloweth.

23 But he that discerneth, if he eat, is condemned; because not of faith. For all that is not of faith is sin.

PAUL TO THE ROMANS CHAPTER 15

1 Now we that are stronger, ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of you please his neighbour unto good, to edification.

3 For Christ did not please himself, but as it is written: The reproaches of them that reproached thee, fell upon me.

4 For what things soever were written, were written for our learning: that through patience and the comfort of the scriptures, we might have hope.

5 Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ:

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6 That with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ.

7 Wherefore receive one another, as Christ also hath received you unto the honour of God.

8 For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.

9 But that the Gentiles are to glorify God for his mercy, as it is written: Therefore will I confess to thee, O Lord, among the Gentiles, and will sing to thy name.

10 And again he saith: Rejoice, ye Gentiles, with his people.

11 And again: Praise the Lord, all ye Gentiles; and magnify him, all ye people.

12 And again Isaias saith: There shall be a root of Jesse; and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope.

13 Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost.

14 And I myself also, my brethren, am assured of you, that you also are full of love, replenished with all knowledge, so that you are able to admonish one another.

15 But I have written to you, brethren, more boldly in some sort, as it were putting you in mind: because of the grace which is given me from God.

16 That I should be the minister of Christ Jesus among the Gentiles; sanctifying the gospel of God, that the oblation of the Gentiles may be made acceptable and sanctified in the Holy Ghost.

17 I have therefore glory in Christ Jesus towards God.

18 For I dare not to speak of any of those things which Christ worketh not by me, for the obedience of the Gentiles, by word and deed,

19 By the virtue of signs and wonders, in the power of the Holy Ghost, so that from Jerusalem round about as far as unto Illyricum, I have replenished the gospel of Christ.

20 And I have so preached this gospel, not where Christ was named, lest I should build upon another man's foundation.

21 But as it is written: They to whom he was not spoken of, shall see, and they that have not heard shall understand.

22 For which cause also I was hindered very much from coming to you, and have been kept away till now.

23 But now having no more place in these countries, and having a great desire these many years past to come unto you,

24 When I shall begin to take my journey into Spain, I hope that as I pass, I shall see you, and be brought on my way thither by you, if first, in part, I shall have enjoyed you:

25 But now I shall go to Jerusalem, to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a contribution for the poor of the saints that are in Jerusalem.

27 For it hath pleased them; and they are their debtors. For if the Gentiles have been made partakers of their spiritual things, they ought also in carnal things to minister to them.

28 When therefore I shall have accomplished this, and consigned to them this fruit, I will come by you into Spain.

29 And I know, that when I come to you, I shall come in the abundance of the blessing of the gospel of Christ.

30 I beseech you therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you help me in your prayers for me to God,

31 That I may be delivered from the unbelievers that are in Judea, and that the oblation of my service may be acceptable in Jerusalem to the saints.

32 That I may come to you with joy, by the will of God, and may be refreshed with you.

33 Now the God of peace be with you all. Amen.

PAUL TO THE ROMANS CHAPTER 16

1 And I commend to you Phebe (Phoebe), our sister, who is in the ministry of the church, that is in Cenchrae:

2 That you receive her in the Lord as becometh saints; and that you assist her in whatsoever business she shall have need of you. For she also hath assisted many, and myself also.

3 Salute Prisca and Aquila, my helpers in Christ Jesus,

4 (Who have for my life laid down their own necks: to whom not I only give thanks, but also all the churches of the Gentiles,)

5 And the church which is in their house. Salute Epenetus, my beloved: who is the firstfruits of Asia in Christ.

6 Salute Mary, who hath laboured much among you.

7 Salute Andronicus and Junias, my kinsmen and fellow prisoners: who are of note among the apostles, who also were in Christ before me.

8 Salute Ampliatus, most beloved to me in the Lord.

9 Salute Urbanus, our helper in Christ Jesus, and Stachys, my beloved.

10 Salute Apelles, approved in Christ.

11 Salute them that are of Aristobulus' household. Salute Herodian, my kinsman. Salute them that are of Narcissus' household, who are in the Lord.

12 Salute Tryphaena and Tryphosa, who labour in the Lord. Salute Persis, the dearly beloved, who hath much laboured in the Lord.

13 Salute Rufus, elect in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren that are with them.

15 Salute Philologus and Julia, Nereus and his sister, and Olympias; and all the saints that are with them.

16 Salute one another with an holy kiss. All the churches of Christ salute you.

17 Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned, and avoid them.

18 For they that are such, serve not Christ our Lord, but their own belly; and by pleasing speeches and good words, seduce the hearts of the innocent.

19 For your obedience is published in every place. I rejoice therefore in you. But I would have you to be wise in good, and simple in evil.

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20 And the God of peace crush Satan under your feet speedily. The grace of our Lord Jesus Christ be with you.

21 Timothy, my fellow labourer, saluteth you, and Lucius, and Jason, and Sosipater, my kinsmen.

22 I Tertius, who wrote this epistle, salute you in the Lord.

23 Caius, my host, and the whole church, saluteth you. Erastus, the treasurer of the city, saluteth you, and Quartus, a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is able to establish you, according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret from eternity,

26 (Which now is made manifest by the scriptures of the prophets, according to the precept of the eternal God, for the obedience of faith,) known among all nations;

27 To God the only wise, through Jesus Christ, to whom be honour and glory for ever and ever. Amen.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

or Paul To The Citizens of Corinth,
or 1 Corinthians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(First Corinthians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted to be authentic. The letter is usually dated c. 54/55 AD.

The First Epistle to the Corinthians, usually referred to as First Corinthians or 1 Corinthians is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the Apostle) and a co-author named Sosthenes, and is addressed to the Christian church in Corinth.[1 Cor.1:1–2] Scholars believe that Sosthenes was the amanuensis who wrote down the text of the letter at Paul's direction. It addresses various issues that had arisen in the Christian community at Corinth.

There is a consensus among historians and theologians that Paul is the author of the First Epistle to the Corinthians (c. 53–54 AD). The letter is quoted or mentioned by the earliest of sources, and is included in every ancient canon, including that of Marcion of Sinope. Some scholars point to the epistle's potentially embarrassing references to the existence of sexual immorality in the church as strengthening the case for the authenticity of the letter. [1 Cor 5:1ff] However, 14:34–35 is a passage that is widely believed to have been interpolated into the text by a later scribe as in some manuscripts, it is placed at the end of Chapter 14, instead of at its canonical location.

The epistle may be divided into seven parts:

1. *Salutation (1:1–3)*

Paul addresses the issue regarding challenges to his apostleship and defends the issue by claiming that it was given to him through a revelation from Christ. The salutation (the first section of the letter) reinforces the legitimacy of Paul's apostolic claim.

2. *Thanksgiving (1:4–9)*

A. The thanksgiving part of the letter is typical of Hellenistic letter writing. In a thanksgiving recitation the writer thanks God for health, a safe journey, deliverance from danger, or good fortune.

B. In this letter, the thanksgiving "introduces charismata and gnosis, topics to which Paul will return and that he will discuss at greater length later in the letter".

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3. Division in Corinth (1:10–4:21)
A. Facts of division
B. Causes of division
C. Cure for division
4. Immorality in Corinth (5:1–6:20)
A. Discipline an immoral Brother
B. Resolving personal disputes
C. Sexual purity
5. Difficulties in Corinth (1–14:40)
A. Marriage
B. Christian liberty
C. Worship
6. Doctrine of Resurrection (15:1–58)
7. Closing (16:1–24), intentions and efforts to improve the community.)

1 PAUL TO THE CORINTHIANS CHAPTER 1

(The Lord's Supper [24-29]. The Eucharist at that time was primarily a rite of the Mithras cult; its followers (mostly men) and Christians (mostly their women] often held services in the same building: the men in the crypt [cellar], the women upstairs. See photo documents in Appendix A.)

1 Paul, called to be an apostle of Jesus Christ by the will of God, and Sosthenes a brother,

2 To the church of God that is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that invoke the name of our Lord Jesus Christ, in every place of theirs and ours.

3 Grace to you, and peace from God our Father, and from the Lord Jesus Christ.

4 I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus,

5 That in all things you are made rich in him, in all utterance, and in all knowledge;

6 As the testimony of Christ was confirmed in you,

7 So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ.

8 Who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

9 God is faithful: by whom you are called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you; but that you be perfect in the same mind, and in the same judgment.

11 For it hath been signified unto me, my brethren, of you, by them that are of the house of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith: I indeed am of Paul; and I am of Apollo; and I am of Cephas; and I of Christ.

13 Is Christ divided? Was Paul then crucified for you? or were you baptized in the name of Paul?

14 I give God thanks, that I baptized none of you but Crispus and Caius;

15 Lest any should say that you were baptized in my name.

16 And I baptized also the household of Stephanus; besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not in wisdom of speech, lest the cross of Christ should be made void.

18 For the word of the cross, to them indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God.

19 For it is written: I will destroy the wisdom of the wise, and the prudence of the prudent I will reject.

20 Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?

21 For seeing that in the wisdom of God the world, by wisdom, knew not God, it pleased God, by the foolishness of our preaching, to save them that believe.

22 For both the Jews require signs, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews indeed a stumblingblock, and unto the Gentiles foolishness:

24 But unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 For the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For see your vocation, brethren, that there are not many wise according to the flesh, not many mighty, not many noble:

27 But the foolish things of the world hath God chosen, that he may confound the wise; and the weak things of the world hath God chosen, that he may confound the strong.

28 And the base things of the world, and the things that are contemptible, hath God chosen, and things that are not, that he might bring to nought things that are:

29 That no flesh should glory in his sight.

30 But of him are you in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption:

31 That, as it is written: He that glorieth, may glory in the Lord.

1 PAUL TO THE CORINTHIANS CHAPTER 2

1 And I, brethren, when I came to you, came not in loftiness of speech or of wisdom, declaring unto you the testimony of Christ.

2 For I judged not myself to know anything among you, but Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not in the persuasive words of human wisdom, but in shewing of the Spirit and power;

5 That your faith might not stand on the wisdom of men, but on the power of God.

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6 Howbeit we speak wisdom among the perfect: yet not the wisdom of this world, neither of the princes of this world that come to nought;

7 But we speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world, unto our glory:

8 Which none of the princes of this world knew; for if they had known it, they would never have crucified the Lord of glory.

9 But, as it is written: That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him.

10 But to us God hath revealed them, by this Spirit. For the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth, but the Spirit of God.

12 Now we have received not the spirit of this world, but the Spirit that is of God; that we may know the things that are given us from God.

13 Which things also we speak, not in the learned words of human wisdom; but in the doctrine of the Spirit, comparing spiritual things with spiritual.

14 But the sensual man perceiveth not these things that are of the Spirit of God; for it is foolishness to him, and he cannot understand, because it is spiritually examined.

15 But the spiritual man judgeth all things; and he himself is judged of no man.

16 For who hath known the mind of the Lord, that we may instruct him? But we have the mind of Christ.

1 PAUL TO THE CORINTHIANS CHAPTER 3

1 And I, brethren, could not speak to you as unto spiritual, but as unto carnal. As unto little ones in Christ.

2 I gave you milk to drink, not meat; for you were not able as yet. But neither indeed are you now able; for you are yet carnal.

3 For, whereas there is among you envying and contention, are you not carnal, and walk according to man?

4 For while one saith, I indeed am of Paul; and another, I am of Apollo; are you not men? What then is Apollo, and what is Paul?

5 The ministers of him whom you have believed; and to every one as the Lord hath given.

6 I have planted, Apollo watered, but God gave the increase.

7 Therefore, neither he that planteth is any thing, nor he that watereth; but God that giveth the increase.

8 Now he that planteth, and he that watereth, are one. And every man shall receive his own reward, according to his own labour.

9 For we are God's coadjutors: you are God's husbandry; you are God's building.

10 According to the grace of God that is given to me, as a wise architect, I have laid the foundation; and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation no man can lay, but that which is laid; which is Christ Jesus.

12 Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble:

13 Every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man's work, of what sort it is.

14 If any man's work abide, which he hath built thereupon, he shall receive a reward.

15 If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire.

16 Know you not, that you are the temple of God, and that the Spirit of God dwelleth in you?

17 But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are.

18 Let no man deceive himself: if any man among you seem to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written: I will catch the wise in their own craftiness.

20 And again: The Lord knoweth the thoughts of the wise, that they are vain.

21 Let no man therefore glory in men.

22 For all things are yours, whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to some; for all are yours;

23 And you are Christ's; and Christ is God's.

1 PAUL TO THE CORINTHIANS CHAPTER 4

1 Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God.

2 Here now it is required among the dispensers, that a man be found faithful.

3 But to me it is a very small thing to be judged by you, or by man's day; but neither do I judge my own self.

4 For I am not conscious to myself of any thing, yet am I not hereby justified; but he that judgeth me, is the Lord.

5 Therefore judge not before the time; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise from God.

6 But these things, brethren, I have in a figure transferred to myself and to Apollo, for your sakes; that in us you may learn, that one be not puffed up against the other for another, above that which is written.

7 For who distinguisheth thee? Or what hast thou that thou hast not received? And if thou hast received, why dost thou glory, as if thou hadst not received it?

8 You are now full; you are now become rich; you reign without us; and I would to God you did reign, that we also might reign with you.

9 For I think that God hath set forth us apostles, the last, as it were men appointed to death: we are made a spectacle to the world, and to angels, and to men.

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10 We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are honourable, but we without honour.

11 Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no fixed abode;

12 And we labour, working with our own hands: we are reviled, and we bless; we are persecuted, and we suffer it.

13 We are blasphemed, and we entreat; we are made as the refuse of this world, the offscouring of all even until now.

14 I write not these things to confound you; but I admonish you as my dearest children.

15 For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus, by the gospel, I have begotten you.

16 Wherefore I beseech you, be ye followers of me, as I also am of Christ.

17 For this cause have I sent to you Timothy, who is my dearest son and faithful in the Lord; who will put you in mind of my ways, which are in Christ Jesus; as I teach every where in every church.

18 As if I would not come to you, so some are puffed up.

19 But I will come to you shortly, if the Lord will: and will know, not the speech of them that are puffed up, but the power.

20 For the kingdom of God is not in speech, but in power.

21 What will you? shall I come to you with a rod; or in charity, and in the spirit of meekness?

1 PAUL TO THE CORINTHIANS CHAPTER 5

1 It is absolutely heard, that there is fornication among you, and such fornication as the like is not among the heathens; that one should have his father's wife.

2 And you are puffed up; and have not rather mourned, that he might be taken away from among you, that hath done this deed.

3 I indeed, absent in body, but present in spirit, have already judged, as though I were present, him that hath so done,

4 In the name of our Lord Jesus Christ, you being gathered together, and my spirit, with the power of our Lord Jesus;

5 To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ.

6 Your glorying is not good. Know you not that a little leaven corrupteth the whole lump?

7 Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our pasch is sacrificed.

8 Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote to you in an epistle, not to keep company with fornicators.

10 I mean not with the fornicators of this world, or with the covetous, or the extortioners, or the servers of idols; otherwise you must needs go out of this world.

11 But now I have written to you, not to keep company, if any man that is named a brother, be a fornicator, or covetous, or a server of idols, or a railer, or a drunkard, or an extortioner: with such a one, not so much as to eat.

12 For what have I to do to judge them that are without? Do not you judge them that are within?

13 For them that are without, God will judge. Put away the evil one from among yourselves.

1 PAUL TO THE CORINTHIANS CHAPTER 6

1 Dare any of you, having a matter against another, go to be judged before the unjust, and not before the saints?

2 Know you not that the saints shall judge this world? And if the world shall be judged by you, are you unworthy to judge the smallest matters?

3 Know you not that we shall judge angels? how much more things of this world?

4 If therefore you have judgments of things pertaining to this world, set them to judge, who are the most despised in the church.

5 I speak to your shame. Is it so that there is not among you any one wise man, that is able to judge between his brethren?

6 But brother goeth to law with brother, and that before unbelievers.

7 Already indeed there is plainly a fault among you, that you have lawsuits one with another. Why do you not rather take wrong? Why do you not rather suffer yourselves to be defrauded?

8 But you do wrong and defraud, and that to your brethren.

9 Know you not that the unjust shall not possess the kingdom of God? Do not err: neither fornicators, nor idolaters, nor adulterers,

10 Nor the effeminate, nor liers with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God.

11 And such some of you were; but you are washed, but you are sanctified, but you are justified in the name of our Lord Jesus Christ, and the Spirit of our God.

12 All things are lawful to me, but all things are not expedient. All things are lawful to me, but I will not be brought under the power of any.

13 Meat for the belly, and the belly for the meats; but God shall destroy both it and them: but the body is not for fornication, but for the Lord, and the Lord for the body.

14 Now God hath both raised up the Lord, and will raise us up also by his power.

15 Know you not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 Or know you not, that he who is joined to a harlot, is made one body? For they shall be, saith he, two in one flesh.

17 But he who is joined to the Lord, is one spirit.

18 Fly fornication. Every sin that a man doth, is without the body; but he that committeth fornication, sinneth against his own body.

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19 Or know you not, that your members are the temple of the Holy Ghost, who is in you, whom you have from God; and you are not your own?

20 For you are bought with a great price. Glorify and bear God in your body.

1 PAUL TO THE CORINTHIANS CHAPTER 7

1 Now concerning the thing whereof you wrote to me: It is good for a man not to touch a woman.

2 But for fear of fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render the debt to his wife, and the wife also in like manner to the husband.

4 The wife hath not power of her own body, but the husband. And in like manner the husband also hath not power of his own body, but the wife.

5 Defraud not one another, except, perhaps, by consent, for a time, that you may give yourselves to prayer; and return together again, lest Satan tempt you for your incontinency.

6 But I speak this by indulgence, not by commandment.

7 For I would that all men were even as myself: but every one hath his proper gift from God; one after this manner, and another after that.

8 But I say to the unmarried, and to the widows: It is good for them if they so continue, even as I.

9 But if they do not contain themselves, let them marry. For it is better to marry than to be burnt.

10 But to them that are married, not I but the Lord commandeth, that the wife depart not from her husband.

11 And if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife.

12 For to the rest I speak, not the Lord. If any brother hath a wife that believeth not, and she consent to dwell with him, let him not put her away.

13 And if any woman hath a husband that believeth not, and he consent to dwell with her, let her not put away her husband.

14 For the unbelieving husband is sanctified by the believing wife; and the unbelieving wife is sanctified by the believing husband: otherwise your children should be unclean; but now they are holy.

15 But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases. But God hath called us in peace.

16 For how knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?

17 But as the Lord hath distributed to every one, as God hath called every one, so let him walk: and so in all churches I teach.

18 Is any man called, being circumcised? let him not procure uncircumcision. Is any man called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing: but the observance of the commandments of God.

20 Let every man abide in the same calling in which he was called.

21 Wast thou called, being a bondman? care not for it; but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, being a bondman, is the freeman of the Lord. Likewise he that is called, being free, is the bondman of Christ.

23 You are bought with a price; be not made the bondslaves of men.

24 Brethren, let every man, wherein he was called, therein abide with God.

25 Now concerning virgins, I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord, to be faithful.

26 I think therefore that this is good for the present necessity, that it is good for a man so to be.

27 Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned: nevertheless, such shall have tribulation of the flesh. But I spare you.

29 This therefore I say, brethren; the time is short; it remaineth, that they also who have wives, be as if they had none;

30 And they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as if they used it not: for the fashion of this world passeth away.

32 But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God.

33 But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided.

34 And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband.

35 And this I speak for your profit: not to cast a snare upon you; but for that which is decent, and which may give you power to attend upon the Lord, without impediment.

36 But if any man think that he seemeth dishonoured, with regard to his virgin, for that she is above the age, and it must so be: let him do what he will; he sinneth not, if she marry.

37 For he that hath determined being steadfast in his heart, having no necessity, but having power of his own will; and hath judged this in his heart, to keep his virgin, doth well.

38 Therefore, both he that giveth his virgin in marriage, doth well; and he that giveth her not, doth better.

39 A woman is bound by the law as long as her husband liveth; but if her husband die, she is at liberty: let her marry to whom she will; only in the Lord.

40 But more blessed shall she be, if she so remain, according to my counsel; and I think that I also have the spirit of God.

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1 PAUL TO THE CORINTHIANS CHAPTER 8

1 Now concerning those things that are sacrificed to idols, we know that we all have knowledge. Knowledge puffeth up; but charity edifieth.

2 And if any man think that he knoweth any thing, he hath not yet known as he ought to know.

3 But if any any love God, the same is known by him.

4 But as for the meats that are sacrificed to idols, we know that an idol is nothing in the world, and that there is no God but one.

5 For although there be that are called gods, either in heaven or on earth (for there be gods many, and lords many);

6 Yet to us there is but one God, the Father, of whom are all things, and we unto him; and one Lord Jesus Christ, by whom are all things, and we by him.

7 But there is not knowledge in every one. For some until this present, with conscience of the idol: eat as a thing sacrificed to an idol, and their conscience, being weak, is defiled.

8 But meat doth not commend us to God. For neither, if we eat, shall we have the more; nor, if we eat not, shall we have the less.

9 But take heed lest perhaps this your liberty become a stumblingblock to the weak.

10 For if a man see him that hath knowledge sit at meat in the idol's temple, shall not his conscience, being weak, be emboldened to eat those things which are sacrificed to idols?

11 And through thy knowledge shall the weak brother perish, for whom Christ hath died?

12 Now when you sin thus against the brethren, and wound their weak conscience, you sin against Christ.

13 Wherefore, if meat scandalize my brother, I will never eat flesh, lest I should scandalize my brother.

1 PAUL TO THE CORINTHIANS CHAPTER 9

1 Am not I free? Am not I an apostle? Have not I seen Christ Jesus our Lord? Are not you my work in the Lord?

2 And if unto others I be not an apostle, but yet to you I am. For you are the seal of my apostleship in the Lord.

3 My defence with them that do examine me is this.

4 Have not we power to eat and to drink?

5 Have we not power to carry about a woman, a sister, as well as the rest of the apostles, and the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to do this?

7 Who serveth as a soldier at any time, at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Who feedeth the flock, and eateth not of the milk of the flock?

8 Speak I these things according to man? Or doth not the law also say these things?

9 For it is written in the law of Moses: Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or doth he say this indeed for our sakes? For these things are written for our sakes: that he that plougheth, should plough in hope; and he that thrasheth, in hope to receive fruit.

11 If we have sown unto you spiritual things, is it a great matter if we reap your carnal things?

12 If others be partakers of this power over you, why not we rather? Nevertheless, we have not used this power: but we bear all things, lest we should give any hindrance to the gospel of Christ.

13 Know you not, that they who work in the holy place, eat the things that are of the holy place; and they that serve the altar, partake with the altar?

14 So also the Lord ordained that they who preach the gospel, should live by the gospel.

15 But I have used none of these things. Neither have I written these things, that they should be so done unto me: for it is good for me to die, rather than that any man should make my glory void.

16 For if I preach the gospel, it is no glory to me, for a necessity lieth upon me: for woe is unto me if I preach not the gospel.

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation is committed to me:

18 What is my reward then? That preaching the gospel, I may deliver the gospel without charge, that I abuse not my power in the gospel.

19 For whereas I was free as to all, I made myself the servant of all, that I might gain the more.

20 And I became to the Jews, a Jew, that I might gain the Jews:

21 To them that are under the law, as if I were under the law, (whereas myself was not under the law,) that I might gain them that were under the law. To them that were without the law, as if I were without the law, (whereas I was not without the law of God, but was in the law of Christ,) that I might gain them that were without the law.

22 To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all.

23 And I do all things for the gospel's sake: that I may be made partaker thereof.

24 Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain.

25 And every one that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown; but we an incorruptible one.

26 I therefore so run, not as at an uncertainty: I so fight, not as one beating the air:

27 But I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway.

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1 PAUL TO THE CORINTHIANS CHAPTER 10

1 For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea.

2 And all in Moses were baptized, in the cloud, and in the sea:

3 And did all eat the same spiritual food,

4 And all drank the same spiritual drink; (and they drank of the spiritual rock that followed them, and the rock was Christ.)

5 But with most of them God was not well pleased: for they were overthrown in the desert.

6 Now these things were done in a figure of us, that we should not covet evil things as they also coveted.

7 Neither become ye idolaters, as some of them, as it is written: The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand.

9 Neither let us tempt Christ: as some of them tempted, and perished by the serpents.

10 Neither do you murmur: as some of them murmured, and were destroyed by the destroyer.

11 Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come.

12 Wherefore he that thinketh himself to stand, let him take heed lest he fall.

13 Let no temptation take hold on you, but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it.

14 Wherefore, my dearly beloved, fly from the service of idols.

15 I speak as to wise men: judge ye yourselves what I say.

16 The chalice of benediction, which we bless, is it not the communion of the blood of Christ? And the bread, which we break, is it not the partaking of the body of the Lord?

17 For we, being many, are one bread, one body, all that partake of one bread.

18 Behold Israel according to the flesh: are not they, that eat of the sacrifices, partakers of the altar?

19 What then? Do I say, that what is offered in sacrifice to idols, is any thing? Or, that the idol is any thing?

20 But the things which the heathens sacrifice, they sacrifice to devils, and not to God. And I would not that you should be made partakers with devils.

21 You cannot drink the chalice of the Lord, and the chalice of devils: you cannot be partakers of the table of the Lord, and of the table of devils.

22 Do we provoke the Lord to jealousy? Are we stronger than he? All things are lawful for me, but all things are not expedient.

23 All things are lawful for me, but all things do not edify.

24 Let no man seek his own, but that which is another's.

25 Whatsoever is sold in the shambles, eat; asking no question for conscience' sake.

26 The earth is the Lord's, and the fulness thereof.

27 If any of them that believe not, invite you, and you will be willing to go; eat of any thing that is set before you, asking no question for conscience' sake.

28 But if any man say: This has been sacrificed to idols, do not eat of it for his sake that told it, and for conscience' sake.

29 Conscience, I say, not thy own, but the other's. For why is my liberty judged by another man's conscience?

30 If I partake with thanksgiving, why am I evil spoken of, for that for which I give thanks?

31 Therefore, whether you eat or drink, or whatsoever else you do, do all to the glory of God.

32 Be without offence to the Jews, and to the Gentiles, and to the church of God:

33 As I also in all things please all men, not seeking that which is profitable to myself, but to many, that may be saved.

1 PAUL TO THE CORINTHIANS CHAPTER 11

1 Be ye followers of me, as I also am of Christ.

2 Now I praise you, brethren, that in all things you are mindful of me: and keep my ordinances as I have delivered them to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

4 Every man praying or prophesying with his head covered, disgraceth his head.

5 But every woman praying or prophesying with her head not covered, disgraceth her head: for it is all one as if she were shaven.

6 For if a woman be not covered, let her be shorn. But if it be a shame to a woman to be shorn or made bald, let her cover her head.

7 The man indeed ought not to cover his head, because he is the image and glory of God; but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 For the man was not created for the woman, but the woman for the man.

10 Therefore ought the woman to have a power over her head, because of the angels.

11 But yet neither is the man without the woman, nor the woman without the man, in the Lord.

12 For as the woman is of the man, so also is the man by the woman: but all things of God.

13 You yourselves judge: doth it become a woman, to pray unto God uncovered?

14 Doth not even nature itself teach you, that a man indeed, if he nourish his hair, it is a shame unto him?

15 But if a woman nourish her hair, it is a glory to her; for her hair is given to her for a covering.

16 But if any man seem to be contentious, we have no such custom, nor the church of God.

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17 Now this I ordain: not praising you, that you come together not for the better, but for the worse.

18 For first of all I hear that when you come together in the church, there are schisms among you; and in part I believe it.

19 For there must be also heresies: that they also, who are approved, may be made manifest among you.

20 When you come therefore together into one place, it is not now to eat the Lord's supper.

21 For every one taketh before his own supper to eat. And one indeed is hungry and another is drunk.

22 What, have you not houses to eat and to drink in? Or despise ye the church of God; and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

23 For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread.

24 And giving thanks, broke, and said: Take ye, and eat: this is my body, which shall be delivered for you: this do for the commemoration of me.

25 In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink, for the commemoration of me.

26 For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until he come.

27 Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.

28 But let a man prove himself: and so let him eat of that bread, and drink of the chalice.

29 For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

30 Therefore are there many inform and weak among you, and many sleep.

31 But if we would judge ourselves, we should not be judged.

32 But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

33 Wherefore, my brethren, when you come together to eat, wait for one another.

34 If any man be hungry, let him eat at home; that you come not together unto judgment. And the rest I will set in order, when I come.

1 PAUL TO THE CORINTHIANS CHAPTER 12

1 Now concerning spiritual things, my brethren, I would not have you ignorant.

2 You know that when you were heathens, you went to dumb idols, according as you were led.

3 Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus. And no man can say the Lord Jesus, but by the Holy Ghost.

4 Now there are diversities of graces, but the same Spirit;

5 And there are diversities of ministries, but the same Lord;

6 And there are diversities of operations, but the same God, who worketh all in all.

7 And the manifestation of the Spirit is given to every man unto profit.

8 To one indeed, by the Spirit, is given the word of wisdom: and to another, the word of knowledge, according to the same Spirit;

9 To another, faith in the same spirit; to another, the grace of healing in one Spirit;

10 To another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, diverse kinds of tongues; to another, interpretation of speeches.

11 But all these things one and the same Spirit worketh, dividing to every one according as he will.

12 For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body, so also is Christ.

13 For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free; and in one Spirit we have all been made to drink.

14 For the body also is not one member, but many.

15 If the foot should say, because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear should say, because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were the eye, where would be the hearing? If the whole were hearing, where would be the smelling?

18 But now God hath set the members every one of them in the body as it hath pleased him.

19 And if they all were one member, where would be the body?

20 But now there are many members indeed, yet one body.

21 And the eye cannot say to the hand: I need not thy help; nor again the head to the feet: I have no need of you.

22 Yea, much more those that seem to be the more feeble members of the body, are more necessary.

23 And such as we think to be the less honourable members of the body, about these we put more abundant honour; and those that are our uncomely parts, have more abundant comeliness.

24 But our comely parts have no need: but God hath tempered the body together, giving to that which wanted the more abundant honour,

25 That there might be no schism in the body; but the members might be mutually careful one for another.

26 And if one member suffer any thing, all the members suffer with it; or if one member glory, all the members rejoice with it.

27 Now you are the body of Christ, and members of member.

28 And God indeed hath set some in the church; first apostles, secondly prophets, thirdly doctors; after that miracles; then the graces of healing, helps, governments, kinds of tongues, interpretations of speeches.

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29 Are all apostles? Are all prophets? Are all doctors?
30 Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret?
31 But be zealous for the better gifts. And I shew unto you yet a more excellent way.

1 PAUL TO THE CORINTHIANS CHAPTER 13

1 If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.
2 And if I should have prophecy and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.
3 And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.
4 Charity is patient, is kind: charity envieth not, dealeth not perversely; is not puffed up;
5 Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil;
6 Rejoiceth not in iniquity, but rejoiceth with the truth;
7 Beareth all things, believeth all things, hopeth all things, endureth all things.
8 Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed.
9 For we know in part, and we prophesy in part.
10 But when that which is perfect is come, that which is in part shall be done away.
11 When I was a child, I spoke as a child, I understood as a child, I thought as a child. But, when I became a man, I put away the things of a child.
12 We see now through a glass in a dark manner; but then face to face. Now I know I part; but then I shall know even as I am known.
13 And now there remain faith, hope, and charity, these three: but the greatest of these is charity.

1 PAUL TO THE CORINTHIANS CHAPTER 14

1 Follow after charity, be zealous for spiritual gifts; but rather that you may prophesy.
2 For he that speaketh in a tongue, speaketh not unto men, but unto God: for no man heareth. Yet by the Spirit he speaketh mysteries.
3 But he that prophesieth, speaketh to men unto edification, and exhortation, and comfort.
4 He that speaketh in a tongue, edifieth himself: but he that prophesieth, edifieth the church.
5 And I would have you all to speak with tongues, but rather to prophesy. For greater is he that prophesieth, than he that speaketh with tongues: unless perhaps he interpret, that the church may receive edification.
6 But now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I speak to you either in revelation, or in knowledge, or in prophecy, or in doctrine?
7 Even things without life that give sound, whether pipe or harp, except they give a distinction of sounds, how shall it be known what is piped or harped?
8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?
9 So likewise you, except you utter by the tongue plain speech, how shall it be known what is said? For you shall be speaking into the air.
10 There are, for example, so many kinds of tongues in this world; and none is without voice.
11 If then I know not the power of the voice, I shall be to him to whom I speak a barbarian; and he that speaketh, a barbarian to me.
12 So you also, forasmuch as you are zealous of spirits, seek to abound unto the edifying of the church.
13 And therefore he that speaketh by a tongue, let him pray that he may interpret.
14 For if I pray in a tongue, my spirit prayeth, but my understanding is without fruit.
15 What is it then? I will pray with the spirit, I will pray also with the understanding; I will sing with the spirit, I will sing also with the understanding.
16 Else if thou shalt bless with the spirit, how shall he that holdeth the place of the unlearned say, Amen, to thy blessing? because he knoweth not what thou sayest.
17 For thou indeed givest thanks well, but the other is not edified.
18 I thank my God I speak with all your tongues.
19 But in the church I had rather speak five words with my understanding, that I may instruct others also; than ten thousand words in a tongue.
20 Brethren, do not become children in sense: but in malice be children, and in sense be perfect.
21 In the law it is written: In other tongues and other lips I will speak to this people; and neither so will they hear me, saith the Lord.
22 Wherefore tongues are for a sign, not to believers, but to unbelievers; but prophecies not to unbelievers, but to believers.
23 If therefore the whole church come together into one place, and all speak with tongues, and there come in unlearned persons or infidels, will they not say that you are mad?
24 But if all prophesy, and there come in one that believeth not, or an unlearned person, he is convinced of all, he is judged of all.
25 The secrets of his heart are made manifest; and so, falling down on his face, he will adore God, affirming that God is among you indeed.
26 How is it then, brethren? When you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all things be done to edification.
27 If any speak with a tongue, let it be by two, or at the most by three, and in course, and let one interpret.

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28 But if there be no interpreter, let him hold his peace in the church, and speak to himself and to God.

29 And let the prophets speak, two or three; and let the rest judge.

30 But if any thing be revealed to another sitting, let the first hold his peace.

31 For you may all prophesy one by one; that all may learn, and all may be exhorted:

32 And the spirits of the prophets are subject to the prophets.

33 For God is not the God of dissension, but of peace: as also I teach in all the churches of the saints.

34 Let women keep silence in the churches: for it is not permitted them to speak, but to be subject, as also the law saith.

35 But if they would learn any thing, let them ask their husbands at home. For it is a shame for a woman to speak in the church.

36 Or did the word of God come out from you? Or came it only unto you?

37 If any seem to be a prophet, or spiritual, let him know the things that I write to you, that they are the commandments of the Lord.

38 But if any man know not, he shall not be known.

39 Wherefore, brethren, be zealous to prophesy; and forbid not to speak with tongues.

40 But let all things be done decently, and according to order.

1 PAUL TO THE CORINTHIANS CHAPTER 15

(The Resurrection and Victory over Death [44-56]. In a time of extremely high mortality rates due to brutality, murder, war, disease, and ignorance of medicine, the doctrines of salvation, or resurrection [rebirth, as it is called in India], were naturally a very attractive belief concept. Paul integrated the idea of resurrection, together with obedience to the second half of the Ten Commandments, deliberately into his new religion and called it Evangelion, The Gospel, "the good news.")

1 Now I make known unto you, brethren, the gospel which I preached to you, which also you have received, and wherein you stand;

2 By which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain.

3 For I delivered unto you first of all, which I also received: how that Christ died for our sins, according to the scriptures:

4 And that he was buried, and that he rose again the third day, according to the scriptures:

5 And that he was seen by Cephas; and after that by the eleven.

6 Then he was seen by more than five hundred brethren at once: of whom many remain until this present, and some are fallen asleep.

7 After that, he was seen by James, then by all the apostles.

8 And last of all, he was seen also by me, as by one born out of due time.

9 For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

10 But by the grace of God, I am what I am; and his grace in me hath not been void, but I have laboured more abundantly than all they: yet not I, but the grace of God with me.

11 For whether I, or they, so we preach, and so you have believed.

12 Now if Christ be preached, that he arose again from the dead, how do some among you say, that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then Christ is not risen again.

14 And if Christ be not risen again, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God: because we have given testimony against God, that he hath raised up Christ; whom he hath not raised up, if the dead rise not again.

16 For if the dead rise not again, neither is Christ risen again.

17 And if Christ be not risen again, your faith is vain, for you are yet in your sins.

18 Then they also that are fallen asleep in Christ, are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now Christ is risen from the dead, the firstfruits of them that sleep:

21 For by a man came death, and by a man the resurrection of the dead.

22 And as in Adam all die, so also in Christ all shall be made alive.

23 But every one in his own order: the firstfruits Christ, then they that are of Christ, who have believed in his coming.

24 Afterwards the end, when he shall have delivered up the kingdom to God and the Father, when he shall have brought to nought all principality, and power, and virtue.

25 For he must reign, until he hath put all his enemies under his feet.

26 And the enemy death shall be destroyed last: For he hath put all things under his feet. And whereas he saith,

27 All things are put under him; undoubtedly, he is excepted, who put all things under him.

28 And when all things shall be subdued unto him, then the Son also himself shall be subject unto him that put all things under him, that God may be all in all.

29 Otherwise what shall they do that are baptized for the dead, if the dead rise not again at all? why are they then baptized for them?

30 Why also are we in danger every hour?

31 I die daily, I protest by your glory, brethren, which I have in Christ Jesus our Lord.

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32 If (according to man) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not again? Let us eat and drink, for to morrow we shall die.

33 Be not seduced: Evil communications corrupt good manners.

34 Awake, ye just, and sin not. For some have not the knowledge of God, I speak it to your shame.

35 But some man will say: How do the dead rise again? or with what manner of body shall they come?

36 Senseless man, that which thou sowest is not quickened, except it die first.

37 And that which thou sowest, thou sowest not the body that shall be; but bare grain, as of wheat, or of some of the rest.

38 But God giveth it a body as he will: and to every seed its proper body.

39 All flesh is not the same flesh: but one is the flesh of men, another of beasts, another of birds, another of fishes.

40 And there are bodies celestial, and bodies terrestrial: but, one is the glory of the celestial, and another of the terrestrial.

41 One is the glory of the sun, another the glory of the moon, and another the glory of the stars. For star differeth from star in glory.

42 So also is the resurrection of the dead. It is sown in corruption, it shall rise in incorruption.

43 It is sown in dishonour, it shall rise in glory. It is sown in weakness, it shall rise in power.

44 It is sown a natural body, it shall rise a spiritual body. If there be a natural body, there is also a spiritual body, as it is written:

45 The first man Adam was made into a living soul; the last Adam into a quickening spirit.

46 Yet that was not first which is spiritual, but that which is natural; afterwards that which is spiritual.

47 The first man was of the earth, earthly: the second man, from heaven, heavenly.

48 Such as is the earthly, such also are the earthly: and such as is the heavenly, such also are they that are heavenly.

49 Therefore as we have borne the image of the earthly, let us bear also the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot possess the kingdom of God: neither shall corruption possess incorruption.

51 Behold, I tell you a mystery. We shall all indeed rise again: but we shall not all be changed.

52 In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed.

53 For this corruptible must put on incorruption; and this mortal must put on immortality.

54 And when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory.

55 O death, where is thy victory? O death, where is thy sting?

56 Now the sting of death is sin: and the power of sin is the law.

57 But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast and unmoveable; always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

1 PAUL TO THE CORINTHIANS CHAPTER 16

1 Now concerning the collections that are made for the saints, as I have given order to the churches of Galatia, so do ye also.

2 On the first day of the week let every one of you put apart with himself, laying up what it shall well please him; that when I come, the collections be not then to be made.

3 And when I shall be with you, whomsoever you shall approve by letters, them will I send to carry your grace to Jerusalem.

4 And if it be meet that I also go, they shall go with me.

5 Now I will come to you, when I shall have passed through Macedonia. For I shall pass through Macedonia.

6 And with you perhaps I shall abide, or even spend the winter: that you may bring me on my way whithersoever I shall go.

7 For I will not see you now by the way, for I trust that I shall abide with you some time, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and evident is opened unto me: and many adversaries.

10 Now if Timothy come, see that he be with you without fear, for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him, but conduct ye him on his way in peace: that he may come to me. For I look for him with the breatheren.

12 And touching our brother Apollo, I give you to understand, that I much entreated him to come unto you with the breatheren: and indeed it was not his will at all to come at this time. But he will come when he shall have leisure.

13 Watch ye, stand fast in the faith,do manfully, and be strengthened.

14 Let all your things be done in charity.

15 And I beseech you, brethren, you know the house of Stephanas, and of Fortunatus, and of Achaicus, that they are the firstfruits of Achaia, and have dedicated themselves to the ministry of the saints:

16 That you also be subject to such, and to every one that worketh with us, and laboureth.

17 And I rejoice in the presence of Stephanas, and Fortunatus, and Achaicus, because that which was wanting on your part, they have supplied.

18 For they have refreshed both my spirit and yours. Know them, therefore, that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house, with whom I also lodge.

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20 All the brethren salute you. Salute one another with a holy kiss.
21 The salutation of me Paul, with my own hand.
22 If any man love not our Lord Jesus Christ, let him be anathema, maranatha.
23 The grace of our Lord Jesus Christ be with you.
24 My charity be with you all in Christ Jesus. Amen.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

or Paul To The Citizens Of Corinth,
or 2 Corinthians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Second Corinthians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted to contain several authentic letters.)

The Second Epistle to the Corinthians, commonly referred to as Second Corinthians or in writing 2 Corinthians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to the Roman citizen Saul of Tarsos (Paul the Apostle) and a co-author named Timothy, and is addressed to the church in Corinth and Christians in the surrounding province of Achaea, in modern-day Greece. [2 Cor.1:1]

While there is little doubt among scholars that Paul is the author, there is discussion over whether the Epistle was originally one letter or composed from two or more of Paul's letters.

Although the New Testament contains only two letters to the Corinthian church, the evidence from the letters themselves is that he wrote at least four and the church replied at least once:

1. 1 Corinthians 5:9 ("I wrote unto you in an epistle not to company with fornicators", KJV) refers to an early letter, sometimes called the "warning letter" or the "previous letter."

2. 1 Corinthians

3. The Severe Letter: Paul refers to an earlier "letter of tears" in 2 Corinthians 2:3–4 and 8. 1 Corinthians does not match that description, so this "letter of tears" may have been written between 1 Corinthians and 2 Corinthians.

4. 2 Corinthians

The book is usually divided as follows:

- *1:1–11 – Greeting*
- *1:12 – 16 – Paul defends his actions and apostleship, affirming his affection for the Corinthians.*
- *8:1 – 9:15 – Instructions for the collection for the poor in the Jerusalem church.*
- *10:1 – 13:10 – A polemic defense of his apostleship*
- *13:11–13 – Closing greetings.)*

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2 PAUL TO THE CORINTHIANS CHAPTER 1

1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother: to the church of God that is at Corinth, with all the saints that are in all Achaia:

2 Grace unto you and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.

4 Who comforteth us in all our tribulation; that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by God.

5 For as the sufferings of Christ abound in us: so also by Christ doth our comfort abound.

6 Now whether we be in tribulation, it is for your exhortation and salvation: or whether we be comforted, it is for your consolation: or whether we be exhorted, it is for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer.

7 That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation.

8 For we would not have you ignorant,brethren, of our tribulation, which came to us in Asia, that we were pressed out of measure above our strength, so that we were weary even of life.

9 But we had in ourselves the answer of death, that we should not trust in ourselves, but in God who raiseth the dead.

10 Who hath delivered and doth deliver us out of so great dangers: in whom we trust that he will yet also deliver us.

11 You helping withal in prayer for us: that for this gift obtained for us, by the means of many persons, thanks may be given by many in our behalf.

12 For our glory is this, the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in this world: and more abundantly towards you.

13 For we write no other things to you than what you have read and known. And I hope that you shall know unto the end:

14 As also you have known us in part, that we are your glory, as you also are ours, in the day of our Lord Jesus Christ.

15 And in this confidence I had a mind to come to you before, that you might have a second grace:

16 And to pass by you into Macedonia, and again from Macedonia to come to you, and by you to be brought on my way towards Judea.

17 Whereas then I was thus minded, did I use lightness? Or, the things that I purpose, do I purpose according to the flesh, that there should be with me, It is, and It is not?

18 But God is faithful, for our preaching which was to you, was not, It is, and It is not.

19 For the Son of God, Jesus Christ who was preached among you by us, by me, and Sylvanus, and Timothy, was not, It is and It is not, but, It is, was in him.

20 For all the promises of God are in him, It is; therefore also by him, amen to God, unto our glory.

21 Now he that confirmeth us with you in Christ, and that hath anointed us, is God:

22 Who also hath sealed us, and given the pledge of the Spirit in our hearts.

23 But I call God to witness upon my soul, that to spare you, I came not any more to Corinth: not because we exercise dominion over your faith: but we are helpers of your joy: for in faith you stand.

2 PAUL TO THE CORINTHIANS CHAPTER 2

1 But I determined this with myself, not to come to you again in sorrow.

2 For if I make you sorrowful, who is he then that can make me glad, but the same who is made sorrowful by me?

3 And I wrote this same to you; that I may not, when I come, have sorrow upon sorrow, from them of whom I ought to rejoice: having confidence in you all, that my joy is the joy of you all.

4 For out of much affliction and anguish of heart, I wrote to you with many tears: not that you should be made sorrowful: but that you might know the charity I have more abundantly towards you.

5 And if any one have caused grief, he hath not grieved me; but in part, that I may not burden you all.

6 To him who is such a one, this rebuke is sufficient, which is given by many:

7 So that on the contrary, you should rather forgive him and comfort him, lest perhaps such a one be swallowed up with overmuch sorrow.

8 Wherefore, I beseech you, that you would confirm your charity towards him.

9 For to this end also did I write, that I may know the experiment of you, whether you be obedient in all things.

10 And to whom you have pardoned any thing, I also. For, what I have pardoned, if I have pardoned any thing, for your sakes have I done it in the person of Christ.

11 That we be not overreached by Satan. For we are not ignorant of his devices.

12 And when I was come to Troas for the gospel of Christ, and a door was opened unto me in the Lord,

13 I had no rest in my spirit, because I found not Titus my brother; but bidding them farewell, I went into Macedonia.

14 Now thanks be to God, who always maketh us to triumph in Christ Jesus, and manifesteth the odour of his knowledge by us in every place.

15 For we are the good odour of Christ unto God, in them that are saved, and in them that perish.

16 To the one indeed the odour of death unto death: but to the others the odour of life unto life. And for these things who is so sufficient?

17 For we are not as many, adulterating the word of God; but with sincerity, but as from God, before God, in Christ we speak.

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2 PAUL TO THE CORINTHIANS CHAPTER 3

1 Do we begin again to commend ourselves? Or do we need (as some do) epistles of commendation to you, or from you?

2 You are our epistle, written in our hearts, which is known and read by all men:

3 Being manifested, that you are the epistle of Christ, ministered by us, and written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart.

4 And such confidence we have, through Christ, towards God.

5 Not that we are sufficient to think any thing of ourselves, as of ourselves: but our sufficiency is from God.

6 Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit. For the letter killeth, but the spirit quickeneth.

7 Now if the ministration of death, engraven with letters upon stones, was glorious; so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void:

8 How shall not the ministration of the spirit be rather in glory?

9 For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

10 For even that which was glorious in this part was not glorified, by reason of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is in glory.

12 Having therefore such hope, we use much confidence:

13 And not as Moses put a veil upon his face, that the children of Israel might not steadfastly look on the face of that which is made void.

14 But their senses were made dull. For, until this present day, the selfsame veil, in the reading of the old testament, remaineth not taken away (because in Christ it is made void).

15 But even until this day, when Moses is read, the veil is upon their heart.

16 But when they shall be converted to the Lord, the veil shall be taken away.

17 Now the Lord is a Spirit. And where the Spirit of the Lord is, there is liberty.

18 But we all beholding the glory of the Lord with open face, are transformed into the same image from glory to glory, as by the Spirit of the Lord.

2 PAUL TO THE CORINTHIANS CHAPTER 4

1 Therefore, seeing we have this ministration, according as we have obtained mercy, we faint not;

2 But we renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the word of God; but by manifestation of the truth commending ourselves to every man's conscience, in the sight of God.

3 And if our gospel be also hid, it is hid to them that are lost,

4 In whom the god of this world hath blinded the minds of unbelievers, that the light of the gospel of the glory of Christ, who is the image of God, should not shine unto them.

5 For we preach not ourselves, but Jesus Christ our Lord; and ourselves your servants through Jesus.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus.

7 But we have this treasure in earthen vessels, that the excellency may be of the power of God, and not of us.

8 In all things we suffer tribulation, but are not distressed; we are straitened, but are not destitute;

9 We suffer persecution, but are not forsaken; we are cast down, but we perish not:

10 Always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies.

11 For we who live are always delivered unto death for Jesus' sake; that the life also of Jesus may be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 But having the same spirit of faith, as it is written: I believed, for which cause I have spoken; we also believe, for which cause we speak also:

14 Knowing that he who raised up Jesus, will raise us up also with Jesus, and place us with you.

15 For all things are for your sakes; that the grace abounding through many, may abound in thanksgiving unto the glory of God.

16 For which cause we faint not; but though our outward man is corrupted, yet the inward man is renewed day by day.

17 For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory.

18 While we look not at the things which are seen, but at the things which are not seen. For the things which are seen, are temporal; but the things which are not seen, are eternal.

2 PAUL TO THE CORINTHIANS CHAPTER 5

1 For we know, if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven.

2 For in this also we groan, desiring to be clothed upon with our habitation that is from heaven.

3 Yet so that we be found clothed, not naked.

4 For we also, who are in this tabernacle, do groan, being burthened; because we would not be unclothed, but clothed upon, that that which is mortal may be swallowed up by life.

5 Now he that maketh us for this very thing, is God, who hath given us the pledge of the Spirit.

6 Therefore having always confidence, knowing that, while we are in the body, we are absent from the Lord.

7 (For we walk by faith, and not by sight.)

8 But we are confident, and have a good will to be absent rather from the body, and to be present with the Lord.

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9 And therefore we labour, whether absent or present, to please him.

10 For we must all be manifested before the judgement seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil.

11 Knowing therefore the fear of the Lord, we use persuasion to men; but to God we are manifest. And I trust also that in your consciences we are manifest.

12 We commend not ourselves again to you, but give you occasion to glory in our behalf; that you may have somewhat to answer them who glory in face, and not in heart.

13 For whether we be transported in mind, it is to God; or whether we be sober, it is for you.

14 For the charity of Christ presseth us: judging this, that if one died for all, then all were dead.

15 And Christ died for all; that they also who live, may not now live to themselves, but unto him who died for them, and rose again.

16 Wherefore henceforth, we know no man according to the flesh. And if we have known Christ according to the flesh; but now we know him so no longer.

17 If then any be in Christ a new creature, the old things are passed away, behold all things are made new.

18 But all things are of God, who hath reconciled us to himself by Christ; and hath given to us the ministry of reconciliation.

19 For God indeed was in Christ, reconciling the world to himself, not imputing to them their sins; and he hath placed in us the word of reconciliation.

20 For Christ therefore we are ambassadors, God as it were exhorting by us. For Christ, we beseech you, be reconciled to God.

21 Him, who knew no sin, he hath made sin for us, that we might be made the justice of God in him.

2 PAUL TO THE CORINTHIANS CHAPTER 6

1 And we helping do exhort you, that you receive not the grace of God in vain.

2 For he saith: In an accepted time have I heard thee; and in the day of salvation have I helped thee. Behold, now is the acceptable time; behold, now is the day of salvation.

3 Giving no offence to any man, that our ministry be not blamed:

4 But in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses,

5 In stripes, in prisons, in seditions, in labours, in watchings, in fastings,

6 In chastity, in knowledge, in longsuffering, in sweetness, in the Holy Ghost, in charity unfeigned,

7 In the word of truth, in the power of God; by the armour of justice on the right hand and on the left;

8 By honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet known;

9 As dying, and behold we live; as chastised, and not killed;

10 As sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and possessing all things.

11 Our mouth is open to you, O ye Corinthians, our heart is enlarged.

12 You are not straitened in us, but in your own bowels you are straitened.

13 But having the same recompense, (I speak as to my children,) be you also enlarged.

14 Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness?

15 And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever?

16 And what agreement hath the temple of God with idols? For you are the temple of the living God; as God saith: I will dwell in them, and walk among them; and I will be their God, and they shall be my people.

17 Wherefore, Go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing:

18 And I will receive you; and I will be a Father to you; and you shall be my sons and daughters, saith the Lord Almighty.

2 PAUL TO THE CORINTHIANS CHAPTER 7

1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sactification in the fear of God.

2 Receive us. We have injured no man, we have corrupted no man, we have overreached no man.

3 I speak not this to your condemnation. For we have said before, that you are in our hearts, to die together, and to live together.

4 Great is my confidence for you, great is my glorying for you. I am filled with comfort: I exceedingly abound with joy in all our tribulation.

5 For also when we were come into Macedonia, our flesh had no rest, but we suffered all tribulation; combats without, fears within.

6 But God, who comforteth the humble, comforted us by the coming of Titus.

7 And not by his coming only, but also by the consolation, wherewith he was comforted in you, relating to us your desire, your mourning, your zeal for me, so that I rejoiced the more.

8 For although I made you sorrowful by my epistle, I do not repent; and if I did repent, seeing that the same epistle (although but for a time) did make you sorrowful;

9 Now I am glad: not because you were made sorrowful; but because you were made sorrowful unto penance. For you were made sorrowful according to God, that you might suffer damage by us in nothing.

10 For the sorrow that is according to God worketh penance, steadfast unto salvation; but the sorrow of the world worketh death.

11 For behold this selfsame thing, that you were made sorrowful according to God, how great carefulness it worketh in you; yea defence, yea indignation, yea fear, yea

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desire, yea zeal, yea revenge: in all things you have shewed yourselves to be undefiled in the matter.

12 Wherefore although I wrote to you, it was not for his sake that I did the wrong, nor for him that suffered it; but to manifest our carefulness that we have for you

13 Before God: therefore we were comforted. But in our consolation, we did the more abundantly rejoice for the joy of Titus, because his spirit was refreshed by you all.

14 And if I have boasted any thing to him of you, I have not been put to shame; but as we have spoken all things to you in truth, so also our boasting that was made to Titus is found a truth.

15 And his bowels are more abundantly towards you; remembering the obedience of you all, how with fear and trembling you have received him.

16 I rejoice that in all things I have confidence in you.

2 PAUL TO THE CORINTHIANS CHAPTER 8

(The Collection of Money for the Church in Jerusalem. Jerusalem was the centre of the Jewish-Christian church under the leadership of Jesus' brother James "the Just"). Paul hoped to appease James with the money. When he arrived and entered the temple, an unexpected disaster began to unfold that led to the first split in the Jesus movement [into a Jewish Christianity and a Roman Christianity]: Paul was recognised by angry Jews, and riots broke out. Although Paul was a Jew, he also held Roman citizenship; Roman citizens were forbidden to enter the temple under penalty of death [see Temple Warning Inscription, Anhang A]. Paul was taken into protective custody, interrogated by King Herod Agrippa II and Berenice, and then deported to Rome [also known as Paul's Fourth Journey]. See: The Life of Titus Flavius Josephus, ch. 3, Appendix D; see also: Paul's Travel Maps, Appendix B.)

1 Now we make known unto you, brethren, the grace of God, that hath been given in the churches of Macedonia.

2 That in much experience of tribulation, they have had abundance of joy; and their very deep poverty hath abounded unto the riches of their simplicity.

3 For according to their power (I bear them witness), and beyond their power, they were willing.

4 With much entreaty begging of us the grace and communication of the ministry that is done toward the saints.

5 And not as we hoped, but they gave their own selves first to the Lord, then to us by the will of God:

6 Insomuch, that we desired Titus, that as he had begun, so also he would finish among you this same grace.

7 That as in all things you abound in faith, and word, and knowledge, and all carefulness; moreover also in your charity towards us, so in this grace also you may abound.

8 I speak not as commanding; but by the carefulness of others, approving also the good disposition of your charity.

9 For you know the grace of our Lord Jesus Christ, that being rich he became poor, for your sakes; that through his poverty you might be rich.

10 And herein I give my advice; for this is profitable for you, who have begun not only to do, but also to be willing, a year ago.

11 Now therefore perform ye it also in deed; that as your mind is forward to be willing, so it may be also to perform, out of that which you have.

12 For if the will be forward, it is accepted according to that which a man hath, not according to that which he hath not.

13 For I mean not that others should be eased, and you burthened, but by an equality.

14 In this present time let your abundance supply their want, that their abundance also may supply your want, that there may be an equality,

15 As it is written: He that had much, had nothing over; and he that had little, had no want.

16 And thanks be to God, who hath given the same carefulness for you in the heart of Titus.

17 For indeed he accepted the exhortation; but being more careful, of his own will he went unto you.

18 We have sent also with him the brother, whose praise is in the gospel through all the churches.

19 And not that only, but he was also ordained by the churches companion of our travels, for this grace, which is administered by us, to the glory of the Lord, and our determined will:

20 Avoiding this, lest any man should blame us in this abundance which is administered by us.

21 For we forecast what may be good not only before God, but also before men.

22 And we have sent with them our brother also, whom we have often proved diligent in many things; but now much more diligent, with much confidence in you,

23 Either for Titus, who is my companion and fellow labourer towards you, or our brethren, the apostles of the churches, the glory of Christ.

24 Wherefore shew ye to them, in the sight of the churches, the evidence of your charity, and of our boasting on your behalf.

2 PAUL TO THE CORINTHIANS CHAPTER 9

1 For concerning the ministry that is done towards the saints, it is superfluous for me to write unto you.

2 For I know your forward mind: for which I boast of you to the Macedonians. That Achaia also is ready from the year past, and your emulation hath provoked very many.

3 Now I have sent the brethren, that the thing which we boast of concerning you, be not made void in this behalf, that (as I have said) you may be ready:

4 Lest, when the Macedonians shall come with me, and find you unprepared, we (not to say ye) should be ashamed in this matter.

5 Therefore I thought it necessary to desire the brethren that they would go to you before, and prepare this blessing before promised, to be ready, so as a blessing, not as covetousness.

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6 Now this I say: He who soweth sparingly, shall also reap sparingly: and he who soweth in blessings, shall also reap blessings.

7 Every one as he hath determined in his heart, not with sadness, or of necessity: for God loveth a cheerful giver.

8 And God is able to make all grace abound in you; that ye always, having all sufficiency in all things, may abound to every good work,

9 As it is written: He hath dispersed abroad, he hath given to the poor: his justice remaineth for ever.

10 And he that ministereth seed to the sower, will both give you bread to eat, and will multiply your seed, and increase the growth of the fruits of your justice:

11 That being enriched in all things, you may abound unto all simplicity, which worketh through us thanksgiving to God.

12 Because the administration of this office doth not only supply the want of the saints, but aboundeth also by many thanksgivings in the Lord,

13 By the proof of this ministry, glorifying God for the obedience of your confession unto the gospel of Christ, and for the simplicity of your communicating unto them, and unto all.

14 And in their praying for you, being desirous of you, because of the excellent grace of God in you.

15 Thanks be to God for his unspeakable gift.

2 PAUL TO THE CORINTHIANS CHAPTER 10

1 Now I Paul myself beseech you, by the mildness and modesty of Christ, who in presence indeed am lowly among you, but being absent, am bold toward you.

2 But I beseech you, that I may not be bold when I am present, with that confidence wherewith I am thought to be bold, against some, who reckon us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war according to the flesh.

4 For the weapons of our warfare are not carnal, but mighty to God unto the pulling down of fortifications, destroying counsels,

5 And every height that exhalteth itself against the knowledge of God, and bringing into captivity every understanding unto the obedience of Christ;

6 And having in readiness to revenge all disobedience, when your obedience shall be fulfilled.

7 See the things that are according to outward appearance. If any man trust to himself, that he is Christ's, let him think this again with himself, that as he is Christ's, so are we also.

8 For if also I should boast somewhat more of our power, which the Lord hath given us unto edification, and not for your destruction, I should not be ashamed.

9 But that I may not be thought as it were to terrify you by epistles,

10 (For his epistles indeed, say they, are weighty and strong; but his bodily presence is weak, and his speech contemptible,)

11 Let such a one think this, that such as we are in word by epistles, when absent, such also we will be indeed when present.

12 For we dare not match, or compare ourselves with some, that commend themselves; but we measure ourselves by ourselves, and compare ourselves with ourselves.

13 But we will not glory beyond our measure; but according to the measure of the rule, which God hath measured to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond our measure, as if we reached not unto you. For we are come as far as to you in the gospel of Christ.

15 Not glorying beyond measure in other men's labours; but having hope of your increasing faith, to be magnified in you according to our rule abundantly;

16 Yea, unto those places that are beyond you, to preach the gospel, not to glory in another man's rule, in those things that are made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he who commendeth himself, is approved, but he, whom God commendeth.

2 PAUL TO THE CORINTHIANS CHAPTER 11

1 Would to God you could bear with some little of my folly: but do bear with me.

2 For I am jealous of you with the jealousy of God. For I have espoused you to one husband that I may present you as a chaste virgin to Christ.

3 But I fear lest, as the serpent seduced Eve by his subtilty, so your minds should be corrupted, and fall from the simplicity that is in Christ.

4 For if he that cometh preacheth another Christ, whom we have not preached; or if you receive another Spirit, whom you have not received; or another gospel which you have not received; you might well bear with him.

5 For I suppose that I have done nothing less than the great apostles.

6 For although I be rude in speech, yet not in knowledge; but in all things we have been made manifest to you.

7 Or did I commit a fault, humbling myself, that you might be exalted? Because I preached unto you the gospel of God freely?

8 I have taken from other churches, receiving wages of them for your ministry.

9 And, when I was present with you, and wanted, I was chargeable to no man: for that which was wanting to me, the brethren supplied who came from Macedonia; and in all things I have kept myself from being burthensome to you, and so I will keep myself.

10 The truth of Christ is in me, that this glorying shall not be broken off in me in the regions of Achaia.

11 Wherefore? Because I love you not? God knoweth it.

12 But what I do, that I will do, that I may cut off the occasion from them that desire occasion, that wherein they glory, they may be found even as we.

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13 For such false apostles are deceitful workmen, transforming themselves into the apostles of Christ.

14 And no wonder: for Satan himself transformeth himself into an angel of light.

15 Therefore it is no great thing if his ministers be transformed as the ministers of justice, whose end shall be according to their works.

16 I say again, (let no man think me to be foolish, otherwise take me as one foolish, that I also may glory a little.)

17 That which I speak, I speak not according to God, but as it were in foolishness, in this matter of glorying.

18 Seeing that many glory according to the flesh, I will glory also.

19 For you gladly suffer the foolish; whereas yourselves are wise.

20 For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face.

21 I speak according to dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I dare also.

22 They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I.

23 They are the ministers of Christ (I speak as one less wise): I am more; in many more labours, in prisons more frequently, in stripes above measure, in deaths often.

24 Of the Jews five times did I receive forty stripes, save one.

25 Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea.

26 In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren.

27 In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness.

28 Besides those things which are without: my daily instance, the solicitude for all the churches.

29 Who is weak, and I am not weak? Who is scandalized, and I am not on fire?

30 If I must needs glory, I will glory of the things that concern my infirmity.

31 The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not.

32 At Damascus, the governor of the nation under Aretas the king, guarded the city of the Damascenes, to apprehend me.

33 And through a window in a basket was I let down by the wall, and so escaped his hands.

2 PAUL TO THE CORINTHIANS CHAPTER 12

1 If I must glory (it is not expedient indeed): but I will come to visions and revelations of the Lord.

2 I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not; God knoweth), such a one caught up to the third heaven.

3 And I know such a man (whether in the body, or out of the body, I know not: God knoweth):

4 That he was caught up into paradise, and heard secret words, which it is not granted to man to utter.

5 For such an one I will glory; but for myself I will glory nothing, but in my infirmities.

6 For though I should have a mind to glory, I shall not be foolish; for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me.

7 And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me.

8 For which thing thrice I besought the Lord, that it might depart from me.

9 And he said to me: My grace is sufficient for thee; for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

10 For which cause I please myself in my infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ. For when I am weak, then am I powerful.

11 I am become foolish: you have compelled me. For I ought to have been commended by you: for I have no way come short of them that are above measure apostles, although I be nothing.

12 Yet the signs of my apostleship have been wrought on you, in all patience, in signs, and wonders, and mighty deeds.

13 For what is there that you have had less than the other churches, but that I myself was not burthensome to you? Pardon me this injury.

14 Behold now the third time I am ready to come to you; and I will not be burthensome unto you. For I seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children.

15 But I most gladly will spend and be spent myself for your souls; although loving you more, I be loved less.

16 But be it so: I did not burthen you: but being crafty, I caught you by guile.

17 Did I overreach you by any of them whom I sent to you?

18 I desired Titus, and I sent with him a brother. Did Titus overreach you? Did we not walk with the same spirit? did we not in the same steps?

19 Of old, think you that we excuse ourselves to you? We speak before God in Christ; but all things, my dearly beloved, for your edification.

20 For I fear lest perhaps when I come I shall not find you such as I would, and that I shall be found by you such as you would not. Lest perhaps contentions, envyings, animosities, dissensions, detractions, whisperings, swellings, seditions, be among you.

21 Lest again, when I come, God humble me among you: and I mourn many of them that sinned before, and have not done penance for the uncleanness, and fornication, and lasciviousness, that they have committed.

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2 PAUL TO THE CORINTHIANS CHAPTER 13

1 Behold, this is the third time I am coming to you: In the mouth of two or three witnesses shall every word stand.

2 I have told before, and foretell, as present, and now absent, to them that sinned before, and to all the rest, that if I come again, I will not spare.

3 Do you seek a proof of Christ that speaketh in me, who towards you is not weak, but is mighty in you?

4 For although he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him: but we shall live with him by the power of God towards you.

5 Try your own selves if you be in the faith; prove ye yourselves. Know you not your own selves, that Christ Jesus is in you, unless perhaps you be reprobates?

6 But I trust that you shall know that we are not reprobates.

7 Now we pray God, that you may do no evil, not that we may appear approved, but that you may do that which is good, and that we may be as reprobates.

8 For we can do nothing against the truth; but for the truth.

9 For we rejoice that we are weak, and you are strong. This also we pray for, your perfection.

10 Therefore I write these things, being absent, that, being present, I may not deal more severely, according to the power which the Lord hath given me unto edification, and not unto destruction.

11 For the rest, brethren, rejoice, be perfect, take exhortation, be of one mind, have peace; and the God of peace and of love shall be with you.

12 Salute one another with a holy kiss. All the saints salute you.

13 The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS

or Paul To The Citizens Of Galata, or just Galatians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Galatians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted as authentic. It is typically dated c. 54 AD. There is an old debate as to whether Paul's letter was directed to northern Galatia, where the ethnic Galatians lived, or to southern part of the Galatian province, where cities such as Iconium are located.

The Epistle to the Galatians, often shortened to Galatians, is the ninth book of the New Testament. It is probably written by the Roman citizen Saul of Tarsos (Paul the Apostle) from southern Anatolia to a number of Early Christian communities in Galatia (central Anatolia).

Saul of Tarsos writes about the conflict he caused with James the undisputed leader of the Church and brother of Jesus. The controversy concerns the Gentile (Roman) and the Mosaic (Hebrew) Law as described in the 5 books of Moses. Saul knew that circumcision was against the Lex Cornelia (the Roman laws of Cornelius Sulla) argues that the gentile Galatians do not need to adhere to the tenets of the Mosaic Law, particularly circumcision of males. But Saul tells us only a part of the story, he does not say that James has been furious seeing him as traitor and lier because he converted Jews to his version of Christianity. Saul has dared to turn James's brother Jesus into a caricature and a divine figurehead of Paul's newly created religion, smearing so the honour of Jesus' family by immoral (Roman) filth and violating the first three Commandments: "1. I am the Lord thy God, thou shalt have no other gods before me; 2. Thou shalt not make unto thee any graven image; 3. Thou shalt not take the name of the Lord your God in vain." In other words: In Judaism, it is absolutely probihited to elevate a human being (such as Jesus) to a godlike status. When Paul came to Jerusalem and Jews recognised him, his presence alone caused such a massive uprising that the Roman police force had to take him into protective custody.

We can learn in detail what has happened from the Clementine literature (also called Pseudo [false] -Clementine because the Church leaders did not like the contents of the texts), the Homilies and Recognition by name. These are records made by one Clement (whom the narrative identifies as both Pope Clement I, and Titus Flavius Vespasianus' nephew Titus Flavius Clemens) who tells us about the battles among James the brother of Jesus, Saul of Tarsos and the Apostle Simon Peter. There is also an accout of the circumstances under which Clement came to be Peter's

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travelling companion, and of other details of Clement's family history. The author is sometimes called Pseudo-Clement (as distinct from Clement of Alexandria)

The Epistle to the Galatians has exerted enormous influence on the history of Christianity, the development of Christian theology, and the study of the Apostle Paul because it is Saul's coming out. The central dispute in the letter concerns the question of how Gentiles and Jewss could convert to Paul's Christianity, which shows that this letter was written at an early stage in church history, when the vast majority of Christians were Jewish or Jewish proselytes, which historians refer to as the Jewish Christians. Another indicator that the letter is early is that there is no hint in the letter of a developed organisation within the Christian community at large. This puts it during the lifetime of Paul himself.)

PAUL TO THE GALATIANS CHAPTER 1

(During the era of the Roman Republic, like the filling of a sandwich, the Celts were squeezed out of the centre of Europe by the Germanic tribes coming from the north and the Romans coming from the south. In the west, they fled to Britain and in the east to Anatolia. The Turkish name Galata [Engish: Galatia; other Celtic names: Celtica, Gallica, Gallia, Gallega, Galicia, Gaul, etc.] still recalls them. Paul had visited Galatia on his second and third missionary journeys [Acts 16:6; 18:23] and established Christian communities there [Galatians 4:13-15]. These consisted primarily of Gentile Christians [Greeks; 4:8; 5:2; 6:13] and Jewish Christians [3:13f; 4:3]. As described in 2 Corinthians, Paul had a major conflict with James, the Bishop of Jerusalem and brother of Jesus, because Paul violated the laws of Moses. The letter must have been written soon after Paul's second missionary journey [4:13]; only then can we explain his surprise at the Galatians' rapid change of heart [1:6]. This suggests that the letter was written during the early part of his three-year stay in Ephesus, around the year 54 AD or a bit earlier.)

1 Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead,

2 And all the brethren who are with me, to the churches of Galatia.

3 Grace be to you, and peace from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present wicked world, according to the will of God and our Father:

5 To whom is glory for ever and ever. Amen.

6 I wonder that you are so soon removed from him that called you into the grace of Christ, unto another gospel.

7 Which is not another, only there are some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.

9 As we said before, so now I say again: If any one preach to you a gospel, besides that which you have received, let him be anathema.

10 For do I now persuade men, or God? Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ.

11 For I give you to understand, brethren, that the gospel which was preached by me is not according to man.

12 For neither did I receive it of man, nor did I learn it; but by the revelation of Jesus Christ.

13 For you have heard of my conversation in time past in the Jews' religion: how that, beyond measure, I persecuted the church of God, and wasted it.

14 And I made progress in the Jews' religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers.

15 But when it pleased him, who separated me from my mother's womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among the Gentiles, immediately I condescended not to flesh and blood.

17 Neither went I to Jerusalem, to the apostles who were before me: but I went into Arabia, and again I returned to Damascus.

18 Then, after three years, I went to Jerusalem, to see Peter, and I tarried with him fifteen days.

19 But other of the apostles I saw none, saving James the brother of the Lord.

20 Now the things which I write to you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia.

22 And I was unknown by face to the churches of Judea, which were in Christ:

23 But they had heard only: He, who persecuted us in times past, doth now preach the faith which once he impugned:

24 And they glorified God in me.

PAUL TO THE GALATIANS CHAPTER 2

1 Then, after fourteen years, I went up again to Jerusalem with Barnabas, taking Titus also with me.

2 And I went up according to revelation; and communicated to them the gospel, which I preach among the Gentiles, but apart to them who seemed to be some thing: lest perhaps I should run, or had run in vain.

3 But neither Titus, who was with me, being a Gentile, was compelled to be circumcised.

4 But because of false brethren unawares brought in, who came in privately to spy our liberty, which we have in Christ Jesus, that they might bring us into servitude.

5 To whom we yielded not by subjection, no not for an hour, that the truth of the gospel might continue with you.

6 But of them who seemed to be some thing, (what they were some time, it is nothing to me, God accepteth not the person of man,) for to me they that seemed to be some thing added nothing.

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7 But contrariwise, when they had seen that to me was committed the gospel of the uncircumcision, as to Peter was that of the circumcision.

8 (For he who wrought in Peter to the apostleship of the circumcision, wrought in me also among the Gentiles.)

9 And when they had known the grace that was given to me, James and Cephas and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship: that we should go unto the Gentiles, and they unto the circumcision:

10 Only that we should be mindful of the poor: which same thing also I was careful to do.

11 But when Cephas was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that some came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them who were of the circumcision.

13 And to his dissimulation the rest of the Jews consented, so that Barnabas also was led by them into that dissimulation.

14 But when I saw that they walked not uprightly unto the truth of the gospel, I said to Cephas before them all: If thou, being a Jew, livest after the manner of the Gentiles, and not as the Jews do, how dost thou compel the Gentiles to live as do the Jews?

15 We by nature are Jews, and not of the Gentiles sinners.

16 But knowing that man is not justified by the works of the law, but by the faith of Jesus Christ; we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the law: because by the works of the law no flesh shall be justified.

17 But if while we seek to be justified in Christ, we ourselves also are found sinners; is Christ then the minister of sin? God forbid.

18 For if I build up again the things which I have destroyed, I make myself a prevaricator.

19 For I, through the law, am dead to the law, that I may live to God: with Christ I am nailed to the cross.

20 And I live, now not I; but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me, and delivered himself for me.

21 I cast not away the grace of God. For if justice be by the law, then Christ died in vain.

PAUL TO THE GALATIANS CHAPTER 3

1 O senseless Galatians, who hath bewitched you that you should not obey the truth, before whose eyes Jesus Christ hath been set forth, crucified among you?

2 This only would I learn of you: Did you receive the Spirit by the works of the law, or by the hearing of faith?

3 Are you so foolish, that, whereas you began in the Spirit, you would now be made perfect by the flesh?

4 Have you suffered so great things in vain? If it be yet in vain.

5 He therefore who giveth to you the Spirit, and worketh miracles among you; doth he do it by the works of the law, or by the hearing of the faith?

6 As it is written: Abraham believed God, and it was reputed to him unto justice.

7 Know ye therefore, that they who are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing, that God justifieth the Gentiles by faith, told unto Abraham before: In thee shall all nations be blessed.

9 Therefore they that are of faith, shall be blessed with faithful Abraham.

10 For as many as are of the works of the law, are under a curse. For it is written: Cursed is every one, that abideth not in all things, which are written in the book of the law to do them.

11 But that in the law no man is justified with God, it is manifest: because the just man liveth by faith.

12 But the law is not of faith: but, He that doth those things, shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written: Cursed is every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Christ Jesus: that we may receive the promise of the Spirit by faith.

15 Brethren (I speak after the manner of man,) yet a man's testament, if it be confirmed, no man despiseth, nor addeth to it.

16 To Abraham were the promises made and to his seed. He saith not, And to his seeds, as of many: but as of one, And to thy seed, which is Christ.

17 Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect.

18 For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise.

19 Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise, being ordained by angels in the hand of a mediator.

20 Now a mediator is not of one: but God is one.

21 Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law.

22 But the scripture hath concluded all under sin, that the promise, by the faith of Jesus Christ, might be given to them that believe.

23 But before the faith came, we were kept under the law shut up, unto that faith which was to be revealed.

24 Wherefore the law was our pedagogue in Christ, that we might be justified by faith.

25 But after the faith is come, we are no longer under a pedagogue.

26 For you are all the children of God by faith, in Christ Jesus.

27 For as many of you as have been baptized in Christ, have put on Christ.

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28 There is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all one in Christ Jesus.

29 And if you be Christ's, then are you the seed of Abraham, heirs according to the promise.

PAUL TO THE GALATIANS CHAPTER 4

1 Now I say, as long as the heir is a child, he differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed by the father:

3 So we also, when we were children, were serving under the elements of the world.

4 But when the fulness of the time was come, God sent his Son, made of a woman, made under the law:

5 That he might redeem them who were under the law: that we might receive the adoption of sons.

6 And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father.

7 Therefore now he is not a servant, but a son. And if a son, an heir also through God.

8 But then indeed, not knowing God, you served them, who, by nature, are not gods.

9 But now, after that you have known God, or rather are known by God: how turn you again to the weak and needy elements, which you desire to serve again?

10 You observe days, and months, and times, and years.

11 I am afraid of you, lest perhaps I have laboured in vain among you.

12 Be ye as I, because I also am as you: brethren, I beseech you: you have not injured me at all.

13 And you know, how through infirmity of the flesh, I preached the gospel to you heretofore: and your temptation in my flesh,

14 You despised not, nor rejected: but received me as an angel of God, even as Christ Jesus.

15 Where is then your blessedness? For I bear you witness, that, if it could be done, you would have plucked out your own eyes, and would have given them to me.

16 Am I then become your enemy, because I tell you the truth?

17 They are zealous in your regard not well: but they would exclude you, that you might be zealous for them.

18 But be zealous for that which is good in a good thing always: and not only when I am present with you.

19 My little children, of whom I am in labour again, until Christ be formed in you.

20 And I would willingly be present with you now, and change my voice: because I am ashamed for you.

21 Tell me, you that desire to be under the law, have you not read the law?

22 For it is written that Abraham had two sons: the one by a bondwoman, and the other by a free woman.

23 But he who was of the bondwoman, was born according to the flesh: but he of the free woman, was by promise.

24 Which things are said by an allegory. For these are the two testaments. The one from mount Sina, engendering unto bondage; which is Agar:

25 For Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children.

26 But that Jerusalem, which is above, is free: which is our mother.

27 For it is written: Rejoice, thou barren, that bearest not: break forth and cry, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he, that was born according to the flesh, persecuted him that was after the spirit; so also it is now.

30 But what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman.

31 So then, brethren, we are not the children of the bondwoman, but of the free: by the freedom wherewith Christ has made us free.

PAUL TO THE GALATIANS CHAPTER 5

1 Stand fast, and be not held again under the yoke of bondage.

2 Behold, I Paul tell you, that if you be circumcised, Christ shall profit you nothing.

3 And I testify again to every man circumcising himself, that he is a debtor to the whole law.

4 You are made void of Christ, you who are justified in the law: you are fallen from grace.

5 For we in spirit, by faith, wait for the hope of justice.

6 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision: but faith that worketh by charity.

7 You did run well, who hath hindered you, that you should not obey the truth?

8 This persuasion is not from him that calleth you.

9 A little leaven corrupteth the whole lump.

10 I have confidence in you in the Lord: that you will not be of another mind: but he that troubleth you, shall bear the judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the scandal of the cross made void.

12 I would they were even cut off, who trouble you.

13 For you, brethren, have been called unto liberty: only make not liberty an occasion to the flesh, but by charity of the spirit serve one another.

14 For all the law is fulfilled in one word: Thou shalt love thy neighbour as thyself.

15 But if you bite and devour one another; take heed you be not consumed one of another.

16 I say then, walk in the spirit, and you shall not fulfil the lusts of the flesh.

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17 For the flesh lusteth against the spirit: and the spirit against the flesh; for these are contrary one to another: so that you do not the things that you would.

18 But if you are led by the spirit, you are not under the law.

19 Now the works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury,

20 Idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects,

21 Envies, murders, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God.

22 But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity,

23 Mildness, faith, modesty, continency, chastity. Against such there is no law.

24 And they that are Christ's, have crucified their flesh, with the vices and concupiscences.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be made desirous of vain glory, provoking one another, envying on another.

PAUL TO THE GALATIANS CHAPTER 6

1 Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens; and so you shall fulfil the law of Christ.

3 For if any man think himself to be some thing, whereas he is nothing, he deceiveth himself.

4 But let every one prove his own work, and so he shall have glory in himself only, and not in another.

5 For every one shall bear his own burden.

6 And let him that is instructed in the word, communicate to him that instructeth him, in all good things.

7 Be not deceived, God is not mocked.

8 For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting.

9 And in doing good, let us not fail. For in due time we shall reap, not failing.

10 Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

11 See what a letter I have written to you with my own hand.

12 For as many as desire to please in the flesh, they constrain you to be circumcised, only that they may not suffer the persecution of the cross of Christ.

13 For neither they themselves who are circumcised, keep the law; but they will have you to be circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And whosoever shall follow this rule, peace on them, and mercy, and upon the Israel of God.

17 From henceforth let no man be troublesome to me; for I bear the marks of the Lord Jesus in my body.

18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

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THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

or Paul to the citizens of Ephesus, or just Ephesians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 80-100 A.D.

(The Epistle to the Ephesians, also called the Letter to the Ephesians and often shortened to Ephesians, is the tenth book of the New Testament. Its authorship has traditionally been attributed to Paul the Apostle but starting in 1792, this has been challenged as Deutero-Pauline, that is, written in Paul's name by a later author strongly influenced by Paul's thought, probably "by a loyal disciple to sum up Paul's teaching and to apply it to a new situation fifteen to twenty-five years after the Apostle's death".

According to tradition, the Apostle Paul wrote the letter while he was in prison in Rome (around 62 AD). This would be about the same time as the Epistle to the Colossians (which in many points it resembles) and the Epistle to Philemon. However, many critical scholars have questioned the authorship of the letter and suggest that it may have been written between 80 and 100 AD.

The first verse in the letter identifies Paul as its author. While early lists of New Testament books, including Marcion's canon and the Muratorian fragment, attribute the letter to Paul, more recently there have been challenges to Pauline authorship on the basis of the letter's characteristically non-Pauline syntax, terminology, and eschatology.

The Pauline authorship of Ephesians is doubtful. In style it differs even more than the Epistle to the Colossians from the earlier Epistles attributed to Paul: 1. Many terms in Ephesians are not found in genuine Paulines but are found in the later NT writings; 2. Almost all of Ephesians evinces verbal contacts with Colossians, indicating that the author of Ephesians wrote in imitation of Colossians; 3. The use of grammar is quite different: The plural is employed where Paul always avoids it in his 4 Main Epistles.

Ephesians contains:

• 1:1,2. The greeting, from Paul to the church of Ephesus.

• 1:3–2:10. A general account of the blessings that the gospel reveals. This includes the source of these blessings, the means by which they are attained, the reason why they are given, and their final result. The whole of the section 1:3–23 consists in the original Greek of just two lengthy and complex sentences (1:3–14, 15–23). It ends with a fervent prayer for the further spiritual enrichment of the Ephesians.

• 2:11–3:21. A description of the change in the spiritual position of Gentiles as a result of the work of Christ. It ends with an account of how Paul was selected and qualified to be an apostle to the Gentiles, in the hope that this will keep them from being dispirited and lead him to pray for them.

• 4:1–16. A chapter on unity in the midst of the diversity of gifts among believers.

• 4:17–6:9. Instructions about ordinary life and different relationships.

• 6:10–24. The imagery of spiritual warfare (including the metaphor of the Armour of God), the mission of Tychicus, and valedictory blessings.)

PAUL TO THE EPHESIANS CHAPTER 1

(In the early 50s AD, Paul lived in Ephesus for three years and formed a church community. Ephesus was founded by Greeks around 600 BC near Izmir in Asia Minor. The former port city is famous for its library, whose facade still stands, and its beautiful Greek theatre. Under Emperor Augustus, Ephesus became the capital of the Roman province of Asia. Around 57 AD, there was a massive revolt of Greeks and Jews against the teachings of the Apostle Paul; it is described in the Book of Acts, chapter 19.)

1 Paul, an apostle of Jesus Christ, by the will of God, to all the saints who are at Ephesus, and to the faithful in Christ Jesus.

2 Grace be to you, and peace from God the Father, and from the Lord Jesus Christ.

3 Blessed by the God and Father of our Lord Jesus Christ, who hath blessed us with spiritual blessings in heavenly places, in Christ:

4 As he chose us in him before the foundation of the world, that we should be holy and unspotted in his sight in charity.

5 Who hath predestinated us unto the adoption of children through Jesus Christ unto himself: according to the purpose of his will:

6 Unto the praise of the glory of his grace, in which he hath graced us in his beloved son.

7 In whom we have redemption through his blood, the remission of sins, according to the riches of his grace,

8 Which hath superabounded in us in all wisdom and prudence,

9 That he might make known unto us the mystery of his will, according to his good pleasure, which he hath purposed in him,

10 In the dispensation of the fulness of times, to re-establish all things in Christ, that are in heaven and on earth, in him.

11 In whom we also are called by lot, being predestinated according to the purpose of him who worketh all things according to the counsel of his will.

12 That we may be unto the praise of his glory, we who before hoped Christ:

13 In whom you also, after you had heard the word of truth, (the gospel of your salvation;) in whom also believing, you were signed with the holy Spirit of promise,

14 Who is the pledge of our inheritance, unto the redemption of acquisition, unto the praise of his glory.

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15 Wherefore I also, hearing of your faith that is in the Lord Jesus, and of your love towards all the saints,
16 Cease not to give thanks for you, making commemoration of you in my prayers,
17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and of revelation, in the knowledge of him:
18 The eyes of your heart enlightened, that you may know what the hope is of the glory of his inheritance in the saints.
19 And what is the exceeding greatness of his power towards us, who believe according to the operation of the might of his power,
20 Which he wrought in Christ, raising him up from the dead, and setting him on his right hand in the heavenly places.
21 Above all principality, and power, and virtue, and dominion, and every name that is named, not only in this world, but also in that which is to come.
22 And he hath subjected all things under his feet, and hath made him head over all the church,
23 Which is his body, and the fulness of him who is filled all in all.

PAUL TO THE EPHESIANS CHAPTER 2

1 And you, when you were dead in your offences, and sins,
2 Wherein in time past you walked according to the course of this world, according to the prince of the power of this air, of the spirit that now worketh on the children of unbelief:
3 In which also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of our thoughts, and were by nature children of wrath, even as the rest:
4 But God, (who is rich in mercy,) for his exceeding charity wherewith he loved us,
5 Even when we were dead in sins, hath quickened us together in Christ, (by whose grace you are saved,)
6 And hath raised us up together, and hath made us sit together in the heavenly places, through Christ Jesus.
7 That he might shew in the ages to come the abundant riches of his grace, in his bounty towards us in Christ Jesus.
8 For by grace you are saved through faith, and that not of yourselves, for it is the gift of God;
9 Not of works, that no man may glory.
10 For we are his workmanship, created in Christ Jesus in good works, which God hath prepared that we should walk in them.
11 For which cause be mindful that you, being heretofore Gentiles in the flesh, who are called uncircumcision by that which is called circumcision in the flesh, made by hands;
12 That you were at that time without Christ, being aliens from the conversation of Israel, and strangers to the testament, having no hope of the promise, and without God in this world.
13 But now in Christ Jesus, you, who some time were afar off, are made nigh by the blood of Christ.
14 For he is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh:
15 Making void the law of commandments contained in decrees; that he might make the two in himself into one new man, making peace;
16 And might reconcile both to God in one body by the cross, killing the enmities in himself.
17 And coming, he preached peace to you that were afar off, and peace to them that were nigh.
18 For by him we have access both in one Spirit to the Father.
19 Now therefore you are no more strangers and foreigners; but you are fellow citizens with the saints, and the domestics of God,
20 Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone:
21 In whom all the building, being framed together, groweth up into an holy temple in the Lord.
22 In whom you also are built together into an habitation of God in the Spirit.

PAUL TO THE EPHESIANS CHAPTER 3

1 For this cause, I Paul, the prisoner of Jesus Christ, for you Gentiles;
2 If yet you have heard of the dispensation of the grace of God which is given me towards you:
3 How that, according to revelation, the mystery has been made known to me, as I have written above in a few words;
4 As you reading, may understand my knowledge in the mystery of Christ,
5 Which in other generations was not known to the sons of men, as it is now revealed to his holy apostles and prophets in the Spirit:
6 That the Gentiles should be fellow heirs, and of the same body, and co-partners of his promise in Christ Jesus, by the gospel:
7 Of which I am made a minister, according to the gift of the grace of God, which is given to me according to the operation of his power:
8 To me, the least of all the saints, is given this grace, to preach among the Gentiles, the unsearchable riches of Christ,
9 And to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things:
10 That the manifold wisdom of God may be made known to the principalities and powers in heavenly places through the church,
11 According to the eternal purpose, which he made, in Christ Jesus our Lord:
12 In whom we have boldness and access with confidence by the faith of him.
13 Wherefore I pray you not to faint at my tribulations for you, which is your glory.

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14 For this cause I bow my knees to the Father of our Lord Jesus Christ,
15 Of whom all paternity in heaven and earth is named,
16 That he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man,
17 That Christ may dwell by faith in your hearts; that being rooted and founded in charity,
18 You may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth:
19 To know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fulness of God.
20 Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us;
21 To him be glory in the church, and in Christ Jesus unto all generations, world without end. Amen.

PAUL TO THE EPHESIANS CHAPTER 4

1 I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called,
2 With all humility and mildness, with patience, supporting one another in charity.
3 Careful to keep the unity of the Spirit in the bond of peace.
4 One body and one Spirit; as you are called in one hope of your calling.
5 One Lord, one faith, one baptism.
6 One God and Father of all, who is above all, and through all, and in us all.
7 But to every one of us is given grace, according to the measure of the giving of Christ.
8 Wherefore he saith: Ascending on high, he led captivity captive; he gave gifts to men.
9 Now that he ascended, what is it, but because he also descended first into the lower parts of the earth?
10 He that descended is the same also that ascended above all the heavens, that he might fill all things.
11 And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors,
12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
13 Until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ;
14 That henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive
15 But doing the truth in charity, we may in all things grow up in him who is the head, even Christ:
16 From whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity.
17 This then I say and testify in the Lord: That henceforward you walk not as also the Gentiles walk in the vanity of their mind,
18 Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts.
19 Who despairing, have given themselves up to lasciviousness, unto the working of all uncleanness, unto the working of all uncleanness, unto covetousness.
20 But you have not so learned Christ;
21 If so be that you have heard him, and have been taught in him, as the truth is in Jesus:
22 To put off, according to former conversation, the old man, who is corrupted according to the desire of error.
23 And be renewed in the spirit of your mind:
24 And put on the new man, who according to God is created in justice and holiness of truth.
25 Wherefore putting away lying, speak ;ye the truth every man with his neighbour; for we are members one of another.
26 Be angry, and sin not. Let not the sun go down upon your anger.
27 Give not place to the devil.
28 He that stole, let him now steal no more; but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need.
29 Let no evil speech proceed from your mouth; but that which is good, to the edification of faith, that it may administer grace to the hearers.
30 And grieve not the holy Spirit of God: whereby you are sealed unto the day of redemption.
31 Let all bitterness, and anger, and indignation, and clamour, and blasphemy, be put away from you, with all malice.
32 And be ye kind one to another; merciful, forgiving one another, even as God hath forgiven you in Christ.

PAUL TO THE EPHESIANS CHAPTER 5

(Be the Children of Light and avoid all evil [8-13]. "Children of Light" [Sadokites, Zadiks, "the righteous or just"] was once the name the Sadducees, Zealots, and Sicarii [knife-wielding terrorists] used for themselves and recorded it in the Dead Sea Scrolls. They were the perpetrators of the Jewish War against Rome from 66 to 73, which was also a civil war, and ended with about a million deaths. They called all non-Jews "Children of Darkness." In this letter, the name Children of Light is deliberately used to depict the new Roman Christians of the Apostle Paul positively and to show that those terrorists are now the Children of Darkness. See: The Dead Sea Scrolls, Appendix D; a complete translation can be found in The Grand Bible.)

1 Be ye therefore followers of God, as most dear children;
2 And walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God for an odour of sweetness.

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3 But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints:

4 Or obscenity, or foolish talking, or scurrility, which is to no purpose; but rather giving of thanks.

5 For know you this and understand, that no fornicator, or unclean, or covetous person (which is a serving of idols), hath inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief.

7 Be ye not therefore partakers with them.

8 For you were heretofore darkness, but now light in the Lord. Walk then as children of the light.

9 For the fruit of the light is in all goodness, and justice, and truth;

10 Proving what is well pleasing to God:

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12 For the things that are done by them in secret, it is a shame even to speak of.

13 But all things that are reproved, are made manifest by the light; for all that is made manifest is light.

14 Wherefore he saith: Rise thou that sleepest, and arise from the dead: and Christ shall enlighten thee.

15 See therefore, brethren, how you walk circumspectly: not as unwise,

16 But as wise: redeeming the time, because the days are evil.

17 Wherefore become not unwise, but understanding what is the will of God.

18 And be not drunk with wine, wherein is luxury; but be ye filled with the holy Spirit,

19 Speaking to yourselves in psalms, and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord;

20 Giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father:

21 Being subject one to another, in the fear of Christ.

22 Let women be subject to their husbands, as to the Lord:

23 Because the husband is the head of the wife, as Christ is the head of the church. He is the saviour of his body.

24 Therefore as the church is subject to Christ, so also let the wives be to their husbands in all things.

25 Husbands, love your wives, as Christ also loved the church, and delivered himself up for it:

26 That he might sanctify it, cleansing it by the laver of water in the word of life:

27 That he might present it to himself a glorious church, not having spot or wrinkle, or any; such thing; but that it should be holy, and without blemish.

28 So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself.

29 For no man ever hated his own flesh; but nourisheth and cherisheth it, as also Christ doth the church:

30 Because we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh.

32 This is a great sacrament; but I speak in Christ and in the church.

33 Nevertheless let every one of you in particular love his wife as himself: and let the wife fear her husband.

PAUL TO THE EPHESIANS CHAPTER 6

1 Children, obey your parents in the Lord, for this is just.

2 Honour thy father and thy mother, which is the first commandment with a promise:

3 That it may be well with thee, and thou mayest be long lived upon earth.

4 And you, fathers, provoke not your children to anger; but bring them up in the discipline and correction of the Lord.

5 Servants, be obedient to them that are your lords according to the flesh, with fear and trembling, in the simplicity of your heart, as to Christ:

6 Not serving to the eye, as it were pleasing men, but, as the servants of Christ doing the will of God from the heart,

7 With a good will serving, as to the Lord, and not to men.

8 Knowing that whatsoever good thing any man shall do, the same shall he receive from the Lord, whether he be bond, or free.

9 And you, masters, do the same things to them, forbearing threatenings, knowing that the Lord both of them and you is in heaven; and there is no respect of persons with him.

10 Finally, brethren, be strengthened in the Lord, and in the might of his power.

11 Put you on the armour of God, that you may be able to stand against the deceits of the devil.

12 For our wrestling is not against flesh and blood; but against principalities and power, against the rulers of the world of this darkness, against the spirits of wickedness in the high places.

13 Therefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of justice,

15 And your feet shod with the preparation of the gospel of peace:

16 In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one.

17 And take unto you the helmet of salvation, and the sword of the Spirit (which is the word of God).

18 By all prayer and supplication praying at all times in the spirit; and in the same watching with all instance and supplication for all the saints:

19 And for me, that speech may be given me, that I may open my mouth with confidence, to make known the mystery of the gospel.

20 For which I am an ambassador in a chain, so that therein I may be bold to speak according as I ought.

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21 But that you also may know the things that concern me, and what I am doing, Tychicus, my dearest brother and faithful minister in the Lord, will make known to you all things:

22 Whom I have sent to you for this same purpose, that you may know the things concerning us, and that he may comfort your hearts.

23 Peace be to the brethren and charity with faith, from God the Father, and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in incorruption. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS

or Paul to the citizens of Philippi, or just Philippians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The Epistle to the Philippians, commonly referred to as Philippians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the Apostle) and a co-author named Timothy, and is addressed to the Christian church in Philippi. While there is a general consensus that Philippians consists of authentically Pauline material, the majority of scholars believe that the epistle is a composite of multiple letter fragments from Paul to the church in Philippi.

Philippians is generally accepted to be authentic Pauline correspondence. The letter is actually composed of three letter fragments, accidentally saved as it appears and crudely joined together at some later time by those who collected the letters of Paul in the name of the Pauline school (Phil. 4:10-20; 1:1-3:1; 3:2-4:9). The first two seem to have been written from Ephesus around the time of Paul's imprisonment there (ca. 54-55 AD), or five to eight years after Paul first established the congregation in Philippi. It is possible that this third letter fragment was not originally addressed to Philippi at all but inserted between the other two letter fragments because of the personal tone.

Outline

1. Preface (1:1–11)[10]
A. Salutation (1:1–2)
B. Thanksgiving for the Philippians' Participation in the Gospel (1:3–8)
C. Prayer for the Philippians' Discerning Love to Increase until the Day of Christ (1:9–11)
2. Paul's Present Circumstances (1:12–26)
A. Paul's Imprisonment (1:12–13)
B. The Brothers' Response (1:14–17)
C. Paul's Attitude (1:18–26)
3. Practical Instructions in Sanctification (1:27–2:30)
A. Living Boldly as Citizens of Heaven (1:27–1:30)
B. Living Humbly as Servants of Christ (2:1–11)
1. The Motivation to Live Humbly (2:1–4)
2. The Model of Living Humbly (2:5–11)
C. Living Obediently as Children of God (2:12–18)
1. The Energising of God (2:12–13)
2. The Effect on the Saints (2:14–18)
D. Examples of Humble Servants (2:19–30)
1. The Example of Timothy (2:19–24)
2. The Example of Epaphroditus (2:25–30)
4. Polemical Doctrinal Issues (3:1–4:1)

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A. The Judaizers Basis: The Flesh (3:1–6)
B. Paul's Goal: The Resurrection (3:7–11)
C. Perfection and Humility (3:12–16)
D. Paul as an Example of Conduct and Watchfulness (3:17–4:1)
5. Postlude (4:2–23)
A. Exhortations (4:2–9): 1. Being United (4:2–3), 2. Rejoicing without Anxiety (4:4–7), 3. Thinking and Acting Purely (4:8–9)
B. A Note of Thanks (4:10–20): 1. Paul's Contentment (4:10–13), 2. The Philippians' Gift (4:14–18), 3. God's Provision (4:19–20)
C. Final Greetings (4:21–23)

Philippians was not written as one unified letter, but is rather a compilation of fragments from three separate letters from Paul to the church in Philippi.
Philippians contains the following letter fragments:
Letter A consists of Philippians 4:10-20. It is a short thank-you note from Paul to the Philippian church, regarding gifts they had sent him.[Phil 4:17]
Letter B consists of Philippians 1:1-3:1, and may also include 4:4-9 and 4:21-23.
Letter C consists of Philippians 3:2-4:1, and may also include 4:2-3. It is a testament to Paul's rejection of all worldly things for the sake of the gospel of Jesus.)

PAUL TO THE PHILIPPIANS CHAPTER 1

(Philippi, named after Philip, the father of Alexander the Great, was one of the most important cities in Macedonia. Paul founded the first European Christian community here on his second missionary journey [Acts 16:11-40]. After leaving the city, Philippi remained his favourite community.)

1 Paul and Timothy, the servants of Jesus Christ; to all the saints in Christ Jesus, who are at Philippi, with the bishops and deacons.
2 Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.
3 I give thanks to my God in every remembrance of you,
4 Always in all my prayers making supplication for you all, with joy;
5 For your communication in the gospel of Christ from the first day until now.
6 Being confident of this very thing, that he, who hath begun a good work in you, will perfect it unto the day of Christ Jesus.
7 As it is meet for me to think this for you all, for that I have you in my heart; and that in my bands, and in the defence and confirmation of the gospel, you all are partakers of my joy.
8 For God is my witness, how I long after you all in the bowels of Jesus Christ.
9 And this I pray, that your charity may more and more abound in knowledge, and in all understanding:
10 That you may approve the better things, that you may be sincere and without offence unto the day of Christ,
11 Filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.
12 Now, brethren, I desire you should know, that the things which have happened to me, have fallen out rather to the furtherance of the gospel:
13 So that my bands are made manifest in Christ, in all the court, and in all other places;
14 And many of the brethren in the Lord, growing confident by my bands, are much more bold to speak the word of God without fear.
15 Some indeed, even out of envy and contention; but some also for good will preach Christ.
16 Some out of charity, knowing that I am set for the defence of the gospel.
17 And some out of contention preach Christ not sincerely: supposing that they raise affliction to my bands.
18 But what then? So that by all means, whether by occasion, or by truth, Christ be preached: in this also I rejoice, yea, and will rejoice.
19 For I know that this shall fall out to me unto salvation, through your prayer, and the supply of the Spirit of Jesus Christ,
20 According to my expectation and hope; that in nothing I shall be confounded, but with all confidence, as always, so now also shall Christ be magnified in my body, wither it be by life, or by death.
21 For to me, to live is Christ; and to die is gain.
22 And if to live in the flesh, that is to me the fruit of labour, and what I shall choose I know not.
23 But I am straitened between two: having a desire to be dissolved and to be with Christ, a thing by far the better.
24 But to abide still in the flesh, is needful for you.
25 And having this confidence, I know that I shall abide, and continue with you all, for your furtherance and joy of faith:
26 That your rejoicing may abound in Christ Jesus for me, by my coming to you again.
27 Only let your conversation be worthy of the gospel of Christ: that, whether I come and see you, or, being absent, may hear of you, that you stand fast in one spirit, with one mind labouring together for the faith of the gospel.
28 And in nothing be ye terrified by the adversaries: which to them is a cause of perdition, but to you of salvation, and this from God:
29 For unto you it is given for Christ, not only to believe in him, but also to suffer for him.
30 Having the same conflict as that which you have seen in me, and now have heard of me.

PAUL TO THE PHILIPPIANS CHAPTER 2

1 If there be therefore any consolation in Christ, if any comfort of charity, if any society of the spirit, if any bowels of commiseration:

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2 Fulfil ye my joy, that you may be of one mind, having the same charity, being of one accord, agreeing in sentiment.

3 Let nothing be done through contention, neither by vain glory: but in humility, let each esteem others better than themselves:

4 Each one not considering the things that are his own, but those that are other men's.

5 For let this mind be in you, which was also in Christ Jesus:

6 Who being in the form of God, thought it not robbery to be equal with God:

7 But emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man.

8 He humbled himself, becoming obedient unto death, even to the death of the cross.

9 For which cause God also hath exalted him, and hath given him a name which is above all names:

10 That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth:

11 And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

12 Wherefore, my dearly beloved, (as you have always obeyed, not as in my presence only, but much more now in my absence,) with fear and trembling work out your salvation.

13 For it is God who worketh in you, both to will and to accomplish, according to his good will.

14 And do ye all things without murmurings and hesitations;

15 That you may be blameless, and sincere children of God, without reproof, in the midst of a crooked and perverse generation; among whom you shine as lights in the world.

16 Holding forth the word of life to my glory in the day of Christ, because I have not run in vain, nor laboured in vain.

17 Yea, and if I be made a victim upon the sacrifice and service of your faith, I rejoice, and congratulate with you all.

18 And for the selfsame thing do you also rejoice, and congratulate with me.

19 And I hope in the Lord Jesus to send Timothy unto you shortly, that I also may be of good comfort, when I know the things concerning you.

20 For I have no man so of the same mind, who with sincere affection is solicitous for you.

21 For all seek the things that are their own; not the things that are Jesus Christ's.

22 Now know ye the proof of him, that as a son with the father, so hath he served with me in the gospel.

23 Him therefore I hope to send unto you immediately, so soon as I shall see how it will go with me.

24 And I trust in the Lord, that I myself also shall come to you shortly.

25 But I have thought it necessary to send to you Epaphroditus, my brother and fellow labourer, and fellow soldier, but your apostle, and he that hath ministered to my wants.

26 For indeed he longed after you all: and was sad, for that you had heard that he was sick.

27 For indeed he was sick, nigh unto death; but God had mercy on him; and not only on him, but on me also, lest I should have sorrow upon sorrow.

28 Therefore I sent him the more speedily: that seeing him again, you may rejoice, and I may be without sorrow.

29 Receive him therefore with all joy in the Lord; and treat with honour such as he is.

30 Because for the work of Christ he came to the point of death: delivering his life, that he might fulfil that which on your part was wanting towards my service.

PAUL TO THE PHILIPPIANS CHAPTER 3

1 As to the rest, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not wearisome, but to you it is necessary.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, who in spirit serve God; and glory in Christ Jesus, not having confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other thinketh he may have confidence in the flesh, I more,

5 Being circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; according to the law, a Pharisee:

6 According to zeal, persecuting the church of God; according to the justice that is in the law, conversing without blame.

7 But the things that were gain to me, the same I have counted loss for Christ.

8 Furthermore I count all things to be but loss for the excellent knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things, and count them but as dung, that I may gain Christ:

9 And may be found in him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death,

11 If by any means I may attain to the resurrection which is from the dead.

12 Not as though I has already attained, or were already perfect; but I follow after, if I may by any means apprehend, wherein I am also apprehended by Christ Jesus.

13 Brethren, I do not count myself to have apprehended. But one thing I do: forgetting the things that are behind, and stretching forth myself to those that are before,

14 I press towards the mark, to the prize of the supernal vocation of God in Christ Jesus.

15 Let us therefore, as many as are perfect, be thus minded; and if in any thing you be otherwise minded, this also God will reveal to you.

16 Nevertheless whereunto we are come, that we be of the same mind, let us also continue in the same rule.

17 Be ye followers of me, brethren, and observe them who walk so as you have our model.

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18 For many walk, of whom I have told you often (and now tell you weeping), that they are enemies of the cross of Christ;
19 Whose end is destruction; whose God is their belly; and whose glory is in their shame; who mind earthly things.
20 But our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ,
21 Who will reform the body of our lowness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself.

PAUL TO THE PHILIPPIANS CHAPTER 4

1 Therefore, my dearly beloved brethren, and most desired, my joy and my crown; so stand fast in the Lord, my dearly beloved.
2 I beg of Evodia, and I beseech Syntyche, to be of one mind in the Lord.
3 And I entreat thee also, my sincere companion, help those women who have laboured with me in the gospel, with Clement and the rest of my fellow labourers, whose names are in the book of life.
4 Rejoice in the Lord always; again, I say, rejoice.
5 Let your modesty be known to all men. The Lord is nigh.
6 Be nothing solicitous; but in every thing, by prayer and supplication, with thanksgiving, let your petitions be made known to God.
7 And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.
8 For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline, think on these things.
9 The things which you have both learned, and received, and heard, and seen in me, these do ye, and the God of peace shall be with you.
10 Now I rejoice in the Lord exceedingly, that now at length your thought for me hath flourished again, as you did also think; but you were busied.
11 I speak not as it were for want. For I have learned, in whatsoever state I am, to be content therewith.
12 I know both how to be brought low, and I know how to abound: (everywhere, and in all things I am instructed) both to be full, and to be hungry; both to abound, and to suffer need.
13 I can do all these things in him who strengtheneth me.
14 Nevertheless you have done well in communicating to my tribulation.
15 And you also know, O Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but you only:
16 For unto Thessalonica also you sent once and again for my use.
17 Not that I seek the gift, but I seek the fruit that may abound to your account.
18 But I have all, and abound: I am filled, having received from Epaphroditus the things you sent, an odour of sweetness, an acceptable sacrifice, pleasing to God.
19 And may my God supply all your want, according to his riches in glory in Christ Jesus.
20 Now to God and our Father be glory world without end. Amen.
21 Salute ye every saint in Christ Jesus.
22 The brethren who are with me, salute you. All the saints salute you; especially they that are of Caesar's household.
23 The grace of our Lord Jesus Christ be with your spirit. Amen.

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THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS

or Paul to the citizens of Colossea,
or just Colossians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 50-80 A.D.

(Several scholars dispute the authenticity of Colossians. Created 50-80 AD. Probably about 60 percent of critical scholarship holds that Paul did not write the letter but one of his disciples. Of these arguments, the strongest ones are those that maintain that Colossians shows a more developed theology in its christology, ecclesiology, and eschatology.)

The Epistle of Paul to the Colossians, (or simply Colossians), is the twelfth book of the New Testament. It was written, according to the text, by Saul of Tarsos (Paul the Apostle) and Timothy to the Church in Colossae, a small Phrygian city near Laodicea and approximately 100 miles (160 km) from Ephesus in Asia Minor.

Scholars have increasingly questioned Paul's authorship and attributed the letter to an early follower instead. The authenticity of the letter, however, has been defended with equal strength. If Paul was the author, he probably used an amanuensis, or secretary, in writing the letter (Col 4:18), possibly Timothy.

The letter's authors claim to be Paul and Timothy, but authorship began to be authoritatively questioned during the 19th century.

However, as with several epistles attributed to Paul, critical scholarship disputes this claim. One ground is that the epistle's language doesn't seem to match Paul's, with 48 words appearing in Colossians that are found nowhere else in his writings and 33 of which occur nowhere else in the New Testament. A second ground is that the epistle features a strong use of liturgical-hymnic style which appears nowhere else in Paul's work to the same extent. A third is that the epistle's themes related to Christ, eschatology and the church seem to have no parallel in Paul's undisputed works.

Members of the congregation at Colossae may have been incorporating pagan elements into their practice, including worship of elemental spirits. The Epistle to the Colossians declares Christ's supremacy over the entire created universe and exhorts Christians to lead godly lives. The letter consists of two parts: first a doctrinal section, then a second regarding conduct. Those who believe that the impetus of the letter was a growing heresy in the church see both sections of the letter as opposing false teachers who have been spreading error in the congregation. Others see both sections of the letter as primarily encouragement and edification for a developing church.

Outline

1. Introduction (1:1–14)
A. Greetings (1:1–2)
B. Thanksgiving (1:3–8)
C. Prayer (1:9–14)
2. The Supremacy of Christ (1:15–23)
3. Paul's Labor for the Church (1:24–2:7)
A. A Ministry for the Sake of the Church (1:24–2:7)
B. A Concern for the Spiritual Welfare of His Readers (2:1–7)
4. Freedom from Human Regulations through Life with Christ (2:8–23)
A. Warning to Guard against the False Teachers (2:8–15)
B. Pleas to Reject the False Teachers (2:16–19)
C. An Analysis of the Heresy (2:20–23)
5. Rules for Holy Living (3:1–4:6)
A. The Old Self and the New Self (3:1–17)
B. Rules for Christian Households (3:18–4:1)
C. Further Instructions (4:2–6)
6. Final Greetings (4:7–18).)

PAUL TO THE COLOSSIANS CHAPTER 1

(Colossae, or Kolossai, a city in the Asia Minor province of Greater Phrygia, 220 km east of Ephesus, had been converted to Christianity by Paul's disciple Epaphras at the time Paul was staying in Ephesus. The apostle himself had never been there (Col. 2:1); however, he showed keen interest in his disciple's foundation.)

1 Paul, an apostle of Jesus Christ, by the will of God, and Timothy, a brother,

2 To the saints and faithful brethren in Christ Jesus, who are at Colossa.

3 Grace be to you and peace from God our Father, and from the Lord Jesus Christ. We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you.

4 Hearing your faith in Christ Jesus, and the love which you have towards all the saints.

5 For the hope that is laid up for you in heaven, which you have heard in the word of the truth of the gospel,

6 Which is come unto you, as also it is in the whole world, and bringeth forth fruit and groweth, even as it doth in you, since the day you heard and knew the grace of God in truth.

7 As you learned of Epaphras, our most beloved fellow servant, who is for you a faithful minister of Christ Jesus;

8 Who also hath manifested to us your love in the spirit.

9 Therefore we also, from the day that we heard it, cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding:

10 That you may walk worthy of God, in all things pleasing; being fruitful in every good work, and increasing in the knowledge of God:

11 Strengthened with all might, according to the power of his glory, in all patience and longsuffering with joy,

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12 Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light:
13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love,
14 In whom we have redemption through his blood, the remission of sins;
15 Who is the image of the invisible God, the firstborn of every creature:
16 For in him were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by him and in him.
17 And he is before all, and by him all things consist.
18 And he is the head of the body, the church, who is the beginning, the firstborn from the dead; that in all things he may hold the primacy:
19 Because in him, it hath well pleased the Father, that all fullness should dwell;
20 And through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things that are on earth, and the things that are in heaven.
21 And you, whereas you were some time alienated and enemies in mind in evil works:
22 Yet now he hath reconciled in the body of his flesh through death, to present you holy and unspotted, and blameless before him:
23 If so ye continue in the faith, grounded and settled, and immoveable from the hope of the gospel which you have heard, which is preached in all the creation that is under heaven, whereof I Paul am made a minister.
24 Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh, for his body, which is the church:
25 Whereof I am made a minister according to the dispensation of God, which is given me towards you, that I may fulfil the word of God:
26 The mystery which hath been hidden from ages and generations, but now is manifested to his saints,
27 To whom God would make known the riches of the glory of this mystery among the Gentiles, which is Christ, in you the hope of glory.
28 Whom we preach, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.
29 Wherein also I labour, striving according to his working which he worketh in me in power.

PAUL TO THE COLOSSIANS CHAPTER 2

1 For I would have you know, what manner of care I have for you and for them that are at Laodicea, and whosoever have not seen my face in the flesh:
2 That their hearts may be comforted, being instructed in charity, and unto all riches of fulness of understanding, unto the knowledge of the mystery of God the Father and of Christ Jesus:
3 In whom are hid all the treasures of wisdom and knowledge.
4 Now this I say, that no man may deceive you by loftiness of words.
5 For though I be absent in body, yet in spirit I am with you; rejoicing, and beholding your order, and the steadfastness of your faith which is in Christ.
6 As therefore you have received Jesus Christ the Lord, walk ye in him;
7 Rooted and built up in him, and confirmed in the faith, as also you have learned, abounding in him in thanksgiving.
8 Beware lest any man cheat you by philosophy, and vain deceit; according to the tradition of men, according to the elements of the world, and not according to Christ:
9 For in him dwelleth all the fulness of the Godhead corporeally;
10 And you are filled in him, who is the head of all principality and power:
11 In whom also you are circumcised with circumcision not made by hand, in despoiling of the body of the flesh, but in the circumcision of Christ:
12 Buried with him in baptism, in whom also you are risen again by the faith of the operation of God, who hath raised him up from the dead.
13 And you, when you were dead in your sins, and the uncircumcision of your flesh; he hath quickened together with him, forgiving you all offences:
14 Blotting out the handwriting of the decree that was against us, which was contrary to us. And he hath taken the same out of the way, fastening it to the cross:
15 And despoiling the principalities and powers, he hath exposed them confidently in open shew, triumphing over them in himself.
16 Let no man therefore judge you in meat or in drink, or in respect of a festival day, or of the new moon, or of the sabbaths,
17 Which are a shadow of things to come, but the body is of Christ.
18 Let no man seduce you, willing in humility, and religion of angels, walking in the things which he hath not seen, in vain puffed up by the sense of his flesh,
19 And not holding the head, from which the whole body, by joints and bands, being supplied with nourishment and compacted, groweth unto the increase of God.
20 If then you be dead with Christ from the elements of this world, why do you yet decree as though living in the world?
21 Touch not, taste not, handle not:
22 Which all are unto destruction by the very use, according to the precepts and doctrines of men.
23 Which things have indeed a shew of wisdom in superstition and humility, and not sparing the body; not in any honour to the filling of the flesh.

PAUL TO THE COLOSSIANS CHAPTER 3

1 Therefore, if you be risen with Christ, seek the things that are above; where Christ is sitting at the right hand of God:

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2 Mind the things that are above, not the things that are upon the earth.

3 For you are dead; and your life is hid with Christ in God.

4 When Christ shall appear, who is your life, then you also shall appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, lust, evil concupiscence, and covetousness, which is the service of idols.

6 For which things the wrath of God cometh upon the children of unbelief,

7 In which you also walked some time, when you lived in them.

8 But now put you also all away: anger, indignation, malice, blasphemy, filthy speech out of your mouth.

9 Lie not one to another: stripping yourselves of the old man with his deeds,

10 And putting on the new, him who is renewed unto knowledge, according to the image of him that created him.

11 Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all, and in all.

12 Put ye on therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience:

13 Bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also.

14 But above all these things have charity, which is the bond of perfection:

15 And let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful.

16 Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God.

17 All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him.

18 Wives, be subject to your husbands, as it behoveth in the Lord.

19 Husbands, love your wives, and be not bitter towards them.

20 Children, obey your parents in all things: for this is well pleasing to the Lord.

21 Fathers, provoke not your children to indignation, lest they be discouraged.

22 Servants, obey in all things your masters according to the flesh, not serving to the eye, as pleasing men, but in simplicity of heart, fearing God.

23 Whatsoever you do, do it from the heart, as to the Lord, and not to men:

24 Knowing that you shall receive of the Lord the reward of inheritance. Serve ye the Lord Christ.

25 For he that doth wrong, shall receive for that which he hath done wrongfully: and there is no respect of persons with God.

PAUL TO THE COLOSSIANS CHAPTER 4

1 Masters, do to your servants that which is just and equal: knowing that you also have a master in heaven.

2 Be instant in prayer; watching in it with thanksgiving:

3 Praying withal for us also, that God may open unto us a door of speech to speak the mystery of Christ (for which also I am bound;)

4 That I may make it manifest as I ought to speak.

5 Walk with wisdom towards them that are without, redeeming the time.

6 Let your speech be always in grace seasoned with salt: that you may know how you ought to answer every man.

7 All the things that concern me, Tychicus, our dearest brother, and faithful minister and fellow servant in the Lord, will make known to you,

8 Whom I have sent to you for this same purpose, that he may know the things that concern you, and comfort your hearts,

9 With Onesimus, a most beloved and faithful brother, who is one of you. All things that are done here, they shall make known to you.

10 Aristarchus, my fellow prisoner, saluteth you, and Mark, the cousin german of Barnabus, touching whom you have received commandments; if he come unto you, receive him:

11 And Jesus, that is called Justus: who are of the circumcision: these only are my helpers in the kingdom of God; who have been a comfort to me.

12 Epaphras saluteth you, who is one of you, a servant of Christ Jesus, who is always solicitous for you in prayers, that you may stand perfect, and full in all the will of God.

13 For I bear him testimony that he hath much labour for you, and for them that are at Laodicea, and them at Hierapolis.

14 Luke, the most dear physician, saluteth you: and Demas.

15 Salute the brethren who are at Laodicea, and Nymphas, and the church that is in his house.

16 And when this epistle shall have been read with you, cause that it be read also in the church of the Laodiceans: and that you read that which is of the Laodiceans.

17 And say to Archippus: Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation of Paul with my own hand. Be mindful of my bands. Grace be with you. Amen

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THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE TESSALONIANS

or Paul to the citizens of Tessalonika,
or just 1 Thessalonians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The epistle to the Thessalonians is certainly one of the most ancient Christian documents in existence. It is typically dated c. 50/51 AD. It is universally assented to be an authentic letter of Paul. Thessalonika was the capital of the province of Macedonia and a large seaport. The letter is thought to have been written by Paul from Corinth a few months after founding a congregation there.)

The First Epistle to the Thessalonians, commonly referred to as First Thessalonians or 1 Thessalonians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the "Apostle"), and is addressed to the church in Thessalonica, in modern-day Greece. It is likely the first of Paul's letters, probably written by the end of 52 AD (however, some scholars believe the Epistle to Galatians may have been written at an earlier date: 48 AD).

For the most part, the letter is personal in nature, with only the final two chapters spent addressing issues of doctrine, almost as an aside. Paul's main purpose in writing is to encourage and reassure the Christians there. Paul urges them to go on working quietly while waiting in hope for the return of Christ. Unlike all subsequent Pauline epistles, 1 Thessalonians does not focus on justification by faith or questions of Jewish–Gentile relations, themes that are covered in all other letters. Many scholars see this as an indication that this letter was written before the Epistle to the Galatians, where Paul's positions on these matters were formed and elucidated.

The majority of New Testament scholars hold 1 Thessalonians to be authentic. 1 Thessalonians matches other accepted Pauline letters, both in style and in content, and its authorship is also affirmed by 2 Thessalonians.

1 Thessalonians 2:13–16 have often been regarded as a post-Pauline interpolation. The following arguments have been based on the content:

It is perceived to be theologically incompatible with Paul's other epistles: elsewhere Paul attributed Jesus's death to the "rulers of this age" (1 Cor 2:8) rather than to the Jews, and elsewhere Paul writes that the Jews have not been abandoned by God, for "all Israel will be saved" (Rom 11:26); According to 1 Thes 1:10, the wrath of God is still to come; it is not something that has already shown itself.

There were no extensive historical persecutions of Christians by Jews in Palestine prior to the first Jewish war.

The use of the concept of imitation in 1 Thes. 2.14 is singular.

The aorist eftasen ("has overtaken") refers to the destruction of Jerusalem.

The syntax of 1 Thes. 2:13–16 deviates significantly from that of the surrounding context.

It is also sometimes suggested that 1 Thes. 5:1–11 is a post-Pauline insertion that has many features of Lukan language and theology that serves as an apologetic correction to Paul's imminent expectation of the Second Coming in 1 Thes. 4:13–18.)

1 PAUL TO THE TESSALONIANS CHAPTER 1

1 Paul and Sylvanus and Timothy: to the church of the Thessalonians, in God the Father, and in the Lord Jesus Christ.

2 Grace be to you and peace. We give thanks to God always for you all; making a remembrance of you in our prayers without ceasing,

3 Being mindful of the work of your faith, and labour, and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father:

4 Knowing, brethren beloved of God, your election:

5 For our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes.

6 And you became followers of us, and of the Lord; receiving the word in much tribulation, with joy of the Holy Ghost:

7 So that you were made a pattern to all that believe in Macedonia and in Achaia.

8 For from you was spread abroad the word of the Lord, not only in Macedonia, and in Achaia, but also in every place, your faith which is towards God, is gone forth, so that we need not to speak any thing.

9 For they themselves relate of us, what manner of entering in we had unto you; and how you turned to God from idols, to serve the living and true God.

10 And to wait for his Son from heaven (whom he raised up from the dead,) Jesus, who hath delivered us from the wrath to come.

1 PAUL TO THE TESSALONIANS CHAPTER 2

1 For yourselves know, brethren, our entrance in unto you, that it was not in vain:

2 But having suffered many things before, and been shamefully treated (as you know) at Philippi, we had confidence in our God, to speak unto you the gospel of God in much carefulness.

3 For our exhortation was not of error, nor of uncleanness, nor in deceit:

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4 But as we were approved by God that the gospel should be committed to us: even so we speak, not as pleasing men, but God, who proveth our hearts.

5 For neither have we used, at any time, the speech of flattery, as you know; nor taken an occasion of covetousness, God is witness:

6 Nor sought we glory of men, neither of you, nor of others.

7 Whereas we might have been burdensome to you, as the apostles of Christ: but we became little ones in the midst of you, as if a nurse should cherish her children:

8 So desirous of you, we would gladly impart unto you not only the gospel of God, but also our own souls: because you were become most dear unto us.

9 For you remember, brethren, our labour and toil: working night and day, lest we should be chargeable to any of you, we preached among you the gospel of God.

10 You are witnesses, and God also, how holily, and justly, and without blame, we have been to you that have believed:

11 As you know in what manner, entreating and comforting you, (as a father doth his children,)

12 We testified to every one of you, that you would walk worthy of God, who hath called you unto his kingdom and glory.

13 Therefore, we also give thanks to God without ceasing: because, that when you had received of us the word of the hearing of God, you received it not as the word of men, but (as it is indeed) the word of God, who worketh in you that have believed.

14 For you, brethren, are become followers of the churches of God which are in Judea, in Christ Jesus: for you also have suffered the same things from your own coutrymen, even as they have from the Jews,

15 Who both killed the Lord Jesus, and the prophets, and have persecuted us, and please not God, and are adversaries to all men;

16 Prohibiting us to speak to the Gentiles, that they may be saved, to fill up their sins always: for the wrath of God is come upon them to the end.

17 But we, brethren, being taken away from you for a short time, in sight, not in heart, have hastened the more abundantly to see your face with great desire.

18 For we would have come unto you, I Paul indeed, once and again: but Satan hath hindered us.

19 For what is our hope, or joy, or crown of glory? Are not you, in the presence of our Lord Jesus Christ at his coming?

20 For you are our glory and joy.

1 PAUL TO THE TESSALONIANS CHAPTER 3

1 For which cause, forbearing no longer, we thought it good to remain at Athens alone:

2 And we sent Timothy, our brother, and the minister of God in the gospel of Christ, to confirm you and exhort you concerning your faith:

3 That no man should be moved in these tribulations: for yourselves know, that we are appointed thereunto.

4 For even when we were with you, we foretold you that we should suffer tribulations, as also it is come to pass, and you know.

5 For this cause also, I, forbearing no longer, sent to know your faith: lest perhaps he that tempteth should have tempted you, and our labour should be made vain.

6 But now when Timothy came to us from you, and related to us your faith and charity, and that you have a good remembrance of us always, desiring to see us as we also to see you;

7 Therefore we were comforted, brethren, in you, in all our necessity and tribulation, by your faith,

8 Because now we live, if you stand in the Lord.

9 For what thanks can we return to God for you, in all the joy wherewith we rejoice for you before our God,

10 Night and day more abundantly praying that we may see your face, and may accomplish those things that are wanting to your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And may the Lord multiply you, and make you abound in charity towards one another, and towards all men: as we do also towards you,

13 To confirm your hearts without blame, in holiness, before God and our Father, at the coming of our Lord Jesus Christ, with all his saints. Amen.

1 PAUL TO THE TESSALONIANS CHAPTER 4

1 For the rest therefore, brethren, we pray and beseech you in the Lord Jesus, that as you have received from us, how you ought to walk, and to please God, so also you would walk, that you may abound the more.

2 For you know what precepts I have given to you by the Lord Jesus.

3 For this is the will of God, your sanctification; that you should abstain from fornication;

4 That every one of you should know how to possess his vessel in sanctification and honour:

5 Not in the passion of lust, like the Gentiles that know not God:

6 And that no man overreach, nor circumvent his brother in business: because the Lord is the avenger of all these things, as we have told you before, and have testified.

7 For God hath not called us unto uncleanness, but unto sanctification.

8 Therefore, he that despiseth these things, despiseth not man, but God, who also hath given his holy Spirit in us.

9 But as touching the charity of brotherhood, we have no need to write to you: for yourselves have learned of God to love one another.

10 For indeed you do it towards all the brethren in all Macedonia. But we entreat you, brethren, that you abound more:

11 And that you use your endeavour to be quiet, and that you do your own business, and work with your own hands, as we commanded you: and that you walk honestly towards

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them that are without; and that you want nothing of any man's.

12 And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope.

13 For if we believe that Jesus died, and rose again; even so them who have slept through Jesus, will God bring with him.

14 For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept.

15 For the Lord himself shall come down from heaven with commandment, and with the voice of an archangel, and with the trumpet of God: and the dead who are in Christ, shall rise first.

16 Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord.

17 Wherefore, comfort ye one another with these words.

1 PAUL TO THE TESSALONIANS CHAPTER 5

1 But of the times and moments, brethren, you need not, that we should write to you;

2 For yourselves know perfectly, that the day of the Lord shall so come, as a thief in the night.

3 For when they shall say, peace and security; then shall sudden destruction come upon them, as the pains upon her that is with child, and they shall not escape.

4 But you, brethren, are not in darkness, that that day should overtake you as a thief.

5 For all you are the children of light, and children of the day: we are not of the night, nor of darkness.

6 Therefore, let us not sleep, as others do; but let us watch, and be sober.

7 For they that sleep, sleep in the night; and they that are drunk, are drunk in the night.

8 But let us, who are of the day, be sober, having on the breastplate of faith and charity, and for a helmet the hope of salvation.

9 For God hath not appointed us unto wrath, but unto the purchasing of salvation by our Lord Jesus Christ,

10 Who died for us; that, whether we watch or sleep, we may live together with him.

11 For which cause comfort one another; and edify one another, as you also do.

12 And we beseech you, brethren, to know them who labour among you, and are over you in the Lord, and admonish you:

13 That you esteem them more abundantly in charity, for their work's sake. Have peace with them.

14 And we beseech you, brethren, rebuke the unquiet, comfort the feeble minded, support the weak, be patient towards all men.

15 See that none render evil for evil to any man; but ever follow that which is good towards each other, and towards all men.

16 Always rejoice.

17 Pray without ceasing.

18 In all things give thanks; for this is the will of God in Christ Jesus concerning you all.

19 Extinguish not the spirit.

20 Despise not prophecies.

21 But prove all things; hold fast that which is good.

22 From all appearance of evil refrain yourselves.

23 And may the God of peace himself sanctify you in all things; that your whole spirit, and soul, and body, may be preserved blameless in the coming of our Lord Jesus Christ.

24 He is faithful who hath called you, who also will do it.

25 Brethren, pray for us.

26 Salute all the brethren with a holy kiss.

27 I charge you by the Lord, that this epistle be read to all the holy brethren.

28 The grace of our Lord Jesus Christ be with you. Amen.

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THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE TESSALONIANS

or Paul to the citizens of Tessalonika,
or just 2 Thessalonians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: c. 49–51 / 80–115 A.D.

(The Second Epistle to the Thessalonians, commonly referred to as Second Thessalonians or 2 Thessalonians is a book from the New Testament of the Christian Bible. It is traditionally attributed to Paul the Apostle, with Timothy as a co-author. Modern biblical scholarship is divided on whether the epistle was written by Paul; many scholars reject its authenticity based on what they see as differences in style and theology between this and the First Epistle to the Thessalonians.

Scholars who support its authenticity view it as having been written around 51–52 AD, shortly after the First Epistle. Those who see it as a later composition assign a date of around 80–115 AD.

The authenticity of this epistle is still in widespread dispute. If we only possessed Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians is put alongside First Thessalonians then doubts appear. There is a great dissimilarity between the two; this is not only one of words, small phrases and concepts but extends to the total structure of the two letters which is in addition different from what is taken to be the standard Pauline form. At the same time the second letter is alleged to be less intimate and personal in tone than the first, and in some of its teaching, particularly in relation to eschatology, to conflict with the first.

The first part of the letter praises this church for keeping their faith even though others were against them. The letter has a whole chapter mainly about the Second Coming of Christ. Someone had told the Thessalonians that Christ had already returned. Paul says this is not true. (chapter 2, verses 1 to 12), He tells the Thessalonians that a great tribulation (time of trouble) must occur before Christ's return. Since this has not yet happened, Christ cannot have returned yet. He then gives thanks that his readers were chosen by God for salvation and saved by His grace through faith, and so would not be deceived by false teachings. (Chapter 2, verses 13 and14)

The letter then tells the Thessalonian church to stand firm in their faith, and to "keep away from every brother who leads an unruly(evil) life and not according to the tradition which you received from us... do not associate (stay) with him, so that he will be put to shame. Yet do not regard him as an enemy, but admonish him as a brother" (Chapter 3, verses 6,7, 14 and 15).)

2 PAUL TO THE TESSALONIANS CHAPTER 1

1 Paul, and Sylvanus, and Timothy, to the church of the Thessalonians in God our Father, and the Lord Jesus Christ.

2 Grace unto you, and peace from God our Father, and from the Lord Jesus Christ.

3 We are bound to give thanks always to God for you, brethren, as it is fitting, because your faith groweth exceedingly, and the charity of every one of you towards each other, aboundeth:

4 So that we ourselves also glory in you in the churches of God, for your patience and faith, and in all your persecutions and tribulations, which you endure,

5 For an example of the just judgment of God, that you may be counted worthy of the kingdom of God, for which also you suffer.

6 Seeing it is a just thing with God to repay tribulation to them that trouble you:

7 And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven, with the angels of his power:

8 In a flame of fire, giving vengeance to them who know not God, and who obey not the gospel of our Lord Jesus Christ.

9 Who shall suffer eternal punishment in destruction, from the face of the Lord, and from the glory of his power:

10 When he shall come to be glorified in his saints, and to be made wonderful in all them who have believed; because our testimony was believed upon you in that day.

11 Wherefore also we pray always for you; that our God would make you worthy of his vocation, and fulfill all the good pleasure of his goodness and the work of faith in power;

12 That the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God, and of the Lord Jesus Christ.

2 PAUL TO THE TESSALONIANS CHAPTER 2

1 And we beseech you, brethren, by the coming of our Lord Jesus Christ, and of our gathering together unto him:

2 That you be not easily moved from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle, as sent from us, as if the day of the Lord were at hand.

3 Let no man deceive you by any means, for unless there come a revolt first, and the man of sin be revealed, the son of perdition,

4 Who opposeth, and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God.

5 Remember you not, that when I was yet with you, I told you these things?

6 And now you know what withholdeth, that he may be revealed in his time.

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7 For the mystery of iniquity already worketh; only that he who now holdeth, do hold, until he be taken out of the way.
8 And then that wicked one shall be revealed whom the Lord Jesus shall kill with the spirit of his mouth; and shall destroy with the brightness of his coming, him,
9 Whose coming is according to the working of Satan, in all power, and signs, and lying wonders,
10 And in all seduction of iniquity to them that perish; because they receive not the love of the truth, that they might be saved. Therefore God shall send them the operation of error, to believe lying:
11 That all may be judged who have not believed the truth, but have consented to iniquity.
12 But we ought to give thanks to God always for you, brethren, beloved of God, for that God hath chosen you firstfruits unto salvation, in sanctification of the spirit, and faith of the truth:
13 Whereunto also he hath called you by our gospel, unto the purchasing of the glory of our Lord Jesus Christ.
14 Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle.
15 Now our Lord Jesus Christ himself, and God and our Father, who hathloved us, and hath given us everlasting consolation, and good hope in grace,
16 Exhort your hearts, and confirm you in every good work and word.

2 PAUL TO THE TESSALONIANS CHAPTER 3
1 For the rest, brethren, pray for us, that the word of God may run, and may be glorified, even as among you;
2 And that we may be delivered from importunate and evil men; for all men have not faith.
3 But God is faithful, who will strengthen and keep you from evil.
4 And we have confidence concerning you in the Lord, that the things which we command, you both do, and will do.
5 And the Lord direct your hearts, in the charity of God, and the patience of Christ.
6 And we charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received of us.
7 For yourselves know how you ought to imitate us: for we were not disorderly among you;
8 Neither did we eat any man's bread for nothing, but in labour and in toil we worked night and day, lest we should be chargeable to any of you.
9 Not as if we had not power: but that we might give ourselves a pattern unto you, to imitate us.
10 For also when we were with you, this we declared to you: that, if any man will not work, neither let him eat.
11 For we have heard there are some among you who walk disorderly, working not at all, but curiously meddling.
12 Now we charge them that are such, and beseech them by the Lord Jesus Christ, that, working with silence, they would eat their own bread.
13 But you, brethren, be not weary in well doing.
14 And if any man obey not our word by this epistle, note that man, and do not keep company with him, that he may be ashamed:
15 Yet do not esteem him as an enemy, but admonish him as a brother.
16 Now the Lord of peace himself give you everlasting peace in every place. The Lord be with you all.
17 The salutation of Paul with my own hand; which is the sign in every epistle. So I write.
18 The grace of our Lord Jesus Christ be with you all. Amen.

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THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

or First Timothy, or just 1 Timothy
or: The First Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(The First Epistle of Paul to Timothy is one of three letters in the New Testament of the Bible often grouped together as the Pastoral Epistles, along with Second Timothy and Titus. The letter, traditionally attributed to the Apostle Paul, consists mainly of counsels to his younger colleague and delegate Timothy regarding his ministry in Ephesus (1:3).

The letter is perhaps from the late 1st century or first half of the 2nd century AD. The earliest text of 1 Timothy has been found on the Oxyrhynchus Papyrus 5259. It comes from a leaf of a codex which is dated to the 3rd century

This historical relationship between Paul and Timothy is one of mentorship. Timothy is first mentioned in Acts 16:1. His mother Eunice, and his grandmother, Lois, are mentioned in 2 Timothy 1:5. All that we know of his father is that he was a Greek, not a Jew (Acts 16:1).)

The First Epistle of Paul to Timothy, usually referred to simply as First Timothy and often written 1 Timothy, is one of three letters in the New Testament of the Bible often grouped together as the Pastoral Epistles, along with Second Timothy and Titus. The letter, traditionally attributed to the Saul of Tarsos (Apostle Paul), consists mainly of counsels to his younger colleague and delegate Timothy regarding his ministry in Ephesus (1:3).

These counsels include instructions on the organisation of the Church and the responsibilities resting on certain groups of leaders therein as well as exhortations to faithfulness in maintaining the truth amid surrounding errors. In fact what we here before us is a blueprint for an early Book of Law.

Modern scholars generally place its composition some time in the late 1st century or first half of the 2nd century AD, with a wide margin of uncertainty. The text seems to be contending against nascent Gnosticism (1 Timothy 1:4, 1 Timothy 4:3), which would suggest a later date due to Gnosticism developing primarily in the latter 1st century. The term Gnosis ("knowledge") itself occurs in 1 Timothy 6:20. If the parallels between 1 Timothy and Polycarp's epistle are understood as a literary dependence by the latter on the former, as is generally accepted, this would constitute a terminus ante quem of 130–155 AD. However, Irenaeus (writing c. 180 AD) is the earliest author to clearly and unequivocally describe the Pastorals. The earliest known writing of 1 Timothy has been found on Oxyrhynchus Papyrus 5259, designated P133, in 2017. It comes from a leaf of a codex which is dated to the 3rd century.

The author of this epistle writes to Timothy concerning the organisation of the church and Timothy's own leadership within the body. Major themes include the use of The Law (1 Timothy 1:7–11), warnings against false doctrine such as Encratism, instructions for prayer (1 Timothy 2:1–8), roles of women in the church, qualifications for leaders of the church (1 Timothy 3:1–13), and the treatment of widows, elders, masters, youth, and church members in general (1 Timothy 5:1–5:20).

Outline

1. Salutation (1:1–2)
2. Negative Instructions: Stop the False Teachers (1:3–20)
A. Warning against False Teachers (1:3–11)
1. The Charge to Timothy Stated (1:3)
2. Their Wrong Use of the Law (1:4–7)
3. The Right Use of the Law (1:8–11)
B. Paul's Experience of Grace (1:12–17)
C. The Charge to Timothy Repeated (1:18–20)
3. Positive Instructions: Repair the Church (2:1–6:10)
A. Restoring the Conduct of the Church (2:1–3:16)
1. Instructions on Public Worship (2:1–15)
a. Concerning Prayer (2:1–7)
b. Concerning the Role of Men and Women (2:8–15)
1. Men: Pray in a Holy Manner (2:8)
2. Women: Quiet Conduct (2:9–15)
2. Instructions on Church Leadership (3:1–13)
a. Qualifications of Overseers (Elders) (3:1–7)
b. Qualifications of Deacons (3:8–13)
3. Summary (3:14–16)
a. Conduct of the Church (3:14–15)
b. Hymn to Christ (3:16)
B. Guarding the Truth in the Church (4:1–16)
1. In the Face of Apostasy (4:1–5)
2. Timothy's Personal Responsibilities (4:6–16)
3. Spiritual Exercises (4:7–9)
C. Dealing with Groups in the Church (5:1–6:10)
1. Men and Women, Young and Old (5:1–2)
2. Widows (5:3–16)
a. Older Widows (5:3–10)
b. Younger Widows (5:11–16)
3. Elders (5:17–25)
a. The Reward of Elders (5:17–18)
b. The Reputation of Elders (5:19–20)
1. The Reputation of Elders Protected (5:19)
2. The Sins of Elders Publicly Rebuked (5:20)
c. The Recognition of Prospective Elders (5:21–25)
4. Slaves (6:1–2)
5. False Teachers (6:3–10)
4. Personal Instructions: Pursue Godliness (6:11–21)
A. Fight the Good Fight (6:11–16)
B. A Final Word to the Wealthy (6:17–19)
C. Guard What has been Entrusted (6:20–21).)

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1 PAUL TO TIMOTHY CHAPTER 1

(The two letters to Timothy and the one to Titus describe the tasks and duties of "good shepherds" and are therefore collectively called Pastoral Epistles. According to the decision of a so-called Bible Commission in 1913, the Apostle Paul is to be considered the author of the Pastoral Epistles, and their composition should be sought during Paul's Roman imprisonment. This letter was composed several decades after Paul's death. This shows how useless commissions are, because they fail to understand that with their foolish decisions they are destroying the true historical context and suggesting that nothing was written after Paul. In reality, there was never a gap. The Christian communities flourished and wrote new texts in the name of the ancient apostles and evangelists. Thus, we have the three Pastoral Epistles, the Gospel of John, the texts of Oxyrhynchus, Nag Hammadi, those of Marcion of Sinope, and others. See: The Grand Bible. Christians should prefer reality to empty doctrine if they want a future. Is it not better to know about the continuity of the first Christian communities and their creations?)

1 Paul, an apostle of Jesus Christ, according to the commandment of God our Savior, and of Christ Jesus our hope:

2 To Timothy, his beloved son in faith. Grace, mercy, and peace from God the Father, and from Christ Jesus our Lord.

3 As I desired thee to remain at Ephesus when I went into Macedonia, that thou mightest charge some not to teach otherwise,

4 Not to give heed to fables and endless genealogies: which furnish questions rather than the edification of God, which is in faith.

5 Now the end of the commandment is charity, from a pure heart, and a good conscience, and an unfeigned faith.

6 From which things some going astray, are turned aside unto vain babbling:

7 Desiring to be teachers of the law, understanding neither the things they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully:

9 Knowing this, that the law is not made for the just man, but for the unjust and disobedient, for the ungodly, and for sinners, for the wicked and defiled, for murderers of fathers, and murderers of mothers, for manslayers,

10 For fornicators, for them who defile themselves with mankind, for menstealers, for liars, for perjured persons, and whatever other thing is contrary to sound doctrine,

11 Which is according to the gospel of the glory of the blessed God, which hath been committed to my trust.

12 I give thanks who hath strengthened me, even to Christ Jesus our Lord, for that he hath counted me faithful, putting me in the ministry;

13 Who before was a blasphemer, and a persecutor, and contumelious. But I obtained the mercy of God, because I did it ignorantly in unbelief.

14 Now the grace of our Lord hath abounded exceedingly with faith and love, which is in Christ Jesus.

15 A faithful saying, and worthy of all acceptation, that Christ Jesus came into this world to save sinners, of whom I am the chief.

16 But for this cause have I obtained mercy: that in me first Christ Jesus might shew forth all patience, for the information of them that shall believe in him unto life everlasting.

17 Now to the king of ages, immortal, invisible, the only God, be honour and glory for ever and ever. Amen.

18 This precept I commend to thee, O son Timothy; according to the prophecies going before on thee, that thou war in them a good warfare,

19 Having faith and a good conscience, which some rejecting have made shipwreck concerning the faith.

20 Of whom is Hymeneus and Alexander, whom I have delivered up to Satan, that they may learn not to blaspheme.

1 PAUL TO TIMOTHY CHAPTER 2

1 I desire therefore, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men:

2 For kings, and for all that are in high station: that we may lead a quiet and a peaceable life in all piety and chastity.

3 For this is good and acceptable in the sight of God our Saviour,

4 Who will have all men to be saved, and to come to the knowledge of the truth.

5 For there is one God, and one mediator of God and men, the man Christ Jesus:

6 Who gave himself a redemption for all, a testimony in due times.

7 Whereunto I am appointed a preacher and an apostle, (I say the truth, I lie not,) a doctor of the Gentiles in faith and truth.

8 I will therefore that men pray in every place, lifting up pure hands, without anger and contention.

9 In like manner women also in decent apparel: adorning themselves with modesty and sobriety, not with plaited hair, or gold, or pearls, or costly attire,

10 But as it becometh women professing godliness, with good works.

11 Let the woman learn in silence, with all subjection.

12 But I suffer not a woman to teach, nor to use authority over the man: but to be in silence.

13 For Adam was first formed; then Eve.

14 And Adam was not seduced; but the woman being seduced, was in the transgression.

15 Yet she shall be saved through childbearing; if she continue in faith, and love, and sanctification, with sobriety.

1 PAUL TO TIMOTHY CHAPTER 3

1 A faithful saying: if a man desire the office of a bishop, he desireth a good work.

2 It behoveth therefore a bishop to be blameless, the husband of one wife, sober, prudent, of good behaviour, chaste, given to hospitality, a teacher,

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3 Not given to wine, no striker, but modest, not quarrelsome, not covetous, but
4 One that ruleth well his own house, having his children in subjection with all chastity.
5 But if a man know not how to rule his own house, how shall he take care of the church of God?
6 Not a neophyte: lest being puffed up with pride, he fall into the judgment of the devil.
7 Moreover he must have a good testimony of them who are without: lest he fall into reproach and the snare of the devil.
8 Deacons in like manner chaste, not double tongued, not given to much wine, not greedy of filthy lucre:
9 Holding the mystery of faith in a pure conscience.
10 And let these also first be proved: and so let them minister, having no crime.
11 The women in like manner chaste, not slanderers, but sober, faithful in all things.
12 Let deacons be the husbands of one wife: who rule well their children, and their own houses.
13 For they that have ministered well, shall purchase to themselves a good degree, and much confidence in the faith which is in Christ Jesus.
14 These things I write to thee, hoping that I shall come to thee shortly.
15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.
16 And evidently great is the mystery of godliness, which was manifested in the flesh, was justified in the spirit, appeared unto angels, hath been preached unto the Gentiles, is believed in the world, is taken up in glory.

1 PAUL TO TIMOTHY CHAPTER 4

1 Now the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils,
2 Speaking lies in hypocrisy, and having their conscience seared,
3 Forbidding to marry, to abstain from meats, which God hath created to be received with thanksgiving by the faithful, and by them that have known the truth.
4 For every creature of God is good, and nothing to be rejected that is received with thanksgiving:
5 For it is sanctified by the word of God and prayer.
6 These things proposing to the brethren, thou shalt be a good minister of Christ Jesus, nourished up in the words of faith, and of the good doctrine which thou hast attained unto.
7 But avoid foolish and old wives' fables: and exercise thyself unto godliness.
8 For bodily exercise is profitable to little: but godliness is profitable to all things, having promise of the life that now is, and of that which is to come.
9 A faithful saying and worthy of all acceptation.
10 For therefore we labor and are reviled, because we hope in the living God, who is the Saviour of all men, especially of the faithful.
11 These things command and teach.
12 Let no man despise thy youth: but be thou an example of the faithful in word, in conversation, in charity, in faith, in chastity.
13 Till I come, attend unto reading, to exhortation, and to doctrine.
14 Neglect not the grace that is in thee, which was given thee by prophesy, with imposition of the hands of the priesthood.
15 Meditate upon these things, be wholly in these things: that thy profiting may be manifest to all.
16 Take heed to thyself and to doctrine: be earnest in them. For in doing this thou shalt both save thyself and them that hear thee.

1 PAUL TO TIMOTHY CHAPTER 5

1 An ancient man rebuke not, but entreat him as a father: young men, as brethren:
2 Old women, as mothers: young women, as sisters, in all chastity.
3 Honour widows, that are widows indeed.
4 But if any widow have children, or grandchildren, let her learn first to govern her own house, and to make a return of duty to her parents: for this is acceptable before God.
5 But she that is a widow indeed, and desolate, let her trust in God, and continue in supplications and prayers night and day.
6 For she that liveth in pleasures, is dead while she is living.
7 And this give in charge, that they may be blameless.
8 But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel.
9 Let a widow be chosen of no less than threescore years of age, who hath been the wife of one husband.
10 Having testimony for her good works, if she have brought up children, if she have received to harbour, if she have washed the saints' feet, if she have ministered to them that suffer tribulation, if she have diligently followed every good work.
11 But the younger widows avoid. For when they have grown wanton in Christ, they will marry:
12 Having damnation, because they have made void their first faith.
13 And withal being idle they learn to go about from house to house: and are not only idle, but tattlers also, and busybodies, speaking things which they ought not.
14 I will therefore that the younger should marry, bear children, be mistresses of families, give no occasion to the adversary to speak evil.
15 For some are already turned aside after Satan.
16 If any of the faithful have widows, let him minister to them, and let not the church be charged: that there may be sufficient for them that are widows indeed.

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17 Let the priests that rule well, be esteemed worthy of double honour: especially they who labour in the word and doctrine:

18 For the scripture saith: Thou shalt not muzzle the ox that treadeth out the corn: and, The labourer is worthy of his reward.

19 Against a priest receive not an accusation, but under two or three witnesses.

20 Them that sin reprove before all: that the rest also may have fear.

21 I charge thee before God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by declining to either side.

22 Impose not hands lightly upon any man, neither be partaker of other men's sins. Keep thyself chaste.

23 Do not still drink water, but use a little wine for thy stomach's sake, and thy frequent infirmities.

24 Some men's sins are manifest, going before to judgment: and some men they follow after.

25 In like manner also good deeds are manifest: and they that are otherwise, cannot be hid.

1 PAUL TO TIMOTHY CHAPTER 6

1 Whosoever are servants under the yoke, let them count their masters worthy of all honour; lest the name of the Lord and his doctrine be blasphemed.

2 But they that have believing masters, let them not despise them, because they are brethren; but serve them the rather, because they are faithful and beloved, who are partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to that doctrine which is according to godliness,

4 He is proud, knowing nothing, but sick about questions and strifes of words; from which arise envies, contentions, blasphemies, evil suspicions,

5 Conflicts of men corrupted in mind, and who are destitute of the truth, supposing gain to be godliness.

6 But godliness with contentment is great gain.

7 For we brought nothing into this world: and certainly we can carry nothing out.

8 But having food, and wherewith to be covered, with these we are content.

9 For they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition.

10 For the desire of money is the root of all evils; which some coveting have erred from the faith, and have entangled themselves in many sorrows.

11 But thou, O man of God, fly these things: and pursue justice, godliness, faith, charity, patience, mildness.

12 Fight the good fight of faith: lay hold on eternal life, whereunto thou art called, and hast confessed a good confession before many witnesses.

13 I charge thee before God, who quickeneth all things, and before Christ Jesus, who gave testimony under Pontius Pilate, a good confession,

14 That thou keep the commandment without spot, blameless, unto the coming of our Lord Jesus Christ,

15 Which in his times he shall shew who is the Blessed and only Mighty, the King of kings, and Lord of lords;

16 Who only hath immortality, and inhabiteth light inaccessible, whom no man hath seen, nor can see: to whom be honour and empire everlasting. Amen.

17 Charge the rich of this world not to be highminded, nor to trust in the uncertainty of riches, but in the living God, (who giveth us abundantly all things to enjoy,)

18 To do good, to be rich in good works, to give easily, to communicate to others,

19 To lay up in store for themselves a good foundation against the time to come, that they may lay hold on the true life.

20 O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called.

21 Which some promising, have erred concerning the faith. Grace be with thee. Amen.

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THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

or Second Timothy, or 2 Timothy
or: The Second Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(In the New Testament, the Second Epistle of Paul to Timothy, usually referred to simply as Second Timothy and often written 2 Timothy or II Timothy, is one of the three pastoral epistles traditionally attributed to Paul the Apostle. The three epistles are called "pastoral" because they relate to the conduct of church leaders, thought of as pastors (literally shepherds). It is traditionally considered to be the last epistle he wrote before his death. It is addressed to Timothy, a fellow missionary.

The Epistle advocates endurance as the main quality for a preacher of the gospel. As a good soldier for Jesus Christ, he is to be pure, noble, and ready to take his share of suffering. In Paul's farewell, he describes himself as at the end of his career and awaiting the crown of righteousness.

Although the Pastorals are written under Paul's name, they are different from his other epistles, and since the early 19th century, scholars have increasingly seen them as the work of an unknown student of Paul's doctrine. They are believed to have been written between 90 and 140. They do not address Paul's common themes, such as the believers' unity with Christ, and they reflect a church hierarchy that is more organized and defined than the church was in Paul's time. Some scholars refer to the assumedly pseudonymous author as "the Pastor". Some recent scholarship has concluded that Paul probably used an amanuensis, or secretary, in writing his letters which was a common practice in the first century.

In the letter, Paul tells Timothy not to have a "spirit of fear" and not to "be ashamed to talk openly about our Lord (Jesus)" (Chapter 1, verses 7 and 8). He also tells Timothy to come to visit him before winter, and to bring Mark with him (cf. Philippians Chapter 2, verse 22). He thought that "the time of his death was at hand" (Chapter 4 ,verse 6), and he tells his "son Timothy" to work hard and be strong in the face of false teachings, and to be faithful in all the duties of his office of pastor (Chapter 4, verses 1 to 5), knowing that he would someday stand before the Judge of the living and the dead (God).

Paul thinks he will soon be killed and talks about that. In Chapter 4, verses 6 to 8 he writes "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course(race), I have kept the faith: in the future there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.")

2 PAUL TO TIMOTHY CHAPTER 1

(Titus, son of pagan parents, accompanied Paul and Barnabas on their journey to the Council of Jerusalem [c. 50 AD; Gal. 2:1-3]. After being appointed by Paul as the chief shepherd of Crete [Titus 1:5], Paul sent him to Dalmatia [Yugoslavia; 2 Tim. 4:10] and returned to Crete after his death. A journey by Paul to Crete [Titus 1:5] can only be imagined as part of his return journey from Rome, where he was "imprisoned" for two more years [Acts 18:23-28, 31]. Here, the accounts of Paul in Acts break off. According to tradition, he was acquitted after two years, then undertook a journey to Spain (Rom. 15:24-28) and another journey to the East, then returned to Rome, and at the beginning of the Jewish War [66-73], perhaps in Crete, suffered death as a Roman citizen by the sword.)

1 Paul, an apostle of Jesus Christ, by the will of God, according to the promise of life, which is in Christ Jesus.

2 To Timothy my dearly beloved son, grace, mercy, and peace, from God the Father, and from Christ Jesus our Lord.

3 I give thanks to God, whom I serve from my forefathers with a pure conscience, that without ceasing, I have a remembrance of thee in my prayers, night and day.

4 Desiring to see thee, being mindful of thy tears, that I may be filled with joy,

5 Calling to mind that faith which is in thee unfeigned, which also dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am certain that in thee also.

6 For which cause I admonish thee, that thou stir up the grace of God which is in thee, by the imposition of my hands.

7 For God hath not given us the spirit of fear: but of power, and of love, and of sobriety.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but labour with the gospel, according to the power of God,

9 Who hath delivered us and called us by his holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the times of the world.

10 But is now made manifest by the illumination of our Saviour Jesus Christ, who hath destroyed death, and hath brought to light life and incorruption by the gospel:

11 Wherein I am appointed a preacher, and an apostle, and teacher of the Gentiles.

12 For which cause I also suffer these things: but I am not ashamed. For I know whom I have believed, and I am certain that he is able to keep that which I have committed unto him, against that day.

13 Hold the form of sound words, which thou hast heard of me in faith, and in the love which is in Christ Jesus.

14 Keep the good thing committed to thy trust by the Holy Ghost, who dwelleth in us.

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15 Thou knowest this, that all they who are in Asia, are turned away from me: of whom are Phigellus and Hermogenes.

16 The Lord give mercy to the house of Onesiphorus: because he hath often refreshed me, and hath not been ashamed of my chain:

17 But when he was come to Rome, he carefully sought me, and found me.

18 The Lord grant unto him to find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou very well knowest.

2 PAUL TO TIMOTHY CHAPTER 2

1 Thou therefore, my son, be strong in the grace which is in Christ Jesus:

2 And the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also.

3 Labour as a good soldier of Christ Jesus.

4 No man, being a soldier to God, entangleth himself with secular businesses; that he may please him to whom he hath engaged himself.

5 For he also that striveth for the mastery, is not crowned, except he strive lawfully.

6 The husbandman, that laboureth, must first partake of the fruits.

7 Understand what I say: for the Lord will give thee in all things understanding.

8 Be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to my gospel.

9 Wherein I labour even unto bands, as an evildoer; but the word of God is not bound.

10 Therefore I endure all things for the sake of the elect, that they also may obtain the salvation, which is in Christ Jesus, with heavenly glory.

11 A faithful saying: for if we be dead with him, we shall live also with him.

12 If we suffer, we shall also reign with him. If we deny him, he will also deny us.

13 If we believe not, he continueth faithful, he can not deny himself.

14 Of these things put them in mind, charging them before the Lord. Contend not in words, for it is to no profit, but to the subverting of the hearers.

15 Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth.

16 But shun profane and vain babblings: for they grow much towards ungodliness.

17 And their speech spreadeth like a canker: of whom are Hymeneus and Philetus:

18 Who have erred from the truth, saying, that the resurrection is past already, and have subverted the faith of some.

19 But the sure foundation of God standeth firm, having this seal: the Lord knoweth who are his; and let every one depart from iniquity who nameth the name of the Lord.

20 But in a great house there are not only vessels of gold and silver, but also of wood and earth: and some indeed unto honour, but some unto dishonour.

21 If any man therefore shall cleanse himself from these, he shall be a vessel unto honour, sanctified and profitable to the Lord, prepared unto every good work.

22 But flee thou youthful desires, and pursue justice, faith, charity, and peace, with them that call on the Lord out of a pure heart.

23 And avoid foolish and unlearned questions, knowing that they beget strifes.

24 But the servant of the Lord must not wrangle: but be mild towards all men, apt to teach, patient,

25 With modesty admonishing them that resist the truth: if peradventure God may give them repentance to know the truth,

26 And they may recover themselves from the snares of the devil, by whom they are held captive at his will.

2 PAUL TO TIMOTHY CHAPTER 3

1 Know also this, that, in the last days, shall come dangerous times.

2 Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked,

3 Without affection, without peace, slanderers, incontinent, unmerciful, without kindness,

4 Traitors, stubborn, puffed up, and lovers of pleasures more than of God:

5 Having an appearance indeed of godliness, but denying the power thereof. Now these avoid.

6 For of these sort are they who creep into houses, and lead captive silly women laden with sins, who are led away with divers desires:

7 Ever learning, and never attaining to the knowledge of the truth.

8 Now as Jannes and Mambres resisted Moses, so these also resist the truth, men corrupted in mind, reprobate concerning the faith.

9 But they shall proceed no farther; for their folly shall be manifest to all men, as theirs also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patience,

11 Persecutions, afflictions: such as came upon me at Antioch, at Iconium, and at Lystra: what persecutions I endured, and out of them all the Lord delivered me.

12 And all that will live godly in Christ Jesus, shall suffer persecution.

13 But evil men and seducers shall grow worse and worse: erring, and driving into error.

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14 But continue thou in those things which thou hast learned, and which have been committed to thee: knowing of whom thou hast learned them;

15 And because from thy infancy thou hast known the holy scriptures, which can instruct thee to salvation, by the faith which is in Christ Jesus.

16 All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice,

17 That the man of God may be perfect, furnished to every good work.

2 PAUL TO TIMOTHY CHAPTER 4

1 I charge thee, before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom:

2 Preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine.

3 For there shall be a time, when they will not endure sound doctrine; but, according to their own desires, they will heap to themselves teachers, having itching ears:

4 And will indeed turn away their hearing from the truth, but will be turned unto fables.

5 But be thou vigilant, labour in all things, do the work of an evangelist, fulfil thy ministry. Be sober.

6 For I am even now ready to be sacrificed: and the time of my dissolution is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith.

8 As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day: and not only to me, but to them also that love his coming. Make haste to come to me quickly.

9 For Demas hath left me, loving this world, and is gone to Thessalonica:

10 Crescens into Galatia, Titus into Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 But Tychicus I have sent to Ephesus.

13 The cloak that I left at Troas, with Carpus, when thou comest, bring with thee, and the books, especially the parchments.

14 Alexander the coppersmith hath done me much evil: the Lord will reward him according to his works:

15 Whom do thou also avoid, for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all forsook me: may it not be laid to their charge.

17 But the Lord stood by me, and strengthened me, that by me the preaching may be accomplished, and that all the Gentiles may hear: and I was delivered out of the mouth of the lion.

18 The Lord hath delivered me from every evil work: and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus remained at Corinth. And Trophimus I left sick at Miletus.

21 Make haste to come before winter Eubulus and Pudens, and Linus and Claudia, and all the brethren, salute thee.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

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THE EPISTLE OF PAUL THE APOSTLE TO TITUS

or The Letter to Titus or Paul's Letter to Titus
or The Third Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(The Epistle of Paul to Titus, usually referred to simply as Titus, is one of the three Pastoral Epistles (along with 1 Timothy and 2 Timothy) in the New Testament. Traditionally the letter is attributed to the apostle Paul but it is considered pseudepigraphic (of unknown authorship) by most scholars. It is addressed to the missionary Titus and describes the requirements and duties of elders and bishops. Titus is usually one of the three Pastoral epistles attributed to Paul. Titus shares many similarities with 1 Timothy, such as similar phrases and expressions and similar subject matter.

Titus was an early Christian missionary and church leader, a companion and disciple of the Apostle Paul, mentioned in several of the Pauline epistles. Titus is believed to be a Greek Gentile (non-Jew), probably from Antioch, who is said to have studied Greek philosophy and poetry in his early years. He was converted to Christianity by Paul whereupon he served as Paul's secretary and interpreter. Titus was specially entrusted with collecting funds for poor Christians of Judaea and then acted as a commissioner of Paul at Corinth, where he replaced Timothy. In the year 49, Titus accompanied Paul to the council held at Jerusalem, on the subject of the Mosaic rites. Although Paul had consented to the circumcision of Timothy, in order to render his ministry acceptable among the Jews, he would not allow the same in regard to Titus, so as not to seem in agreement with those who would require it for Gentile converts. It seems that early Christian missionaries tried to catch converts by example. Titus went to the Island of Crete and there he appointed presbyters (elders) in every city Paul summoned Titus from Crete to join him at Nicopolis in Epirus. Later, Titus traveled to Dalmatia. He returned to Crete and remained there into his old age. Later tradition made him bishop of Crete. The New Testament does not record his death.)

The Epistle of Paul to Titus, usually referred to simply as Titus, is one of the three pastoral epistles (along with 1 Timothy and 2 Timothy) in the New Testament, historically attributed to Paul the Apostle. It is addressed to Saint Titus and describes the requirements and duties of elders and bishops.

Not mentioned in the Acts of the Apostles, Saint Titus was noted in Galatians (cf. Gal. 2:1, 3) where Paul wrote of journeying to Jerusalem with Barnabas, accompanied by Titus. He was then dispatched to Corinth, Greece, where he successfully reconciled the Christian community there with Paul, its founder. Titus was later left on the island of Crete to help organize the Church, and later met back with the Apostle Paul in Nicopolis. He soon went to Dalmatia (now Croatia). According to Eusebius of Caesarea in the Ecclesiastical History, he served as the first bishop of Crete. He was buried in Cortyna (Gortyna), Crete; his head was later removed to Venice during the invasion of Crete by the Saracens in 832 and was enshrined in St Mark's Basilica, Venice, Italy.

Titus (Greek: Titos; died: 96 or 107 AD) was an early Christian missionary and church leader, a companion and disciple of Saul of Tarsos (Paul the Apostle), mentioned in several of the Pauline epistles including the Epistle to Titus. All we know about early Christian persons and events are parts of "Church tradition", and this source is highly unreliable.

According to that tradition, Titus is believed to be a Gentile converted to Christianity by Paul and, according to tradition, he was consecrated as Bishop of the Island of Crete. There are no Roman records on Titus the Bishop or on Titus Favius Clemens the Pope Clement I (who was a companion of the Apostle Simon Peter at a time) and almost no records on Titus Flavius Clemens the consul either. All three persons have their date of death in common. Titus Flavius Clemens the consul died in 95 or 96, Titus Favius Clemens the Pope Clement I died some time between 95 and 99, and Titus the Bishop of Crete died either in 95 or in 107. That Titus the companion of Saul of Tarsos is described as "Greek" is at least doubtful as "Titus" is a Roman name closely related to the Flavian family. However, all Flavians (like all members of the Roman upper class) spoke fluent Greek due to their education at Greek schools.)

PAUL TO TITUS CHAPTER 1

(Titus, son of pagan parents, accompanied Paul and Barnabas on their journey to the Council of Jerusalem [c. 50 AD; Gal. 2:1-3]. After being appointed by Paul as the chief shepherd of Crete [Titus 1:5], Paul sent him to Dalmatia [Yugoslavia; 2 Tim. 4:10] and returned to Crete after his death. A journey by Paul to Crete [Titus 1:5] can only be imagined as part of his return journey from Rome, where he was "imprisoned" for two more years [Acts 18:23-28, 31]. Here, the accounts of Paul in Acts break off. According to tradition, he was acquitted after two years, then undertook a journey to Spain (Rom. 15:24-28) and another journey to the East, then returned to Rome, and at the beginning of the Jewish War [66-73], perhaps in Crete, suffered death as a Roman citizen by the sword.)

1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of the elect of God and the acknowledging of the truth, which is according to godliness:

2 Unto the hope of life everlasting, which God, who lieth not, hath promised before the times of the world:

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3 But hath in due times manifested his word in preaching, which is committed to me according to the commandment of God our Savior:

4 To Titus my beloved son, according to the common faith, grace and peace from God the Father, and from Christ Jesus our Savior.

5 For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and shouldest ordain priests in every city, as I also appointed thee:

6 If any be without crime, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be without crime, as the steward of God: not proud, not subject to anger, not given to wine, no striker, not greedy of filthy lucre:

8 But given to hospitality, gentle, sober, just, holy, continent:

9 Embracing that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine, and to convince the gainsayers.

10 For there are also many disobedient, vain talkers, and seducers: especially they who are of the circumcision:

11 Who must be reproved, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of them a prophet of their own, said, The Cretians are always liars, evil beasts, slothful bellies.

13 This testimony is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables and commandments of men, who turn themselves away from the truth.

15 All things are clean to the clean: but to them that are defiled, and to unbelievers, nothing is clean: but both their mind and their conscience are defiled.

16 They profess that they know God: but in their works they deny him; being abominable, and incredulous, and to every good work reprobate.

PAUL TO TITUS CHAPTER 2

1 But speak thou the things that become sound doctrine:

2 That the aged men be sober, chaste, prudent, sound in faith, in love, in patience.

3 The aged women, in like manner, in holy attire, not false accusers, not given to much wine, teaching well:

4 That they may teach the young women to be wise, to love their husbands, to love their children,

5 To be discreet, chaste, sober, having a care of the house, gentle, obedient to their husbands, that the word of God be not blasphemed.

6 Young men, in like manner, exhort that they be sober.

7 In all things shew thyself an example of good works, in doctrine, in integrity, in gravity,

8 The sound word that can not be blamed: that he, who is on the contrary part, may be afraid, having no evil to say of us.

9 Exhort servants to be obedient to their masters, in all things pleasing, not gainsaying:

10 Not defrauding, but in all things shewing good fidelity, that they may adorn the doctrine of God our Savior in all things:

11 For the grace of God our Savior hath appeared to all men;

12 Instructing us, that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world,

13 Looking for the blessed hope and coming of the glory of the great God and our Savior Jesus Christ,

14 Who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works.

15 These things speak, and exhort and rebuke with all authority. Let no man despise thee.

PAUL TO TITUS CHAPTER 3

1 Admonish them to be subject to princes and powers, to obey at a word, to be ready to every good work.

2 To speak evil of no man, not to be litigious, but gentle: shewing all mildness towards all men.

3 For we ourselves also were some time unwise, incredulous, erring, slaves to divers desires and pleasures, living in malice and envy, hateful, and hating one another.

4 But when the goodness and kindness of God our Savior appeared:

5 Not by the works of justice, which we have done, but according to his mercy, he saved us, by the laver of regeneration, and renovation of the Holy Ghost;

6 Whom he hath poured forth upon us abundantly, through Jesus Christ our Savior:

7 That, being justified by his grace, we may be heirs, according to hope of life everlasting.

8 It is a faithful saying: and these things I will have thee affirm constantly: that they, who believe in God, may be careful to excel in good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law. For they are unprofitable and vain.

10 A man that is a heretic, after the first and second admonition, avoid:

11 Knowing that he, that is such an one, is subverted, and sinneth, being condemned by his own judgment.

12 When I shall send to thee Artemas or Tychicus, make haste to come unto me to Nicopolis. For there I have determined to winter.

13 Send forward Zenas, the lawyer, and Apollo, with care, that nothing be wanting to them.

14 And let our men also learn to excel in good works for necessary uses: that they be not unfruitful.

15 All that are with me salute thee: salute them that love us in the faith. The grace of God be with you all. Amen.

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THE EPISTLE OF PAUL THE APOSTLE AND TIMOTHY TO PHILEMON

or Paul to Philemon, or just Philemon
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The Epistle of Paul to Philemon, known simply as Philemon, is one of the books of the Christian New Testament. It is a prison letter, co-authored by Saul of Tarsos (Paul the Apostle) with Timothy, to Philemon, a leader in the Colossian church. It deals with the themes of forgiveness and reconciliation. Paul does not identify himself as an apostle with authority, but as "a prisoner of Jesus Christ", calling Timothy "our brother", and addressing Philemon as "fellow labourer" and "brother."(Philemon 1:1; 1:7; 1:20) Onesimus, a slave that had departed from his master Philemon, was returning with this epistle wherein Paul asked Philemon to receive him as a "brother beloved."(Philemon 1:9–17) Philemon was a wealthy Christian, possibly a bishop of the house church that met in his home (Philemon 1:1–2) in Colosse. This letter is now generally regarded as one of the undisputed works of Paul. It is the shortest of Paul's extant letters, consisting of only 335 words in the Greek text.

Paul wrote this letter on behalf of Onesimus, who may have been a runaway slave who had wronged his owner Philemon. We do not know what Onesimus had done, but perhaps he ran away after stealing money. Paul says in verse 18 that if Onesimus owes anything, Philemon should charge it to Paul's account. It is thought that Philemon lived in Colossae; in the letter to the Colossians, Onesimus (the slave who fled from Philemon) and Archippus (whom Paul greets in the letter to Philemon) are said to be members of the church there. Paul says that Onesimus has been very helpful to him while he was in prison in Rome. He would like for Philemon to free him and send him back to Rome. Paul says that Philemon should receive him not as a slave but as a brother. Paul did not seem to think that Onesimus should be punished, even though Roman law allowed the owner of a runaway slave to punish or even kill them.

Philemon is generally accepted to be an authentic letter of Paul. Creation: 50-60 AD. It is the shortest of Paul's extant letters, consisting of only 335 words in the Greek text. The grounds for acceptance are simple; the letter is a short, mundane one, and presents no difficulties for Pauline authorship in style or thought.) Paul does not identify himself as an apostle with authority, but as "a prisoner for Jesus Christ", calling Timothy "our brother", and addressing Philemon as "fellow labourer" and "brother." The letter is addressed to Philemon, Apphia and Archippus, and the church in Philemon's house. It is generally assumed that he lived in Colossae; in the letter to the Colossians, Onesimus, the slave who fled from his master Philemon, was returning with this epistle wherein Paul asked Philemon to receive him as a "brother beloved." and Archippus (whom Paul greets in the letter to Philemon) are described as members of the church there. Philemon may have converted to Christianity through Paul's ministry, possibly in Ephesus. Philemon was a wealthy Christian, possibly a bishop of the house church that met in his home (Philemon 1:1–2) in Colossae. Apphia in the salutation is probably Philemon's wife. Some have speculated that Archippus, described by Paul as a "fellow soldier", is the son of Philemon and Apphia.)

PAUL TO PHILEMON CHAPTER 1

(This is the shortest and most personal letter [written c. 60 AD] of Paul's authentic texts. The apostle Paul acts on behalf of a runaway slave whose master, Philemon, was once converted to Christianity by Paul. Now, by God's providence, the apostle had met the slave Onesimus in Rome and converted him to Christianity as well. With this accompanying letter, he sent him back to his master.)

1 Paul, a prisoner of Christ Jesus, and Timothy, a brother: to Philemon, our beloved and fellow labourer;

2 And to Appia, our dearest sister, and to Archippus, our fellow soldier, and to the church which is in thy house:

3 Grace to you and peace from God our Father, and from the Lord Jesus Christ.

4 I give thanks to my God, always making a remembrance of thee in my prayers.

5 Hearing of thy charity and faith, which thou hast in the Lord Jesus, and towards all the saints:

6 That the communication of thy faith may be made evident in the acknowledgment of every good work, that is in you in Christ Jesus.

7 For I have had great joy and consolation in thy charity, because the bowels of the saints have been refreshed by thee, brother.

8 Wherefore though I have much confidence in Christ Jesus, to command thee that which is to the purpose:

9 For charity sake I rather beseech, whereas thou art such a one, as Paul an old man, and now a prisoner also of Jesus Christ.

10 I beseech thee for my son, whom I have begotten in my bands, Onesimus,

11 Who hath been heretofore unprofitable to thee, but now is profitable both to me and thee,

12 Whom I have sent back to thee. And do thou receive him as my own bowels.

13 Whom I would have retained with me, that in thy stead he might have ministered to me in the bands of the gospel:

14 But without thy counsel I would do nothing: that thy good deed might not be as it were of necessity, but voluntary.

15 For perhaps he therefore departed for a season from thee, that thou mightest receive him again for ever:

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16 Not now as a servant, but instead of a servant, a most dear brother, especially to me: but how much more to thee both in the flesh and in the Lord?

17 If therefore thou count me a partner, receive him as myself.

18 And if he hath wronged thee in any thing, or is in thy debt, put that to my account.

19 I Paul have written it with my own hand: I will repay it: not to say to thee, that thou owest me thy own self also.

20 Yea, brother. May I enjoy thee in the Lord. Refresh my bowels in the Lord.

21 Trusting in thy obedience, I have written to thee: knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging. For I hope that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellow prisoner in Christ Jesus;

24 Mark, Aristarchus, Demas, and Luke my fellow labourers.

25 The grace of our Lord Jesus Christ be with your spirit. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS

or just To the Hebrews, or just Hebrews
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 70-100 A.D.

(The Epistle to the Hebrews, or Letter to the Hebrews, or in the Greek manuscripts, simply To the Hebrews is one of the books of the New Testament. The text does not mention the name of its author, but was traditionally attributed to Saul of Tarsos (Paul the Apostle). However, doubt on Pauline authorship in the Roman Church is reported by Eusebius. Modern biblical scholarship considers its authorship unknown, perhaps written in deliberate imitation of the style of Paul. Although the writer's style reflects some characteristics of Paul's writing, there are some differences.

To whom was Hebrews originally addressed? The writer is obviously a Greek, and it might be quite possible that he wrote to Jewish Christians who lived in Jerusalem.. Since Clement of Rome (who probably was Titus Flavius Clemens, the consul and nephew of Flavius Vespasianus) knows and quotes the text within what could only have been a few years of its writing, that community may well have been in Rome. This view is supported by the greetings from 'those who have come from Italy' in Heb 13:24."

The theme of the epistle is the doctrine of the person of Christ and his role as mediator between God and humanity. Its purpose was to exhort Christians to persevere in the face of persecution. At this time, certain believers were considering turning back to Judaism. Scholars have suggested that the Epistle to the Hebrews is part of an internal New Testament debate between the extreme Judaisers (who argued that non-Jews must convert to Judaism before they can receive the Holy Spirit of Jesus' new covenant) versus the extreme antinomians (who argued that Jews must reject God's commandments and that Jewish law was no longer in effect). James and Paul represent the moderates of each faction, respectively, and Peter served as moderator.).

The Greek text is written in a very fine and advanced style which was noted by Clement of Alexandria (another Titus Flavius Clemens), and Eusebius of Caesarea (Flavius Constantinus' right-hand man in the Church) wrote that every competent judge must recognise a great difference between this epistle and those of Paul (Eusebius, 6; 25).

The Greek text is more polished and eloquent than any other book of the New Testament, and "the very carefully composed and studied Greek of Hebrews is not Paul's spontaneous, volatile contextual Greek". The book has earned the reputation of being a masterpiece. Its sophisticated style reminds us of the Gospel of Luke and

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could therefore point to Lucius Mestrius Plutarchus the historian and Chief priest of Delphi.

The epistle opens with an exaltation of Jesus as "the radiance of God's glory, the express image of his being, and upholding all things by his powerful word".[1:1–3] The epistle presents Jesus with the titles "pioneer" or "forerunner", "Son" and "Son of God", "priest" and "high priest".)

PAUL TO THE HEBREWS CHAPTER 1

(The Epistle to the Hebrews, like the first Epistle of the Apostle John, lacks the usual introductory formula that names the writer and addressee. However, in the oldest manuscripts and translations, it bears the heading: "To the Hebrews." These are understood to refer to the Jewish Christians in Jerusalem. James the Just [the Righteous], brother of Jesus and the head of the Jewish Christians in the Holy Land, was murdered in 62 AD, probably perpetrated by the Temple clergy. This occurred at a time when the wildest Jewish fanaticism [triggered by the radical fundamentalist Sadducees, Zealots, and their jihadi troops, the Sicarii or "Knife-Stabbers"] led to open war against Rome and its allies, the Pharisees, and thus ultimately to the total destruction of Jerusalem. The text was written after the Jewish War. One can still sense today how its author triumphed over the extinct Judaism of the Zealots, the temple sanctuary, and its hated priesthood.)

1 God, who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all,

2 In these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world.

3 Who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high.

4 Being made so much better than the angels, as he hath inherited a more excellent name than they.

5 For to which of the angels hath he said at any time, Thou art my Son, to day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first begotten into the world, he saith: And let all the angels of God adore him.

7 And to the angels indeed he saith: He that maketh his angels spirits, and his ministers a flame of fire.

8 But to the Son: Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of thy kingdom.

9 Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And: Thou in the beginning, O Lord, didst found the earth: and the works of thy hands are the heavens.

11 They shall perish, but thou shalt continue: and they shall all grow old as a garment.

12 And as a vesture shalt thou change them, and they shall be changed: but thou art the selfsame, and thy years shall not fail.

13 But to which of the angels said he at any time: Sit on my right hand, until I make thy enemies thy footstool?

14 Are they not all ministering spirits, sent to minister for them, who shall receive the inheritance of salvation?

PAUL TO THE HEBREWS CHAPTER 2

1 Therefore ought we more diligently to observe the things which we have heard, lest perhaps we should let them slip.

2 For if the word, spoken by angels, became steadfast, and every transgression and disobedience received a just recompense of reward:

3 How shall we escape if we neglect so great salvation? which having begun to be declared by the Lord, was confirmed unto us by them that heard him.

4 God also bearing them witness by signs, and wonders, and divers miracles, and distributions of the Holy Ghost, according to his own will.

5 For God hath not subjected unto angels the world to come, whereof we speak.

6 But one in a certain place hath testified, saying: What is man, that thou art mindful of him: or the son of man, that thou visitest him?

7 Thou hast made him a little lower than the angels: thou hast crowned him with glory and honour, and hast set him over the works of thy hands:

8 Thou hast subjected all things under his feet. For in that he hath subjected all things to him, he left nothing not subject to him. But now we see not as yet all things subject to him.

9 But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour: that, through the grace of God, he might taste death for all.

10 For it became him, for whom are all things, and by whom are all things, who had brought many children into glory, to perfect the author of their salvation, by his passion.

11 For both he that sanctifieth, and they who are sanctified, are all of one. For which cause he is not ashamed to call them brethren, saying:

12 I will declare thy name to my brethren; in the midst of the church will I praise thee.

13 And again: I will put my trust in him. And again: Behold I and my children, whom God hath given me.

14 Therefore because the children are partakers of flesh and blood, he also himself in like manner hath been partaker of the same: that, through death, he might destroy him who had the empire of death, that is to say, the devil:

15 And might deliver them, who through the fear of death were all their lifetime subject to servitude.

16 For no where doth he take hold of the angels: but of the seed of Abraham he taketh hold.

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17 Wherefore it behoved him in all things to be made like unto his brethren, that he might become a merciful and faithful priest before God, that he might be a propitiation for the sins of the people.

18 For in that, wherein he himself hath suffered and been tempted, he is able to succour them also that are tempted.

PAUL TO THE HEBREWS CHAPTER 3

1 Wherefore, holy brethren, partakers of the heavenly vocation, consider the apostle and high priest of our confession, Jesus:

2 Who is faithful to him that made him, as was also Moses in all his house.

3 For this man was counted worthy of greater glory than Moses, by so much as he that hath built the house, hath greater honour than the house.

4 For every house is built by some man: but he that created all things, is God.

5 And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were to be said:

6 But Christ as the Son in his own house: which house are we, if we hold fast the confidence and glory of hope unto the end.

7 Wherefore, as the Holy Ghost saith: To day if you shall hear his voice,

8 Harden not your hearts, as in the provocation; in the day of temptation in the desert,

9 Where your fathers tempted me, proved and saw my works,

10 Forty years: for which cause I was offended with this generation, and I said: They always err in heart. And they have not known my ways,

11 As I have sworn in my wrath: If they shall enter into my rest.

12 Take heed, brethren, lest perhaps there be in any of you an evil heart of unbelief, to depart from the living God.

13 But exhort one another every day, whilst it is called to day, that none of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ: yet so, if we hold the beginning of his substance firm unto the end.

15 While it is said, To day if you shall hear his voice, harden not your hearts, as in that provocation.

16 For some who heard did provoke: but not all that came out of Egypt by Moses.

17 And with whom was he offended forty years? Was it not with them that sinned, whose carcasses were overthrown in the desert?

18 And to whom did he swear, that they should not enter into his rest: but to them that were incredulous?

19 And we see that they could not enter in, because of unbelief.

PAUL TO THE HEBREWS CHAPTER 4

1 Let us fear therefore lest the promise being left of entering into his rest, any of you should be thought to be wanting.

2 For unto us also it hath been declared, in like manner as unto them. But the word of hearing did not profit them, not being mixed with faith of those things they heard.

3 For we, who have believed, shall enter into rest; as he said: As I have sworn in my wrath; If they shall enter into my rest; and this indeed when the works from the foundation of the world were finished.

4 For in a certain place he spoke of the seventh day thus: And God rested the seventh day from all his works.

5 And in this place again: If they shall enter into my rest.

6 Seeing then it remaineth that some are to enter into it, and they, to whom it was first preached, did not enter because of unbelief:

7 Again he limiteth a certain day, saying in David, To day, after so long a time, as it is above said: To day if you shall hear his voice, harden not your hearts.

8 For if Jesus had given them rest, he would never have afterwards spoken of another day.

9 There remaineth therefore a day of rest for the people of God.

10 For he that is entered into his rest, the same also hath rested from his works, as God did from his.

11 Let us hasten therefore to enter into that rest; lest any man fall into the same example of unbelief.

12 For the word of God is living and effectual, and more piercing than any two edged sword; and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and is a discerner of the thoughts and intents of the heart.

13 Neither is there any creature invisible in his sight: but all things are naked and open to his eyes, to whom our speech is.

14 Having therefore a great high priest that hath passed into the heavens, Jesus the Son of God: let us hold fast our confession.

15 For we have not a high priest, who can not have compassion on our infirmities: but one tempted in all things like as we are, without sin.

16 Let us go therefore with confidence to the throne of grace: that we may obtain mercy, and find grace in seasonable aid.

PAUL TO THE HEBREWS CHAPTER 5

1 For every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins:

2 Who can have compassion on them that are ignorant and that err: because he himself also is compassed with infirmity.

3 And therefore he ought, as for the people, so also for himself, to offer for sins.

4 Neither doth any man take the honour to himself, but he that is called by God, as Aaron was.

5 So Christ also did not glorify himself, that he might be made a high priest: but he that said unto him: Thou art my Son, this day have I begotten thee.

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6 As he saith also in another place: Thou art a priest for ever, according to the order of Melchisedech.

7 Who in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to him that was able to save him from death, was heard for his reverence.

8 And whereas indeed he was the Son of God, he learned obedience by the things which he suffered:

9 And being consummated, he became, to all that obey him, the cause of eternal salvation.

10 Called by God a high priest according to the order of Melchisedech.

11 Of whom we have much to say, and hard to be intelligibly uttered: because you are become weak to hear.

12 For whereas for the time you ought to be masters, you have need to be taught again what are the first elements of the words of God: and you are become such as have need of milk, and not of strong meat.

13 For every one that is a partaker of milk, is unskillful in the word of justice: for he is a little child.

14 But strong meat is for the perfect; for them who by custom have their senses exercised to the discerning of good and evil.

PAUL TO THE HEBREWS CHAPTER 6

1 Wherefore leaving the word of the beginning of Christ, let us go on to things more perfect, not laying again the foundation of penance from dead works, and of faith towards God,

2 Of the doctrine of baptisms, and imposition of hands, and of the resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For it is impossible for those who were once illuminated, have tasted also the heavenly gift, and were made partakers of the Holy Ghost,

5 Have moreover tasted the good word of God, and the powers of the world to come,

6 And are fallen away: to be renewed again to penance, crucifying again to themselves the Son of God, and making him a mockery.

7 For the earth that drinketh in the rain which cometh often upon it, and bringeth forth herbs meet for them by whom it is tilled, receiveth blessing from God.

8 But that which bringeth forth thorns and briers, is reprobate, and very near unto a curse, whose end is to be burnt.

9 But, my dearly beloved, we trust better things of you, and nearer to salvation; though we speak thus.

10 For God is not unjust, that he should forget your work, and the love which you have shewn in his name, you who have ministered, and do minister to the saints.

11 And we desire that every one of you shew forth the same carefulness to the accomplishing of hope unto the end:

12 That you become not slothful, but followers of them, who through faith and patience shall inherit the promises.

13 For God making promise to Abraham, because he had no one greater by whom he might swear, swore by himself,

14 Saying: Unless blessing I shall bless thee, and multiplying I shall multiply thee.

15 And so patiently enduring he obtained the promise.

16 For men swear by one greater than themselves: and an oath for confirmation is the end of all their controversy.

17 Wherein God, meaning more abundantly to shew to the heirs of the promise the immutability of his counsel, interposed an oath:

18 That by two immutable things, in which it is impossible for God to lie, we may have the strongest comfort, who have fled for refuge to hold fast the hope set before us.

19 Which we have as an anchor of the soul, sure and firm, and which entereth in even within the veil;

20 Where the forerunner Jesus is entered for us, made a high priest for ever according to the order of Melchisedech.

PAUL TO THE HEBREWS CHAPTER 7

1 For this Melchisedech was king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him:

2 To whom also Abraham divided the tithes of all: who first indeed by interpretation, is king of justice: and then also king of Salem, that is, king of peace:

3 Without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened unto the Son of God, continueth a priest for ever.

4 Now consider how great this man is, to whom also Abraham the patriarch gave tithes out of the principal things.

5 And indeed they that are of the sons of Levi, who receive the priesthood, have a commandment to take tithes of the people according to the law, that is to say, of their brethren: though they themselves also came out of the loins of Abraham.

6 But he, whose pedigree is not numbered among them, received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction, that which is less, is blessed by the better.

8 And here indeed, men that die, receive thithes: but there he hath witness, that he liveth.

9 And (as it may be said) even Levi who received tithes, paid tithes in Abraham:

10 For he was yet in the loins of his father, when Melchisedech met him.

11 If then perfection was by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise according to the order of Melchisedech, and not be called according to the order of Aaron?

12 For the priesthood being translated, it is necessary that a translation also be made of the law.

13 For he, of whom these things are spoken, is of another tribe, of which no one attended on the altar.

14 For it is evident that our Lord sprung out of Juda: in which tribe Moses spoke nothing concerning priests.

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15 And it is yet far more evident: if according to the similitude of Melchisedech there ariseth another priest,
16 Who is made not according to the law of a carnal commandment, but according to the power of an indissoluble life:
17 For he testifieth: Thou art a priest for ever, according to the order of Melchisedech.
18 There is indeed a setting aside of the former commandment, because of the weakness and unprofitableness thereof:
19 (For the law brought nothing to perfection,) but a bringing in of a better hope, by which we draw nigh to God.
20 And inasmuch as it is not without an oath, (for the others indeed were made priests without an oath;
21 But this with an oath, by him that said unto him: The Lord hath sworn, and he will not repent, Thou art a priest for ever.)
22 By so much is Jesus made a surety of a better testament.
23 And the others indeed were made many priests, because by reason of death they were not suffered to continue:
24 But this, for that he continueth for ever, hath an everlasting priesthood,
25 Whereby he is able also to save for ever them that come to God by him; always living to make intercession for us.
26 For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens;
27 Who needeth not daily (as the other priests) to offer sacrifices first for his own sins, and then for the people's: for this he did once, in offering himself.
28 For the law maketh men priests, who have infirmity: but the word of the oath, which was since the law, the Son who is perfected for evermore.

PAUL TO THE HEBREWS CHAPTER 8

1 Now of the things which we have spoken, this is the sum: We have such an high priest, who is set on the right hand of the throne of majesty in the heavens,
2 A minister of the holies, and of the true tabernacle, which the Lord hath pitched, and not man.
3 For every high priest is appointed to offer gifts and sacrifices: wherefore it is necessary that he also should have some thing to offer.
4 If then he were on earth, he would not be a priest: seeing that there would be others to offer gifts according to the law,
5 Who serve unto the example and shadow of heavenly things. As it was answered to Moses, when he was to finish the tabernacle: See (saith he) that thou make all things according to the pattern which was shewn thee on the mount.
6 But now he hath obtained a better ministry, by how much also he is a mediator of a better testament, which is established on better promises.
7 For if that former had been faultless, there should not indeed a place have been sought for a second.
8 For finding fault with them, he saith: Behold, the days shall come, saith the Lord: and I will perfect unto the house of Israel, and unto the house of Juda, a new testament:
9 Not according to the testament which I made to their fathers, on the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in my testament: and I regarded them not, saith the Lord.
10 For this is the testament which I will make to the house of Israel after those days, saith the Lord: I will give my laws into their mind, and in their heart will I write them: and I will be their God, and they shall be my people:
11 And they shall not teach every man his neighbour and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest of them:
12 Because I will be merciful to their iniquities, and their sins I will remember no more.
13 Now in saying a new, he hath made the former old. And that which decayeth and groweth old, is near its end.

PAUL TO THE HEBREWS CHAPTER 9

1 The former indeed had also justifications of divine service, and a worldly sanctuary.
2 For there was a tabernacle made the first, wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the holy.
3 And after the second veil, the tabernacle, which is called the holy of holies:
4 Having a golden censer, and the ark of the testament covered about on every part with gold, in which was a golden pot that had manna, and the rod of Aaron, that had blossomed, and the tables of the testament.
5 And over it were the cherubims of glory overshadowing the propitiatory: of which it is not needful to speak now particularly.
6 Now these things being thus ordered, into the first tabernacle the priests indeed always entered, accomplishing the offices of sacrifices.
7 But into the second, the high priest alone, once a year: not without blood, which he offereth for his own, and the people's ignorance:
8 The Holy Ghost signifying this, that the way into the holies was not yet made manifest, whilst the former tabernacle was yet standing.
9 Which is a parable of the time present: according to which gifts and sacrifices are offered, which can not, as to the conscience, make him perfect that serveth, only in meats and in drinks,
10 And divers washings, and justices of the flesh laid on them until the time of correction.
11 But Christ, being come an high priest of the good things to come, by a greater and more perfect tabernacle not made with hand, that is, not of this creation:
12 Neither by the blood of goats, or of calves, but by his own blood, entered once into the holies, having obtained eternal redemption.

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13 For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh:

14 How much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God?

15 And therefore he is the mediator of the new testament: that by means of his death, for the redemption of those trangressions, which were under the former testament, they that are called may receive the promise of eternal inheritance.

16 For where there is a testament, the death of the testator must of necessity come in.

17 For a testament is of force, after men are dead: otherwise it is as yet of no strength, whilst the testator liveth.

18 Whereupon neither was the first indeed dedicated without blood.

19 For when every commandment of the law had been read by Moses to all the people, he took the blood of calves and goats, with water, and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

20 Saying: This is the blood of the testament, which God hath enjoined unto you.

21 The tabernacle also and all the vessels of the ministry, in like manner, he sprinkled with blood.

22 And almost all things, according to the law, are cleansed with blood: and without shedding of blood there is no remission.

23 It is necessary therefore that the patterns of heavenly things should be cleansed with these: but the heavenly things themselves with better sacrifices than these.

24 For Jesus is not entered into the holies made with hands, the patterns of the true: but into heaven itself, that he may appear now in the presence of God for us.

25 Nor yet that he should offer himself often, as the high priest entereth into the holies, every year with the blood of others:

26 For then he ought to have suffered often from the beginning of the world: but now once at the end of ages, he hath appeared for the destruction of sin, by the sacrifice of himself.

27 And as it is appointed unto men once to die, and after this the judgment:

28 So also Christ was offered once to exhaust the sins of many; the second time he shall appear without sin to them that expect him unto salvation.

PAUL TO THE HEBREWS CHAPTER 10

1 For the law having a shadow of the good things to come, not the very image of the things; by the selfsame sacrifices which they offer continually every year, can never make the comers thereunto perfect:

2 For then they would have ceased to be offered: because the worshippers once cleansed should have no conscience of sin any longer:

3 But in them there is made a commemoration of sins every year.

4 For it is impossible that with the blood of oxen and goats sin should be taken away.

5 Wherefore when he cometh into the world, he saith: Sacrifice and oblation thou wouldest not: but a body thou hast fitted to me:

6 Holocausts for sin did not please thee.

7 Then said I: Behold I come: in the head of the book it is written of me: that I should do thy will, O God.

8 In saying before, Sacrifices, and oblations, and holocausts for sin thou wouldest not, neither are they pleasing to thee, which are offered according to the law.

9 Then said I: Behold, I come to do thy will, O God: he taketh away the first, that he may establish that which followeth.

10 In the which will, we are sanctified by the oblation of the body of Jesus Christ once.

11 And every priest indeed standeth daily ministering, and often offering the same sacrifices, which can never take away sins.

12 But this man offering one sacrifice for sins, for ever sitteth on the right hand of God,

13 From henceforth expecting, until his enemies be made his footstool.

14 For by one oblation he hath perfected for ever them that are sanctified.

15 And the Holy Ghost also doth testify this to us. For after that he said:

16 And this is the testament which I will make unto them after those days, saith the Lord. I will give my laws in their hearts, and on their minds will I write them:

17 And their sins and iniquities I will remember no more.

18 Now where there is a remission of these, there is no more an oblation for sin.

19 Having therefore, brethren, a confidence in the entering into the holies by the blood of Christ;

20 A new and living way which he hath dedicated for us through the veil, that is to say, his flesh,

21 And a high priest over the house of God:

22 Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water.

23 Let us hold fast the confession of our hope without wavering (for he is faithful that hath promised),

24 And let us consider one another, to provoke unto charity and to good works:

25 Not forsaking our assembly, as some are accustomed; but comforting one another, and so much the more as you see the day approaching.

26 For if we sin wilfully after having the knowledge of the truth, there is now left no sacrifice for sins,

27 But a certain dreadful expectation of judgment, and the rage of a fire which shall consume the adversaries.

28 A man making void the law of Moses, dieth without any mercy under two or three witnesses:

29 How much more, do you think he deserveth worse punishments, who hath trodden under foot the Son of God,

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and hath esteemed the blood of the testament unclean, by which he was sanctified, and hath offered an affront to the Spirit of grace?

30 For we know him that hath said: Vengeance belongeth to me, and I will repay. And again: The Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the living God.

32 But call to mind the former days, wherein, being illuminated, you endured a great fight of afflictions.

33 And on the one hand indeed, by reproaches and tribulations, were made a gazingstock; and on the other, became companions of them that were used in such sort.

34 For you both had compassion on them that were in bands, and took with joy the being stripped of your own goods, knowing that you have a better and a lasting substance.

35 Do not therefore lose your confidence, which hath a great reward.

36 For patience is necessary for you; that, doing the will of God, you may receive the promise.

37 For yet a little and a very little while, and he that is to come, will come, and will not delay.

38 But my just man liveth by faith; but if he withdraw himself, he shall not please my soul.

39 But we are not the children of withdrawing unto perdition, but of faith to the saving of the soul.

PAUL TO THE HEBREWS CHAPTER 11

1 Now faith is the substance of things to be hoped for, the evidence of things that appear not.

2 For by this the ancients obtained a testimony.

3 By faith we understand that the world was framed by the word of God; that from invisible things visible things might be made.

4 By faith Abel offered to God a sacrifice exceeding that of Cain, by which he obtained a testimony that he was just, God giving testimony to his gifts; and by it he being dead yet speaketh.

5 By faith Henoch was translated, that he should not see death; and he was not found, because God had translated him: for before his translation he had testimony that he pleased God.

6 But without faith it is impossible to please God. For he that cometh to God, must believe that he is, and is a rewarder to them that seek him.

7 By faith Noe, having received an answer concerning those things which as yet were not seen, moved with fear, framed the ark for the saving of his house, by the which he condemned the world; and was instituted heir of the justice which is by faith.

8 By faith he that is called Abraham, obeyed to go out into a place which he was to receive for an inheritance; and he went out, not knowing whither he went.

9 By faith he abode in the land, dwelling in cottages, with Isaac and Jacob, the co-heirs of the same promise.

10 For he looked for a city that hath foundations; whose builder and maker is God.

11 By faith also Sara herself, being barren, received strength to conceive seed, even past the time of age; because she believed that he was faithful who had promised,

12 For which cause there sprung even from one (and him as good as dead) as the stars of heaven in multitude, and as the sand which is by the sea shore innumerable.

13 All these died according to faith, not having received the promises, but beholding them afar off, and saluting them, and confessing that they are pilgrims and strangers on the earth.

14 For they that say these things, do signify that they seek a country.

15 And truly if they had been mindful of that from whence they came out, they had doubtless time to return.

16 But now they desire a better, that is to say, a heavenly country. Therefore God is not ashamed to be called their God; for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered Isaac: and he that had received the promises, offered up his only begotten son;

18 (To whom it was said: In Isaac shall thy seed be called.)

19 Accounting that God is able to raise up even from the dead. Whereupon also he received him for a parable.

20 By faith also of things to come, Isaac blessed Jacob and Esau.

21 By faith Jacob dying, blessed each of the sons of Joseph, and adored the top of his rod.

22 By faith Joseph, when he was dying, made mention of the going out of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months by his parents; because they saw he was a comely babe, and they feared not the king's edict.

24 By faith Moses, when he was grown up, denied himself to be the son of Pharao's daughter;

25 Rather choosing to be afflicted with the people of God, than to have the pleasure of sin for a time,

26 Esteeming the reproach of Christ greater riches than the treasure of the Egyptians. For he looked unto the reward.

27 By faith he left Egypt, not fearing the fierceness of the king: for he endured as seeing him that is invisible.

28 By faith he celebrated the pasch, and the shedding of the blood; that he, who destroyed the firstborn, might not touch them.

29 By faith they passed through the Red Sea, as by dry land: which the Egyptians attempting, were swallowed up.

30 By faith the walls of Jericho fell down, by the going round them seven days.

31 By faith Rahab the harlot perished not with the unbelievers, receiving the spies with peace.

32 And what shall I yet say? For the time would fail me to tell of Gedeon, Barac, Samson, Jephthe, David, Samuel, and the prophets:

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33 Who by faith conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions,
34 Quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight the armies of foreigners:
35 Women received their dead raised to life again. But others were racked, not accepting deliverance, that they might find a better resurrection.
36 And others had trial of mockeries and stripes, moreover also of bands and prisons.
37 They were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheepskins, in goatskins, being in want, distressed, afflicted:
38 Of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caved of the earth.
39 And all these being approved by the testimony of faith, received not the promise;
40 God providing some better thing for us, that they should not be perfected without us.

PAUL TO THE HEBREWS CHAPTER 12

1 And therefore we also having so great a cloud of witnesses over our head, laying aside every weight and sin which surrounds us, let us run by patience to the fight proposed to us:
2 Looking on Jesus, the author and finisher of faith, who having joy set before him, endured the cross, despising the shame, and now sitteth on the right hand of the throne of God.
3 For think diligently upon him that endured such opposition from sinners against himself; that you be not wearied, fainting in your minds.
4 For you have not yet resisted unto blood, striving against sin:
5 And you have forgotten the consolation, which speaketh to you, as unto children, saying: My son, neglect not the discipline of the Lord; neither be thou wearied whilst thou art rebuked by him.
6 For whom the Lord loveth, he chastiseth; and he scourgeth every son whom he receiveth.
7 Persevere under discipline. God dealeth with you as with his sons; for what son is there, whom the father doth not correct?
8 But if you be without chastisement, whereof all are made partakers, then are you bastards, and not sons.
9 Moreover we have had fathers of our flesh, for instructors, and we reverenced them: shall we not much more obey the Father of spirits, and live?
10 And they indeed for a few days, according to their own pleasure, instructed us: but he, for our profit, that we might receive his sanctification.
11 Now all chastisement for the present indeed seemeth not to bring with it joy, but sorrow: but afterwards it will yield, to them that are exercised by it, the most peaceable fruit of justice.
12 Wherefore lift up the hands which hang down, and the feeble knees,
13 And make straight steps with your feet: that no one, halting, may go out of the way; but rather be healed.
14 Follow peace with all men, and holiness: without which no man shall see God.
15 Looking diligently, lest any man be wanting to the grace of God; lest any root of bitterness springing up do hinder, and by it many be defiled.
16 Lest there be any fornicator, or profane person, as Esau; who for one mess, sold his first birthright.
17 For know ye that afterwards, when he desired to inherit the benediction, he was rejected; for he found no place of repentance, although with tears he had sought it.
18 For you are not come to a mountain that might be touched, and a burning fire, and a whirlwind, and darkness, and storm,
19 And the sound of a trumpet, and the voice of words, which they that heard excused themselves, that the word might not be spoken to them:
20 For they did not endure that which was said: And if so much as a beast shall touch the mount, it shall be stoned.
21 And so terrible was that which was seen, Moses said: I am frighted, and tremble.
22 But you are come to mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels,
23 And to the church of the firstborn, who are written in the heavens, and to God the judge of all, and to the spirits of the just made perfect,
24 And to Jesus the mediator of the new testament, and to the sprinkling of blood which speaketh better than that of Abel.
25 See that you refuse him not that speaketh. For if they escaped not who refused him that spoke upon the earth, much more shall not we, that turn away from him that speaketh to us from heaven.
26 Whose voice then moved the earth; but now he promiseth, saying: Yet once more, and I will move not only the earth, but heaven also.
27 And in that he saith, Yet once more, he signifieth the translation of the moveable things as made, that those things may remain which are immoveable.
28 Therefore receiving an immoveable kingdom, we have grace; whereby let us serve, pleasing God, with fear and reverence.
29 For our God is a consuming fire.

PAUL TO THE HEBREWS CHAPTER 13

1 Let the charity of the brotherhood abide in you.
2 And hospitality do not forget; for by this some, being not aware of it, have entertained angels.
3 Remember them that are in bands, as if you were bound with them; and them that labour, as being yourselves also in the body.

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4 Marriage honourable in all, and the bed undefiled. For fornicators and adulterers God will judge.

5 Let your manners be without covetousness, contented with such things as you have; for he hath said: I will not leave thee, neither will I forsake thee.

6 So that we may confidently say: The Lord is my helper: I will not fear what man shall do to me.

7 Remember your prelates who have spoken the word of God to you; whose faith follow, considering the end of their conversation,

8 Jesus Christ, yesterday, and to day; and the same for ever.

9 Be not led away with various and strange doctrines. For it is best that the heart be established with grace, not with meats; which have not profited those that walk in them.

10 We have an altar, whereof they have no power to eat who serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the holies by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate.

13 Let us go forth therefore to him without the camp, bearing his reproach.

14 For we have not here a lasting city, but we seek one that is to come.

15 By him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to his name.

16 And do not forget to do good, and to impart; for by such sacrifices God's favour is obtained.

17 Obey your prelates, and be subject to them. For they watch as being to render an account of your souls; that they may do this with joy, and not with grief. For this is not expedient for you.

18 Pray for us. For we trust we have a good conscience, being willing to behave ourselves well in all things.

19 And I beseech you the more to do this, that I may be restored to you the sooner.

20 And may the God of peace, who brought again from the dead the great pastor of the sheep, our Lord Jesus Christ, in the blood of the everlasting testament,

21 Fit you in all goodness, that you may do his will; doing in you that which is well pleasing in his sight, through Jesus Christ, to whom is glory for ever and ever. Amen.

22 And I beseech you, brethren, that you suffer this word of consolation. For I have written to you in a few words.

23 Know ye that our brother Timothy is set at liberty: with whom (if he come shortly) I will see you.

24 Salute all your prelates, and all the saints. The brethren from Italy salute you.

25 Grace be with you all. Amen.

GENERAL EPISTLES

or Catholic Epistles or Universal Epistles

THE EPISTLE OF JAMES

The Letter of James, the Book of James, or simply James.
Author: James the Just, the brother of Jesus, 1st Bishop of the Christian Movement, Bishop of Jerusalem.
Estimated Range of Dating: 70-100 A.D.

(The Epistle of James, the Letter of James, or simply James, is a General epistle and one of the 21 epistles (didactic letters) in the New Testament. It is attributed to James the brother of Jesus and the main opponent of Paul the Apostle. [The name 'James' is an English name corruption of "Jacob", Greek: Iakobos, Latin: Iacobus, Hebrew Aramaic: Yakov.]. There are many other characters in the gospels called James. Scholars assume that these Jameses were created to lead the readers' attention away from the brother of Jesus as he remained a Jew all his life. Thus the Church gave him the degrading name James the Less. However, it was him who was the first Bishop of Jerusalem, and therefore the first Pope from the 30s to the late 60s of the 1st century AD.

The gospel writers could not just drop James as he was at that time a well-known leader in his own right; they just mentioned other Jameses as often as possibe, such as James, son of Alphaeus; James the Great; and James the Less. History experts call this propaganda style "writing out of history". The entire family of the real Jesus was written out of history because he was very different from the "heavenly Jesus", the god figure, created by Saul of Tarsus. The description of the real Jesus, his family, his disciples would have been an embarrassment to those who wanted to establish the "Christ the God".

The author identifies himself as "James, a servant [or slave] of God and of the Lord Jesus Christ" who is writing to "the twelve tribes scattered abroad". The epistle is traditionally attributed to James the brother of Jesus (James the Just), and the audience is generally considered to be Jewish Christians, who were dispersed outside Israel. James was the undisputed leader of this very first genuine Jesus movement which was at that time a purely Jewish movement whose members [including Jesus!] perceived themselves as part of the Jewish community. They followed the laws of Moses and had nothing to do with the movement that was later founded by the Roman citizen Saul of Tarsos [Paul the Apostle] and was to become the non-Jewish Christianity we know today; they were not following Moses law but Roman law because most of them were Roman citizens outside of Judaea or Galilee.

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As first bishop of Jerusalem, James keeps in touch with Jews in the Holy Land but also with those who live abroad. About 5-10% of the entire population of the Roman Empire are estimated to be Jewish.

Framing his letter within an overall theme of patient perseverance during trials and temptations, James writes in order to encourage his readers to live consistently with what they have learned in Christ. He wants his readers to mature in their faith in Christ by living what they say they believe. He condemns various sins, including pride, hypocrisy, favouritism, and slander. He encourages and implores believers to humbly live by godly, rather than worldly wisdom and to pray in all situations.

For the most part, until the late 20th century, the epistle of James was relegated to benign disregard – though it was shunned by many early theologians and scholars due to its advocacy of Torah observance and good works. Famously, Luther at one time considered the epistle to be among the disputed books, and sidelined it to an appendix, although, elsewhere he called it the authoritative word of God.

The epistle aims to reach a wide Jewish audience. During the last decades, the epistle of James has attracted increasing scholarly interest due to a surge in the quest for the historical James, his role within the Jesus movement, his beliefs, and his relationships and views. This James revival is also associated with an increasing level of awareness of the Jewish grounding of both the epistle and the early Jesus movement.

There is little consensus as to the genre, structure, dating, and authorship of the book of James. There is the possibility that the letter was written by James before the Pauline epistles, and that the letter comprises material originally from James but edited by a later copyist.

The writer refers to himself only as "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." (James 1:1). According to the gospels, Jesus had two apostles named James: James, the son of Zebedee and James, the son of Alphaeus, but it is unlikely that either of these wrote the letter. According to the Book of Acts, James, the brother of John, was killed by Herod Agrippa I (Acts 12:1–2). James, the son of Alphaeus is a more viable candidate for authorship, although he is not prominent in the scriptural record, and relatively little is known about him. Hippolytus, writing in the early third century, asserted in his work On the 12 Apostles: "And James the son of Alphaeus, when preaching in Jerusalem was stoned to death by the Jews, and was buried there beside the temple." The similarity of his alleged martyrdom to the stoning of James the Just has led some scholars, such as Robert Eisenman and James Tabor, to assume that these "two Jameses" were one and the same. This identification of James of Alphaeus with James the Just (as well as James the Less) has long been asserted. From the middle of the 3rd century, patristic authors cited the epistle as written by James, the brother of Jesus and a leader of the Jerusalem church.

We know more about James than we know about Jesus. As they were brothers, James is the key to understanding what the real Jesus was like. James was very important figure in his own right: Paul the Apostle described him as "the brother of the Lord" in Galatians 1:19 and as one of the three "pillars of the Church" in 2:9. "There is no doubt that James became a much more important person in the early Christian movement than a casual reader of the New Testament is likely to imagine."

The James believers are acquainted with, emerges out of Galatians 1–2; 1 Corinthians 15–17 and Acts 12,15,21. We also have accounts about James in the works of Titus Flavius Josephus, Eusebius, Origen, the Gospel of Didimus Judas Thomas, the Apocalypses of James, the Gospel of the Hebrews and the Pseudo-Clementine literature [of Titus Flavius Clemens] - most of whom cast him as righteous [just] and as the undisputed leader of the Jewish community. His influence is central and palpable in Jerusalem and in Antioch [meaning Edessa]. Although we are dependent on sources dominated and edited by the Pauline Roman Church the role and influence of James can be felt still today.)

EPISTLE OF JAMES CHAPTER 1

(The letters of the New Testament, which were not written by Paul but by other apostles, were called "Catholic letters" early on. This name stems from their intended purpose for a very general readership. The Catholic letters are circular letters, doctrinal texts, and treatises. In the Septuagint, they come before the Letters of Paul because they reflect an earlier time of the Christian movement. Most passages in James are reminiscent of one of the best books in the Bible: The Wisdom of Jesus ben Sirach. This tiny book is the jewel of the New Testament as it is full of heavenly Wisdom.)

1 James the servant of God, and of our Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy, when you shall fall into divers temptations;

3 Knowing that the trying of your faith worketh patience.

4 And patience hath a perfect work; that you may be perfect and entire, failing in nothing.

5 But if any of you want wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, which is moved and carried about by the wind.

7 Therefore let not that man think that he shall receive any thing of the Lord.

8 A double minded man is inconstant in all his ways.

9 But let the brother of low condition glory in his exaltation:

10 And the rich, in his being low; because as the flower of the grass shall he pass away.

11 For the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the

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shape thereof perished: so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation; for when he hath been proved, he shall receive a crown of life, which God hath promised to them that love him.

13 Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils, and he tempteth no man.

14 But every man is tempted by his own concupiscence, being drawn away and allured.

15 Then when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, begetteth death.

16 Do not err, therefore, my dearest brethren.

17 Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration.

18 For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures.

19 You know, my dearest brethren. And let every man be swift to hear, but slow to speak, and slow to anger.

20 For the anger of man worketh not the justice of God.

21 Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance in a glass.

24 For he beheld himself, and went his way, and presently forgot what manner of man he was.

25 But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work; this man shall be blessed in his deed.

26 And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain.

27 Religion clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation: and to keep one's self unspotted from this world.

EPISTLE OF JAMES CHAPTER 2

1 My brethren, have not the faith of our Lord Jesus Christ of glory with respect of persons.

2 For if there shall come into your assembly a man having a golden ring, in fine apparel, and there shall come in also a poor man in mean attire,

3 And you have respect to him that is clothed with the fine apparel, and shall say to him: Sit thou here well; but say to the poor man: Stand thou there, or sit under my footstool:

4 Do you not judge within yourselves, and are become judges of unjust thoughts?

5 Hearken, my dearest brethren: hath not God chosen the poor in this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him?

6 But you have dishonoured the poor man. Do not the rich oppress you by might? and do not they draw you before the judgment seats?

7 Do not they blaspheme the good name that is invoked upon you?

8 If then you fulfil the royal law, according to the scriptures, Thou shalt love thy neighbour as thyself; you do well.

9 But if you have respect to persons, you commit sin, being reproved by the law as transgressors.

10 And whosoever shall keep the whole law, but offend in one point, is become guilty of all.

11 For he that said, Thou shalt not commit adultery, said also, Thou shalt not kill. Now if thou do not commit adultery, but shalt kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as being to be judged by the law of liberty.

13 For judgment without mercy to him that hath not done mercy. And mercy exalteth itself above judgment.

14 What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him?

15 And if a brother or sister be naked, and want daily food:

16 And one of you say to them: Go in peace, be ye warmed and filled; yet give them not those things that are necessary for the body, what shall it profit?

17 So faith also, if it have not works, is dead in itself.

18 But some man will say: Thou hast faith, and I have works: shew me thy faith without works; and I will shew thee, by works, my faith.

19 Thou believest that there is one God. Thou dost well: the devils also believe and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, offering up Isaac his son upon the altar?

22 Seest thou, that faith did co-operate with his works; and by works faith was made perfect?

23 And the scripture was fulfilled, saying: Abraham believed God, and it was reputed to him to justice, and he was called the friend of God.

24 Do you see that by works a man is justified; and not by faith only?

25 And in like manner also Rahab the harlot, was not she justified by works, receiving the messengers, and sending them out another way?

26 For even as the body without the spirit is dead; so also faith without works is dead.

EPISTLE OF JAMES CHAPTER 3

1 Be ye not many masters, my brethren, knowing that you receive the greater judgment.

2 For in many things we all offend. If any man offend not in word, the same is a perfect man. He is able also with a bridle to lead about the whole body.

3 For if we put bits into the mouths of horses, that they may obey us, and we turn about their whole body.

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4 Behold also ships, whereas they are great, and are driven by strong winds, yet are they turned about with a small helm, whithersoever the force of the governor willeth.

5 Even so the tongue is indeed a little member, and boasteth great things. Behold how small a fire kindleth a great wood.

6 And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and inflameth the wheel of our nativity, being set on fire by hell.

7 For every nature of beasts, and of birds, and of serpents, and of the rest, is tamed, and hath been tamed, by the nature of man:

8 But the tongue no man can tame, an unquiet evil, full of deadly poison.

9 By it we bless God and the Father: and by it we curse men, who are made after the likeness of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth, out of the same hole, sweet and bitter water?

12 Can the fig tree, my brethren, bear grapes; or the vine, figs? So neither can the salt water yield sweet.

13 Who is a wise man, and endued with knowledge among you? Let him shew, by a good conversation, his work in the meekness of wisdom.

14 But if you have bitter zeal, and there be contentions in your hearts; glory not, and be not liars against the truth.

15 For this is not wisdom, descending from above: but earthly, sensual, devilish.

16 For where envying and contention is, there is inconstancy, and every evil work.

17 But the wisdom, that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation.

18 And the fruit of justice is sown in peace, to them that make peace.

EPISTLE OF JAMES CHAPTER 4

1 From whence are wars and contentions among you? Are they not hence, from your concupiscences, which war in your members?

2 You covet, and have not: you kill, and envy, and can not obtain. You contend and war, and you have not, because you ask not.

3 You ask, and receive not; because you ask amiss: that you may consume it on your concupiscences.

4 Adulterers, know you not that the friendship of this world is the enemy of God? Whosoever therefore will be a friend of this world, becometh an enemy of God.

5 Or do you think that the scripture saith in vain: To envy doth the spirit covet which dwelleth in you?

6 But he giveth greater grace. Wherefore he saith: God resisteth the proud, and giveth grace to the humble.

7 Be subject therefore to God, but resist the devil, and he will fly from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners: and purify your hearts, ye double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy into sorrow.

10 Be humbled in the sight of the Lord, and he will exalt you.

11 Detract not one another, my brethren. He that detracteth his brother, or he that judgeth his brother, detracteth the law, and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, and judge, that is able to destroy and to deliver.

13 But who art thou that judgest thy neighbour? Behold, now you that say: To day or to morrow we will go into such a city, and there we will spend a year, and will traffic, and make our gain.

14 Whereas you know not what shall be on the morrow.

15 For what is your life? It is a vapour which appeareth for a little while, and afterwards shall vanish away. For that you should say: If the Lord will, and if we shall live, we will do this or that.

16 But now you rejoice in your arrogancies. All such rejoicing is wicked.

17 To him therefore who knoweth to do good, and doth it not, to him it is sin.

EPISTLE OF JAMES CHAPTER 5

1 Go to now, ye rich men, weep and howl in your miseries, which shall come upon you.

2 Your riches are corrupted: and your garments are motheaten.

3 Your gold and silver is cankered: and the rust of them shall be for a testimony against you, and shall eat your flesh like fire. You have stored up to yourselves wrath against the last days.

4 Behold the hire of the labourers, who have reaped down your fields, which by fraud has been kept back by you, crieth: and the cry of them hath entered into the ears of the Lord of sabaoth.

5 You have feasted upon earth: and in riotousness you have nourished your hearts, in the day of slaughter.

6 You have condemned and put to death the Just One, and he resisted you not.

7 Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth: patiently bearing till he receive the early and latter rain.

8 Be you therefore also patient, and strengthen your hearts: for the coming of the Lord is at hand.

9 Grudge not, brethren, one against another, that you may not be judged. Behold the judge standeth before the door.

10 Take, my brethren, for an example of suffering evil, of labour and patience, the prophets, who spoke in the name of the Lord.

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11 Behold, we account them blessed who have endured. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is merciful and compassionate.
12 But above all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath. But let your speech be, yea, yea: no, no: that you fall not under judgment.
13 Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing.
14 Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord.
15 And the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him.
16 Confess therefore your sins one to another: and pray one for another, that you may be saved. For the continual prayer of a just man availeth much.
17 Elias was a man passible like unto us: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months.
18 And he prayed again: and the heaven gave rain, and the earth brought forth her fruit.
19 My brethren, if any of you err from the truth, and one convert him:
20 He must know that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins.

THE FIRST EPISTLE OF PETER

The First Letter of Peter, or First Peter, or 1 Peter.
Estimated Range of Dating: 80-110 A.D.

(The author presents himself as Peter the Apostle, however, many scholars conclude that this letter is pseudonymous and the author is unlikely to have been the apostle Peter. The cultured Greek language of the epistle makes it perhaps the most literary composition in the New Testament. The apostle Simon Peter probably knew some Greek, because the entire region had been under a strong Greek influence since the times of Alexander the Great, but 1 Peter does not look like the product of an unlettered Galilean fisherman [Acts 4:13].)

1 EPISTLE OF PETER CHAPTER 1

(The apostle Peter, known by his civil name Simon or Symeon [Acts 15:14; 2 Peter 1:1], was the son of a certain John and came from Bethsaida on the Sea of Galilee [John 1:42-44]. Through his brother Andrew, he became acquainted with Jesus, who called him Kepa. This is an Aramaic name [Greek transcription: Cephas], and means "stone, rock" in Greek; this also applies to Caiaphas or Caiaphas, the high priest, who probably belonged to the same clan. Although Peter is highly praised by all Christians, it is doubtful whether he ever truly held a leadership position because of his indecisive, inactive, and his misogynistic character. Since he spoke neither Latin nor Greek, the language of the entire Roman upper class, it is also unclear whether he ever visited Rome or achieved anything there. Simon Peter, as well as all of Jesus' disciples, apostles, and family members, remained Jews ["circumcised"] for the rest of their lives. After the Council of Jerusalem [around 50 AD], James, the brother of Jesus, remained unequivocally the first pan-Christian leader, as "Bishop of Jerusalem," while Paul, outside the Holy Land, acted as he pleased. The Jewish War of the Zealots against the Romans from 66 to 73 resulted in the death of almost all the protagonists of the New Testament. Titus Flavius Clemens, the great-grandson and great-nephew of Emperor Titus Flavius Vespasianus, became the first Roman pope under the name Clement I of Rome.)

1 Peter, an apostle of Jesus Christ, to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect,
2 According to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied.
3 Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead,

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4 Unto an inheritance incorruptible, and undefiled, and that can not fade, reserved in heaven for you,

5 Who, by the power of God, are kept by faith unto salvation, ready to be revealed in the last time.

6 Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations:

7 That the trial of your faith (much more precious than gold which is tried by the fire) may be found unto praise and glory and honour at the appearing of Jesus Christ:

8 Whom having not seen, you love: in whom also now, though you see him not, you believe: and believing shall rejoice with joy unspeakable and glorified;

9 Receiving the end of your faith, even the salvation of your souls.

10 Of which salvation the prophets have inquired and diligently searched, who prophesied of the grace to come in you.

11 Searching what or what manner of time the Spirit of Christ in them did signify: when it foretold those sufferings that are in Christ, and the glories that should follow:

12 To whom it was revealed, that not to themselves, but to you they ministered those things which are now declared to you by them that have preached the gospel to you, the Holy Ghost being sent down from heaven, on whom the angels desire to look.

13 Wherefore having the loins of your mind girt up, being sober, trust perfectly in the grace which is offered you in the revelation of Jesus Christ,

14 As children of obedience, not fashioned according to the former desires of your ignorance:

15 But according to him that hath called you, who is holy, be you also in all manner of conversation holy:

16 Because it is written: You shall be holy, for I am holy.

17 And if you invoke as Father him who, without respect of persons, judgeth according to every one's work: converse in fear during the time of your sojourning here.

18 Knowing that you were not redeemed with corruptible things as gold or silver, from your vain conversation of the tradition of your fathers:

19 But with the precious blood of Christ, as of a lamb unspotted and undefiled,

20 Foreknown indeed before the foundation of the world, but manifested in the last times for you,

21 Who through him are faithful in God, who raised him up from the dead, and hath given him glory, that your faith and hope might be in God.

22 Purifying your souls in the obedience of charity, with a brotherly love, from a sincere heart love one another earnestly:

23 Being born again not of corruptible seed, but incorruptible, by the word of God who liveth and remaineth for ever.

24 For all flesh is as grass; and all the glory thereof as the flower of grass. The grass is withered, and the flower thereof is fallen away.

25 But the word of the Lord endureth for ever. And this is the word which by the gospel hath been preached unto you.

1 EPISTLE OF PETER CHAPTER 2

1 Wherefore laying away all malice, and all guile, and dissimulations, and envies, and all detractions,

2 As newborn babes, desire the rational milk without guile, that thereby you may grow unto salvation:

3 If so be you have tasted that the Lord is sweet.

4 Unto whom coming, as to a living stone, rejected indeed by men, but chosen and made honourable by God:

5 Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore it is said in the scripture: Behold, I lay in Sion a chief corner stone, elect, precious. And he that shall believe in him, shall not be confounded.

7 To you therefore that believe, he is honour: but to them that believe not, the stone which the builders rejected, the same is made the head of the corner:

8 And a stone of stumbling, and a rock of scandal, to them who stumble at the word, neither do believe, whereunto also they are set.

9 But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare his virtues, who hath called you out of darkness into his marvellous light:

10 Who in time past were not a people: but are now the people of God. Who had not obtained mercy; but now have obtained mercy.

11 Dearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul,

12 Having your conversation good among the Gentiles: that whereas they speak against you as evildoers, they may, by the good works, which they shall behold in you, glorify God in the day of visitation.

13 Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling;

14 Or to governors as sent by him for the punishment of evildoers, and for the praise of the good:

15 For so is the will of God, that by doing well you may put to silence the ignorance of foolish men:

16 As free, and not as making liberty a cloak for malice, but as the servants of God.

17 Honour all men. Love the brotherhood. Fear God. Honour the king.

18 Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward.

19 For this is thankworthy, if for conscience towards God, a man endure sorrows, suffering wrongfully.

20 For what glory is it, if committing sin, and being buffeted for it, you endure? But if doing well you suffer patiently; this is thankworthy before God.

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21 For unto this are you called: because Christ also suffered for us, leaving you an example that you should follow his steps.

22 Who did no sin, neither was guile found in his mouth.

23 Who, when he was reviled, did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly.

24 Who his own self bore our sins in his body upon the tree: that we, being dead to sins, should live to justice: by whose stripes you were healed.

25 For you were as sheep going astray; but you are now converted to the shepherd and bishop of your souls.

1 EPISTLE OF PETER CHAPTER 3

1 In like manner also let wives be subject to their husbands: that if any believe not the word, they may be won without the word, by the conversation of the wives.

2 Considering your chaste conversation with fear.

3 Whose adorning let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel:

4 But the hidden man of the heart in the incorruptibility of a quiet and a meek spirit, which is rich in the sight of God.

5 For after this manner heretofore the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands:

6 As Sara obeyed Abraham, calling him lord: whose daughters you are, doing well, and not fearing any disturbance.

7 Ye husbands, likewise dwelling with them according to knowledge, giving honour to the female as to the weaker vessel, and as to the co-heirs of the grace of life: that your prayers be not hindered.

8 And in fine, be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble:

9 Not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

11 Let him decline from evil, and do good: let him seek after peace and pursue it:

12 Because the eyes of the Lord are upon the just, and his ears unto their prayers: but the countenance of the Lord upon them that do evil things.

13 And who is he that can hurt you, if you be zealous of good?

14 But if also you suffer any thing for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled.

15 But sanctify the Lord Christ in your hearts, being ready always to satisfy every one that asketh you a reason of that hope which is in you.

16 But with modesty and fear, having a good conscience: that whereas they speak evil of you, they may be ashamed who falsely accuse your good conversation in Christ.

17 For it is better doing well (if such be the will of God) to suffer, than doing ill.

18 Because Christ also died once for our sins, the just for the unjust: that he might offer us to God, being put to death indeed in the flesh, but enlivened in the spirit,

19 In which also coming he preached to those spirits that were in prison:

20 Which had been some time incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building: wherein a few, that is, eight souls, were saved by water.

21 Whereunto baptism being of the like form, now saveth you also: not the putting away of the filth of the flesh, but the examination of a good conscience towards God by the resurrection of Jesus Christ.

22 Who is on the right hand of God, swallowing down death, that we might be made heirs of life everlasting: being gone into heaven, the angels and powers and virtues being made subject to him.

1 EPISTLE OF PETER CHAPTER 4

1 Christ therefore having suffered in the flesh, be you also armed with the same thought: for he that hath suffered in the flesh, hath ceased from sins:

2 That now he may live the rest of his time in the flesh , not after the desires of men, but according to the will of God.

3 For the time past is sufficient to have fulfilled the will of the Gentiles, for them who have walked in riotousness, lusts, excess of wine, revellings, banquetings, and unlawful worshipping of idols.

4 Wherein they think it strange, that you run not with them into the same confusion of riotousness, speaking evil of you.

5 Who shall render account to him, who is ready to judge the living and the dead.

6 For, for this cause was the gospel preached also to the dead: that they might be judged indeed according to men, in the flesh; but may live according to God, in the Spirit.

7 But the end of all is at hand. Be prudent therefore, and watch in prayers.

8 But before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins.

9 Using hospitality one towards another, without murmuring,

10 As every man hath received grace, ministering the same one to another: as good stewards of the manifold grace of God.

11 If any man speak, let him speak, as the words of God. If any man minister, let him do it, as of the power, which God administereth: that in all things God may be honoured through Jesus Christ: to whom is glory and empire for ever and ever. Amen.

12 Dearly beloved, think not strange the burning heat which is to try you, as if some new thing happened to you;

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13 But if you partake of the sufferings of Christ, rejoice that when his glory shall be revealed, you may also be glad with exceeding joy.

14 If you be reproached for the name of Christ, you shall be blessed: for that which is of the honour, glory, and power of God, and that which is his Spirit, resteth upon you.

15 But let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other men's things.

16 But if as a Christian, let him not be ashamed, but let him glorify God in that name.

17 For the time is, that judgment should begin at the house of God. And if first at us, what shall be the end of them that believe not the gospel of God?

18 And if the just man shall scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them also that suffer according to the will of God, commend their souls in good deeds to the faithful Creator.

1 EPISTLE OF PETER CHAPTER 5

1 The ancients therefore that are among you, I beseech, who am myself also an ancient, and a witness of the sufferings of Christ: as also a partaker of that glory which is to be revealed in time to come:

2 Feed the flock of God which is among you, taking care of it, not by constraint, but willingly, according to God: not for filthy lucre's sake, but voluntarily:

3 Neither as lording it over the clergy, but being made a pattern of the flock from the heart.

4 And when the prince of pastors shall appear, you shall receive a never fading crown of glory.

5 In like manner, ye young men, be subject to the ancients. And do you all insinuate humility one to another, for God resisteth the proud, but to the humble he giveth grace.

6 Be you humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation:

7 Casting all your care upon him, for he hath care of you.

8 Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour.

9 Whom resist ye, strong in faith: knowing that the same affliction befalls your brethren who are in the world.

10 But the God of all grace, who hath called us into his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm you, and establish you.

11 To him be glory and empire for ever and ever. Amen.

12 By Sylvanus, a faithful brother unto you, as I think, I have written briefly: beseeching and testifying that this is the true grace of God, wherein you stand.

13 The church that is in Babylon, elected together with you, saluteth you: and so doth my son Mark.

14 Salute one another with a holy kiss. Grace be to all you, who are in Christ Jesus. Amen.

THE SECOND EPISTLE OF PETER

The Second Letter of Peter,
also Second Peter, or just 2 Peter
Estimated Range of Dating: 100-160 A.D.

(According to the Epistle itself, it was composed by the Apostle Peter, an eyewitness to Jesus' ministry. Most scholars have concluded Peter is not the author, considering the epistle pseudepigraphical. Reasons for this include its linguistic differences from 1 Peter, its apparent use of Jude, possible allusions to 2nd-century gnosticism, and encouragement in the waiting of a delayed re-appearance of Jesus. The questions of authorship and date are closely related. For Petrine authorship to be authentic, it must have been written prior to Peter's death in c. 65–67 AD. The letter refers to the Pauline epistles and so must post-date at least some of them, regardless of authorship, thus a date before 60 is improbable. Further, it goes as far to name the Pauline epistles as "scripture"—the only time a New Testament work refers to another New Testament work in this way—implying that it postdates them by some time. Scholars consider the epistle to be written between c. 100–150 AD., after the death of Peter, and that is why it is pseudepigraphical.)

2 EPISTLE OF PETER CHAPTER 1

(This letter is intended for a Gentile Christian readership [Greeks and Romans] (1:1; 2:1; 20f.). The occasion for this was the emergence of false teachers who abused Christian freedom as a pretext for a life of depravity and described the apostles' teachings about the Second Coming of Christ as lies and deception [2 Peter 3:3f.]. Thus, the apostle warns believers against the activities of the false teachers and points to the seriousness of Christ's Second Coming.)

1 Simon Peter, servant and apostle of Jesus Christ, to them that have obtained equal faith with us in the justice of our God and Saviour Jesus Christ.

2 Grace to you and peace be accomplished in the knowledge of God and of Christ Jesus our Lord:

3 As all things of his divine power which appertain to life and godliness, are given us, through the knowledge of him who hath called us by his own proper glory and virtue.

4 By whom he hath given us most great and precious promises: that by these you may be made partakers of the divine nature: flying the corruption of that concupiscence which is in the world.

5 And you, employing all care, minister in your faith, virtue; and in virtue, knowledge;

6 And in knowledge, abstinence; and in abstinence, patience; and in patience, godliness;

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7 And in godliness, love of brotherhood; and in love of brotherhood, charity.

8 For if these things be with you and abound, they will make you to be neither empty nor unfruitful in the knowledge of our Lord Jesus Christ.

9 For he that hath not these things with him, is blind, and groping, having forgotten that he was purged from his old sins.

10 Wherefore, brethren, labour the more, that by good works you may make sure your calling and election. For doing these things, you shall not sin at any time.

11 For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 For which cause I will begin to put you always in remembrance of these things: though indeed you know them, and are confirmed in the present truth.

13 But I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance.

14 Being assured that the laying away of this my tabernacle is at hand, according as our Lord Jesus Christ also hath signified to me.

15 And I will endeavour, that you frequently have after my decease, whereby you may keep a memory of these things.

16 For we have not by following artificial fables, made known to you the power, and presence of our Lord Jesus Christ; but we were eyewitnesses of his greatness.

17 For he received from God the Father, honour and glory: this voice coming down to him from the excellent glory: This is my beloved Son, in whom I am well pleased; hear ye him.

18 And this voice we heard brought from heaven, when we were with him in the holy mount.

19 And we have the more firm prophetical word: whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Understanding this first, that no prophecy of scripture is made by private interpretation.

21 For prophecy came not by the will of man at any time: but the holy men of God spoke, inspired by the Holy Ghost.

2 EPISTLE OF PETER CHAPTER 2

1 But there were also false prophets among the people, even as there shall be among you lying teachers, who shall bring in sects of perdition, and deny the Lord who bought them: bringing upon themselves swift destruction.

2 And many shall follow their riotousnesses, through whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you. Whose judgment now of a long time lingereth not, and their perdition slumbereth not.

4 For if God spared not the angels that sinned, but delivered them, drawn down by infernal ropes to the lower hell, unto torments, to be reserved unto judgment:

5 And spared not the original world, but preserved Noe, the eighth person, the preacher of justice, bringing in the flood upon the world of the ungodly.

6 And reducing the cities of the Sodomites, and of the Gomorrhites, into ashes, condemned them to be overthrown, making them an example to those that should after act wickedly.

7 And delivered just Lot, oppressed by the injustice and lewd conversation of the wicked.

8 For in sight and hearing he was just: dwelling among them, who from day to day vexed the just soul with unjust works.

9 The Lord knoweth how to deliver the godly from temptation, but to reserve the unjust unto the day of judgment to be tormented.

10 And especially them who walk after the flesh in the lust of uncleanness, and despise government, audacious, self willed, they fear not to bring in sects, blaspheming.

11 Whereas angels who are greater in strength and power, bring not against themselves a railing judgment.

12 But these men, as irrational beasts, naturally tending to the snare and to destruction, blaspheming those things which they know not, shall perish in their corruption,

13 Receiving the reward of their injustice, counting for a pleasure the delights of a day: stains and spots, sporting themselves to excess, rioting in their feasts with you:

14 Having eyes full of adultery and of sin that ceaseth not: alluring unstable souls, having their heart exercised with covetousness, children of malediction:

15 Leaving the right way they have gone astray, having followed the way of Balaam of Bosor, who loved the wages of iniquity,

16 But had a check of his madness, the dumb beast used to the yoke, which speaking with man's voice, forbade the folly of the prophet.

17 These are fountains without water, and clouds tossed with whirlwinds, to whom the mist of darkness is reserved.

18 For, speaking proud words of vanity, they allure by the desires of fleshly riotousness, those who for a little while escape, such as converse in error:

19 Promising them liberty, whereas they themselves are the slaves of corruption. For by whom a man is overcome, of the same also he is the slave.

20 For if, flying from the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, they be again entangled in them and overcome: their latter state is become unto them worse than the former.

21 For it had been better for them not to have known the way of justice, than after they have known it, to turn back from that holy commandment which was delivered to them.

22 For, that of the true proverb has happened to them: The dog is returned to his vomit: and, The sow that was washed, to her wallowing in the mire.

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2 EPISTLE OF PETER CHAPTER 3

1 Behold this second epistle I write to you, my dearly beloved, in which I stir up by way of admonition your sincere mind:

2 That you may be mindful of those words which I told you before from the holy prophets, and of your apostles, of the precepts of the Lord and Saviour.

3 Knowing this first, that in the last days there shall come deceitful scoffers, walking after their own lusts,

4 Saying: Where is his promise or his coming? for since the time that the fathers slept, all things continue as they were from the beginning of the creation.

5 For this they are wilfully ignorant of, that the heavens were before, and the earth out of water, and through water, consisting by the word of God.

6 Whereby the world that then was, being overflowed with water, perished.

7 But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of the ungodly men.

8 But of this one thing be not ignorant, my beloved, that one day with the Lord is as a thousand years, and a thousand years as one day.

9 The Lord delayeth not his promise, as some imagine, but dealeth patiently for your sake, not willing that any should perish, but that all should return to penance.

10 But the day of the Lord shall come as a thief, in which the heavens shall pass away with great violence, and the elements shall be melted with heat, and the earth and the works which are in it, shall be burnt up.

11 Seeing then that all these things are to be dissolved, what manner of people ought you to be in holy conversation and godliness?

12 Looking for and hasting unto the coming of the day of the Lord, by which the heavens being on fire shall be dissolved, and the elements shall melt with the burning heat?

13 But we look for new heavens and a new earth according to his promises, in which justice dwelleth.

14 Wherefore, dearly beloved, waiting for these things, be diligent that you may be found before him unspotted and blameless in peace.

15 And account the longsuffering of our Lord, salvation; as also our most dear brother Paul, according to the wisdom given him, hath written to you:

16 As also in all his epistles, speaking in them of these things; in which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction.

17 You therefore, brethren, knowing these things before, take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and unto the day of eternity. Amen.

THE FIRST EPISTLE OF JOHN

The First Letter of John, or First John, or just 1 John,
Estimated Range of Dating: 90-120 A.D.

(This epistle was probably written in Ephesus and is attributed to either John the Evangelist (John, son of Zebedee) or to John the Presbyter. The relationship of 1 John to the fourth gospel has been the subject of much scholarly debate. They have a certain similarity in style, tone, and thought that seems to indicate they and the gospel seem to have been written by the very same author. But a closer examination reveals a poverty of style in the first letter compared to the gospel - the author quite frequently repeats a few favourite constructions, and his vocabulary is more limited than that of the gospel - and some real differences in thought. Some indications suggest that the gospel has been redacted from an original text with no future parousia hope or concern for the sacraments, and that such a hope and concern were introduced into the gospel by the author of the first letter. If this is the case (and it is all very tentative), the main text of the gospel is by one author and the first letter by another.

There are at least two grammatical arguments for the view that the epistle and the gospel were written by different authors. The first is that the epistle often uses a demonstrative pronoun at the beginning of a sentence, then a particle or conjunction, followed by an explanation or definition of the demonstrative at the end of the sentence, a stylistic technique which is not used in the gospel. The second is that the author of the epistle uses the conditional sentence in a variety of rhetorical figures which are unknown to the gospel.)

1 EPISTLE OF JOHN CHAPTER 1

(The author of this and the following two letters calls himself only "the presbyter," the elder. This letter is addressed to "the chosen lady and her children." However, this does not refer to a Christian widow, but rather to a Christian community in Asia Minor. The apostle wishes to exhort them to adhere to the teachings of Jesus Christ and to ward off any contact with false teachers.)

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life:

2 For the life was manifested; and we have seen and do bear witness, and declare unto you the life eternal, which was with the Father, and hath appeared to us:

3 That which we have seen and have heard, we declare unto you, that you also may have fellowship with us, and our

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fellowship may be with the Father, and with his Son Jesus Christ.

4 And these things we write to you, that you may rejoice, and your joy may be full.

5 And this is the declaration which we have heard from him, and declare unto you: That God is light, and in him there is no darkness.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

7 But if we walk in the light, as he also is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just, to forgive us our sins, and to cleanse us from all iniquity.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

1 EPISTLE OF JOHN CHAPTER 2

1 My little children, these things I write to you, that you may not sin. But if any man sin, we have an advocate with the Father, Jesus Christ the just:

2 And he is the propitiation for our sins: and not for ours only, but also for those of the whole world.

3 And by this we know that we have known him, if we keep his commandments.

4 He who saith that he knoweth him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But he that keepeth his word, in him in very deed the charity of God is perfected; and by this we know that we are in him.

6 He that saith he abideth in him, ought himself also to walk, even as he walked.

7 Dearly beloved, I write not a new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard.

8 Again a new commandment I write unto you, which thing is true both in him and in you; because the darkness is passed, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother, abideth in the light, and there is no scandal in him.

11 But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth; because the darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because you have known him, who is from the beginning. I write unto you, young men, because you have overcome the wicked one.

14 I write unto you, babes, because you have known the Father. I write unto you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one.

15 Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him.

16 For all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world.

17 And the world passeth away, and the concupiscence thereof: but he that doth the will of God, abideth for ever.

18 Little children, it is the last hour; and as you have heard that Antichrist cometh, even now there are become many Antichrists: whereby we know that it is the last hour.

19 They went out from us, but they were not of us. For if they had been of us, they would no doubt have remained with us; but that they may be manifest, that they are not all of us.

20 But you have the unction from the Holy One, and know all things.

21 I have not written to you as to them that know not the truth, but as to them that know it: and that no lie is of the truth.

22 Who is a liar, but he who denieth that Jesus is the Christ? This is Antichrist, who denieth the Father, and the Son.

23 Whosoever denieth the Son, the same hath not the Father. He that confesseth the Son, hath the Father also.

24 As for you, let that which you have heard from the beginning, abide in you. If that abide in you, which you have heard from the beginning, you also shall abide in the Son, and in the Father.

25 And this is the promise which he hath promised us, life everlasting.

26 These things have I written to you, concerning them that seduce you.

27 And as for you, let the unction, which you have received from him, abide in you. And you have no need that any man teach you; but as his unction teacheth you of all things, and is truth, and is no lie. And as it hath taught you, abide in him.

28 And now, little children, abide in him, that when he shall appear, we may have confidence, and not be confounded by him at his coming.

29 If you know, that he is just, know ye, that every one also, who doth justice, is born of him.

1 EPISTLE OF JOHN CHAPTER 3

1 Behold what manner of charity the Father hath bestowed upon us, that we should be called, and should be the sons of God. Therefore the world knoweth not us, because it knew not him.

2 Dearly beloved, we are now the sons of God; and it hath not yet appeared what we shall be. We know, that, when he shall appear, we shall be like to him: because we shall see him as he is.

3 And every one that hath this hope in him, sanctifieth himself, as he also is holy.

4 Whosoever committeth sin commmitteth also iniquity; and sin is iniquity.

5 And you know that he appeared to take away our sins, and in him there is no sin.

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6 Whosoever abideth in him, sinneth not; and whosoever sinneth, hath not seen him, nor known him.

7 Little children, let no man deceive you. He that doth justice is just, even as he is just.

8 He that commmitteth sin is of the devil: for the devil sinneth from the beginning. For this purpose, the Son of God appeared, that he might destroy the works of the devil.

9 Whosoever is born of God, commmitteth not sin: for his seed abideth in him, and he can not sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil. Whosoever is not just, is not of God, nor he that loveth not his brother.

11 For this is the declaration, which you have heard from the beginning, that you should love one another.

12 Not as Cain, who was of the wicked one, and killed his brother. And wherefore did he kill him? Because his own works were wicked: and his brother's just.

13 Wonder not, brethren, if the world hate you.

14 We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death.

15 Whosoever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself.

16 In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren.

17 He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him: how doth the charity of God abide in him?

18 My little children, let us not love in word, nor in tongue, but in deed, and in truth.

19 In this we know that we are of the truth: and in his sight shall persuade our hearts.

20 For if our heart reprehend us, God is greater than our heart, and knoweth all things.

21 Dearly beloved, if our heart do not reprehend us, we have confidence towards God:

22 And whatsoever we shall ask, we shall receive of him: because we keep his commandments, and do those things which are pleasing in his sight.

23 And this is his commandment, that we should believe in the name of his Son Jesus Christ: and love one another, as he hath given commandment unto us.

24 And he that keepeth his commandments, abideth in him, and he in him. And in this we know that he abideth in us, by the Spirit which he hath given us.

1 EPISTLE OF JOHN CHAPTER 4

1 Dearly beloved, believe not every spirit, but try the spirits if they be of God: because many false prophets are gone out into the world.

2 By this is the spirit of God known. Every spirit which confesseth that Jesus Christ is come in the flesh, is of God:

3 And every spirit that dissolveth Jesus, is not of God: and this is Antichrist, of whom you have heard that he cometh, and he is now already in the world.

4 You are of God, little children, and have overcome him. Because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore of the world they speak, and the world heareth them.

6 We are of God. He that knoweth God, heareth us. He that is not of God, heareth us not. By this we know the spirit of truth, and the spirit of error.

7 Dearly beloved, let us love one another, for charity is of God. And every one that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God: for God is charity.

9 By this hath the charity of God appeared towards us, because God hath sent his only begotten Son into the world, that we may live by him.

10 In this is charity: not as though we had loved God, but because he hath first loved us, and sent his Son to be a propitiation for our sins.

11 My dearest, if God hath so loved us; we also ought to love one another.

12 No man hath seen God at any time. If we love one another, God abideth in us, and his charity is perfected in us.

13 In this we know that we abide in him, and he in us: because he hath given us of his spirit.

14 And we have seen, and do testify, that the Father hath sent his Son to be the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

16 And we have known, and have believed the charity, which God hath to us. God is charity: and he that abideth in charity, abideth in God, and God in him.

17 In this is the charity of God perfected with us, that we may have confidence in the day of judgment: because as he is, we also are in this world.

18 Fear is not in charity: but perfect charity casteth out fear, because fear hath pain. And he that feareth, is not perfected in charity.

19 Let us therefore love God, because God first hath loved us.

20 If any man say, I love God, and hateth his brother; he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not?

21 And this commandment we have from God, that he, who loveth God, love also his brother.

1 EPISTLE OF JOHN CHAPTER 5

1 Whosoever believeth that Jesus is the Christ, is born of God. And every one that loveth him who begot, loveth him also who is born of him.

2 In this we know that we love the children of God: when we love God, and keep his commandments.

3 For this is the charity of God, that we keep his commandments: and his commandments are not heavy.

4 For whatsoever is born of God, overcometh the world: and this is the victory which overcometh the world, our faith.

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5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit which testifieth, that Christ is the truth.

7 And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one.

8 And there are three that give testimony on earth: the spirit, and the water, and the blood: and these three are one.

9 If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God, which is greater, because he hath testified of his Son.

10 He that believeth in the Son of God, hath the testimony of God in himself. He that believeth not the Son, maketh him a liar: because he believeth not in the testimony which God hath testified of his Son.

11 And this is the testimony, that God hath given to us eternal life. And this life is in his Son.

12 He that hath the Son, hath life. He that hath not the Son, hath not life.

13 These things I write to you, that you may know that you have eternal life, you who believe in the name of the Son of God.

14 And this is the confidence which we have towards him: That, whatsoever we shall ask according to his will, he heareth us.

15 And we know that he heareth us whatsoever we ask: we know that we have the petitions which we request of him.

16 He that knoweth his brother to sin a sin which is not to death, let him ask, and life shall be given to him, who sinneth not to death. There is a sin unto death: for that I say not that any man ask.

17 All iniquity is sin. And there is a sin unto death.

18 We know that whosoever is born of God, sinneth not: but the generation of God preserveth him, and the wicked one toucheth him not.

19 We know that we are of God, and the whole world is seated in wickedness.

20 And we know that the Son of God is come: and he hath given us understanding that we may know the true God, and may be in his true Son. This is the true God and life eternal.

21 Little children, keep yourselves from idols. Amen.

THE SECOND EPISTLE OF JOHN

The Second Letter of John, or Second John or just 2 John
Estimated Range of Dating: 90-120 A.D.

(The Second Epistle of John, often is attributed either to John the Evangelist (John, son of Zebedee) or to John the Presbyter. No other New Testament letter has so completely the form of a Greek private letter as II and III John. Both are real letters. II and III John were written by the same author. They use the same language, they agree in their length and in their form of address, introduction, and conclusion. The text is addressed to "the elect lady and her children" (some interpretations translate this phrase as "elder lady and her children"), and closes with the words, "The children of thy elect sister greet thee." The person addressed is commended for her piety, and is warned against false teachers.

The "lady" has traditionally been seen as a metaphor for the church, the church being the body of believers as a whole and as local congregations. The "children" would be members of that local congregation. The term "the elect" was a fairly common term for those who believe in the gospel and follow Christ.

There is also the possibility that the letter refers to Mary, mother of Jesus; Jesus had entrusted his "beloved disciple" with Mary's life when Jesus was on the cross (John 19:26–27). The children would thus refer to the brothers of Jesus: James, Joses, Simon and Jude (Judas), and the sister to Mary's sister mentioned in John 19:25.)

2 EPISTLE OF JOHN CHAPTER 1

1 The ancient to the lady Elect, and her children, whom I love in the truth, and not I only, but also all they that have known the truth,

2 For the sake of the truth which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, and peace from God the Father, and from Christ Jesus the Son of the Father; in truth and charity.

4 I was exceeding glad, that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as writing a new commandment to thee, but that which we have had from the beginning, that we love one another.

6 And this is charity, that we walk according to his commandments. For this is the commandment, that, as you have heard from the beginning, you should walk in the same:

7 For many seducers are gone out into the world, who confess not that Jesus Christ is come in the flesh: this is a seducer and an antichrist.

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8 Look to yourselves, that you lose not the things which you have wrought: but that you may receive a full reward.
9 Whosoever revolteth, and continueth not in the doctrine of Christ, hath not God. He that continueth in the doctrine, the same hath both the Father and the Son.
10 If any man come to you, and bring not this doctrine, receive him not into the house nor say to him, God speed you.
11 For he that saith unto him, God speed you, communicateth with his wicked works.
12 Having more things to write unto you, I would not by paper and ink: for I hope that I shall be with you, and speak face to face: that your joy may be full.
13 The children of thy sister Elect salute thee.

THE THIRD EPISTLE OF JOHN

The Third Letter of John, or Third John, or just 3 John
Estimated Range of Dating: 90-120 A.D.

(The Third Epistle of John is a private letter composed to a man named Gaius (probably a Christian traveling companion of Paul, along with Aristarchus (Acts 19:29) or a man from Corinth.), recommending to him a group of Christians led by Demetrius, which had come to preach the gospel in the area where Gaius lived. The purpose of the letter is to encourage and strengthen Gaius, and to warn him against Diotrephes, who refuses to cooperate with the author of the letter.)

3 EPISTLE OF JOHN CHAPTER 1
(This letter is addressed to a highly deserving Gaius, of whom nothing else is known. The apostle turns to this confidant because the domineering Bishop Diotrephes had not disclosed his earlier letter to the congregation. He encourages him to continue his loving practice of hospitality, especially toward missionaries passing through.)
1 The ancient to the dearly beloved Gaius, whom I love in truth.
2 Dearly beloved, concerning all things I make it my prayer that thou mayest proceed prosperously, and fare well as thy soul doth prosperously.
3 I was exceedingly glad when the brethren came and gave testimony to the truth in thee, even as thou walkest in the truth.
4 I have no greater grace than this, to hear that my children walk in truth.
5 Dearly beloved, thou dost faithfully whatever thou dost for the brethren, and that for strangers,
6 Who have given testimony to thy charity in the sight of the church: whom thou shalt do well to bring forward on their way in a manner worthy of God.
7 Because, for his name they went out, taking nothing of the Gentiles.
8 We therefore ought to receive such, that we may be fellow helpers of the truth.
9 I had written perhaps to the church: but Diotrephes, who loveth to have the pre-eminence among them, doth not receive us.
10 For this cause, if I come, I will advertise his works which he doth, with malicious words prating against us. And as if these things were not enough for him, neither doth he himself receive the brethren, and them that do receive them he forbiddeth, and casteth out of the church.

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11 Dearly beloved, follow not that which is evil, but that which is good. He that doth good, is of God: he that doth evil, hath not seen God.

12 To Demetrius testimony is given by all, and by the truth itself, yea and we also give testimony: and thou knowest that our testimony is true.

13 I had many things to write unto thee: but I would not by ink and pen write to thee.

14 But I hope speedily to see thee, and we will speak mouth to mouth. Peace be to thee. Our friends salute thee. Salute the friends by name.

THE EPISTLE OF JUDE

The Epistle of Jude, or just Jude
Author: Judas the brother of Jesus
(Didymos Judas Thomas, Judas the "Twin")
Estimated Range of Dating: 90-120 A.D.

(The epistle begins with: "Jude, a servant of Jesus Christ and brother of James". "James" is generally taken to mean James the Just, a prominent leader in the early church. Not a lot is known of Jude, which would explain the apparent need to identify him by reference to his better-known brother. As the brother of James the Just, it has traditionally meant Jude was also the brother of Jesus, since James is described as being the brother of Jesus. For instance Clement of Alexandria (Titus Flavius Clemens, c. 150–215 AD) wrote in his work "Comments on the Epistle of Jude" that Jude, the Epistle of Jude's author, was a son of Joseph and a brother of Jesus.

The Epistle of Jude (or "Judas") is traditionally attributed to Jude, the brother of Jesus and James the Just. The letter of Jude was one of the disputed books of the Canon. The links between the Epistle and 2 Peter, its use of the Apocryphal Books, and its brevity raised concern. It is one of the shortest books in the Bible: only 25 verses long. Scholars are quite certain that the letter was written when Jude was long dead. Therefore their verdict is: Author unknown.

Jude, also known as Judas Thaddaeus (Greek: Thaddaios, Addaios; Aramaic: Addai) was one of the Twelve Apostles of Jesus according to the New Testament. He is generally identified with Thaddeus, and is also variously called Jude of James, Jude Thaddaeus, Judas Thaddaeus or Lebbaeus. He is sometimes identified with Jude, the brother of Jesus, but is clearly distinguished from Judas Iscariot, the apostle who betrayed Jesus prior to his crucifixion. Catholic writer Michal Hunt suggests that Judas Thaddaeus became known as Jude after early translators of the New Testament from Greek into English sought to distinguish him from Judas Iscariot and subsequently abbreviated his forename. Most versions of the New Testament in languages other than English and French refer to Judas and Jude by the same name.

Robert Eisenman has pointed out contemporary talmudic references to Zealots as kanna'im "but not really as a group — rather as avenging priests in the Temple". Eisenman's broader conclusions, that the zealot element in the original apostle group was disguised and overwritten to make it support the assimilative Pauline Christianity of the Gentiles, are more controversial.

Pauline Christians tried to write Jesus' family out of history as they were in the way to Pauls ambition to deify Jesus. According to tradition, Saint Jude suffered martyrdom about 65 AD in Beirut, in the Roman province of Syria,

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together with the apostle Simon the Zealot, with whom he is usually connected.

Simon the Zealot (Acts 1:13, Luke 6:15) or Simon the Cananite or Simon the Cananaean (Matthew 10:4, Mark 3:18) was one of the most obscure among the apostles of Jesus. This Simon could have been such an overwriting to disguise Simon the younger brother of Jesus. When we talk about the joint death of Jude and Simon we can find it logical that the two brothers were killed to keep their mouths shut.The discovery of a complete copy of the Gospel of Thomas in Nag Hammadi, Egypt, reveals the identity of "Jude." as that gospel begins "These are the secret words which the living Jesus spake, and Didymus Judas Thomas wrote them down." The Greek word didymos means "twin" and the Aramaic word tuoma [thomas] means "twin" as well. Whose twin brother does the name Thomas refer to if not Jesus' brother Judas? See: The Gospel of Thomas, p.1581.)

EPISTLE OF JUDE (JUDAS) CHAPTER 1

(In his letter, Jude [Didymus Judas Thomas] assumes that his readers have a great knowledge of the Old Testament and Jewish tradition. Therefore, it can be assumed that he addressed the letter to predominantly Jewish-Christian congregations, most likely within the sphere of influence of the apostle James the Just. He displays the same adherence to the law as Jesus and James. Heretics abused Christian freedom from Old Testament law and indulged in the greatest licentiousness and debauchery.)

1 Jude, the servant of Jesus Christ, and brother of James: to them that are beloved in God the Father, and preserved in Jesus Christ, and called.

2 Mercy unto you, and peace, and charity be fulfilled.

3 Dearly beloved, taking all care to write unto you concerning your common salvation, I was under a necessity to write unto you: to beseech you to contend earnestly for the faith once delivered to the saints.

4 For certain men are secretly entered in, (who were written of long ago unto this judgment,) ungodly men, turning the grace of our Lord God into riotousness, and denying the only sovereign Ruler, and our Lord Jesus Christ.

5 I will therefore admonish you, though ye once knew all things, that Jesus, having saved the people out of the land of Egypt, did afterwards destroy them that believed not:

6 And the angels who kept not their principality, but forsook their own habitation, he hath reserved under darkness in everlasting chains, unto the judgment of the great day.

7 As Sodom and Gomorrha, and the neighbouring cities, in like manner, having given themselves to fornication, and going after other flesh, were made an example, suffering the punishment of eternal fire.

8 In like manner these men also defile the flesh, and despise dominion, and blaspheme majesty.

9 When Michael the archangel, disputing with the devil, contended about the body of Moses, he durst not bring against him the judgment of railing speech, but said: The Lord command thee.

10 But these men blaspheme whatever things they know not: and what things soever they naturally know, like dumb beasts, in these they are corrupted.

11 Woe unto them, for they have gone in the way of Cain: and after the error of Balaam they have for reward poured out themselves, and have perished in the contradiction of Core.

12 These are spots in their banquets, feasting together without fear, feeding themselves, clouds without water, which are carried about by winds, trees of the autumn, unfruitful, twice dead, plucked up by the roots,

13 Raging waves of the sea, foaming out their own confusion; wandering stars, to whom the storm of darkness is reserved for ever.

14 Now of these Enoch also, the seventh from Adam, prophesied, saying: Behold, the Lord cometh with thousands of his saints,

15 To execute judgment upon all, and to reprove all the ungodly for all the works of their ungodliness, whereby they have done ungodly, and of all the hard things which ungodly sinners have spoken against God.

16 These are murmurers, full of complaints, walking according to their own desires, and their mouth speaketh proud things, admiring persons for gain's sake.

17 But you, my dearly beloved, be mindful of the words which have been spoken before by the apostles of our Lord Jesus Christ,

18 Who told you, that in the last time there should come mockers, walking according to their own desires in ungodlinesses.

19 These are they, who separate themselves, sensual men, having not the Spirit.

20 But you, my beloved, building yourselves upon you most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ, unto life everlasting.

22 And some indeed reprove, being judged:

23 But others save, pulling them out of the fire. And on others have mercy, in fear, hating also the spotted garment which is carnal.

24 Now to him who is able to preserve you without sin, and to present you spotless before the presence of his glory with exceeding joy, in the coming of our Lord Jesus Christ,

25 To the only God our Saviour through Jesus Christ our Lord, be glory and magnificence, empire and power, before all ages, and now, and for all ages of ages. Amen.

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THE APOCALYPSE OF JOHN

or The Book Of Revelation, or Revelation to John
or Revelation of Jesus Christ, or just Revelation
Estimated Range of Dating: 90-95 A.D.

(The Book of Revelation (also called the Apocalypse of John, Revelation to John or Revelation from Jesus Christ) is the final book of the New Testament, and consequently is also the final book of the Christian Bible. Its title is derived from the first word of the Koine Greek text: apokalypsis, meaning "unveiling" or "revelation." The Book of Revelation is the only apocalyptic book in the New Testament canon. Thus, it occupies a central place in Christian eschatology.

The author names himself as "John" in the text, but his precise identity remains a point of academic debate. Second-century Christian writers such as Justin Martyr, Irenaeus, Melito (the bishop of Sardis), Clement of Alexandria, and the author of the Muratorian fragment identify John the Apostle as the "John" of Revelation. Modern scholarship generally takes a different view, with many considering that nothing can be known about the author except that he was a Christian prophet. Some modern scholars characterise Revelation's author as a putative figure whom they call "John of Patmos". The bulk of traditional sources date the book to the reign of the Roman emperor Titus Flavius Domitianus (81–96 AD), which evidence tends to confirm.

The book spans three literary genres: the epistolary, the apocalyptic, and the prophetic. It begins with John, on the island of Patmos in the Aegean Sea, addressing a letter to the "Seven Churches of Asia". He then describes a series of prophetic visions, including figures such as the Seven-Headed Dragon, the Serpent, and the Beast, which culminate in the Second Coming of Jesus.

The obscure and extravagant imagery has led to a wide variety of Christian interpretations. Historicist interpretations see Revelation as containing a broad view of history, whilst preterist interpretations treat Revelation as mostly referring to the events of the Apostolic Age (1st century AD), or, at the latest, the fall of the Roman Empire. Futurists, meanwhile, believe that Revelation describes future events, with the seven churches growing into the body/believers throughout the age, and a reemergence or continuous rule of a Greek-Roman system with modern capabilities described by John in ways familiar to him, and idealist or symbolic interpretations consider that Revelation does not refer to actual people or events, but is an allegory of the spiritual path and the ongoing struggle between good and evil.

The name Revelation comes from the first word of the book in Koine Greek: apokalypsis, which means "unveiling" or "revelation". The author names himself as "John", but modern scholars consider it unlikely that the author of Revelation also wrote the Gospel of John. He was a Jewish Christian prophet, probably belonging to a group of such prophets, and was accepted by the congregations to whom he addresses his letter. The beast with seven heads and the number 666 seem to allude directly to the emperor Nero (reigned 54–68 AD), but this does not require that Revelation was written in the 60s, as there was a widespread belief in later decades that Nero would return.)

REVELATION CHAPTER 1

(Content and Purpose of the Book of Revelation: Revelation [Greek: Apocalypse, full title: The Revelation of Jesus Christ through John] was initially intended for the churches in Asia Minor to encourage them to maintain their faith and remain steadfast in the face of tribulation and danger. No other book of the Bible has been subject to as many diverse interpretations as Revelation. This book appears to be a collection of individual passages written by a group of authors and then assembled. It is as if the authors were commissioned to imagine the most gruesome scenarios and let them flow from their pens onto parchment, demonstrating to believers what could happen if they abandoned Paul's new religion and its doctrine; depicted in a kind of Hieronymus Bosch painting with monstrous, apocalyptic scenes of chaos and nightmare in written form.)

1 The Revelation of Jesus Christ, which God gave unto him, to make known to his servants the things which must shortly come to pass: and signified, sending by his angel to his servant John,

2 Who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen.

3 Blessed is he, that readeth and heareth the words of this prophecy; and keepeth those things which are written in it; for the time is at hand.

4 John to the seven churches which are in Asia. Grace be unto you and peace from him that is, and that was, and that is to come, and from the seven spirits which are before his throne,

5 And from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth, who hath loved us, and washed us from our sins in his own blood,

6 And hath made us a kingdom, and priests to God and his Father, to him be glory and empire for ever and ever. Amen.

7 Behold, he cometh with the clouds, and every eye shall see him, and they also that pierced him. And all the tribes of the earth shall bewail themselves because of him. Even so. Amen.

8 I am Alpha and Omega, the beginning and the end, saith the Lord God, who is, and who was, and who is to come, the Almighty.

9 I John, your brother and your partner in tribulation, and in the kingdom, and patience in Christ Jesus, was in the

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island, which is called Patmos, for the word of God, and for the testimony of Jesus.

10 I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying: What thou seest, write in a book, and send to the seven churches which are in Asia, to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

12 And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks:

13 And in the midst of the seven golden candlesticks, one like to the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle.

14 And his head and his hairs were white, as white wool, and as snow, and his eyes were as a flame of fire,

15 And his feet like unto fine brass, as in a burning furnace. And his voice as the sound of many waters.

16 And he had in his right hand seven stars. And from his mouth came out a sharp two edged sword: and his face was as the sun shineth in his power.

17 And when I had seen him, I fell at his feet as dead. And he laid his right hand upon me, saying: Fear not. I am the First and the Last,

18 And alive, and was dead, and behold I am living for ever and ever, and have the keys of death and of hell.

19 Write therefore the things which thou hast seen, and which are, and which must be done hereafter.

20 The mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches. And the seven candlesticks are the seven churches.

REVELATION CHAPTER 2

1 Unto the angel of the church of Ephesus write: These things saith he, who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them that are evil, and thou hast tried them, who say they are apostles, and are not, and hast found them liars:

3 And thou hast patience, and hast endured for my name, and hast not fainted.

4 But I have somewhat against thee, because thou hast left thy first charity.

5 Be mindful therefore from whence thou art fallen: and do penance, and do the first works. Or else I come to thee, and will move thy candlestick out of its place, except thou do penance.

6 But this thou hast, that thou hatest the deeds of the Nicolaites, which I also hate.

7 He, that hath an ear, let him hear what the Spirit saith to the churches: To him, that overcometh, I will give to eat of the tree of life, which is in the paradise of my God.

8 And to the angel of the church of Smyrna write: These things saith the First and the Last, who was dead, and is alive:

9 I know thy tribulation and thy poverty, but thou art rich: and thou art blasphemed by them that say they are Jews and are not, but are the synagogue of Satan.

10 Fear none of those things which thou shalt suffer. Behold, the devil will cast some of you into prison that you may be tried: and you shall have tribulation ten days. Be thou faithful until death: and I will give thee the crown of life.

11 He, that hath an ear, let him hear what the Spirit saith to the churches: He that shall overcome, shall not be hurt by the second death.

12 And to the angel of the church of Pergamus write: These things, saith he, that hath the sharp two edged sword:

13 I know where thou dwellest, where the seat of Satan is: and thou holdest fast my name, and hast not denied my faith. Even in those days when Antipas was my faithful witness, who was slain among you, where Satan dwelleth.

14 But I have against thee a few things: because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat, and to commit fornication:

15 So hast thou also them that hold the doctrine of the Nicolaites.

16 In like manner do penance: if not, I will come to thee quickly, and will fight against them with the sword of my mouth.

17 He, that hath an ear, let him hear what the Spirit saith to the churches: To him that overcometh, I will give the hidden manna, and will give him a white counter, and in the counter, a new name written, which no man knoweth, but he that receiveth it.

18 And to the angel of the church of Thyatira write: These things saith the Son of God, who hath his eyes like to a flame of fire, and his feet like to fine brass.

19 I know thy works, and thy faith, and thy charity, and thy ministry, and thy patience, and thy last works which are more than the former.

20 But I have against thee a few things: because thou sufferest the woman Jezabel, who calleth herself a prophetess, to teach, and to seduce my servants, to commit fornication, and to eat of things sacrificed to idols.

21 And I gave her a time that she might do penance, and she will not repent of her fornication.

22 Behold, I will cast her into a bed: and they that commit adultery with her shall be in very great tribulation, except they do penance from their deeds.

23 And I will kill her children with death, and all the churches shall know that I am he that searcheth the reins and hearts, and I will give to every one of you according to your works. But to you I say,

24 And to the rest who are at Thyatira: Whosoever have not this doctrine, and who have not known the depths of Satan, as they say, I will not put upon you any other burthen.

25 Yet that, which you have, hold fast till I come.

26 And he that shall overcome, and keep my works unto the end, I will give him power over the nations.

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27 And he shall rule them with a rod of iron, and as the vessel of a potter they shall be broken,
28 As I also have received of my Father: and I will give him the morning star.
29 He that hath an ear, let him hear what the Spirit saith to the churches.

REVELATION CHAPTER 3

1 And to the angel of the church of Sardis, write: These things saith he, that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast the name of being alive: and thou art dead.
2 Be watchful and strengthen the things that remain, which are ready to die. For I find not thy works full before my God.
3 Have in mind therefore in what manner thou hast received and heard: and observe, and do penance. If then thou shalt not watch, I will come to thee as a thief, and thou shalt not know at what hour I will come to thee.
4 But thou hast a few names in Sardis, which have not defiled their garments: and they shall walk with me in white, because they are worthy.
5 He that shall overcome, shall thus be clothed in white garments, and I will not blot out his name out of the book of life, and I will confess his name before my Father, and before his angels.
6 He that hath an ear, let him hear what the Spirit saith to the churches.
7 And to the angel of the church of Philadelphia, write: These things saith the Holy One and the true one, he that hath the key of David; he that openeth, and no man shutteth; shutteth, and no man openeth:
8 I know thy works. Behold, I have given before thee a door opened, which no man can shut: because thou hast a little strength, and hast kept my word, and hast not denied my name.
9 Behold, I will bring of the synagogue of Satan, who say they are Jews, and are not, but do lie. Behold, I will make them to come and adore before thy feet. And they shall know that I have loved thee.
10 Because thou hast kept the word of my patience, I will also keep thee from the hour of the temptation, which shall come upon the whole world to try them that dwell upon the earth.
11 Behold, I come quickly: hold fast that which thou hast, that no man take thy crown.
12 He that shall overcome, I will make him a pillar in the temple of my God; and he shall go out no more; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my new name.
13 He that hath an ear, let him hear what the Spirit saith to the churches.
14 And to the angel of the church of Laodicea, write: These things saith the Amen, the faithful and true witness, who is the beginning of the creation of God:
15 I know thy works, that thou art neither cold, nor hot. I would thou wert cold, or hot.
16 But because thou art lukewarm, and neither cold, not hot, I will begin to vomit thee out of my mouth.
17 Because thou sayest: I am rich, and made wealthy, and have need of nothing: and knowest not, that thou art wretched, and miserable, and poor, and blind, and naked.
18 I counsel thee to buy of me gold fire tried, that thou mayest be made rich; and mayest be clothed in white garments, and that the shame of thy nakedness may not appear; and anoint thy eyes with eyesalve, that thou mayest see.
19 Such as I love, I rebuke and chastise. Be zealous therefore, and do penance.
20 Behold, I stand at the gate, and knock. If any man shall hear my voice, and open to me the door, I will come in to him, and will sup with him, and he with me.
21 To him that shall overcome, I will give to sit with me in my throne: as I also have overcome, and am set down with my Father in his throne.
22 He that hath an ear, let him hear what the Spirit saith to the churches.

REVELATION CHAPTER 4

1 After these things I looked, and behold a door was opened in heaven, and the first voice which I heard, as it were, of a trumpet speaking with me, said: Come up hither, and I will shew thee the things which must be done hereafter.
2 And immediately I was in the spirit: and behold there was a throne set in heaven, and upon the throne one sitting.
3 And he that sat, was to the sight like the jasper and the sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald.
4 And round about the throne were four and twenty seats; and upon the seats, four and twenty ancients sitting, clothed in white garments, and on their heads were crowns of gold.
5 And from the throne proceeded lightnings, and voices, and thunders; and there were seven lamps burning before the throne, which are the seven spirits of God.
6 And in the sight of the throne was, as it were, a sea of glass like to crystal; and in the midst of the throne, and round about the throne, were four living creatures, full of eyes before and behind.
7 And the first living creature was like a lion: and the second living creature like a calf: and the third living creature, having the face, as it were, of a man: and the fourth living creature was like an eagle flying.
8 And the four living creatures had each of them six wings; and round about and within they are full of eyes. And they rested not day and night, saying: Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come.
9 And when those living creatures gave glory, and honour, and benediction to him that sitteth on the throne, who liveth for ever and ever;

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10 The four and twenty ancients fell down before him that sitteth on the throne, and adored him that liveth for ever and ever, and cast their crowns before the throne, saying:

11 Thou art worthy, O Lord our God, to receive glory, and honour, and power: because thou hast created all things; and for thy will they were, and have been created.

REVELATION CHAPTER 5

1 And I saw in the right hand of him that sat on the throne, a book written within and without, sealed with seven seals.

2 And I saw a strong angel, proclaiming with a loud voice: Who is worthy to open the book, and to loose the seals thereof?

3 And no man was able, neither in heaven, nor on earth, nor under the earth, to open the book, nor to look on it.

4 And I wept much, because no man was found worthy to open the book, nor to see it.

5 And one of the ancients said to me: Weep not; behold the lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I saw: and behold in the midst of the throne and of the four living creatures, and in the midst of the ancients, a Lamb standing as it were slain, having seven horns and seven eyes: which are the seven Spirits of God, sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat on the throne.

8 And when he had opened the book, the four living creatures, and the four and twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints:

9 And they sung a new canticle, saying: Thou art worthy, O Lord, to take the book, and to open the seals thereof; because thou wast slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation.

10 And hast made us to our God a kingdom and priests, and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the ancients; and the number of them was thousands of thousands,

12 Saying with a loud voice: The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction.

13 And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them: I heard all saying: To him that sitteth on the throne, and to the Lamb, benediction, and honour, and glory, and power, for ever and ever.

14 And the four living creatures said: Amen. And the four and twenty ancients fell down on their faces, and adored him that liveth for ever and ever.

REVELATION CHAPTER 6

1 And I saw that the Lamb had opened one of the seven seals, and I heard one of the four living creatures, as it were the voice of thunder, saying: Come, and see.

2 And I saw: and behold a white horse, and he that sat on him had a bow, and there was a crown given him, and he went forth conquering that he might conquer.

3 And when he had opened the second seal, I heard the second living creature, saying: Come, and see.

4 And there went out another horse that was red: and to him that sat thereon, it was given that he should take peace from the earth, and that they should kill one another, and a great sword was given to him.

5 And when he had opened the third seal, I heard the third living creature saying: Come, and see. And behold a black horse, and he that sat on him had a pair of scales in his hand.

6 And I heard as it were a voice in the midst of the four living creatures, saying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny, and see thou hurt not the wine and the oil.

7 And when he had opened the fourth seal, I heard the voice of the fourth living creature, saying: Come, and see.

8 And behold a pale horse, and he that sat upon him, his name was Death, and hell followed him. And power was given to him over the four parts of the earth, to kill with sword, with famine, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

10 And they cried with a loud voice, saying: How long, O Lord (holy and true) dost thou not judge and revenge our blood on them that dwell on the earth?

11 And white robes were given to every one of them one; and it was said to them, that they should rest for a little time, till their fellow servants, and their brethren, who are to be slain, even as they, should be filled up.

12 And I saw, when he had opened the sixth seal, and behold there was a great earthquake, and the sun became black as sackcloth of hair: and the whole moon became as blood:

13 And the stars from heaven fell upon the earth, as the fig tree casteth its green figs when it is shaken by a great wind:

14 And the heaven departed as a book folded up: and every mountain, and the islands were moved out of their places.

15 And the kings of the earth, and the princes, and tribunes, and the rich, and the strong, and every bondman, and every freeman, hid themselves in the dens and in the rocks of mountains:

16 And they say to the mountains and the rocks: Fall upon us, and hide us from the face of him that sitteth upon the throne and from the wrath of the Lamb:

17 For the great day of their wrath is come, and who shall be able to stand?

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REVELATION CHAPTER 7

1 After these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that they should not blow upon the earth, nor upon the sea, nor on any tree.

2 And I saw another angel ascending from the rising of the sun, having the sign of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying: Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads.

4 And I heard the number of them that were signed, an hundred forty-four thousand were signed, of every tribe of the children of Israel.

5 Of the tribe of Juda, were twelve thousand signed: Of the tribe of Ruben, twelve thousand signed: Of the tribe of Gad, twelve thousand signed:

6 Of the tribe of Aser, twelve thousand signed: Of the tribe of Nephthali, twelve thousand signed: Of the tribe of Manasses, twelve thousand signed:

7 Of the tribe of Simeon, twelve thousand signed: Of the tribe of Levi, twelve thousand signed: Of the tribe of Issachar, twelve thousand signed:

8 Of the tribe of Zabulon, twelve thousand signed: Of the tribe of Joseph, twelve thousand signed: Of the tribe of Benjamin, twelve thousand signed.

9 After this I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands:

10 And they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb.

11 And all the angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God,

12 Saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.

13 And one of the ancients answered, and said to me: These that are clothed in white robes, who are they? and whence came they?

14 And I said to him: My Lord, thou knowest. And he said to me: These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb.

15 Therefore they are before the throne of God, and they serve him day and night in his temple: and he, that sitteth on the throne, shall dwell over them.

16 They shall no more hunger nor thirst, neither shall the sun fall on them, nor any heat.

17 For the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes.

REVELATION CHAPTER 8

1 And when he had opened the seventh seal, there was silence in heaven, as it were for half an hour.

2 And I saw seven angels standing in the presence of God; and there were given to them seven trumpets.

3 And another angel came, and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God.

4 And the smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel.

5 And the angel took the censer, and filled it with the fire of the altar, and cast it on the earth, and there were thunders and voices and lightnings, and a great earthquake.

6 And the seven angels, who had the seven trumpets, prepared themselves to sound the trumpet.

7 And the first angel sounded the trumpet, and there followed hail and fire, mingled with blood, and it was cast on the earth, and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded the trumpet: and as it were a great mountain, burning with fire, was cast into the sea, and the third part of the sea became blood:

9 And the third part of those creatures died, which had life in the sea, and the third part of the ships was destroyed.

10 And the third angel sounded the trumpet, and a great star fell from heaven, burning as it were a torch, and it fell on the third part of the rivers, and upon the fountains of waters:

11 And the name of the star is called Wormwood. And the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded the trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and the day did not shine for a third part of it, and the night in like manner.

13 And I beheld, and heard the voice of one eagle flying through the midst of heaven, saying with a loud voice: Woe, woe, woe to the inhabitants of the earth: by reason of the rest of the voices of the three angels, who are yet to sound the trumpet.

REVELATION CHAPTER 9

1 And the fifth angel sounded the trumpet, and I saw a star fall from heaven upon the earth, and there was given to him the key of the bottomless pit.

2 And he opened the bottomless pit: and the smoke of the pit arose, as the smoke of a great furnace; and the sun and the air were darkened with the smoke of the pit.

3 And from the smoke of the pit there came out locusts upon the earth. And power was given to them, as the scorpions of the earth have power:

4 And it was commanded them that they should not hurt the grass of the earth, nor any green thing, nor any tree: but

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only the men who have not the sign of God on their foreheads.

5 And it was given unto them that they should not kill them; but that they should torment them five months: and their torment was as the torment of a scorpion when he striketh a man.

6 And in those days men shall seek death, and shall not find it: and they shall desire to die, and death shall fly from them.

7 And the shapes of the locusts were like unto horses prepared unto battle: and on their heads were, as it were, crowns like gold: and their faces were as the faces of men.

8 And they had hair as the hair of women; and their teeth were as lions:

9 And they had breastplates as breastplates of iron, and the noise of their wings was as the noise of chariots and many horses running to battle.

10 And they had tails like to scorpions, and there were stings in their tails; and their power was to hurt men five months. And they had over them

11 A king, the angel of the bottomless pit; whose name in Hebrew is Abaddon, and in Greek Apollyon; in Latin Exterminans,

12 One woe is past, and behold there come yet two woes more hereafter.

13 And the sixth angel sounded the trumpet: and I heard a voice from the four horns of the great altar, which is before the eyes of God,

14 Saying to the sixth angel, who had the trumpet: Loose the four angels, who are bound in the great river Euphrates.

15 And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year: for to kill the third part of men.

16 And the number of the army of horsemen was twenty thousand times ten thousand. And I heard the number of them.

17 And thus I saw the horses in the vision: and they that sat on them, had breastplates of fire and of hyacinth and of brimstone, and the heads of the horses were as the heads of lions: and from their mouths proceeded fire, and smoke, and brimstone.

18 And by these three plagues was slain the third part of men, by the fire and by the smoke and by the brimstone, which issued out of their mouths.

19 For the power of the horses is in their mouths, and in their tails. For, their tails are like to serpents, and have heads: and with them they hurt.

20 And the rest of the men, who were not slain by these plagues, did not do penance from the works of their hands, that they should not adore devils, and idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk:

21 Neither did they penance from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

REVELATION CHAPTER 10

1 And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was on his head, and his face was as the sun, and his feet as pillars of fire.

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot upon the earth.

3 And he cried with a loud voice as when a lion roareth. And when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying to me: Seal up the things which the seven thunders have spoken; and write them not.

5 And the angel, whom I saw standing upon the sea and upon the earth, lifted up his hand to heaven,

6 And he swore by him that liveth for ever and ever, who created heaven, and the things which are therein; and the earth, and the things which are in it; and the sea, and the things which are therein: That time shall be no longer.

7 But in the days of the voice of the seventh angel, when he shall begin to sound the trumpet, the mystery of God shall be finished, as he hath declared by his servants the prophets.

8 And I heard a voice from heaven again speaking to me, and saying: Go, and take the book that is open, from the hand of the angel who standeth upon the sea, and upon the earth.

9 And I went to the angel, saying unto him, that he should give me the book. And he said to me: Take the book, and eat it up: and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.

10 And I took the book from the hand of the angel, and ate it up: and it was in my mouth, sweet as honey: and when I had eaten it, my belly was bitter.

11 And he said to me: Thou must prophesy again to many nations, and peoples, and tongues, and kings.

REVELATION CHAPTER 11

1 And there was given me a reed like unto a rod: and it was said to me: Arise, and measure the temple of God, and the altar and them that adore therein.

2 But the court, which is without the temple, cast out, and measure it not: because it is given unto the Gentiles, and the holy city they shall tread under foot two and forty months:

3 And I will give unto my two witnesses, and they shall prophesy a thousand two hundred sixty days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks, that stand before the Lord of the earth.

5 And if any man will hurt them, fire shall come out of their mouths, and shall devour their enemies. And if any man will hurt them, in this manner must he be slain.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and they have power over waters to turn them into blood, and to strike the earth with all plagues as often as they will.

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7 And when they shall have finished their testimony, the beast, that ascendeth out of the abyss, shall make war against them, and shall overcome them, and kill them.

8 And their bodies shall lie in the streets of the great city, which is called spiritually, Sodom and Egypt, where their Lord also was crucified.

9 And they of the tribes, and peoples, and tongues, and nations, shall see their bodies for three days and a half: and they shall not suffer their bodies to be laid in sepulchres.

10 And they that dwell upon the earth shall rejoice over them, and make merry: and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth.

11 And after three days and a half, the spirit of life from God entered into them. And they stood upon their feet, and great fear fell upon them that saw them.

12 And they heard a great voice from heaven, saying to them: Come up hither. And they went up to heaven in a cloud: and their enemies saw them.

13 And at that hour there was made a great earthquake, and the tenth part of the city fell: and there were slain in the earthquake names of men seven thousand: and the rest were cast into a fear, and gave glory to the God of heaven.

14 The second woe is past: and behold the third woe will come quickly.

15 And the seventh angel sounded the trumpet: and there were great voices in heaven, saying: The kingdom of this world is become our Lord's and his Christ's, and he shall reign for ever and ever. Amen.

16 And the four and twenty ancients, who sit on their seats in the sight of God, fell on their faces and adored God, saying:

17 We give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come: because thou hast taken to thee thy great power, and thou hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest render reward to thy servants the prophets and the saints, and to them that fear thy name, little and great, and shouldest destroy them who have corrupted the earth.

19 And the temple of God was opened in heaven: and the ark of his testament was seen in his temple, and there were lightnings, and voices, and an earthquake, and great hail.

REVELATION CHAPTER 12

1 And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars:

2 And being with child, she cried travailing in birth, and was in pain to be delivered.

3 And there was seen another sign in heaven: and behold a great red dragon, having seven heads, and ten horns: and on his head seven diadems:

4 And his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman who was ready to be delivered; that, when she should be delivered, he might devour her son.

5 And she brought forth a man child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne.

6 And the woman fled into the wilderness, where she had a place prepared by God, that there they should feed her a thousand two hundred sixty days.

7 And there was a great battle in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels:

8 And they prevailed not, neither was their place found any more in heaven.

9 And that great dragon was cast out, that old serpent, who is called the devil and Satan, who seduceth the whole world; and he was cast unto the earth, and his angels were thrown down with him.

10 And I heard a loud voice in heaven, saying: Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of the testimony, and they loved not their lives unto death.

12 Therefore rejoice, O heavens, and you that dwell therein. Woe to the earth, and to the sea, because the devil is come down unto you, having great wrath, knowing that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman, who brought forth the man child:

14 And there were given to the woman two wings of a great eagle, that she might fly into the desert unto her place, where she is nourished for a time and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth after the woman, water as it were a river; that he might cause her to be carried away by the river.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the river, which the dragon cast out of his mouth.

17 And the dragon was angry against the woman: and went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ.

18 And he stood upon the sand of the sea.

REVELATION CHAPTER 13

1 And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy.

2 And the beast, which I saw, was like to a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his own strength, and great power.

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3 And I saw one of his heads as it were slain to death: and his death's wound was healed. And all the earth was in admiration after the beast.

4 And they adored the dragon, which gave power to the beast: and they adored the beast, saying: Who is like to the beast? and who shall be able to fight with him?

5 And there was given to him a mouth speaking great things, and blasphemies: and power was given to him to do two and forty months.

6 And he opened his mouth unto blasphemies against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them. And power was given him over every tribe, and people, and tongue, and nation.

8 And all the dwell upon the earth adored him, whose names are not written in the book of life of the Lamb, which was slain from the beginning of the world.

9 If any man have an ear, let him hear.

10 He that shall lead into captivity, shall go into captivity: he that shall kill by the sword, must be killed by the sword. Here is the patience and the faith of the saints.

11 And I saw another beast coming up out of the earth, and he had two horns, like a lamb, and he spoke as a dragon.

12 And he executed all the power of the former beast in his sight; and he caused the earth, and them that dwell therein, to adore the first beast, whose wound to death was healed.

13 And he did great signs, so that he made also fire to come down from heaven unto the earth in the sight of men.

14 And he seduced them that dwell on the earth, for the signs, which were given him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound by the sword, and lived.

15 And it was given him to give life to the image of the beast, and that the image of the beast should speak; and should cause, that whosoever will not adore the image of the beast, should be slain.

16 And he shall make all, both little and great, rich and poor, freemen and bondmen, to have a character in their right hand, or on their foreheads.

17 And that no man might buy or sell, but he that hath the character, or the name of the beast, or the number of his name.

18 Here is wisdom. He that hath understanding, let him count the number of the beast. For it is the number of a man: and the number of him is six hundred sixty-six.

REVELATION CHAPTER 14

1 And I beheld, and lo a lamb stood upon mount Sion, and with him an hundred forty-four thousand, having his name, and the name of his Father, written on their foreheads.

2 And I heard a voice from heaven, as the noise of many waters, and as the voice of great thunder; and the voice which I heard, was as the voice of harpers, harping on their harps.

3 And they sung as it were a new canticle, before the throne, and before the four living creatures, and the ancients; and no man could say the canticle, but those hundred forty-four thousand, who were purchased from the earth.

4 These are they who were not defiled with women: for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the firstfruits to God and to the Lamb:

5 And in their mouth there was found no lie; for they are without spot before the throne of God.

6 And I saw another angel flying through the midst of heaven, having the eternal gospel, to preach unto them that sit upon the earth, and over every nation, and tribe, and tongue, and people:

7 Saying with a loud voice: Fear the Lord, and give him honour, because the hour of his judgment is come; and adore ye him, that made heaven and earth, the sea, and the fountains of waters.

8 And another angel followed, saying: That great Babylon is fallen, is fallen; which made all nations to drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice: If any man shall adore the beast and his image, and receive his character in his forehead, or in his hand;

10 He also shall drink of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and shall be tormented with fire and brimstone in the sight of the holy angels, and in the sight of the Lamb.

11 And the smoke of their torments shall ascend up for ever and ever: neither have they rest day nor night, who have adored the beast, and his image, and whoever receiveth the character of his name.

12 Here is the patience of the saints, who keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying to me: Write: Blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours; for their works follow them.

14 And I saw, and behold a white cloud; and upon the cloud one sitting like to the Son of man, having on his head a crown of gold, and in his hand a sharp sickle.

15 And another angel came out from the temple crying with a loud voice to him that sat upon the cloud: Thrust in thy sickle, and reap, because the hour is come to reap: for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust his sickle into the earth, and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, who had power over fire; and he cried with a loud voice to him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth; because the grapes thereof are ripe.

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19 And the angel thrust in his sharp sickle into the earth, and gathered the vineyard of the earth, and cast it into the great press of the wrath of God:

20 And the press was trodden without the city, and blood came out of the press, up to the horses' bridles, for a thousand and six hundred furlongs.

REVELATION CHAPTER 15

1 And I saw another sign in heaven, great and wonderful: seven angels having the seven last plagues. For in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire, and them that had overcome the beast, and his image, and the number of his name, standing on the sea of glass, having the harps of God:

3 And singing the canticle of Moses, the servant of God, and the canticle of the Lamb, saying: Great and wonderful are thy works, O Lord God Almighty; just and true are thy ways, O King of ages.

4 Who shall not fear thee, O Lord, and magnify thy name? For thou only art holy: for all nations shall come, and shall adore in thy sight, because thy judgments are manifest.

5 And after these things I looked; and behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed with clean and white linen, and girt about the breasts with golden girdles.

7 And one of the four living creatures gave to the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the majesty of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

REVELATION CHAPTER 16

1 And I heard a great voice out of the temple, saying to the seven angels: Go, and pour out the seven vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth, and there fell a sore and grievous wound upon men, who had the character of the beast; and upon them that adored the image thereof.

3 And the second angel poured out his vial upon the sea, and there came blood as it were of a dead man; and every living soul died in the sea.

4 And the third poured out his vial upon the rivers and the fountains of waters; and there was made blood.

5 And I heard the angel of the waters saying: Thou art just, O Lord, who art, and who wast, the Holy One, because thou hast judged these things:

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another, from the altar, saying: Yea, O Lord God Almighty, true and just are thy judgments.

8 And the fourth angel poured out his vial upon the sun, and it was given unto him to afflict men with heat and fire:

9 And men were scorched with great heat, and they blasphemed the name of God, who hath power over these plagues, neither did they penance to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom became dark, and they gnawed their tongues for pain:

11 And they blasphemed the God of heaven, because of their pains and wounds, and did not penance for their works.

12 And the sixth angel poured out his vial upon that great river Euphrates; and dried up the water thereof, that a way might be prepared for the kings from the rising of the sun.

13 And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits like frogs.

14 For they are the spirits of devils working signs, and they go forth unto the kings of the whole earth, to gather them to battle against the great day of the Almighty God.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he shall gather them together into a place, which in Hebrew is called Armagedon.

17 And the seventh angel poured out his vial upon the air, and there came a great voice out of the temple from the throne, saying: It is done.

18 And there were lightnings, and voices, and thunders, and there was a great earthquake, such an one as never had been since men were upon the earth, such an earthquake, so great.

19 And the great city was divided into three parts; and the cities of the Gentiles fell. And great Babylon came in remembrance before God, to give her the cup of the wine of the indignation of his wrath.

20 And every island fled away, and the mountains were not found.

21 And great hail, like a talent, came down from heaven upon men: and men blasphemed God for the plague of the hail: because it was exceeding great.

REVELATION CHAPTER 17

1 And there came one of the seven angels, who had the seven vials, and spoke with me, saying: Come, I will shew thee the condemnation of the great harlot, who sitteth upon many waters,

2 With whom the kings of the earth have committed fornication; and they who inhabit the earth, have been made drunk with the whine of her whoredom.

3 And he took me away in spirit into the desert. And I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was clothed round about with purple and scarlet, and gilt with gold, and precious stones and pearls, having a golden cup in her hand, full of the abomination and filthiness of her fornication.

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5 And on her forehead a name was written: A mystery; Babylon the great, the mother of the fornications, and the abominations of the earth.

6 And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And I wondered, when I had seen her, with great admiration.

7 And the angel said to me: Why dost thou wonder? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads and ten horns.

8 The beast, which thou sawest, was, and is not, and shall come up out of the bottomless pit, and go into destruction: and the inhabitants on the earth (whose names are not written in the book of life from the foundation of the world) shall wonder, seeing the beast that was, and is not.

9 And here is the understanding that hath wisdom. The seven heads are seven mountains, upon which the woman sitteth, and they are seven kings:

10 Five are fallen, one is, and the other is not yet come: and when he is come, he must remain a short time.

11 And the beast which was, and is not: the same also is the eighth, and is of the seven, and goeth into destruction.

12 And the ten horns which thou sawest, are ten kings, who have not yet received a kingdom, but shall receive power as kings one hour after the beast.

13 These have one design: and their strength and power they shall deliver to the beast.

14 These shall fight with the Lamb, and the Lamb shall overcome them, because he is Lord of lords, and King of kings, and they that are with him are called, and elect, and faithful.

15 And he said to me: The waters which thou sawest, where the harlot sitteth, are peoples, and nations, and tongues.

16 And the ten horns which thou sawest in the beast: these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire.

17 For God hath given into their hearts to do that which pleaseth him: that they give their kingdom to the beast, till the words of God be fulfilled.

18 And the woman which thou sawest, is the great city, which hath kingdom over the kings of the earth.

REVELATION CHAPTER 18

1 And after these things, I saw another angel come down from heaven, having great power: and the earth was enlightened with his glory.

2 And he cried out with a strong voice, saying: Babylon the great is fallen, is fallen; and is become the habitation of devils, and the hold of every unclean spirit, and the hold of every unclean and hateful bird:

3 Because all nations have drunk of the wine of the wrath of her fornication; and the kings of the earth have committed fornication with her; and the merchants of the earth have been made rich by the power of her delicacies.

4 And I heard another voice from heaven, saying: Go out from her, my people; that you be not partakers of her sins, and that you receive not of her plagues.

5 For her sins have reached unto heaven, and the Lord hath remembered her iniquities.

6 Render to her as she also hath rendered to you; and double unto her double according to her works: in the cup wherein she hath mingled, mingle ye double unto her.

7 As much as she hath glorified herself, and lived in delicacies, so much torment and sorrow give ye to her; because she saith in her heart: I sit a queen, and am no widow; and sorrow I shall not see.

8 Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be burnt with the fire; because God is strong, who shall judge her.

9 And the kings of the earth, who have committed fornication, and lived in delicacies with her, shall weep, and bewail themselves over her, when they shall see the smoke of her burning:

10 Standing afar off for fear of her torments, saying: Alas! alas! that great city Babylon, that mighty city: for in one hour is thy judgment come.

11 And the merchants of the earth shall weep, and mourn over her: for no man shall buy their merchandise any more.

12 Merchandise of gold and silver, and precious stones; and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner of vessels of ivory, and all manner of vessels of precious stone, and of brass, and of iron, and of marble,

13 And cinnamon, and odours, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits of the desire of thy soul are departed from thee, and all fat and goodly things are perished from thee, and they shall find them no more at all.

15 The merchants of these things, who were made rich, shall stand afar off from her, for fear of her torments, weeping and mourning.

16 And saying: Alas! alas! that great city, which was clothed with fine linen, and purple, and scarlet, and was gilt with gold, and precious stones, and pearls.

17 For in one hour are so great riches come to nought; and every shipmaster, and all that sail into the lake, and mariners, and as many as work in the sea, stood afar off.

18 And cried, seeing the place of her burning, saying: What city is like to this great city?

19 And they cast dust upon their heads, and cried, weeping and mourning, saying: Alas! alas! that great city, wherein all were made rich, that had ships at sea, by reason of her prices: for in one hour she is made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath judged your judgment on her.

21 And a mighty angel took up a stone, as it were a great millstone, and cast it into the sea, saying: With such violence as this shall Babylon, that great city, be thrown down, and shall be found no more at all.

22 And the voice of harpers, and of musicians, and of them that play on the pipe, and on the trumpet, shall no more be

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heard at all in thee; and no craftsman of any art whatsoever shall be found any more at all in thee; and the sound of the mill shall be heard no more at all in thee;

23 And the light of the lamp shall shine no more at all in thee; and the voice of the bridegroom and the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth, for all nations have been deceived by thy enchantments.

24 And in her was found the blood of prophets and of saints, and of all that were slain upon the earth.

REVELATION CHAPTER 19

1 After these things I heard as it were the voice of much people in heaven, saying: Alleluia. Salvation, and glory, and power is to our God.

2 For true and just are his judgments, who hath judged the great harlot which corrupted the earth with her fornication, and hath revenged the blood of his servants, at her hands.

3 And again they said: Alleluia. And her smoke ascendeth for ever and ever.

4 And the four and twenty ancients, and the four living creatures fell down and adored God that sitteth upon the throne, saying: Amen; Alleluia.

5 And a voice came out from the throne, saying: Give praise to our God, all ye his servants; and you that fear him, little and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying, Alleluia: for the Lord our God the Almighty hath reigned.

7 Let us be glad and rejoice, and give glory to him; for the marriage of the Lamb is come, and his wife hath prepared herself.

8 And it is granted to her that she should clothe herself with fine linen, glittering and white. For the fine linen are the justifications of saints.

9 And he said to me: Write: Blessed are they that are called to the marriage supper of the Lamb. And he saith to me: These words of God are true.

10 And I fell down before his feet, to adore him. And he saith to me: See thou do it not: I am thy fellow servant, and of thy brethren, who have the testimony of Jesus. Adore God. For the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true, and with justice doth he judge and fight.

12 And his eyes were as a flame of fire, and on his head were many diadems, and he had a name written, which no man knoweth but himself.

13 And he was clothed with a garment sprinkled with blood; and his name is called, THE WORD OF GOD.

14 And the armies that are in heaven followed him on white horses, clothed in fine linen, white and clean.

15 And out of his mouth proceedeth a sharp two edged sword; that with it he may strike the nations. And he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness of the wrath of God the Almighty.

16 And he hath on his garment, and on his thigh written: KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the birds that did fly through the midst of heaven: Come, gather yourselves together to the great supper of God:

18 That you may eat the flesh of kings, and the flesh of tribunes, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen and bondmen, and of little and of great.

19 And I saw the beast, and the kings of the earth, and their armies gathered together to make war with him that sat upon the horse, and with his army.

20 And the beast was taken, and with him the false prophet, who wrought signs before him, wherewith he seduced them who received the character of the beast, and who adored his image. These two were cast alive into the pool of fire, burning with brimstone.

21 And the rest were slain by the sword of him that sitteth upon the horse, which proceedeth out of his mouth; and all the birds were filled with their flesh.

REVELATION CHAPTER 20

1 And I saw an angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2 And he laid hold on the dragon the old serpent, which is the devil and Satan, and bound him for a thousand years.

3 And he cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should no more seduce the nations, till the thousand years be finished. And after that, he must be loosed a little time.

4 And I saw seats; and they sat upon them; and judgment was given unto them; and the souls of them that were beheaded for the testimony of Jesus, and for the word of God, and who had not adored the beast nor his image, nor received his character on their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 The rest of the dead lived not, till the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection. In these the second death hath no power; but they shall be priests of God and of Christ; and shall reign with him a thousand years.

7 And when the thousand years shall be finished, Satan shall be loosed out of his prison, and shall go forth, and seduce the nations, which are over the four quarters of the earth, Gog, and Magog, and shall gather them together to battle, the number of whom is as the sand of the sea.

8 And they came upon the breadth of the earth, and encompassed the camp of the saints, and the beloved city.

9 And there came down fire from God out of heaven, and devoured them; and the devil, who seduced them, was cast into the pool of fire and brimstone, where both the beast

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10 And the false prophet shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and one sitting upon it, from whose face the earth and heaven fled away, and there was no place found for them.

12 And I saw the dead, great and small, standing in the presence of the throne, and the books were opened; and another book was opened, which is the book of life; and the dead were judged by those things which were written in the books, according to their works.

13 And the sea gave up the dead that were in it, and death and hell gave up their dead that were in them; and they were judged every one according to their works.

14 And hell and death were cast into the pool of fire. This is the second death.

15 And whosoever was not found written in the book of life, was cast into the pool of fire.

REVELATION CHAPTER 21

1 And I saw a new heaven and a new earth. For the first heaven and the first earth was gone, and the sea is now no more.

2 And I John saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

3 And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people; and God himself with them shall be their God.

4 And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away.

5 And he that sat on the throne, said: Behold, I make all things new. And he said to me: Write, for these words are most faithful and true.

6 And he said to me: It is done. I am Alpha and Omega; the beginning and the end. To him that thirsteth, I will give of the fountain of the water of life, freely.

7 He that shall overcome shall possess these things, and I will be his God; and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, they shall have their portion in the pool burning with fire and brimstone, which is the second death.

9 And there came one of the seven angels, who had the vials full of the seven last plagues, and spoke with me, saying: Come, and I will shew thee the bride, the wife of the Lamb.

10 And he took me up in spirit to a great and high mountain: and he shewed me the holy city Jerusalem coming down out of heaven from God,

11 Having the glory of God, and the light thereof was like to a precious stone, as to the jasper stone, even as crystal.

12 And it had a wall great and high, having twelve gates, and in the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13 On the east, three gates: and on the north, three gates: and on the south, three gates: and on the west, three gates.

14 And the wall of the city had twelve foundations, and in them, the twelve names of the twelve apostles of the Lamb.

15 And he that spoke with me, had a measure of a reed of gold, to measure the city and the gates thereof, and the wall.

16 And the city lieth in a foursquare, and the length thereof is as great as the breadth: and he measured the city with the golden reed for twelve thousand furlongs, and the length and the height and the breadth thereof are equal.

17 And he measured the wall thereof an hundred and forty-four cubits, the measure of a man, which is of an angel.

18 And the building of the wall thereof was of jasper stone: but the city itself pure gold, like to clear glass.

19 And the foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper: the second, sapphire: the third, a chalcedony: the fourth, an emerald:

20 The fifth, sardonyx: the sixth, sardius: the seventh, chrysolite: the eighth, beryl: the ninth, a topaz: the tenth, a chrysoprasus: the eleventh, a jacinth: the twelfth, an amethyst.

21 And the twelve gates are twelve pearls, one to each: and every several gate was of one several pearl. And the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein. For the Lord God Almighty is the temple thereof, and the Lamb.

23 And the city hath no need of the sun, nor of the moon, to shine in it. For the glory of God hath enlightened it, and the Lamb is the lamp thereof.

24 And the nations shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it.

25 And the gates thereof shall not be shut by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 There shall not enter into it any thing defiled, or that worketh abomination or maketh a lie, but they that are written in the book of life of the Lamb.

REVELATION CHAPTER 22

1 And he showed me a river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb.

2 In the midst of the street thereof, and on both sides of the river, was the tree of life, bearing twelve fruits, yielding its fruits every month, and the leaves of the tree were for the healing of the nations.

3 And there shall be no curse any more; but the throne of God and of the Lamb shall be in it, and his servants shall serve him.

4 And they shall see his face: and his name shall be on their foreheads.

5 And night shall be no more: and they shall not need the light of the lamp, nor the light of the sun, because the Lord

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God shall enlighten them, and they shall reign for ever and ever.

6 And he said to me: These words are most faithful and true. And the Lord God of the spirits of the prophets sent his angel to shew his servants the things which must be done shortly.

7 And, Behold I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

8 And I, John, who have heard and seen these things. And after I had heard and seen, I fell down to adore before the feet of the angel, who shewed me these things.

9 And he said to me: See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the words of the prophecy of this book. Adore God.

10 And he saith to me: Seal not the words of the prophecy of this book: for the time is at hand.

11 He that hurteth, let him hurt still: and he that is filthy, let him be filthy still: and he that is just, let him be justified still: and he that is holy, let him be sanctified still.

12 Behold, I come quickly; and my reward is with me, to render to every man according to his works.

13 I am Alpha and Omega, the first and the last, the beginning and the end.

14 Blessed are they that wash their robes in the blood of the Lamb: that they may have a right to the tree of life, and may enter in by the gates into the city.

15 Without are dogs, and sorcerers, and unchaste, and murderers, and servers of idols, and every one that loveth and maketh a lie.

16 I Jesus have sent my angel, to testify to you these things in the churches. I am the root and stock of David, the bright and morning star.

17 And the spirit and the bride say: Come. And he that heareth, let him say: Come. And he that thirsteth, let him come: and he that will, let him take the water of life, freely.

18 For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues written in this book.

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book.

20 He that giveth testimony of these things, saith, Surely I come quickly: Amen. Come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

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THE APPENDICES

3

English Standard Version

Appendix A: Photo Documentation
Appendix B: Map Documentation
Appendix C: Exploration on History
Appendix D: Supplements.

Chief Editor:
LORD HENFIELD.

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APPENDIX A

THE
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DOCUMENTATION

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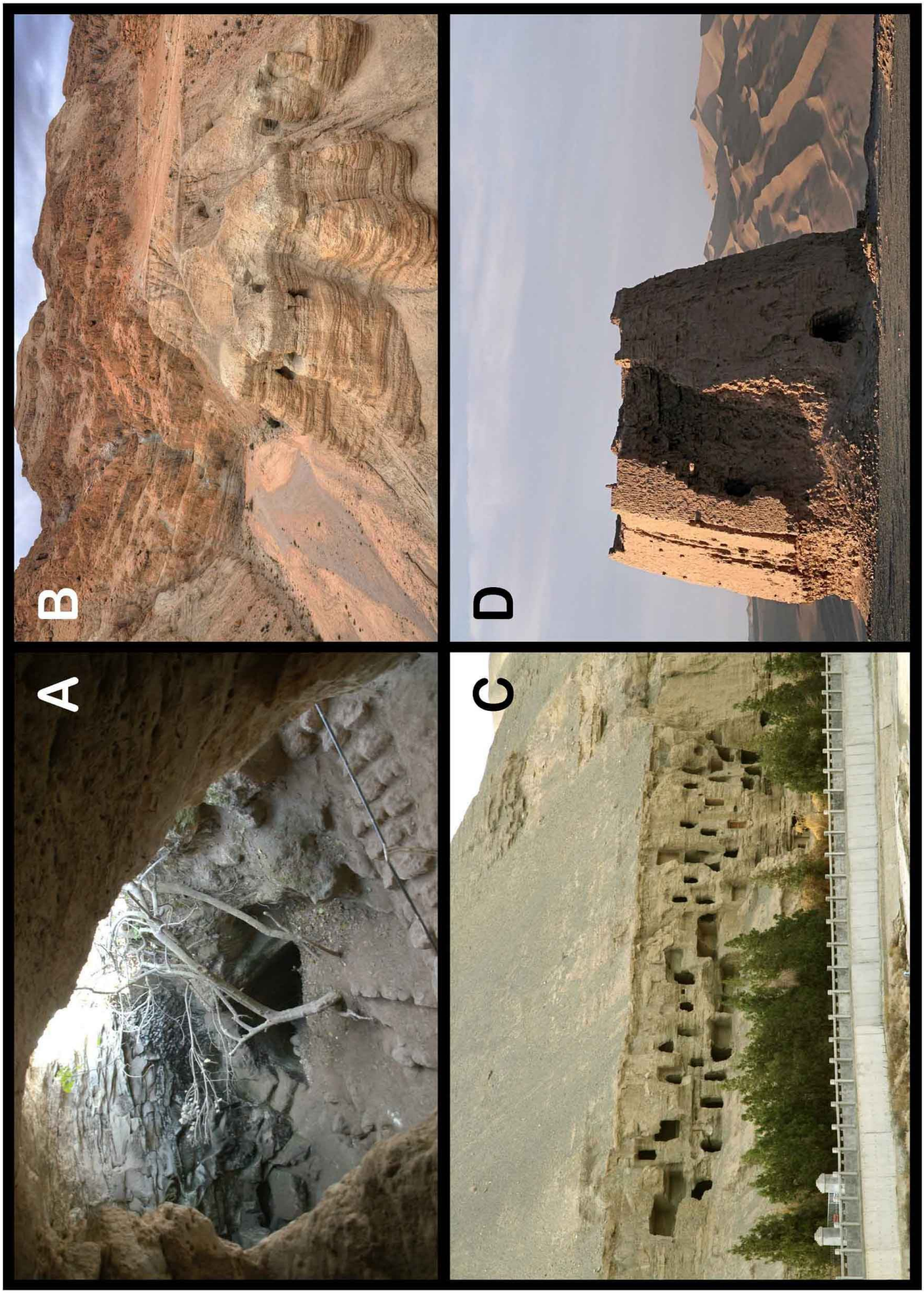

A.) Cave used by Bar Kokhba, near the Dead Sea, Israel. Archaeologists found some of his letters here. B.) The Dead Sea Scrolls were found in these caves at Qumran, Israel. C.) Tonnes of documents were found in the Mogao Caves at Dunhuang, China, and, D.) Sir Aurel Stein found more in such a watchtower.

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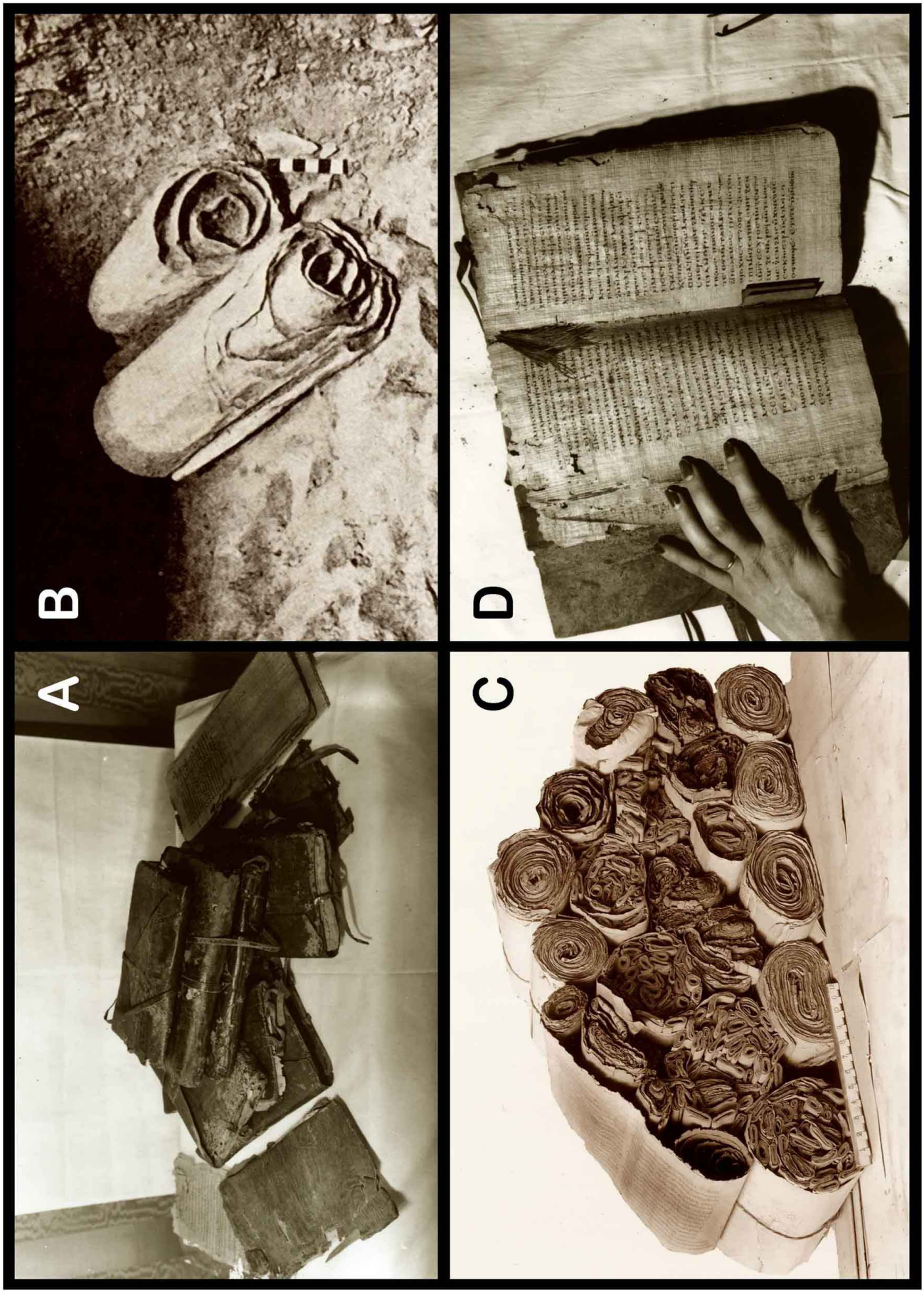

A.) Early Christian codices found in leather folders at Nag Hammadi, Egypt, 1945. B.) Dead Sea Scrolls found at Qumran, Israel, 1947. C.) Indian, Chinese, Hebrew, and Aramaic documents found at Dunhuang, China, 1907. D.) Collection of Christian codices opened.

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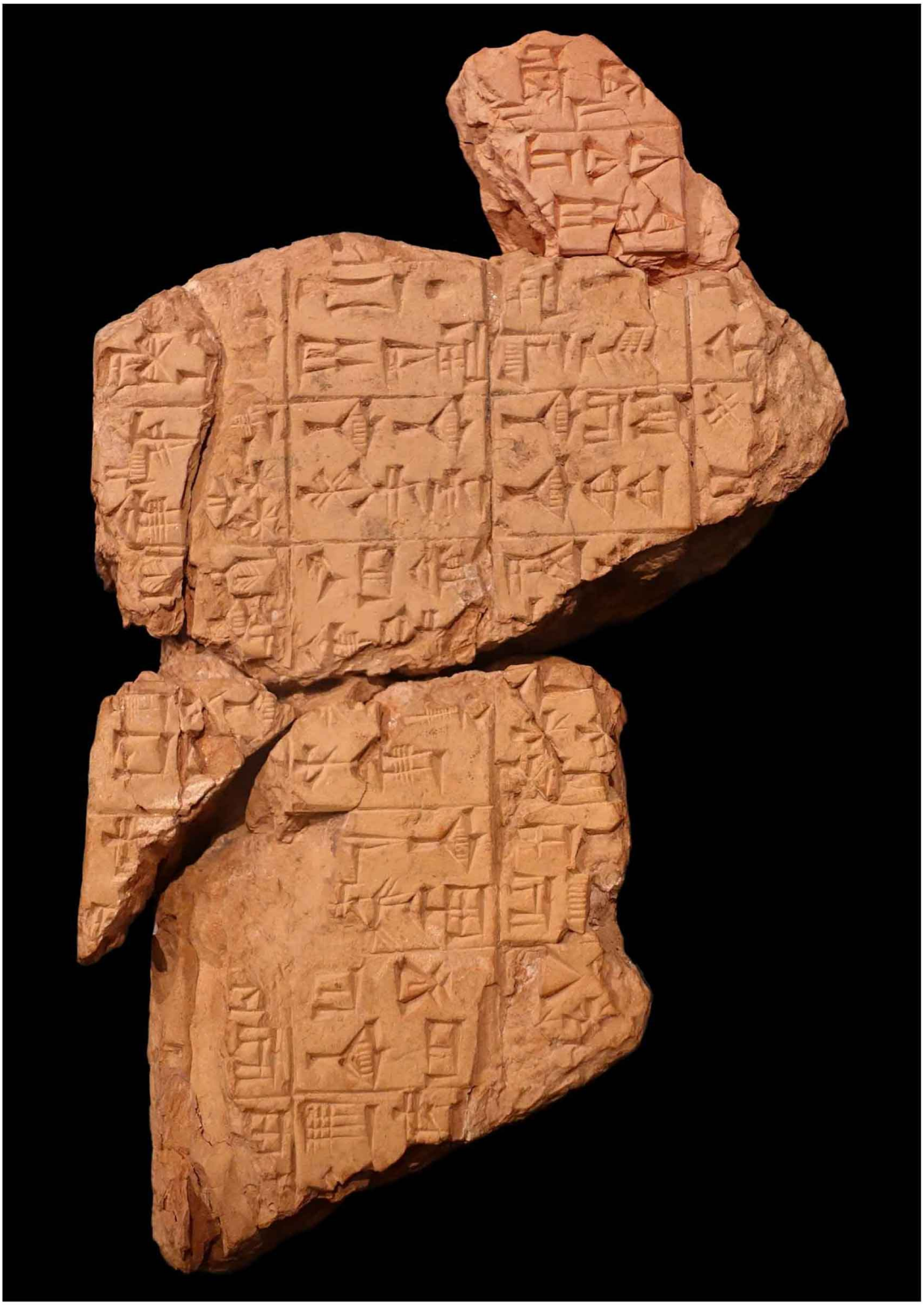

The origin of Moses' Covenant: The tablets with the 100 "Instructions of Shuruppak" (c. 2600—2500 B.C.), found in 1963 at Tell Abu Salabikh, 20 km (12 mi) northwest of Nippur, Iraq. The similarities to the Ten Commandments are striking: Thou shouldst not question the words of thy mother and thy personal god; The instructions of the father should be complied with; Thou shouldst not kill; Thou shouldst not steal anything; Thou shouldst not have sex with thy slave girl; Thou shouldst not abduct a wife; Thou shouldst not break into a house; Thou shouldst not wish for the money chest.

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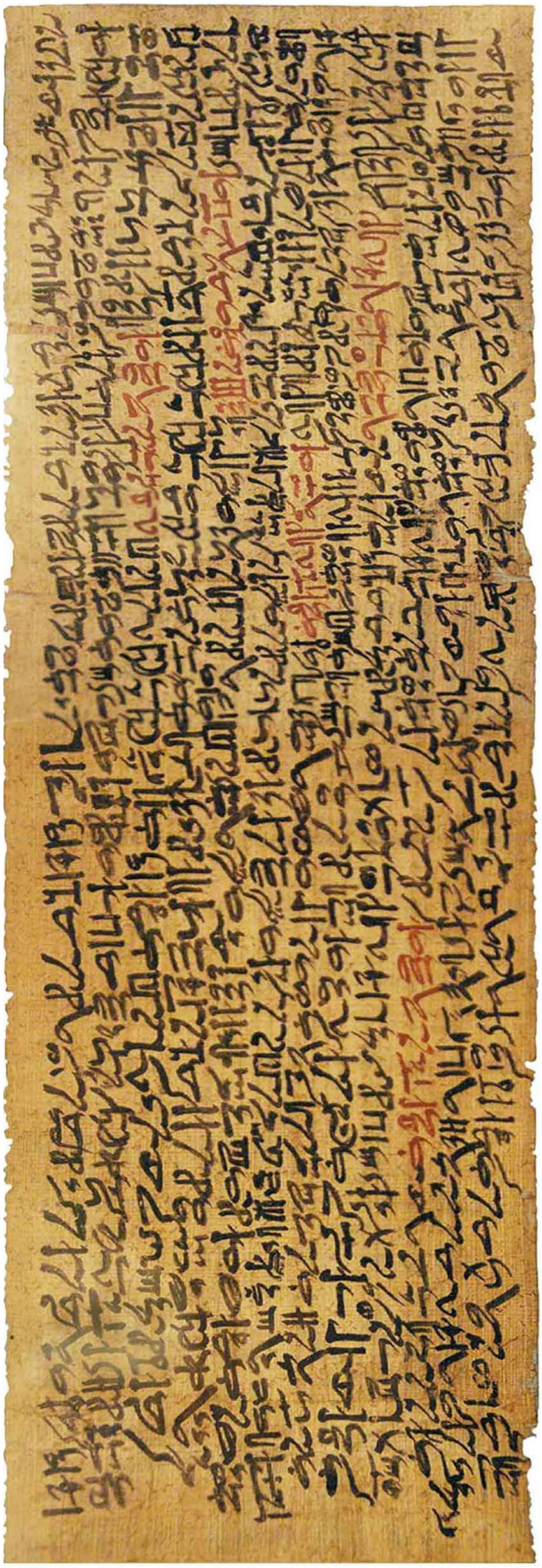

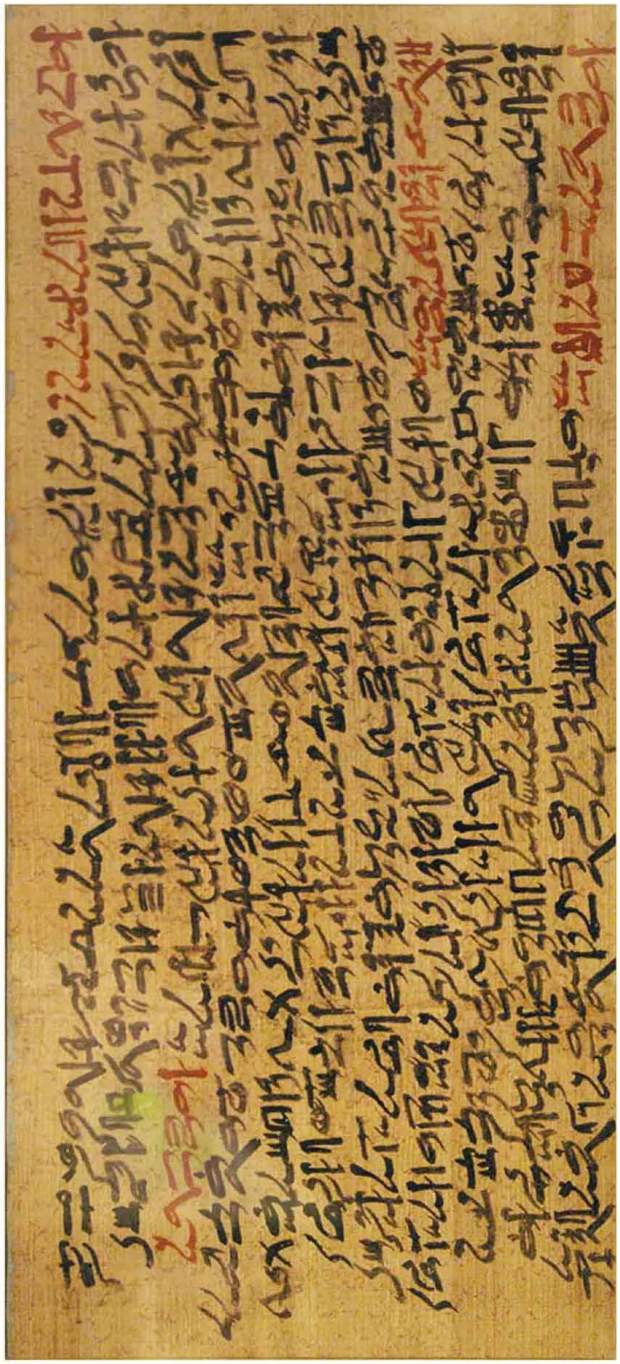

The 'Prisse Papyrus', dating from the 12th Dynasty. Middle Kingdom, Egypt, was discovered by the French orientalist Émile Prisse d'Avennes at Thebes and published in 1847 and is now in the Bibliothèque Nationale de France in Paris.
The papyri documents were written in Hieratic script. They contain two texts: 1st, The last two pages of the 'Instructions of Kagemni', precepts written by a vizier who served during the reign of the Pharaoh Sneferu (2613–2589 B.C., 4th Dynasty; who was one of the pyramid builders) and 2nd, the only complete surviving copy of the 'Instructions of Ptah-Hotep'. We show here Ptah-Hotep's precepts on two long papyri. Ptah-Hotep was vizier during the rule of King Djedkare (c. 2375–2350 B.C.; 5th Dynasty).

The "Maxims or Instructions of Ptah-Hotep" were published to teach people how to avoid conflicts. Like the Instructions of Shuruppak, the maxims may have influenced the Laws of Moses and laws of other civilisations and their religions. Bear in mind, Moses came from Egypt, Abraham from Sumer.

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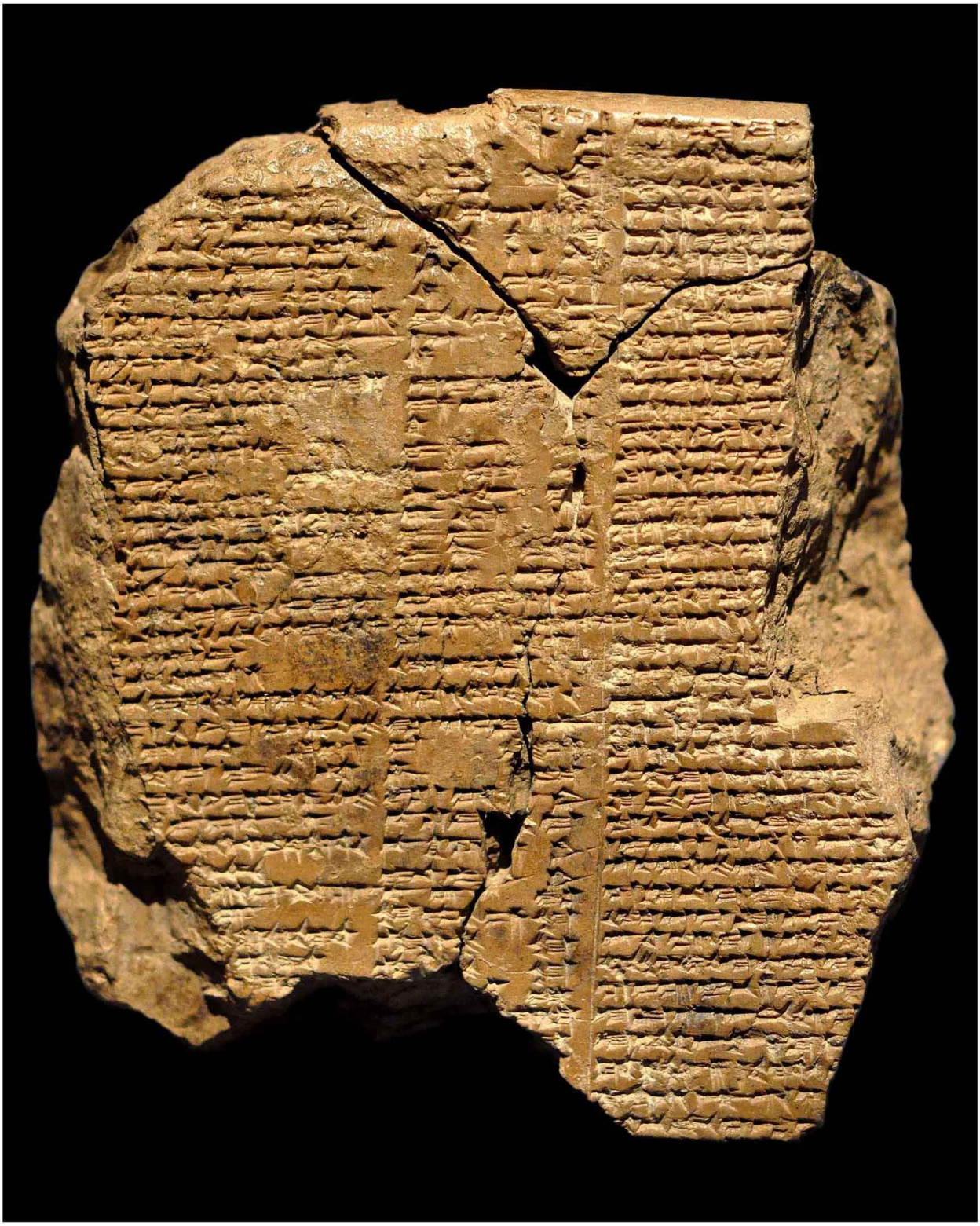

Cuneiform script tablet No. 5 of the "Gilgamesh Epic", c. 2000 B.C., Sulymaniyah Museum, Iraq. The Gilgamesh Epic is an ancient Mesopotamian story written in the (Semitic) Akkadian language. It is about King Gilgamesh of the Sumerian city-state of Uruk (Erech) and the story of a Great Flood. Abraham is the most likely source of Noah's flood story as he came from the city of Ur nearby. The Eridu Genesis, the Gilgamesh Epic and the Atra-Hasis Epic were bestsellers. Archaeologists found lots of different versions. The fullest extant text of the Gilgamesh epic is on 12 incomplete tablets found in the mid-19th century at Nineveh, Iraq, in the library of the Assyrian king Ashurbanipal (reigned 668–627 BC). The gaps in the tablet text have been partly filled by various fragments from other copies. Tablet 11 of the Gilgamesh epic introduces Utnapishtim (in other versions called Ziusudra; Greek: Xisuthros), who, like Noah, survived cataclysmic destruction by following divine instruction to build an ark. This interesting text eventually found its way into the Hebrew Bible, among Christians known as the 'Old Testament', chapters 6–9 of the Book of Genesis.

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Somewhere at around 1995 BC, the Mount Vesusius in Italy erupted and caused a massive climate change for decades. The extreme weather conditions that followed led to drought, famine, and civil war. It brought civilisations like the Minoan or the Indus Civilisations to their end. Egypt, Canaan, and Mesopotamia were at the brink of collapse. The Hyksos have arrived in Egypt during Egypt's 12th Dynasty (1991–1802 BC),. Today they are identified with Canaanites. They have settled peacefully in "Goshen" (or Gosen) the Avaris area, Lower Egypt. At first, they seem to have been welcomed by Egypt because the site was originally founded by Amenemhat I (or at least with his consent) on an eastern branch of the Nile in the Delta. Soon, however, they have established their own kingdoms, so, the 14th Dynasty (c. 1725–1650 BC) and 15th Dynasty (1650–1550 BC) have been Canaanite dynasties in Lower Egypt, existing alongside the surviving 13th, 16th, and 17th Egyptian Dynasties (between 1803 BC and 1550 BC) in Upper Egypt, When the Hyksos / Canaanites tried to conquer Upper Egypt at the end of the 18th Dynasty (1550–1290 BC), they provoked the Egyptians to fight for their country which ended with the total defeat of the Hyksos / Canaanites and their expulsion from Egypt. These events match almost perfectly with events described in the Hebrew Bible when the tribes of Abraham have migrated to Egypt at around 1950 BC and, after the defeat of their successors by the kings Kamose and Ahmose, have been driven out, in an event known to us as "the Exodus" of Moses.

According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose) ordered the Israelites to leave Egypt. In Exodus (12:37, 38, 40, 41) we read: *"And the children of Israel journeyed from Rameses (Pi-Rameses), to Succoth (Sukkot), about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. .... Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt."* The text was obviously written long after the exodus. Their starting point was not Rameses because that city was build by Rameses I. The author meant Avaris (the capital city of the Hyksos, meaning the Canaanites / Israelites in Egypt) which was at the very same location. When the author used the name Rameses several hundred years later, Avaris was already forgotten or shamefully replaced.

The name Succoth was chosen not incidential but on purpose. The Hebrew word sukkot is the plural of sukka, meaning hut, booth, tabernacle, or confinement, such as a canal lock. Today, Sukkot is known as a festival's name—*"the Festival of Ingathering at the year's end"* (Exodus 34:22)—and marks the end of the harvest time and thus of the agricultural year in the Land of Israel. People build a kind of hut or shed which is a walled structure covered with s'chach (plant material, such as overgrowth or palm leaves). The real religious reason is that of commemorating the Exodus: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." God (Leviticus 23:42-43). What has this festival to do with confinement? The above mentioned name Succoth is not without significance. Succoth or Sukkot is the place where the Canal of the Pharaos (built by Pharaoh Senusret III between 1878–1839 BC) had locks (sukkot = water confinements, canal locks) that could "confine and divide the water" in order to keep the salty or "bitter" water (from the Bitter Lakes) separated from the valuable sweet water of the River Nile, which the canal was heading to: *"And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left."* (Exodus 14:21-22). These events took place at about 1530, perhaps 700 or 800 years before they were finally written down. To an attentive reader, this description brings canal locks into his mind, with walls of water and even with plant material swimming on the water surface. And "dividing the water" is precisely what a water lock does. There is a high likelihood that the Hebrew Bible tries to tell us about a real and historical event in the past, without telling us too much.

The expulsion of the Canaanite Hyksos (or "children of Israel" as they called themselves) was ordered by the Pharao most likely right after the Hyksos were defeated in the 18th or 19th year of Ahmose's reign; that was in c. 1530 BC. For 430 years did they lived in Egypt, which means since 1960 BC. On his Expedition to Egypt (1842-1845), Carl Richard Lepsius found the amazing wall painting (above) in the tomb of Khnumhotep II (a government official who died in c. 1950 BC) in Beni Hasan, an ancient Egyptian cemetery near Menefer (Memphis). It shows a man described in the text on the wall as "Abisha the Hyksos" (Heqa-kasut for "Hyksos"), leading a group of Aamu (Aramu, "Aramaeans, Canaanites"). This is not only one of the earliest known uses of the term "Hyksos" and the oldest picture that showed the Hyksos, but it matches exactly the date of arrival, 430 years before the defeat: 1960 BC! **>**

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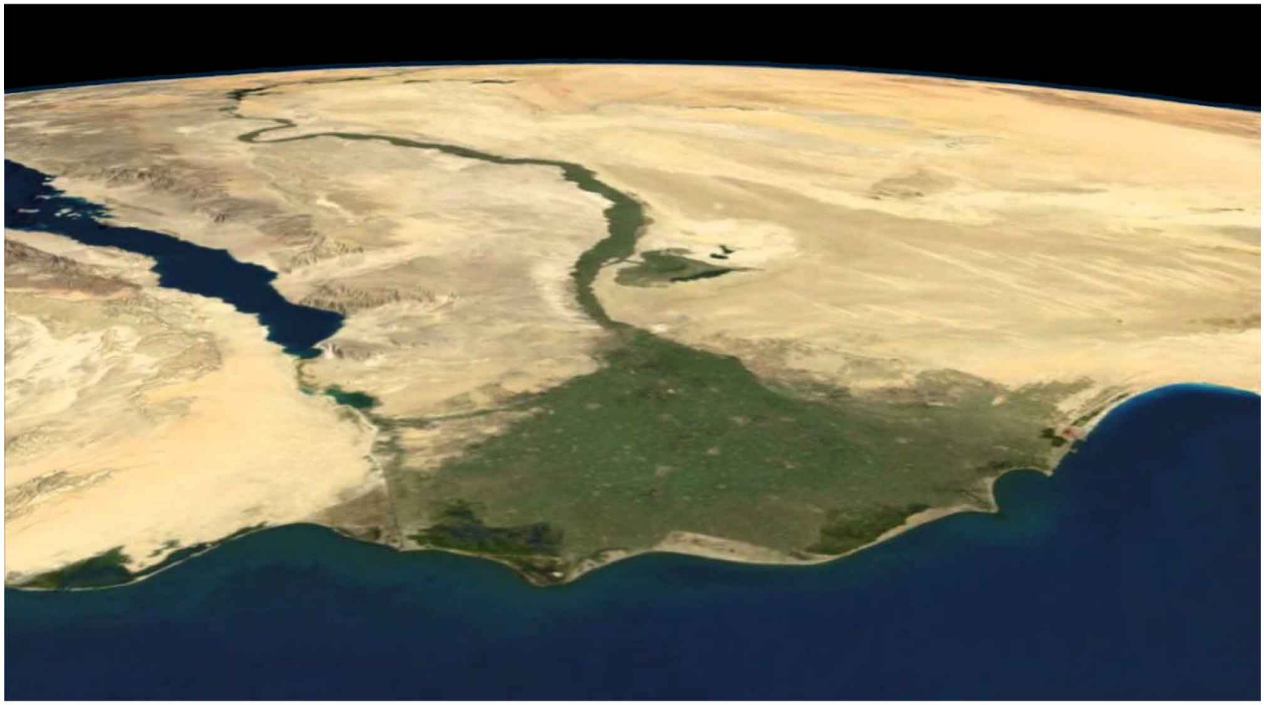

Egypt seen from a spaceship. The photographer was looking south when he took the photograph. We clearly can see the green Nile delta that has the shape of a triangle. From Nubia (modern Sudan) at the horizon (to the left), the River Nile winds itself through the Sahara Desert like a snake and approaches the corner of the triangle; this is the location of Cairo and the Giza Pyramids. Left of the triangle is the Suez Canal visible as a long green string leading from the Mediterranean (in front) to a dark spot, which is called the Bitter Lakes, before the canal resumes its journey to the Gulf of Suez in the Red Sea. Right at the dark spot, we can see another long string coming from the middle of the triangle. This is the Canal of the Pharaos, built in c. 1850 BC. This "ancient Suez Canal" is still green like the modern canal because it still contains water which feeds the plants above. It was once the end of a trade route from India leading right into the Egyptian heartland. **>**

The Blue Nile in northern Ethiopia. The first Hebrews most likely used the water way of the River Nile (the Blue Nile) which brought them from their community in Elephantine directly into this green and fertile land in northern Ethiopia. Aramaic documents have been found in Elephantine and Aswan (southern Egypt). Most of these documents are marriage contracts, private letters, religious and business documents from a Hebrew community that lived there from about 500 to 400 BC. Later, these people disappeared from Elephantine. They might have moved to northern Ehiopia and are now known as Beta Israel (House of Israel or Community of Israel).

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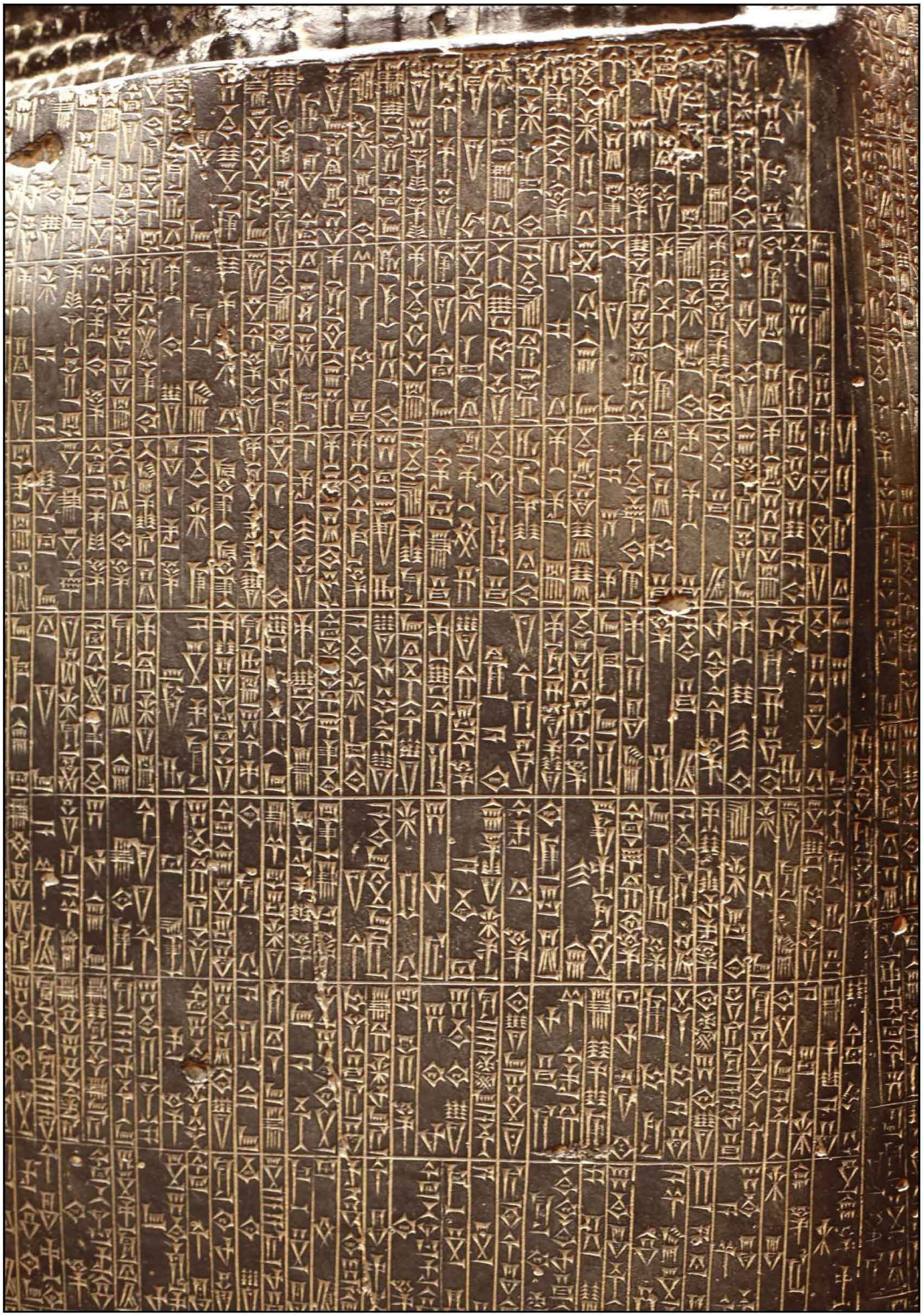

Stele with the 282 laws of the "Code Hammurabi" on it; Musée Champolion, Paris, France. It dates back to the reign of King Hammurabi (c. 1790–1750 B.C.). Law No.196 says: "If a man destroy the eye of another man, they shall destroy his eye". The Hittite laws, the Assyrian laws, the Laws of Moses, the Islamic Laws, better known as Sharia, are based on the Code of Hammurabi.

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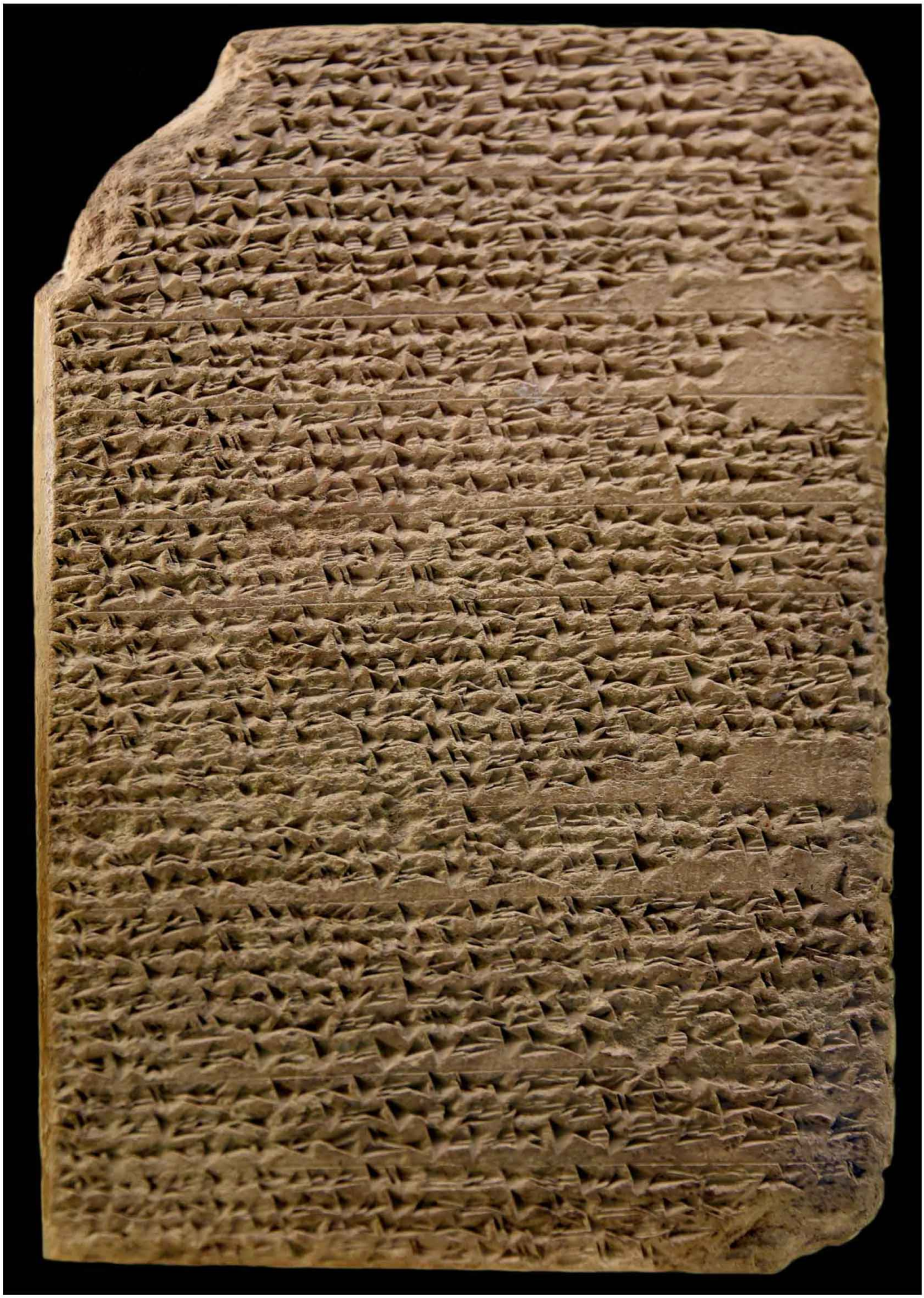

Nations can be identified by their language. Hyksos, Canaanites, Hebrews, Israelites, Phoenicians, and Carthaginians, spoke the same West-Semitic language. All shared the same circle of culture. In 1887, over 380 letters were found in Amarna, Egypt, written in (Semitic) Akkadian, trade language of the entire Middle East. This letter was written by Pharao Akhenaten to Aziru, the Canaanite ruler of Amurru, c. 1350 B.C. Akhenaten established monotheism in Egypt and in his province Canaan.

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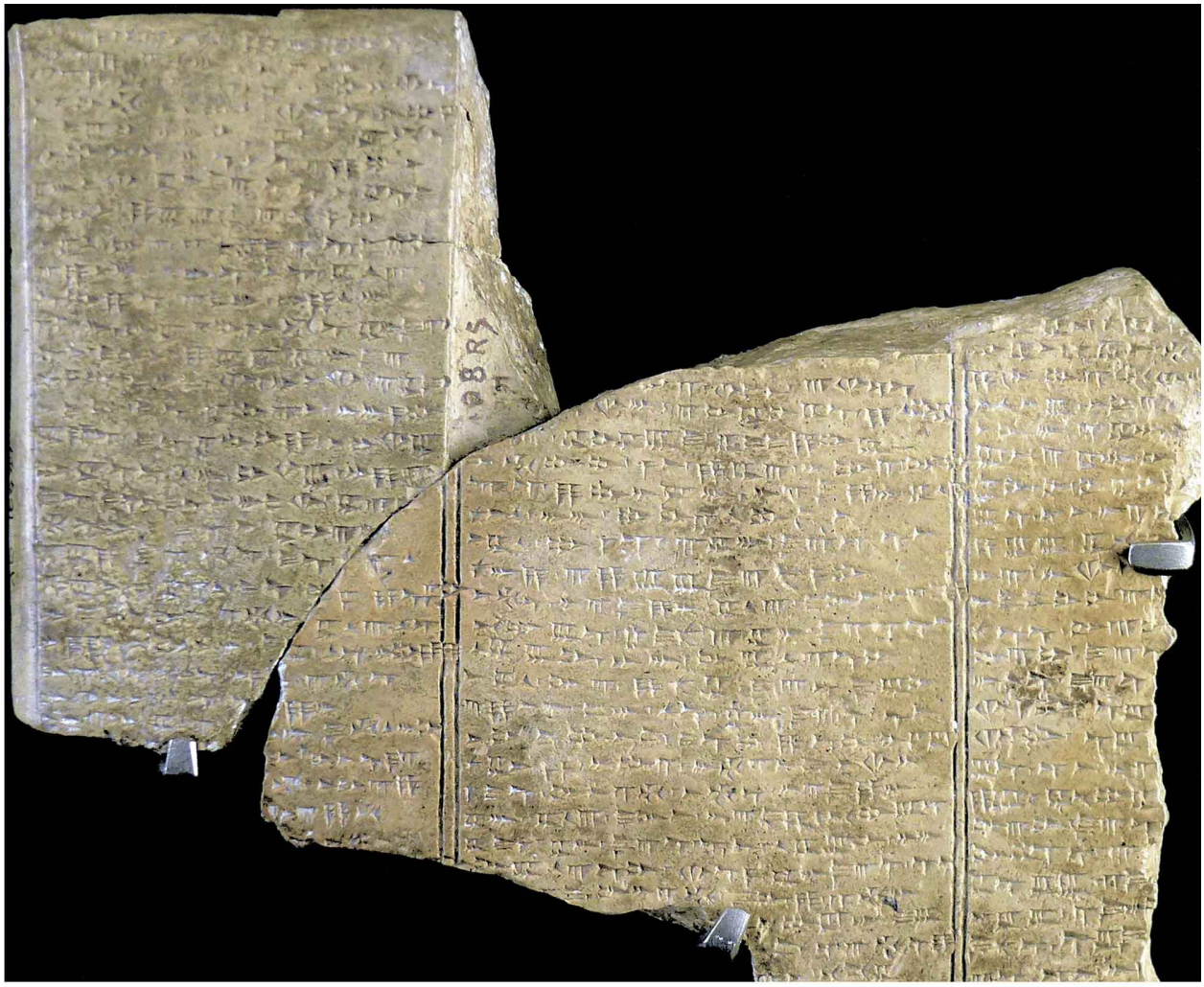
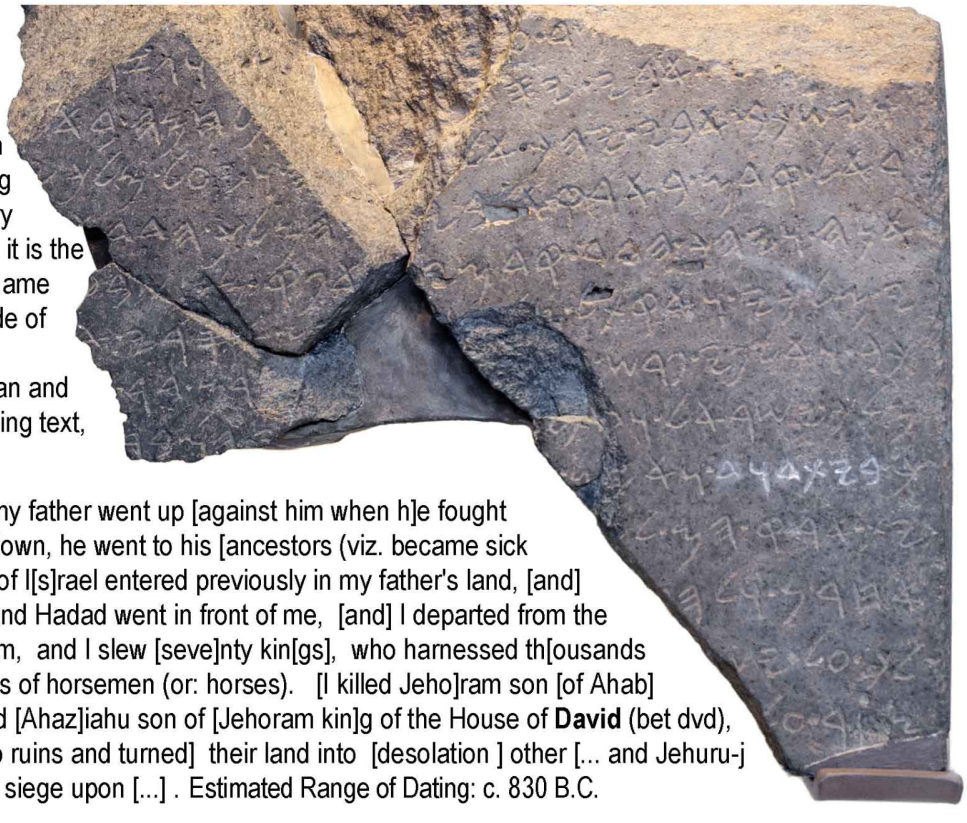


In 1928, a bunch of clay tablets was found in the Canaanite city of Ugarit, Syria. The sensation: The cuneiform text from about 1360 BC, called “The Baal Cycle,” was written in the oldest alphabet that has ever been discovered.

THE TEL DAN STELE
Aramaic Stele Fragment;

This stele was found in 1993 at Tel Dan, northern Israel and shows that King David was not a legendary but a real historic person; it is the earliest reference to the name **David** (highlighted) outside of the Hebrew Bible.
Translation: Avraham Biran and Joseph Naveh [...] = missing text, [xx] reconstructed text.



[...] [...] and cut [...] [...] my father went up [against him when h]e fought at [...] and my father lay down, he went to his [ancestors (viz. became sick and died). And the king of I[s]rael entered previously in my father's land, [and] Hadad made me king, And Hadad went in front of me, [and] I departed from the seven [...]s of my kingdom, and I slew [seve]nty kin[gs], who harnessed th[ousands of cha]riots and thousands of horsemen (or: horses). [I killed Jeho]ram son [of Ahab] king of Israel, and [I] killed [Ahaz]iahu son of [Jehoram kin]g of the House of **David** (bet dvd), and I set [their towns into ruins and turned] their land into [desolation] other [... and Jehuru-j led over Is[rael and I laid] siege upon [...] . Estimated Range of Dating: c. 830 B.C.

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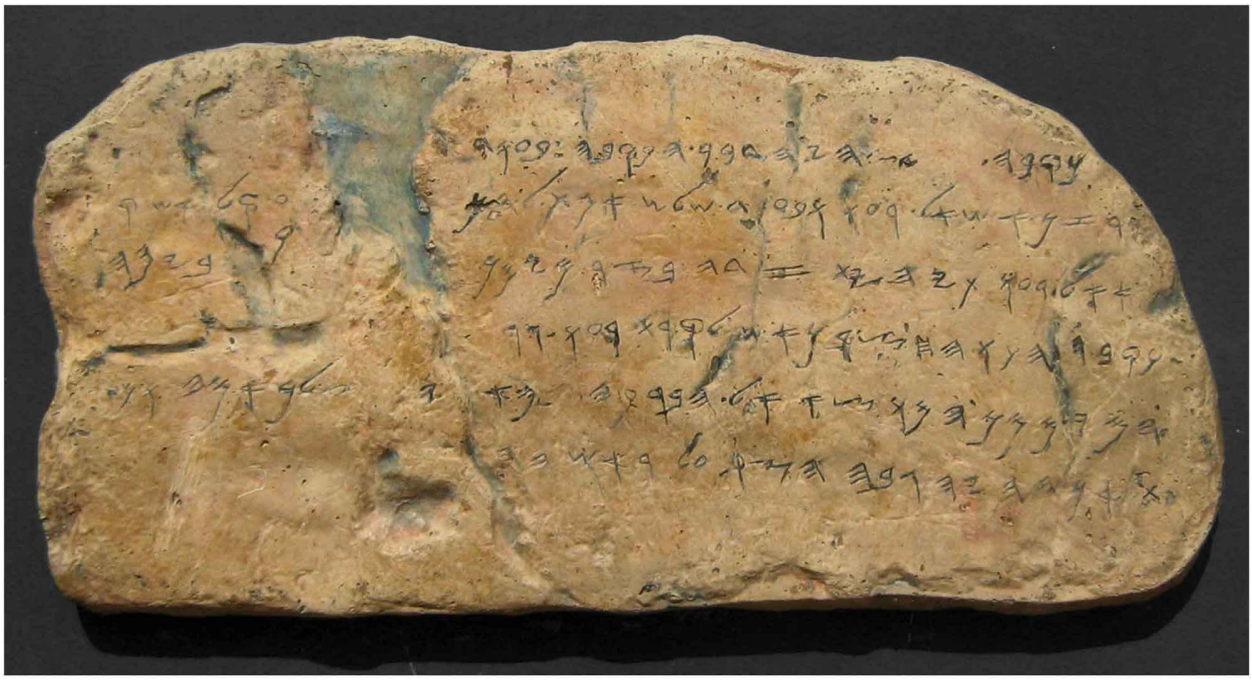
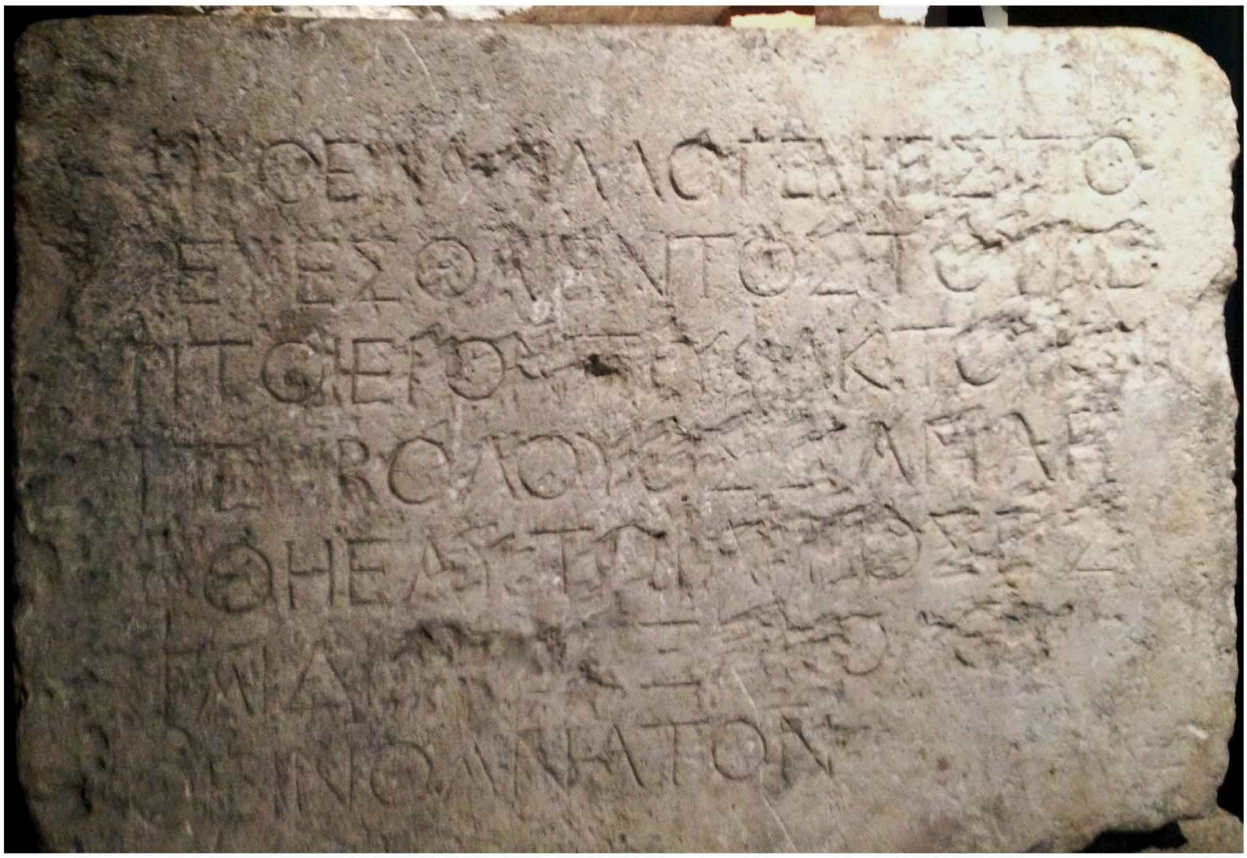


The Siloam (also Silwan or Shiloah) Inscription, known as KAI 189, is a Hebrew (Phoenician Aramaic) inscription found in the Siloam tunnel which brings water from the Gihon Spring to the Pool of Siloam, located in the City of David in East Jerusalem neighborhood of Shiloah or Silwan. The inscription records the construction of the tunnel, which has been dated to the 8th century BC on the basis of the writing style. Siloam Shiloah Silwan inscription, replica, City of David, East-Jerusalem. The passage reads: "... the tunnel ... and this is the story of the tunnel while ... the axes were against each other and while three cubits were left to (cut?) ... the voice of a man ... called to his counterpart, (for) there was ZADA in the rock, on the right ... and on the day of the tunnel (being finished) the stonecutters struck each man towards his counterpart, ax against ax and flowed water from the source to the pool for 1,200 cubits. and (...) cubits was the height over the head of the stonecutters ..."



The Temple Warning inscription (created c. 23 BC - 70 AD), also known as the Temple Balustrade inscription or the Soreg inscription, is an inscription that hung along the balustrade outside the Sanctuary of the Second Temple in Jerusalem. Two of these tablets have been found in 1871. The inscription was a warning to non-Jewish visitors to the temple not to proceed further. Both Greek and Latin inscriptions on the temple's balustrade served as warnings to pagan visitors not to proceed under penalty of death. Jerusalem Temple Warning Inscription translated into English: "No stranger is to enter within the balustrade round the temple and enclosure. Whoever is caught will be himself responsible for his ensuing death." This inscription clearly shows the authority that the Temple priests have had. It clearly also questions the total Roman rule over the Hebrews.

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The "Edict of Restoration" on the Cyrus Cylinder in Akkadian Cuneiform script, size: 22.5 cm (8.9 in) by 10 cm (3.9 in). 6th century B.C., discovered in Babylon in 1879. The text refers to the repatriation of deported peoples held in captivity in Babylon (Book of Ezra) by Cyrus (c. 600–530 B.C. According to Isaiah 45,1, God anointed Cyrus for this task, referring to him as Messiah.

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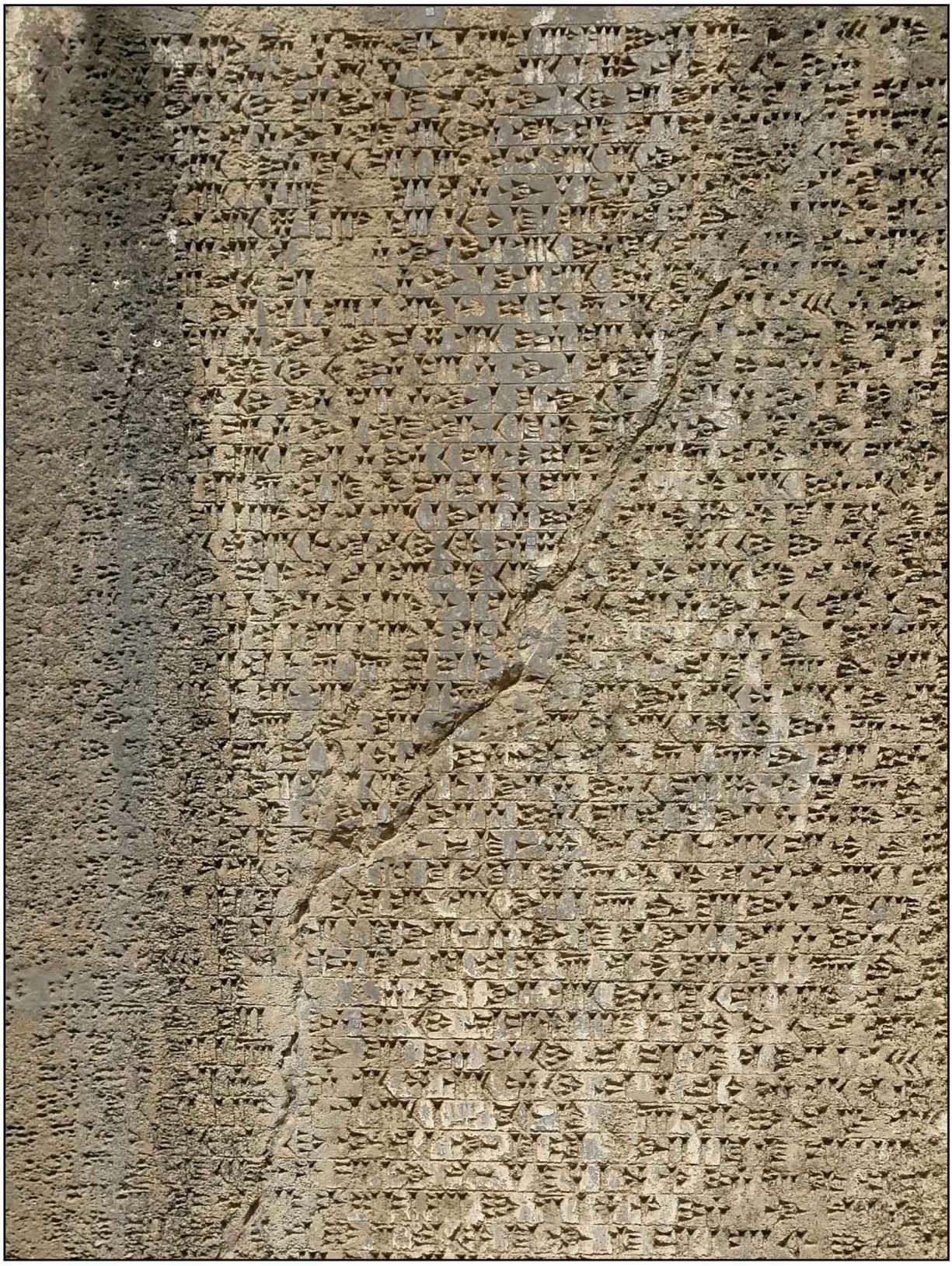

The "Behistun Inscription" is part of a large rock relief on a cliff at Mount Behistun, near Kermanshah, western Iran. Behistun means "The Place of God". The inscription is remarkable for four reasons: Firstly, it tells the story of King Darius' activities; secondly, Darius attributes his success to "Ahura Mazda", the sole God of Zarathustra's monotheistic religion; thirdly, this inscription is the oldest document that reliably bears witness to the existence of Zoroastrianism; and fourthly, it is written in three different cuneiform script languages: Old Persian, Elamite, and Babylonian. Like the Rosetta Stone, this inscription gave linguists the chance to decipher and understand older languages. Darius elevated Zoroastrianism to the state religion of the Persian Empire, and in 519 B.C., Darius authorised the Jews to rebuild the Temple at Jerusalem making them natural allies of the Persians for a long time.

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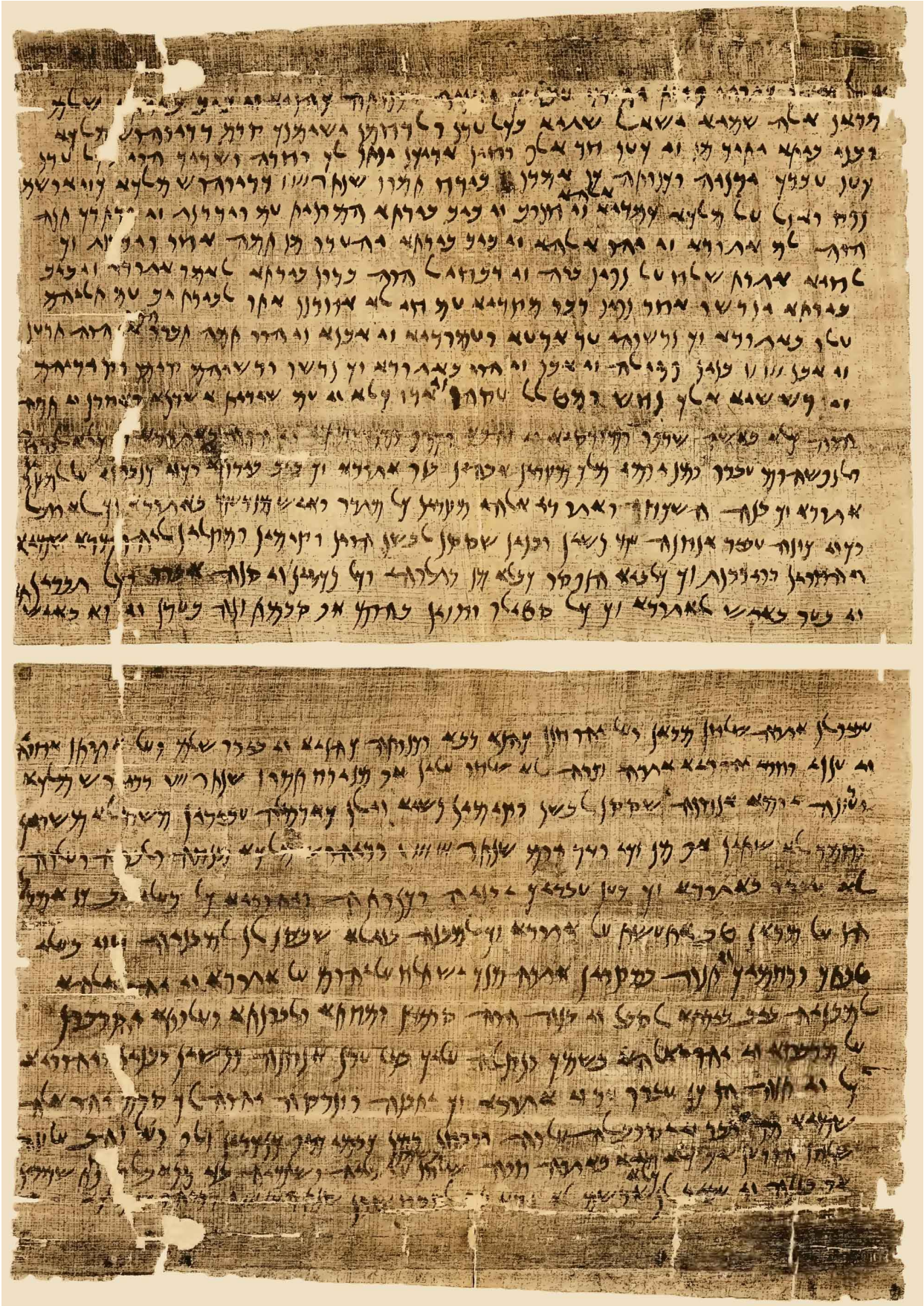

The most important document of the Elephantine Papyri is this petition (averse and reverse) to Bagohi (Bagoas), the Persian governor of Judah from the year 407 BC, which asks for permission to rebuild the Yahweh Temple of Elephantine. The so-called "fragment" it is actually complete and preserved in two copies which differ only in small details of expression. (Eduard Sachau, 1911)

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A papyrus page from the “Story of Ahikar", also called the ”Words of Aqihar”, found in the ancient Jewish settlement in Elephantine, southern Egypt, Aramaic language, Syriac script, 27th dynasty (525-404 B.C.); Elephantine document P 13446 F. The Story of Ahikar was immensely popular in antiquity. Migration is one of the most important doctrines of Islam; it follows old Jewish traditions of Abraham, Noah, and Moses. It were not the Roman conquerors who created the 'Jewish Diaspora'. Already between 1500 BC and 300 BC., the Semitic Phoenicians migrated across the Mediterranean and Aramaic-speaking Assyrians conquered the entire Near East. Their Jewish cousins accompanied them. Elephantine was such an early Diaspora settlement. The name "Mose" (= be born, child, son; Greek-Latin: Moses) bears witness to the long and deep relationship of Jews and Egyptians as it is an Ancient Egyptian name closely connected to the Pharaos' name Ahmose [son of the moon], Kamose [son of wisdom] and Thutmose [son of moonlight]. The word "Ah" (also transliterated as Aah, Iah, Yah, Yah(w), Jah, or Joh, from which the Hebrew word Jahweh [for 'God'] derives) simply means "moon". Mose was born in Egypt and it was the "Daughter of Pharao" who "found" Moses at the bank of the River Nile (Exodus 2) and the name Mose was given to the infant by Pharaoh's daughter.

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In this particular draft letter from 353 BC, Akhvamazda (Ahura Mazda), the Persian Chief Governor of Bactria, reproaches Bagavant, the mayor of Khulmi, who - against the decree of his master - had taken taxes from camel keepers and detained them. He informs Bagavant that he will interrogate him about this matter, and orders him to release the camel keepers and pay them back what he had taken from them. From 1993 to 2002, over 8 dozen Bactrian documents emerged, in the bazaar of Peshawar and other sources. They included economic and legal documents, and Buddhist texts. Some were found in perfect condition, still sealed. Most of these documents were bought by the British-Iranian scholar Nasser David Khalili. The documents were written in Imperial Aramaic, the official language and script of the Persian Aechaemenid Empire. They belonged to the administration of Bactria and Sogdiana, the court of the Governor of Bactria, whose capital city was Bactra (today: Balkh). Similarities between these documents suggest that they are almost all from one archive in Bactra. 30 of the documents are written on leather; the remaining 18 are sticks of wood used to record debts. The documents are dated between 353 BC to 324 BC, from the reigns of Artaxerxes III and Alexander the Great. They are of great significance as they have confirmed that Aramaic (the daily language of Jews, including Jesus) was in use in the Indian sphere of influence, that Aramaic script was in fact the ancestor of all Indian alphabets, that Jews, Greeks and Persians were active in this region, and above all, that the Indian sacred texts such as the Ramayana, the Mahabharata, and the Harivamsha were correct because they reported the activities of those foreigners. The Hindu authors mentioned them in those texts by name like Yadava, Yaudeva (Yudavah, Judaea), Abhira (Abiru, Habiru, Hebrew), Yavana, Yona (Ion[a], Ionian), Pahlava (Pahlavi, Persian) and Kuru (Kurush, Kyros, Cyrus). (Nasser D. Khalili Collection of Aramaic Documents, No. IA6)

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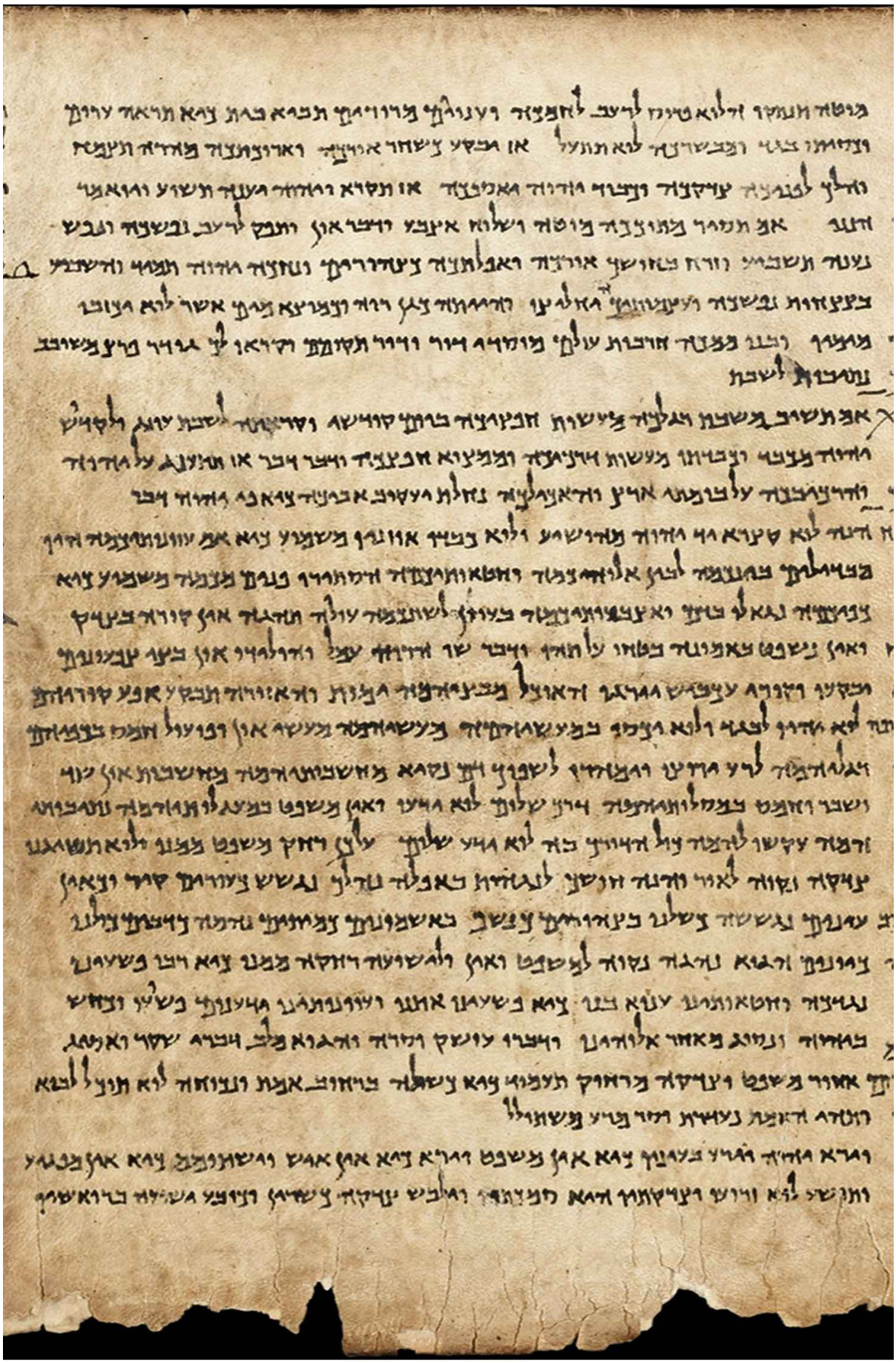

The Great Isaiah Scroll (1Qalsa), Column 48, 3rd century BC. It is one of the famous Dead Sea Scrolls, and it is about a 1,000 years older than any other previously known Old Testament book.

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The "Temple Scroll" (11Q20), found in 1947, is a text written by members of the ancient Jewish Messianic Movement who fought in a thousand years, between 333 B.C. and 630 A.D., a series of wars against Greece, Rome, Persia and Islam.

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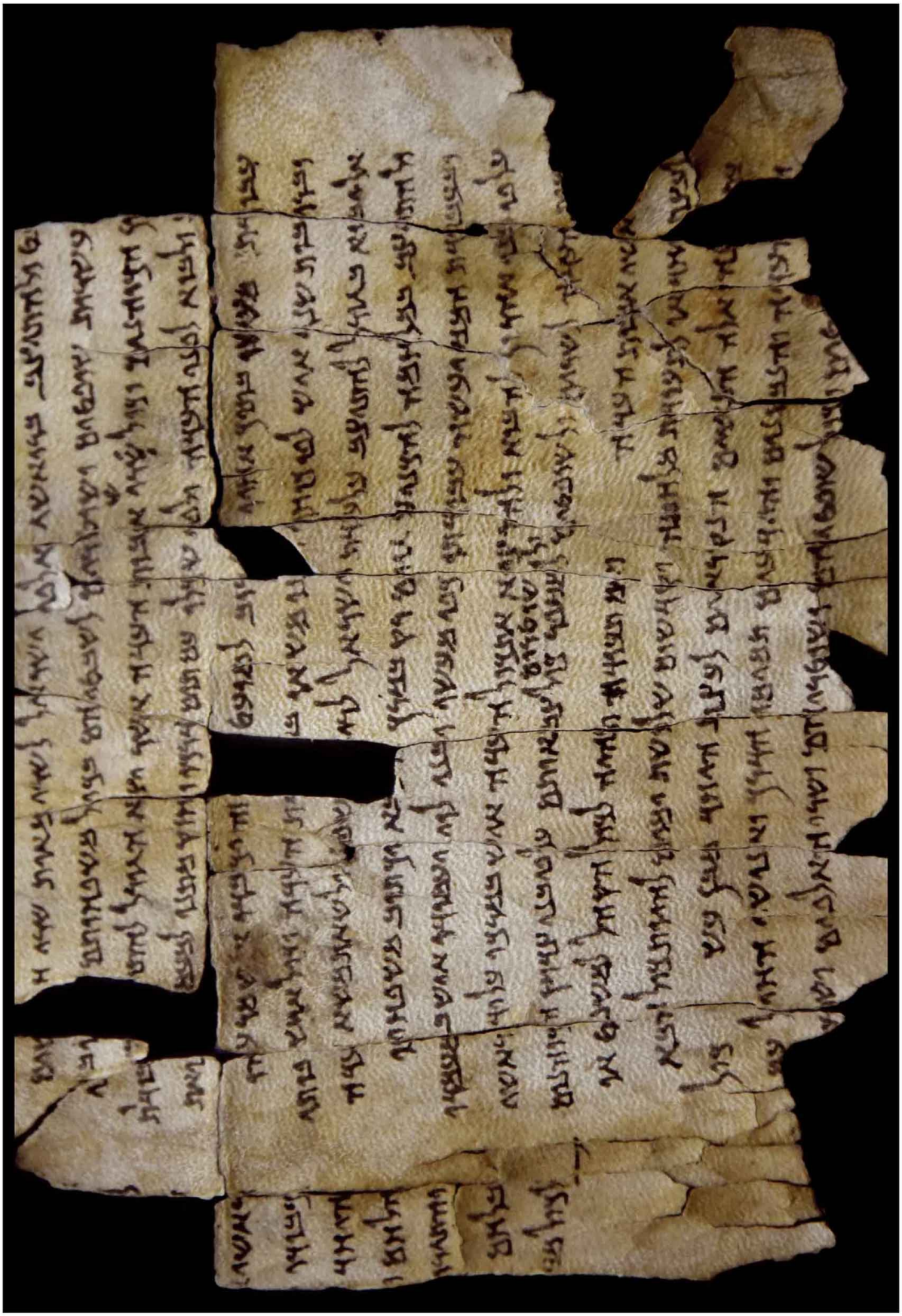

This is "Dead Sea Scroll No.28a" (1Q28a), which was found in Cave 1 at Qumran. The document is called the "Messianic Rule" as it talks about a 'Messiah' who will lead the ancient Jewish 'Messianc Army' to military victory over the non-Jewish powers that have occupied their land. The “Teacher of Righteousness” (which is probably a cover name for James the Just, the Righteous, the brother of the Lord) plays a main role in the Messianic documents from Qumran. Jordan Museum, Amman.

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Part of the 'War Scroll' found at Qumran. It was written in the Maccabean or the Roman Eras.

Letter of Simon bar Kokhba, leader of the third Jewish War. Found in a Dead Sea cave in 1960. The drastic orders given in this letter show clearly that Kokhba ruled his people with an iron fist.

The ancient Jewish 'Messianic Movement' fought rightfully for freedom, but it also fought for suppremacy of their religion. Its uncompromising doctrines towards unbelievers look like a blueprint for the cruel mindset of Islam, often word for word. The "War Scroll" even mandates offensive warfare against neighbouring countries and civilisations.

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Dead Sea Scrolls Jars. The parchment and papyrus scrolls were found rolled up inside special jars with tight-fitting covers which helped to a large degree in their preservation. The lids were often sealed with resin or bitumen. These jars were locally made in the Dead Sea area. The larger jar in the background is about 70 cm high, the foreground one about 30 cm.
Such jars were also used for document preservation in Nag Hammadi, Egypt (where they were drop-shaped and wider) and Gandhara, Bactria (Afghanistan, Pakistan).

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The "Gospel of Didymos Judas Thomas", a papyrus from the Nag Hammadi Library, Egypt, 3rd or 4th century copy and translation of an original from around 50 A.D. According to contents and style, this gospel might well be the oldest gospel in existence. The name of the author is an enigma as "Thomas" means 'twin' and so does the Greek name "Didymos". Jesus had four brothers, and one of then bore the name "Judas". That Judas Thomas bore the soubriquet "twin" twice is significant.

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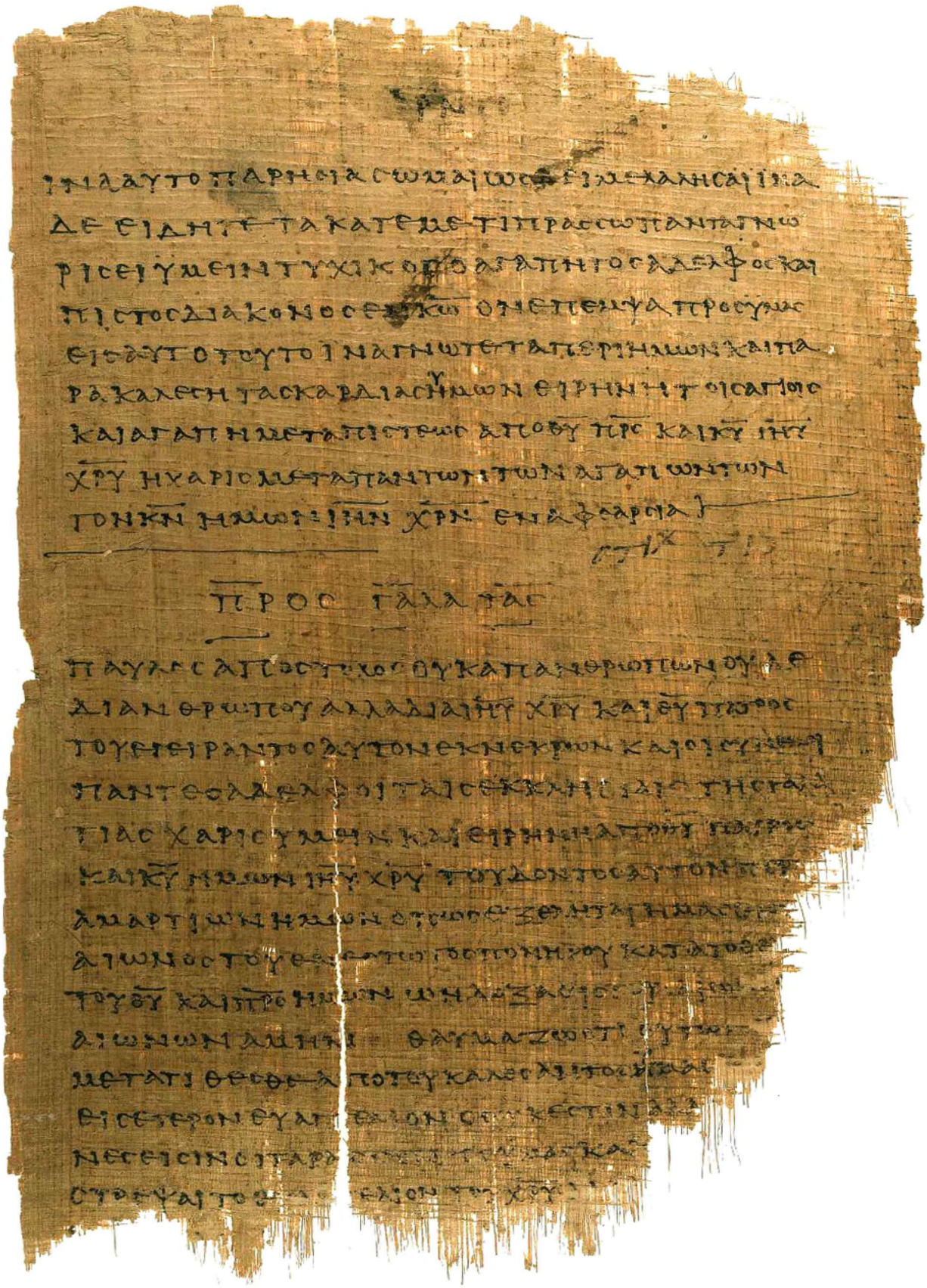

Papyrus in Greek showing the end of Ephesians (verses 6,20–24) and the start of Galatians (verses 1,1–8), c.150-250 AD. Saul of Tarsos (Aramaic Hebrew: Sha'ul ha-Tarsi; Greek: Saulos Tarseus; c. 5-64 or 67 AD), commonly known as Saint Paul or Paul the Apostle (though not one of the 12 Apostles), was a Pharisee (a Jew affiliated to the Greek-Roman civilisation). In Galatians 1:13, Paul admitted that he "persecuted the church of God and tried to destroy it." In order to do that, he had to be a holder of Roman citizenship and to be a Roman official. The vision of "the Lord" on the road to Damascus (Acts 9; Galatians 1:23) is often interpreted as Paul's "conversion" to Christianity; it equally could be interpreted as event in which he had the idea to create a new Christian faith as opposed to the old Jewish-Christian faith represented by James the Just, the brother of Jesus. Hebrews always considered Paul as liar and traitor simply because with the version of Christianity he had created, in which Jesus was depicted as another god (the son of God), he had violated against the first three of the Ten Commandments (Hebrew: Aseret ha'Dibrot; Exodus 20:2–17 and Deuteronomy 5:6–21): 1. Thou shalt have no other gods before me; 2. Thou shalt not make unto thee any graven image; 3. Thou shalt not take the name of the Lord thy God in vain. And so, Christianity as a religion is not viewed in a favourable light by Jews, even today; because they are still breaking The Law.

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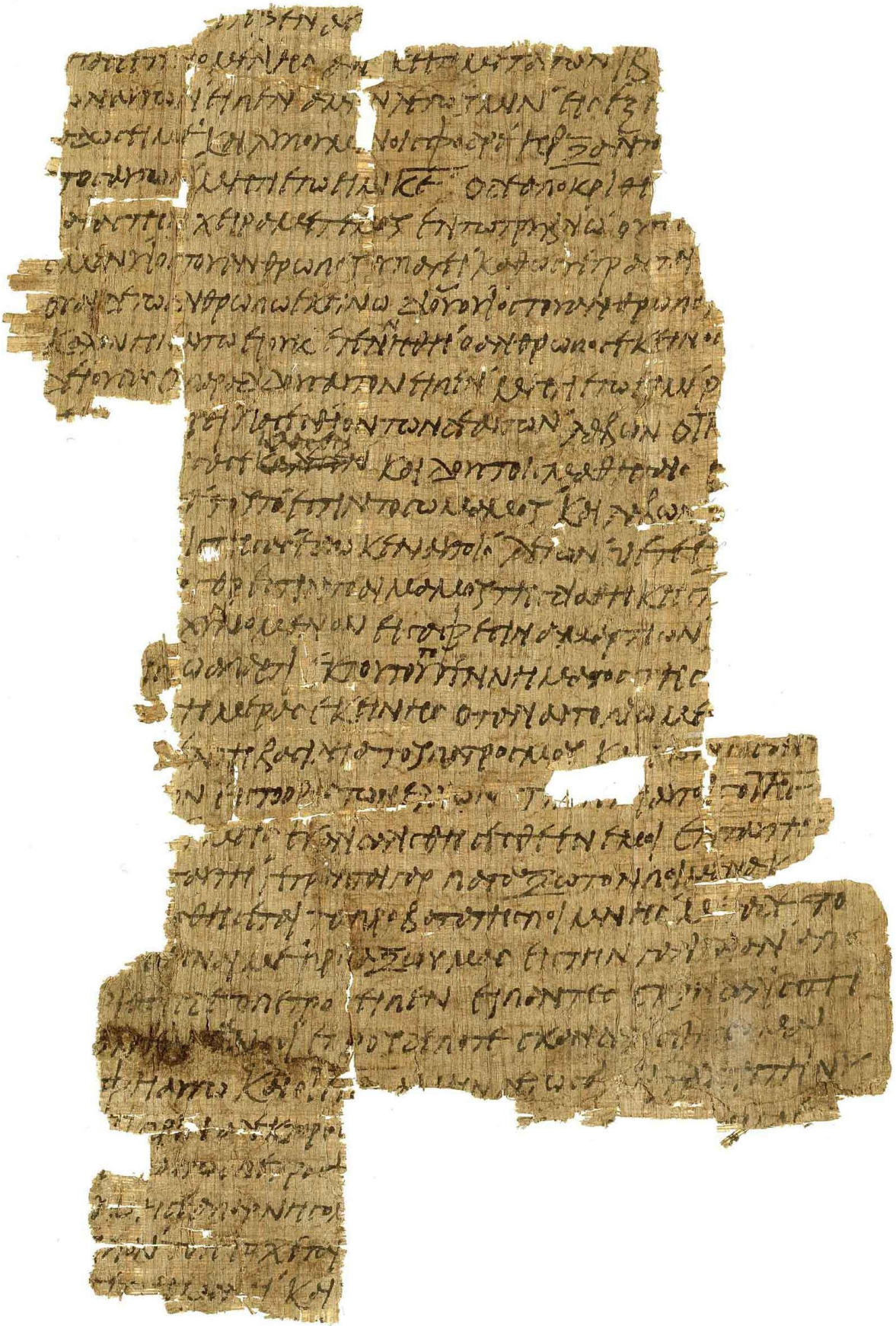

The "Gospel of Matthew", frontside of Papyrus 37, Michigan, Ann Arbor Lib., 3rd century A.D. The English name "Matthew" is a word corruption from French Mathieu, and this comes from the Greek translation Mattathias, in short Matthias. The original Hebrew-Aramaic form is Matityahu, meaning "Gift of Yahweh". The typology of "The Jewish War" by Titus Flavius Josephus (Yosef bar Matityahu) is almost identical with this gospel.

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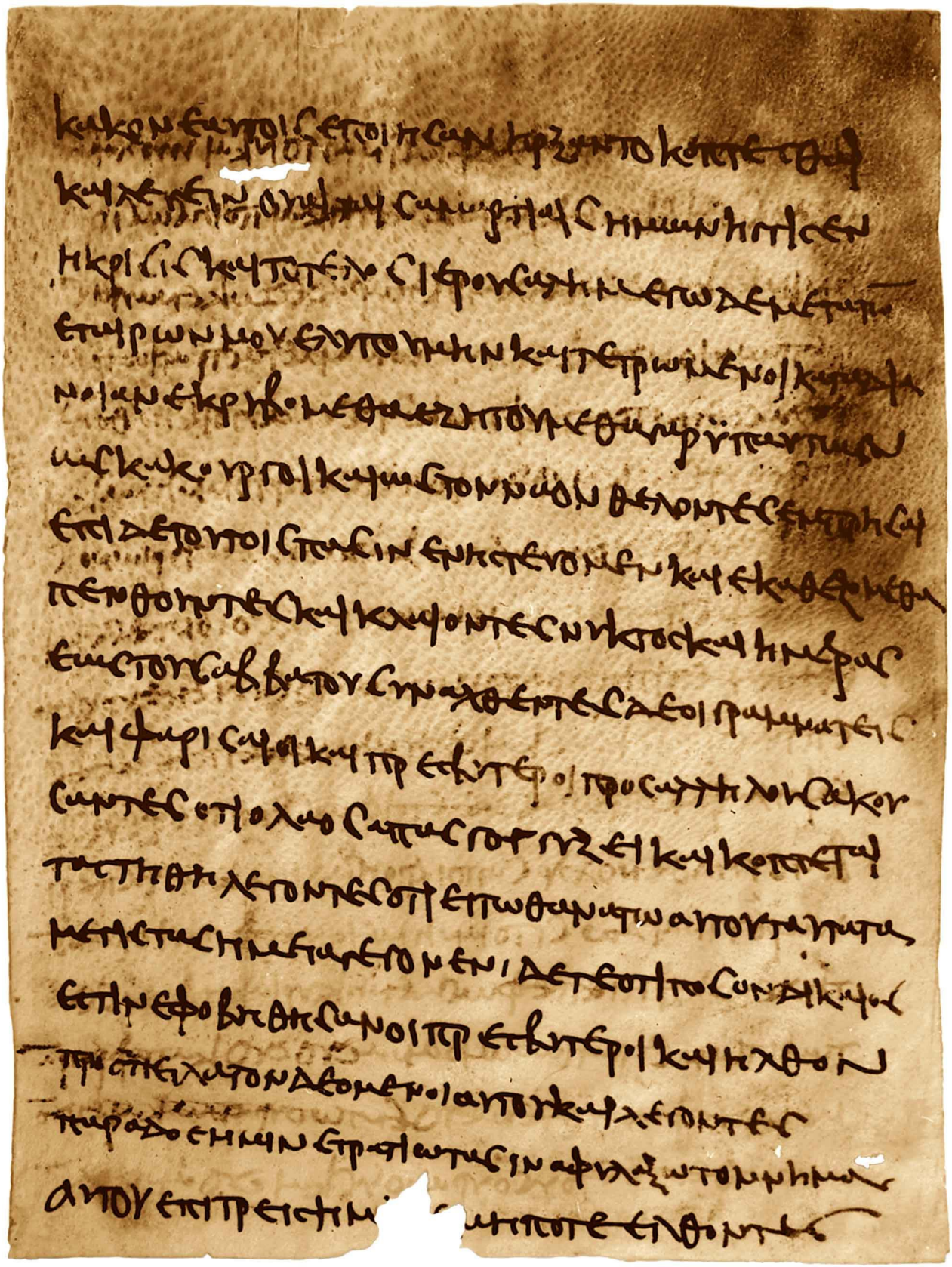

The Gospel of Peter. The Gospel of Peter or Gospel according to Peter, is an ancient narrative text concerning Jesus Christ, only partially known today. The Gospel of Peter explicitly claims to be the work of Saint Peter: *"And I with my companions was grieved; and being wounded in mind we hid ourselves:"* — GoP, 7. *"But I Simon Peter and Andrew my brother took our nets and went to the sea;"* — GoP, 14. However, the Gospel of Peter was condemned as heretical by ca. 200 AD for its alleged docetic elements and particularly because it ascribes responsibility for the crucifixion of Jesus to Herod Antipas and the Temple clergy rather than to Pontius Pilate. Peter or Simon Peter, that is Shimon bar Yonah (Simon the son of Yonah), Simon Bar-Jona (also: Simon Cephas, Kefa or Kepha; Aramaic: Simon, Simeon, "the Listener," Kefa, "stone, rock." The Gospel of Peter, which was assumed lost, was recovered in 1886 by the French archaeologist Urbain Bouriant in the modern Egyptian city of Akhmim (sixty miles north of Nag Hammadi) and published in 1892. The 8th- or 9th-century was the first non-canonical gospel to have been rediscovered, preserved in the dry sand of Egypt. Two other papyrus fragments from Oxyrhynchus (P.Oxy 4009 and P.Oxy. 2949) were uncovered later and published in 1972.

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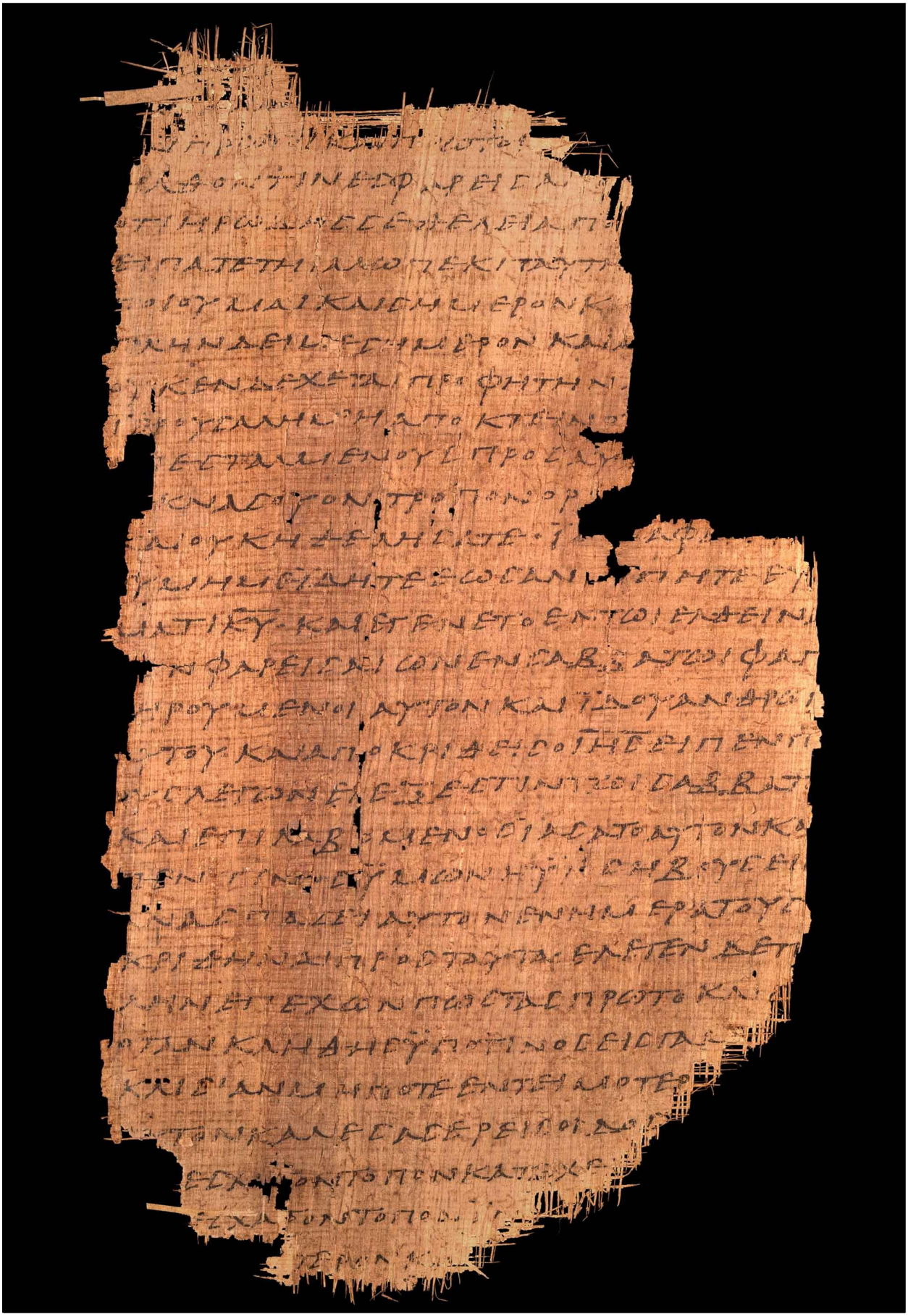

Luke 13:29-35 and 14:10, copy from circa 200–250 AD, Chester Beatty Library BP I, f.15r. Literary range and the sophisticated style point to only one man who could have written the Gospel of Luke as well as the Book of Acts: Lucius Mestrius Plutarchus (c. 46-120 AD), with over 200 works the most able and prolific author of the time.

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"Jesus with his mother Mary and the (three) Wise Men from the East (Matthew 2:1) celebrating a blood sacrifice and Eucharist"—This, or something similar, could have been the title of this relief, but it is not! Indeed, it shows a Eucharist, and a blood sacrifice, and even three men from the East; their Persian hats identify them as such. The Gospel of Matthew is the only one of the four canonical gospels to mention the Magi. The gospel's author probably wanted to say that Christianity was partly of Roman as well as of Persian origin. Mithraism, also known as the Mithraic mysteries, was a Roman religion in which the Persian (Zoroastrian) divine archangel Mithra became the Roman god Mithras. The name Mithra itself originates from the Indian (Hindu) deity Mitra. The real name of this 2nd-3rd century relief is "Mithras banquet" or "Mithras killing a bull." It is on an altarpiece found near Fiano Romano, near Rome in 1926. Numerous archaeological finds have contributed to modern knowledge about Mithraism in the Roman Empire. About 420 sites have yielded materials related to the cult. Among the items found are about 1000 inscriptions, 700 examples of the bull-killing scene, and about 400 other monuments. It is estimated that there would have been at least 680 mithraea in the city of Rome and several thousands of them within the entire territory of the Roman Empire. Interpretation of the physical evidence remains problematic and contested. It seems that the Greek-Roman followers of Mithras have had no scripture at all. However, there is one religious document that has survived. The "Mithras Liturgy" recorded in the Greek Magical Papyri (Number PGM IV.475-834; See: The Grand Bible, pp. 7484.) is the only authentic Mithraic text to have survived so far.

Worshippers of Mithras had a complex system of seven grades of initiation and communal ritual meals, Eucharists, to be precise. Initiates called themselves Syndexioi, those "united by the handshake". They met in their mithraea, which survive in large numbers as "crypts" under ancient church buildings. The cult appears to have had its centre in Rome, and was popular throughout the western half of the empire, as far south as Roman Africa and Numidia, as far north as Roman Britain, and to a lesser extent in Roman Syria in the east.

Mithraism is often viewed as a rival of early Christianity, but it is not that simple. For quite a long time, scholars thought that Mithraists faced persecution from Christians and the religion was subsequently suppressed and eliminated in the Roman empire by the end of the 4th century. This is not the entire truth either. When we look at the families of the Roman emperors a bit more closely, we can discover the astonishing fact that the female members were Christians while their husbands were followers of Mithras. This is true for the "Christian persecutor" Diocletian (Gaius Aurelius Valerius Diocletianus; c. 244-311 AD) whose wife Prisca and his daughter Galeria Valeria were Christians, as well as for Helena, (also known as Helena Augusta, or Saint Helena; c. 246-330 AD) who was the wife of Roman emperor Constantius Chlorus and mother of Constantine the Great. How could that work out in their family lives? Paying attention to hictorical details, one gets aware of dozens of Christian movements florishing in the Empire. When we study the amazing book series Ante-Nicene Fathers (1867-1873; 10 Vols), and the Nicene and Post-Nicene Fathers (1885; 14 Vols), published by Philip Schaff, we can read chilling details of those events that lasted for hundreds of years. The Church claims that Christians to be persecuted by the Romans. By studying all that material, it becomes quite clear that not Christianity as a whole was persecuted. It was the official "Roman Christianity" who sided with Roman authorities whilst persecuting dozens of different groups of Gnostics, Manichaeans, Mandaeans, Jews, and others.

In the first 4 centuries AD, Mithraism was popular among the Roman army officers while early Christianity among the common soldiers. This is the reason why worshippers of Mithras and Jesus usually celebrated their church service together, officers downstairs in the underground crypt (called mithraeum; plural: mithraea), soldiers and women upstairs in the room above, now called "church." Helena the mother of Flavius Constantinus (c. 272-337 AD) was a Christian, while Constantinus became an army officer, who naturally worshipped Mithras like his father Constantius Chlorus. This was not a contradiction at the time. He did not convert to Christianity at the time of the Battle of the Milvian Bridge, this is just a legend made up by his friend and right-hand-man Eusebius of Caesarea Maritima (c.260-340 AD). He did much more: Either Constantinus or his father adopted the name Flavius to show that they follow the programme of Flavius Vespasian. In order to gather all armed forces behind him, he fused Mithraism and Christianity together. The facts speak for themselves: the Eucharist is a Mithraist idea, so is the 25th of December the date of the Mithraist Winter Solstice and the birthday of their gods, the look-alike of the long-haired Jesus with a sun halo around his head, even the interiors of the Mithraea, they all are Mithraic but became part of Christian liturgy. The "Imperial Cult," the ministery of religion, with the Pontifex Maximus at its helm, turned into the Roman Catholic Church in the West and the Orthodox Church in the East. With the fusion of Mithraism and Christianity, Contantine led not only the masses celebrate him as a divine figure, like Caesar, Augustus, and Vespasian before him, but he laid the foundation of a unifying faith with which the Roman Empire survived for another 1,000 years. **>**

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Mithraeum of the Baths of Mithras (Mitreo delle Terme del Mitra) in Ostia. Ostia at the mouth of the River Tiber was Rome's seaport and the western end of the Silk Road. It is located 15 mi (25 km) southwest of Rome. Due to lower ocean level and silting the site lies today 2 mi (3 km) from the sea. >

The mithraeum of Fort Brocolitia in Carrawburgh, Northumberland, England. In Roman times, it was the site of a 3 1⁄2-acre (1.5 ha) auxiliary fort on Hadrian's Wall in the Province Britannia. Flavius Constantinus I was stationed nearby for a year.

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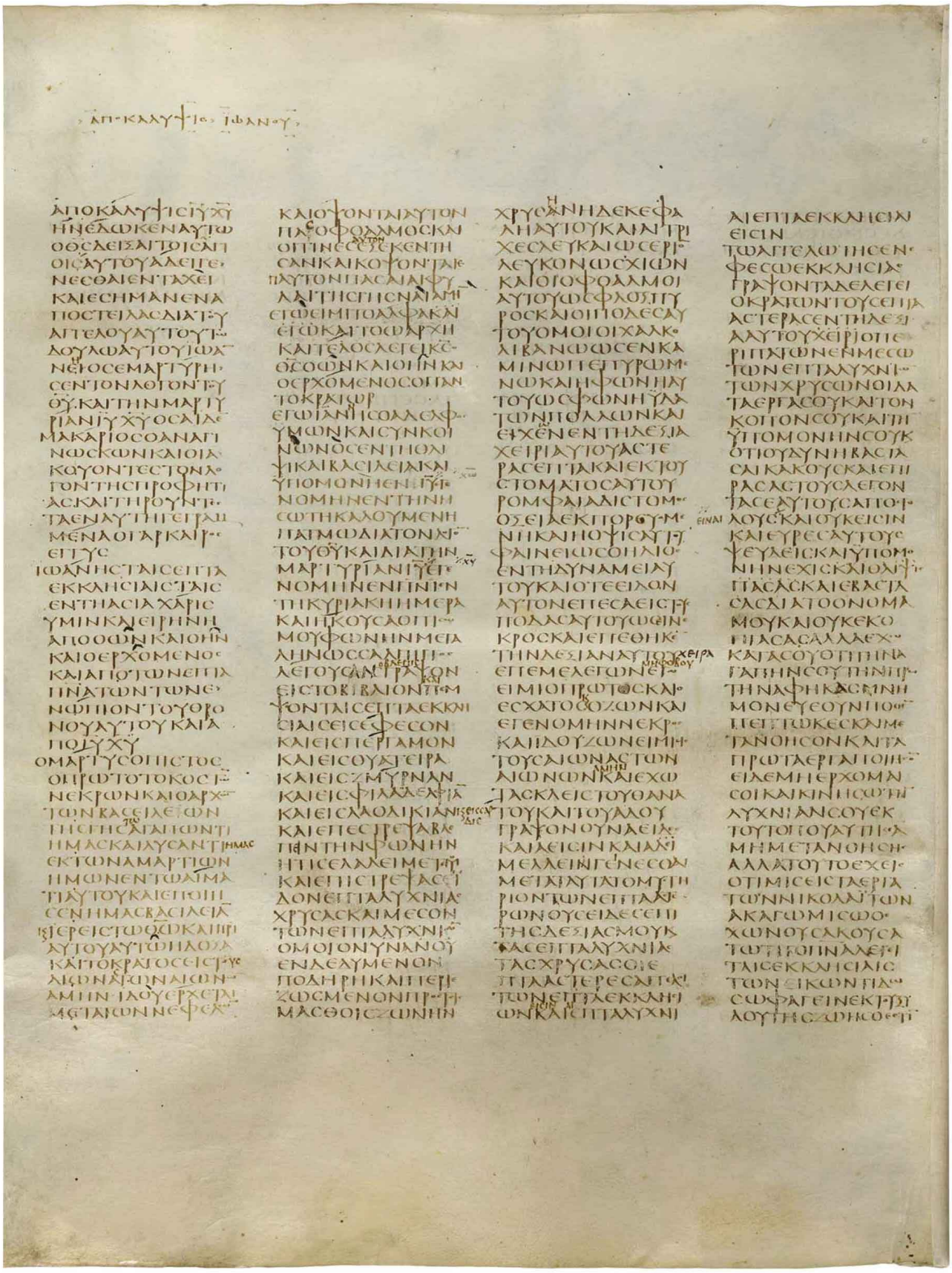

In 1844, Constantin von Tischendorf discovered the world's oldest and most complete Bible, the "Codex Sinaiticus", in the St. Catherine's Monastery at Mount Sinai, Egypt, dating from 325 A.D. Codex Sinaiticus and Codex Vaticanus were among the 50 Bibles commissioned by Emperor Flavius Constantinus: "Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)." – Life of Constantine.

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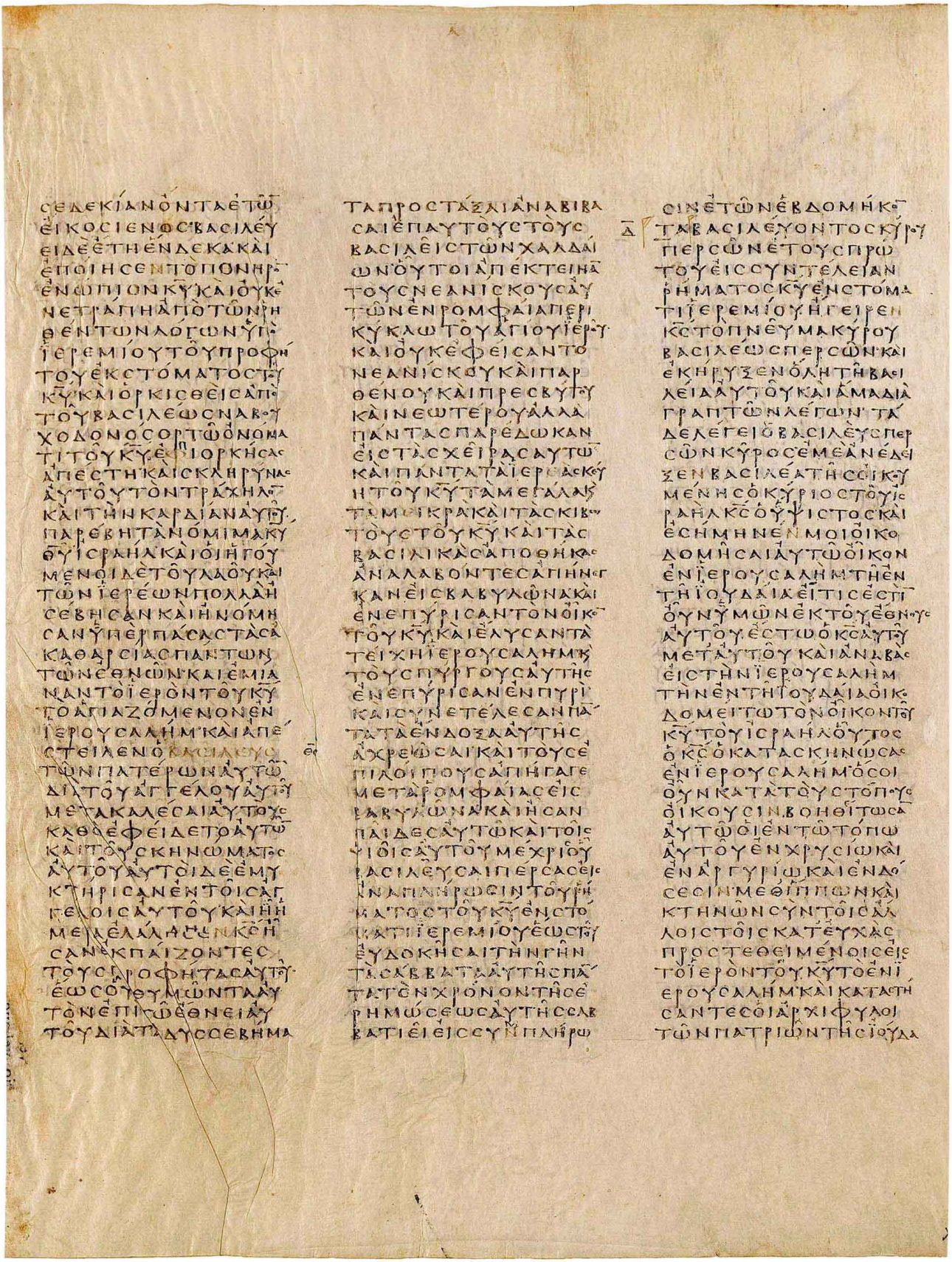

The "Codex Vaticanus", folio 575, showing the cropped section of the 3-column text block, written on vellum in elegant uncial (capital) letters, mid-4th century A.D. Codex Vaticanus is regarded as "the oldest extant copy of the Bible." According to the "Life of Constantine", 50 complete Bibles in the original Greek language were commissioned by Emperor Flavius Constantinus and prepared by his right-hand man Eusebius of Caesarea in 331 A.D. They were distributed thoughout the Roman Empire to unify and consolidate Roman Christianity as state religion.

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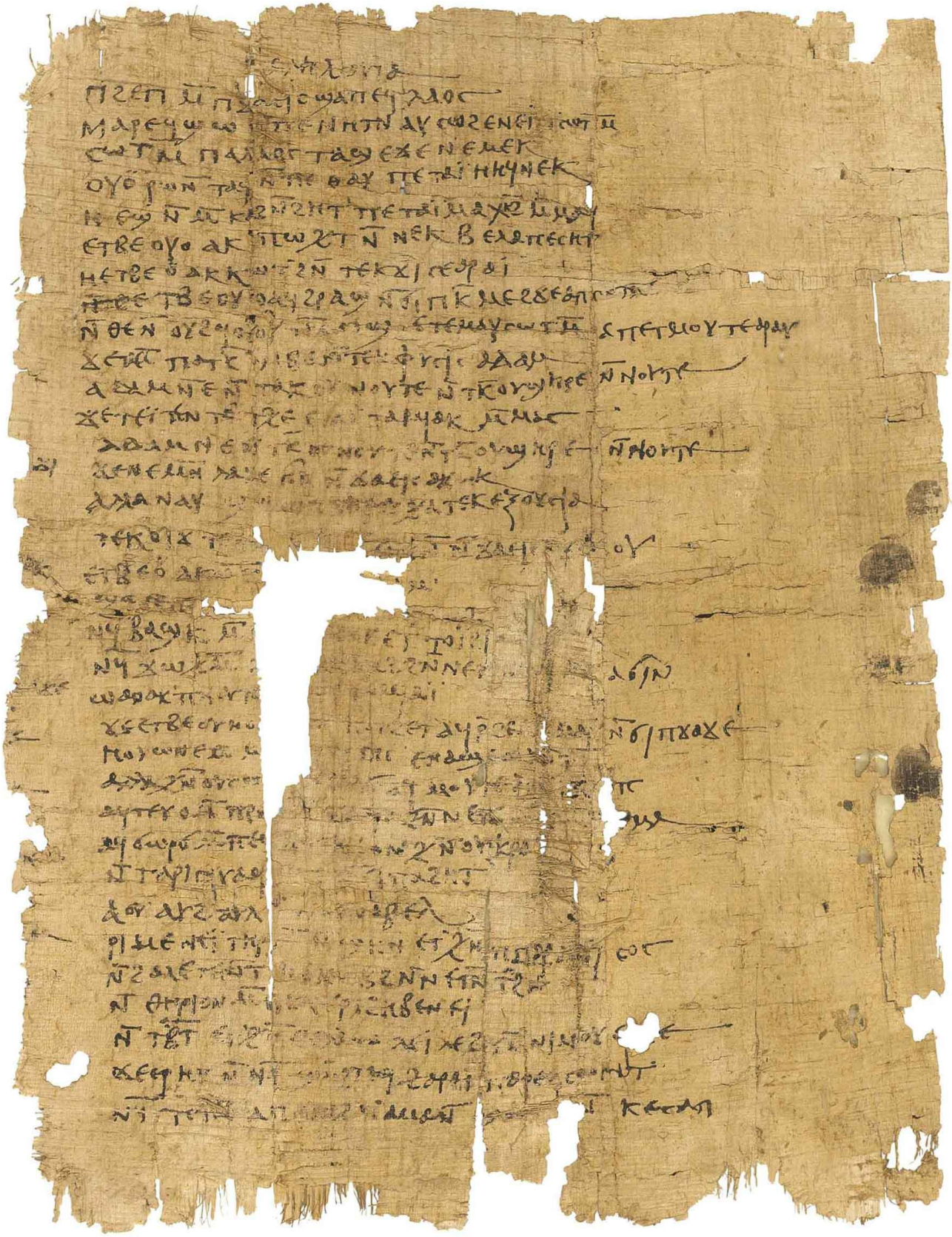

A very early Manichaean Psalm text, the "Ode on the Judgement of God", on a papyrus leaf, 3rd century A.D. 35 lines were written in the Akhmimic dialect of Coptic, in black ink, and were also written in Coptic half-uncials. Manichaeism, the religion of Mani(chaeus), the prophet from the Sassanid-Persian Empire, was the very first global religion as it streched from the northwest of Africa to China. Its prophets were Zarathustra, Buddha, Jesus, and Mani. This combination made the Manichaean teachings very attractive among common people but hated by adversaries of all state religions as they saw their established positions in their societies threatened.

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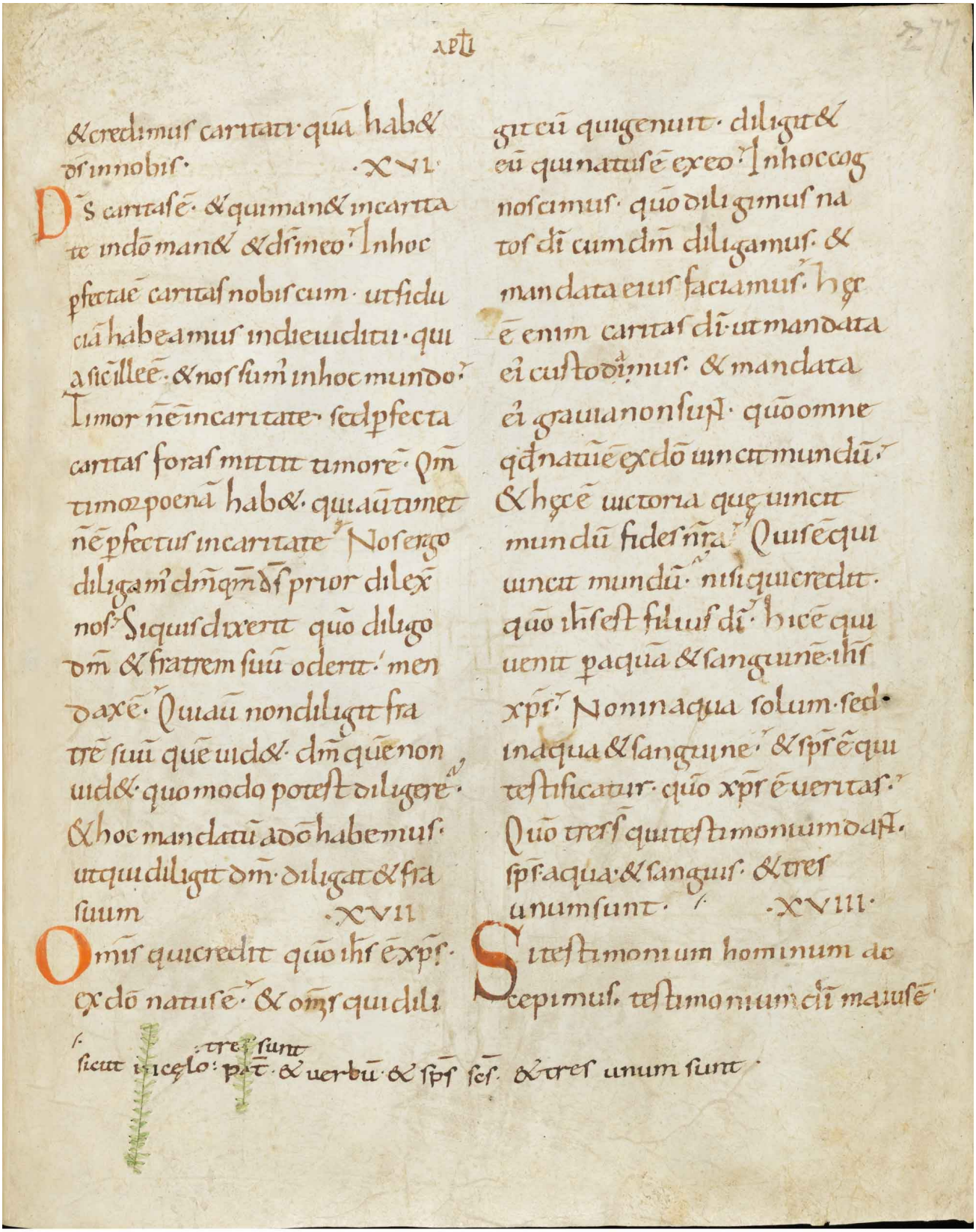

The Vulgate (from Latin editio vulgata: “common version”), was a Latin Bible used by the Roman Catholic Church, primarily translated by St Jerome (Full name: Eusebius Hieronymus, pseudonym Sophronius, c. 347-420 AD). In 382, Pope Damasus commissioned Jerome, the leading biblical scholar of his day, to produce an acceptable Latin version of the Bible from the various translations then being used.
His revised Latin translation of the Gospels appeared about 383. Begininng to translate the Greek Septuagint Bible, he later decided to translate the entire Old Testament from original Hebrew versions, which he completed in c. 405.
This document is known as Codex Sangallensis 63. It was written by hand in the 8th century AD.

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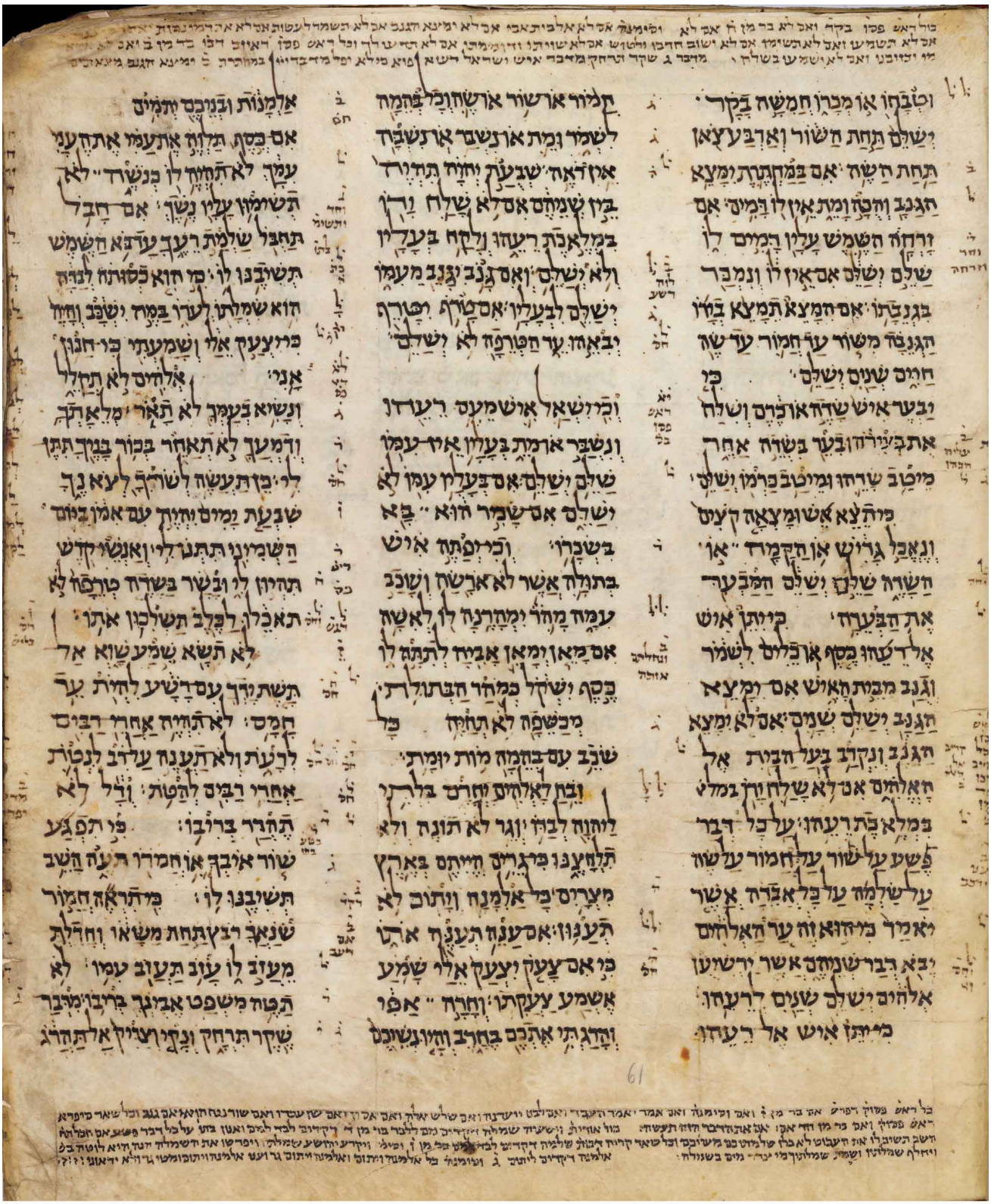

The Damascus Pentateuch or Codex Sassoon 507 is an almost complete Pentateuch from about 800 AD. It was considered to be the oldest extant Hebrew Bible manuscript, until in 1947 the Isaiah Scroll was found in Qumran near the Dead Sea which was about a 1,000 years older. Like other codices of its era, it bears Masora (critical notes of the Masoretic annotations) on the top and bottom of each page, as well as in between the columns. Masoretic texts (from Hebrew masoreth, "tradition"), traditional Hebrew text of the Jewish Bible, meticulously assembled and codified, and supplied with diacritical marks to enable correct pronunciation. This monumental work was begun around the 6th century AD and completed in the 10th by scholars at Talmudic academies in Babylonia and the Holy Land, in an effort to reproduce, as far as possible, the original text of the Hebrew Old Testament that had been lost a long time ago.

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Selihah (Selichah / Selichot; penitential poem or prayer) leaf written in Hebrew Aramaic. 8th or 9th century, found in the Mogao Caves of Dunhuang, Gansu, China in 1908 by sinologist Paul Eugene Pelliot. The Mogao Caves or Dunhuang Caves, also known as the Thousand Buddha Grottoes or Caves of the Thousand Buddhas, form a system of 500 temples 25 km (16 mi) southeast of Dunhuang, an oasis at a religious and cultural crossroads on the Silk Road, in Gansu province, China. The Silk Road went directly through Sepphoris c. 5km / 3 mi north of Nazareth. Dunhuang was established as a garrison outpost and gateway to the West by the Han Dynasty Emperor Wudi to protect against the Xiongnu (Huns) in 111 BC. From the 4th until the 14th century, caves were constructed by Buddhist monks and scholars. In 1900, the "Library Cave", which had been walled-up and camouflaged against Islamic raiders in the 11th century, was discovered. Up to 50,000 manuscripts may have been kept there, one of the greatest treasure troves of ancient documents ever found. While most of them are in Chinese, a large number of documents are in more than fifteen different scripts and languages such as Aramaic, Kharosthi, Brahmi, Persian, Tocharian, Uyghur, Sanskrit, Sogdian, Khotanese, Sanskrit, Tangut, Tibetan and Greek. For Britain and India, Aurel Stein bought 7,000 complete manuscripts and 6,000 fragments including the Diamond Sutra from 868 AD (the oldest printed book) and the Lotus Sutra. Then Paul Pelliot bought 10,000 documents for France including Nestorian (Jingjiao) documents, Chinese language texts connected with the 7th-century mission of Alopen (See: Nestorian Stele).

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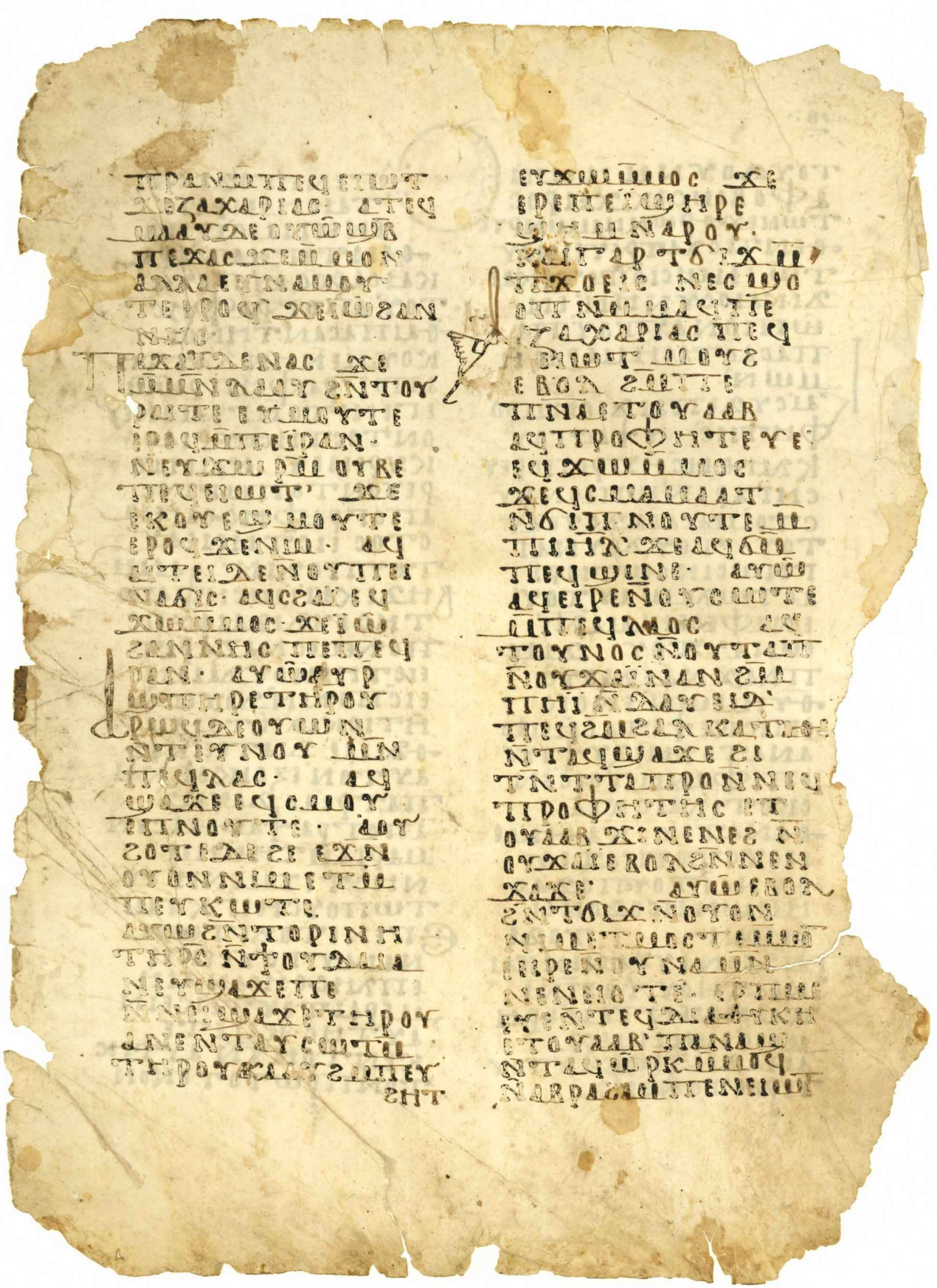

Uncial 0177 (Gregory-Aland), Greek-Coptic manuscript of Luke 1,59-73_c. 950 AD

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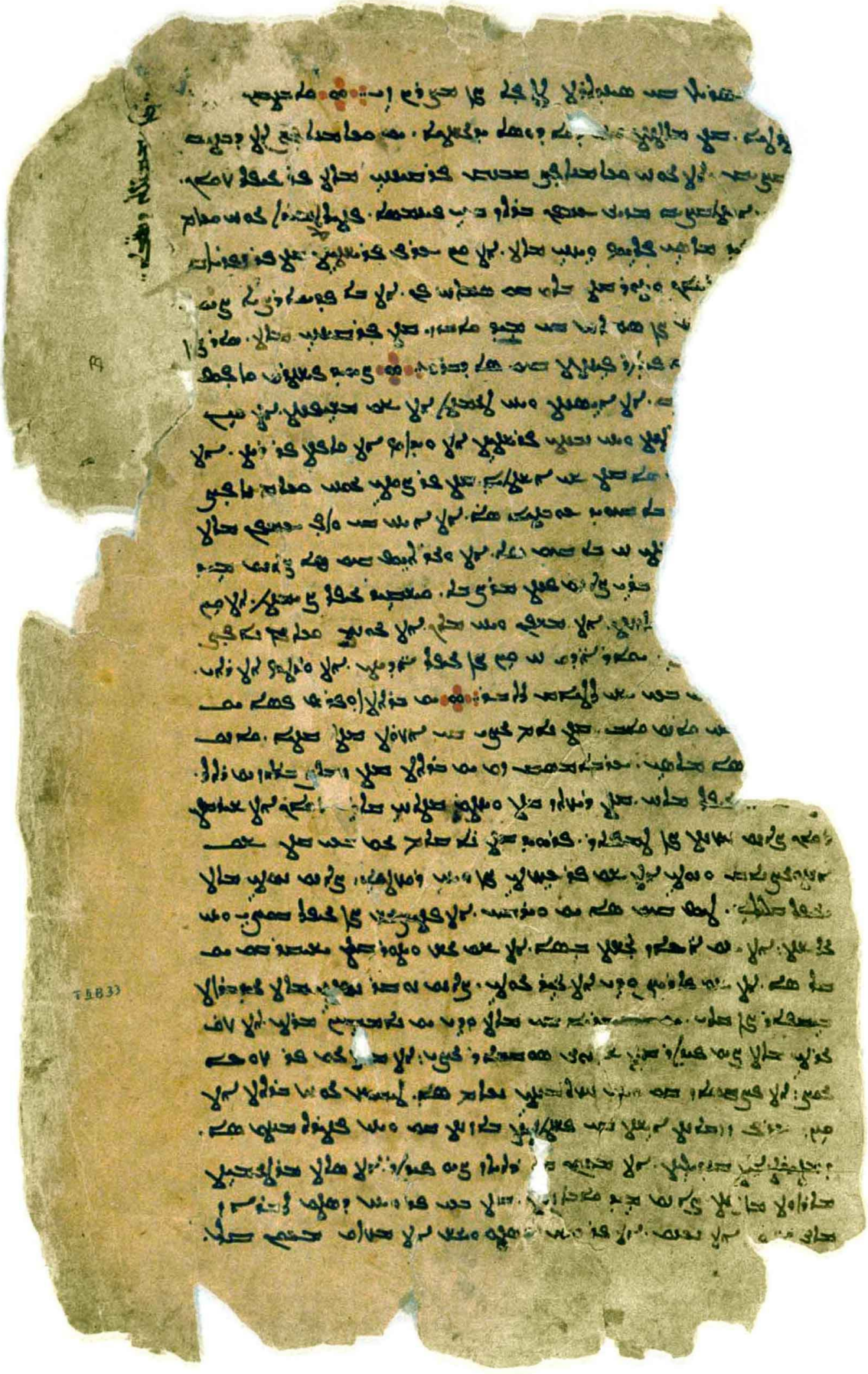

The Christian "Sayings of the Old Men" or "Sayings of the Holy Elders", a text originally written by desert monks from Egypt. Sogdian language, Syriac-Aramaic script, from Bulayiq near Turfan, Xinjiang, China, c. 9th century A.D., document S6-7-Syriac-script-n489V.

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The "Peshitta" is the standard version of the Bible for eastern churches (the Near-East, Central Asia, China) in the Syriac-Aramaic writing. Bible page from the Megillot-Ruth Parchment, 9th century A.D.

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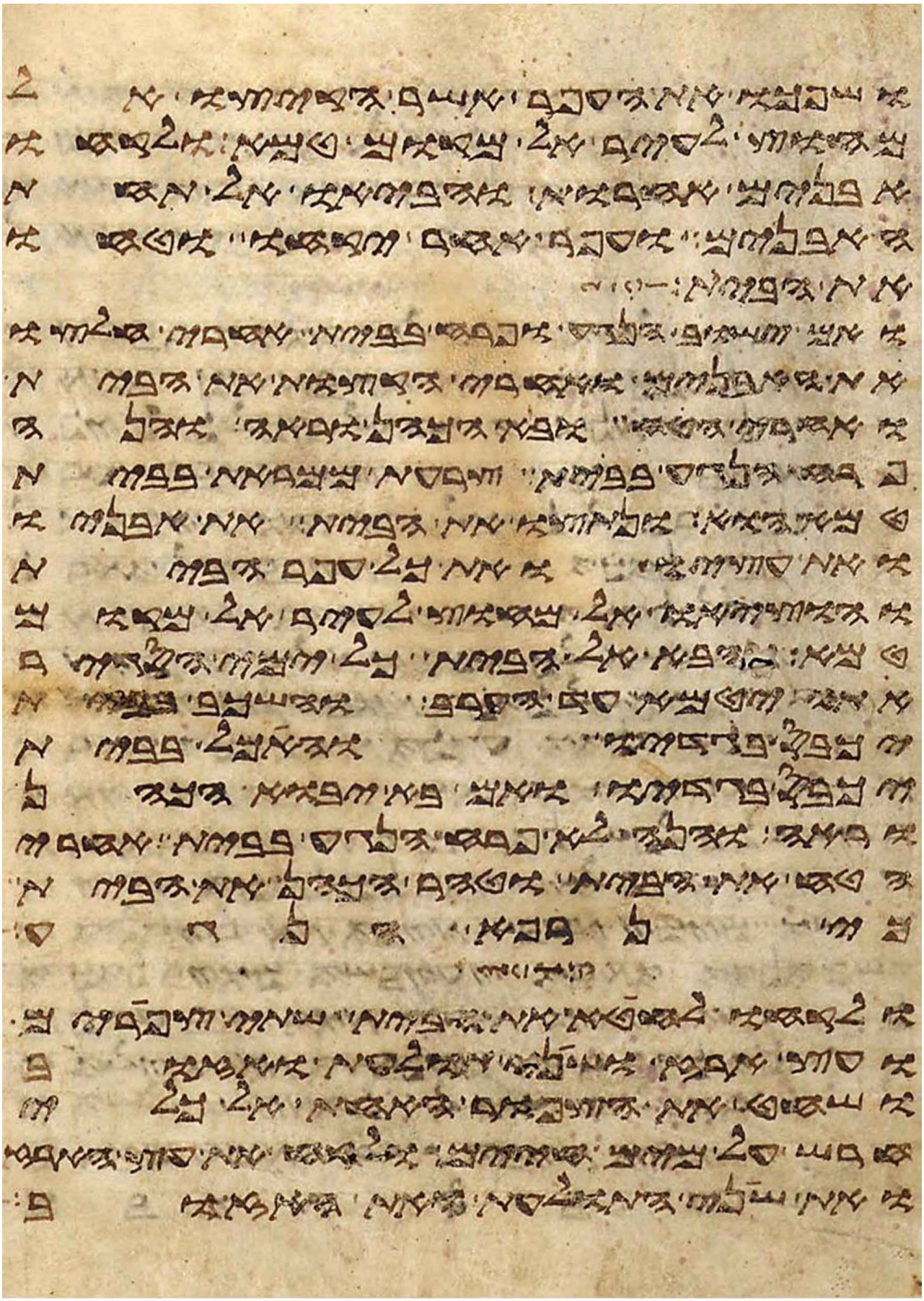

Page from the Samaritan Bible MS 201: Leviticus. Ascalon, Israel, 1189 AD

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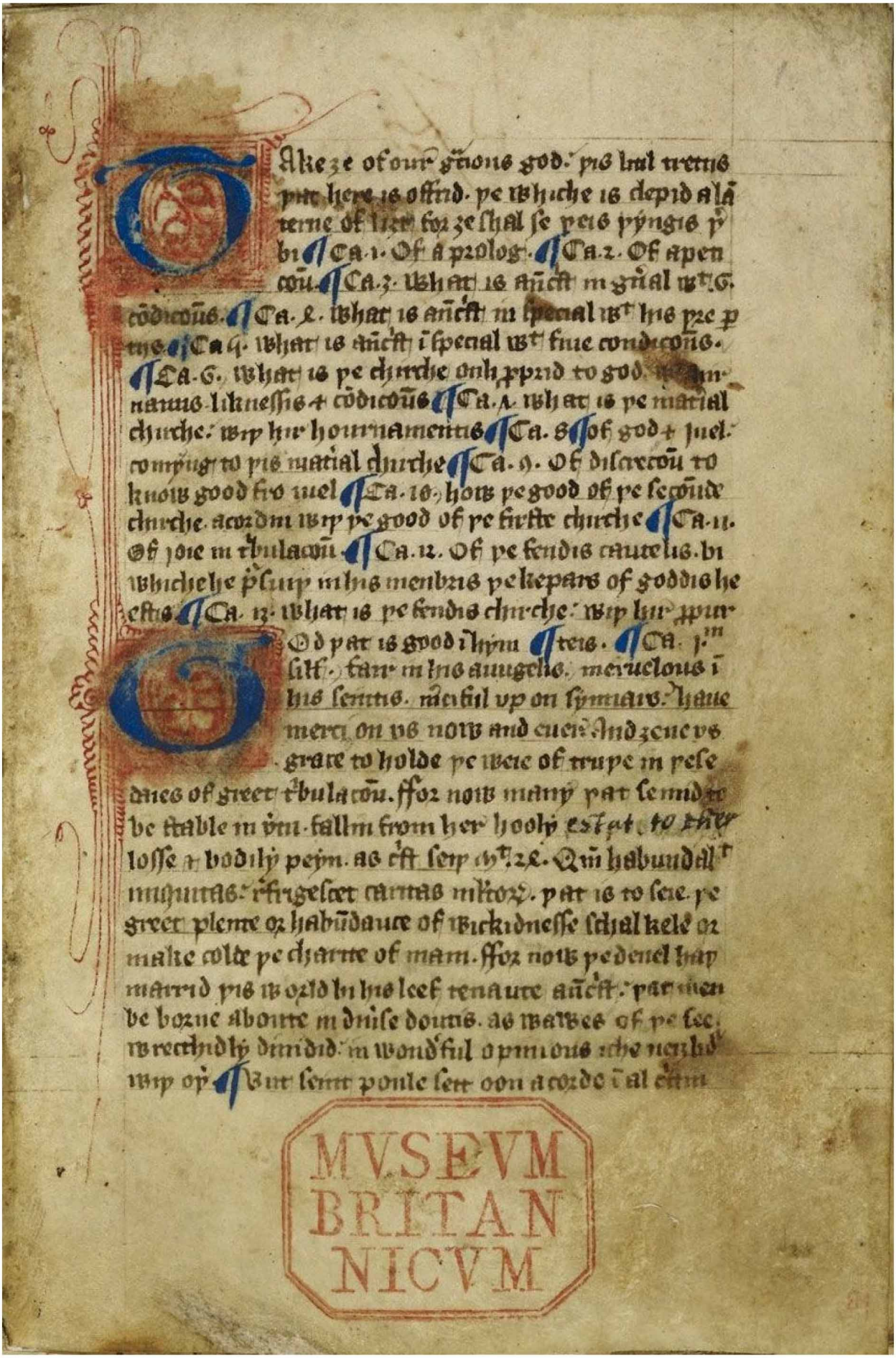

Beautiful document with a Lollard text from the 14th century, British Museum

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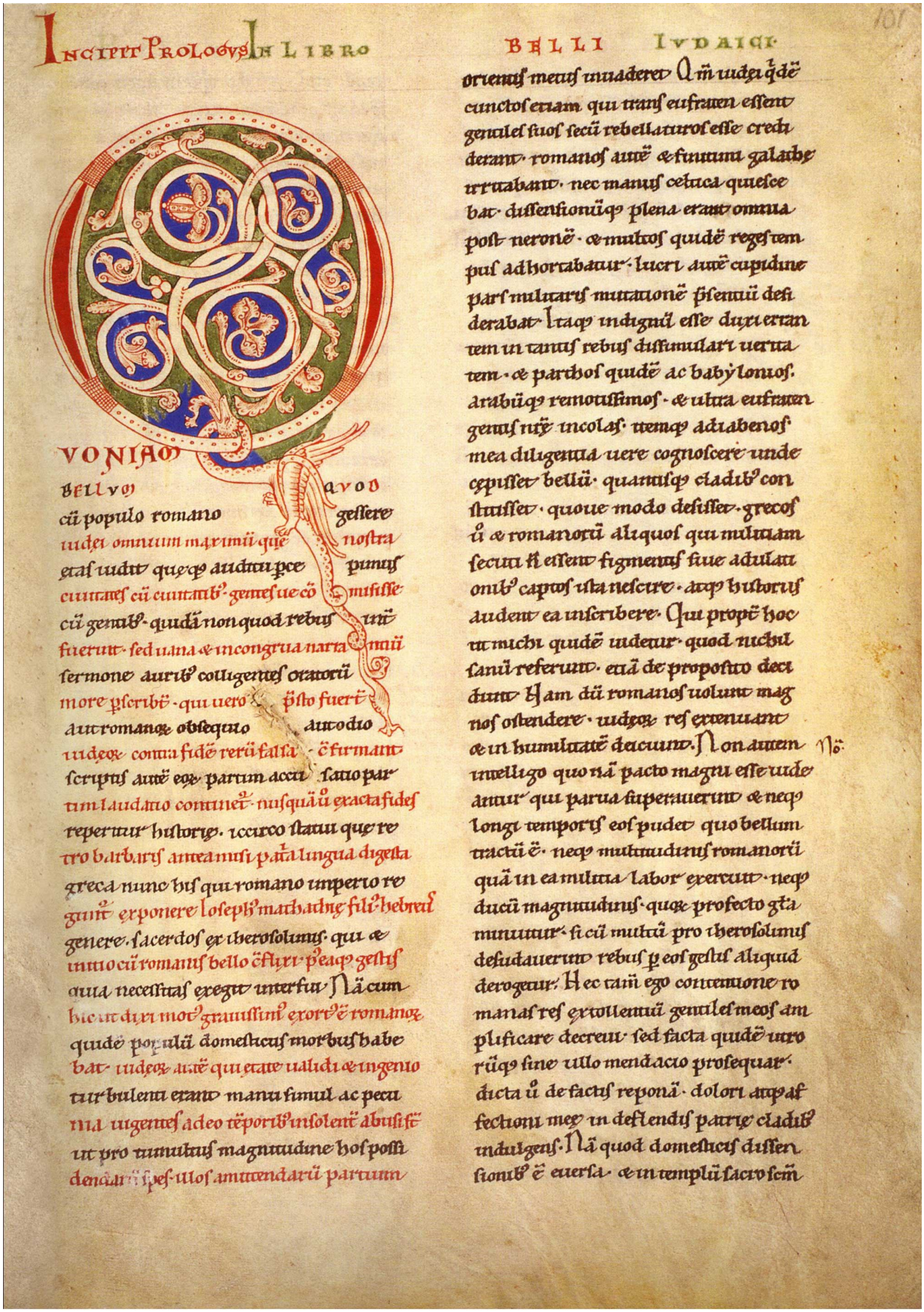

There is one probable author of the Gospel of Matthew, and he left his signature at the end of that Gospel (27:57) to proof it: "... there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple;" Joseph Arimathaea is non other but Joseph (b)ar Mathaea, alias Josef bar Matityahu (Joseph son of Matthew), alias Titus Flavius Josephus. By saying that he was a disciple of (Paul's interpretation of) Jesus, he also said that he was a colleague of Paul. He left also a countersignature (the 3 crucified) likewise at the end of his book 'Life of Josephus' (chap.75) "... I saw many captives crucified, and remembered three of them as my former acquaintance. I was very sorry at this in my mind, and went with tears in my eyes to Titus, and told him of them; so he immediately commanded them to be taken down, and to have the greatest care taken of them, in order to their recovery; yet two of them died under the physician's hands, while the third recovered." Illustration: Page of Josephus' famous book 'The Jewish War,' published in 75 AD.

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GENESIS
Incipit liber bresith quē nos genesim
In principio creauit deus celū dicim⁹
et terram. Terra autem erat inanis et
uacua: et tenebre erāt sup faciē abissi.
et spūs dñi ferebat sup aquas. Dixitq;
deus. Fiat lux. Et facta ē lux. Et uidit
deus lucem q esset bona: et diuisit lucē
a tenebris. appellauitq; lucem diem et
tenebras noctem. Factūq; est uespe et
mane dies unus. Dixit q; deus. Fiat
firmamentū in medio aquaꝝ: et diuidat
aquas ab aquis. Et fecit deus firma-
mentū: diuisitq; aquas que erāt
sub firmamento ab his q erant sup
firmamentū. et factū ē ita. Uocauitq;
deus firmamentū celū: et factū ē uespe
et mane dies secūd⁹. Dixit uero deus.
Congregentur aque que sub celo sūt in
locū unū et appareat arida. Et factū ē
ita. Et uocauit deus aridam terram:
congregationes q; aquaꝝ appellauit
maria. Et uidit deus q esset bonū. et
ait. Germinet terra herbā uirentem et
facientē semen: et lignū pomiferū faciēs
fructū iuxta genus suū. cui⁹ semen in
semetipo sit sup terrā. Et factū ē ita. Et
protulit terra herbā uirentē et facientē
semē iuxta genus suū: lignūq; faciēs
fructū et habēs unūquodq; semen secūm
speciē suā. Et uidit deus q esset bonū:
et factū est uespe et mane dies tertius.
Dixitq; autē deus. Fiant luminaria
in firmamēto celi. et diuidāt diem ac
noctem: et sint in signa et tpa et dies et
annos. ut luceāt in firmamēto celi et
illumīent terrā. Et factū ē ita. Fecitq;
deus duo lumīaria magna: lumīare
maius ut pēsset diei et lumīare mīn⁹
ut pēsset nocti et stellas. et posuit eas in
firmamēto celi ut lucerent sup terrā: et
pēsserent diei ac nocti. et diuiderent lucē
ac tenebras. Et uidit d⁹ q esset bonū:
et factū ē uespe et mane dies quartus.
Dixit etiā d⁹. Producāt aque reptile
anime uiuentis et uolatile super terrā
sub firmamēto celi. Creauitq; deus cete
grandia. et omnē aiam uiuentē atq;
motabilē quā produxerāt aque in speciē
suas. et omne uolatile secūm genꝰ suū.
Et uidit deus q esset bonū. benedixitq;
eis dicens. Crescite et multiplicamini. et
replete aquas maris. auesq; multipli-
centur sup terrā. Et factū ē uespe et mane
dies quintus. Dixit quoq; deus. Pro-
ducat terra aiam uiuentē in genē suo.
iumenta et reptilia. et bestias terre secūm
species suas. Factūq; ē ita. Et fecit d⁹
bestias terre iuxta species suas. iumen-
ta et omne reptile terre in genere suo. Et
uidit deus q esset bonū. et ait. Faci-
amus hoīem ad ymaginē et similitudinē
nostrā. et presit piscibus maris. et vola-
tilibus celi et bestijs uniūsq; terre. omnīq;
reptili q mouetur in terra. Et creauit
deus hoīem ad ymaginē et similitudinē
suā. ad ymaginē dei creauit illū. ma-
sculū et feminā creauit eos. Benedixit
q; illis deus. et ait. Crescite et multiplica-
mini et replete terrā. et subicite eā. et dñā-
mini pisibus maris. et volatilibus celi.
et uniuersis animātibus que mouent
sup terrā. Dixitq; d⁹. Ecce dedi uobis
omnē herbā afferentē semen sup terrā.
et uniūsa ligna que hūt in semetipis
semente genis suis. ut sint uobis in escā
et cunctis aīantibus terre. omnīq; uolucri
celi et uniuersis q mouetur in terra. et in
quibus est anima uiuēs. ut habeāt ad
uescendū. Et factū est ita. Uidit q; deus
cuncta que fecerat. et erāt ualde bona.

A beautifully decorated page of a Gutenberg Bible, c. 1455. With the epochal invention of his printing press, Johannes Gutenberg pushed mankind into modernity. Consequence: Luther's Reformation, the Age of Discovery, revival of science and education, democratisation and massive industrialisation.

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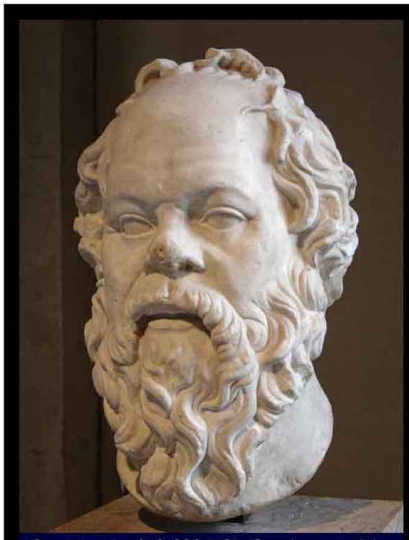
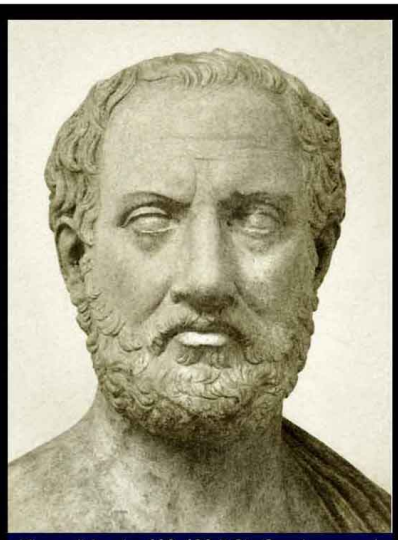
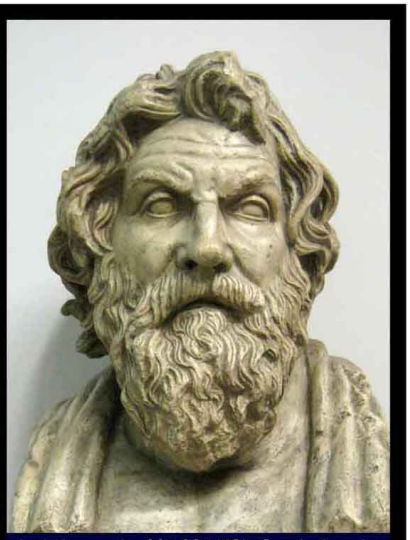


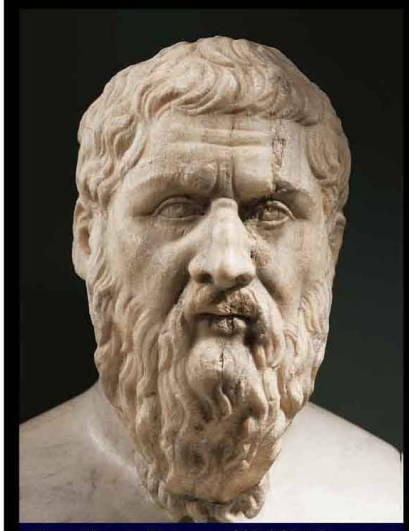
Socrates (c. 470-399 BC), Greek, one of the founders of Western philosophy. Among his students were Plato and Xenophon.



Thucydides (c. 460-400 BC), Greek general and historian. Noted for 'scientific history', 'political realism', 'analysis of human nature'.

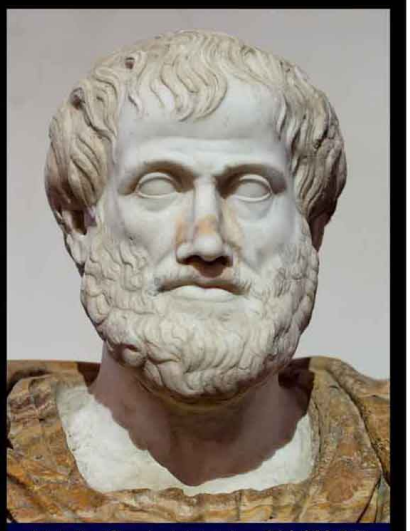


Antisthenes (c. 445-365 BC), Greek, founder of Cynic philosophy. Noted for ethics and virtues. Student and disciple of Sokrates.



Plato (Greek: Platon; c. 428-348 BC), noted for his School of Thought, and the Academy, 1st Western university. Student: Aristoteles.

Philip II of Macedon (382-336 BC), united most of Greece, hired Aristotle as teacher for his son Alexander and his generals.



Aristotle (Greek: Aristoteles; 384-322 BC), polymath, he taught almost every subject. Most influential in the West and the East.

Alexander the Great (Greek: Alexandros III, 356-332 BC), conquered most civilisations between Greece / Egypt and India / China.

Seleucos I Nicator (c. 358-281 BC), general of Alexander, he spread Greek culture and language eastwards up to India and China.

Ptolemy I Soter (Greek: Ptolemaios Soter, lit. "Ptolemy the Saviour"; c. 367-282 BC), spread Greek culture and language in Egypt.

Clash of Civilisations began when the 'Law of Man' (critical thought and the Golden Rule) challenged the 'Law of God' (blind subjugation under theocratic rule). These men built up Western Civilisation.

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Poppaea Sabina (30-65 AD), Nero's wife. In 63, Flavius Josephus met her in Rome. He described her as friendly and 'religious'.

Vespasian, Titus Flavius Vespasianus (9-79 AD). Having crushed the Druids before, he was told by Nero to crush the Messianists.

Flavia Domitilla Mayor (c. 20-65 AD), the wife to Vespasian, mother of Flavia Domitilla Minor as well as Titus and Domitian.

Titus, Titus Flavius Vespasianus (39-81 AD), like all upper class people, he spoke Greek. He crushed the Messianic Army in Judaea.

Titus Flavius Josephus (c. 37-100 AD), adopted son of Vespasian. From c. 68 AD, he controlled all writings in the Empire.

Flavia Domitilla Minor (c. 45-66 AD), Vespasian's daughter, wife to Quintus Petillius Cerialis, mother of Flavia Domitilla the Saint.

Domitian, Titus Flavius Domitianus (51-96 AD). He controlled public and private morals. The people loved him, the politicians not.

Flavia Domitilla the Saint (c. 63-100 AD), daughter of Domitilla Minor, wife to Titus Flavius Clemens, Clement I, the '1st Pope'.

Titus Flavius Clemens (c. 45-95? AD), 2nd son of Vespasian's brother Titus Flavius Sabinus, husband to Flavia Domitilla the Saint.

The Flavian family formed Christianity and modern Judaism by controlling and editing their texts. It was their aim to pacify Messianic Jews and Christians, and Titus Flavius Josephus was in charge.

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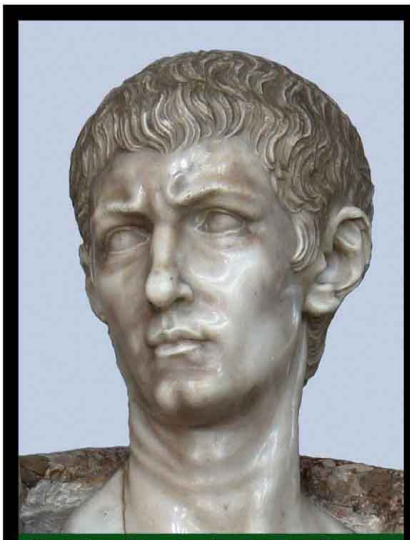
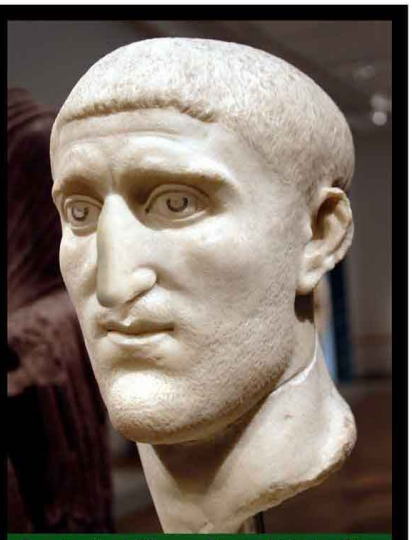
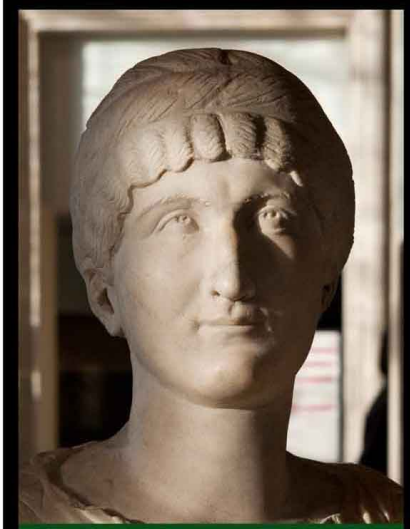


Diocletian, Gaius Aurelius Valerius Diocletianus (244-311 AD), His wife Prisca and his daughter Galeria Valeria were Christians.

Galerius, Gaius Galerius Valerius Maximianus, 250-311 AD); his wife Galeria Valeria convinced him to sign the Edict of Serdica.

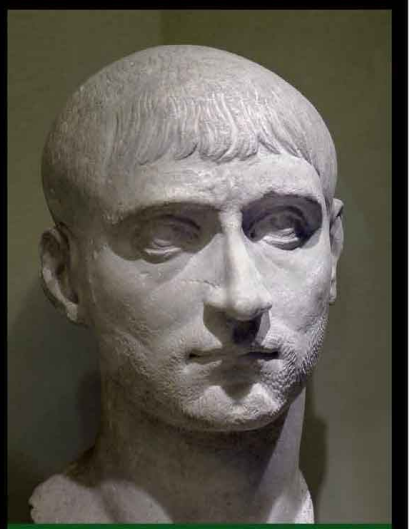


Constantius I (Marcus Flavius Valerius Constantius Herculius) 'Chlorus' (c. 250-306 AD), He was the father of Constantine the Great.

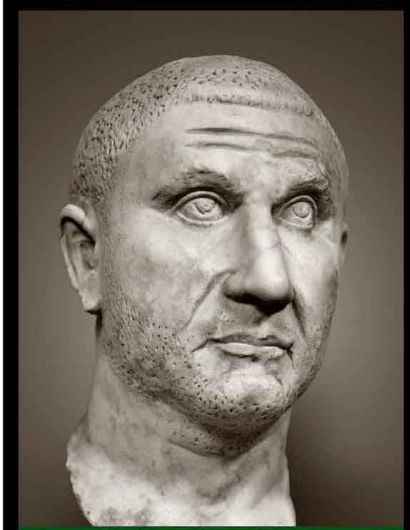


(Saint) Helena (Flavia Iulia Helena; c. 247-330), Greek Christian wife of Constantius Chlorus, mother of Constantine the Great.

Constantine I, the Great, Flavius Valerius Aurelius Constantinus (272-337), His friend Eusebius ran the 1st Council of Nicaea.



(Marcus Aurelius Valerius) Maxentius; 276-312 AD, brother of Constantine's wife Fausta, His army.saw defeat at the Milvian Bridge



(Gaius Valerius Licinianus) Licinius, c. 263-325 AD), was a Christian. His wife: Flavia Julia Constantia, half-sister of Constantine I.

Galeria Valeria (275-315 AD), daughter of Diocletian and his Christian wife Prisca (c. 270-315 AD), became wife to Galerius.

Julian, Flavius Claudius Julianus, 331-363) grandson of Constantine I and philosopher; rejected Christianity for Plato's teachings.

The Constantines called themselves 'Flavian' because in Antiquity, a name was 'programme'. And indeed, most members were Roman Christians long before Constantine, particularly the women.

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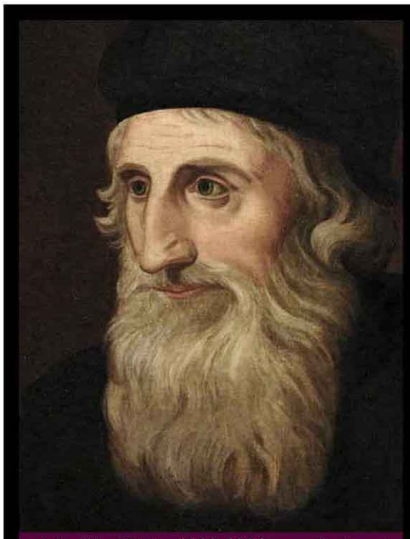

John Wycliffe (c. 1320-1384) was the head translator of the Wycliffe Bible. He knew: the Black Death was devastating for Christianity.

Johannes Gutenberg (c. 1395-1468) offered in 1455 the first printed Bible. It was sensational due to its high quality and low price.

Martin Luther, (1483 -1546) was a German theologian and translator. His printed Bibles in German were an immediate success.

Charles V (1500-1558), His uncompromising attitude towards any Reformation engulfed Europe in a series of war that ended in 1648.

Henry VIII (1491 -1547), created the Royal Navy, started English Reformation, ended the Pope's political power in England.

William Tyndale (1494 -1536) was inspired by Luthers translation and began the English translation of the Bible in Wittenberg.

Philip II of Spain (Spanish: Felipe II; 1527-1598), tried to conquer England but failed. The Roman-Catholics could not come back.

Elizabeth I of England (1533-1603) defeated the Spanish Armada and laid foundations for a Protestant empire: the British Empire.

Jan III Sobieski of Poland (1629-1696), the 'Saviour of Christendom'; he defeated the Islamic Turks on 12th September 1683.

The Black Death of 1346-1353 killed half of Europe's population. Most who could read were dead. Christianity was to live on only if people could read mass-produced Bibles in their own language.

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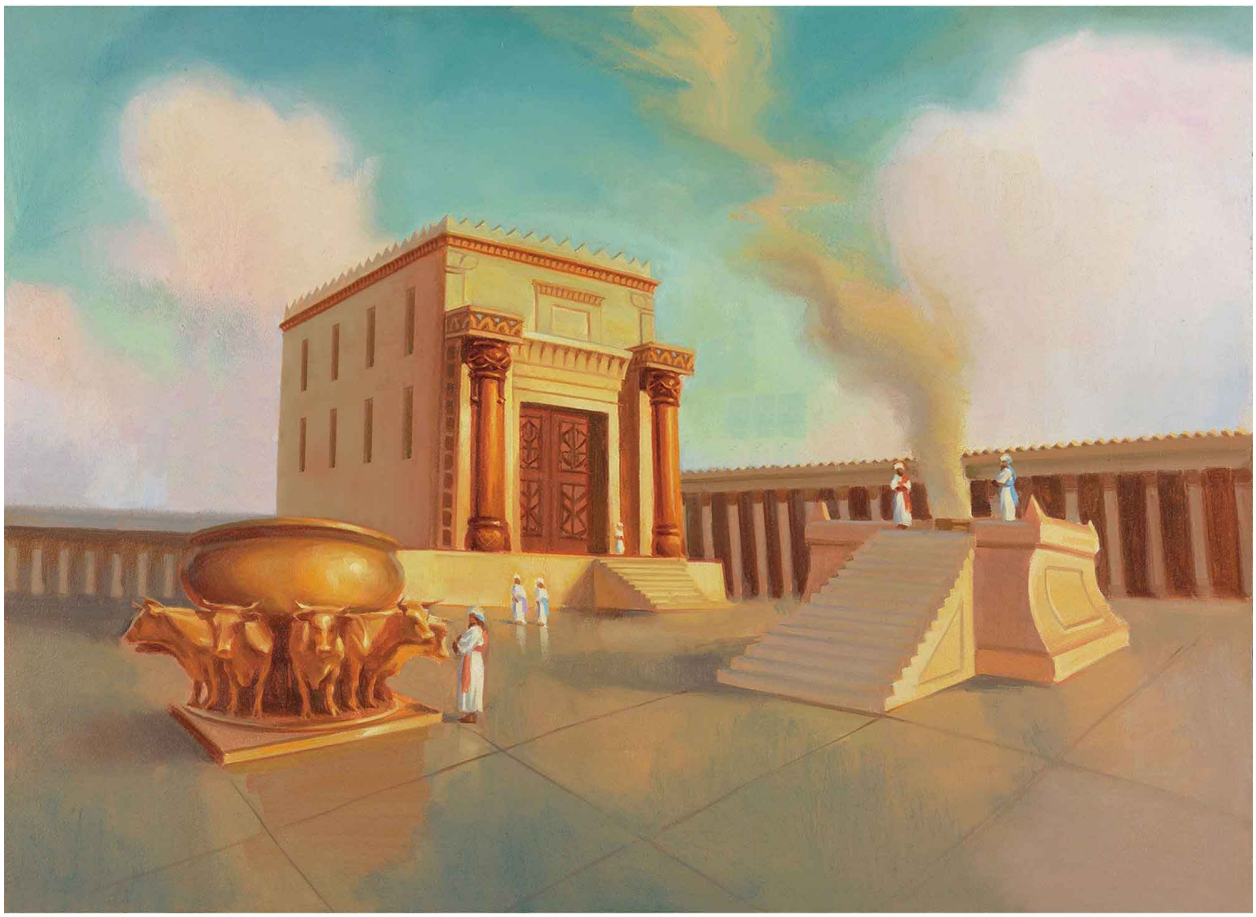
Archaeologists found the ruins of the so-called Kalabsha Temple just besides the big Khnum-Temple It is only 7.30m long, 5.80m wide and circa 4.5m high. Archaeologists restored it. Before its entrance was once a porch with pillars; its platform is still there as well as the stone material that were used as pillars and roof. This little temple could well have been the Yahweh Temple of Elephantine.



The description of Solomon's Temple given in the Septuagint (1 Kings, Chapter 6 and II Chronicles) is remarkably detailed, In 1 Kings 6:20 we read: “The length [of the Holy of Holies was] 20 cubits and 20 cubits the width and 20 cubits its height," (ca. 11m x 11m x 11m.). Reconstruction Lord Henfield.

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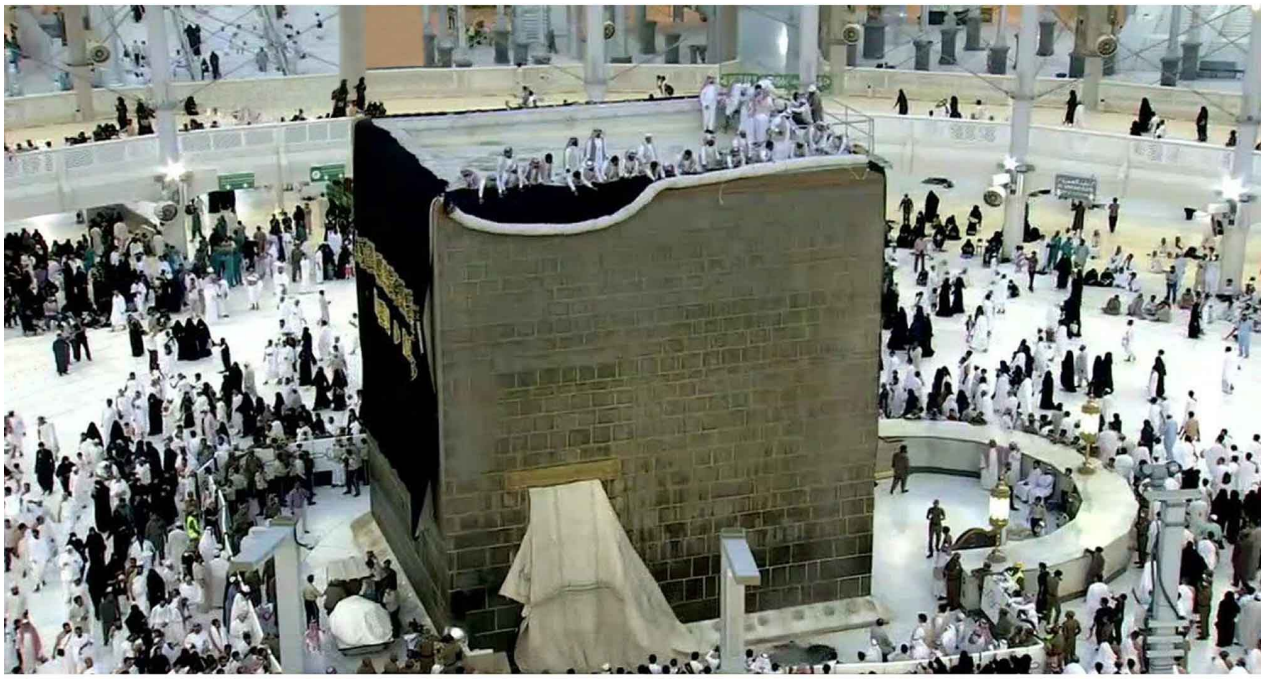
The Ka'ba-ye Zartosht (Persian for "Cube of Zoroaster") is a 5th-century BC Persian cubic temple from the Achaemenid Dynasty. It is located at Naqsh-e Rostam, an ancient necropolis about 13 km (9 mi) northwest of Persepolis in Iran. The word kaba is Hebrew for the Greek kubos (cube). The ashlar structure was a copy of a sister building at Pasargad (called the "Prison of Solomon") which had been built by Kurush II (the Messiah) who freed the Jews from Babylonian captivity in 538 BC. (See: 2 Chron 36:22–23; Ezra 1:1–4; 4:6–24; Cyrus Cylinder). There is a linguistic link between Persian (Iranic) and Sanskrit (Indic) and the Indian "Kuru Kingdom" (c. 1200–500 BC) in the northwest of ancient India. Lucius Mestrius Plutarchus stated that Kurush was named from the Sun (Kuros). In its form “kur” the word means also 'child' and 'son,' therefore has the same meaning as the Egyptian name Mose, and Kurush II was probably aware of it.



The Kaaba, also called Bayt Allah (Arabic: 'House of God'), is a cuboid-shaped temple made of grey stone at the centre of Islam's most important mosque and holiest site, the Masjid al-Haram (gathering place where fight is forbidden) in Mecca, Saudi Arabia. It is 13.10 m high with sides measuring 12.04 m (northwest-southeast) × 11.28 m. In early Islam, Muslims faced to the direction of Jerusalem when praying. When the prophet Mohammed got into conflict with the Jews over law issues, he changed this prayer direction (qibla) to the direction to the location of the Kaaba (See: Koran 2:144; 142, 143, 150). Things like the 24 Jewish prophets in the Koran, laws, temple, pilgrimage, circumambulation, circumcision, dietary laws, xenophobia, ideology, propensity to violence etc. identify Islam as a sect of Jewish Zealots. When the Romans punitively destroyed the Zealots and their holy Temple in the Roman-Jewish War 66-73 AD, survivors fled ito Arabia. The War Scroll, found at Qumran in 1947, shows in its text the same hatred towards non-Zealots as Koran, Sira and Hadith.

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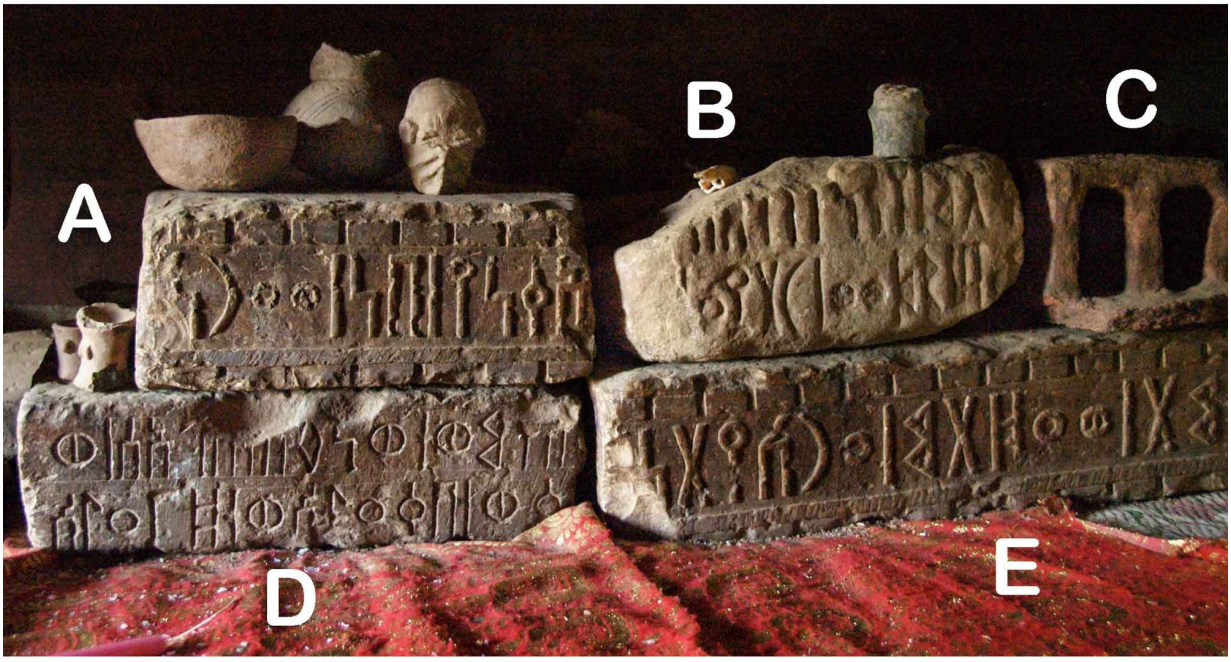
The most important pre-Christian sacred building in East Africa was restored by the DAI (Deutsches Archäologisches Institut, German Archaeological Institute) to ensure the stability of the upper masonry shells. The “Great Temple” of Yeha in Ethiopia from the 7th century BC is the most important preserved pre-Christian sacred building in East Africa. The 14 metre high and cube-like structure stands in the northern highlands of Ethiopia in the village of Yeha. It was severely damaged by fire in 400 BC. For decades it was considered in danger of collapse, but in 2017, its stabilising restoration has been completed. The same archaeological team analysed and restored also the Barran Temple in Marib, Yemen; in 2000, the DAI began its huge renovation project which was completed in 2007. The comparison between the structure of the Great Temple in Yeha and the Marib temple shows such clear similarities so that the archaeologists could reconstruct the appearance of the temple in Yeha. Below: Yeha inscriptions. Fragments A and E were parts of an altar like the one of the Temple of Meqaber Ga’ewa, Wuqro, 70km to the south.



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Interior of the 27-centuries-old temple in Yeha is still impressive: The temple had **two** floors; the wall (2.10m thick) is actually two walls: an outer wall (1m thick) that was holding the top ceiling or roof in c. 13 or 14 m height, and an inner wall (1.1m thick) whose upper (6.30m high) sill carried the coffered ceiling of the Hall of Pillars and therefore the floor of the room above.
The Greek Septuagint from the 3rd century BC describes Solomon's temple in 1 Kings 6:6,8 as follows: **6.)** The lower side [the podium] 5 cubits its width [height] and the middle [hall of pillars] 6 and the third [storey above] 7 its width [height] in cubits; . . . , [In other words: The temple had 3 levels: On the ground (a solid podium; the temple in Yeha has no such podium, but the temple in Marib does) was 5 cubits high, the 2nd storey (the hall of pillars) was 6 cubits high, the 3rd, the top storey (perhaps a library) was 7 cubits high;] **8.)** . . . and there was a winding ascent [staircase] into the middle and from the middle to the third-storey. [The temple in Yeha had probably two staircases, one in each corner of the back.] Photo below: The entrance seen from inside.

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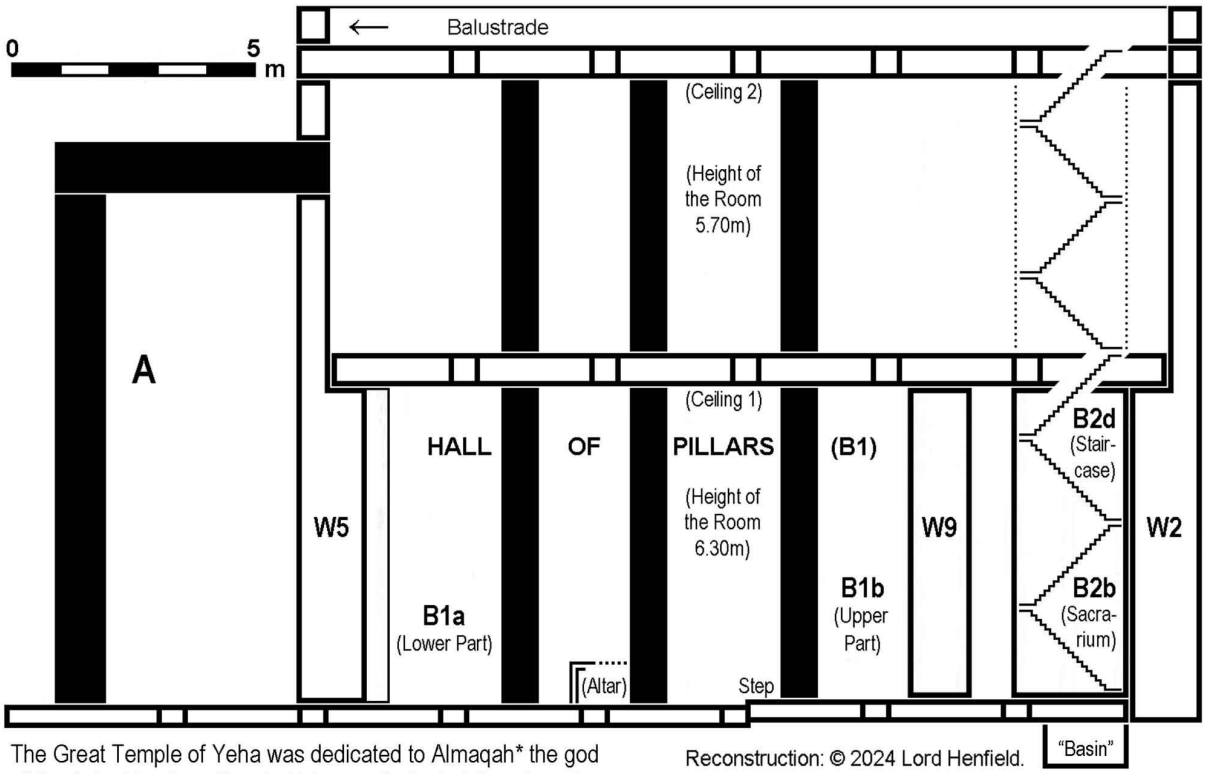

Reconstruction: © 2024 Lord Henfield.

The Great Temple of Yeha was dedicated to Almaqah* the god of the Saba kingdom. [* as in Hebrew, al, el, ah, iah, yahu, etc., denotes the moon but simply means "God."], The almost cubical structure was constructed of well-cut ashlar blocks measuring up to 3 m long and circa 25 cm thick. The ashlar blocks fit together tightly without mortar, which contributed to the structure's preservation. The temple is surrounded by a cemetery and enclosed by a double wall. Foundation fragments of an earlier temple have been identified beneath the Great Temple and likely date to the 8th century BC. In front of the temple was a porch with six pillars on a platform leading to a tall two-wing door and though that entrance into an interior with five aisles created by four rows of three squarish pillars. The two side aisles in the north and south were covered by a ceiling and above it was a second storey. The central aisle was open to the sky. Three wooden-walled or wooden panelled chambers of equal size were located at the eastern end of the temple interior. The middle chamber **B2b** had a small cellar room also called "basin," (see photo down below) although it could not be used as mikvah or baptisterium because it was not watertight; it was 3 m wide, 2 m long and almost 2 m deep. May be it was a hidden room for the Ark of the Covenant. The other two chambers contained two staircases to the floor above and from there to the roof. There was a sacrificial altar in the Hall with a blood canal leading out through the southern wall.

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The Barran Temple, better known as the Throne of the Queen of Sheba (or Saba; in Ethiopia: Queen Makeda), in Arabic: Arsh (or) Arash Bilquis. The Barran (Bar'ān) Temple is located 3 km south of the ancient city of Marib and 1.4 km west of the Awām (Awwam) temple (the Mahram Bilqis). Marib is c. 170 km east of Sanaa, Yemen. The entrance of the temple is directed (like most temples in Yemen and Ethiopia) to the West (west-southwest, to be precise); that could mean that the general prayer direction (Hebrew: mizrah, Arabic: qibla) always pointed to the east, to the sunrise; to the god Almaqah symbolising the Sun as life on Earth itself. The temple has a width of 18.60m and an entire depth of 35.60m. The courtyard is 31.50m x 36.50m and is partly surrounded by a medieval fortresswall built from stones of the temple.

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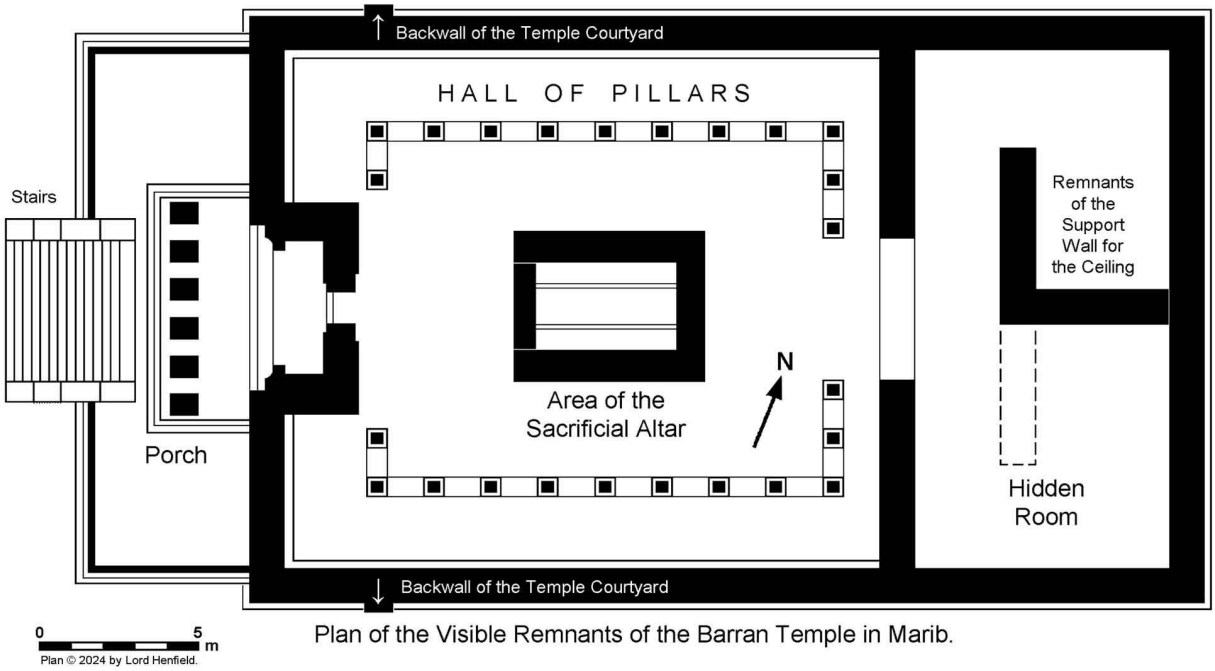
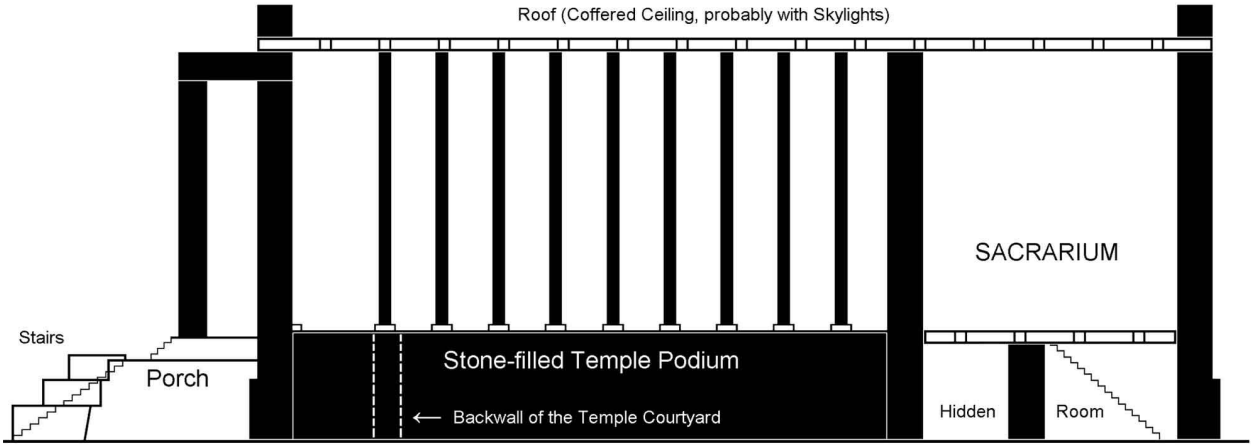


Plan of the Visible Remnants of the Barran Temple in Marib.



Section of the Barran Temple in Marib, Reconstruktion, View from the South.

Reconstruction of the Barran Temple in Marib, its Courtyard, and the Purification Well with the Base of the Pool.

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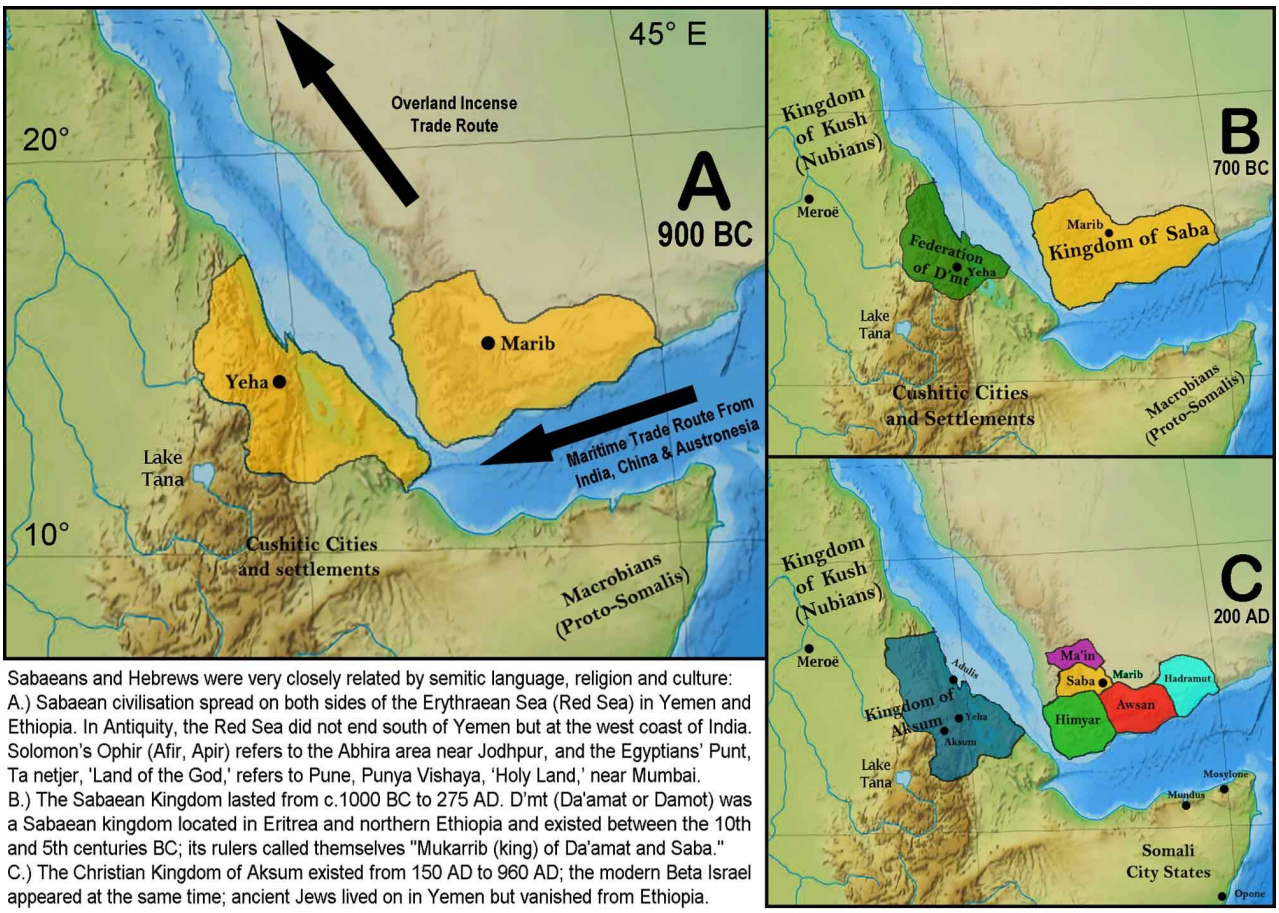
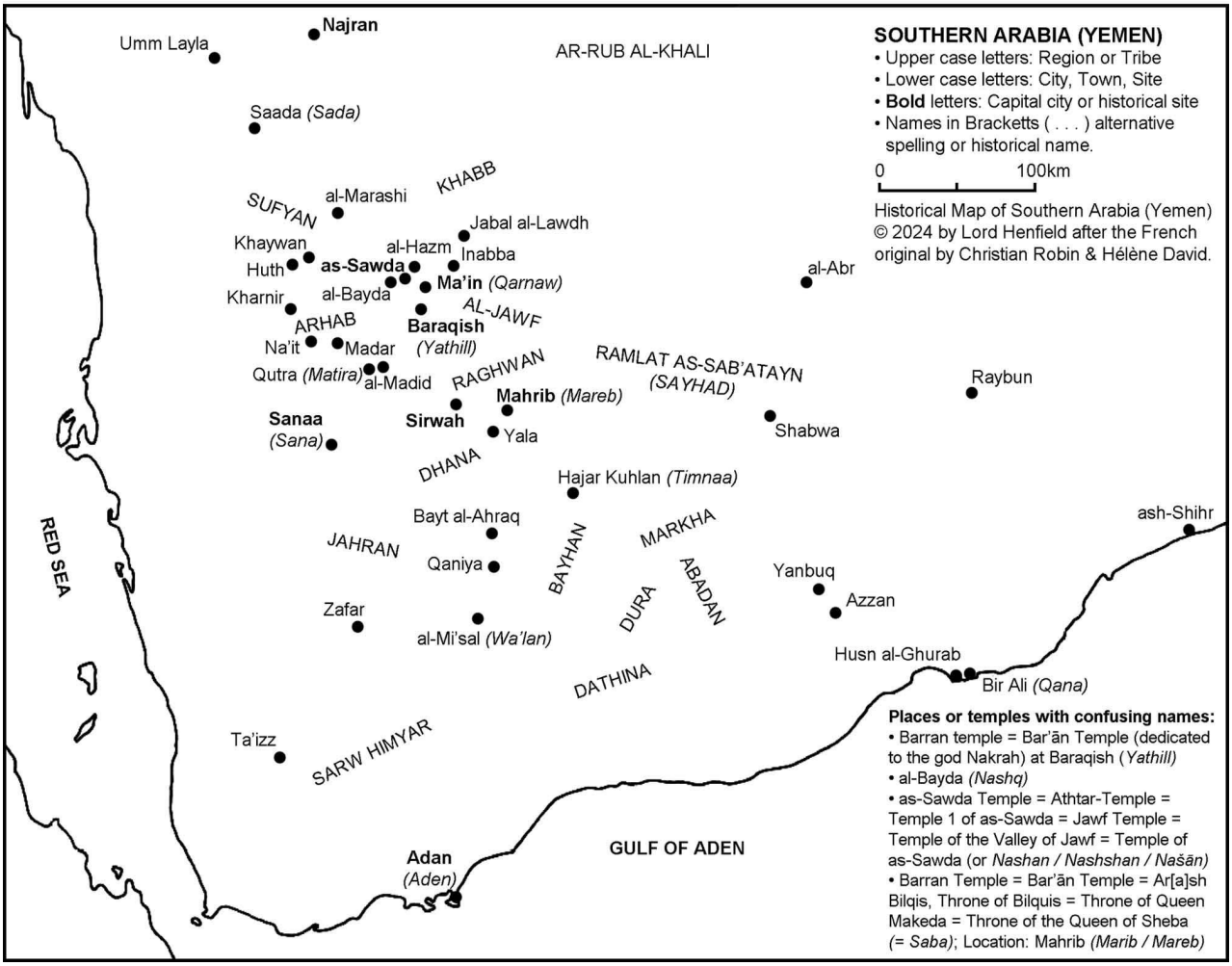


Sabaeans and Hebrews were very closely related by semitic language, religion and culture:
A.) Sabaean civilisation spread on both sides of the Erythraean Sea (Red Sea) in Yemen and Ethiopia. In Antiquity, the Red Sea did not end south of Yemen but at the west coast of India. Solomon's Ophir (Afir, Apir) refers to the Abhira area near Jodhpur, and the Egyptians' Punt, Ta netjer, 'Land of the God,' refers to Pune, Punya Vishaya, 'Holy Land,' near Mumbai.
B.) The Sabaean Kingdom lasted from c.1000 BC to 275 AD. D'mt (Da'amat or Damot) was a Sabaean kingdom located in Eritrea and northern Ethiopia and existed between the 10th and 5th centuries BC; its rulers called themselves "Mukarrib (king) of Da'amat and Saba."
C.) The Christian Kingdom of Aksum existed from 150 AD to 960 AD; the modern Beta Israel appeared at the same time; ancient Jews lived on in Yemen but vanished from Ethiopia.



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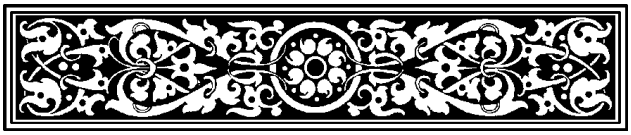
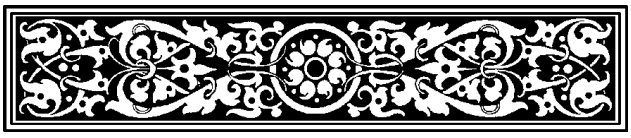
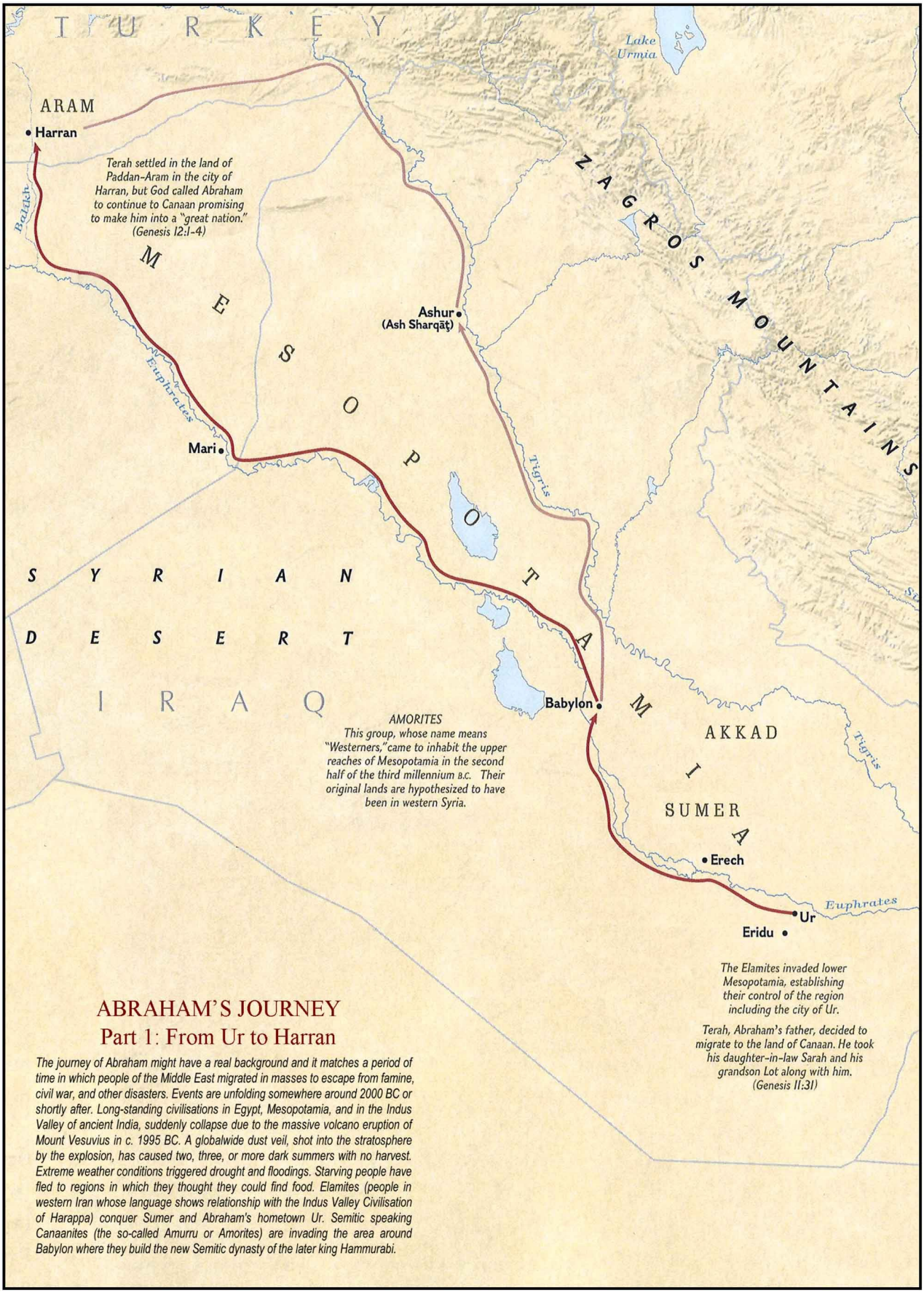


APPENDIX B

THE
MAP & CHART
DOCUMENTATION




TURKEY
Lake Urmia
ARAM
Harran
Terah settled in the land of Paddan-Aram in the city of Harran, but God called Abraham to continue to Canaan promising to make him into a "great nation." (Genesis 12:1-4)
Balikh
ZAGROS MOUNTAINS
MESOPOTAMIA
Ashur (Ash Sharqāṭ)
Euphrates
Mari
Tigris
SYRIAN DESERT
IRAQ
Babylon
AMORITES
This group, whose name means "Westerners," came to inhabit the upper reaches of Mesopotamia in the second half of the third millennium B.C. Their original lands are hypothesized to have been in western Syria.
AKKAD
SUMER
Erech
Ur
Eridu
The Elamites invaded lower Mesopotamia, establishing their control of the region including the city of Ur.
Terah, Abraham's father, decided to migrate to the land of Canaan. He took his daughter-in-law Sarah and his grandson Lot along with him. (Genesis 11:31)
ABRAHAM'S JOURNEY
Part 1: From Ur to Harran
The journey of Abraham might have a real background and it matches a period of time in which people of the Middle East migrated in masses to escape from famine, civil war, and other disasters. Events are unfolding somewhere around 2000 BC or shortly after. Long-standing civilisations in Egypt, Mesopotamia, and in the Indus Valley of ancient India, suddenly collapse due to the massive volcano eruption of Mount Vesuvius in c. 1995 BC. A globalwide dust veil, shot into the stratosphere by the explosion, has caused two, three, or more dark summers with no harvest. Extreme weather conditions triggered drought and floodings. Starving people have fled to regions in which they thought they could find food. Elamites (people in western Iran whose language shows relationship with the Indus Valley Civilisation of Harappa) conquer Sumer and Abraham's hometown Ur. Semitic speaking Canaanites (the so-called Amurru or Amorites) are invading the area around Babylon where they build the new Semitic dynasty of the later king Hammurabi.

The stories of the Bible, or other scriptures for that matter, are often rejected as pure fantasy. The stories of Abraham contain some amount of historicity nevertheless. When Abraham left his Sumerian hometown Ur for Harran, on the first part of his journey, he had good reasons for it. Harran, (Akkadian: Harranu, meaning "crossroad") also known as Carrhae, was an important strategic centre and a major ancient city in Upper Mesopotamia whose site is in the modern village of Harran, Turkey, 44 km / 18 mi southeast of Sanlıurfa. The settlement that would become Harran began as a typical Halaf Culture village established circa 6200 BC. The archaeological remains in ancient Harran show clearly why Abraham came here, it was one of the largest commercial, cultural, and religious centres of the region. The Greeks called the city Hellenopolis (meaning "Greek city") in the Early Christian period. (The grey line along the River Tigris represents an alternative route of Abraham and his clan.)

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ANATOLIA
Taurus Mountains
TURKEY
Carchemish (Kargamış)
Harran
ARAM
Balikh
Aleppo (Ḥalab)
GREAT SEA (MEDITERRANEAN SEA)
Northern Cyprus
ALASHIYA CYPRUS
Ugarit (Ra's Shamrah)
PHOENICIA
Hamath (Ḥamāh)
AMURRU (AMORITES)
SYRIA
LEBANON
LEBANON MTS.
Anti-Lebanon
SYRIAN DESERT
Damascus
MAP KEY
Abraham's route to the Promised Land from Ur to Canaan
Possible alternate route
0 50 100 kilometers
0 50 100 miles
Present-day drainage, coastlines, and country boundaries are represented. Modern names appear in parentheses.
Hazor
Sea of Kinnereth (Sea of Galilee)
At Hobah near Damascus, Kedorlaomer was slain and Lot rescued. (Genesis 14:15-17)
ISRAEL
West Bank
Shechem (Nablus)
Here Abraham entered the Promised Land and built an altar. (Genesis 12:6-7)
Abraham bought the Cave of Machpelah as a burial place for Sarah. He would also be buried there. (Genesis 23:19, 25:10)
Jordan
JORDAN
Bethel (Baytīn)
Ai (Khirbat at Tall)
Lot chose the well-watered plain of the Jordan, while Abraham decided to remain in central Canaan when the time came for them to separate. (Genesis 13)
AMMON
To escape a severe famine, Abraham moved his whole household to Egypt. (Genesis 12:10-20)
Gaza Strip
Hebron
CANAAN
LOWER
Gerar
MOAB
Dead Sea
Beersheba (Be'ér Sheva')
Negev
ABRAHAM'S JOURNEY
Part 2: From Harran to Egypt
EGYPT
SUEZ CANAL
Avaris
Pithom
Succoth
Bubastis
Canal of the Pharaos
GOSHEN
Bitter Lakes
Heliopolis
Migdol
Cairo
EGYPT
Memphis
PARAN
EDOM
SINAI
Nile
Gulf of Suez
Gulf of Aqaba
Tih Plateau
Abraham's Journey does not appear to be "planned," as the Bible text suggests - that is literature -, but it rather looks like a flight from famine or war. At first, he and his clan have departed for Harran (Haran) in southern Anatolia (modern Turkey). After staying there for a while, the decision has been made to head to Canaan but he has not stayed there for long. Instead, he has marched towards Egypt. There is a high likelihood that Abraham and his clan belong to the same people whom the Egyptians first called "Hyksos" (Egyptian: hekau khasut, "Rulers from Foreign Lands") and later in the Amarna Letters Habiru, meaning "Hebrew." The name Hyksos says what the Canaanites were creating: a kingdom. These events described in the Hebrew Bible match almost perfectly with archaeological findings. After the defeat of their successors by the kings Kamose and Ahmose, and the fall of their capital Avaris, they all have been taken as prisoners of war (and not as slaves as the text suggests) and driven out again, in an event known as the Exodus of Moses.
In the era of Egypt's 13th Dynasty (1803 BC–1649 BC), probably even in the 12th Dynasty (1991–1802 BC), the Hyksos have arrived. Today they are identified with Canaanites, the ancestors of the Hebrews and therefore also of Abraham. They have settled peacefully in "Goshen," in Lower Egypt in which Amenemhat I has build their capital Avaris. Soon they have established their own kingdom. That is the reason why the 14th Dynasty (c. 1725–1650 BC) and the 15th Dynasty (1650–1550 BC) have been Canaanite dynasties existing alongside the 13th Egyptian Dynasty (1803 BC–1649 BC), 16th Dynasty (1649–1582 BC), 17th Dynasty (c. 1580–1550 BC), and the 18th Dynasty (1550–1290 BC). When the Hyksos / Canaanites have tried to conquer Upper Egypt, they have aroused the Egyptians to fight for decades. Result: Total defeat of the Hyksos / Canaanites and their expulsion from Egypt.

The Exodus or Expulsion from Egypt stuck in the collective memory of the Hebrews for hundred of years. Ezekiel (c. 622-570BC) writes (30:13-17): "Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros [Upper Egypt, Thebes] desolate, and will set fire in Zoan [Tanis], and will execute judgements in No [Aunu, Awnu and Annu or No in short, meaning Heliopolis]. And I will pour my fury upon Sin [the Desert of Sin or Tsin: between Elim and Mount Sinai], the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph* shall have distresses daily. [* Noph or Moph was the Hebrew name for Memphis, capital of Lower Egypt, Egyptian: Inebu-hedj, "the white walls", after the reconquest from the Canaanites: Men-nefer, "enduring and beautiful"] The young men of Aven [Avaris, the former Hebrew capital in Egypt; in Egyptian: Hu'et-waret] and of Pibeseth [Bubastis] shall fall by the sword: and these cities shall go into captivity."
If the Habiru (ancient Hebrews) were no Canaanites, as they claimed, they would have had no need for such a grudge against exactly those places the Canaanites once have been expulsed from, would they?

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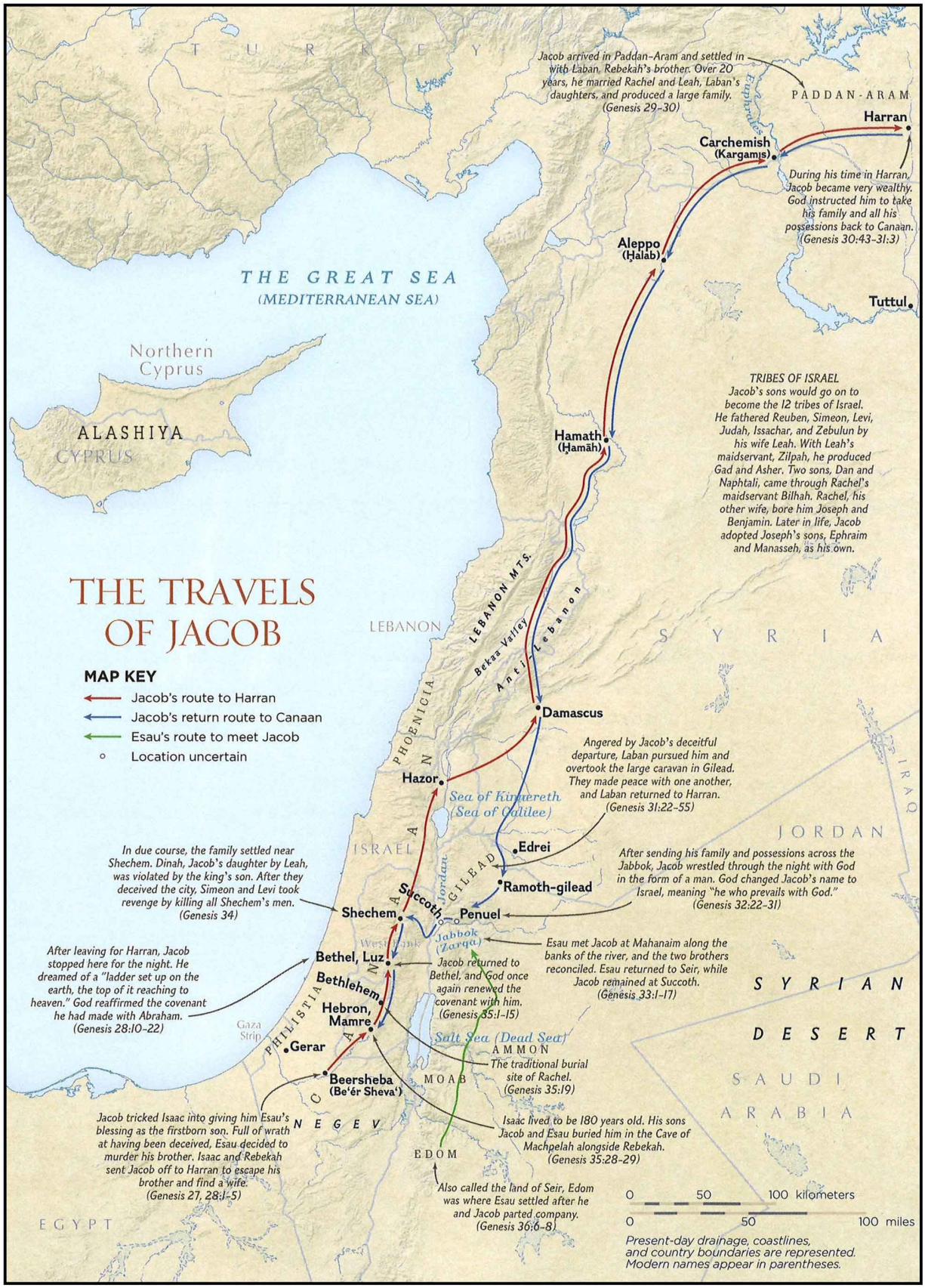
THE TRAVELS OF JACOB
MAP KEY
Jacob's route to Harran
Jacob's return route to Canaan
Esau's route to meet Jacob
Location uncertain
Jacob arrived in Paddan-Aram and settled in with Laban, Rebekah's brother. Over 20 years, he married Rachel and Leah, Laban's daughters, and produced a large family. (Genesis 29–30)
PADDAN-ARAM
Harran
Carchemish (Kargamış)
During his time in Harran, Jacob became very wealthy. God instructed him to take his family and all his possessions back to Canaan. (Genesis 30:43–31:3)
Aleppo (Ḥalab)
Tuttul
TRIBES OF ISRAEL
Jacob's sons would go on to become the 12 tribes of Israel. He fathered Reuben, Simeon, Levi, Judah, Issachar, and Zebulun by his wife Leah. With Leah's maidservant, Zilpah, he produced Gad and Asher. Two sons, Dan and Naphtali, came through Rachel's maidservant Bilhah. Rachel, his other wife, bore him Joseph and Benjamin. Later in life, Jacob adopted Joseph's sons, Ephraim and Manasseh, as his own.
Hamath (Ḥamāh)
Damascus
Angered by Jacob's deceitful departure, Laban pursued him and overtook the large caravan in Gilead. They made peace with one another, and Laban returned to Harran. (Genesis 31:22–55)
Hazor
Sea of Kinneret (Sea of Galilee)
Edrei
Ramoth-gilead
After sending his family and possessions across the Jabbok, Jacob wrestled through the night with God in the form of a man. God changed Jacob's name to Israel, meaning "he who prevails with God." (Genesis 32:22–31)
In due course, the family settled near Shechem. Dinah, Jacob's daughter by Leah, was violated by the king's son. After they deceived the city, Simeon and Levi took revenge by killing all Shechem's men. (Genesis 34)
Shechem
Succoth
Penuel
Jabbok (Zarqa)
Esau met Jacob at Mahanaim along the banks of the river, and the two brothers reconciled. Esau returned to Seir, while Jacob remained at Succoth. (Genesis 33:1–17)
After leaving for Harran, Jacob stopped here for the night. He dreamed of a "ladder set up on the earth, the top of it reaching to heaven." God reaffirmed the covenant he had made with Abraham. (Genesis 28:10–22)
Bethel, Luz
Jacob returned to Bethel, and God once again renewed the covenant with him. (Genesis 35:1–15)
Bethlehem
Hebron, Mamre
Salt Sea (Dead Sea)
The traditional burial site of Rachel. (Genesis 35:19)
Gerar
Beersheba (Be'ér Sheva')
Jacob tricked Isaac into giving him Esau's blessing as the firstborn son. Full of wrath at having been deceived, Esau decided to murder his brother. Isaac and Rebekah sent Jacob off to Harran to escape his brother and find a wife. (Genesis 27, 28:1–5)
Isaac lived to be 180 years old. His sons Jacob and Esau buried him in the Cave of Machpelah alongside Rebekah. (Genesis 35:28–29)
Also called the land of Seir, Edom was where Esau settled after he and Jacob parted company. (Genesis 36:6–8)
THE GREAT SEA (MEDITERRANEAN SEA)
Northern Cyprus
ALASHIYA
CYPRUS
TURKEY
LEBANON
SYRIA
IRAQ
JORDAN
ISRAEL
PHOENICIA
CANAAN
PHILISTIA
NEGEV
MOAB
AMMON
EDOM
GILEAD
LEBANON MTS.
Bekaa Valley
Anti-Lebanon
Jordan
West Bank
Gaza Strip
SYRIAN DESERT
SAUDI ARABIA
EGYPT
0 50 100 kilometers
0 50 100 miles
Present-day drainage, coastlines, and country boundaries are represented. Modern names appear in parentheses.

The history of the "Israelites" begins with ***Jacob***: According to the folk etymology found in Genesis 25:26, the name Ya'aqov is derived from aqev "heel", as Jacob was born grasping the heel of his twin brother Esau. The historical origin of the name is uncertain, although similar names have been recorded. Yaqub-Har is recorded as a place name in a list by Thutmose III (15th century BC), and later as the nomen (the personal name of Ancient Egyptian pharaohs) of a Hyksos pharaoh. The hieroglyphs are ambiguous, and can be read as "Yaqub-Har", "Yaqubaal", or "Yaqub El". The same name is recorded earlier still, in c. 1800 BC, in cuneiform inscriptions (spelled ya-ah-qu-ub-el, ya-qu-ub-el). The suggestion that the personal name may be shortened from this compound name, which would translate to "may El protect". The name ***Israel*** (Canaanite / Aramaic: Yisra'el) given to Jacob following the episode of his wrestling with the angel (Genesis 32:22–32 and 35:10), is a composition of the root sarah "to rule" and el "god," meaning all together "God rules" or more precise "Ruled by God." The given name is already attested in Canaanite documents from Ugarit (14th-12th century BC) (Yshr'il) and Ebla (Ishrail) and the name also appears on the Merneptah Stele (Ysri'r), (reign: 1213–1203 BC), referring to a foreign group of people (the Hyksos).

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Jacob first appears in the Book of Genesis, where he is described as the son of Isaac and Rebecca, and the grandson of Abraham, Sarah and Bethuel, Abrahams Aramaic nephew. According to the Bible, he was the second-born of Isaac's children, the elder being Jacob's twin brother, Esau. Jacob bought Esau's birthright and, with his mother's help, deceived his aging father to bless him instead of Esau. Later in the narrative, following a severe drought in his homeland of Canaan, Jacob and his descendants, with the help of his son Joseph (who had become a confidante of the pharaoh), moved to Egypt where Jacob died at the age of 147.
Jacob is said to have had twelve sons by four women, his wives, Leah and Rachel, and his concubines, Bilhah and Zilpah, who were, in order of their birth, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin, all of whom became the heads of their own family groups, later known as the ***Twelve Tribes of Israel***, and it is also known that he had a daughter, Dinah.

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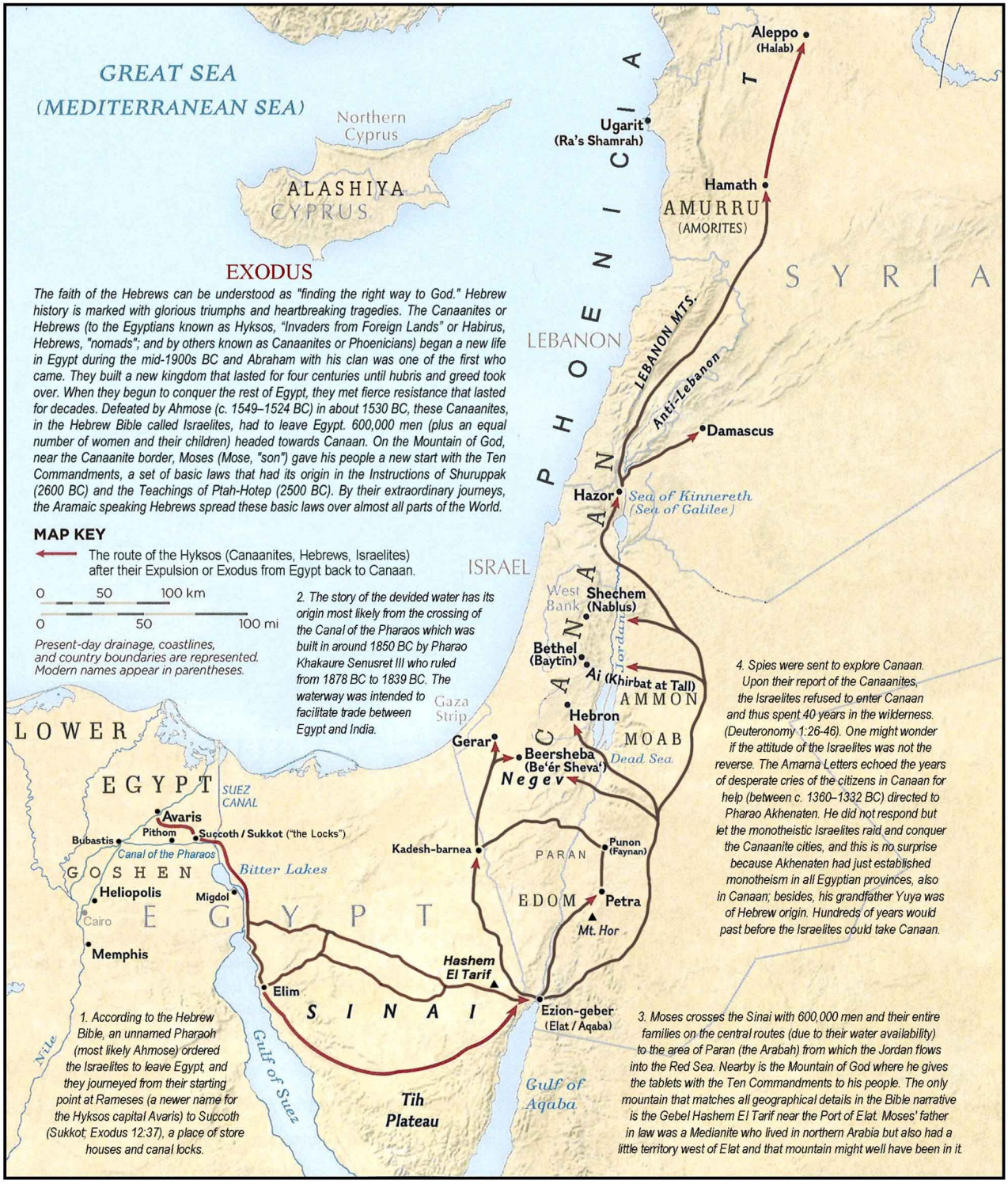
GREAT SEA
(MEDITERRANEAN SEA)
Northern Cyprus
ALASHIYA
CYPRUS
EXODUS
The faith of the Hebrews can be understood as "finding the right way to God." Hebrew history is marked with glorious triumphs and heartbreaking tragedies. The Canaanites or Hebrews (to the Egyptians known as Hyksos, "Invaders from Foreign Lands" or Habirus, Hebrews, "nomads"; and by others known as Canaanites or Phoenicians) began a new life in Egypt during the mid-1900s BC and Abraham with his clan was one of the first who came. They built a new kingdom that lasted for four centuries until hubris and greed took over. When they begun to conquer the rest of Egypt, they met fierce resistance that lasted for decades. Defeated by Ahmose (c. 1549–1524 BC) in about 1530 BC, these Canaanites, in the Hebrew Bible called Israelites, had to leave Egypt. 600,000 men (plus an equal number of women and their children) headed towards Canaan. On the Mountain of God, near the Canaanite border, Moses (Moses, "son") gave his people a new start with the Ten Commandments, a set of basic laws that had its origin in the Instructions of Shuruppak (2600 BC) and the Teachings of Ptah-Hotep (2500 BC). By their extraordinary journeys, the Aramaic speaking Hebrews spread these basic laws over almost all parts of the World.
MAP KEY
The route of the Hyksos (Canaanites, Hebrews, Israelites) after their Expulsion or Exodus from Egypt back to Canaan.
0 50 100 km
0 50 100 mi
Present-day drainage, coastlines, and country boundaries are represented. Modern names appear in parentheses.
2. The story of the devided water has its origin most likely from the crossing of the Canal of the Pharaos which was built in around 1850 BC by Pharao Khakaure Senusret III who ruled from 1878 BC to 1839 BC. The waterway was intended to facilitate trade between Egypt and India.
4. Spies were sent to explore Canaan. Upon their report of the Canaanites, the Israelites refused to enter Canaan and thus spent 40 years in the wilderness. (Deuteronomy 1:26-46). One might wonder if the attitude of the Israelites was not the reverse. The Amarna Letters echoed the years of desperate cries of the citizens in Canaan for help (between c. 1360–1332 BC) directed to Pharao Akhenaten. He did not respond but let the monotheistic Israelites raid and conquer the Canaanite cities, and this is no surprise because Akhenaten had just established monotheism in all Egyptian provinces, also in Canaan; besides, his grandfather Yuya was of Hebrew origin. Hundreds of years would past before the Israelites could take Canaan.
1. According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose) ordered the Israelites to leave Egypt, and they journeyed from their starting point at Rameses (a newer name for the Hyksos capital Avaris) to Succoth (Sukkot; Exodus 12:37), a place of store houses and canal locks.
3. Moses crosses the Sinai with 600,000 men and their entire families on the central routes (due to their water availability) to the area of Paran (the Arabah) from which the Jordan flows into the Red Sea. Nearby is the Mountain of God where he gives the tablets with the Ten Commandments to his people. The only mountain that matches all geographical details in the Bible narrative is the Gebel Hashem El Tarif near the Port of Elat. Moses' father in law was a Medianite who lived in northern Arabia but also had a little territory west of Elat and that mountain might well have been in it.
Aleppo (Halab)
Ugarit (Ra's Shamrah)
Hamath
AMURRU (AMORITES)
SYRIA
PHOENICIA
LEBANON
LEBANON MTS.
Anti-Lebanon
Damascus
Hazor
Sea of Kinnereth (Sea of Galilee)
ISRAEL
West Bank
Shechem (Nablus)
Jordan
Bethel (Baytīn)
Ai (Khirbat at Tall)
CANAAN
AMMON
Gaza Strip
Hebron
MOAB
Dead Sea
Gerar
Beersheba (Be'ér Sheva')
Negev
LOWER EGYPT
SUEZ CANAL
Avaris
Pithom
Succoth / Sukkot ("the Locks")
Bubastis
Canal of the Pharaos
GOSHEN
Bitter Lakes
Heliopolis
Migdol
Cairo
EGYPT
Memphis
Kadesh-barnea
PARAN
Punon (Faynan)
EDOM
Petra
Mt. Hor
Hashem El Tarif
Elim
SINAI
Ezion-geber (Elat / Aqaba)
Nile
Gulf of Suez
Tih Plateau
Gulf of Aqaba

The Canadian historian Simcha Jacobovici explored (in the James Cameron documentary "The Exodus Decoded") several mountains as possible candidates for the ***Biblical Mount Sinai***. Potential candidates had to meet the following criteria: **1.** The mountain must have at its base a large plateau that could accommodate hundreds of thousands of Israelites. **2.** It must have a water source to support the people. **3.** It must be accessible and easy to climb (due to the old age of Moses). **4.** It must have symbols of worship; archaeological evidence proving that the mountain was "holy" even before the time of Moses. (He claims the plateau of Hashem El Tarif contains 33 open-air sanctuaries; the largest number of open-air sanctuaries next to a mountain in the eastern Sinai ever found.) **5.** It must be located somewhere along the ancient route of the Exodus. 6. It must have a natural spring at its top.

In addition to these criteria, Jacobovici claimed that, according to biblical text, the mountain must also: **1.** Be a fourteen-day journey from "Elim" (Exodus 16:1). For a mass of people, a days journey was assumed to be 15 km per day. A fourteen-day journey would be about 210 km. **2.** Be an eleven-day journey from Kadesh Barnea (Deuteronomy 1:2), approximately 165 km. **3.** Be within "goat grazing distance" of Midianite territory. ***Moses*** (Egyptian: Mose, "son.") was tending his father-in-law's goats at the time of his first encounter on Mount Sinai (Exodus 3). Based on modern Bedouin practises, this was assumed to be 45 to 60 or 70 km from a camp (or further in the event of drought). Midianite pottery and art have been found at Timna (west of Elat), assumed to be the only Midianite enclave in the Sinai.

Using these points of reference to triangulate possible locations, Jacobovici claims that Hashem El Tarif is the most likely candidate for the biblical Mount Sinai [with which he is probably right as all archaeological findings match with the Bible texts. An investigation well done and with common sense.].

Criticisms against the proposal that Hashem El Tarif is Mount Sinai are: **1.** There is no mention in history nor tradition of Hashem El Tarif as Mount Sinai. [A weak argument as Christians and Muslims have deliberately destroyed almost all texts that contradicted their doctrine.]. **2.** There is no widespread Rabbinic-era Jewish tradition about the location of Mount Sinai. [Also weak because "Rabbinic Literature" was edited by the Romans after the 1st Roman-Jewish War, 66-73 AD, and therefore cannot really be called authoritative.]. **3.** The Sinai was controlled by the Egyptian Empire [Also a weak point because the Egyptians controlled all their provinces between the Nile and southern Anatolia anyway, including all of Canaan and Phoenicia.]

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JOSHUA THE CONQUEROR
Joshua, Moses' assistant and secretary, was at first a fierce warrior. He was chosen as the representative from his tribe, Ephraim, to explore (and raid) the land of Canaan, and was in agreement with Caleb (from the tribe of Judah) that the Promised Land could be conquered. Joshua lived through "the 40 year wandering period," of raids and conquest. Joshua completed the task of leading the Israelites into the Promised Land and of taking possession of it. The Amarna Letters (14th century BC), found in the capital of Pharao Akhenaten in Egypt, seem to be eye witness accounts to the (hi)story of Joshua's raids. The monotheistic pharao was apparently supporting the raiders by not responding to the victims' letters.
Joshua continued attacking and taking the rest of the Canaanite cities that had sent their armies to fight at Merom. (Joshua 11:12)
Joshua attacked and defeated the combined armies of several northern Canaanite cities. The victors chased the fleeing forces northward into the region of Sidon. (Joshua 11:7-8)
Hazor, the main Canaanite city of the North, was taken and burned. (Joshua 11:11)
Joshua brought all the tribes together to renew the covenant with the Lord, and remind the people to stay faithful. (Joshua 24:1-27)
Joshua was buried at the site of his inheritance. (Joshua 24:30)
After an initial defeat, the Hebrews took Ai with a well-planned ambush. (Joshua 7-8)
The Hebrews crossed the Jordan and established their first permanent camp in Canaan. (Joshua 4:19)
Joshua, after a forced march from Gilgal, attacked an army of Amorites in defense of the allied city of Gibeon. The battle became a rout, and the Hebrews pursued the remaining force. (Joshua 10:9-10)
Joshua sent spies to evaluate the land, especially Jericho, a key Canaanite city. (Joshua 2:1)
Jericho was taken after the walls collapsed before the Ark of the Covenant, opening the way into all Canaan. (Joshua 6:20)
The defeated Amorite kings hid in a cave. Joshua trapped, then executed them. (Joshua 10:26)
After he took the key cities, Joshua captured several more in the Negev. He then returned to the camp at Gilgal. (Joshua 10:41-43)
Tyre (Soûr)
Dan (Tel Dan)
Kedesh (Tel Qedesh)
Achzib (Tel Akhziv)
Hazor (Tel Ḥazor)
Merom
Acco (ʻAkko)
Achshaph (KafrYasīf)
Madon
Hammath (Ḥammat)
Ashtaroth
Mt. Carmel 546 m 1,791 ft
Shimron-meron (Semunieh)
Jabneel
Mt. Tabor 588 m 1,929 ft
Jokneam (Yoqneʻam)
Shunem (Sūlam)
Endor (ʻEn Dor)
Dor
Megiddo (Tel Megiddo)
Edrei (Darʻā)
Taʻanach (Taʻannuk)
Ramoth-gilead (Khirbat ar Rumaythah)
En-gannim (Janīn)
Beth Shean (Bet Sheʻan)
Dothan (Khirbat al Ḥufayrah)
Jabesh-gilead
West Bank
Mt. Ebal 940 m 3,084 ft
Tirzah (Tallūza)
Shechem (Nablus)
Mt. Gerizim 881 m 2,890 ft
Peniel
Succoth (Dayrʻ Allā)
Aphek (Tel Afeq)
Joppa (Tel Aviv-Yafo)
Shiloh (Khirbat Saylūn)
Timnath-serah
Bethel
Ai (Khirbat at Tall)
Ambushing Force
Main Force
Gilgal
Rabbah (Amman)
Upper Beth-horon (Bayt ʻŪr al Fawqā)
Jericho (Tell es-Sulṭān)
Jericho (Arīḥā)
Abel-shittim
Gezer (Tel Gezer)
Gibeon (Al Jīb)
Ekron (Tel Miqne)
Heshbon (Ḥisbān)
Jerusalem
Ashdod (Tel Ashdod)
Beth Shemesh (Beit Shemesh)
Mt. Nebo 802 m 2,631 ft
Jarmuth (Tel Yarmuṭ)
Medeba (Mādabā)
Gath (Tel Ẓafit)
Bethlehem
Ashkelon (Tel Ashkelon)
Ashqelon
Adullam (Ḥorbat ʻAdullam)
Libnah (Qiryat Gat)
Lachish (Tel Lachish)
Beth-zur (Khirbat Ṭubayqah)
Salt Sea Dead Sea
Dibon (Dhībān)
Makkedah
(Tuffuh) Tappuah
Hebron
Aroer (ʻArāʻir)
Gaza
Eglon
En-gedi (Tell el Jurn)
Arnon (Wadi el Mujib)
Debir
Gerar (Tel Gerar)
Eshtemoa (As Samū)
Wilderness of Judah
ʻArad (Tel Arad)
ʻArad
Sharuhen (Tel Sharuḥen)
Beersheba (Beʻér Sheva')
SYRIA
PHOENICIA
LEBANON
BASHAN
GILEAD
AMMON
MOAB
EDOM
PHILISTIA
PLAIN OF SHARON
SAMARIA
JUDAH
NEGEV
Jordan
Kishon (Qishon)
Sorek (Surar)
Valley of Jezreel
Yarmuk
Gaza Strip

Joshua (Canaanite: Yehoshua ["Jesus"], the "Anointed One" or "Messiah" or "Saviour") was born in Egypt prior to the Exodus. He worked as assistant and was successor of Moses in the books of Exodus and Numbers. The Hebrew Bible identifies Joshua as one of the "twelve spies of Israel" sent by Moses to explore (and raid) the land of Canaan. The word "spies" may be a wrong translation as the Hebrew word "meraglim" in the Torah means "spies, men, princes or warriors". He and Caleb believed that the Promised Land could be conquered and they lived through the "40 year wandering period," which seem to be the counterpart of the Amarna Letters (See: Grand Bible, Artefacts), narrated from the viewpoint of the victims. This makes him (after Abraham and Moses) the 3rd figure in the Bible with some historicity. It seems as if Joshua and Caleb could have been, at least the spiritual, precursors of the states of Israel and Judah. Joshua's real name was ***Hoshea*** (Hosea) the son of Nun, of the tribe of Ephraim, but Moses called him "Joshua", the name used in English. In the Septuagint (3rd century BC), all instances of the word Yehoshua, are rendered as Iesous), the closest Greek pronunciation of the Aramaic Yeshua. Thus, in modern Greek, Joshua is called "Jesus son of Naue" to differentiate him from Jesus the Nazorean (in the New Testament).

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Northern Cyprus
ALASHIYA
CYPRUS
Tiphsah
HAMATH
Hittites
The Israelite victory over Zobah brought a treaty of friendship with Hamath, a strong northern kingdom. (2 Samuel 8:9-10)
Hamath
Arvad
SYRIA
Tadmor (Tadmur)
David fought against the city-state of Zobah, gaining spoil and weakening a rival. (2 Samuel 8:3-11; 1 Chronicles 18:3-10)
Byblos (Jbail)
GREAT SEA (MEDITERRANEAN SEA)
LEBANON
PHOENICIA
ZOBAH
ARAM
Beeroth (Beirut)
Sidon (Saïda)
Damascus
Sheba, leader of a revolt against King David, was decapitated and his head thrown to Joab, commander in chief of David's army. (2 Samuel 20:15-22)
Rezon, a renegade who fled the authority of Zobah, set himself up as a rebel leader and took control of Damascus. He was hostile toward Israel. (1 Kings 11:23-25)
Tyre (Soûr)
Dan
Abel-beth-maachah
Kedesh
Hazor
Pharpar
Sea of Kinnereth
Sea of Galilee
The "witch of Endor" accurately predicted the deaths of Saul and his sons in the battle of Gilboa. (1 Samuel 28:7-8)
Acco ('Akko)
Ashtaroth
Jokneam
Endor
Edrei
Megiddo
After the Saul's defeat near Mt. Gilboa, victorious Philistines hung his body from the city wall and put his armor in one of their temples. (1 Samuel 31:10)
David's herds fed on the Plain of Sharon. (1 Chronicles 27:29)
Ta'anach
Beth Shan
Ramoth-gilead
Jabesh-gilead
Wood of Ephraim
Absalom, David's rebellious son, was killed by Joab, the king's head general. (2 Samuel 18)
Saul's birthplace and capital of the kingdom under his rule. (1 Samuel 15:34)
ISRAEL
Plain of Sharon
Shechem
Succoth
Jabbok
Aphek
Joppa
When the king of Ammon died, David sent a party to offer condolences. When the envoy was disgraced by the new king, David sent the army under Joab to deal with them. The victory brought Ammon under the Israelite crown. (2 Samuel 10:6-14; 1 Chronicles 19:6-15)
The Lord appeared to Solomon in a dream, granting him wisdom, honor, riches, and longevity. (1 Kings 3:5-15)
Shiloh
Jordan
Bethel
Rabbah ('Ammān)
AMMON
JORDAN
Gezer
Gibeon
Gibeah
Heshbon
Ashdod
PHILISTIA
Gath
Jerusalem
Having taken the city from its Jebusite masters, David moved his capital and built a palace, making Jerusalem the most important city in the kingdom. He ruled there 33 years. (2 Samuel 5:6-14)
A Philistine sword furnace has been found, similar to the type visited by the Israelites to have their farm tools sharpened. (1 Samuel 13:19-20)
Ashkelon
Bethlehem
Medeba (Mādabā)
Hebron
Gaza
Lachish
SHEPHELAH
Dibon (Dhībān)
Gerar
'En-gedi
Aroer
Arnon
Dead Sea (Salt Sea)
The birthplace of King David, the youngest son of Jesse. (1 Samuel 16:1-13)
Sharuhen
Beersheba
'Arad
David slew Goliath in the Valley of Elah. (1 Samuel 17)
MOAB
David's first capital; he reigned here 7 years, 6 months. (2 Samuel 5:5)
Besor
Brook of Egypt (Wadi el Arish)
NEGEV
Zered
David conquered the Moabites. (2 Samuel 8:2)
EGYPT
David showed mercy to his enemy Saul, cutting off his skirt while he slept instead of killing him. (1 Samuel 24:1-4)
Kadesh-barnea
AMALEKITES
EDOM
After a stunning victory over Edom in the Valley of Salt, the region was incorporated into David's kingdom. This gave him effective control over all the territory south to the Gulf of Aqaba. (2 Samuel 8:13-14)
Little Bitter Lake
Petra
Saul defeated the Amalekites, a group that had been raiding Israelite territories. (1 Samuel 14:48)
Wādī al 'Arabah
Ezion-geber

Kingdoms of ***Saul***, David, and Solomon --- The Books of Samuel tell us of Saul's life. Saul (Hebrew: Sha'ul, Greek: Saoul, meaning "prayed for") was the first king of the United Kingdom of Israel and Judah. Saul died at the Battle of Mount Gilboa and his sons were killed by the Gibeonites. His reign, traditionally placed in the late 11th century BC, supposedly marked a transition from a tribal society to statehood, meaning: the Israelites did not wander in the wilderness for 40 but for 400 years. The historicity of Saul's kingdom is debated due to insufficient extrabiblical evidence. I. Finkelstein thinks it to be a late ideological construct and if it ever existed, Saul's kingdom was small. The next significant ruler of the United Monarchy of Israel and Judah, after Saul, was ***David*** (Hebrew for: "beloved by family"). Samuel describes David is a young shepherd who gains fame by killing the Philistine giant Goliath. He becomes a favourite of King Saul and a close friend of Saul's son Jonathan. According to archaeological evidence, David ruled only as a chieftain over an area which was a chiefdom rather than a kingdom, much smaller and overshadowed by the older and more powerful kingdom of Israel to the north. ***Solomon*** (Hebrew: Shlomoh from shalom, "peace"), also called Jedidiah (Hebrew: Yedidyah from "beloved of Jah, Yahweh, God"), was, according to the Hebrew Bible or Old Testament a fabulously wealthy and wise king of the United Kingdom of Israel who succeeded his father, King David from c. 970 to 931 BC. (See: Kebra Nagast and 1 Kings 10; Queen of Sheba / Saba, Queen Makeda). Following the split in c. 930 BC, his patrilineal descendants ruled over Judah alone.

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The next significant Hebrew ruler was ***Hezekiah*** (reign c. 715-686 BC; Hebrew: Hizkiyyahu, Hizqiyyahu, Khizkiyahu, Yehizqiyyahu, or Y'khizkiyahu, meaning "Yahweh strengthens" or "Yahweh is my strength"; Greek: Ezekias). He was a king of Judah who appears in 2 Chronicles 18-32, in 2 Kings 18-20, Proverbs 25:1, and in Jeremiah, Hosea, and Micah. He was compared favourably with David and Solomon. Undoubtedly, Hezekiah was a historical figure as his story is one of the best to cross-reference with the rest of the Mid Eastern world's historical documents. The Hebrew Bible (Kings 19:35) states that the Assyrians attempted to conquer Judah and lost 185,000 soldiers. This might be an exaggeration but Hezekiah was a fierce warrior and documents such as the Siloam inscription, Lachish relief, Sennacherib's Prism of Nineve, bear witness to that. He is the first Hebrew ruler who made monotheism the official doctrine of the state. In an effort to abolish the Canaanite idolatry from his kingdom, he destroyed the high places (or bamot) and the "bronze serpent" (or Nehushtan), recorded as being made by Moses, which had become objects of idolatrous worship.

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With first religious reforms, King Hezekiah began a political process that was finally concluded by King ***Josiah*** (or Yoshiyahu, c. 640–609 BC) and it split Israelites from the rest of all Canaanites. Triggered was this reform probably by the ruthless conquests of Canaan by Assyria and Babylonia (also Semites). Statecraft was deliberately replaced by zeal as religious weapon. Greeks and Romans should experience that weapon some centuries later. The Books of 2 Kings and 2 Chronicles record about the programme and its execution in quite some detail. Josiah began the destruction of (Canaanite) Baalist altars and images throughout Jerusalem and Judah. While restoring the Temple of Jerusalem, the High Priest Hilkiah discovered a scroll described in 2 Kings as "the book of the Law", and in 2 Chronicles as "the book of the Law of the Lord given by Moses". Meant is most likely a collection of manuscripts that included The Instructions of Shuruppak (with c. 100 precepts and laws), the Code of Ur-Nammu (or Shulgi, 32 laws), the Code of Eshnunna (61 laws), the Code of Lipit-Ishtar (37 laws) and The Code of Hammurabi (282 laws), the Code of the Nesilim (Hittite, 200 laws), [Look for these law texts in the Grand Bible, see also: the 5 Precepts, the 10 Commandments, the 613 Mitzvot]. Many of these ancient law texts became directly a part of the Torah. The compilation of the Torah took place at c. 600 BC, may be by decree of Josiah.

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During the occupation of Judah and Israel, Israelites and Judaeans became prisoners of war, particularly the educated ones. All their leaders were taken hostage by Aramaic speaking Assyrians (8th century BC) and later by Akkadian and Aramaic speaking Babylonians (6th century BC), as it was general custom of that time. It ensured that the remaining population stayed leaderless and obeyed tlhe laws of the new rulers. When the Persian king ***Kurush II*** (Cyrus the Great, hailed by Hebrews as "Messiah") conquered Mesopotamia, the Israelite leaders were freed. Many of the Aramaic speaking ex-captives began to work as scribes for the Persians, some of them moved to Bactria and India, some others went to Egypt, Greece and Rome. The conquest of ***Alexander the Great*** triggered a cultural revolution spreading to Rome and India. Some Jews felt happy in the new culture. Their opponents took Josiah's fundamentalism to heart and fought against the Greeks. In 166 BC, ***Judah Maccabee*** led a Jewish army to victory over the Seleucid dynasty, which at first was directed against the many ***Greek Jews***, of whom there were many. The Maccabean (Hasmonean) dynasty ruled until the Roman Army under ***General Gnaeus Pompeius*** crushed them in 63 BC. The Hasmonean dynasty ended in 37 BC when ***Herod the Great*** became king of Israel. The Hebrews did not like him because he was an Edomite (Arab) and he worked for the Romans.

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The Biblical scholars Joseph Atwill and Robert Eisenman have compared the text of the ***Gospel of Matthew*** with the text of ***The Jewish War*** by ***Titus Flavius Josephus*** and made a revolutionary discovery. In his book "Caesar's Messiah," Atwill, outlines a series of events in ***Jesus' ministry***, described in the Gospels, are exact, sequential parallels to the ***battle campaign of General Titus*** (Flavius Vespasianus, son of Emperor Vespasian). The origins of Christianity seem far different than we have been led to believe. Remarkable is also how close Jewish families were connected to Roman families on a private basis. ***Philo of Alexandria***, known as Philo Judaeus, c. 20 BC–50 AD), was a Greek Jewish philosopher who lived in Alexandria, Egypt. His family had social ties to the ***priesthood in Judaea***, the ***Hasmonean dynasty***, the ***Herodian dynasty***, the ***Julio-Claudian dynasty***, and the ***Flavian dynasty*** in Rome. Philo had two brothers, Alexander the Alabarch and Lysimachus. Through Alexander, Philo had two nephews, ***Tiberius Julius Alexander*** (a high-ranking Roman general and governor) and Marcus Julius Alexander. The latter was the first husband of the ***Herodian princess Berenice***, lover or secret wife of the general and later ***Emperor Titus***. She was the daughter of King Herod Agrippa I and a sister of ***King Herod Agrippa II*** who was a friend of ***Emperor Claudius*** as well as of ***Titus Flavius Josephus***, having supplied him with information for his history books. And the Roman historian Titus Flavius Josephus was none other but the Jewish general ***Yosep bar Matityahu***, Joseph the son of Matthew.

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Unknown to the rest of the World, the Hebrews created their own states far away from the Middle East. The most successful of those people were two distinct groups: the Bene Israel (Sons of Israel) of India and the Beta Israel (House of Israel), also known as Ethiopian Jews (Hebrew: Yehudey Etyopyah; Ge'ez: ye-Ityoppya Ayhudi). The Beta Israel are a Jewish community that developed and lived for possibly over 2500 years in the area of the Kingdom of Aksum in the North of Ethiopia. They are also known as Falasha (nomads, which points to an earlier era). Documents of the early Hebrews in Ethiopia are rare, and if there are any, they give us different stories. Many of the Beta Israel's accounts state of their origins that they stem from the very ancient migration of some portion of the Tribe of Dan to Ethiopia, were led by the sons of Moses, perhaps at the time of the Exodus. A Christian account points to of Menelik's return to Ethiopia. Menelik is considered the first Solomonic Emperor of Ethiopia, and is traditionally believed to be the son of King Solomon of ancient Israel, and Makeda, ancient Queen of Sheba (Saba, which was on the eastern coast of the Red Sea). Alternative timelines include the later crises in Judaea, e.g., the split of the northern Kingdom of Israel from the southern Kingdom of Judah after the death of King Solomon. Then there are rumours about prisoners of war of the Assyrians and the Babylonians who migrated to Yemen, India and Ethiopia. According to another account, the forefathers of the Beta Israel are supposed to have arrived in Ethiopia by coming from the North, independently from Menelik and his company: "The Falashas migrated like many of the other sons of Israel to exile in Egypt after the destruction of the First Temple by the Babylonians in 586 BC the time of the Babylonian exile. This group of people was led by the great priest On. They remained in exile in Egypt for a few hundred years until the reign of Cleopatra. When she was engaged in a war against Augustus Caesar, the Jews supported her. When she was defeated, it became dangerous for the small minorities to remain in Egypt so there was another migration (between approximately 39–31 BC). Some of the migrants went to South Arabia and settled in Yemen. Some of them went to the north of Ethiopia.

In 1893, the New York journalist Charles Edwin Wilbour acquired some documents. He stored them in a warehouse where they were found more than 50 years later. The documents turned out to be papyri from the antique City of Elephantine near the border to Sudan. Up to this day, thousands of ancient documents in hieratic and demotic Egyptian, Greek, Latin and Coptic have been found in Aswan and Elephantine, once called Rabau, Jubau or Yaba. Among them are a collection of Hebrew manuscripts from the 5th century BC. And they tell us amazing stories. The largest number of papyri are written in Aramaic, the language of the Hebrews and lingua franca of the Achaemenid Persian Empire. They belong to a community of Hebrew mercenaries stationed at Elephantine under Achaemenid rule, 495–399 BC. The Elephantine papyri pre-date all extant manuscripts of the Hebrew Bible, and thus give scholars a very important glimpse at how Judaism was practised in the fifth century BC. They show clear evidence of the existence in c. 400 BC of a polytheistic sect of Jews, who seem to have had no knowledge of a written Torah or the narratives described therein. In one of the letters (Document "B17, TAD A4.5 Cowley 27", The Elephantine Papyri, Brill 1996, p.135), the Jews of Elephantine asked the High Priest in Jerusalem for permission to rebuild their own 'Jerusalem Temple' in Egypt. Excavation work done in 1967 revealed the remains of the Jewish colony centered around a small temple which is still standing on the island today. Along with Yahweh, other deities seem to have been worshiped by these Jews, including Anat-Yahu, the wife of Yahweh. There are two significant questions: Where did the Beta Israel originally come from? and: Where did the Hebrew mercenaries and their families go to when they left Elephantine? The answer could well be that the Beta Israel came from the north, as some legends suggest, namely from Elephantine. We can even figure out the travel route. They went by boat upstream the Nile, then they travelled up the Blue Nile, into the River Dindar or the River Rahad. Both, the Blue Nile as well as the Black Nile, begin exactly in the mountainous region of the Lake Tana, the original settlement area of the Beta Israel in northen Ethiopia. There are many places with Hebrew names and there is even another 'Jerusalem Temple' still standing in Yeha near Adigrat (New Bethel) about 50 km northeast of Aksum. The cube-like temple is dedicated to Almaqah, the "Bull of God's Land" and is dated to c.900-700 BC. The Beta Israel suffered ruthless persecution by the Communists and were then rescued by Israel's Forces from 1980 to 1992.

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Paul's Journey to southern Anatolia (Acts 13 and 14). Acts 13:4-8 says, "So they [Paul and Yosef bar-Nabas] ... departed unto Seleucia [Celeucia, south of Antioch, Antakya] and from thence they sailed to Cyprus. And when they were at Salamis ... they found a certain sorcerer, a false prophet, a Jew [meaning a member of the Jewish messianic party of Zealots and Sicarii that Paul used to persecute], whose name was Bar-jesus. ... Elymas the sorcerer [magos] (for so his name is translated) opposed them." Elymas is a Semitic term from 'alim' meaning "learned" or "wise," usually translated into the Persian term magos, meaning 'wise' like in "the three magi." Bar-Jesus or "bar Yoshua" in Aramaic means "Son of Jesus." The Book of Acts tells us here a crucial fact: Jesus had a son, so he had a wife. Paul used words like "Jew, sorcerer, false prophet" to lower his opponents.

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Paul's Journey to the Greek-speaking eastern half of **the Roman Empire** (Acts 16-18). Paul and his companion Barnabas left for the journey from Jerusalem after the meeting of the Council of Jerusalem, led by James the Just [the brother of Jesus], where the circumcision question was debated. They stopped in Antioch [meant is here Antiocheia, Edessa, one of the earliest Christian centres] where they had a sharp argument about taking John Mark with them on their voyages, as in the previous trip he had left them and gone home. Unable to resolve the dispute, Paul and Barnabas separated; Barnabas took John Mark to Cyprus with him, while Silas joined Paul and together they left for Tarsus [Paul's birthplace]. The final dispute on Jewish law split Christianity into a Jewish Christianity led by James, and a Roman Christianity led by Paul and his Gentile companions.

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Paul's Journey to the City of Ephesus (Acts 18, 19, 21) brought him to the centre of Greek civilisation. He lived there for 3 years and made lots of short trips. Paul's real name was Saul of Tarsus because he was born in Tarsus, Anatolia. Paul was a Roman Jew, a pious Pharisee and a sophisticated cosmopolitan who spoke Greek, Aramaic and Hebrew. He wanted to establish his own version of Christianity because he saw that the Jews stumbled into a war with the Romans. On his way to Damascus he had a "vision of Jesus," meaning he had an idea. Over time, the Romans grew angrier due to the terrorist acts of the Zealots. Paul's idea was to replace their violent ideologies with his teachings of a peaceful Jesus. In 57 AD, protests erupted in the theatre of Ephesus against Paul's teachings (Acts 19). The bishop of the Jerusalem, James the Just, summoned him for talks.

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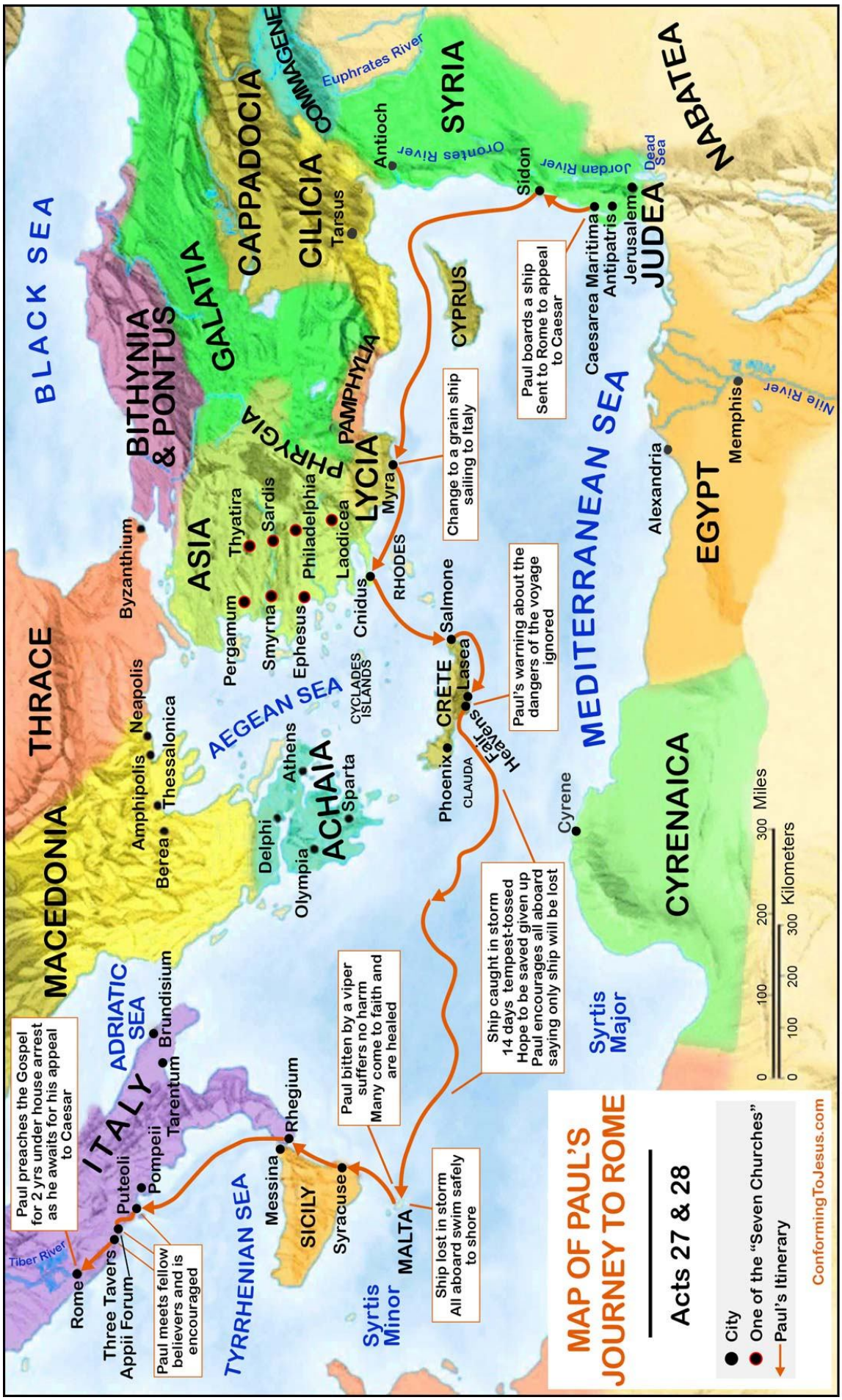

Paul's Journey to Rome (Acts 27 and 28) and to Spain (Romans 15:24, 28). According to Prof Robert Eisenman, translator of the Dead Sea Scolls, to get to the historical Jesus we have to get to him through James the Just, the bother of Jesus, as they grew up together. James was the leading, righteous man of his time. Paul had a major altercation with James about kosher food, circumcision and the fact that Paul converted Jews to his Roman Christianity, contrary to former made agreements. A mob of Jewish Zealots found out and tried to kill him, the Roman governors put him into protective custody. And in 62 AD, they got him out of the Judaea to sent him to Rome on an appeal to Caesar Nero. On his ship to Rome travelled also Yosef bar Matityahu on a diplomatic mission to Nero. He too wrote about the shipwreck and he became the famous historian Titus Flavius Josephus.

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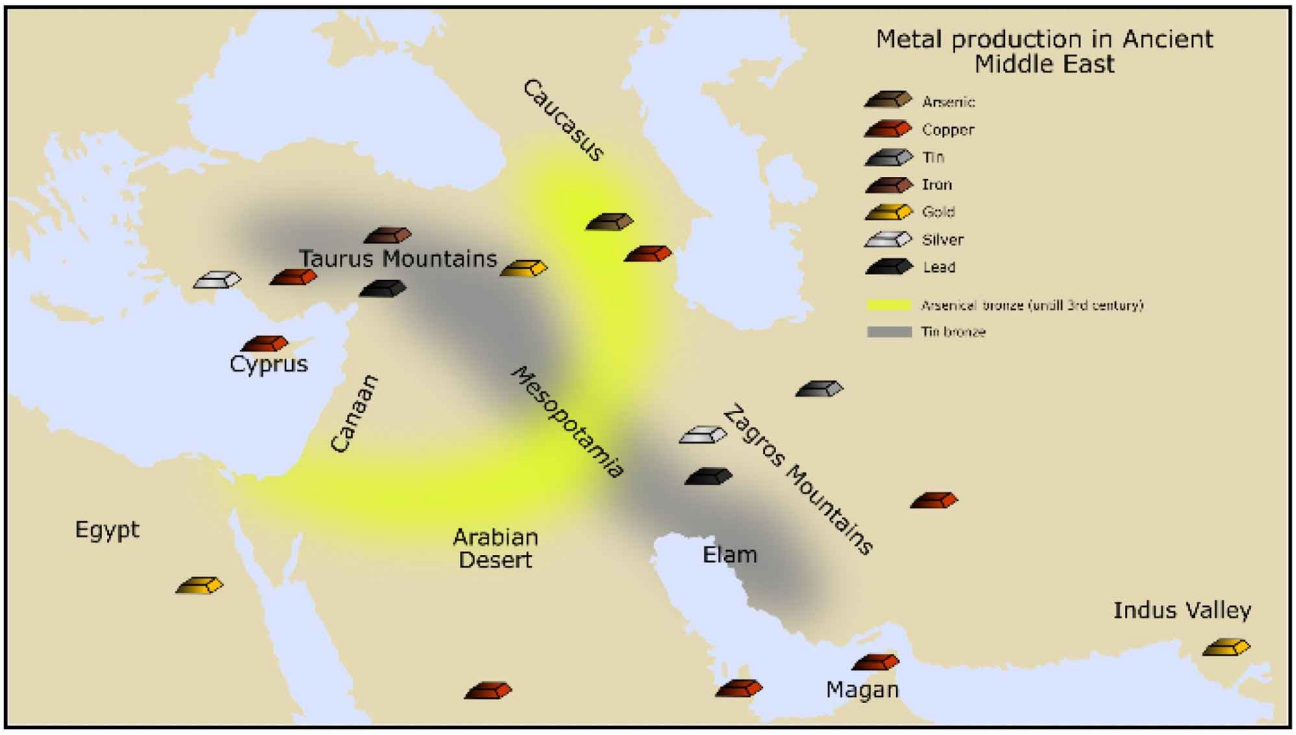

The new material of the time was bronze, a durable alloy made of copper and either tin or arsenic. Mining and Metal production was boosting early trade in the Ancient Middle East and around; 3rd millenium BC.

With Ahmose's reconquest of Lower Egypt, his New Kingdom soon gained power over Canaan, Phoenicia, and Amurru (the Amorites who now ruled over Babylonia). The international language was Akkadian written in cuneiform script; it was closely related to the Semitic languages Canaanite, Phoenician, Aramaic, and Amorite. The Amarna Letters give us a detailed image of political and personal relationships. 16th - 14th centuries BC.

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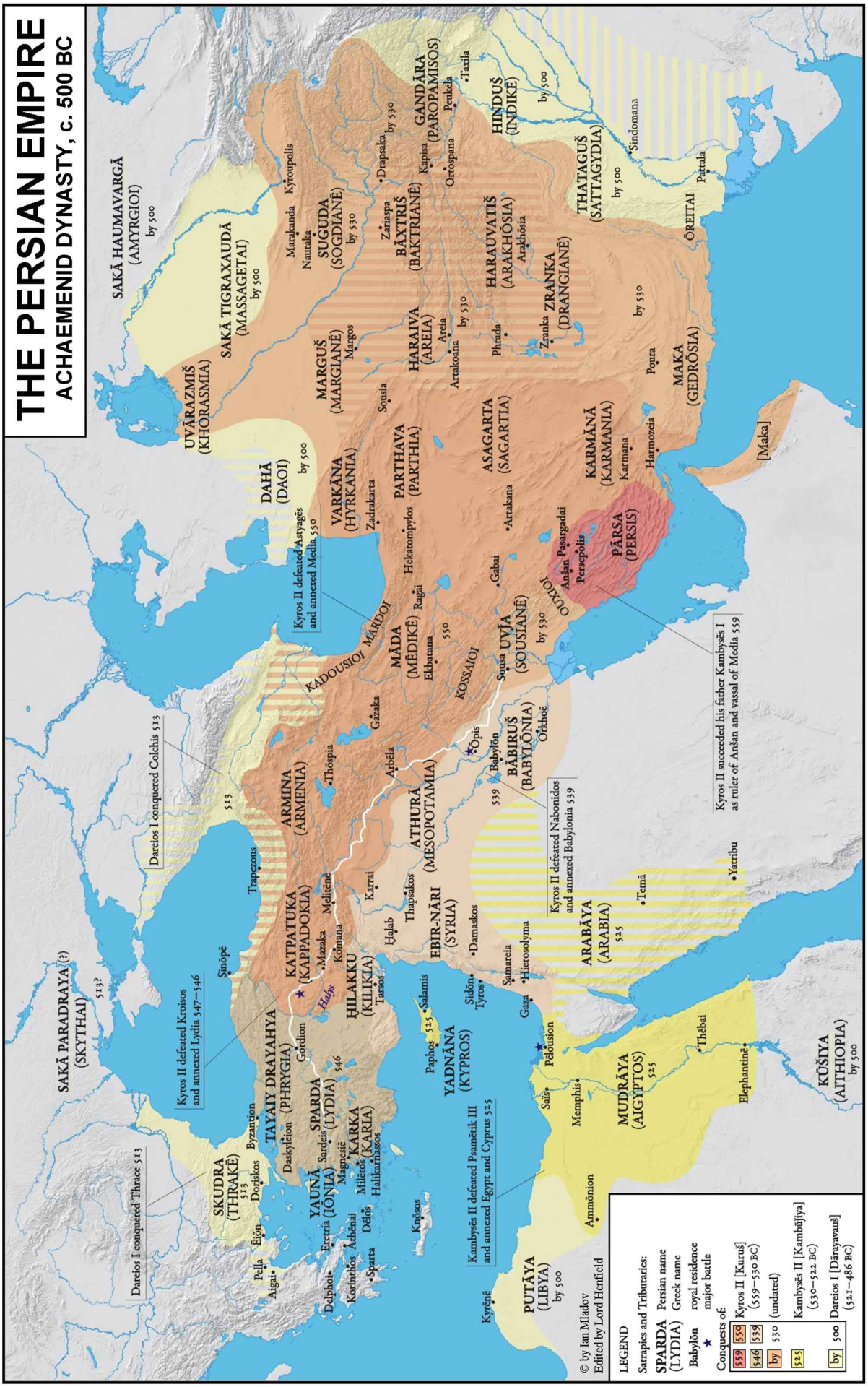

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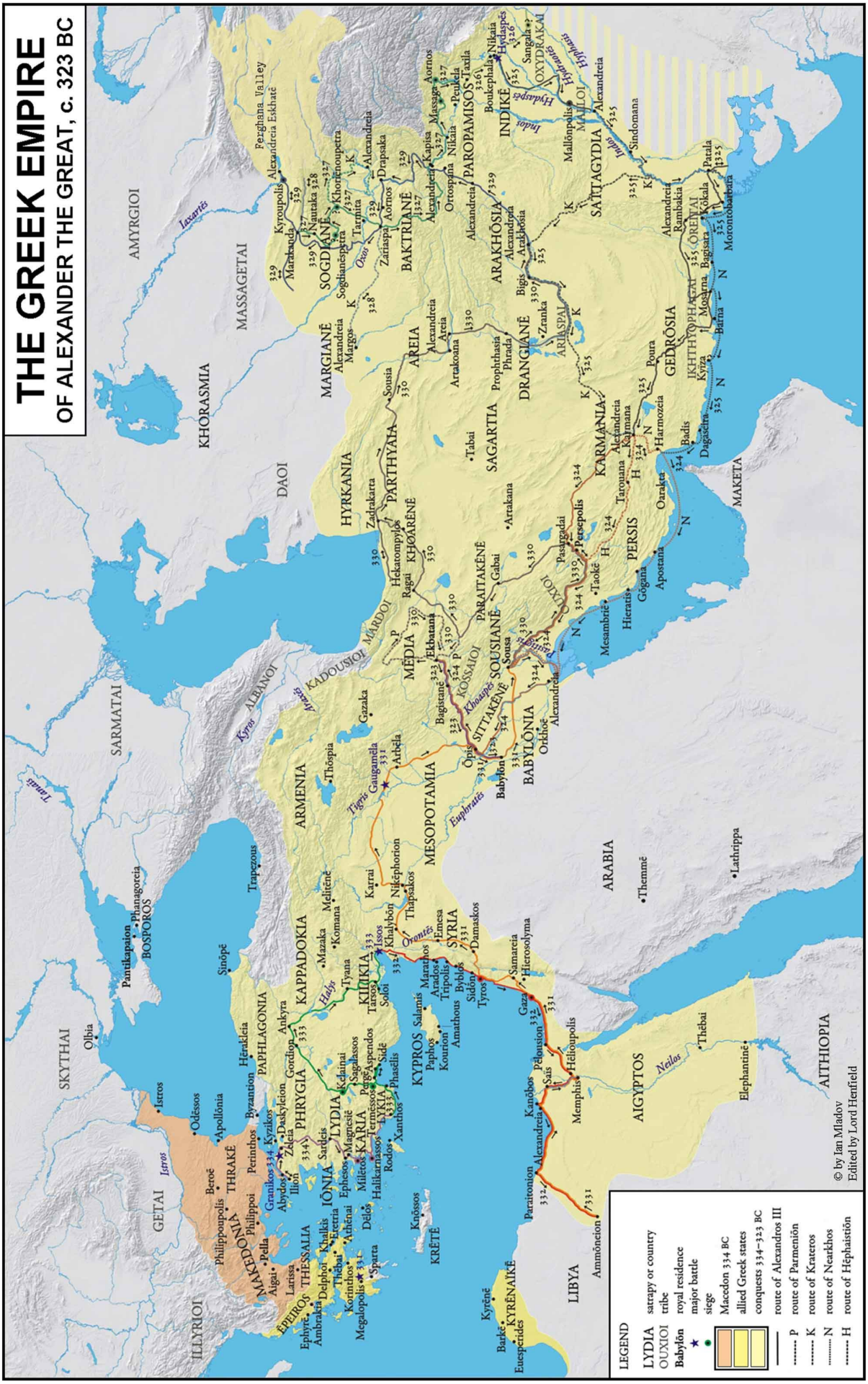
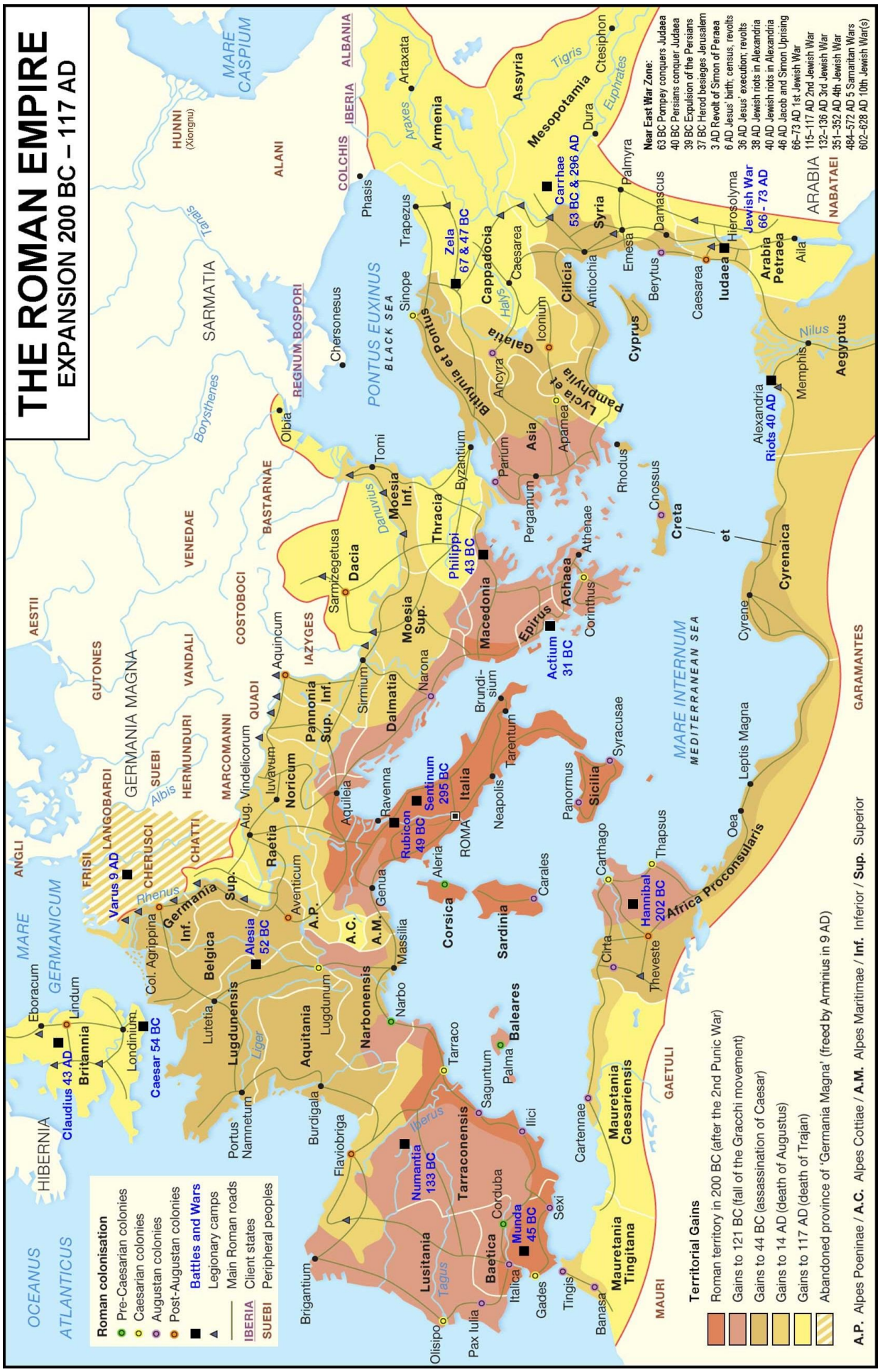

THE GREEK EMPIRE
OF ALEXANDER THE GREAT, c. 323 BC
SKYTHAI
SARMATAI
AMYRGIOI
KHORASMIA
MASSAGETAI
DAOI
ALBANOI
KADOUSIOI
MARDOI
ILLYRIOI
GETAI
MAKEDONIA
THRAKĒ
PAIONIA
THESSALIA
EPEIROS
PAPHLAGONIA
PHRYGIA
KAPPADOKIA
ARMENIA
LYDIA
IŌNIA
KARIA
LYKIA
KILIKIA
KYPROS
SYRIA
MESOPOTAMIA
BABYLŌNIA
ARABIA
AIGYPTOS
LIBYA
AITHIOPIA
KRĒTĒ
KYRĒNAIKĒ
MAKETA
PERSIS
KARMANIA
GEDRŌSIA
HYRKANIA
PARTHYAIA
MĒDIA
SAGARTIA
DRANGIANĒ
ARIASPAI
ARAKHŌSIA
SATTAGYDIA
INDIKĒ
PAROPAMISOS
BAKTRIANĒ
SOGDIANĒ
MARGIANĒ
AREIA
OXYDRAKAI
MALLOI
IKHTHYOPHAGAI
ORĒTAI
PARAITAKĒNĒ
SOUSIANĒ
SITTAKĒNĒ
KOSSAIOI
OUXIOI
Issos
Gaugamela
Hydaspes
Indos
Oxos
Iaxartēs
Tanais
Kyros
Euphratēs
Tigris
Hydaspēs
Akesinēs
Hydraotēs
Hyphasis
Neilos
Orontēs
Halys
Granikos
Pelousion
Paraitonion
Ammōneion
Memphis
Babylon
Susa
Persepolis
Ekbatana
Arbela
Tyros
Gaza
Alexandreia
Sardeis
Ephesos
Miletos
Halikarnassos
Rodos
Knōssos
Kyrēnē
Barkē
Euesperides
Olbia
Istros
Apollōnia
Byzantion
Trapezous
Sinōpē
Ankyra
Gordion
Tyana
Mazaka
Melitēnē
Komana
Thapsakos
Karrai
Nikēphorion
Thōspia
Gazaka
Arbela
Gaugamela
Arrakana
Pasargadai
Taokē
Gabai
Susa
Arbela
Opis
Bagistanē
Ekbatana
Rhagai
Zadrakarta
Hekatompylos
Tabai
Arakana
Prophthasia
Phrada
Arakosia
Alexandreia
Bigis
Zranka
Arsaspai
Taronana
Alexandreia
Kalmana
Harmozeia
Poura
Badis
Dagasira
Oarakta
Apostana
Gogana
Hieratis
Mesambriē
Lathrippa
Themmē
Thebai
Elephantinē
Memphis
Heliopolis
Sais
Kanōbos
Alexandreia
Paraitonion
Ammōneion
Kyrēnē
Barkē
Euesperides
Kourion
Paphos
Amathous
Tyros
Sidōn
Byblos
Tripolis
Aradus
Marathos
Simyra
Damaskos
Samareia
Hierosolyma
Gaza
Pelousion
Thapsakos
Nikēphorion
Karrai
Issos
Tarsos
Soloi
Mallos
Tyana
Mazaka
Komana
Melitēnē



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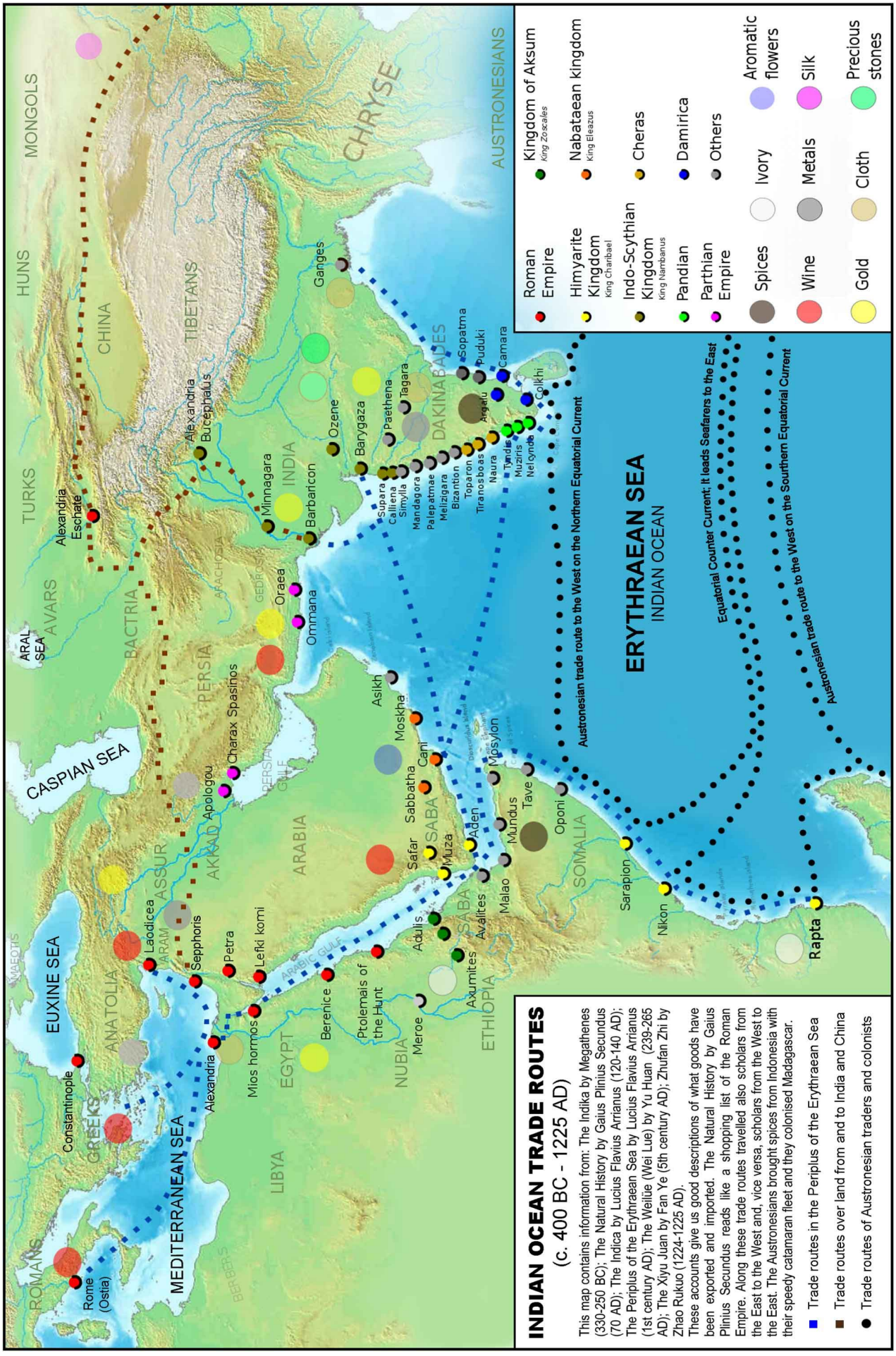

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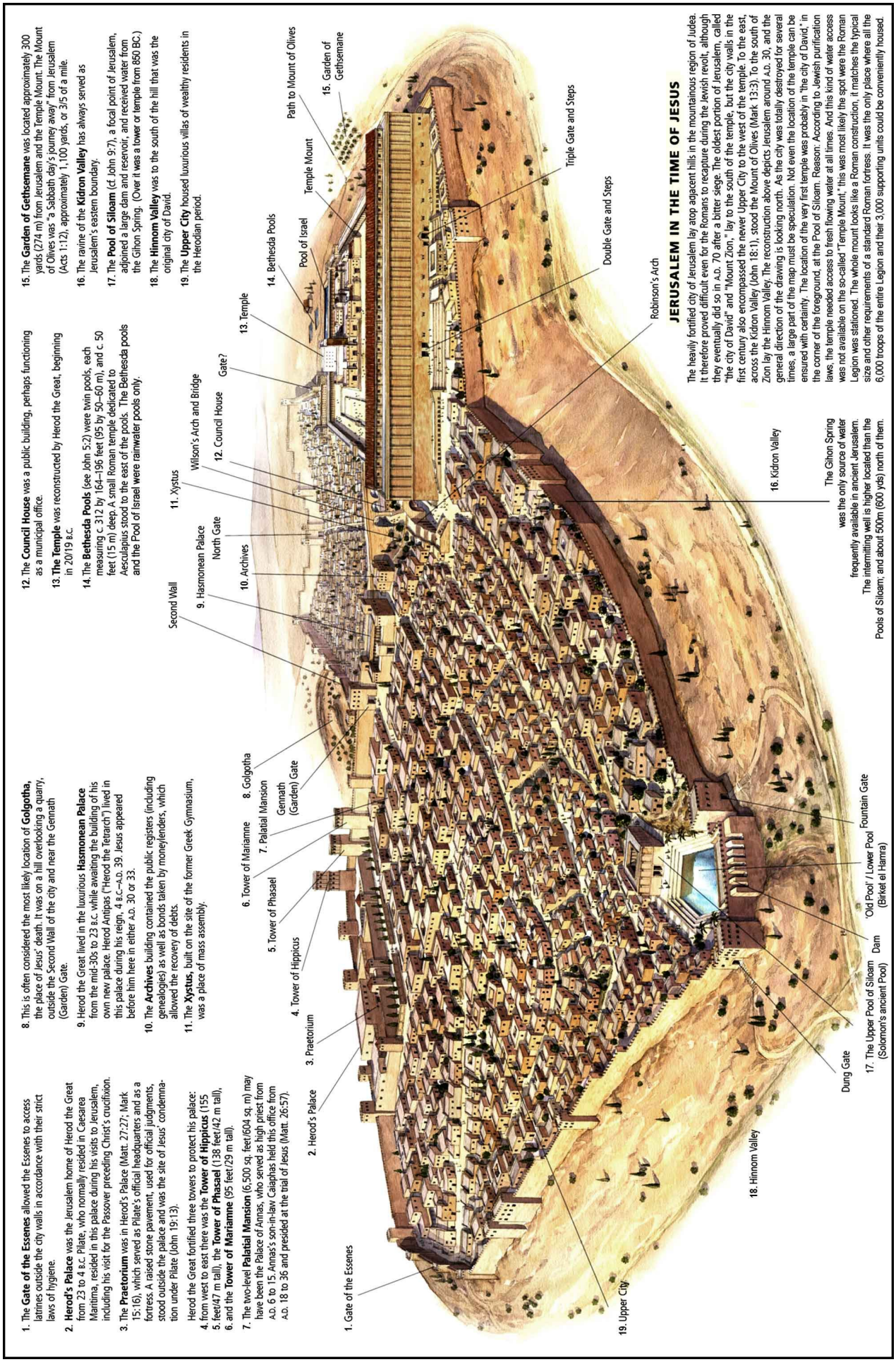
1. The Gate of the Essenes allowed the Essenes to access latrines outside the city walls in accordance with their strict laws of hygiene.
2. Herod's Palace was the Jerusalem home of Herod the Great from 23 to 4 B.C. Pilate, who normally resided in Caesarea Maritima, resided in this palace during his visits to Jerusalem, including his visit for the Passover preceding Christ's crucifixion.
3. The Praetorium was in Herod's Palace (Matt. 27:27; Mark 15:16), which served as Pilate's official headquarters and as a fortress. A raised stone pavement, used for official judgments, stood outside the palace and was the site of Jesus' condemnation under Pilate (John 19:13).
Herod the Great fortified three towers to protect his palace:
4. from west to east there was the Tower of Hippicus (155
5. feet/47 m tall), the Tower of Phasael (138 feet/42 m tall),
6. and the Tower of Mariamne (95 feet/29 m tall).
7. The two-level Palatial Mansion (6,500 sq. feet/604 sq. m) may have been the Palace of Annas, who served as high priest from A.D. 6 to 15. Annas's son-in-law Caiaphas held this office from A.D. 18 to 36 and presided at the trial of Jesus (Matt. 26:57).
8. This is often considered the most likely location of Golgotha, the place of Jesus' death. It was on a hill overlooking a quarry, outside the Second Wall of the city and near the Gennath (Garden) Gate.
9. Herod the Great lived in the luxurious Hasmonean Palace from the mid-30s to 23 B.C. while awaiting the building of his own new palace. Herod Antipas ("Herod the Tetrarch") lived in this palace during his reign, 4 B.C.–A.D. 39. Jesus appeared before him here in either A.D. 30 or 33.
10. The Archives building contained the public registers (including genealogies) as well as bonds taken by moneylenders, which allowed the recovery of debts.
11. The Xystus, built on the site of the former Greek Gymnasium, was a place of mass assembly.
12. The Council House was a public building, perhaps functioning as a municipal office.
13. The Temple was reconstructed by Herod the Great, beginning in 20/19 B.C.
14. The Bethesda Pools (see John 5:2) were twin pools, each measuring c. 312 by 164–196 feet (95 by 50–60 m), and c. 50 feet (15 m) deep. A small Roman temple dedicated to Aesculapius stood to the east of the pools. The Bethesda pools and the Pool of Israel were rainwater pools only.
15. The Garden of Gethsemane was located approximately 300 yards (274 m) from Jerusalem and the Temple Mount. The Mount of Olives was "a Sabbath day's journey away" from Jerusalem (Acts 1:12), approximately 1,100 yards, or 3/5 of a mile.
16. The ravine of the Kidron Valley has always served as Jerusalem's eastern boundary.
17. The Pool of Siloam (cf. John 9:7), a focal point of Jerusalem, adjoined a large dam and reservoir, and received water from the Gihon Spring. (Over it was a tower or temple from 850 BC.)
18. The Hinnom Valley was to the south of the hill that was the original city of David.
19. The Upper City housed luxurious villas of wealthy residents in the Herodian period.
JERUSALEM IN THE TIME OF JESUS
The heavily fortified city of Jerusalem lay atop adjacent hills in the mountainous region of Judea. It therefore proved difficult even for the Romans to recapture during the Jewish revolt, although they eventually did so in A.D. 70 after a bitter siege. The oldest portion of Jerusalem, called "the city of David" and "Mount Zion," lay to the south of the temple, but the city walls in the first century also encompassed the newer Upper City to the west of the temple. To the east, across the Kidron Valley (John 18:1), stood the Mount of Olives (Mark 13:3). To the south of Zion lay the Hinnom Valley. The reconstruction above depicts Jerusalem around A.D. 30, and the general direction of the drawing is looking north. As the city was totally destroyed for several times, a large part of the map must be speculation. Not even the location of the temple can be ensured with certainty. The location of the very first temple was probably in "the city of David," in the corner of the foreground, at the Pool of Siloam. Reason: According to Jewish purification laws, the temple needed access to fresh flowing water at all times. And this kind of water access was not available on the so-called "Temple Mount," this was most likely the spot were the Roman Legion was stationed. The whole mount looks like a Roman construction, it matches the typical size and other requirements of a standard Roman fortress. It was the only place where all the 6,000 troops of the entire Legion and their 3,000 supporting units could be conveniently housed.
1. Gate of the Essenes
2. Herod's Palace
3. Praetorium
4. Tower of Hippicus
5. Tower of Phasael
6. Tower of Mariamne
7. Palatial Mansion
8. Golgotha
Gennath (Garden) Gate
9. Hasmonean Palace
Second Wall
10. Archives
North Gate
11. Xystus
Wilson's Arch and Bridge
12. Council House
Gate?
13. Temple
14. Bethesda Pools
Pool of Israel
Temple Mount
Path to Mount of Olives
15. Garden of Gethsemane
Triple Gate and Steps
Double Gate and Steps
Robinson's Arch
16. Kidron Valley
The Gihon Spring was the only source of water frequently available in ancient Jerusalem. The intermitting well is higher located than the Pools of Siloam; and about 500m (600 yds) north of them.
Fountain Gate
'Old Pool' / Lower Pool (Birket el Hamra)
Dam
17. The Upper Pool of Siloam (Solomon's ancient Pool)
Dung Gate
18. Hinnom Valley
19. Upper City

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COINS - DESCRIPTION

The farther we go back in time, the less information on a particular era is available. Civilisations, nation states, or even vast empires have changed or have been destroyed, and all their records and libraries too. This is the occasion in which archaeology can help.
Coins are a main source of historical facts. They let us see information in historical texts and scripture in another light. As the space on a coin is extremely limited, only those things are depicted that have utter significance: the likeness of the ruler[s], the name of him / her, his / her title[s] and motto, name or abbreviation of the mint place, symbol[s] of their politics [faith, philosophy, achievement etc.], important god[s], and of course their language[s] with which the ruler shows his tradition or pledge to a certain set of ethics.
In **catalogue descriptions**, and other **numismatic literature**, we find the following pieces of information about a coin: "obverse" = foreside, "reverse" = backside. The size of a coin is nowadays given as diameter in millimetres, such as 25mm, or when the shape of the size represents a quadrangle, as in Indian and some Bactrian coins, we express this as 25 x 26mm. The weight is given in metric "grammes" or "grams", such as 4.87g [also written as gs or gms].
"Byzantine" = [**eastern**] **Roman**. A soubriquet (used in many coin catalogues) which was created by Hieronymus Wolf in 1557 out of shame over the fall of the Roman Empire by the hands of Muslims, and it also might have reflected the feud between east and west over the title of Emperor of the Romans. Those people called themselves always "Romans" and their nation state "Roman Empire", and so did the people who dealt with them. Users therefore may be well adviced to always refer to them as "Eastern Romans."
The **material** is defined as AV [or **AU**, meaning 'Aurum'] = Gold, **AR** [Argentium] = Silver, **AE** or Æ indicates bronze [from aer, aeris, the Roman name of this alloy]. Other materials may be mentioned: "Electrum" is a naturally occurring alloy of gold and silver, with trace amounts of copper and other metals. 45–55% of gold in electrum used in ancient Lydian and Carthaginian coins; "Hepatizon" is a copper coin with the addition of a small proportion of gold and silver [perhaps as little as 8% of each] to give it a liver colour surface.
The **language on coins** is Latin / **Roman** or **Greek** within the bouderies of the Roman Empire. Greek was particularly used in the East of the Empire, in North Africa, Arabia, and in the Northwest of India (Bactria). **Aramaic** was used in North Africa, Arabia [until the Arabs developed cursive Arabic out of Aramaic] Persia, Sogdiana, China, and in the Northwest of India (Bactria). Under the leadership of Emperor Ashoka, in India and the neighbouring realms, the Brahmi script appeared on coins or other inscriptions too.

COIN / MINT INSCRIPTIONS Coins in Antiquity were incribed with **capital letters only**, such as:
• **AVG** = Augustus (a title meaning emperor = leader / in Greek: Autokrator)
• **CAE** / CAES = Caesar (a title meaning 'assisting' emperor')
• **CAPTA** = Captured / Conquered
• **COS** / COSVIII = Consul VIII [government chief for the 8th time]
• **DIVI F** = Divi Filius / Filia [Son / daughter of the divine (son / daughter of a god)].
• **F** = Filius / Filia [son / daughter]
• **FL** = Flavius is the family name of the **1st Flavian Dynasty**; Flavia is the form used by females. It was adopted also by the **2nd Flavian Dynasty** of Constantine the Great as a "name of programme" pledging to carry on with the politics of Flavius Vespasian[us]
• **IMP** = Imperator [a title meaning emperor, here: military leader]
• **IVDAEA** / IVDEA = Judaea [Israel, Holy Land, meaning the Roman province comprising the areas of modern Lebanon, Syria, Jordan and northern Arabia]
• **PPP** = Praetor Pater Patriae [leading father of the nation]
• **PONFEX** / PONMAX / PM = Pontifex Maximus [Highest Priest 'Bridgebuilder among all religions', Chief of the Roman Imperial Cult = the Ministery of Religion (an important source of tax)]
• **S C** = Senatus Consulto [by authority of the Senate, the Roman parliament]
• SPQR = Senatus Populus Que Romanus [the Senate and People of Rome], the official name of the Senate [the Roman Parliament] in the city of Rome [later in Constantinople / Nova Roma = new Rome]
• **T** = Titus [sometimes Titi for female] is a cognomen or additional name which often appears together with the name Flavius; either of both names were often adopted by people who were granted official Roman citizenship by the Flavian emperors; example: Titus Flavius Josephus, Titus Lucius Arrianus, etc.
• **XP** = Greek for KR meaning "Kristos" / Christ
• The **monetary system** changed a little when (in 498 AD) Emperor Flavius Anastasius reformed the late Roman Empire coinage into a system with gold solidus and the bronze nummi. The nummus was an extremely small bronze coin of about 8–10mm and 0.56g. The obverse (front) of these coins featured a highly stylised portrait of the emperor while the reverse (back) featured the value of the denomination represented according to a mix of the Greek and the Roman numbering systems: **M** = 40 nummi, **Λ** = 30 nummi, **K** = 20 nummi, **IB** = 12 nummi, **I** = 10 nummi, **S** = 6nummi, **E** = 5 nummi, **XX** = half follis, **X** = Decanummium, **V** = Pentanummium. Silver coins were rarely produced.
• For **Greek inscriptions**, Notice: Instead of the Greek **Σ**, very often the Roman **C** was used to denote an S. Examples:
Greek: ΒΑCΙΛΕΩC ΑΡΙCΤΟΒΟΥΛΟΥ / ΒΑCΙΛΙCCΗC CΑΛΟΜΗC, Transcription: Basileos Aristoboulou / Basilisses Salomes, Meaning:King Aristobulus / Queen Salome
Greek: ΤΙΤΩ ΟΥΕCΠΑCΙΑΝΩ ΑΥΤΟΚΡΑΤΩΡ CΕΒΑCΤΩ, Transcription: Tito Vespasiano Autokrator Sebasto, Meaning: Titus Vespasianus Emperor Venerable

SYMBOLISM ON [any sort of "messianic"] **COINS**
• **THE MESSIANC STAR** The "Star Prophecy" (or Star and Scepter prophecy) is a Messianic reading applied by Jewish Zealots and early Christians to Numbers 24:17: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." (Numbers 24:17) The prophecy was often employed during the troubled years that led up to the Jewish Revolt, the destruction of the Temple in Jerusalem (70 AD) and the suicidal last stand of the Sicarii [the jihadist branch of the Zealots] at Masada in 73 AD. The Star Prophecy appears in the Dead Sea scrolls from Qumran. This prophecy was of such importance to all resistance groups in this period, because it triggered their fervour to fight against the Greeks and Romans. Flavius Josephus, told the prophecy to Vespasian, who was campaigning against the Jewish Zealots of the Messianic Movement in Judaea, and according to that, Vespasian was destined to rule the world. After the destruction of the Temple in Jerusalem, an extraordinary thing happened: the messianic star appeared for the first time on an official Roman coin minted by Vespasian, a clear message that he saw himself as the awaited Messiah. The star was not used after the Flavian Dynasty until it appeared again in the 2nd Flavian Dynasty with Constantine the Great's Christian mother. After the 4th century AD, it was replaced by the cross but it reappeared again on the first Islamic coins stating that Islam now was the heir of the Jewish Messianic Movement; the similarity of Islamic texts with the Messianic texts in the Dead Sea Scrolls from Qumran suggest that the adoption of star (and later the crescent) was deliberate. The shape of the original Messianic Star has a dot with 4 to 10 rays around it.
• **THE STAR OF BETHLEHEM** The star has been externalised as an actual star in the sky, the "Star of Bethlehem," in the narration of the Gospel of Matthew. The "Star of Bethlehem" appears only in the nativity story of the Gospel of Matthew where "wise men from the East" (Zoroastrian Magi from Persia) are inspired by the star to travel to Jerusalem. There, they met King Herod of Judaea, and asked him: "Where is the one who has been born king of the Jews? We have come to pay homage to the newborn king of the Jews."
Today, we know that at the time of Jesus' alleged birth date [between 10 BC and 10 AD] there was no such star in the sky or any kind of star constellation that would have sparkled brightly enough to be recognised by anyone. As Matthew was of Jewish origin, he knew what "the Star" really meant at that time: It was a synonym for the Messianic Movement, and its messianic leaders fighting for military victory, as we can read about it in the Dead Sea Scrolls from Qumran [War Scroll, Messianic Scroll etc.].

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• **THE STAR OF DAVID** The Star of David, known in Hebrew as the Shield of David, has the shape of a hexagram and is generally recognised as symbol of modern Jewish identity and was probably a graphic soubriquet refering to the ancient Jewish Messianic Movement found on all sorts of coins. The hexagram might have appeared first on the arch of a 4th century synagogue in Galilee. It first appeared in the 16th century on coins from the Ottoman Empire, Syria, Morocco, Yemen, Nepal and India There, they have nothing to do with Judaism but were used by Islam as a decorative element juslt like pentagrams and octagrams.
• **THE CRESCENT** The crescent shape is used to represent the Moon, and the Moon deity Nanna / Sin from an early time, visible in Akkadian cylinder seals as early as 2300 BC. The Egyptian logograph representing the Moon also had a crescent shape and it probably also refered to Moses who was of royal Egyptian descent. The crescent was well used in the iconography of the ancient Near East and was used transplanted by the Phoenicians in the 8th century BC as far as Carthage in modern Tunisia. The crescent and star also appears on pre-Islamic coins of South Arabia. It frequently appears on coins with the messianic star and the Jewish ram.
In Hinduism, Lord Shiva is often shown wearing a crescent moon on his head symbolising that the lord is the master of time and is himself timeless. In the very same manner it was also used in Zoroastrian Persia.
It is used as the astrological symbol for the Moon, and hence as the alchemical symbol for silver. It was also the emblem of Diana/Artemis, and hence represented virginity. In Roman Catholic Marian veneration, it is associated with the Virgin Mary.
• **OLIVE BRANCH** The olive branch is a symbol of peace or victory allegedly deriving from the customs of ancient Greece, particularly regarding supplication to both the gods and persons in power, and is found in most cultures of the Mediterranean. It became associated with peace in modern Europe and is also used in the Arab world. The symbol first appears in Ancient Egypt as a symbol of peace many centuries before appearing in ancient Greek mythology. The Palmtree, or a palm frond (Hebrew: Lulav), can symbolise the same.
• **ANCHOR** Christians adopted the anchor as a symbol of hope in future existence because the anchor was regarded in ancient times as a symbol of safety. Paul's Epistle to the Hebrews 6:19–20 for the first time connects the idea of hope with the symbol of the anchor. A fragment of inscription discovered in the catacomb of Flavia Domitilla contains the anchor, and dates from the end of the 1st century. In general the anchor can symbolise hope, steadfastness, calm and composure.
• **FISH** The fish as symbol or as acronym ΙΧΘΥΣ or ΙΧΘΥC in words ΙΗΣΟΥΣ ΧΡΙΣΤΩΣ ΘΕΟΥ ΥΙΟΣ ΣΩΤΉΡ, Romanised: Iesous Christos Theou Huios Soter, meaning: Jesus Christ, God's Son, Saviour. On Greek and Roman coins, the boat, or even just a prow of a boat, symbolises the Messianic Movement. The fish was usually drawn with two semi-circular lines that met in a way that a fish appeared. Instead of a fish, Greeks and Romans took a dolphin as fish (most people in Antiquity were not aware that a dolphin was no fish but a mammal.).
• **ALPHA AND OMEGA Α Ω** In use since the earliest Christianity of the first and the last letters of the Greek alphabet, alpha (A) and omega (Ω), reflecting Jesus' statement "I am Alpha and Omega, the First and the Last, the Beginning and the End" (Revelation 22:13, also 1:8 and 21:6; by John of Patmos c. 95-105 AD).
• **CROSS** The Cross is today the principal symbol of the Christian religion, recalling the Crucifixion of Jesus Christ and the redeeming benefits of his Passion and death. The cross is thus a sign both of Christ himself and of the faith of Christians. Before that, is was the messianic star. Both, cross and messianic star were occasionally used one beside the other. The cross has been adopted particularly by the governmentally organised Roman Church and the [later from it appearing] numerous denominations of that faith, such as the Roman Catholic Church in the western parts of the Roman Empire, the Orthodox Church of the eastern parts of the Roman Empire and beyond, and also the Protestant Churches. In ceremonial usage, making a sign of the cross (by using ones own hand before the body) may be, according to the context, an act of profession of faith, a prayer, a dedication, or a benediction.
• **THE GOOD SHEPHERD** The image of the Good Shepherd, often with a sheep on his shoulders, is the most common of the symbolic representations of Christ found in the Catacombs of Rome, and it is related to the Parable of the Lost Sheep. Initially it was also understood as a symbol like others used in Early Christian art. By about the 5th century the figure more often took on the appearance of the conventional depiction of Christ, as it had developed by this time, and was given a halo and rich robes.
• **SHEEP** and other animals of the Subfamily called "**Caprinae**": (**ram**, **lamb**), **goat**, ibex, capra (Steinbock), **capricorn**, etc.
Sheep and goats have had a strong presence in those cultures and areas where they form the most common type of livestock. Therefore we find the ram as symbol of strength and independence in coat-of-arms and on coins. In antiquity, the ram, the male sheep is often used as symbol of virility and power in religions in the Mediterranean and neighbouring areas: Çatalhöyük, Greek states, ancient Egypt, and especially in Canaanite, Phoenician and Jewish tradition, and their offspring civilisations of Carthage in North Africa and Spain as well as in the Greek-Aramaic civilisation of Bactria and northwestern India following Alexander's conquests.
• **DOVE** The dove as a Christian symbol is of very frequent occurrence in ancient ecclesiastical art. According to Matthew 3:16, during the Baptism of Jesus the Holy Spirit descended like a dove and came to rest on Jesus. For this reason the dove became a symbol of the Holy Spirit and in general it occurs frequently in connection with early representations of baptism.
• **PEACOCK** Ancient Greeks believed that the flesh of peafowl did not decay after death, and so it became a symbol of immortality. This symbolism was adopted by early Christianity, and thus many early Christian paintings and mosaics show the peacock. The peacock is still used in the Easter season especially in the east. The "eyes" in the peacock's tail feathers symbolise the all-seeing God and – in some interpretations – the Roman state Church. A peacock drinking from a vase is used as a symbol of a Christian believer drinking from the waters of eternal life.
• **PELICAN** In medieval Europe, the pelican was thought to be particularly attentive to her young, to the point of providing her own blood by wounding her own breast when no other food was available. As a result, the pelican became a symbol of the Passion of Jesus and of the Eucharist since about the 12th century. By the way, the Eucharist was originally not a part of Christian lithurgy but was adopted clearly from the older Persian Mithras Cult. Both religions merged mainly because early Christians and Mithraists celebrated their church services in the same building, the Mythraist in the Crypt, the Christians on the ground flour above.

TITLES IN WRITING INSTEAD OF SYMBOLISM
• **SOTER, KHRISTOS, DIVI, THEOS**: Soter derives from the Greek epithet ΣΩΤΉΡ (soter) or ΣΩΤΉΡΩΣ (soteros), meaning a saviour, messiah, deliverer; feminine Σώτειρα (Soteira) or sometimes Σωτηρία (Soteria).
Soter is another name for saviour / messiah which has been taken by Christians: ΧΡΙΣΤΌΣ (Khristos) as a title of Jesus the Nasorean or Jesus of Nazareth, most particularly in the fish acronym. From ΧΡΙΣΤΌΣ (Khristos, "the anointed one"); a semantic loan from Biblical Hebrew mashiach and Aramaic mishicha, in English known as messiah or messias. In the New Testament both, soteros as well as khristos are used as a title for Jesus. The name Jesus itself is a Roman transliteration from the Greek ΙΗΣΟΎΣ ΧΡΙΣΤΌΣ (Iesous Khristos) which comes from the Aramaic forms Yoshua or Jeshua and finally from Hebrew Yehoshua which also means messiah; so the combined titles Jesus Christ literally mean "messiah messiah". The title Soter has been used as:
• a **title of gods**: Poseidon Soter, Zeus Soter, Dionysus Soter, Apollo Soter, Hades Soter, Athena Soteira, Asclepius Soter, and Hecate Soteira.
• the name of a distinct **mythical figure**, Soter (daimon)
• any **heroised or deified leaders** of Hellenistic dynasties, see Hellenistic ruler cult: Antigonus Monophthalmus [awarded the title for liberating Athens from Cassander], Ptolemy I Soter of Egypt [reigned 323-283 BC], Antiochus I Soter of the Seleucid Empire [reigned 281-261 BC], Demetrius I Soter of the Seleucid Empire [reigned 161-150 BC], Diomedes Soter, Dionysios Soter, Polyxenos Epiphanes Soter, Rabbel II Soter, Attalus I, Seleucus III Soter Ceraunus, Ptolemy IX Soter, Diodotus I Soter, Strato I Soter, Strato II Soter, Menander I Soter
• as a **title of liberators** (see also eleutherios, Kyros Soter, the Persian emperor Cyrus I who liberated the Jews from Babylonian captivity and allowed them to rebuild their Temple of Jerusalem.)
• Roman titles such as **IMP** (imperator = emperor), **AUG** (Augustus), **CAE** (Caesar), **FL** (Flavius), **DIVI**, **DIVUS**, **DIVA**, **THEOS** (God) etc. have the very same propagandistic connotation as the Jewish title "Messiah", the Greek title "Soter" and "Christ", or the messianic symbols of **Star** and **Crescent**. This was the case, regardless of which ethics, philosophy or religion the ruler felt attached to.

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COIN SAMPLES No. 1

1

Cyprus: Phoenician-Greek, Korkyra, c. 500-450 BC, AR Silver Tri-Obol, KOR, amphora; Reverse: eight-pointed messianic star. Cyprus was divided between Greeks and Phoenicians.

2

Cyprus, Phoenician, Salamis, King Evagoras II, c.361-351 BC, AE silver Obol, goddess Athena wearing crested helmet; Reverse: large messianic star of 8 rays; it symbolises Jewish messianism.

3

Commagene: Antiochos IV Epiphanes ('God manifest'), 38-72 AD, AE Dichalkon 15mm, 3.05g, 11h, ΠΙ Σ ΤΙ Σ -faith; 2 clasped hands holding a kerykeion; Reverse: ΛΥΚΑ-ΟΝΩΝ and Anchor.

4

Phoenicia, Sidon, king Abdashtart (Straton) I. (c.365-352 BC). AR Dishekel 27mm, 25.50g, 12h, reign year 3 = 363-362 BC, Obverse: War galley; Reverse: Persian king in chariot, letters AB above

5

Carthage (Punic = Phoenician), Shekel c.230-220 BC, 7.42g, Zeugitania region, Obverse: head of Tanit; Reverse: horse with Messianic Star [as symbol for military leadership] above

6

Bactria, Menander I Soter (r.165-130 BC), AE Quadruple, 6.91g, 21 x 21mm, Text in Greek and Karoshti (Hebrew-Aramaic script around a ram head): "King Menander the Saviour;" in India known as Milinda, the 1st Greek king who became a Buddhist)

7

Alexander Jannaeus, Hasmonean Dynasty (103-76 BC) AE Prutah 11mm 0.7g; Phoenician text and messianic star; Reverse: Greek legend and anchor in circle

8

Silanus Antioch (31BC) Antioch 18-20mm, c. 7g Obverse: Zeus Reverse: Jewish symbolism: leaping ram looking back at messianic star

9

Quadratus Antioch (55-56AD) 17-19mm, 5.5g; Obverse: Tyche ANTIOXEΩN Reverse: leaping ram looking at star and crescent ΕΠΙΚΟΥΑΔΡΑΤΟΥ Quadratus

10

Commagene: Antiochos IV Epiphanes ('God manifest'), 38-72 AD, AE Dichalkon 15mm, 3.05g, 11h, ΠΙ Σ ΤΙ Σ -faith; 2 clasped hands holding a kerykeion; Reverse: ΛΥΚΑ-ΟΝΩΝ and Anchor.

Fig. 1-10: Phoenicians, Carthaginians and Hebrews, displayed a large variety of identical symbols on their coins: rams, messianic stars, crescents, ritual jars, anchors, boats or prows.

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11

Herod the Great, (37-4 BC). bronze prutah, 15.5mm, 1.85g; Obverse: 2 cornucopiae; Reverse: Anchor,

12

Herod II Archelaos (4 BC-6 AD), AE Half Prutah, 15mm, 1.5g, Jerusalem mint. Prow (bow) of galley [as symbol for boat]; Legend within wreath

13

Herod Aristobulus of Calcis & Herod Salome (54-92 AD), daughter of Herodias (c. 15 BC–40 AD) AE 20.5mm, 9.13g, 11h, reign-year 13 (66-67 AD) Greek text: BACIΛEΩC APICTOBOYΛOY ET IΓ_BACIΛIC-CHC CAΛOMHC

14

Herod Aristobulus King of Armenia Minor (54-92 AD). AE 24mm 14.14g 12h. Reign Year 17 (70-71 AD). [BACIΛ]EΩC APICTOBOYΛOY E[T IZ], head with monogram within square incuse / TITΩ/ OYECΠA/CIANΩ AY/TOKPATΩ/P CEBAC/T[Ω] in six lines within wreath.

15

Shekel by Jewish Messianic Movement (in 67 AD), Phoenician text, Obverse: 'Shekel Israel Year 2', Reverse: 'Jerusalem the Holy'

16

Shekel by Jewish Messianic Movement (in 70 AD), Phoenician text, Obverse: 'Shekel Israel Yr 5', Reverse: 'Jerusalem the Holy'

17

Vespasian AU Aureus. minted in Rome (69-70 AD), Obverse: Roman text: IMP CAESAR VESPASIANVS AVG, laureate head, Reverse: IVDAEA under captive Jewess sitting in mourning

18

Vespasian Denarius (71 AD). instruments used for priestly lithurgy: simpulum (ladle), aspergillum [whip to sprinkle holy water], Jewish fluted handwash jug and lituus. PONFEX (Pontifex Maximus)

19

Bronze Sestercius (71 AD), Obverse: Portrait of Vespasian, Reverse: IVDAEA CAPTA, Roman victor & mourning Jewess

20

Titus as Caesar, Aureus by Vespasian, Rome (73 AD), 7,27g, 20mm, Pax leaning on column, holding olive branch (an early Christian symbol)

Fig. 11-14: Coins from the Middle East; Fig. 15-16: Shekels minted by the Jewish Zealots of Judaea. Fig. 17-20: Coins minted by the Flavians, the victors of the First Jewish War 66-73 AD.

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21

Vespasian Denarius (77-78 AD), Reverse: COS VIII, Jewish symbolism: eight-pointed messianic star over prow of a boat

Vespasian Denarius (77-78 AD), Jewish symbolism: goat-herd milking goat milk into jug

22

23

Vespasian AR Denarius Rome (77-78 AD) RIC 942. 3.36g, 18mm, 7h COS VIII, Jewish symbolism: prow of a boat with eight pointed star of the defeated Jewish Messianic Movement above.

Vespasian AE 26 Apameia, Phrygia (69-79 AD), 11.29g, 26mm, 6h, ΑΥΤΟΚΡΑΤΟΡ ΚΑΙΣΑΡ ΣΕΒΑΣΤΟΣ ΟΥΕΣΠΑΣΙΑΝΟΣ_ΕΠΙ ΠΛΑΝΚΙΟΥ ΟΑΥΡΟΥ ΚΟΙΝΟΝ ΦΡΥΓΙΑΣ ΑΠΑΜΕΙΣ, sheaf of five ears of corn

24

25

Vespasian. AU Aureus, 74 AD 19mm 7.18 g Rome mint_; Reverse: FORTVNA AVGVST, Fortuna, on altar, holding 'rudder' and cornucopiae. The rudder was another important symbol for boat

Flavia Domitilla daughter of Vespasian, here called DIVA DOMITILLA AUGUSTA [Goddess Domitilla Empress], at that time an unprecedented elevation of a woman; mother of Saint Domitilla, one of the very earliest saints of Christianity

26

27

Flavia Julia Divi Titi, daughter of Titus, AU Aureus, posthumous issue 7.47g hair massed high in front, long plait behind; Reverse: peacock in splendour. The peacock is known as Christian symbol

Titus Denarius (80 AD) IMP TITVS CAES VESPASIAN AVG P M; Reverse: Jewish messianic symbolism: dolphin [as fish] coiled around an anchor

28

29

Domitian as Augustus AR Denarius Rome mint (81 AD); Reverse: Jewish symbols: dolphin [as fish] entwined around anchor

Bar Kochba AR Zuz-Denarius (134-135 AD), 2 trumpets, text: 'To the freedom of Jerusalem'; lyre, text: 'Year 2 to the freedom of Israel'

30

Titus Flavius Clemens of Alexandria was the first one who described the first Christian symbols: anchor, boat (prow), fish, olive branch, star; and they all appear on coins of the Flavian Caesars.

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31

Simon Bar Kokhba silver coin struck from a silver denarius of Flavius Domitianus; Grapes; Jewish ritual handwash jar

32

Simon bar Kokhba, 3rd Jewish-Roman War, Year 2 (133-134 AD). The Jerusalem Temple with messianic star above as promise to rebuild it. (Rome destroyed it in 70 AD as retaliation upon the Zealots.)

33

Bar Kokhba AR-Zuz, yr 2 133-4AD 3,41g SHM 'listen' in wreath_SH B Phoenician text: LEER YSHRL 'Year 2 of Israel's freedom', palm frond

34

AE sestercius to commemorate Hadrian's victory over Simon Bar Kokhba's War against the Romans; Reverse: IVDAEA

35

Axum coins of Endybis (227–235 AD), Left: ΑΞΩΜΙΤΩ ΒΑCΙΛΕΥC Emperor of Axum, Right ΕΝΔΥΒΙC ΒΑCΙΛΕΥC Emperor Endybis, Notice the messianic symbols crescent and star above the head. Judaism had a strong influence on Axum for a long time

36

Axum king Ezana, also spelled Aezana or Aizan (320s–360 AD) styled himself 'king of Saba and Salhen, Himyar and Dhu-Raydan'; Messianic crescent and star above head. He converted to Christianity and risked a war with the Jews (the Beta Israel), which he lost

37

Axum king Aphilas early (4th century AD), his Predecessor was Endubis and his Successor Wazeba, Greek inscription, messianic crescent and star above his head

38

Axum king Israel [Ethiopian Ge'ez language: Yisrael], (c.590 AD), the Kebra Negest states "Kaleb had two sons, Gabra Masqal and Israel", Christian symbolism: cross above head

39

Sassanid-Gold coin of Ardashir I "the great lion" "the great lion" ("Arde" = great; "shir" = lion), Pahlavi language in Aramaic script [called Middle Persian], Zoroastrian fire column as purity symbol

40

Coin of Sassanid Emperor Ardashir I (r. 224–242) and his son Shapur I (r. 240-270); legend in Aramaic script. From Ardashir, we have The Book of the Deeds, from Shapur several rock inscriptions

Fig. 31-33: Messianic coins from the 3rd Jewish War. Fig. 34: Coin of Hadrian. Fig. 35-40 Coins from Ethiopia and Persia. The Aramaic and Greek languages helped spreading religious ideas.

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COIN SAMPLES No. 5

41

Diocletian AU Pre-Reform Aureus, Cyzicus c.285 AD; Reverse: Sol standing left, raising right hand and holding globe. His wife Prisca and their daughter Galeria Valeria were Christians. So the question here is: Which Christian groups did he persecute?

42

Galeria Valeria AU Aureus, mark SIS, c.309 AD, GAL VALE RIA AVG, Reverse: crescent left. She was a Christian and married Galerius, one of the Roman "Tetrarchs" of the 4th century. Venus holding globe; and the messianic crescent and star appear again on a Roman coin

43

Constantius I Chlorus, as Caesar, AU Aureus 293AD; Reverse: Hercules holding club and fruits, mark SMAS + tiny messianc star [perhas] for Helena, his Christian wife and mother of Constantinus I (Constantine the Great)

44

Flavia Helena AU Solidus, Nicomedia Mark SMN, FL[avia] HELENA AVGVSTA; Reverse: Securitas holding olivebranch. She was a Christian. That her son Constantinus I was "the first Christian" Roman ruler is only half true. Most ruling families were Christians already

45

Gaius Galerius Valerius Maximianus, AR Argenteus, Antioch 294-295AD, he was made Caesar by Diocletian in 294 and married his daughter Galeria Valeria; Roman emperor 305-311. 4 rulers of the Tetrarchy stand in an archway, Left: a messianic star, right: a H

46

Flavius Constantinus I as Greek god, AU solidus, mark N = Nicomedia at 325-326 AD; Rev: 2 wreaths and messianic star, 250 years after Flavius Vespasianus, he adopted the name "Flavius" probably to show that he was to continue Vespasian's Christianisation

47

Flavius Julius Constans (c. 323-350, Roman emperor 337-350 AD) AR Siliqua 20mm 3.59g 337-340AD Siscia FL IVL CONSTANS P F AVG, diadem. 3 vertical palm branches, messianic star above

48

Flavius Claudius Julianus II [younger son of Julius Constantius] as Caesar, AU Solidus, 355-360AD, Antioch Mark SMAN E, 4.40g, 20.8mm; Roma holding spear, sceptre, foot on prow, messianic star on shield. He did not like the partly illogical Christian teachings

49

Flavius Heraclius (610-641 AD) and his son Flavius Heraclius Constantinus II, AU Solidus, 4.49g, minted in Constantinople, VICTORIA AVGU, cross between father and son, cross on 4 steps

50

Constantinus II (son of Flavius Heraclius), AV Solidus. minted in Constantinople struck 641AD+. DN CONSTANTINUS PP AVG, wearing crown, chlamys, holding cross globe

Emperor Constantinus I took the name Flavius to make clear that the first Flavians' attempt to establish Christianity will continue. Most patrician women worshipped Jesus, the men Mithras.

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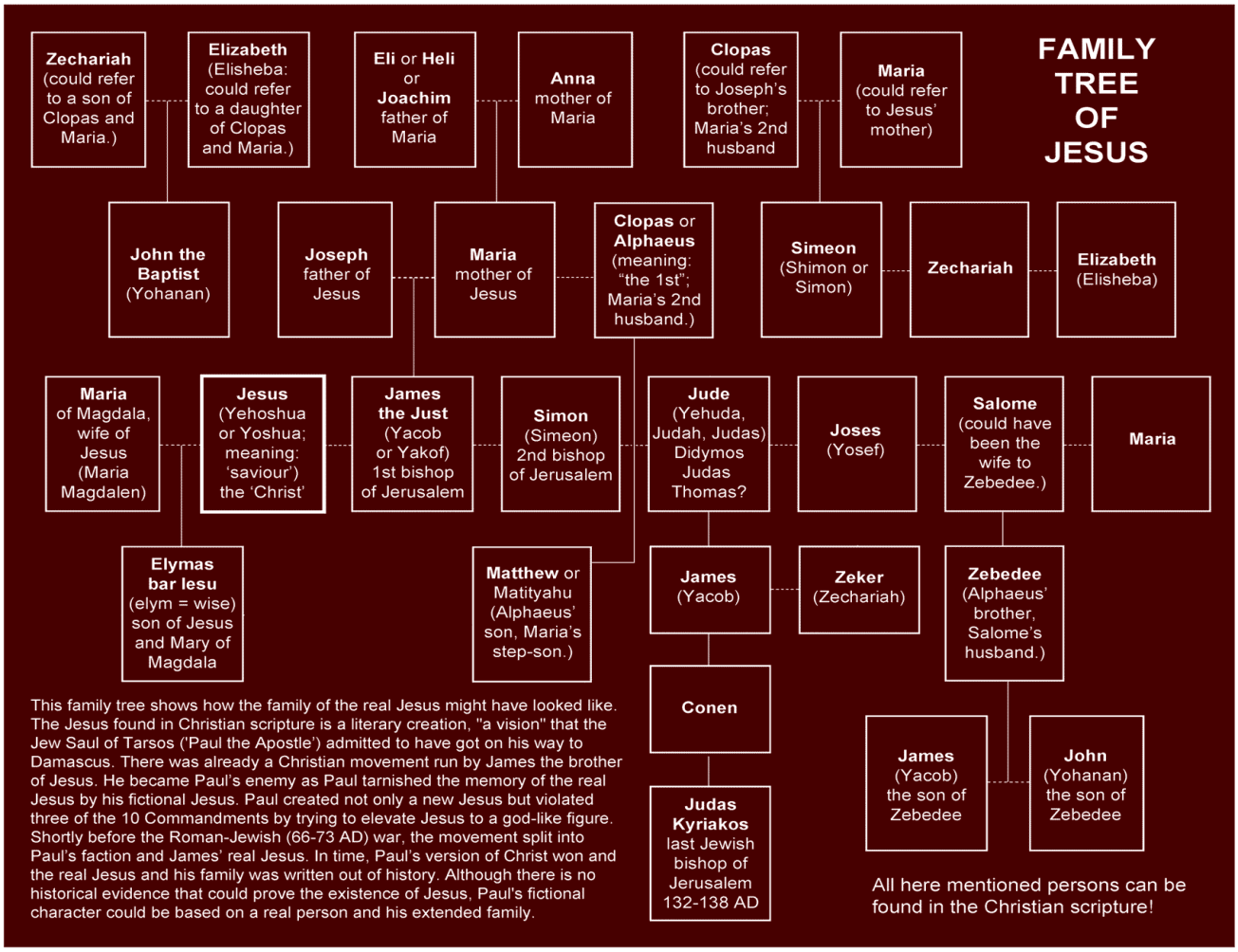
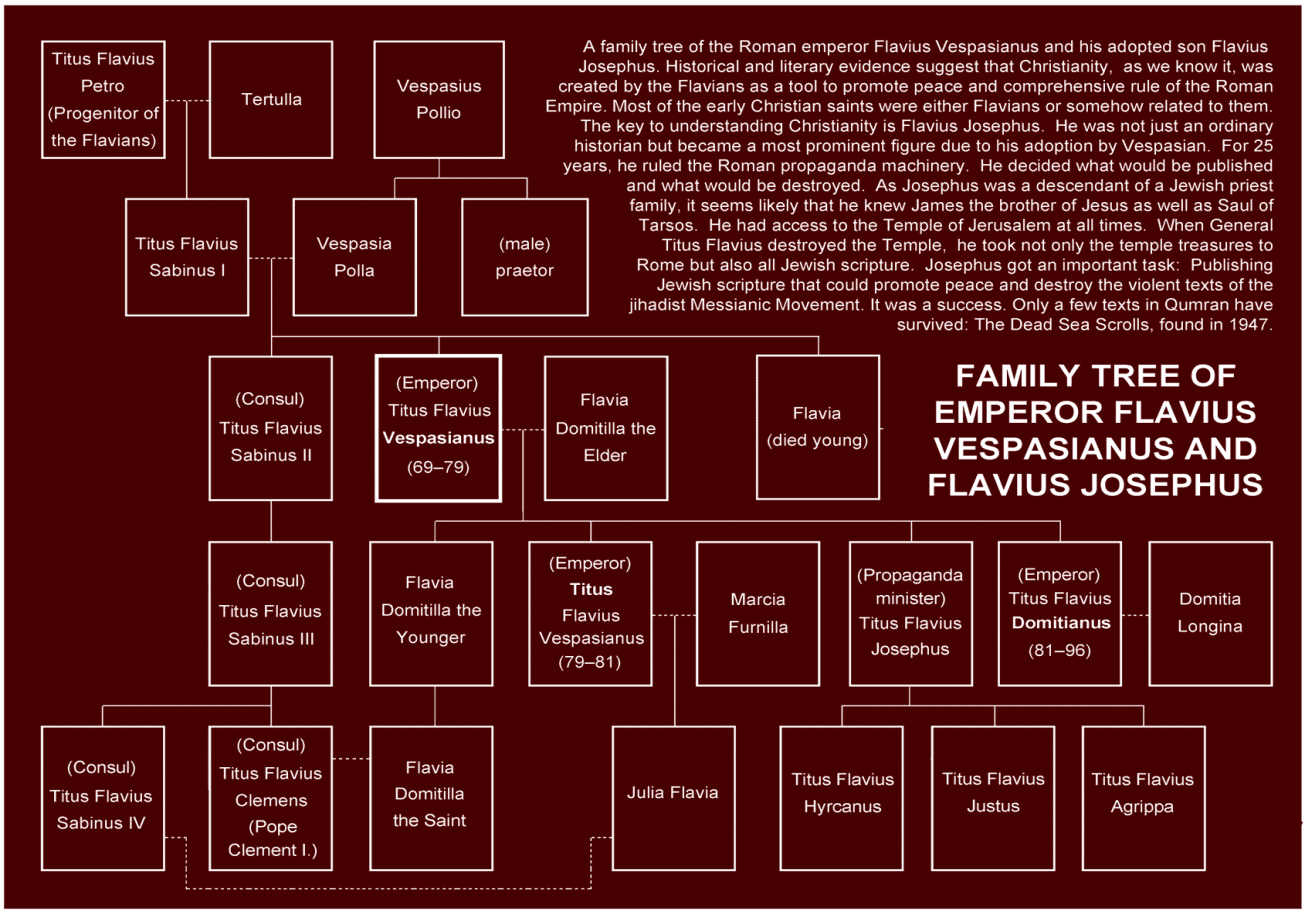

FAMILY TREE OF JESUS
Zechariah (could refer to a son of Clopas and Maria.)
Elizabeth (Elisheba: could refer to a daughter of Clopas and Maria.)
Eli or Heli or Joachim father of Maria
Anna mother of Maria
Clopas (could refer to Joseph's brother; Maria's 2nd husband
Maria (could refer to Jesus' mother)
John the Baptist (Yohanan)
Joseph father of Jesus
Maria mother of Jesus
Clopas or Alphaeus (meaning: "the 1st"; Maria's 2nd husband.)
Simeon (Shimon or Simon)
Zechariah
Elizabeth (Elisheba)
Maria of Magdala, wife of Jesus (Maria Magdalen)
Jesus (Yehoshua or Yoshua; meaning: 'saviour') the 'Christ'
James the Just (Yacob or Yakof) 1st bishop of Jerusalem
Simon (Simeon) 2nd bishop of Jerusalem
Jude (Yehuda, Judah, Judas) Didymos Judas Thomas?
Joses (Yosef)
Salome (could have been the wife to Zebedee.)
Maria
Elymas bar Iesu (elym = wise) son of Jesus and Mary of Magdala
Matthew or Matityahu (Alphaeus' son, Maria's step-son.)
James (Yacob)
Zeker (Zechariah)
Zebedee (Alphaeus' brother, Salome's husband.)
Conen
James (Yacob) the son of Zebedee
John (Yohanan) the son of Zebedee
Judas Kyriakos last Jewish bishop of Jerusalem 132-138 AD
This family tree shows how the family of the real Jesus might have looked like. The Jesus found in Christian scripture is a literary creation, "a vision" that the Jew Saul of Tarsos ('Paul the Apostle') admitted to have got on his way to Damascus. There was already a Christian movement run by James the brother of Jesus. He became Paul's enemy as Paul tarnished the memory of the real Jesus by his fictional Jesus. Paul created not only a new Jesus but violated three of the 10 Commandments by trying to elevate Jesus to a god-like figure. Shortly before the Roman-Jewish (66-73 AD) war, the movement split into Paul's faction and James' real Jesus. In time, Paul's version of Christ won and the real Jesus and his family was written out of history. Although there is no historical evidence that could prove the existence of Jesus, Paul's fictional character could be based on a real person and his extended family.
All here mentioned persons can be found in the Christian scripture!


A family tree of the Roman emperor Flavius Vespasianus and his adopted son Flavius Josephus. Historical and literary evidence suggest that Christianity, as we know it, was created by the Flavians as a tool to promote peace and comprehensive rule of the Roman Empire. Most of the early Christian saints were either Flavians or somehow related to them. The key to understanding Christianity is Flavius Josephus. He was not just an ordinary historian but became a most prominent figure due to his adoption by Vespasian. For 25 years, he ruled the Roman propaganda machinery. He decided what would be published and what would be destroyed. As Josephus was a descendant of a Jewish priest family, it seems likely that he knew James the brother of Jesus as well as Saul of Tarsos. He had access to the Temple of Jerusalem at all times. When General Titus Flavius destroyed the Temple, he took not only the temple treasures to Rome but also all Jewish scripture. Josephus got an important task: Publishing Jewish scripture that could promote peace and destroy the violent texts of the jihadist Messianic Movement. It was a success. Only a few texts in Qumran have survived: The Dead Sea Scrolls, found in 1947.
FAMILY TREE OF EMPEROR FLAVIUS VESPASIANUS AND FLAVIUS JOSEPHUS
Titus Flavius Petro (Progenitor of the Flavians)
Tertulla
Vespasius Pollio
Titus Flavius Sabinus I
Vespasia Polla
(male) praetor
(Consul) Titus Flavius Sabinus II
(Emperor) Titus Flavius Vespasianus (69–79)
Flavia Domitilla the Elder
Flavia (died young)
(Consul) Titus Flavius Sabinus III
Flavia Domitilla the Younger
(Emperor) Titus Flavius Vespasianus (79–81)
Marcia Furnilla
(Propaganda minister) Titus Flavius Josephus
(Emperor) Titus Flavius Domitianus (81–96)
Domitia Longina
(Consul) Titus Flavius Sabinus IV
(Consul) Titus Flavius Clemens (Pope Clement I.)
Flavia Domitilla the Saint
Julia Flavia
Titus Flavius Hyrcanus
Titus Flavius Justus
Titus Flavius Agrippa

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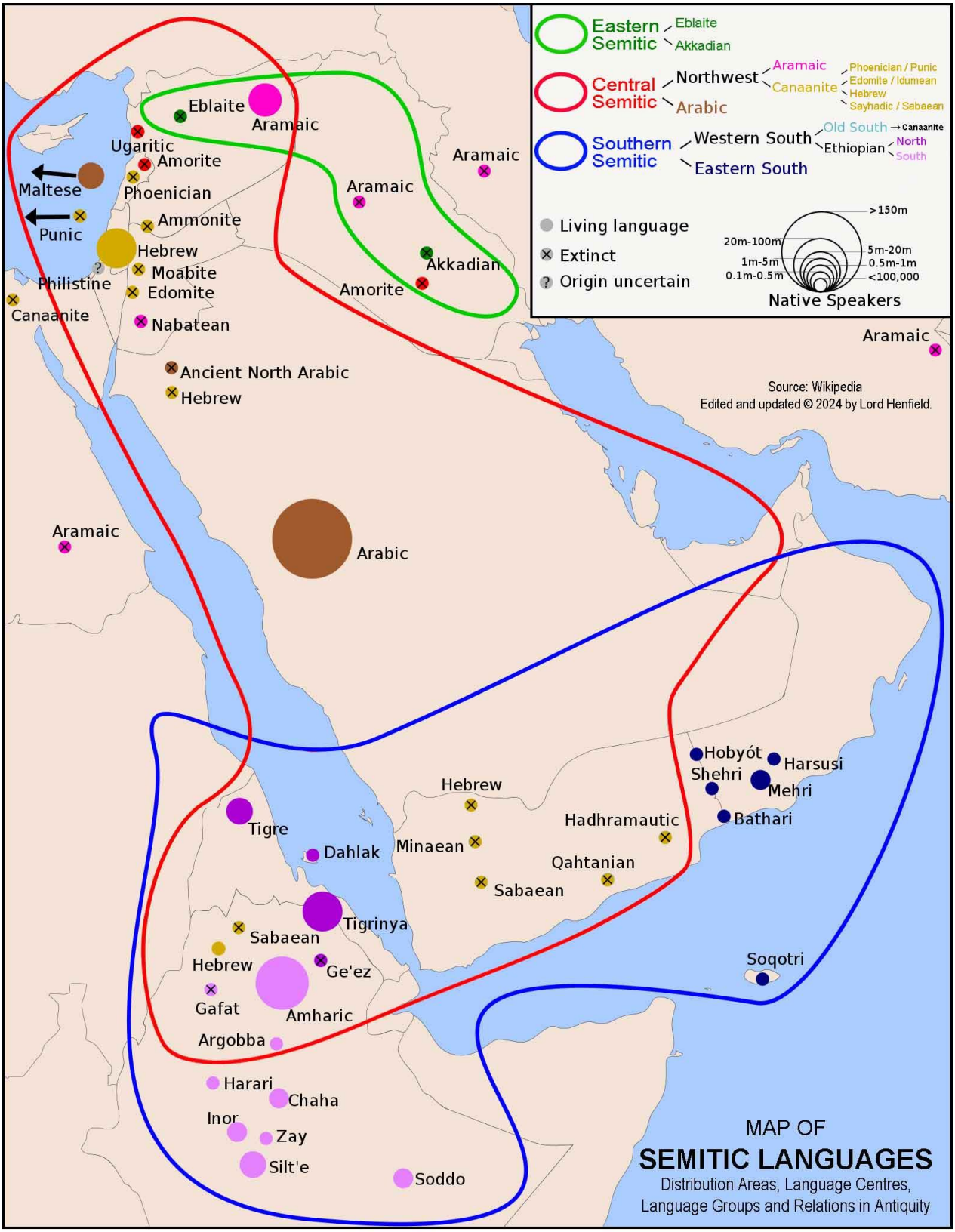

Akkadian (Assyro-Babylonian) was spoken in Mesopotamia from the 3rd to the 1st millennium BC. By about 2000 BC, Akkadian had replaced Sumerian and soon became the lingua franca of the whole Middle-East, **Amorite** (Amurru) was northern Canaanite until it spread to Babylon where it became language of Hammurabi's Amorite Dynasty. **Canaanite** (Old-Hebrew, Old-Phoenician) was the language of the 14th and 15th Hyksos-Dynasty in Lower Egypt; it was the ancestor of Sabaean, Phoenician, Hebrew and Aramaic. **Sabaean** was the language of the biblical Kingdom of Sheba (Saba). Orientalist A.F.L. Beeston found out that the 4 Old South Arabian (Sayhadic) languages Sabaean, Minaeic, Qatabanic, and Hadramautic were not South Semitic but Central Semitic like Hebrew. **Hebrew** was actually Phoenician or Carthaginian spoken by Israelites and Judaeans. **Aramaic** was the language of Jesus and his disciples. It developed in Aram (Syria) of the 11th century BC. 300 years later was it the second language of the Assyrian Empire, replaced Hebrew as common language of the Jews, became official language of the Persian Empire, spread to northwestern India and became in fact the first global language stretching from Northwest Africa to China's capital Chang'an.

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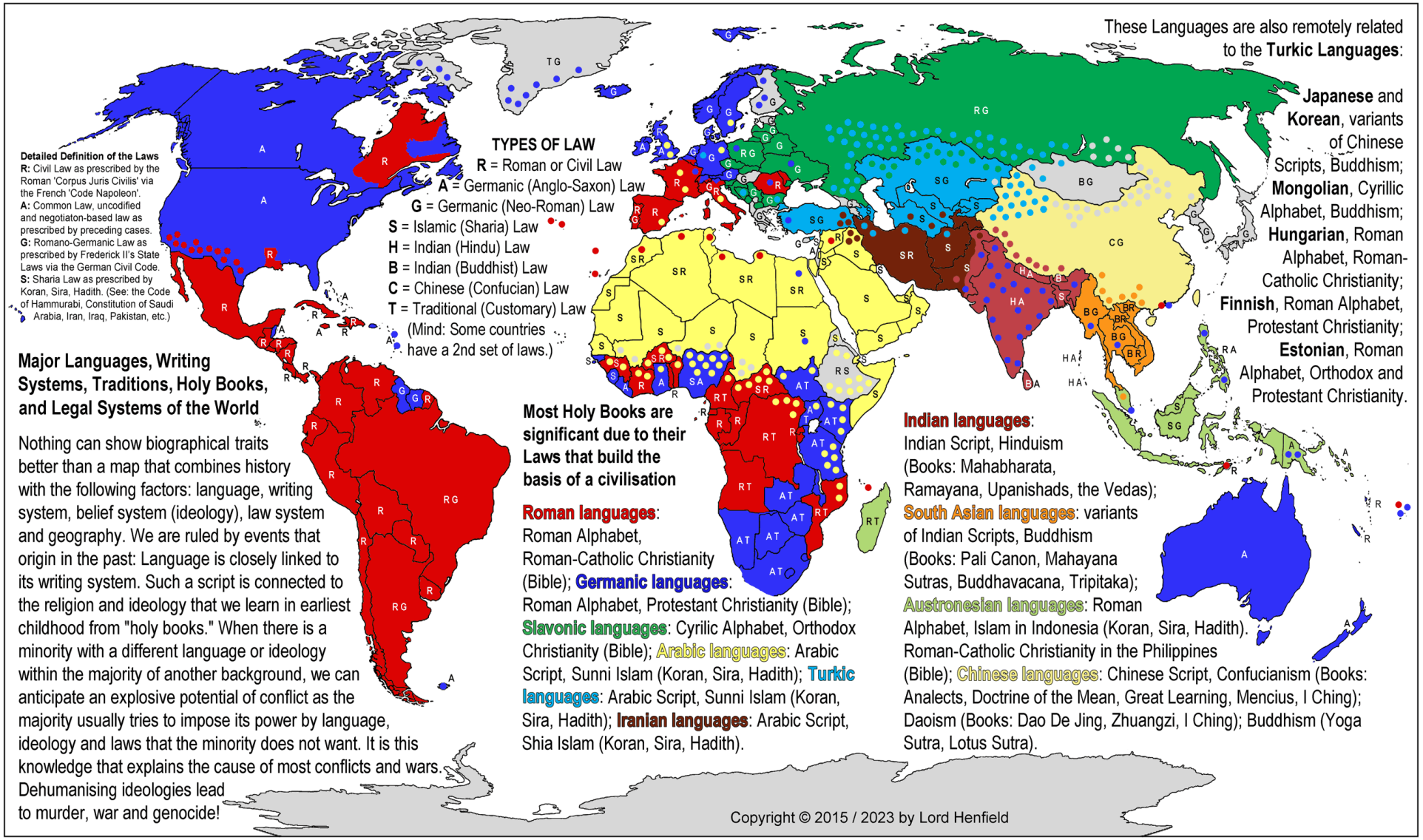
LORD HENFIELD'S GENERAL MAP OF LANGUAGE AND CULTURE FAMILIES

SHOWING THE EXTENT OF MAJOR LANGUAGES, WRITING SYSTEMS, BELIEF SYSTEMS AND LAWS OF THE WORLD


Detailed Definition of the Laws
R: Civil Law as prescribed by the Roman 'Corpus Juris Civilis' via the French 'Code Napoleon'.
A: Common Law, uncodified and negotiaton-based law as prescribed by preceding cases.
G: Romano-Germanic Law as prescribed by Frederick II's State Laws via the German Civil Code.
S: Sharia Law as prescribed by Koran, Sira, Hadith. (See: the Code of Hammurabi, Constitution of Saudi Arabia, Iran, Iraq, Pakistan, etc.)
TYPES OF LAW
R = Roman or Civil Law
A = Germanic (Anglo-Saxon) Law
G = Germanic (Neo-Roman) Law
S = Islamic (Sharia) Law
H = Indian (Hindu) Law
B = Indian (Buddhist) Law
C = Chinese (Confucian) Law
T = Traditional (Customary) Law
(Mind: Some countries have a 2nd set of laws.)
These Languages are also remotely related to the Turkic Languages:
Japanese and Korean, variants of Chinese Scripts, Buddhism;
Mongolian, Cyrillic Alphabet, Buddhism;
Hungarian, Roman Alphabet, Roman-Catholic Christianity;
Finnish, Roman Alphabet, Protestant Christianity;
Estonian, Roman Alphabet, Orthodox and Protestant Christianity.
Major Languages, Writing Systems, Traditions, Holy Books, and Legal Systems of the World
Nothing can show biographical traits better than a map that combines history with the following factors: language, writing system, belief system (ideology), law system and geography. We are ruled by events that origin in the past: Language is closely linked to its writing system. Such a script is connected to the religion and ideology that we learn in earliest childhood from "holy books." When there is a minority with a different language or ideology within the majority of another background, we can anticipate an explosive potential of conflict as the majority usually tries to impose its power by language, ideology and laws that the minority does not want. It is this knowledge that explains the cause of most conflicts and wars. Dehumanising ideologies lead to murder, war and genocide!
Most Holy Books are significant due to their Laws that build the basis of a civilisation
Roman languages: Roman Alphabet, Roman-Catholic Christianity (Bible); Germanic languages: Roman Alphabet, Protestant Christianity (Bible); Slavonic languages: Cyrilic Alphabet, Orthodox Christianity (Bible); Arabic languages: Arabic Script, Sunni Islam (Koran, Sira, Hadith); Turkic languages: Arabic Script, Sunni Islam (Koran, Sira, Hadith); Iranian languages: Arabic Script, Shia Islam (Koran, Sira, Hadith).
Indian languages: Indian Script, Hinduism (Books: Mahabharata, Ramayana, Upanishads, the Vedas); South Asian languages: variants of Indian Scripts, Buddhism (Books: Pali Canon, Mahayana Sutras, Buddhavacana, Tripitaka); Austronesian languages: Roman Alphabet, Islam in Indonesia (Koran, Sira, Hadith). Roman-Catholic Christianity in the Philippines (Bible); Chinese languages: Chinese Script, Confucianism (Books: Analects, Doctrine of the Mean, Great Learning, Mencius, I Ching); Daoism (Books: Dao De Jing, Zhuangzi, I Ching); Buddhism (Yoga Sutra, Lotus Sutra).
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Learning about history does not only show us the past but also a vague outlook into a possible future. Look at this little list and you will get an idea what could lie ahead: **Regions with potential religious conflicts:** Northern Ireland, Scotland, southern France, southern Spain, Bosnia, Macedonia, the Caucasus, Lebanon, Iraq, Usbekistan, Western China, Korea, north-western India, Nigeria, Chad, Mali, Congo, the Philippines. **Regions with potential language and ethnic conflicts:** Belgium, eastern Spain, northern Italy, eastern Turkey, northern Iran, northern Iraq, southern Russia, Ukraine, Kazakhstan, Tajikistan, Kyrgyzstan, Afghanistan, Pakistan, South-east Asia, Burma, Borneo, Nepal, western China, Taiwan, East Timor, north-western India, southern India, Bolivia, Mexico, South Africa, eastern Canada, the south-west of the United States.

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IMPORTANT WRITING SYSTEMS, ABJAD SCRIPTS AND ALPHABETS

Indo-Europeans adopted Phoenician, an Abjad script. Abjad systems have a flaw: They do not show vowels.
By inventing new signs for displaying vowels, Greeks and Romans created the first true Alphabets.

Egyptian hieroglyphs 34th c. BC

- **Hieratic** (Egyptian Hieroglyphs in "cursive" or shorthand writing style) 32nd c. BC
  - Demotic (Egyptian) 7th c. BC
    - Meroitic (Nubian, Sudan) 3rd c. BC
- **Proto-Sinaitic** 19th c. BC
  - Ugaritic (Cuneiform Abjad Script, Assyria, Syria) 15th c. BC
  - Sabaean (Epigraphic South Arabian; Sayhadic) 9th c. BC
    - Ge'ez (Axum = Ethiopia, Eritrea) 5–6th c. BC
  - **Phoenician** (Lebanon, Canaanite, Israelite, Carthage, Mesopotamia) 12th c. BC
    - Paleo-Hebrew (Canaanite, Israelite) 10th c. BC
      - Samaritan 7th c. BC
    - Libyco-Berber (Phoenician-based Abjad Script) 6th c. BC
      - Tifinagh (Tuareg, Northwest Africa, Canary Islands) 5th c. BC
    - Palaeohispanic (semi-syllabic) 7th c. BC
    - **Aramaic** (Assyrian Empire, Middle East, Persia, India, China) 8th c. BC
      - Kharosthi (Bactrian, northwest Indian) 4th c. BC
      - Brahmi (north Indian) 4th c. BC
        - Brahmic family
          - Tibetan 7th c. AD
          - Devanagari (Burmese, Thai etc.) 10th c. AD
      - Hebrew (Square Script, Central Judaea) 3rd c. BC
      - Elymaic / Elamaic (Iran) 3rd c. BC
      - Pahlavi (Iran) 3rd c. BC
        - Avestan (Iran) 4th c. AD
      - Palmyrene (Syria) 2nd c. BC
      - Syriac-Aramaic (Syria, Central Asia, Silk Road, China) 2nd c. BC
        - Nabataean (north Arabian, Petra, Al Madain) 2nd c. BC
          - Arabic 4th c. AD
        - Sogdian (Usbekistan) 2nd c. BC
          - Orkhon (old Turkic-Mongolian) 6th c. AD
            - Old Hungarian (west Mongolian) c. 650 AD
          - Old Uyghur
            - Mongolian 1204 AD
      - Mandaic (Persia) 2nd c. AD
    - **Greek** (Greece, Asia Minor, East Roman Empire) 8th c. BC
      - Etruscan (Italic) 8th c. BC
        - Roman (Italic) 7th c. BC
        - Runic (Germanic) 2nd c. AD
        - Ogham (origin uncertain) 4th c. AD
      - Coptic (Greek-Egyptian Script) 3rd c. AD
      - Gothic (Germanic) 3rd c. AD
      - Armenian 405 AD
      - Caucasian Albanian (origin uncertain) c. 420 AD
      - Georgian (origin uncertain) c. 430 AD
      - Glagolitic 862 AD
      - Cyrillic (Slavonic, Romanian) c. 940 AD
        - Old Permic 1372 AD
- **Hanzi** (Chinese Logographic Script; Oracle bone script from the Shang Dynasty) 13th c. BC
  - Kanji (Japanese Script, used together with the phonetic Hiragana script) 5th c. AD
  - Hangul (Korean Script, alphabetised and phonetic script) 1443 AD
- **Olmec** Logographic Script (Earliest inscriptions found in La Venta, Monument 13, Mexico) 7th c. BC
  - Mesoamerican Logographic Script (Monte Alban, Teotihuacan, Mexico) 4th and 3rd c. BC
  - Maya Logographic Script (Earliest inscriptions, San Bartolo, Guatemala) 3rd c. BC

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LETTER NAMES AND THEIR MEANING

All Semitic characters bear Egyptian names as well as names from Mesopotamia. This is an indication of their origin. The Bible itself confirms its origin by stating that Abraham (which is likely to be a personified name for a tribe) came from Ur of the Chaldees (Hebrew: Ur Kasidim*; Genesis 11:28, 11:31, 15:7) a city in Sumer, and went to Egypt. Moses (together with his Canaanite tribe) came from (Avaris in) Egypt; the name Mose is Egyptian for "son", "child"; Semitic: ben, bar, bin. (* The contemporary name *Kasidim* or *Kashdim* refers to the Aramaic speaking Kashdu people who lived in Sumer from the 9th to the 6th centuries BC. This indicates that the Torah was composed not before that time.)

The letter names appear in scriptures without further explanation because when the texts were written, the meaning of those letter names were still well-known. Some Koran verses, for example, begin with these names. Each name stands for either an important thing of daily use or for a significant thought that could be connected to it.

Phoenician c. 1200 BC	**Yemenite** c. 900 BC	**Greek** c. 900 BC	**Aramaic** c. 900 BC	**Hebrew** c. 400 BC	**Arabic** c. 500 AD	**Meaning** (in brackets figurative)	**IPA** Range
āleph	ālep	alpha	ālap	alef	alif	cattle (wealth)	ʔ ; aː, eː
bēth	bēth	beta	bēth	bet	bā	house (home, safety)	b, β
gīmel	gāmal, ghayn	gamma	gāmal	gimel	jīm, ǧayn	camel** throwing stick* (move, transport)	g, ɣ
dāleth	dālet, dhadhe	delta	dālath	dalet	dād, dāl	door, fish** (food)	d, ð
hē	hē	epsilon	hē	he	hā	window, (joy**, light)	ɦ
wāw	wāw	digamma, upsilon	waw	waw, vav	wāw	hook (rest, calm)	w; oː, uː
zayin	zayn	zeta	zain	zayin	zāyn, zā	weapon; see ****1**	z
hēth, chet	hēt	(h)eta	hēth	chet, het	hā	walled yard **	ʜ χ
tsēth	tsēt	theta	tsēth	tet	thā	wheel***1** (perfection)	tˤ
yōdh	yōd	iota	yodh	yod	yā	arm, hand (strength)	j; iː, eː
kaf, kaph	kāph	kappa	kāp	kaf, ka, kheth	kāf, kā	palm of hand (skill, ability, technique)	k, x
lāmedh	lāmad	lambda	lāmadh	lamed	lām	goad***2** (teach)	l
mēm	mīm	mu	mem	mem	mīm	water (life)	m
nun	nūn	nu	nun	nun	nūn	fish, eel, snake****3** (danger)	n
sāmekh	semkat	xi	semkath	samech	sīn	pillar (sustain, support)	s
ayin	ayn	omicron	ayin, ē	ayin		eye (see, look, view)	ʕ ʁ
pē	pē, fē	pi	pē	pe	fā	mouth; angle, corner**	p, ɸ
tsādē	tsādē, sat	san	tsādhē	tsade	sād	papyrus, fishing hook**	sˤ
qōph	qōp	qoppa	qop	qof	qāf	eye of a needle (create) (impossible thought)	qˤ
rēsh	rēsh	rho	rēsh	resh	rā	head (mind)	r
shīn	shīn	sigma	shin	shin	shīn	tooth, sun** (god, faith)	ʃ
tāw	taw	tau	taw	tav	tā	mark (sign, symbol)	t, θ
	thaw = θ	phi					
	theth = θ	chi					
	teth = θ	psi					
	dhaleth = ð	omega					

(* according to the connotation of Egyptian hieroglyphs.) / (** according to Theodor Nöldeke, Kurzgefasste Syrische Grammatik, 1880, Compendious Syriac Grammar, 1904. The word "Syriac" here means Aramaic, Phoenician, etc.)

1 **zayn = weapon = war; also: manacle, shakles = a word for security, safety, imprisonment.
2 (c**)**het** = courtyard / wall. = The letters ***he*** and ***hēt*** come from three Proto-Sinaitic letters, ***hasir*** "courtyard", ***hillul*** "jubilation" and ***hayt*** "thread". The shape of ***hēt*** comes from ***hasir*** "courtyard", but the name comes from ***hayt*** "thread". The shape of ***he*** comes from ***hillul*** "jubilation" or "joy" but the name itself means "window".
*1 = **wheel** = The glyph was taken to represent a wheel, but it possibly comes from the hieroglyph **n-f-r** = ***nefer*** and would originally have been called ***tab*** = "good". It is the Egyptian hieroglyph for "perfect, complete" (with the extended meanings of "good, pleasant, well, beautiful").
*2 = **goad** = to drive as with a goad; spur, incite, provoke (a goad is a sharp pointed stick for urging on cattle, etc.) The root **l-m-d** mainly means "to teach", from an original meaning "to goad" (H3925 in Strong's Exhaustive Concordance to the Bible, 1979.) The KJV has 86 translations of the word **l-m-d**. The KJV translates ***lamad*** according to Strong's entry H3925 in the following manner: teach (56x), learn (22x), instruct (3x), diligently (1x), expert (1x), skilful (1x), teachers (1x), unaccustomed (with H3808) (1x).
3 = **nun = the letter name ***nūn*** is a word for "fish" (perhaps eel), but the glyph is presumably from the depiction of a snake, which would point to an original name for "snake" and therefore might also represent "danger".

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 1

PHOENICIAN

		UC	EARLY PHOENICIAN												MIDDLE PHOENICIAN					LATE PHOENICIAN / PUNIC							
Name	**IPA Range**	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
ālep	ʾ, ʔ, a																									
bēt	b, v																									
gīmel	g, ʒ, ɟ, ɣ																									
dālet	d, ð																									
hē	h, e																									
wāw	w, v, y, u																									
zayin	z, ʒ																									
(c)het	h, x, ħ, ḥ																									
tēt	t, ṭ, tˁ, θ																									
yōd, yud	y, j, i, e																									
kaf, kap	k, x																									
lāmed	l, ɬ																									
mēm	m																									
nun	n																									
sāmek(h)	s																									
ayin	ʿ, ʕ, ʢ, ʔˤ																									
pē	p, ɸ, f																									
(t)sādē	ts, ʂ, sˤ																									
qōp	q, k, g, ʔ																									
rēsh	r, ɾ, ʁ, ʀ																									
shin	ʃ, ʃ, š, s																									
tāw	t, θ																									
	Vowels:																									
	a, ə																									
	(h)ə																									
	i, ʕ, ə																									
	u, o																									

UC: 1 UGARITIC CUNEIFORM, the oldest known true alphabet from the harbour city of Ugarit, northern Phoenicia, 1500 BC; From 3000 BC, Ugarit was Mesopotamia's link to the Mediterranean Sea.

EARLY PHOENICIAN ABJADS (developed out of the Ugaritic Alphabet combined with symbols from Egyptian hieroglyphs and Demotic): **2** Arrowheads from Lebanon c. 1200 BC; **3** Byblos, Ahiram Inscription c. 1000 BC; **4** Jerusalem, Gezer Calendar c. 1000 BC; **5** Inscription from Judah c. 1000 BC; **6** Cursive Script, Samaria ostraca c. 8th century BC; **7** Hebrew Seals, Judah and Israel c. 8th century BC, **8** Siloam Inscription, Jerusalem Tunnel c. 7th century BC; **9** Punic Inscription Mozia stele, Sicily c. 6th century BC; **10** Punic script, Carthage, Zeugitania c. 6th century BC; **11** Inscription from Abu Simbel (Ipsambul), Egypt; **12** Inscription from Abydos, Egypt. **MIDDLE PHOENICIAN ABJADS: 13** Byblos, Phoenicia, Lebanon; **14** Sidon, Phoenicia, Lebanon; **15** Mesha Inscription, from Moab, southwestern Jordan, c. 4th century BC; **16** CIS I 10-96 from Larnaka, Cyprus; **17** Inscription from Greece; **LATE PHOENICIAN / PUNIC ABJADS: 18** Inscription CIS I 132 Malta; **19** Inscription CIS I 143 from Sardinia; **20** Inscription CIS I 165 from Marseille, France; **21** Inscription Taff 12-14, Carthage, Tunis, Tunisia, northern Africa; **22** Jewish Messianic Coins c. 2nd century BC to 2nd century AD; **23** East Canaanite inscription from Amman, Jordan, c. 4th century BC; **24** Cirta, (Roman: Constantina Cirtensium), northwestern Algeria; **25** Inscriptions from Hadrumetum, a Phoenician colony in Sousse, c. 150km south of Tunis, Tunisia.

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 2

GREEK AND ITALIC

			GREEK													ITALIC						
Name	**IPA Range**	**Symbols**	**26**	**27**	**28**	**29**	**30**	**31**	**32**	**33**	**34**	**35**	**36**	**37**	**38**	**39**	**40**	**41**	**42**	**43**	**44**	**45**
alpha	a, aː	Α α	Α	Α Α	Α Α	Α Α	Α Α	Α Α	Α	Α Α	Α Α	Α Α Α	Α Α	Α Α Α Α	Α Α Α Α Α	Α Α Α	Α	Α Α	Α	Α Α Α Α	Α	Α
beta	b, (v)	Β β	Β			Β Β	Β	Β Β	Β	Β	Β Β	Β	Β	Β Β	Β Β Β		Β	Β	Β	Β Β		Β
gamma	g, ŋ, (ɣ, ɟ)	Γ γ	Γ	Γ	Γ Γ	Γ Γ Λ	Γ Λ Λ	Λ Λ	Λ	Γ Λ	C I	Γ Γ	C	Γ	Γ Γ Γ	Ɔ λ)		Γ	>	Γ C	Ɔ C	C
delta	d, (ð)	Δ δ	Δ	Δ Δ	Δ	Δ	Δ	D Δ	Δ	D Δ	Δ Δ	Δ	Δ	Δ Δ	Δ Δ Δ O X			Δ	Ꝛ	D	D	D
epsilon	e	Ε ε	Ε	Ε Ε	Ε Ε Ε Ε	Ε Ε Ε	Ε	Ε Ε	Ε	Ε Ε Ε	Ε B X Ε	Ε	Β	Ε Ε	Ε	∃ ∃ ∃	∃ ٩	Ε	∃ ⊦	Ε ‖	∃	Ε
digamma	w	Ϝ ϝ ς					Ϝ Ⅎ			Ϝ Ⴀ	Ⴀ Ϝ	Ⴀ Ϝ		Ϝ) (ж	Ϝ	ɔ ∃	⊐ ɔ	Ϝ Ⅎ	⊐	Ϝ I'	↑	Ϝ
zeta	zd, dz	Ζ ζ	Ι					Ι	Ι					Ι	ZZ Ζ Ζ ζ	⊂ ± Ι	∜ ∜	Ι Ζ	Ι	Ζ	∜ ⊬	Ζ
(h)eta	ɛː	Η η Ⱶ ⊦ ⊦	Η	Η Β	Β	Η	Η	Β	Η	Β	Β	Β	Β	+	Η Η Ⴀ Κ	Β Β	⊘	Η Χ	Β	Η	Β Η	Η
theta	t, tʰ, (θ)	Θ θ	⊙	⊗ ⊕	⊗ ⊕	⊙	⊗ ⊕	O	⊙	⊗ ⊕	⊗ ⊕	⊕	⊕	Χ	⊕ ⊖	O ⊗ ()	⊙	⊙				
iota	i, iː	Ι ι	Ι	Ι	Ϟ Ϩ Ϩ Ζ	Ϟ Ι	Ϟ Ϩ	Ι	Ι	Ι	Σ Ε Ϩ	Ϟ ≀	Ι	Ι	Ι	Ι Ⅱ	Ι	Ι	Ι	Ι	Ι	Ι
kappa	k	Κ κ	Κ	Κ Ⱶ	Ⱪ Κ Ⱶ	Ⱪ	Κ	Κ	Ⱪ	Κ	Κ	Κ	Κ	Κ Ⱪ Ⱪ Ⱶ	Κ Κ Κ Κ ⟜	> Ж	Ж	Ⱪ	Ж	Ⱪ		Κ
lambda	l	Λ λ	Λ	ᴧ Λ	⊦ Λ Β	ᴧ Λ	⊦ Λ Λ	⊦ L	⊬	⊦ ⊦	⊦ Λ	⊦ Λ	⊦ Λ	Λ ^	Λ Λ Λ	↓ ✓	↓	⊬	↓	⊬ L	↓ J ɹ	L
mu	m	Μ μ	Μ	Μ	Μ	Μ Μ Η	Μ	Μ	Μ	Μ	Μ	Μ	Μ Μ	Μ Μ	Μ Μ Μ	⋈ Μ Ш Ш	Ш Ш Λ	Μ	Ш	Μ Μ	Ш	Μ
nu	n	Ν ν	Ν	Ν Ν	Ν	Ν Ν	Ν	Ν	Ν	Ν Ν	Ν	Ν	Ν	Ν Ν Ν ٩ Y	Ν Ν Ⴀ Ⴀ ⟜	Ч И Н	И Ν	Ν	Η	Ν Ν	Ν	Ν
xi	ks	Ξ ξ	Ξ	Ξ Ξ		Ξ				Ξ	Ξ	Ξ Ξ		Ξ	Ξ							
omicron	o	Ο ο	O	O	O o	O C	⊙ O	O	O	O ⊙	O	⊙ O	O ◇	O	O O o			o		O	O	O
pi	p	Π π	Γ	Γ Π	Γ Γ	Γ	C Γ	Γ	Γ	Γ	Γ Γ	Γ	Π Γ	Γ ρ Γ ⊦ Π	Π Ⴒ	٩ Λ ⊓	٩	Γ	Π	Γ ρ	∩ ρ	ρ
san	s	Ϻ Ϸ Ϡ ϟ													⊼ Ϸ							
qoppa	k	Ϙ ϙ ϟ			Φ Ϙ			Ϙ	Ϙ Ϙ		Ϙ				Ϙ					٩		Ϙ
rho	r	Ρ ρ	Ρ	⊳ P D	Ρ	Ρ Ρ R	Ρ Ρ	Ρ R	Ρ R	Ρ Ρ	Ρ Ρ R	Ρ Ρ	Ρ R	Ρ Ρ	Ρ Ρ	D ʊ Ɑ ٩	Ɑ d	R Ρ	Ɑ	R R	Я	R
sigma	s, z	Σ σ ς C c	ξ	ξ Ε	Μ	Μ Μ Σ	Μ Σ	Ϟ ≀	Σ	Μ Ϟ Σ	Μ Μ	Μ Μ	Σ	ʃ ξ)	Σ C	Μ ⋈ ξ ≀	Ƨ Μ	Ϟ Σ	≀	Ϟ Ϟ	Ϟ Ƨ	Ϟ
tau	t	Τ τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	⊀ ⊀	⊀ Ч	Τ	Τ	Τ	⊀ ⊬	Τ
phi	pʰ, (f)	Φ φ	Φ	⊘		Φ	Ⓘ Φ	Ⓘ Φ	Φ	Ⓘ Φ	Φ Ⴔ Φ	Φ			Φ Φ	Ⓘ ٩	8		8			
chi	kʰ (x, ç)	Χ χ	Χ	Χ		Χ		Χ +	Χ	Χ +	Χ +	Χ		Χ Ψ Ψ Y Ψ	Χ	↓	Χ	Χ	Χ	Χ	⊀	Χ
psi	ps	Ψ ψ	Ψ	Ψ Ψ							Ψ				Ψ							
omega	ɔː	Ω ω	Ω Ω	Ω	⊙	O								Ψ Ψ Ψ Ψ Ψ Ψ	Ω ш ω ω							
upsilon	y, yː, u	Υ υ	Υ Τ	V	V Ɣ Y	V ˇ Y	V Y	V	Y	Y V	V Ɣ Y	Ɣ	V Y	Ɣ Y V Ψ Ш Ψ		⊀ V ↓	V		V	V	V	V

The Phoenician Script spread in the Mediterranean over a vast area that was 6,000 km (4,000 mi) long and 2,000 km (1,400 km) wide. The Semitic Phoenician abjads (scripts without vowels) developed into Greek and Italic alphabets with vowels. Reason: The Semitic grammar is based on consonants while the grammar of Indo-European languages such as Greek, Italic, Iranian, and Indic, are based on vowels. The Latin adjective bonus "good" as example shows clearly that Indo-European languages need letters for vowels: bone (m. sg. voc.), boni (m. sg. gen.), bono (m. sg. dat.), bona (f. sg. abl.), bonae (f. sg. dat.).

The **GREEK ALPHABETS: 26** Halikarnassos; **27** Prokonnessos near Milet; **28** Thera; **29** Melos, **30** Crete, **31** Athens, earlier; **32** Athens, later; **33** Argos; **34** Korinthos (Corinth); **35** Korkyra (Korfu); **36** Anaklorion; **37** Lykian in the southwest of Asia Minor; **38** Indus Greek (the first letter example is from the early Bactrian Empire 3rd and 2nd centuries BC, the other examples are from the following Kushan Empire up to the 2nd century AD.); **ITALIC ALPHABETS: 39** Etruscan Alphabet Northwest Italy 8th century BC; **40** Umbrian Alphabet, Northeast of Rome 7th century BC; **41** Messapic Alphabet Southeast Italy 5th century BC; **42** Oscan Alphabet, southeast of Rome, Central Italy, 4rd century BC; **43** Early Roman Alphabet, Central Italy 4th century BC; **44** Faliscan Alphabet Northwest of Rome, 3rd century BC; **45** later Roman Alphabet, Central Italy, 1st century BC. The Greek and Roman Alphabets and their descendants Cyrillic, Coptic, Armenian, Georgian, Pinyin, and others have spread all over the planet.

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 3

ARAMAIC - SYRIAC - INDIC

		ARAMAIC											PALMYRENE SYRIAC								HEBREW					INDIC			
Name	IPA Range	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73
ālap	ʔ; aː, eː	𐡀	𐡀	𐡀 𐡀 𐡀 𐡀 𐡀 𐡀	𐡀 𐡀 𐡀	𐡀 𐡀 𐡀	𐡀 𐡀	𐡀 𐡀	𐡀 𐡀	𐡀	𐡀 𐡀	𐡀	𐡀	𐡀	𐡀	𐡀	𐡀	𐡀	𐡀	𐡀 𐡀 𐡀 𐡀	𐤀	א	א	א	𐎀	𑀅𑀆𑀇	𑀅	𑀅	𑀅
bēth	b, β	𐡁	𐡁	𐡁 𐡁 𐡁 𐡁 𐡁 𐡁	𐡁 𐡁	𐡁 𐡁 𐡁	𐡁	𐡁 𐡁	𐡁	𐡁	𐡁 𐡁	𐡁 𐡁	𐡁	𐡁	𐡁	𐡁	𐡁	𐡁	𐡁	𐡁 𐡁	𐤁	ב	ב	ב	ב	𑀩𑀓𑀘	𑀩	𑀩	𑀩
gāmal	g, ɣ	𐡂 𐡂	𐡂	𐡂 𐡂	𐡂	𐡂 𐡂				𐡂	𐡂	𐡂 𐡂	𐡂	𐡂		𐡂	𐡂	𐡂		𐡂 𐡂	𐤂	ג	ג	ג	ג	𑀖𑀗𑀘	𑀜	𑀓	𑀜
dālath	d, ð	𐡃	𐡃	𐡃 𐡃 𐡃 𐡃 𐡃 𐡃	𐡃	𐡃 𐡃	𐡃	𐡃 𐡃	𐡃	𐡃	𐡃 𐡃	𐡃 𐡃	𐡃	𐡃	𐡃	𐡃	𐡃	𐡃	𐡃	𐡃 𐡃	𐤃	ד	ד	ד	ד	𑀥𑀝𑀞𑀟	𑀤𑀣D	𑀤	𑀥
hē	ɦ	𐡄	𐡄	𐡄 𐡄 𐡄 𐡄 𐡄 𐡄 𐡄	𐡄 𐡄	𐡄 𐡄 𐡄	𐡄 𐡄 𐡄	𐡄	𐡄 𐡄	𐡄 𐡄	𐡄	𐡄 𐡄	𐡄 𐡄	𐡄	𐡄	𐡄	𐡄	𐡄 𐡄	𐡄 𐡄	𐡄 𐡄 𐡄 𐡄	𐤄	ה	ה	ה	ה	𑀲 𑀵 𑀲	𑁆E	𑀭	𑀨
waw	w; oː, uː	𐡅	𐡅	𐡅 𐡅	𐡅	𐡅 𐡅	𐡅 𐡅	𐡅	𐡅	𐡅	𐡅	𐡅	𐡅 𐡅	𐡅	𐡅	𐡅	𐡅	𐡅	𐡅	𐡅	𐤅	ו	ו	ו	ו	𑀯 𑀯	𑀴	𑀯	𑀴
zain	z	𐡆 𐡆	𐡆	𐡆 𐡆 𐡆	𐡆 𐡆	𐡆 𐡆 𐡆	𐡆		𐡆	𐡆 𐡆	𐡆	𐡆 𐡆		𐡆	𐡆	𐡆			𐡆	𐡆	𐤆	ז	ז	ז	ז	𑀵𑀶𑀷𑀸	𑀶𑀶	𑀶	𑀶
hēth	ḥ, ʜ, χ	𐡇 𐡇	𐡇 𐡇	𐡇 𐡇 𐡇 𐡇 𐡇 𐡇	𐡇	𐡇 𐡇 𐡇	𐡇 𐡇 𐡇	𐡇	𐡇 𐡇	𐡇 𐡇	𐡇	𐡇 𐡇	𐡇	𐡇	𐡇	𐡇	𐡇	𐡇	𐡇	𐡇 𐡇 𐡇 𐡇	𐤇	ח	ח	ח	ח	𑀳𑀴𑀵𑀶	𑀳𑀳	𑀳	𑀳
tēth	ṭ, tˤ	𐡈 𐡈 𐡈	𐡈	𐡈 𐡈 𐡈		𐡈	𐡈	𐡈		𐡈	𐡈 𐡈	𐡈 𐡈		𐡈	𐡈			𐡈	𐡈	𐡈 𐡈 𐡈 𐡈	𐤈	ט	ט	ט	ט	𑀝𑀞𑀟	𑀝	𑀝	𑀝
yodh	j; iː, eː	𐡉	𐡉	𐡉 𐡉	𐡉	𐡉 𐡉	𐡉 𐡉	𐡉	𐡉 𐡉	𐡉 𐡉	𐡉 𐡉	𐡉 𐡉	𐡉	𐡉	𐡉	𐡉	𐡉	𐡉	𐡉	𐡉 𐡉 𐡉 𐡉	𐤉	י	י	י	י	𑀬𑀭𑀬	𑀬𑁆	𑀬	𑀬
kāp	k, x	𐡊 𐡊	𐡊	𐡊 𐡊 𐡊	𐡊 𐡊	𐡊 𐡊	𐡊 𐡊	𐡊	𐡊	𐡊 𐡊	𐡊 𐡊	𐡊 𐡊	𐡊	𐡊	𐡊		𐡊	𐡊	𐡊	𐡊 𐡊	𐤊	כ	כ	כ	כ	𑀓𑀔	𑀓	𑀓	𑀓
lāmadh	l	𐡋	𐡋	𐡋	𐡋 𐡋	𐡋 𐡋 𐡋	𐡋 𐡋	𐡋 𐡋	𐡋 𐡋	𐡋 𐡋	𐡋 𐡋	𐡋 𐡋	𐡋	𐡋	𐡋	𐡋	𐡋	𐡋	𐡋	𐡋 𐡋 𐡋	𐤋	ל	ל	ל	ל	𑀮𑀯	𑀮	𑀮	𑀮
mem	m	𐡌	𐡌	𐡌 𐡌 𐡌 𐡌 𐡌 𐡌	𐡌 𐡌	𐡌 𐡌	𐡌 𐡌	𐡌	𐡌 𐡌 𐡌	𐡌 𐡌	𐡌 𐡌	𐡌 𐡌	𐡌	𐡌	𐡌	𐡌	𐡌	𐡌	𐡌	𐡌 𐡌 𐡌	𐤌	מ ם	מ ם	מ ם	מ ם	𑀫𑀭	𑀫	𑀫	𑀫
nun	n	𐡍	𐡍	𐡍	𐡍 𐡍	𐡍 𐡍	𐡍	𐡍	𐡍	𐡍	𐡍 𐡍	𐡍 𐡍	𐡍 𐡍	𐡍 𐡍	𐡍 𐡍	𐡍 𐡍	𐡍 𐡍 𐡍	𐡍 𐡍	𐡍	𐡍 𐡍 𐡍	𐤍	נ ן	נ ן	נ ן	נ ן	𑀦𑀦	𑀦𑁆𑀦	(𑀦)	𑀦
semkath	s	𐡎 𐡎	𐡎 𐡎	𐡎 𐡎 𐡎 𐡎 𐡎 𐡎	𐡎 𐡎	𐡎	𐡎	𐡎	𐡎 𐡎	𐡎	𐡎 𐡎	𐡎 𐡎		𐡎	𐡎	𐡎	𐡎	𐡎		𐡎 𐡎	𐤎	ס	ס	ס	ס	𑀲	𑀲	𑀲	𑀲
ayin, ʿē	ʕ, ʁ	𐡏	𐡏	𐡏 𐡏 𐡏 𐡏	𐡏	𐡏 𐡏	𐡏	𐡏	𐡏 𐡏	𐡏	𐡏	𐡏 𐡏	𐡏	𐡏		𐡏	𐡏	𐡏	𐡏	𐡏 𐡏 𐡏	𐤏	ע	ע	ע	ע	𑀏𑀂	𑁍	(𑀅)	𑀁
pē	p, ɸ	𐡐	𐡐	𐡐	𐡐	𐡐 𐡐	𐡐	𐡐	𐡐	𐡐	𐡐	𐡐 𐡐		𐡐	𐡐			𐡐		𐡐 𐡐	𐤐	פ ף	פ ף	פ ף	פ ף	𑀧𑀨	𑀧	𑀧	𑀧
tsādhē	ts, ʂ, sˤ	𐡑	𐡑	𐡑 𐡑 𐡑	𐡑	𐡑 𐡑			𐡑		𐡑 𐡑	𐡑 𐡑		𐡑	𐡑	𐡑		𐡑		𐡑	𐤑	צ ץ	צ ץ	צ ץ	צ ץ	𑀙𑀙	𑀘𑀙	𑀕	𑀘
qop	qˤ	𐡒 𐡒 𐡒	𐡒	𐡒 𐡒 𐡒 𐡒 𐡒 𐡒	𐡒	𐡒 𐡒	𐡒	𐡒 𐡒	𐡒 𐡒	𐡒	𐡒 𐡒	𐡒 𐡒		𐡒 𐡒	𐡒 𐡒	𐡒 𐡒	𐡒		𐡒	𐡒 𐡒	𐤒	ק	ק	ק	ק	𑀓𑀏	𑀓𑀧	—	𑀓
rēsh	r	𐡓	𐡓	𐡓 𐡓 𐡓 𐡓	𐡓 𐡓	𐡓 𐡓	𐡓 𐡓 𐡓	𐡓	𐡓	𐡓	𐡓 𐡓	𐡓 𐡓	𐡓	𐡓	𐡓	𐡓	𐡓	𐡓	𐡓	𐡓 𐡓	𐤓	ר	ר	ר	ר	𑀭𑀮	𑀭	𑀬	𑀭
shin	ʃ	𐡔	𐡔	𐡔 𐡔 𐡔	𐡔	𐡔 𐡔	𐡔 𐡔		𐡔	𐡔	𐡔 𐡔	𐡔 𐡔	𐡔	𐡔	𐡔	𐡔	𐡔	𐡔	𐡔	𐡔 𐡔	𐤔	ש	ש	ש	ש	𑀰𑀱𑀲𑀳	𑀰𑀱	𑀱	𑀲
taw	t, θ	𐡕 𐡕	𐡕	𐡕 𐡕 𐡕 𐡕	𐡕	𐡕 𐡕	𐡕	𐡕 𐡕	𐡕	𐡕	𐡕	𐡕 𐡕	𐡕	𐡕	𐡕	𐡕	𐡕 𐡕	𐡕 𐡕	𐡕 𐡕	𐡕 𐡕 𐡕 𐡕	𐤕	ת	ת	ת	ת	𑀢𑀣𑀤	𑀢𑁆𑀳	𑀦	𑀢𑀰 ts
																										𑀘𑀬𑀜 tʃ	𑀓 ñ	𑀐 θ	𑀁 n
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The Aramaic Scripts developed from Phoenician and were spread by the Aramaic-speaking elite of the Assyrian Empire in the 8th century BC. Jewish merchants brought it to Persia, India, and China.

The **ARAMAIC ABJADS: 46** Inscription from Sam'al (Zincirli Höyük), Turkey; **47** Inscription from Aram, Syria **48** CIS 2 Slab 1-8 from Mesopotamia; **49** Inscription from Asia Minor; **50** Inscription from Arabia; **51** Inscription 122 from Egypt; **52** Inscription 123 from Egypt; **53** Inscription 141 from Egypt; **54** monument Inscriptions; **55** writing style on papyrus; **56** Inscription from Babylon; **PALMYRENE ABJADS** (early forms of Syriac Aramaic, western parts of the Sassanid-Persian Empire, Syria, Iraq)**: 57** Palmyrene Vog 30; **58** Palmyrene Tarif Inscription; **59** Palmyrene Inscription Vog 28f; **60** Palmyrene Inscription Vog 18; **61** Palmyrene Inscription, recorded by T. Nöldeke; **62** Palmyrene Inscription Rom I; **63** Palmyrene Inscription Eu 5 n N 1161; **64** other Inscriptions from Palmyra, selected forms, **HEBREW SQUARE ABJADS** (used in Judaea and Israel.)**: 65** Early Hebrew **66** Hebrew Square Script, standard font; **67** Hebrew Square Script, modern Arial font; **68** Hebrew Square Script, modern Courier font; **69** Hebrew Square Script, modern handwriting; **INDIC ARAMAIC ALPHABETS: 70** Karoshti (an Aramaic abugida) on coins and inscriptions in Bactria; **71** Brahmi (Greek and Aramaic based abugida used by Emperor Ashoka and his successors, c. 250 BC - 550 AD.), **72** Sogdian (in today's Usbekistan and the Silk Road.), **73** Malabar Alphabet (used by Jews and Christians in northwestern and southwestern India, c. 200 BC - 700 AD.).

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 4

SYRIAC - ARABIC - YEMENITE

		NABATAEAN ARAMAIC					SYRIAC ARAMAIC							ARABIC				YEMENITE / ETHIOPIAN						
Name	**IPA Range**	**74**	**75**	**76**	**77**	**78**	**79**	**80**	**81**	**82**	**83**	**84**	**85**	**86**	**87**	**88**	**89**	**90**	**91**	**92**	**93**	**94**	**95**	**96**
ālap	ʔ; aː, eː																							
bēth	b, β																							
gāmal	g, ɣ																							
dālath	d, ð																							
hē	h																							
waw	w; oː, uː																							
zain	z																							
hēth	ḥ, ʜ, χ																							
tēth	ṭ, tˤ																							
yōdh	j; iː, eː																							
kāp	k, x																							
lāmadh	l																							
mem	m																							
nun	n																							
semkath	s																							
ʿē	ʕ, ʁ																							
pē	p, ɸ																							
tsādhē	ts, ṣ, sˤ																							
qop	qˤ																							
rēsh	r																							
shin	ʃ																							
taw	t, θ																							
	θ																							
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	ð																							
	ḍ																							
	ḥ																							
	x																							

The Aramaic Scripts were adopted by Arabs (in Nabatea, Edom or Idumaea, Petra), and Iranians. From about 500 AD, the Syriac Aramaic script of the Sassanid Empire served as model for Arabic.

The **NABATAEAN ABJADS: 74** Early Nabataean inscriptions in Petra and Mada'in Saleh; **75** Inscription from the Hawran region; **76** Nabataean Aramaic Inscriptions from Petra; **77** Inscriptions from Hegra, Taff. 30-33; **78** Nabataean inscriptions from the Dinai peninsula; **SYRIAC ARAMAIC ABJADS: 79** Classic Syriac from Palmyra (Semitic name: Tadmur, Tadmor, or Tudmur), south-central Syria, 130 miles (210 km) northeast of Damascus; **80** Syriac handwriting (Jewish, early Christian, Gnostic, Mandaean and Manichaean documents in Persia, India, and China are written in this style); **81** Syriac Parthian style; **82** Syriac Sassanid style; **83** Syriac Psalter style; **84** Syriac Pahlavi book style (K 43); **85** Pahlavi handwriting on papyrus; **ARABIC ABJADS** (developed from Nabataean and Syriac styles)**: 86** Early Arabic; **87** Kufic Arabic (early Koran script from Kufa, 8th century AD.); **88** Arabic Naskh script; **89** modern Arabic handwriting; **YEMENITE / ETHIOPIAN ALPHABETS** (sister scripts of Phoenician. In southern Arabia thrived the Sabataean / Yemenite civilisation. It was related to the cultures of Eritrea, Ethiopia, Egypt, Kush [Sudan], and Somalia.)**: 90** Sabaean / Himyaric, c. 900 BC; **91** Sabaean (South Arabian), in brackets North Arabian forms; **92** Later South Arabian script; **93** Yemenite Ethiopian script; **94** Ethiopian script, Thamudic style c. 600 BC **95** Ethiopic consonatal script; **96** Ge'ez / Amharic script, Ethiopia c. 700 BC.

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COMPARATIVE CHARTS ON THE SPHERE OF INFLUENCE OF BIBLE CANONS

Throughout all their long history, the books in the Bible were never bound in one single volume; not even the Septuagint. Its texts were written on rather bulky material that had no standardised format; these loose papers were usually wrapped in leather folders as shown in the beginning of this picture documentation. As far as we know, the first one who made a serious attempt to display all books of the Bible in One Single Volume was Roman emperor Flavius Constantinus I. In 325 AD, he commissioned 50 bible volumes and his right-hand-man Eusebius of Caesarea gave this order to Athanasius the bishop of Alexandria. Alexandria was the best place as this large city had the material as well as enough highly educated scribes who could reliably copy all the material in a most constant quality. The Codex Sinaiticus and the Codex Vaticanus are the last suviving copies of those 50 Constantine Bibles. They served as model for all future bible productions.

All today's Bibles can be traced back to the two Flavian dynasties; this applies also for the Hebrew original of the Bible. We have to remember that Rome was a fascist empire state in which every publication went through the authorities, the Roman Imperial Cult (the ministery for religion) and its successor the Roman Church which is the direct ancestor of all catholic and orthodox churches, and subsequently all Protestant churches that came out of them. There was no free speech or the right of publishing anything you wanted in the Roman Empire, neither in the West nor in the East.

Jewish and Christian ethics, as displayed in the Christian canon, and consequently all modern atheist, agnostic or progressive ethics, draw their precepts out of the Bible. Most readers are not aware of the fact that, depending on the Bible version, about 75% to 80% of the Bible is of Hebrew-Jewish origin. Jewish jurisprudence (Halakha), which is entirely based on the Bible as authority, always has been the fairest in history; their sophisticated set-up of the Sanhedrin, the Hebrew Court of Law of 3 judges, in capital cases 23 judges and in state-affairs even 71 judges, who had to vote for a verdict unanimously, gave everyone the chance to be heard, long before the English law, the Code Napoleon or the other codified Civil Laws; (Islamic courts are the hashest because the only 1 judge (or maximum 3) has no choice.).

The authors of the Bible were floating in a continuum of influence that had many parents: Ancient Sumerian and Egyptian to begin with, followed by Akkadian, Assyrian, Babylonian, Persian, yes, and also Hindu, Buddhist and Daoist teachings that interacted with one another already in Antiquity. And we possess the original documents to prove it (see The Grand Bible). Precepts such as Thou shalt not murder, Thou shalt not steal anything, Thou shalt not commit sexual havoc, Thou shalt not bear false witness (or spread distorted propaganda) and Thou shalt not wish for the moneychest of others (being greedy, grabby and jealous of the success of others) are universal. Ideologies that try to circumvent these Five Universal Precepts are evil; and those ones who ignore, deny or hide these precepts are evildoers by implication. This includes particularly blind followers of the immoral and violent teachings such as Communism, Socialism, Islam, Fascism and Nazism. All of these teachings say the same thing: *It is always the opponents of these distorted teachings, "The Others" who are gilty! The zealots of those distorted teachings rather portray themselves as victims.* The perpetrators use always the same ploy that attempts to justify and try to make their evil deeds generally accepted by: devaluating the Five Precepts, and by accusing others of gilt, by dehumanising their opponents and by depicting themselves as innocent and virtuous victims. Anyone with the tiniest spark of righteousness in their heart and the smallest amount of common sense in their brains ought to recognise envy and evilness in the jacket of venomous zealotry.

The founder of today's Christianity was the Apostle Paul (Saul of Tarsos), a Roman citizen who took his name from Roman Proconsul, Lucius Sergius Paulus. There is the possibility that Paul and Titus Flavius Josephus knew each other because both wrote reports about a shipwreck they had in about 62 AD when they were travelling to Rome. They stayed there for years. Both of them were Pharisees, meaning Roman citizens whose faith was Roman Judaism. Otherwise, they had nothing to do with the rebellious Zealots back in the Holy Land. Josephus might have listened to Paul's ideas with great interest; he also might have picked them up again and implemented them after the Jewish War (66-73 AD) when he became the chief propagandist of the Flavians. The Flavian dynasty were involved in a first attempt to establish a kind of first Roman Christianity, and Josephus was part of that dynasty; and so was the author of 1 + 2 Clement whose full name was Titus Flavius Clemens and who probably was the first Pope of Rome. Clement of Rome probably wrote the Clementine literature (also referred to as the Clementine Romance or Pseudo-Clementine Writings by the Church) that survives in two recensions known as the Clementine Homilies and the Clementine Recognitions. It is likely that the text is genuine or close to it as it describes the fight of the Jewish faction against the Pauline faction pretty faithfully (like Paul's Galatians), which ended in the schism of both Jesus-movements. He served as consul from January to April in 95 AD. In about 95 or 96 AD, Clement had a clash with his cousin Titus Flavius Domitianus and got killed. This seem to have triggered an uproar in which all members of the Flavian family were murdered in 96 AD, including Domitian and Josephus.

The Historical Background of Samuel, Kings, and Chronicles is of overarching interest as they describe the history of the Hebrews from different viewpoints. Chronicles tells the same history as Kings, but with a focus on the priestly or worship aspects of Hebrew history. Their contents are: (1st) From Tribal Confederation to Monarchy, (2nd) Monarchy's Golden Age, (3rd) From Failed Monarchies to Exile. Each of these books comes in 2 volumes because they are pretty large. In Antiquity, books were written on scrolls, long strips of parchment or similar material. The strips were wound around two sticks. This works well for small books, but large books become cumbersome. For looking up a passage you would have a lot of winding and unwinding to do to get to the part you are interested in reading; so one volume has become two.

The following 4 tables of Bible canons will show us the contents of the most important Bibles in comparison. The contents were decided on by the authorities of the state in which the Bibles were published. The first Hebrew Bible that was published in the West was the Septuagint, a Greek translation of the Hebrew Bible made by Jews from c. 286 BC to c. 250 BC whose ancestors came together with their brothers, the Phoenician traders, to the northern Mediterranean shores several centuries earlier. The translation became necessary because over the centuries, the Greek and Roman Jews did not speak Hebrew anymore but the languages of their hosts.

Each table's headline begins with the spheres of influence e.g., Roman Empire, Western Roman Empire, Western Tradition, Anglican Church, KJV (King James Version 1611). The word "Western Tradition" stands synonymous for "Roman Catholic Church" that ruled before Protestantism for many centuries. The term "Church of the East" refers to the Malabar Church in India founded by the Apostle Thomas, but it refers also to the Nestorian Church in Tang dynasty China. We have also mentioned the most important non-canonical works that were not part of the canons but closely related to them, or were only part of the canon of one or the other denomination but not of the others. Almost all canonical and non-canonical works can be found in the latest edition of The Grand Bible; it includes also works of other religions.

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
	Masoretic			KJV	Vulgate	Septuagint						Tewahedo	
	Torah	**Pentateuch**											
Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis
Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus
Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus
Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers
Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy
	Nevi'im	**Major Prophets**											
Joshua	Joshua	Joshua	Joshua	Joshua	Joshua, Josue	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua
Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges
1 + 2 Samuel	Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel
1 + 2 Kings	Kings	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings
Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaias	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah
Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremias	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah
Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezechiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel
	Trei Asar	**Twelve Minor Prophets** (The items are not independent books in the Trei Asar but chapters.)											
Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea
Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel
Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos
Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah
Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah
Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah
Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum
Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk
Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah
Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai
Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah
Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi
	Ketuvim	**Wisdom Literature**											
Psalms 1-150	Psalms 1-150	Psalms 1–150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150
Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs
Book of Job	Job, Iyov	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job
Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Canticle of Canticles	Aisma Aismaton	Aisma Aismaton	Aisma Aismaton	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon
Ruth	Rut	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth
Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)
Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes
Esther	Ester	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther
Daniel	Daniyel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel
1 Ezra	Ezra	1 Ezra	1 Ezra	1 Ezra	1 Esdras	Esdras B'	1 Esdras	1 Ezra	1 Ezra	1 Ezra	1 Ezra	1 Ezra	1 Ezra
2 Ezra	Nehemiah	2 Ezra	2 Ezra	2 Ezra	2 Esdras	Neemias	Neemias	Neemias	2 Ezra	2 Ezra	2 Ezra	2 Ezra	2 Ezra
1 + 2 Chronicles	Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate	Septuagint						Tewahedo	
		Non-Canonical Books (There are 33 further non-canonical works of the Old Testament in The Grand Bible)											
1 Esdras (3 Ezra)				1 Esdras (Apocrypha)	3 Esdras in Appendix	Esdras A'	2 Esdras	2 Ezra	2 Ezra	2 Ezra in some mss.	1 Esdras in some mss.	Ezra Kali	2 Ezra in some mss.
2 Esdras 3–14 (4 Ezra / Apocalypsis of Esdras)				2 Esdras (Apocrypha)	4 Esdras in Appendix	2 Esdras 3–14 lost Greek ms.	3 Esdras in appendix	3 Ezra as noncanonical	3 Ezra	3 Ezra in some mss.	2 Esdras 3–14 in some mss.	Ezra Sutu'el	3 Ezra in some mss.
2 Esdras 1–2; 15–16 (5 and 6 Ezra or Apocalypsis of Esdras)				in part of 2 Esdras apocryphon	4 Esdras in Appendix	2 Esdras 1–2; 15–16 in Greek ms.							
Tobit				Tobit (Apocrypha)	Tobias Deuterocanon	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit
Judith				Judith (Apocrypha)	Judith Deuterocanon	Judith	Judith	Judith	Judith	Judith	Judith	Judith	Judith
Wisdom of Solomon				Wisdom of Solomon (Apocrypha)	Wisdom of Solomon Deuterocanon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon
Wisdom of Jesus ben Sirach (1–51)				Sirach (1–51) (Apocrypha)	Ecclesiasticus Deuterocanon	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)
1 Baruch				1 Baruch (Apocrypha)	1 Baruch Deuterocanon	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch
Letter of Jeremiah				Letter of Jeremiah (Apocrypha)	Letter of Jeremiah, Baruch Deuterocanon	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah; Säqoqawä Eremyas	Letter of Jeremiah
Psalm 151						Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151
Psalms 152–155										Psalms 152–155, in mss.			Psalms 152–155, in mss.
Psalms of Solomon						Psalms of Solomon, in mss.				Psalms of Solomon, in mss.			Psalms of Solomon, in mss.
Ascension of Isaiah									Ascension of Isaiah, in mss.			Ascension of Isaiah, in mss.	
Ethiopic Lamentations (6; 7:1–11:63)												Ethiopic Lamentations (6; 7:1–11:63)	
Syriac Apocalypse of Baruch (2 Baruch 1–77)										Syriac Apocalypse of Baruch (2 Baruch 1–77)			2 Baruch 1–77, in some mss.
Letter of Baruch (2 Baruch 78–87)										2 Baruch 78–87 in some mss.			2 Baruch 78–87 in some mss.
Greek Apocalypse of Baruch (3 Baruch)													
Comment:	No Apocrypha	No Apocrypha	No Apocrypha	No Apocrypha									

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate	Septuagint						Tewahedo	
4 Baruch												4 Baruch	
Additions to Daniel				Additions to Daniel (Apocrypha)	Additions to Daniel Deuterocanon	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel
Prayer of Manasseh				Prayer of Manasseh (Apocrypha)	Prayer of Manasseh, in Appendix	Prayer of Manasseh, part of Odes	Prayer of Manasseh, part of Odes	Prayer of Manasseh, part of Odes			Prayer of Manasseh	Prayer of Manasseh, in 2 Chronicles	
Additions to Esther				Add. to Esther (Apocrypha)	Add. to Esther Deuterocanon	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther
1 Maccabees				1 Maccabees (Apocrypha)	1 Machabees Deuterocanon	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees
2 Maccabees				2 Maccabees in Apocrypha	2 Machabees Deuterocanon	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees		2 Maccabees
3 Maccabees						3 Maccabees	3 Maccabees	3 Maccabees	3 Maccabees	3 Maccabees			3 Maccabees
4 Maccabees						4 Maccabees in appendix	4 Maccabees in appendix	4 Maccabees in appendix	4 Maccabees early tradition	4 Maccabees in some mss.	4 Maccabees in Coptic ms,		4 Maccabees in some mss.
5 Maccabees										5 Maccabees			
Jubilees												Jubilees	
1 Enoch												1 Enoch	
2 Enoch													
3 Enoch													
1 Meqabyan												1 Meqabyan	
2 Meqabyan												2 Meqabyan	
3 Meqabyan												3 Meqabyan	
Joseph and Asenath									in some mss.			early tradition?	
Prayer of Solomon (Sirach 52) KJV													
Testaments of the 12 Patriarchs						in Greek ms.			in some mss.				
Josippon; Zena Ayhud; Pseudo-Josephus												In Broader Canon	
Josephus' Jewish War					addition or supplement	addition or supplement				in some mss.			in some mss.
Comment:	**Deuterocanon** is not part of the Tanakh (the 1st canon) but free available as 2nd canon in other books	Deuterocanon is only available in extra books or mss.	Deuterocanon is only available in extra books or mss.	Deuterocanon, was part of the Bible, in the 2nd section of the **KJV** as Apocrypha, **until 1885**	Deuterocanon always has been part of the **Old Testament**, also in English	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Protestant Tradition			Romance	Eastern Orthodox Tradition			Oriental Orthodox Tradition				
NEW TESTAMENT		**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate							Tewahedo	
		The Four Canonical Gospels (There are 33 non-canonical gospels in The Grand Bible)											
Matthew		Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew
Mark		Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark
Luke		Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke
John		John	John	John	John	John	John	John	John	John	John	John	John
		Acts of the Apostles (There are 42 non-canonical Acts in The Grand Bible)											
Book of Acts		Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts
		Pauline Epistles (* epistles by Paul himself. The Roman citizen Saul of Tarsos (the Apostle Paul) from the South of Asia Minor was founder of today's Christianity.)											
Romans*		Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*
1 Corinthians*		1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*
2 Corinthians*		2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*
Galatians*		Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*
Ephesians*		Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*
Philippians*		Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*
Colossians		Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians
1 Thessalo-nians*		1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*
2 Thessalo-nians		2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians
1 Timothy		1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy
2 Timothy		2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy
Titus		Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus
Philemon		Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon
Hebrews		Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews
		General Epistles (letters; also known as Catholic epistles; There are 39 non-canonical Epistles in The Grand Bible)											
James		James	James	James	James	James	James	James	James	James	James	James	James
1 Peter		1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter
2 Peter		2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter
1 John[		1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John[	1 John	1 John
2 John		2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John
3 John		3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John
Jude		Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude
		Apocalypses (There are 18 non-canonical Apocalypes in The Grand Bible)											
Revelation		Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation
		Church Fathers and Christian Laws. Works that were attached to canonical documents. (Alexandria Cx = Codex Alexandrinus, Jerusalen Cx = Codex Hierosolymitanus)											
1 Clement											Alexandria Cx		
2 Clement											Alexandria Cx		
Shepherd of Hermas						Codex Siniaticus				early tradition	Codex Siniaticus		
Epistle of Barnabas						Codex Siniaticus					Codex Siniaticus		
Didache										Jerusalen Cx			

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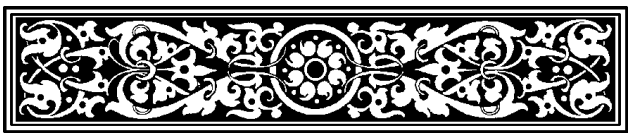
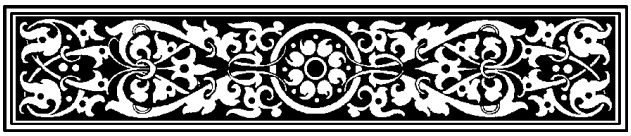


APPENDIX C

EXPLORATION ON HISTORY
BIBLICAL STUDIES
HISTORICAL EVENTS
(Analyses, Archaeology, Debate)



EXPLORATION ON HISTORY

The Quest for the Origin of Holy Books

Some time has past since the publication of my largest pet-project, the Grand Bible, in 2021. The Grand Bible was originally meant as a kind of study recording, just for myself. I wanted to find out what was behind all the scriptures because I could not find answers that satisfied me. The Grand Bible is not a religious work in a closer sense of meaning but an encyclopaedic compilation of texts that have been used not only in a religious context but have implication on philosophy, way of life, culture, literature, ideologies, politics, and jurisprudence. It took many years to search for these texts, analyse, introduce, and compile them with all the necessary details of information. Many of those texts represent the earliest examples of written and authorised law in history. I have been surprised to see so many readers downloading my humble work. To be honest, I have underestimated the readers' interest in holy texts. The Grand Bible has occupied much of my time for more than 8 years. I have never explained why I embarked on this laboursome task in the first place. I think, it is time to share with you now how my quest for the origin of holy books began.

It was a lovely and sunny afternoon in 2014. My wife and I were on the way to the largest bookshop in town. For months, I had tried to find a complete bible in English, not an easy task because I lived in a city in the Far East. The air of the bookshop was filled with the distinctive odour of books. I run up the stairs, heading towards the 5th floor, smelling already my prey. This was the location of the foreign language books—English books and some in French, German, Spanish. I saw books that I could read. Finally! Marching through the aisles, I saw suddenly a black book with golden letters among all the colourful printworks on one of the upper shelves. A Holy Bible, KJV, King James Version. At last, I found what I was searching for.

Back home, at my desk, I discovered however that a large chunk of the Bible, originally positioned after the Tanakh (the Old Testament), was missing. That part of the Bible, containing 14 books, to others known as Hebrew Apocrypha ("hidden writings," so named by the Roman Church), was known to me as the Hebrew Deuterocanon (2nd Hebrew Canon). It contains two Books called Maccabees and they explain the origin of the Hanukah-festival that commemorates the Jewish wars of independence against the mighty Persian Empire that led to victory by Judas Maccabaeus in 165 BC. I was disappointed not to find them in my new bible. I was furious when I found out that the Protestants had removed it furtively from the entire bible canon in about 1885 that once was approved by Emperor Flavius Constantinus in the early 300s AD.

In the library of my old home in Europe, I used a KJV-Bible from the Victorian era, mid-19th century, and that one was complete. I admit that I never have been much interested in religion or holy texts—I certainly have had this attitude in common with many people. Yet, I worked as teacher for linguistics, taught languages as well as history, archaeology, geography and other related subjects. I wanted to show text examples of the Early Modern English language to my students, Chaucer, Shakespeare, and of course the Bible, in order to make them aware that all languages change over time and above all that the Bible reflects real events in the past. It was my fury that drove me to start the Grand Bible project. I embarked on a task that would not want to end. Anyhow, I was rewarded with wonderful discoveries that I really could not have expected.

According to Eusebius' "Life of Constantine", 50 complete Bibles in the original Greek language were commissioned by Emperor Flavius Constantinus (Constantine the Great) and prepared by his right-hand man Eusebius of Caesarea. The 50 complete volumes were distributed thoughout the Roman Empire to unify and consolidate Roman Christianity as state religion: "Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)." We have examples of both versions. The three-column version is known as Codex Vaticanus (The Grand Bible, Image Plate 22, page 37) because it is kept in the Vatican Library. The four-column version was discovered in 1844 by Constantin von Tischendorf in the St. Catherine's Monastery at Mount Sinai, Egypt, and is now known as Codex Sinaiticus (The Grand Bible, Image Plate 21, page 36).

At first, I just wanted to find a Bible in its completeness that had its origin in that edict of emperor Flavius Constantinus in the early 300s. Therefore, I took the matter much more seriously than ever before. In the beginning, I was searching the internet, looking for the Deuterocanon. There I found this:

- 1 Esdras (3 Ezra) Greek
- 2 Esdras 3–14 (4 Ezra) from Hebrew
- 2 Esdras 1–2 (5 Ezra); 15–16 (6 Ezra) from Latin
- Book of Tobit, Tobias, Tobi
- Book of Judith
- Additions to Esther (The rest of Esther)
- Wisdom of Solomon or Book of Wisdom or Wisdom
- Sirach (Ecclesiasticus 1–51) or Wisdom of Jesus ben Sira
- Prayer of Solomon (Sirach 52)
- 1 Baruch (Extant original: Greek)
- Epistle (Letter) of Jeremiah (Addition to 1 Baruch)
- The Prayer of Azariah and Song of the Three Holy Children
- Susanna and the Elders (Addition to Daniel)
- Bel and the Dragon (Second addition to Daniel)
- Prayer of Manasseh
- 1 Maccabees (Origin: Hebrew)
- 2 Maccabees (Origin: Greek)

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Right from the start, my research was hampered by the fact that quite a lot of books in the Bible bear more than just one title. A title like "The Rest of Esther" can be in another publication "Additions to Esther." On the other hand, "Prayer of Solomon" (Sirach, chapter 52) is not in the original Deuterocanon simply because it was attached to other chapters, and / or it was kept separately. That is just a typical example. Parts of other holy texts may have been unknown before they were rediscovered, or they were rejected and therefore eliminated from the canon.

To my surprise, the books were originally not all written in Hebrew but some of them were in Greek. Now, not only my interest in History was awakened but also my old interest in Linguistics got lit up again. I asked myself, "Why did Jews write some of their own books in another language but Hebrew?" — Soon, I found out that the Jews had translated the entire Old Testament into Greek already at around 300 BC! This work became known under the title Septuagint (Roman for 'Seventy') because, it is said, the translation was done by 70 or 72 translators. I wondered, "Why, on Earth, did the Hebrews embarked such a monumental task?"

I began to check historical as well as archaeological sources and after some months, the clouds in my mind vanished. During the 5th and 4th centuries BC, Greek became the lingua franca of the entire upper class of the nations residing on the northern, the European shore, of the Mediterranean Sea. When the Roman Republic turned into an empire, education in Greek was paramount to everyone who wanted to strive for a better position in society. Cornelius Sulla, Gaius Julius Caesar, Titus Livius, Cleopatra, the Herods, Titus Flavius Josephus, Paul the Apostle, all Roman emperors, governors, generals, traders, navigators, artists and writers used Greek on a daily basis, pretty much like modern people of all countries use English.

My studies in linguistics proved to be vital. Almost overnight, I began to understand the contents of Indian and Chinese texts and what they were talking about. The answer was clear: Already in the 9th and 8th centuries BC, the Hebrews travelled together with their brothers and cousins, the Phoenicians! Both, Hebrews and Phoenicians, spread their culture and ideas, their language Phoenician (also called Old Hebrew) and writing system, their Hebrew calendar and their weights and currencies (the Shekel) throughout the entire Mediterranean and soon also to India, Central Asia, and China. The scope of their relations and connexions was breathtaking.

Hebrew and Phoenician traders brought their alphabet to Greeks and Romans. The latter two used it later in their propaganda against the Semitic Cartaginians, such as the Atlantis Saga which just described the Phoenician city of Carthage and its circular War Harbour. The northern (Indoeuropean) Mediterraneans (Greeks and Romans) became enemies of the southern (Semitic) Mediterraneans (Phoenicians and Hebrews) although they lived together in Greek and Roman cities since the 8th century BC.

Who is really meant when we talk about Semitics? — I shall give you here a foretaste: Abram, Abraham, Aram, Aramaean, Aramaic, Assyria, Syria, Syriac, Canaanite, Abhira, Abhiri, Ahyr, Ahir, Ophir, Ofir, Habiru, Hebrew, Heka Khasut, Hyksos, Akkad, Akkadian, Sea-People, Phoenicia, Carthaginian, Amurru, Amorite, Judea, Judaea, Yehuda, Yaudheya, Yadava, Yoddheya, Yudah, Judas, Jude, Jew, Israel, Israelite, Bene Ysrael, Beta Ysrael, Sheba, Saba, Sabaean, Mose, Ramose, Rameses, Ahmose, Dedimose, Thutmose, Musa, Avaris, Pi-Rameses; Reuben, Simeon (Simon, Shimon), Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph (Yusip), Benjamin . . . . and all derivatives of these words or names represent the same kind of people and their relatives: Jews, Hebrews, Israelites, Semites, depending who speaks about them. Involved here is the same language, same lifestyle, same calendar, same units of weights and currency, similar beliefs and laws, and to some degree even similar habits.

It is pretty much the same as if we today talk about: Latin, Italian, Sardinian, Corsican, Sicilian, Romanian, Moldovan, Catalan, Occitan, Galician, Portuguese, Spanish, Castillian, Aragonese, Mexican, Columbian, Venezolan, Peruvian, Chilenian, Argentine, Paraguay, Uruguay, Brazil, Timor, Guatemala, Nicaragua, Panama, etc. — they are all Romans, they all speak a Roman[ce] language, they are Roman Catholic (except Romanians and Moldovans who are Orthodox), they follow Roman Law, enjoy sunny weather and a Roman-like cuisine.

I became aware that this is all about the centre piece, the foundation, the core of history teaching. Anybody who does not understand that history (including a modern biography) is based on language, will not understand human basics. This is a fact because with his or her national language, each and every single person learns about everything in a very distinctive way: religion, philosophy, behaviour, tradition, habits, biasses, opinions, prejudices, lifestyle, yes, and it goes even so far that we can include sexual behaviour, allegiances, and geography. Human behaviours and habits are millions of years old and cannot be changed overnight by ideological nonsense and socialist dreams that will turn into nightmares, sooner or later.

The works of Jane Goodall, Jared Diamond, Desmond Morris and others clearly show that human feelings are very much the same as those of Chimpanzees, or other Primates for instance. When a homogenous group is invaded by another group of the same species, there will be sharp conflicts that can lead to war. Chimpanzees engage in wars on each other, like humans.

That a rich country like Canada has a nice collection of problems at home, does not come as a surprise to me. There are two main populations that are diametrical opposed to one another. The majority of Canadians spreaks English (Germanic), their society is based on German Protestantism and (Germanic) "Common Law." The minority speaks French (Roman) and their society and laws are based on Roman-Catholicism and the (Roman) "Napoleonic Law

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Code." These in Quebec living "Roman" Canadians would love to return into the arms of their "Roman" mother France, whilst the English-speakers would have no problems in applying membership to the mainly Protestant United States of America. This is one reason why most of them speak English with a strong "American" accent. Bear the following rules in mind: Each language group tries to get suppremacy over the other groups. The very same applies for religions. Luther's Reformation caused horrible wars for 130 years. Resentments are still alive today. Language and religion are tools to gain and keep political power. This has nothing to do with ill-will but much more with the DNA that is in us like it is in chimpanzees, cats or dogs.

Other nations who are paralysed by linguistic and religious conflicts are: Belgium, Ireland, France, Spain, Russia, Ukraine, the Balkans, Iraq, Syria, Iran, China, India, Pakistan, Afghanistan. That the United States have lost its recent wars in Iraq and Afghanistan has its reasons in the American ignorance of language division and religious hatred of Islam towards non-Muslims, regardless whatever benevolent projects the non-Muslims want to catch the Islamic populace with. Political Correctness and naive dreams of bringing socialism and democracy to other nations killed countless people. Almost all African countries have this problem too: Rwanda, Nigeria, Ethiopia, Chad, Mali, etc., the list is very long.

The conflict and subsequent war between Russia and Ukraine has not surprised me either. The Russian demography is (just like the Chinese, German, and others) in terminal decline. This war is probably the last war Russia could launch on anyone. All the 9 conflicts Putin has launched have had the aim to secure the borders of his empire. On top of that, there is the ideology of a certain Nazi known as Aleksandr Dugin who has been Putins ideological teacher for years. His books (like "Foundations Of Geopolitics" or "The Fourth Political Theory," based on the Nazi teachings by Martin Heidegger) struck cord with the majority of the ethnic Russian population. We should remember that ideology is also a significant part of religion. How could it be otherwise explained that the Patriarch Kirill of Moscow, the pope of the Russian Orthodox Church, was—like the entire Russian leadership and Putin himself —member of the KGB. If Putin is gone, he will just be replaced by another ex-KGB member.

In time, I discovered more and more texts that had to do with the Old Testament. Here, I could figure out a pattern. These texts were also written in Greek, Hebrew, but quite some texts were also written in Aramaic (a kind of new Hebrew and new Phoenician). I learned more interesting facts that are never really mentioned by historians. According to linguistic scientists, Aramaic became some sort of "world language" between the 7th century BC and the 7th century AD, stretching from the Phoenician-Carthaginian possessions in the northwest of Africa, along the Silk Road, reaching out to the gates of Chang'an (modern Xi'an) and Luoyang, the two main capital cities of China in Antiquity.

After the liberation from captivity in Assyria and then in Babylon, many Jews did not just return to their Holy Land but stayed in service as Aramaic writers and bureaucrats with their new allies, the Persians. Aramaic was the main trade language of the Assyrian Empire as well of its follower the Iranian empires of the Medes and the Persians. Aramaic was also the main language of the Hebrews and other people in the Middle East. When Alexander the Great arrived in Afghanistan and India, the Hebrews were already there for 300 years. Aramaic rock inscriptions and vellum documents from the Persian Empire bear witness to it. Indian texts, the Mahabharata especially, talk about the Persian allies and that they built two little republics in the northwest of ancient India: one was called Yadava or Yoddheya (Judaea) and the other, the to Yadava related republic was called Abhira or Ahir ("Hebrew-land," in the West also known as "Ophir"). It was geographically located north of the modern Indian state of Gujarat and had therefore access to the sea. Traditionally, the northwest of India was an important trade partner of Mesopotamia and Egypt; one of the reasons why several harbour cities were found in Gujarat.

In Egypt, Pharao Khakaure Senusret III let his engineers build "the Canal of the Pharaos," the first "Suez Canal," in circa 1850 BC. It began in the Nile-delta nearby Bubastis and was creeping east towards the "Bitter Lakes" and from there to the Red Sea. At the spot where the canal was approaching the Bitter Lakes is a place called Succoth. With trade, not only people travelled, but also their ideas and the language used to convey these ideas. This is the reason why I also had a look for all kinds of itinerary documents and inscriptions. I knew some of them already from the time when I studied history and archaeology. The findings have made me truely speechless.

47 Artefacts and Historical Documents (Documents of people who had first-hand knowledge on religions and intercultural relationships in Antiquity), 20 Exploration Accounts (Documents that reveal how much people of ancient civilisations really knew of one another and how ideas spread to other parts of the World) and 15 New Creations and Fabrications (Writings that try to popularise a certain religious viewpoint or make a new religion legitimate.). The Gospel of Jesus's Wife is, as far as we know today, a blunt fake. The scriptures of Sikhs and Bahai'is on the other hand are legitimate and new creations that have found a great many followers. Both of these religions came into being due to the brutality of Islam towards women and non-Muslims. Islam is by no means just a "religion of peace"—Martin Luther already knew that and he wrote about it. (See Grand Bible, pp.4367.)

The Islamic prophet committed 95 wars and battles on "Kafirs" (Kufre = evil Islam-rejectors) and they are revered by Muslims as "acts of jihad" that each true Muslim has to emulate. This copying behaviour produced, since the assault on the twin towers in New York City on 9/11, 2001, and after that, circa 45,000 terror attacks with about 300,000 deaths and many more injured (over 90% of the victims are

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Muslims!)—an equivalent of 3 - 4 Hiroshima size atomic bombs. Very peaceful indeed! (Search for the constantly actualised list of victims at "www.thereligionofpeace.com".)

Islam is based on three books: the Koran (Mohammed's notebook), the Sira (Sirat Rasul Allah, the biograpy of Mohammed), and the Hadith (the deeds and sayings of Mohammed). The Constitutions of Saudi Arabia, the Islamic Republic of Iran, Hamas, the Muslim Brotherhood and others make it very clear: Their law is based on Koran, Sira, Hadith. All three books are books of law! This is the very reason why they are called "holy" in the first place. The Sira and the Hadith explain in detail what the verses in the Koran really mean. Without these two books the act of reading the Koran is useless!

The Koran is actually two Korans in one binding: the first one written in Mecca, the second one written in Medina. One significant fact that explains Islam: Due to Mohammed's rules of abrogation (2:106), the violent verses of the Medina-Koran always supersede the peaceful verses of the older Mecca-Koran. The chapters of both periods are intermingled on purpose from the longest chapters to the shortest. Al-Taqiyya is a tool of deceit in order to protect subversive Islamic actions towards non-Muslims. The shortest and most revealing hadith is *"War is deceit."* and the earliest verse that Muslim children learn is *"Do not make disbelievers (non-Muslims) your friends as Allah will not protect you (if you are a Muslim).* A hadith says it better: *"Do not seek friendship from non-Muslims because then you are one of them"* (meaning: then you, the Muslim, are a traitor (to Islam). To put it simple: the allegiance of each and every Muslim is always towards the "Umma," the "Islamic (over)nation," not towards the country he or she just lives in! Islam is a political and legal doctrine (found in the Koran, Sira, Hadith) that no-one can escape —not even the non-Muslims. Islam's main tool is migration, and the womb. The Reliance of the Traveller tells us about it all. God help us. The Western World (and parts of the East) are lost in a pacifist dream! (If people are dreaming, it means they are asleep. It is time they bloody wake up.)

My research led me to all sorts of subjects. I checked graphs that recorded the activity of volcanoes as intensive as I checked climate graphs that showed climate change and all sorts of consequences: extreme weather, floodings, drought, famine, civil war, plague and epidemics. Civilisations, nation states and empires develop rapidly when climate and weather are stable and reliable. The Roman Republic rose in ideal conditions: The weather was warm, the climate stable, no epidemics in sight, record harvests led the population grow uninterrupted, one expedition after another brought more land and people into the growing state. Colder climate in the first half of the 1st millenium caused some distress. A huge volcano eruption at around 535 AD brought the state almost to a halt. Emperor Flavius Justinianus survived the following plague but his dream of restoring the old empire did not.

My investigations turned out to be an enlightening journey that I never had expected in this form. Everybody knows the story of Abraham and also the story of Moses. Not many know how they are connected. Most scriptures are not a bunch of old papers talking about God, belief, or spirituality all the time. They actually are interesting sources of information. Anyone who is able to read "between the lines" can gain some understanding. Somewhere at around 1995 BC, the Mount Vesusius in Italy erupted and caused a massive climate change for decades. The extreme weather conditions that followed led to drought, plague, famine, and civil war. It brought civilisations like the Minoan or the Indus Civilisations to their end. Egypt, Canaan, and Mesopotamia were at the brink of collapse.

The Hyksos have arrived in Egypt during Egypt's 12th Dynasty (1991–1802 BC). Today, they are identified with Canaanites. They have settled peacefully in "Goshen" (or Gosen), the Avaris area, Lower Egypt. At first, they seem to have been welcomed by Egypt because the site was originally founded for them by Amenemhat I (or at least with his consent) on an eastern branch of the Nile in the Delta. Soon, however, the newcomers have established their own kingdoms, so, the 14th Dynasty (c. 1725–1650 BC) and 15th Dynasty (1650–1550 BC) have been Canaanite dynasties in Lower Egypt, existing alongside the surviving 13th, 16th, and 17th Egyptian Dynasties (between 1803 BC and 1550 BC) in Upper Egypt.

When the Hyksos / Canaanites tried to conquer Upper Egypt at the end of the 18th Dynasty (1550–1290 BC), they provoked the Egyptians to fight for their country which ended with the total defeat of the Hyksos / Canaanites / Habiru (Hebrew) and their expulsion from Egypt. These events match almost perfectly with events described in the Hebrew Bible when the tribes of Abraham have migrated to Egypt at around 1950 BC and, after the defeat of their successors by the kings Kamose and Ahmose, have been driven out, in an event known to us as "the Exodus" of Mose (Egyptian: "son").

According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose I) ordered the Israelites to leave Egypt. In Exodus (12:37, 38, 40, 41) we read: "And the children of Israel journeyed from Rameses (Pi-Rameses, Pi-Ramose, City of the son of Ra), to Succoth (Sukkot), about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. .... Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." The text was obviously written long after the exodus, heroic actions of the Israelites were mixed into the text.

The starting point of the Hebrews was not Pi-Rameses because that city was build later by Rameses I (Ramose = the son of Ra). The author meant Avaris (the capital city of the Hyksos, meaning the Canaanites / Israelites in Egypt) which

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was at the very same location. When the author used the name Pi-Rameses several hundred years later, the name Avaris was long forgotten or shamefully replaced. Here the story of the Exodus took place. The Bene Israel (the sons / children of Israel) had to leave Avaris and trecked along or nearby the Canal of the Pharaos in east direction. They came to a place called Succoth. When they left that place, they found something they had never seen before. The Bible reports that Mose "stretched his hand over the water (KJV: 'sea')" just as "the Lord" commanded him to do, and "the water went away" and "made the water dry land, and the waters were divided. (Exodus, Chapter 14:21, 22) And the children of Israel went into the midst of the water upon dry ground: and the waters were a wall unto them on their right hand, and on their left." Mose repeated this mechanical wonder: "... the children of Israel walked upon dry land in the midst of the water; and the waters were a wall unto them on their right hand, and on their left." (Exodus, Chapter 14:29). What we read here is the description of working water locks. The locks were located after Succoth and before the Bitter Lakes in order to keep the salty water away from the River Nile; the saltwater would have destroyed the fertile ground of the Nile-delta. The name Succoth was chosen not accidential but on purpose. The Hebrew word sukkot is the plural of sukka, meaning hut, booth, tabernacle, or any confinement, such as a canal lock.

Today, Sukkot is known as a festival's name—"the Festival of Ingathering at the year's end" (Exodus 34:22)—and marks the end of the harvest time and thus of the agricultural year in the Land of Israel. People build a kind of hut or shed which is a walled structure covered with s'chach (plant material, such as overgrowth or palm leaves). The real religious reason is that of commemorating the Exodus: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." God (Leviticus 23:42-43). What has this festival to do with confinement? The above mentioned name Succoth is not without significance. Succoth or Sukkot is the place where the Canal of the Pharaos (built by Pharaoh Senusret III between 1878–1839 BC) had locks (sukkot = water confinements, canal locks) that could "confine and divide the water" in order to keep the salty or "bitter" water (from the Bitter Lakes) separated from the valuable sweet water of the River Nile, which the canal was heading to: "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." (Exodus 14:21-22). These events took place at about 1530, perhaps 700 or 800 years before they were finally written down. To an attentive reader, this description brings canal locks into his mind, with walls of water and even with plant material swimming on the water surface. And "dividing the water" is is precisely what a water lock does. There is a high likelihood that the Hebrew Bible tries to tell us about a real and historical event in the past, without telling us much more.

The expulsion of the Canaanite Hyksos (or the sons / children of Israel, as they called themselves) was ordered by the Pharao most likely right after the Hyksos were defeated in the 18th or 19th year of Ahmose's reign; that was in c. 1530 BC. For 430 years did they lived in Egypt, which means since 1960 BC. On his Expedition to Egypt (1842-1845), Carl Richard Lepsius found the amazing wall painting (above) in the tomb of Khnumhotep II (a government official who died in c. 1950 BC) in Beni Hasan, an ancient Egyptian cemetery near Menefer (Memphis). It shows a man described in the text on the wall as "Abisha the Hyksos" (Heqa-kasut for "Hyksos"), leading a group of Aamu (Aramu, "Aramaeans, Canaanites"). This is not only one of the earliest known uses of the term "Hyksos" and the oldest picture that showed the Hyksos, but it matches exactly the date of arrival, 430 years before the defeat: 1960 BC!

By searching the internet for non-canonical scriptures, the number of search result began to rise exponentially. Very often, I could not find what I was looking for. Equally often, I found things that were totally unknown to me. Particularly, American Christians seem to believe in a "gap" between period of the Old Testament (the Hebrew Bible) and the times of the New Testament (the Christian scripture). I found this claim unbelievable. From history lessons I attended, I knew that the period between say 400 BC and the 1st century AD was full of important events; the most important one being the Greek-Persian Wars and the final victory of Alexander the Great.

The Dead Sea Scrolls, discovered nearby Qumran, Israel, in 1947, were my most important find. Not only filled they the gap, they actually represent the only bulk of scripture that did not go through any kind of editorial commitee. They are a valuably time capsule. And their contents rang my alarm bells. They show a kind of messianic Judaism that is dead today. The laboursome checking of the Babylonian Talmud confirmed what I was only guessing: Modern Judaism and modern Christianity are not "Hebrew" religions at all. Modern Jews are the descendents of the Pharisees, the branch of Romanised Jews who came between the 8th and 6th centuries BC together with their Phoenician brothers to the northern shores of the Mediterranean to trade with Greeks and Romans. They stayed. Those Jews saw the necessity to translate the Tanakh (the Old Testament) into Greek because their descendants began to forget their original Hebrew language. The translation was completed already at around 300 BC. There is the possibility that the conquests of Alexander somehow triggered this event. Actually, the occupation of the Holy Land brought the Dead Sea Scrolls and their hostile attitude towards feireigners about. This was the time when Jews craved for any messiah who could deliver a military victory onto the invaders.

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The Dead Sea Scrolls cover also the period of Jesus and they talk about the Zaddik, the "Teacher of Righteousness," most likely representing a character almost forgotten among Christians: James the Just or Righteous, Jacob the Zaddik, James the Brother of Jesus. He seem to have been a holy man in his own right. The War Scroll reveals a very xenophobic ideology in which the "Messianists" followed harsh doctrines that later we would meet again in Islam. By learning about it, I realised why the New Testament was not written in Hebrew but in Greek. It was not written by Hebrew people at all, it was composed by Greek-speaking Romans such as Shaul ha-Tarsi, Saul of Tarsos who claimed in his letters that he was a Roman citizen. Christians know him better as "Paul the Apostle," although he was not one of Jesus' original apostles. He confirms in his letters that he actually was a persecuter of Jesus' people. That means, he was a Roman official as no-one was allowed to persecute people in the Roman Empire without having an official permit for doing this. Christianity as we know it today is a Roman religion. All non-Roman Christians, and all non-Roman Jews were merciless executed like Jesus, many of them in the Colosseum. Most came to death in the 1st Roman-Jewish War (66-70 AD); those who survived fled into the Arabian desert and reappeared hundreds of years later as "Muslims." Unbelievable? — Check the facts, Jews and Muslims have lots of things in common. The males of both are circumcised; both wear a kippa if they are men and a veil if they are women; the central building of the Muslim temple in Mecca has the same size and shape as the central building of the Temple of Jerusalem: it is a cube measuring circa 12m in length, 12m in width and 12m in height. Both buildings were decorated with curtains; Jews and Muslims have a similar food law: pork and blood products are forbidden to eat; the Islamic Sharia Law is almost identical to the Jewish Halaka Law with one exception: the Jewish Court of Law has 23 judges for capital offence cases, the Islamic Court of Law has only one (this makes the Islamic law much harsher and the Jewish law much fairer); The Koran has 25 Jewish prophets in it, including John the Baptiser, Jesus, and Mary the mother of Jesus. John was probably, together with James and others, the instigator of dangerous and subversive ideas such as Jewish kingship. John was also a Roman citizen, that is why he was executed with the sword and not hanged on a cross; according to Roman law, it was unlawful to crucify Roman citizens.

The Grand Bible grew bigger and more texts came to it. Next, I stumbled right into another bulk of texts I had no idea about: The Nag Hammadi Library, discovered nearby Nag Hammadi, Egypt, in 1945. The Nag Hammadi texts were found in a big pottery jar and bound into a dozen of leather folders. They talk about New Testament events. Just like the Dead Sea Scrolls, their texts represent a very valuable time capsule, left behind by people who never retrieved the books. The authors belonged to different Christian communities, mostly non-Roman Christians, such as Gnostics, those Christians who were persecuted and executed by Roman Christians.

When I read the Gospel of Thomas, I had the strange feeling that I had read the phrases in that text before. It was talking about "cycles of life," about the "kingdom of heaven" (which stands for the "kingdom of wisdom"). Wisdom has been very important to the writers of some of the books because Gnostics (also known as Gnostic Christians) use that word in the same sense of meaning as Buddhists do. The Greek word gnosis means knowledge. The Gospel of Thomas is extant in three Greek fragments discovered in the Egyptian town of Oxyrhynchus in 1897. The fragments are dated to the first half of the third century. A complete Coptic copy was unearthed in Nag Hammadi. The Gospel of Thomas is an account of Jesus' sayings and teachings, not a narrative. That is why some scientist have claimed it to be the "Q-document" (Q stands for the German word Quelle meaning the "source" which the Four Synoptic Gospels have been copied from.). The Coptic text copy was written shortly before the year 350 AD. The non-canonical Gospel of Thomas, has some of the same contents as the canonical gospels but, according to its old-fashioned writing style, it is the oldest gospel and probably has been written c. 50 or 60 AD. As I reached the last chapter, I read something that made me almost fall off the chair.

In Chapter 114 we read: Simon Peter [who was known as a woman-hater.] said to them: "Let Mary [Magdalene, companion of Jesus] go forth from among us, for women are not worthy of the life [enlightenment]". Jesus said, "Behold, I shall lead [teach] her, that I may make her male, in order that she also may become a living spirit [of righteousness and wisdom] like you males. For every woman who makes herself male [a disciple] shall enter into the kingdom of heaven [of wisdom]". This is one of the most remarkable Christian texts in history because it is a quotation from the Buddhist Lotus Sutra. [See: The Gospel of Didymus Judas Thomas, Grand Bible, page 760.]

This story is a little more detailed and better understandable in the Lotus Sutra. Briefly narrated, it goes like this: Shariputra (the Buddha's chief disciple) says to the daughter of the king: "You state that you attained the supreme Way [the highest level of Buddhist scholarship and experience]. This thing is hard to believe because the body of a women is filthy and not a vessel of the Law." Now, the king's daughter presented a precious pearl to the Buddha [as alms] which the Buddha immediately accepted. And so the king's daughter transformed into a male [a disciple], perfect in bodhisattva-deeds [high level of righteousness and wisdom], and attained Perfect Enlightenment of the Wonderful Law of all living creatures in the universe [the kingdom of wisdom]. [See: Lotus Sutra, Grand Bible, page 7065, towards the end of chapter 11; see also page 7384, towards the end of chapter 12.]

This text is not about gender but about wisdom, which in ancient times was identified with masculinity. The question here is, "How did the author of the Gospel of Thomas come up with this remarkable quote?" The answer is not far away. If we assume that Jesus' family lived in Nazareth, only 5 km

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away or one hour walk from Galilee's Sepphoris, then they had the Silk Road station right in front of their door. Buddhist scholars often passed through this area on their way to Alexandria, Athens or Rome. The Apostle Thomas, whose real name was probably "Didymos Judas Thomas", was one of Jesus' brothers and he is known for his journey to India, where he founded the church of the Malabar Christians. [See: The Acts of Thomas, Grand Bible, p. 850].)

Who was Thomas? Judas Thomas was very successful as apostle in Persia and India. As for the very unusual name, "Didymus" and "Thomas" are titles rather than just common names. The Greek word "didymos" means "twin". Curiously, the Aramaic word tuoma, in Greek "thomas," means exactly the same thing: "twin." We can thus read the whole name as "Judas the twin of the twin" or as "Judas the twin brother". Greek was the language of commerce and government. Aramaic was the language of the people and Jesus' family. The fact that the word "twin" was mentioned twice underscores its importance. We know that the entire family of Jesus was "written out of history" by being intentionally camouflaged under various epithets such as "the brother of" instead of the formal, customary, and correct form "the son of." Jesus had four brothers, James, Simon, Judas, Joses and two sisters whose names were probably Mary and Salome. Judas Thomas was most likely one of Jesus' original disciples and also one of his brothers. For the Roman Christians who were followers of the apostle Paul, it was important to erase the family of Jesus from history because they wanted Jesus to appear uniquely like a god, which is a forbidden and despicable act in Judaism (and therefore also in Islam), as it is clearly expressed in the first three of the 10 Commandments. The attempt to make Jesus a god brought the Roman citizen Saul of Tarsus (the Apostle Paul) into conflict with all who knew the true Jesus, especially his brother James, a devout Jew and the undisputed leader of the Judeo-Christian Church of Jerusalem.

I began to realise that the entire text of the Gospel of Thomas breathes a certain Buddhist spirit. Buddhist teachings become obvious each time we read in Christian texts about anything that can be interpreted as the "cycle of life" in one form or another; the same applies when "Dharma," willful deprivation (Asceticism) is mentioned, or purity law, purification, righteousness, or the Five Precepts, which are almost identical to the 2nd half of the Ten Commandments (Thou shalt not kill, etc.). Therefore it is useful to remember that, after the Third Buddhist Council, held under the patronage of Emperor Ashoka in his capital Pataliputra (Patna) in c. 250 BC, the Indian emperor sent emissaries (including his own children) abroad in order to spread the Buddha's teaching of Dharma (righteousness) among foreign scholars. Ashoka made this almost forgotten fact internationally public in his Rock Inscriptions that were composed in Indian, in Greek, and in Aramaic (the language of the Hebrews and Jesus).

Ashoka's Major Rock Edict No.13 reads: "Now, it is the conquest by the Dharma (righteousness) that the Beloved of the Gods (Ashoka) considers as the best conquest. And this one (the conquest by the Dharma) was won here, on the borders, and even 600 yojanas (c.2,400km) from here, where the king Amtiyaka (or Amtiyoga, Antiochos II Theos, 286–246 BC, Seleucid Empire) reigns, and beyond where reign the four kings Tulamaya (Ptolemy II Philadel-phos of Egypt 309–246 BC), Amtekina (Antigonos II Gonatas of Macedon; 320–239 BC), Maka (Magas of Cyrene, Libya; 276–250 BC) and Alikyasadala (Alexander II of Epirus, Albania; 272-255 BC), likewise in the south, where live the Cholas, the Pandyas, and as far as Tamraparni." (see: the Grand Bible, p.2823 / 2825)

To the five mentioned Greek countries, Ashoka sent his scholar Maharakkhita with entourage and gifts (Indian medicine), probably due to his ability to speak Greek and Aramaic. Ashoka made his inscriptions in Prakrit (Vulgar Sanskrit in Brahmi and Karoshti script, the script of the Perian emperor Kurush, Cyrus), but also in Greek, and Hebrew Aramaic. His grandfather Chandragupta Maurya already had the famous Greek historian Megasthenes at his court as ambassador for the Seleucid Empire. (see: The Indika, in the Grand Bible, pp.3405, 3664, 7478).

Undoubtedly, Ashoka's mission was successful because it fell onto fertile ground prepared by Zenoism, today better known as Stoicism. It is a set of teachings first formulated by Zeno of Citium (c.334–262 BC). Philo of Alexandria (c.20 BC – 50 AD) and Titus Flavius Clemens, (Clement of Alexandria, c.150–215 AD) have pointed to the presence of Buddhist, monastic communities they called "Therapeutae" (Theravada*) in the Greek-speaking world and around that period, in particular in Alexandria, Egypt. Well, the Gospel of Didymus Judas Thomas was found in Nag Hammadi, also in Egypt and so most likely no coincidence.

[* The Pali word Theravada originally means School of the Elder; from this word derives the English word Therapist or the word Therapeut in other languages which means "healing practitioner." And this is precisely what the teaching of the Buddha was all about. The Buddha developed a thing that we today would call "psycho analysis;" he called it The Four Noble Truths. The Buddha also offered a "psycho therapy" which he called The Noble Eightfold Path. See a short description after the Gospel of Thomas.]

The following Stoic text could have been written by a Buddhist as well as by a Christian: "Constantly regard the universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being; and how all things act with one movement; and how all things are the cooperating causes of all things that exist; observe too the continuous spinning of the thread and the structure of the web."— Emperor Marcus Aurelius, Meditations, 4,40 (Grand Bible, p.3073)

Modern society is based on Critical Thought and on the Golden Rule (Do not harm others as you do not want them to harm you.) Islam does not allow critical thought when it contradicts the basis of Islam: The Koran, the Sira, the

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Hadith. Muslims, by Islamic doctrine and law, apply the Golden Rule only to members of the Umma, the "House of Islam." In Islam there are 2 humanities: the "House of Islam" and the "House of War," all non-Muslims. The name of the latter implies that this is the adversary on whom Islam can make war through the hand of the believers (Muslims).

In Christian and Jewish societies, the Golden Rule is expressed by the second part of the Ten Commandments. That Islam does not really foster the belief in any of these two concepts has drastic consequences. The Organisation of Islamic Cooperation (OIC) with its 57 states (48 Muslim majority countries) build the largest voting block in the UN. They all recognise the Koran, Sira, Hadith as their books of law or at least as guideline. And they act according to the Sharia Law in which slavery, Dawah (Islamic propaganda), Jihad (persecution and war against non-Muslims), death penalty, forced amputation of limbs, supressing of women is not only allowed but mandatory. Everything you see Muslims do or not do is written and dictated by Koran, Sira, Hadith. Everything is prescribed: it literally goes from how you as a Muslim have a meal to how you have sex.

I realised some facts. Scripture, holy texts, lithurgical literature, were not primarily written to serve the spiritual mind of believers, and if they did, it always was for the advantage of the religious group or community in question. From the earliest times, giving money to the temple was an important tool of political power. So, I assumed that at the core of religious texts must be some rules, regulations or laws—just as in the Islamic Trilogy, the Koran, Sira, Hadith. I took a closer look at the most famous book in the world: The Bible. The Christian Bible is divided into two main parts: the Hebrew Bible (the Old Testament) and the Christian Bible (the New Testament).

The most important part of the Hebrew Bible is the Torah (the Pentateuch, the Five Books of Moses). I wondered why the Christians took the holy book of the Jews as their own. So, I checked the contents of the New Testament. I found 4 gospels but none of them contained a law code, they all contained stories about Jesus narrated in a wildly different way. There were a bunch of open letters, most of them attributed to Paul the Apostle (and peppered with antisemitism like the gospels), the Acts (history) of the Apostles, and a weird book called "Revelation." But there was no law book. In about 135 AD, Marcion of Sinope rejected the Old Testament and accepted only the Gospel of Luke, ten letters of Paul, 1 Timothy), 2 Timothy, Titus. He lost his battle against Roman Church because he had no law book. At 325, the Roman emperor Flavius Constantinus accepted the Old Testament as legal guideline for the Roman Church.

THE 613 MITZVOT

According to Jewish tradition, the Torah is the main Jewish Book of Law. It contains almost 650 different laws, formulated most as do's and don'ts of any Jewish person. 613 commandments (Hebrew: taryag mitzvot). The Babylonian Talmud tells us that a Roman editorial commitee had the task to edit the Jewish books and get rid of anything that could be dangerous to the Roman Empire. Emperor Titus Flavius Vespasianus just concluded a four-years war, the 1st Roman-Jewish War of 66-70 AD, against a radical messianic movement who caused by conducting this war of liberation over one million deaths. The pacifying editor in charge was the Jewish general and Commander of the Jewish Messianic Army of the north in Galilee, Joseph bar Matityahu. He was captured by the Roman Army at the begining of that war. Then, due to his ability to converse in Greek, he began an astonishing transformation, he was adopted by Vespasian, and when he came to Rome, he lived next door to Vespasian in the imperial palace and in reach of the library of the destroyed Temple of Jerusalem which was brought to the emperors palace. His task: becoming propaganda minister to the imperial family and transform messianic Jews and Christians into members of peaceful religions that are allied to the Roman Empire . . . by editing all their scripture into peaceful and pro-Roman texts. All anti-Roman texts were burned just as all messianic opponents were executed on the cross. The Ten Commandments survived and the Death Sea Scrolls that tell us what the men around the historical Jesus really thought.

THE TWO PARTS OF THE TEN COMMANDMENTS

The Ten Commandments (Hebrew: Aseret haDebarim, lit. 'The Ten Words'), or the Decalogue (Latin: decalogus, Greek: dekálogos, lit. "ten words"), are a set of biblical principles relating to ethics and worship that play a fundamental legal role in Judaism and Christianity. The text of the Ten Commandments appears twice in the Hebrew Bible: at Exodus 20:2–17 and Deuteronomy 5:6–21. The Ten Commandments survived because they also reflected Roman law. As I grew up among Europeans as well as among Eastern Asians, I knew that the Ten Commandments are composed out of two distinct parts:

1st part (about God)

- I am the Lord thy God: Thou shalt have no other gods before me.
- Thou shalt not make unto thee any graven image.
- Thou shalt not take the name of the Lord thy God in vain.
- Observe the sabbath day, to keep it holy.
- Honour thy father and thy mother .

2nd part (Basic civil and ethical Laws)

- Thou shalt not kill.
- Thou shalt not steal.
- Thou shalt not commit adultery.
- Thou shalt not bear false witness against thy neighbour.
- Thou shalt not covet or desire thy neighbour's things.

The first part is about God, the sabbath for worship and family.

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The second part represents an ethical set of laws that is also well-known in eastern and southern Asia as **Pancha Sila** (the Five Precepts). So it does not come as a surprise to find this part three times in the **New Testament**: The Letter of **Paul to the Romans** 13:9, the Gospel According to **Matthew** 19:18-19 and the Gospel According to **Mark** 10:19

THE SEVEN LAWS OF NOAH

In Judaism, the Seven Laws of Noah (Hebrew: Sheva Mitzvot B'nei Noach), otherwise referred to as the Noahide Laws or the Noachian Laws (from the Hebrew pronunciation of "Noah"), are a set of universal moral laws which, according to the Talmud, were given by God as a covenant with Noah and with the "sons of Noah"—that is, all of humanity. They usually apply to non-Jews when living with Jews together. The seven Noahide laws as traditionally enumerated in the Babylonian Talmud Sanhedrin 56a-b and Tosefta Avodah Zarah 9:4.

They are the following:

1. Do not worship idols.
2. Do not curse God.
3. Do not commit murder.
4. Do not commit adultery or sexual immorality.
5. Do not steal.
6. Do not eat flesh torn from a living animal.
7. Do establish courts of justice.

The Mishna Sanhedrin (The Guide to Jurisdiction)

The Ten Commandments and the Seven Laws of Noah build the core of Jewish law. Why is this important to know? —To answer it in a simple way: Western civilisation is based on it, and, as you will see in a moment, Eastern civilisation as well! It is also significant to know how these laws have been applied. So let us talk about the legal authority.

According to the Mishnah Sanhedrin (lit. Guide to Jurisdiction or Legal Authority, Grand Bible p. 1048), minor cases like money matters are judged by three (3) judges. Capital cases like murder or slander is judged by twenty-three (23) judges. If found guilty, the delinquent is "put to death by twenty-three," meaning sentenced unanimously by all 23 judges. As it is unlikely that all judges agree, hardly ever anybody was sentenced to death. The Supreme Court of Law, the great Sanhedrin Highest Court, charged with deciding cases and appeals that had national significance. It was comprised of seventy-one (71) scholars who had received the full traditional rabbinical ordination, and its decisions fixed Jewish practice for subsequent generations.

The written (codified) Jewish Halakha law and the Islamic Sharia law have only minor differences because both derive from the same antique Jewish law, which contains many brutal passages from the law Code of Hammurabi. Why then is the Sharia law considered more violent, brutal and inhuman than the Halakha law?

All 4 schools of Sunni (Islamic) jurisprudence (Hanbali, Hanafi, Maliki and Shafi`i) as well as Shia (Islamic) schools follow the laws recorded in the Koran, the Sira, and the Hadith. In both, the rules of civil disputes and application of penal law, Sharia distinguishes between men and women (1 woman = 50% of 1 man!), between Muslims and non-Muslims, and between free persons and slaves. Jewish law does not make such differences, is one answer. The second and most crucial answer, however, influences the outcome of a trial much more:

Whilst in Jewish law, the court structure makes it almost impossible to apply the death penalty as all these judges almost never agree to such a harsh penalty. In a Sharia court, on the other hand (and this is a grave distortion of the original Jewish law), presides only one judge (in some important cases 3 judges) who is expected to stick to the law in the Koran, the Sira, and the Hadith to the letter. He rules supreme like a dictator with the Islamic scripture in his hand as "hammer of law". In early Islamic times, the outcome of a trial has been (and is again) therefore almost always the same: certain death, amputation, slavery, or other harsh penalties.

This explains also in part why the (messianic) Jewish communities in Arabia have fought against Mohammed and his Islam so passionately. In consequence, Mohammed's distortion of the Jewish Law has brought about the mutual hatred between Jews and Muslims. Nothing is to Jews more holy than God and his Law because they are the only legal authority! They fought at least 10 wars against the Romans over this issue between the years 66 to 620 AD. At the end of the 10th Roman-Jewish War, the exhausted Jews had to fight against Mohammed's Islamic troups as well, and lost. What is the legal authority of Islam? -- Answer: The Koran and Mohammed, meaning: Koran, Sira, Hadith.

THE TEN COMMANDMENTS IN ISLAM

The Quran states that tablets were given to Moses, without quoting their contents explicitly. (Koran 145) The closest single passage in similarity to the Ten Commandments occurs in the chapter of the cattle (surat al-an'am). In this passage, many of these biblical commandments are restated, with a heavy emphasis on fulfilling the rights of Allah and the rights of people. Verse 151 begins with a summary of what is prohibited in Islam. One should "not kill the life that Allah has made sacred," with the notable caveat: "except in the course of justice." A hadith depicts Muhammad explaining that the "blood of a Muslim ... cannot be shed except in three cases: in Qisas [retaliation, revenge] for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims." (Bukhari, vol. 9, book 87, no. 6878.) So adultery, apostasy, and revenge are the only justifications for taking a life.

THE TEN COMMANDMENTS IN THE KORAN

151. Say, Come, I will recite to you what your Lord has made a sacred duty for you, that you ascribe nothing as a partner to him and that you do good to parents, and that you do not kill your children because of poverty, we provide for you and for them, and that you do not come close to lewd things, whether open or concealed. And that you do not kill

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the life that Allah has made sacred, except in the course of justice. This he has commanded you, so that you may discern. 152. And do not approach the wealth of the orphan except with what is better, until he reaches maturity. Give full measure and full weight, in justice. We do not burden any soul beyond its ability. And if you give your word, do justice, even though it be a relative, and fulfill the covenant of Allah. This he commands you, so that perhaps you may remember. 153. And this is my straight path, so follow it. Do not follow other ways, so that you will not be parted from his way. He has ordained this for you, so that you may fear Allah. Koran (Mecca, late) 6:151-153

It becomes clear that Mohammed knew the Torah well, however, for the political reasons of achieving total suppremacy over all non-Muslims, he **split up the law-set of the Ten Comandments and hid them among other verses in the Koran in order to eliminate their universal authority.** His followers will so not be aware that they used to be a set of laws that belong together.

1. First commandment: You shall have no other gods before Me (Bible). — Know that there is no God except Allah. Koran (Medina) 419

2. Second commandment: You shall not make idols (Bible). — And do not call upon any other god along with Allah. There is no God except him. Koran (Mecca) 28:88

3. Third commandment: You shall not take the name of the Lord your God in vain (Bible). — Make not Allah's name an excuse to your oaths. Koran (Medina) 2:224

4. Fourth commandment: Remember the Sabbath day and keep it holy (Bible). — When the call for the Friday Prayer is made, hasten to the remembrance of God and leave off your business. Koran (Medina) 62:9

5. Fifth commandment: Honour your father and your mother (Bible). — Do good to your parents, relatives and neighbours. Koran (Medina) 4:36 (Another version: Be kind to your parents if one or both of them attain old age in thy life, say not a word of contempt nor repel them but address them in terms of honour. Koran (Mecca) 123)

6. Sixth commandment: You shall not murder (Bible). — Do not take the life which Allah has forbidden except in justice, and do not commit adultery, and whoever does this will pay the penalty. Koran (Mecca) 25:68

7. Seventh commandment: You shall not commit adultery (Bible). — Do not come near to adultery. Indeed, it is an abomination and an evil way. Koran (Mecca) 132

8. Eighth commandment: You shall not steal (Bible). — Do not waste your property among yourselves on vanity, nor seek by it to gain the hearing of judges so that you may knowingly devour a portion of others' property wrongfully. Koran (Medina) 2:188 (An amendment from the Code Hannurabi: As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Koran (Medina) 5:38-39)

9. Ninth commandment: You shall not bear false witness against your neighbour (Bible). — Do not hide testimony. He who hides it, indeed his heart is sinful. Koran (Medina) 2:283

10. Tenth commandment: You shall not covet (Bible). — Those people are the ones Allah has cursed, . . . are the ones who are jealous of mankind because of what Allah has bestowed upon them out of his bounty. Koran (Medina) 4:52-54

THE KORANIC COMMANDMENT OF ABROGATION

Whatever message We (Allah / Mohammed) abrogate or cause to be forgotten, We bring one better than it or one like it. Knowest thou not that God is Possessor of power over all things? (Koran 2:106; Maulana Muhammad Ali, 1917)

[Modern version: We (Allah / Mohammed) do not abrogate or cause to be forgotten anything of our revelation unless we bring something better or like it. Do you not know that Allah is able to do all things? (Koran 2:106, Robert Spencer, 2021).]

Traditionally, the suras of the Koran are classified as Meccan, that is, dating from the first twelve years of Muhammad's career, when he and his few followers lived in Mecca, and Medinan, or dating from the last eleven years of Mohammed's career, after the hijrah, or migration (expulsion), from Mecca. Because of the doctrine of abrogation, Medinan suras are generally considered to take precedence over Meccan suras in the formation of Islamic theology and law. And they cause serious ideological probems for our modern World!

The structure of the Koran text is dualistic. The doctrine of abrogation is the foundation of the widespread Islamic understanding that the violent verses of the Koran take precedence over the more peaceful verses revealed earlier, since they come later in the lifetime of Mohammed. For good reasons, the concept of naskh, abrogation, has for centuries been part of the skeptics' claim that Muhammad was a false prophet whose revelations were conveniently tailored for the advantage of the moment.

I am going to show now two versions of the chronological order of the chapters in the Koran.

The German Orientalist Theodor Nöldeke (1836-1930) arranged his chronological Koran order according to historical context, wording, writing style, and what kind of rhyme was used. The Nöldeke Chronology of the 114 chapters of the Koran are ordered in two main groups or periods: 1st, The Mecca Group (which contains 3 distinctive groups); 2nd, The Medina Group.

THE (peaceful) MECCA KORAN, Group 1 (48 Suras): 96, 74, 111, 106, 108, 104, 107, 102, 105, 92, 90, 94, 93, 97, 86, 91, 80, 68, 87, 95, 103, 85, 73, 101, 99, 82, 81, 53, 84, 100, 79, 77, 78, 88, 89, 75, 83, 69, 51, 52, 56, 70, 55, 112, 109, 113, 114, 1; Group 2 (21 Suras): 54, 37, 71, 76, 44, 50, 20, 26, 15, 19, 38, 36, 43, 72, 67, 23, 21, 25, 17, 27, 18; Group 3 (21 Suras): 32, 41, 45, 16, 30, 11, 14, 12, 40, 28, 39, 29, 31, 42, 10, 34, 35, 7, 46, 6, 13.

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THE (violent) **MEDINA KORAN, (24 Suras): 2, 98, 64, 62, 8, 47, 3, 61, 57, 4, 65, 59, 33, 63, 24, 58, 22, 48, 66, 60, 110, 49, 9, 5.**

I also show you the traditional chapter arrangement by Mohammed's cousin Ibn Abbas:

THE (peaceful) MECCA KORAN: 96, 68, 73, 74, 1, 111, 81, 87, 92, 89, 93, 94, 103, 100, 108, 102, 107, 109, 105, 113, 114, 112, 53, 80, 97, 91, 85, 95, 106, 101, 75, 104, 77, 50, 90, 86, 54, 38, 7, 72, 36, 25, 35, 19, 20, 56, 26, 27, 28, 17, 10, 11, 12, 15, 6, 37, 31, 34, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88, 18, 16, 71, 14, 21, 23, 32, 52, 67, 69, 70, 78, 79, 82, 84, 30, 29, 83.

THE (violent) **MEDINA KORAN: 2, 8, 3, 33, 60, 4, 99, 57, 47, 13, 55, 76, 65, 98, 59, 24, 22, 63, 58, 49, 66, 64, 61, 62, 48, 5, 9, 110.**

Whatever number system you prefer to use, in terms of the dualistic Koran division they are almost the same, therefore: any nice and peaceful text from Mecca can be abrogated by the hateful and violent verses of the Medina Koran in either system. Instructions for the use of abrogation: When there is a text in the Koran that contradicts another text in the Koran, then the younger text automatically has authority over the older text! This is the reason why the most violent chapters 9 and 5, for example, outweigh any of the other chapters!

THE FIVE PRECEPTS IN BUDDHISM

Since my childhood, when I was living together with Asian Buddhists, I was aware that the second part of the Ten Commandments had been well-known in the Eastern World. What I did not know was the extent and form they had. I did find the following examples within a couple of days.

The Five Precepts (Sanskrit and Pali: Pancha Sila) or five rules of training is the most important system of morality for Buddhist lay people. They constitute the basic code of ethics to be respected by lay followers of Buddhism. The Five Precepts build the foundation of all Buddhist practice, and in that respect, can be compared with the Ten Commandments in Judaism and Christianity or the ethical codes of Confucianism. According to the Dhammika Sutta and other Buddhist texts, the Buddha notes that a householder's obligations prevent a "householder" (married person, layman) from fully pursuing a monk's path. Thus, the Buddha articulates "the layman's duty" (Pali: gahatthavatta), what are essentially the Five Precepts, as follows:

1. Do not kill or hurt living beings or incite others to kill (Abstention from killing living beings; mind kindness and compassion)

2. Do not steal or take what is not given or incite others to do so (Abstention from theft; mind generosity and renunciation)

3. Do not have sex with another's wife; as monk observe celibacy (Abstention from sexual misconduct; mind contentment and respect for faithfulness)

4. Do not lie or incite others to lie (Abstention from speaking lies or falsehoods; mind being honest and dependable)

5. Do not drink alcohol or incite others to drink intoxicants (Abstention from intoxication; preserve mindfulness and responsibility)

Siddhartha Gautama, most commonly referred to as "the Buddha" ("the awakened or enlightened"), was born in Lumbini, today's Nepal. He lived in the northeast of India during the 6th or 5th century BC and founded Buddhism. He died in Kushinagar, attaining pari-nirvana; his ashes were burried in Piprahvah, India, only a few miles apart from Lumbini in Nepal. His tomb was found by William Claxton Peppe in 1889. An inscription on the lid of an urn identified the massive pyramid-like tomb as that of the Buddha.

Originally, Buddhism was not founded as a religion but developed out of psychoanalysis and treatment of a mind-suffering person. The psychoanalysis has been called the "Four Noble Truths" which are traditionally identified as the first teaching given by the Buddha, and considered one of the most important teachings in Buddhism. Basically, they are dealing with a psychlogical analysis on the misery and sufferings that all humans come across in their lifetime. 2500 years before Sigmund Freud, Siddharta Gautama formulated his analysis in four points and called them **The Four Noble Truths**:

1. dukkha is **the suffering itself**; life itself always contains suffering.

2. samudaya is becoming aware of the **origin of the suffering** which lies in unrealistic high desire or attachment on possessions

3. nirodha deals with the teaching how to end of this situation by **renouncement**.

4. magga is path to a **successful treatment by** going through the stages of **the Noble Eightfold Path**.

The Buddha's Psychotherapy deals principally with self-disciplinising which is called the "**Noble Eightfold Path**." The suffering person is taught how to go through the 8-step programme. The teaching deals with the correction of harmful habits and behaviours and learning how to keep discipline in a new lifestyle that is less harmful to ones mind and to others. One could call this process Purification. The programme in short:

1. The Right Speech: **no lying**, no rude speech, no telling one person what another says about him to cause discord or harm their relationship.

2. The Right Conduct or Action: **refraining from killing**, stealing, sexual misconduct

3. The Right Livelihood: Gaining one's livelihood by **benefiting others** also not selling weapons, poisons or intoxicants

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4. The Right Effort by **doing meditation** about oneself

5. The Right Mindfulness: learn how to **never be absent minded** and being conscious of what one is doing at all times

6. The Right Concentration: **focus ones mind on one particular task** and execute it from the beginning to the end

7. The Right View: our actions have consequences, **death is not the end**, and our actions and beliefs have consequences after death.

8. The Right Resolve or Intention: the giving up of home and adopting the **life of compassion** into an environment of non-sensuality, **non-ill-will** (to loving kindness), peaceful renunciation of wordly things (stay away from always wanting some things), **stay away from cruelty**, have (compassion) towards **loving God** and all life.

Later followers have deified the Buddha out of gratitude towards him and at the same time elevated his teachings to that what western people call "religion". Buddha himself perhaps had no intention to establish a new religion as he hardly ever mentioned gods or which gods he would favour. The general attitude of an Indian religious group called the Jains is similar to Buddhists.

THE FIVE JAIN VOWS

Jainism was founded or restored by a man called Mahavira. He was born in the early part of the 6th century BC into a royal Kshatriya Jain family in ancient India. His earliest iconography is from archaeological sites in the North Indian city of Mathura, and is dated from between the 1st century BC and the 2nd century AD.

Historically, Mahavira, who revived and preached Jainism in ancient India, was an older contemporary and distant relative of Gautama Buddha whose Shakya clan was also a branch of the Solar dynasty.

In Indian tradition, the Ikshvaku dynasty was founded by the legendary king Ikshvaku. The dynasty is also known as Sūryavaṃśa ("Solar dynasty" or "Descendants of the Sun"), which means that this dynasty prays to the Sun as their God and their originator, and along with the Lunar dynasty, comprises one of the main lineages of the Kshatriya Varna.

Jain ethical code prescribes two dharmas or rules of conduct. One for those who wish to become ascetic and another for the śrāvaka (householders). Five fundamental vows are prescribed for both votaries. These vows are observed by sravakas (householders) partially and are termed as anuvratas (small vows). Ascetics observe these fives vows more strictly and therefore observe complete abstinence. All these subdivisions (injury, falsehood, stealing, unchastity, and attachment) are himsa as indulgence in these sullies the pure nature of the soul. According to the Jain text in the Purusartha Siddhyupaya, there are five vows:

• Ahimsa (non-injury) is the vow **not to kill** and injure anyone.

• Satya (Truth) is the vow **not to lie**, and to speak the truth.

• Asteya (Non-stealing) is the vow **not to take anything** which is not freely given and without permission.

• Brahmacharya (Chastity) is the vow to remain **sexually faithful** to one's chosen partner.

• Aparigraha (Non-possession) is the vow of **not to covet** or being greedy.

THE FIVE PRECEPTS IN DAOISM

The Five Precepts are also known in China. In Daoism (Dao = 'the way'), the Five Precepts (Chinese: Wǔ Jiè) constitute the basic code of ethics undertaken mainly by laymen. For monks and nuns, there are more advanced and stricter precepts. The Five Precepts are nearly the same as the Five Precepts of Buddhism; however, there are minor differences to fit in with Chinese society. Laozi said: "These five precepts are the fundamentals for keeping one's body in purity, and are the roots of the upholding of the holy teachings. For those virtuous men and virtuous women who enjoy the virtuous teachings, if they can accept and keep these precepts, and never violate any of them till the end of their lifetimes, they are recognised as those with pure faith, they will gain the Way to Dao, will gain the holy principles of enlightenment." According to the Zhengtong Daozang (正統道藏), there are five basic precepts (with definitions by Laozi):

1. No Killing: "All living beings, including all kinds of animals, and those as small as insects, worms, and so forth, are containers of the uncreated energy, thus one should not kill any of them."

2. No Stealing: "One should not take anything that he does not own and is not given to him, whether it belongs to someone or not."

3. No Sexual Misconduct: "If a sexual conduct happens, but it is not with your married spouse, it is a Sexual Misconduct.

4. No False Speech: "If one did not witness what happened himself but telling something to others, or if one lies with knowing it's a lie, this constitutes False Speech."

5. No Taking of Intoxicants: "One should not take any alcoholic drinks, unless he has to take some to cure his illness, to regale the guests with a feast, or to conduct religious ceremonies."

THE FIVE YAMAS AND THE FIVE NIYAMAS (10 Commandments) IN HINDUISM

The teaching that comes closest to the Jewish teachings is Hinduism, and the probable reason for that is history. The Commandments of the Hindus are probably the oldest in India.

The Hebrews appeared in India in the 7th or 6th century BC when the Persian Empire expanded. They worked for their liberators from Babylonian captivity. They became scribes and even Persian government officials for the simple fact that all of them spoke Aramaic, the official language of Persian foreign affairs. At that time, writing was totally onknown in the Indian civilisation. Hindus, Buddhists and others used monasteries as "memorisation factories" for their holy texts; monks had to memorise the texts and teach them

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to other monks. The conquest of Alexander the Great changed everything. Chandragupta Maurya, who witnessed the events, became some years later emperor. He and his right-hand-man Chanakya recognised the value of writing and developed from the Aramaic alphabet an own Indian writing system called Brahmi. For the first time, law texts were written down in India, such as the following ones:

1. Yamas

Yamas are ethical rules in Hinduism and can be thought of as moral imperatives (the "don'ts"). The Yoga Sutras of Patanjali, in Book 2, states how and why each of the above self-restraints helps in an individual's personal growth. For example, in verse II.35, Patanjali states that the virtue of nonviolence and non-injury to others (Ahimsa) leads to the abandonment of enmity, a state that leads the yogi to the perfection of inner and outer amity with everyone, everything. The Five Yamas pretty much look like the second half of the Ten Commandments. They are listed by the Yoga Sutras of Patanjali (and by the Ashtanga Yoga) 2.30 as follows:

1. Ahimsa: **Nonviolence**, (non-harming other living beings)
2. Satya: **Truthfulness**, (non-falsehood)
3. Asteya: **Non-stealing**
4. Brahmacharya: Chastity, (marital fidelity or **sexual restraint)**
5. Aparigraha: N**on-avarice**, non-possessiveness (do not covet)

2. Niyamas

The second component of Patanjali's Yoga path is niyama, which includes virtuous habits and observances (the "dos"). As with the Yamas, Patanjali explains how and why each of the Niyamas helps in personal growth. For example, in verse II.42, Patanjali states that the virtue of contentment and acceptance of others as they are (Santosha) leads to the state where inner sources of joy matter most, and the craving for external sources of pleasure ceases. The Niyamas remind us of Jewish and Stoic teachings. Sadhana Pada Verse 32 lists the 5 niyamas as:

1. Shaucha: **purity**, cleanness of body, mind and speech (very important rules also in Judaism and Persia's Zoroastrianism)
2. Santosha: **contentment**, acceptance of others, acceptance of one's circumstances as they are in order to get past or change them, optimism for self
3. Tapas: **persistence**, perseverance, austerity, asceticism, self-discipline
4. Svadhyaya (Selfstudy, **Meditation**, study of Vedas, introspection of self's thoughts, speech and actions
5. Isvara Pranidhana (**Devotion to the Lord**, the "supreme being" who is called Brahma and known as True Self and Unchanging Reality; God)

THE INSTRUCTIONS OF SHURUPPAK

After that research, I did not find anything for quite a while. I was not sure which versions were the older ones, the versions in the Hebrew Bible or those ones from India. The next document on ethical law, I found three years later . . . and it made me stop breathing for a while.

In 1963 and 1965, an American expedition from the Oriental Institute of Chicago led by Donald P. Hansen made an amazing find at Abu Salabikh, which lies around 20 km (12 mi) northwest of the site of the ancient city of Nippur in Al-Qadisiyyah Governorate, Iraq. During the excavation campain, that lasted for a total of 8 weeks, the archaeologists found around 500 tablets and fragments, containing some of the earliest ancient literature.

Among them was the book "Instructions of Shuruppak". This book from 2600 BC was a sensation as it was the very oldest example of the commandments or precepts which much later appeared in the Bible and manuscripts in India and China. The book was written on clay tablets which were found in a low "tell" (mound) at Abu Salabikh. Its contemporary name probably was Eresh and it was a small Sumerian city of the mid third millennium BC, with cultural connexions to the cities of Kish, Mari and Ebla.

This book was obviously written to teach virtues in order to preserve community standards. The about 100 precepts are placed in the mouth of a King Shuruppak, son of Ubara-Tutu. Ubara-Tutu is recorded in the Sumerian king list as being the final king of Sumer prior to the Deluge. The ancient Sumerian city of Shuruppak probably was named after King Shuruppak. It was situated not far away from the finding place of the clay tablets, at the site of the modern Tell Fara, about 55 kilometres (35 mi) south of Nippur on the banks of the Euphrates in Iraq's Al-Qadisiyyah Governorate.

The text consists of admonitory sayings of King Shuruppak addressed to his son Ziusudra (the flood hero who is also known as Utnapishtin in Akkad). Lots of the book's precepts bear resemblance to those ones which we can read in the Torah (the Five books of Moses). But the commandments of King Shuruppak are far more detailed, much more direct, and refreshingly blunt. Here a little selection:

• Thou **shouldst not speak arrogantly** to thy mother.
• Thou **shouldst not kill**.
• Thou **shouldst not steal**.
• Thou **shouldst not commit robbery**.
• Thou **shouldst not speak improperly**.
• Thou **shouldst not play with a young married woman**.
• Thou **shouldst not have sex** with thy slave girl.
• Thou **shouldst not wish** for the money chest.
• Thou **shouldst not** pass judgement when thou **drinkst beer**.
• Thou **shouldst not** pick a **quarrel**.

Some of the commandmends are purely practical: Thou shouldst not locate a field on a road; .... Thou shouldst not make a well in thy field: people will cause damage on it for thee. (lines 15–18). Moral precepts are followed by the negative practical results of transgression: Thou shouldst not

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play around with a married young woman: the slander could be serious. (lines 32–34). To me, the Instructions of Shuruppak is one of the most impressive prose texts I have ever come across. I am convinced that these "stone tablets" made of clay, are the blueprint for the Ten Commandments as well as all the many versions of the precepts in Asia. Almost all of the 100 precepts of Shuruppak do still have their value in the upbringing of our young people today. This book has the most beautiful voice from the past I have ever heard because it speaks to us all as loud and clear as 4600 years ago.

FINAL REMARKS

The biblical scholar and translator of the Dead Sea Scrolls, Robert Eisenman, said in an interview something we should think about: "We've challenged ourselves and extended ourselves. And people who are intelligent thinking people in the modern world are tired of just being fed with pabulum and fables in the catechism class. That has been the problem of religion for modern people. Once it had only been relegated to unthinking people. And [today's] thinking people say, 'oh, I'm not religious.' — We all need to be religious! And this will allow us to get our teeth into a challenging problem."

Never before was Bible research so easy—just google your questions and you will be rewarded! After my years long battle with hundreds of manuscripts and holy texts, I have created a compilation that might be of value to students and scholars. The Grand Bible was growing to an enormous size that I have not expected in the beginning.

When I commenced my search, I still had the illusion, I could print my work or at least present it as printable document. Soon, however, that document grew beyond the 2000-page-limit that I have set. And equally soon, I have lost interest in any printed display as editors from outside my house would have cut down my discoveries, rendering them to some sort of standard junk. Instead of that, I discovered that a larger PDF-document had definitely its advantages over a printed book, even if it was printed in several volumes. PDF-apps usually have a search field in which we can type what we are looking for.

My compiled standard MS-document reached 36,000 pages in Times New Roman and 40,000 in Arial. I had to shrink the size of the fonts onto 7.5 and choosing a Times Roman Narrow font — still larger than a package leaflet for medication. Some smart phones struggle with that document due to its size of almost 250MB, but tablets, laptops and PCs display it nicely. Anyone — who has the money and a good printshop — can print the Grand Bible, in A3 if needed.

It had 7554 pages in the 3rd edition of 2021. The book underwent many changes and improvements. In 2022, I added a 4th edition of the Grand Bible that has now, after 8 years, 8062 pages as I have expanded the Appendices with additional photos, maps and texts. Like some of my other books, the Grand Bible is being updated from time to time. The download is for free.

I hope that I have contributed something that helps to solve the problem of understanding holy books. These texts are not weird stories to serve the spiritual needs of individuals only. As texts of law and advice, they represent in fact the basis of our civilisation.

Lord Henfield, October 2025.

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BIBLICAL STUDIES

Some Known Facts

Biblical studies is the academic application of a set of diverse disciplines to the study of the Bible (the Old Testament and New Testament) by a Biblical scholar. For its theory and methods, the field draws on disciplines ranging from ancient history, historical criticism, philology (linguistics), theology, textual criticism, literary criticism, historical backgrounds, mythology, and comparative religion.

Many secular as well as religious universities and colleges offer courses in biblical studies, usually in departments of religious studies, theology, Judaic studies, history, or comparative literature. Biblical scholars do not necessarily have a faith commitment to the texts they study, but many do.

Several academic associations and societies promote research in the field. The largest is the Society of Biblical Literature (SBL) with around 8,500 members in more than 80 countries. It publishes many books and journals in the biblical studies, including its flagship, the Journal of Biblical Literature. SBL hosts one academic conference in North America and another international conference each year, as well as smaller regional meetings. Others include the European Association of Biblical Studies, the Canadian Society of Biblical Studies, the Evangelical Theological Society, the Institute for Biblical Research, the American Schools of Oriental Research, and the Catholic Biblical Association.

The Original Languages of the Bible

The Hebrew Bible, the textual basis of the Christian Old Testament (although with order rearranged and some books split into two), was originally written in Biblical Hebrew, although a few chapters were written in Biblical Aramaic. Deuterocanonical books removed from the Old Testament in some Protestant Christian Bibles are variously written in Hebrew, Greek or Aramaic. The New Testament was originally written in Koine Greek (common Greek).

The first complete translation of the Hebrew Bible was the Septuagint, also known as Greek Old Testament. Up to that time, this was the largest translation project in history. The knowledge of those old languages is the basic tool of text analysis. Therefore, Hebrew, Greek and sometimes Aramaic continue to be taught in most universities, colleges and seminaries with strong programs in biblical studies.

There are few original Old Testament / Hebrew Bible manuscripts, and while the ancient translations (such as the Septuagint) are available, there comes a problem with comparing the translation to the original Hebrew (because we have it). This may lead to problems of establishing the reliability of translations like the Septuagint. In order to overcome this, researches have come up with methods to use the very few manuscripts we have and continually draw conclusions and compare to original texts using those conclusions to provide more reliability to available texts. In order to indicate if a translation is authentic or not, it is crucial to look for keywords that may seem unique and that are not translated from a root language such as Hebrew or any of the other original languages. This shows that there are many other languages present in the translations that seems as if it was reinvented over and over again. However, it is normal to see such a change, and it shows the difference between the original writings versus the final outcome of the translations.

Biblical criticism

Biblical criticism is the scholarly "study and investigation of biblical writings that seeks to make discerning judgements about these writings". Viewing biblical texts as being ordinary pieces of literature, rather than set apart from other literature, as in the traditional view, biblical criticism asks when and where a particular text originated; how, why, by whom, for whom, and in what circumstances it was produced; what influences were at work in its production; what sources were used in its composition; and what message it was intended to convey. It varies slightly depending on whether the focus is on the Hebrew Bible, the Old Testament, the letters of New Testament or the canonical gospels. It also plays an important role in the quest for a historical Abraham, Moses, Solomon, Jesus, or other biblical protagonists.

It also addresses the physical text, including the meaning of the words and the way in which they are used and its preservation, history and integrity. Biblical criticism draws upon a wide range of scholarly disciplines, including archaeology, anthropology, folklore, comparative religion, oral tradition studies and historical and religious studies.

New Testament and Old Testament rhetorical analysis differ because if the context in which they were written. The New Testament was written during a time that had many new Greek and Roman ideas on literature and rhetoric, which provide an avenue on what is known and gives additional resources on to study New Testament texts in those contexts.

Old Testament texts were not written in the same context, and due to their ancient nature have few additional resources to refer to for common themes in rhetoric and literature. There are many abstract text styles in the Old Testament, including historical accounts, proverbs, poetic texts, praise texts (such as psalms) and prophetic texts. The New Testament is different in that it has primarily two styles present: the gospels, which are mostly historical accounts, and the letters, or epistles.

When it comes to textually analyzing and criticizing the New Testament, there are a couple of eclectic approaches to understanding the text on a deeper level. External criticism in the context of biblical studies involves understanding the

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who, what and when of New Testament texts. It does not analyze within the text itself, which is referred to as internal criticism. External criticism focuses on the source and dates of text and what type of text it is (in the New Testament, that is mostly a gospel account or a letter to a church or person). Internal criticism focuses specifically on the content and nature of the texts. Things like the literary style and the theology of the author may affect how one reads the text. That may require some external criticism knowledge since who the author is will shine light on what they may be saying what they are saying.

Biblical exegesis

Biblical exegesis is the explanation or interpretation of the scriptures traditionally known as The Bible. Much biblical exegesis is founded upon historical-literary dynamics, either using scripture to interpret history and science, or using science and history to interpret scripture.

This is particularly important when applied to the person of Jesus Christ and the Gospels in the New Testament. Many people agree that Jesus was a real historical person, but whether he was truly the Son of God is debatable among many people, and this distinction proves to be important for one's interpretation of texts and whether the Gospels should be read literally or symbolically.

The Book of Revelation is very different from the other books of the Bible, drawing need for additional analysis to determine whether it should be read literally or symbolically. The goals of the author of the book (John) also have implications toward how one reads the book. If one reads Revelation as a literal unfolding of the end times vs reading Revelation as a highly symbolic book, there will be different outcomes in the interpretation of particular sections.

Additionally, one's view of the scriptures as sacred and written by God or as a historical text has implications on one's interpretation of text.

Textual criticism

Textual criticism is a branch of textual scholarship, philology, and literary criticism that is concerned with the identification and removal of transcription errors in texts, both manuscripts and printed books. Ancient scribes made errors or alterations when copying manuscripts by hand. Given a manuscript copy, several or many copies, but not the original document, the textual critic seeks to reconstruct the original text (the urtext, archetype or autograph) as closely as possible. The same processes can be used to attempt to reconstruct intermediate editions, or recensions, of a document's transcription history. The ultimate objective of the textual critic's work is the production of a "critical edition" containing a text most closely approximating the original.

There are three fundamental approaches to textual criticism: eclecticism, stemmatics, and copy-text editing. Techniques from the biological discipline of cladistics are currently also being used to determine the relationships between manuscripts.

The phrase "lower criticism" is used to describe the contrast between textual criticism and "higher criticism", which is the endeavor to establish the authorship, date, and place of composition of the original text.

Biblical history

Historical research has often dominated modern biblical studies. Biblical scholars usually try to interpret a particular text within its original historical context and use whatever information is available to reconstruct that setting. Historical criticism aims to determine the provenance, authorship, and process by which ancient texts were composed. Famous theories of historical criticism include the documentary hypothesis, which suggests that the Pentateuch was compiled from four different written sources, and different reconstructions of "the historical Jesus", which are based primarily on the differences between the canonical Gospels.

There is much controversy around using the Bible as a historical source. The Old Testament is supposed to serve as a continuous account of the establishment of ancient Israel. While many historians agree that figures like King David and King Solomon are real historical figures, there comes trouble when seeking to affirm or deny events like the creation of the world and the flood of Noah.[9] The use of terms like "myth" vs "history" also creates controversy due to some connotations that each word has. Oftentimes "myth" or "mythical" texts are seen as not true stories, where as "history" or "historical" texts are seen as fact. Mythical stories can also sometimes be seen as stories which serve some sort of religious or moral lesson, but are not necessarily true, however this does not mean that true historical stories do not have religious and moral lessons that accompany them. These views on myth and history are examples of a few difficulties when it comes to analyzing the Old Testament as a historical text.

New Testament historical analysis is also difficult due to the nature of the original texts that we can analyse, specifically their translatability as well as how oral tradition had effects on written tradition during the formation and canonisation of gospel texts and the teachings of Jesus.

Biblical Archaeology

Biblical archaeology is an academic school and a subset of Biblical studies and Levantine (Near East) archaeology. Biblical archaeology studies archaeological sites from the Ancient Near East and especially the Holy Land (also known as Land of Israel and Canaan), from biblical times.

Biblical archaeology emerged in the late 19th century, by British, German and American archaeologists, with the aim of confirming the historicity of the Bible. Between the 1920s, right after World War I, when Palestine came under British rule and the 1960s, biblical archaeology became the dominant American school of Levantine archaeology, led by

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figures such as William F. Albright and G. Ernest Wright. The work was mostly funded by churches and headed by theologians. From the late 1960s, biblical archaeology was influenced by processual archaeology ("New Archaeology") and faced issues that made it push aside the religious aspects of the research. This has led the American schools to shift away from biblical studies and focus on the archaeology of the region and its relation with the biblical text, rather than trying to prove or disprove the biblical account.

The Hebrew Bible is the main source of information about the Holy Land region and mostly covers the Iron Age period. Therefore, archaeology can provide insights where biblical historiography cannot. The comparative study of the biblical text and archaeological discoveries help understand Ancient Near Eastern people and cultures. Although both the Hebrew Bible and the New Testament are taken into account, the majority of the study centres around the former.

The term biblical archaeology is used by Israeli archaeologists for popular media or an English speaking audience, in reference to what is known in Hebrew as "Israeli archaeology", and to avoid using the poisoning term "Palestinian" as it was used already by the Romans as such .

History of Biblical Archaeology

The study of biblical archaeology started at the same time as general archaeology and obviously its development relates to the discovery of highly important ancient artifacts. The development of biblical archaeology has been marked by different periods or stages:

• Before the British Mandate in Palestine: The first archaeological explorations started in the 19th century initially by Europeans. There were many renowned archaeologists working at this time but one of the best known was Edward Robinson who discovered a number of ancient cities. The Palestine Exploration Fund was created in 1865 with Queen Victoria as its patron. Large investigations were carried out around the Temple in Jerusalem in 1867 by Charles Warren and Charles William Wilson, for whom Jerusalem's "Wilson's Arch" is named. The American Palestine Exploration Society was founded in 1870. In the same year a young French archaeologist, Charles Clermont-Ganneau, arrived in the Holy Land in order to study two notable inscriptions: the Mesha Stele in Jordan and inscriptions in the Temple of Jerusalem. Another personality entered the scene in 1890, Sir William Matthew Flinders Petrie, who has become known as the "father of Palestine archaeology". In Tell-el-Hesi, Petrie laid down the basis for methodical exploration by giving a great importance to the analysis of ceramics as archaeological markers. In effect, the recovered objects or fragments serve to fix the chronology with a degree of precision, as pottery was made in different ways and with specific characteristics during each epoch throughout history. In 1889 the Dominican Order opened the French Biblical and Archaeological School of Jerusalem, which would become world-renowned in its field. Such authorities as M-J. Lagrange and L. H. Vincent stand out among the early archaeologists at the school. In 1898, the Deutsche Orient-Gesellschaft (German Oriental Society) was founded in Berlin, a number of its excavations were subsequently funded by Emperor William II of Germany. Many other similar organisations were founded at this time with the objective of furthering this nascent discipline, although the investigations of this epoch had the sole objective of proving the veracity of the biblical stories.

• During the British Mandate in Palestine (1922–1948): The investigation and exploration of the Holy Land increased considerably during this time and was dominated by the genius of William Foxwell Albright, C. S. Fischer, the Jesuits, the Dominicans and many others. This era of great advances and activity closed with a flourish: the discovery of the Dead Sea Scrolls at Qumran in 1947 and its subsequent excavation, which would in large part be directed by the Frenchman Roland de Vaux.

• After the British Mandate: 1948 marked the start of a new social and political era for the Holy Land with the foundation of the State of Israel and the entrance on the scene of the Israeli archaeologists. Initially their excavations were limited to the territory of the state, but after the Six-Day War they extended into the occupied territories of the West Bank. An important figure in the archaeology of this period was Kathleen Kenyon, who directed the excavations of Jericho and the Ophel of Jerusalem. Crystal Bennett led the excavations at Petra and Amman's citadel, Jabal al-Qal'a. The archaeological museums of the Franciscans and the Dominicans in Jerusalem are particularly notable.

• Biblical archaeology today: Twenty-first century biblical archaeology is often conducted by international teams sponsored by universities and government institutions such as the Israel Antiquities Authority. Volunteers are recruited to participate in excavations conducted by a staff of professionals. Practitioners are making increasing efforts to relate the results of one excavation to others nearby in an attempt to create an ever-widening and increasingly detailed overview of the ancient history and culture of each region. Recent rapid advances in technology have facilitated more scientifically precise measurements in dozens of related fields as well as more timely and more broadly disseminated reports.

Summary of important archaeological sites and findings can be found at:

- List of inscriptions in biblical archaeology
- List of burial places of Abrahamic figures
- List of Hebrew Bible manuscripts, List of New Testament papyri and List of New Testament uncials
- List of biblical figures identified in extra-biblical sources

Archaeological and Textual Forgeries

Biblical archaeology has also been the target of several celebrated forgeries, which have been perpetrated for a variety of reasons. One of the most celebrated is that of the James Ossuary, when information came to light in 2002 regarding the discovery of an ossuary, with an inscription

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that translated to "Jacob, son of Joseph and brother of Jesus". In reality the artifact had been discovered twenty years before, after which it had exchanged hands a number of times and the inscription "and brother of Jesus" had been added. This was discovered because it did not correspond to the pattern of the epoch from which it dated.

The object came by way of the antiques dealer Oded Golan, who was accused by the Israel Antiquities Authority (IAA) of forgery, but after a 7 year trial he was acquitted on the grounds of reasonable doubt. Another item that came from the same dealer was the Jehoash Inscription, which describes repairs to the temple in Jerusalem. The authenticity of the inscription has been revealed as smart forgery as well.

Biblical Archaeology and Doctrines

There are some groups that take a more fundamentalist approach and which organise archaeological campaigns with the intention of finding proof that the Bible is factual and that its narratives should be understood as historical events. Archaeological investigations carried out with scientific methods can offer useful data in fixing a chronology that helps to order the biblical stories. In certain cases these investigations can find the place where these narratives took place. In other cases they can confirm the veracity of the stories. However, in other matters they can question events that have been taken as historical fact, providing arguments that show that certain stories are not historical narratives but belong to a different narrative genre.

Archaeology certainly does not prove literal readings of the Bible...It calls them into question, and that is what bothers some people. Most people really think that archaeology is out there to prove the Bible. No archaeologist really thinks so. The truth of the matter today is that archaeology raises more questions about the historicity of the Hebrew Bible and even the New Testament than it provides answers, and that is very disturbing to those people who promote a certain doctrine and no other.

Jews and Muslims feel threatened when they hear that archaeology was not able to find physical evidence of the Bible text that readers examine for the literal truth. Many Christians feel threatened if they hear that most of what was written in the Bible is (in historical terms) untrue and that none of the four New Testament Gospels was written by the author listed at the top of the text.

This is what archaeologists have learned from their excavations: in Egypt were never the Israelites (but their ancestors the Hyksos-Canaanites), the Hebrew were not a little bunch of poor farmers but known to the Egyptians as the Habiru who conquered almost all of Lower Egypt but were defeated by Ahmose from Upper Egypt and then expulsed from Egypt, did not wander in the desert for 40 years (but lived in the neighbourhood of the Holy Land for 400 years), did not conquer the land in a military campaign (but infiltrated into the Canaanite population over centuries) and did not pass it on to the 12 tribes of Israel (because they gradually have left the land for new destinations such as Ethiopia, Yemen, Persia, India, Central Asia, and even China). Perhaps even harder to swallow is that the united monarchy of David and Solomon, which is described by the Bible as a regional power, was hardly more than a small tribal kingdom. And it will come as an unpleasant shock to many that the God of Israel, YHWH (Yahweh), had a female consort and that the early Israelite religion was polytheistic like Hinduism, that monotheism was first introduced by Pharao Amenhotep IV (Greek: Amenophis IV or Echnaton; best known as Akhenaten, reigning between c. 1353 and 1334 BC), that monotheism was gradually adopted by Hezekiah (c. 716–686 BC) as a uniting factor against Assyrian and Babylonian threats and not at Mount Sinai, that Jews were not just an insignificant, little tribe but were, together with Akkadians, Canaanites, Amorites, Sabaeans, Phoenicians, Carthaginians and Aramaeans, part of the very influential Semitic civilisation that reached from West Africa to India and held garrisons in southern Egypt and settlements on the River Indus and beyond.

Archaeology, as it is practiced today, must be able to challenge, as well as confirm, the Bible stories. Some things described there really did happen, but some did not and others happed in such a different way that one is just stunned. The 'larger than life' portraits of the Bible are unrealistic and contradicted by the archaeological evidence but the biblical narratives about Abraham, Moses, Joshua and Solomon probably reflect some historical memories of people, names and places. The study of archaeology has helped illuminate the Bible by casting light on its historical and cultural location. With increasing clarity, the setting of the Bible appears more vividly within the framework of general history and in a sense of geographical, cultural, legal, and philosophical range, much wider than we ever have thought possible.

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KEY EVENTS IN HISTORY

There can be no doubt that comprehensibility of scripture largely depends on the knowledge the reader has beforehand. What we need first is to grasp a wider view on key events in history. They might have nothing to do with events created by humans but often have their origin in natural disasters. If we observe the past carefully, we can figure out 5 major events that led to paradigm shifts with dramatic results.

CATASTROPHES AND PARADIGM SHIFTS

Consciousness is the normal state of our mind. That we are usually the master of our mind and our actions is what most people still believe. Hardly anyone is aware of the fact that consciousness is the smaller part of our lives, like the visible tip of an iceberg. Pretty much like the main bulk of the iceberg, hidden under water, it is the Unconscious Mind that rules 90% of our lives. Mostly we are driven by our desires and aversions, steered by our Unconsciousness. Hardly anyone recognises how small the role of reason and logic really is in most peoples lives. In pretty much the very same way, we believe that we are the master of our environment and that we rule the World. Anyone who believes that could not be farther away from the truth! Each and everyone of us is ruled by the past. Each and everyone is surrounded by events we have no power over at all, like the greatest part of the iceberg is surrounded by water. How many people, do you think, will be uneffected by a giant impact of a 5-mile-meteorite on Earth? How many of us will continue their way of life when a large volcano blasts its pulverised top into the stratosphere?

Since the VEI 8 Explosion of the Toba Volcano in Sumatra, Indonesia in about 73,000 BC, the human race has almost been wiped out, just like other large-sized species. Analyses of mitochondrial human DNA suggest that only 3,000–10,000 individuals may have survived. In about 70,000 BC the population slowly grew to 10,000 - 50,000 individuals. It took the humans another 60,000 years to grow to a more significant number so that it reached in 9,000 BC circa 2-3 million individuals. The following figures show the population growth on the planet Earth (in million), from cradle of civilisations to the first large empires: 5000 BC: 5-6; 3000 BC: 15; 2000 BC: 30; 1000 BC: 50; 500 BC: 100; 100 AD: 200; 600 AD: 700; 1000 AD: 400; from the Rennaissance to now: 1500: 450; 1700: 700; 1750: 800; 1800: 1000; 1850 1300; 1900: 1700; 1940: 2000; 1960: 3000; 1975: 4000; 1988: 5000; 1998: 6000; 2011: 7000; 2020: 8000. The following key events, in which natural disasters are prevalent, will demonstrate to you how much we are still ruled by natural disasters.

One may ask what catastrophes have to do with holy texts. Religious writings, just as scientific writings of the old days, were not topic-orientated as our modern books - even if their title may suggest it. A modern book on, let us say geology, contains only geology-related matters. A book on "nature" written 2000 years ago such as the "Natural History" by Pliny the Elder could contain anything besides nature: comments and remarks on history, economy, animals, plants, medicine, war, famine, ethnology, politics and even financial matters. The texts found in holy books can contain a similar wide range of topics. That is why we will find also reports on natural events or disasters in religious texts or in rock carvings. We can assume that some of those events ended old religions as well as nurtured new religions. Therefore we want to show here examples that had great influence on religion and scripture. There are a handful of records of natural catastrophes that undoubtedly and severely changed the course of history by inalterable paradigm shifts:

A.) The Great Flood, in Gilgamesh, Noah's Flood, The Great Flood of Gun-Yu

B.) The eruption of the Thera Volcano in about 1600 BC

C.) The 4 Volcano Eruptions and Climate Change of 535 (540, 574, 583) AD.

D.) The 5 Volcano Eruptions and Climate Change (The Little Ice Age) of 1257 (1228-1284) AD.

E.) The 3 Volcano Eruptions and Climate Change of 1783 (1708-1812) AD.

A.) THE GREAT FLOOD
(between 2500 and 2100 BC,)

Various themes, plot elements, and characters in the Epic of Gilgamesh have counterparts in the Hebrew Bible—notably, the accounts of the Garden of Eden, the advice from Ecclesiastes, and the Genesis flood narrative. Many civilisations have preserved a story about a great flood. If all these stories have to do with a common cause is unknown. A great flood as described as global flood event in these myths is, at least up to now, inconsistent with the physical findings of geology, archaeology and paleontology. Some scholars argue that such a global flood actually occurred between 2600 BC and 2100 BC. and that its origin might have been either the impact of a Meteorite (with a diameter of at least 7 kilometres which smashed into an ocean) or an explosive volcano eruption that caused tsunamis and other unusual weather events. The only two candidates for such an event could have been the Mount Vesuvius (Italy in c. 2420 BC.) and the Cerro Blanco (Argentina in c. 2300 BC.).

The violent explosion of the Vesuvius seemingly have had a very immediate effect on Egypt. During the reign of Pharao Menkauhor Kaiu (2421–2414 BC), the 5th Dynasty of the period of the Old Kingdom, slipped into a fast decline. During the Sixth Dynasty (2345–2181 BC) the power of the pharaoh weakened in favour of local dynasties that largely became independent from the central authority of the Pharaoh. The final blow was the 22nd century BC drought in the region that resulted in a drastic drop in rainfall and humidity in general. For at least some decades between 2200 and 2150 BC, this prevented the normal flooding of the Nile. Then came the collapse of the Old Kingdom which was followed by decades of famine, strife and epidemics. An important inscription on the tomb of Ankhtify (Ankhtifi) in Hierakonpolis or Nekhen in today's central Sudan, a

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governor during the early First Intermediate Period (c. 2181–2055 BC), describes the pitiful state of the country when famine stalked the land: "I gave bread to the hungry and clothing to the naked; I anointed those who had no cosmetic oil; I gave sandals to the barefooted; I gave a wife to him who had no wife. I took care of the towns of Hefat [i.e. el-Moalla] and Hor-mer in every [situation of crisis, when] the sky was clouded and the earth was parched and when everybody died of hunger on this sandbank of Apophis.The south came with its people and the north with its children; they brought finest oil in exchange for the barley which was given to them. . . . The whole of Upper Egypt died of hunger and each individual had reached such a state of hunger that he ate his own children."

The empire of Akkad fell in around the 22nd century BC, within 180 years of its founding, ushering in a "Dark Age" with no prominent imperial authority until Third Dynasty of Ur. Archaeological and soil-stratigraphic data define the origin, growth, and collapse of Subir, the third millennium rain-fed agriculture civilisation of northern Mesopotamia on the Habur Plains of Syria. At 2200 BC, a marked increase in aridity and wind circulation, subsequent to a volcanic eruption, induced a considerable degradation of land-use conditions. After four centuries of urban life, this abrupt climatic change evidently caused abandonment of Tell Leilan, regional desertion, and the collapse of the Akkadian Empire based in southern Mesopotamia.

1. Great Flood in Mesopotamia: Though the account of Noah in the Hebrew Bible has long been the most studied flood story by scholars, in the 19th century Assyriologist George Smith translated the first Babylonian account of a great flood. Further discoveries produced several versions of the Mesopotamian flood myth, with the account closest to that in Genesis found in a 700 BC Babylonian copy of the Epic of Gilgamesh. The known versions of the Mesopotamian flood myths have as their protagonists Atrahasis (in the 18th century BC Atrahasis Epic), Ziusudra (in the 17th century BC Sumerian Flood Story), and Utnapishtim (in the 7th century BC Gilgamesh flood myth). The Sumerian King List (an ancient text in the Sumerian language, listing kings of Sumer (ancient southern Iraq) from Sumerian and neighbouring dynasties, their supposed reign lengths, and the locations of the kingship) relies on the flood motif to divide its history into preflood (antediluvian) and postflood periods. In ancient Mesopotamia, the Sumerian King List reads: "After kingship came down from heaven ... the kingship was taken to Shuruppak. In Shuruppak, Ubara-Tutu became king; he ruled for 5 sars and 1 ner (18,600 years; the real meaning here is probably 'days' which accounts then for circa 50 years, a feasable span of reign). In 5 cities 8 kings; they ruled for 241,200 years ('days', which is about 660 years. Similarly, we can find such huge age numbers in the Jain "24 Tirthankaras" from India). Then the flood swept over."

2. Great Flood in the Genesis: The Genesis flood narrative is a flood myth found in the Tanakh (chapters 6–9 in the Book of Genesis). The story tells of God's decision to return the Earth to its pre-creation state of watery chaos and then remake it in a reversal of creation. Scholars submit that the Genesis flood narrative matches that in Gilgamesh so closely that few doubt that it derives from a Mesopotamian account. What is particularly noticeable is the way the Genesis flood story follows the Gilgamesh flood tale "point by point and in the same order or sequence". In a 2001 Torah commentary released on behalf of the Conservative Movement of Judaism, rabbinic scholar Robert Wexler stated: "The most likely assumption we can make is that both Genesis and Gilgamesh drew their material from a common tradition about the flood that existed in Mesopotamia. These stories then diverged in the retelling." Ziusudra, Utnapishtim and Noah are the respective heroes of the Sumerian, Akkadian and biblical flood legends of the ancient Near East.

3. The Great Flood in India: Both, in Hindu and Buddhist texts, a ship in involved. The Hindu story goes like this: Manu, or the first man, was not visited by a God, but rather by a fish. In some tellings of this story, the fish is the deity, Lord Vishnu. This fish/God told Manu that the world would be destroyed in a great flood. Manu built a boat and tied it to the horn of the great fish. The fish guided Manu’s boat through the floods and, not surprisingly, to the top of a mountain. When the floodwaters receded, Manu performed a ritual sacrifice and poured butter and sour milk into the sea. After a year, a woman rose from the water and announced herself as “the daughter of Manu.” So it is Manu and his “daughter” that repopulate the earth.

The Buddhists have an elaborate flood story called "Samudda-vanija Jataka": In an Indian village, there lived 1000 families of dishonest carpenters. These carpenters would tell people that they could build anything from houses to chairs and would take the money and never deliver any goods or do any work. Because of this they were, not surprisingly despised in the village and quickly needed to find a new place to live. They built a ship and sailed until they found a beautiful island. The island was populated by a man who had been shipwrecked.

4. The Great Flood of "Gun and Yu" in China: The Chinese flood story is unique as it covers a very realistic background. It is about canals, not a boat. The Great Flood is said to have occurred during the reign of Emperor Yao. After the flooding began, he sought the advice of his advisors, the Four Mountains, who told him to appoint his distant cousin Gun to control the floods. Gun accepted the commission and chose to steal Xi Rang, a self-expanding soil, from the supreme deity. He continuously used this soil to build dams and embankments to battle the oncoming flood, but they would not hold and generally collapsed. Nine years later Emperor Yao resigned in shame and appointed another distant relative recommended by the Four Mountains, Shun. Shun became co-emperor and reorganised the kingdom the better deal with the flood. Despite these efforts, Gun was still unable to hold off the flood waters and four years later the waters were still said to be rising. Gun continued his efforts, claiming that the hard work of the people to build dams,

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dikes and embankments would eventually gain control of the flood waters. Continuous failing led Shun to banish Gun, his son Yu then taking over the efforts. Yu implemented canal and drainage systems and was thus able to accomplish what his father never could.

The Great Flood of Gun and Yu, also known as the Gun Yu myth, was a major flood event in ancient China that might have lasted for at least two generations, which resulted in great population displacements among other disasters, such as storms and famine. People left their homes to live on the high hills and mounts, or nest on the trees. According to mythological and historical sources, it is traditionally dated to the third millennium BC, or about 2300-2200 BC, during the reign of Emperor Yao. This dating might be questionable because archaeological evidence of an outburst flood on the Yellow River, comparable to similar severe events in the world in the past 10,000 years, has been dated to about 1920 BC (a few centuries later than the traditional beginning of the Xia dynasty which came after Emperors Shun and Yao), and is suggested to have been the basis for the myth. A colossal landslide created a natural dam across the river which was breached about a year later. The resulting flood could plausibly have travelled 2,000 km (1,200 mi) down the river and the resulting instability of river canals that might have lasted up to twenty years. About this time, the Neolithic gave way to the Bronze Age in the Yellow River valley. It is suggested that this coincided with the beginning of the Xia, several centuries later than traditionally thought, and that the Erlitou culture is an archaeological manifestation of the Xia dynasty.

B.) THE BRONZE AGE VOLCANO ERUPTIONS (from c. 2000 BC to 1400 BC.)

The Middle Bronze Age was a period of unusually cold climate in the North Atlantic region, lasting from about 1800 BC to about 1500 BC. It was followed by the collapse of major civilisations in the late Bronze Age (1500—900 BC) and historians wondered was the cause might have been. Modern science found the answer to that. During that epoch, a series of volcanic eruptions occurred that were so violent that we only can describe them as massive explosions. This includes explosions of Mount Vesuvius (Avellino eruption, about 1660 BC), Mount Aniakchak (about 1645 BC), and the infamous Thera explosion (Minoan eruption, about 1620 BC) which was so massive that it ripped off an entire island from the face of the Earth. These are the 13 most violent eruptions:

1.) 2040 BC, VEI 6, Long Island (Papua New Guinea), Bismarck Volcanic Arc; 2.) 2030 BC, VEI 6, Deception Island, South Shetland Islands; 3.) 1995 BC, Mount Vesuvius (Avellino eruption), VEI 6, Naples, Campanian volcanic arc, Italy; 4.) 1900 BC, VEI 6, Black Peak, Aleutian Range; 5.) 1890 BC, VEI 6, Mount Hudson, Andes, Southern Volcanic Zone; 6.) 1860 BC, VEI 6, Mount St. Helens, Cascade Volcanic Arc; 7.) 1750 BC, VEI 6, Mount Veniaminof, Aleutian Range; 8.) 1645 BC, VEI 6, Mount Aniakchak, Aleutian Range; 9.) 1610 BC, (Minoan eruption), VEI 7, Youngest Caldera, Santorini South Aegean Volcanic Arc; 10.) 1500 BC, VEI 5, Avachinsky, Kamchatka Peninsula; 11.) 1460 BC, VEI 6, Taupo Volcanic Zone; 12.) 1370 BC, W-K2 tephra (Witori-Kimbe), VEI 6, Pago Bismarck Volcanic Arc; 13.) 1350 BC, tephra layer IIAV3, VEI 5, Avachinsky, Kamchatka Peninsula.

These 13 major volano explosions caused also several dozen smaller volcanoes to erupt, magnifying and maintaining the dust layers in the atmosphere around the Earth for about 600 years. Result: colder climate, massive crop failure, plague, famine, war, piracy and all the rest of it. Piracy committed by so-called "Sea People" is recorded in Egyptian and Greek texts. The pirates were mainly from any island who found themselves deprived of their livelihood. Due to the over-proportional crop failure the islanders had to search for a new "income" by boat. This includes pirates from Greek islands. And like in the Early Middle Ages [at around 540 AD, as well as in the Late Middle Ages at around 1260 AD], people called their era (1100-900 BC) "Dark Ages" which is not a surprise as the volcanoes maintained the high dust level swimming between the troposphere and stratosphere, with less sunshine and crop failure as a result. There were two eruptions we could call outstanding: The Avellino eruption of Mount Vesuvius in c. 1995 BC and the Thera Volcano Eruption in 1627 BC.

The Avellino eruption of Mount Vesuvius (in c. 1995 BC.)

The Avellino eruption of Mount Vesuvius refers to a Vesuvian eruption in c. 1995 BC. It is estimated to have had a VEI of 6 or 7, making it larger and more catastrophic than Vesuvius's more famous and well-documented 79 AD eruption. It is the source of the Avellino pumice (Italian: Pomici di Avellino) deposits extensively found in the comune of Avellino in Campania.

Characteristics of the eruption: "Assessment of volcanological factors" in one scientific study reconstruct a minimum eruption time of 3 hours in which an initial explosion raised a column of 23 km (75,000 ft) and deposited about 0.32 km3 of white pumice ("the white pumice phase"), while a second, more intense explosion raised a column of 31 km (102,000 ft) depositing 1.25 km3 of grey pumice ("the grey pumice phase"). These pumices appearing in Apulian pottery can be used to establish relative chronology of pottery phases.

A 2008 study of the lithofacies (deposits from the eruption) distinguishes three phases. Pyroclastic flows (PDC's) of Phases 1 and 2 were generated by "magmatic fragmentation" and had "small dispersal areas" mainly on the slopes of Vesuvius. Phase 3 was created by "phreatomagmatic fragmentation," in which clastic fragments are driven by superheated steam from ground water mixed with the other gases released from the magma. The authors characterize Phase 3 as "the most voluminous and widespread in the whole of Somma-Vesuvius's eruptive history." Some facies a

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few cm thick were found 25 km (16 mi) from the source. The vent was 2 km (1.2 mi) west of today's center.

The overall results of the Avellino eruption were catastrophic and widespread. The deposit thickness of ash and other eruptive material ranges from 15m close to the vent to 50 cm around Avellino, and creating a subaquaeous debris-flow in the bay of Naples.

Date of the eruption: The date of the Avellino eruption remains to be determined with a precision greater than about 500 years within the framework of the Early/Middle Bronze Age. A range of 2000–1500 BC includes the great majority of estimates. Ample opportunity to obtain Carbon-14 dates from charcoal and soil buried under the deposits has existed and still exists. Sporadic radiocarbon dating continues, with each scientist claiming to have obtained "the latest". Consistency with previous and subsequent work remains elusive. Since a real and very precise calendar date of the eruption must have existed, variation in estimations can only be the result of limitations to the carbon-dating method, which, given a plenitude of reliably emplaced samples, can only produce a date within a window of roughly 500 years in a maximum elapsed time of roughly 4000 years or 1⁄8 (12.5%).

According to Giardino, the problem of establishing a reliable date results from the differences of calibration - organic samples (such as charcoal: 1880–1680BC) versus soil facies (1684–1535 BC). He prefers the earlier as the more reliable date. The Avellino Eruption separates archaeologically the Early Bronze Age in Campania from the Middle Bronze Age

A study published in 1990 by Vogel and others suggested that the Avellino eruption partly caused the climatic disturbances of the 1620s BC, dates verified by tree-ring series and ice-core layers. The authors had just obtained carbon dates of 3360±40 BP, or 1617–1703 calibrated BC. They were suggesting a coincidence of a number of eruptions, such as the Minoan eruption on Santorini. The hypothesis remains unverifiable a generation later, due to the overall imprecision of the dates.

The Nola bronze-age village: The eruption destroyed several Bronze Age settlements. The remarkably well-preserved remains of one were discovered in May 2001 at Croce del Papa near Nola by Italian archaeologists, with huts, pots, livestock and even the footprints of animals and people, as well as skeletons. The residents had hastily abandoned the village, leaving it to be buried under pumice and ash in much the same way Pompeii was later preserved.

The Thera Volcano Eruption (in 1627 BC.)

Unlike most other rapid-onset natural hazards, volcanic eruptions can have global effects. Particularly feared are volcano eruptions of the so-called Plinian type as they usually are massive explosions in which the entire mountain top is smashed to dust and catapulted into the Stratosphere or even into open space. When these explosions have a strength of VEI 6 or 7 (Volcanic Explosivity Index; VEI 8 is the highest level which happened last circa 72,000 years ago), this dust swims in the statosphere like oil on water and it can block the sunlight worldwide for months or even years in the northern as well as in the southern hemispheres. Due to the less intensive sunshine, less water would evaporate from the oceans with less rainfalls and dryer air which results in drought. The Earth will experience a cold period of time with crop failure, famine, war, and epidemics. After that, the air warms up again causing droughts and crop failure again followed by massive floods. The whole sequence of such events can last for several years or even decades. And political consequences can hardly be overestimed. The situation of civilisations and their people can end up with a population decline of 20%, 30% or even over 50% when the volcano eruption was a multiple eruption of several volcanoes within a short period of time as it happened in around 535 AD and again in around 1257 AD. To make clear what kind of eruption we are we here dealing with, it may help to know that a volcano explosion of VEI 6 is equivalent to the energy outlet of several hundred thousand Hiroshima Atomic bombs in a couple of hours. The energy outlet of VEI 7 even equals to the energy of several tens or hundreds of millions of Hiroshima bombs!

The Thera eruption was such a massive incident in which a large Volcano literaly blasted the island of Thera away (the remains of that island today are called Santorini). Thera in Antiquity, was an island in the southern Aegean Sea, about 200 km (120 mi) southeast of Greece's mainland. It was part of the 500 km long chain of volcanoes in that area. The island was the site of one of the largest volcanic eruptions (the also called Minoan eruption or Thera eruption) in recorded history which occurred about 3,600 years ago at the height of the Minoan civilisation. The water-filled caldera (crater) of the Thera volcano has an enormous diameter of approximately 20 km (13 mi). It was formed by the eruption which in reality was a gigantic explosion. It may have been one of the largest volcanic eruptions on Earth in the last few thousand years, with an estimated VEI (Volcanic Explosivity Index) of 7 and a dense-rock equivalent (DRE) of c. 60 cubic kilometres (14 cu mi) according to the last studies published in 2006, confirming the prior values. The eruption has led indirectly to the collapse of the Minoan civilisation on the island of Crete, 110 km (68 mi) to the south, through a gigantic tsunami. The devastating volcanic eruption of Thera has become the most famous single event in the Aegean before the fall of Troy. Radiocarbon dates, including analysis of an olive branch buried beneath a lava flow from the volcano that gave a date between 1627 BC and 1600 BC.

Significant studies of the dense-rock equivalent erupted volumes of the Bronze-Age Minoan eruption in Santorini have provided data to archeologists to better understand the effect of the eruption on development of several civilisations including Ancient Greek and Ancient Egyptian cultures. Through careful analysis of pumice and ash deposits (including deep sea core samples), researchers have been able

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to make dense-rock equivalent volume estimates for each of the major eruptions of Thera. It must be said that the Thera Eruption had consequences that lasted not only for a year but for at least a whole century: Besides the immediate following tsunamis and after-shock earthquakes, a global dust layer covering the entire northern hemisphere caused a cooling down at first, leading to crop failure for two or three decades, famine, war, migration, epidemics or even pandemics. It is very likely that after-eruptions and earthquakes followed, besides unfavourable weather conditions that lasted for years or even decades. After that, the heating up of the atmosphere in a kind of glasshouse effect caused drought and crop failure, more famine, wars and other kinds of havoc again. Weaker civilisations had no chance of survival. Only the strongest civilisations such as Egypt, Mesopotamia or China survived, but they were shaken severely by an incalculable chain of events leading to the development of new kind of civilisations.

The "Tempest Stele" of Pharao Ahmose (c. 1550-1525), that was found in Egypt by French archaeologists in the years 1967 and 1968, tells us an amazing weather account that is most likely a reflexion on this catastrophical event. See: Table of Contents.

C.) THE 4 VOLCANO ERUPTIONS AND CLIMATE CHANGE OF 535 AD.

1. In 1984, R. B. Stothers postulated that there was an event in 535 AD that caused the downfall of many civilisations and this event might have been an extreme violent eruption of the Rabaul volcano in what is now New Britain, near Papua New Guinea. In 1999, David Keys suggested that the volcano Krakatoa exploded at the time and caused the changes. This eruption is believed to have been one most violent volcano oubreaks in history. Then, in 2009, Dallas Abbott of Columbia University's Lamont–Doherty Earth Observatory in New York published evidence from Greenland ice cores that spherules (tiny balls formed from minerals) have been found in the ice. Meteor impacts, or volcanic eruptions can form these tiny balls and terrestrial debris ejected into the atmosphere transported these round dust particles to Greenland. In 2010, Robert Dull, John Southon, and colleagues presented evidence suggesting that an eruption of the Ilopango Volcano also could be considered a possible source for the extreme weather events of 535–536 AD. The eruption produced circa 84 cubic kilometres (20 cubic miles) of tephra, thus rating a 6 or 7 on the (VEI) Volcanic Explosivity Index and a magnitude of 6.9, making it one of the biggest volcanic events on Earth in the last 7,000 years. The ash-cloud fallout blanketed an area of at least 10,000 square kilometers waist-deep in pumice and ash", which would have stopped all agricultural endeavor in the area for decades. As it is difficult to determine the source of the volcanic eruption with certainty, scientist came up with a wide range of suggestions as to the identity of the volcano. The Krakatoa seem to be the most likely choice as it was known as "The Fire Mountain" during Java's Sailendra dynasty, with records of seven eruptive events between the 9th and 16th centuries. These have been tentatively dated as having occurred in 850, 950, 1050, 1150, 1320, and 1530 and contributed to the Little Ice Age (lasting from the 16th to the 19th centuries). The Krakatoa is still active today and is considered to be extremely dangerous.

2. Extreme weather events of 535 onwards: As a matter of fact, all above mentioned scholars were right because we are talking here about four consecutive volcano explosions with a VEI between 6 and 7 each. In 535 the Rabaul Volcano exploded, then in 540 the Krakatoa, and 24 years later in 574, when the world was just recovering from those two explosions, the third volcano exploded and laid waste to the vulnerable climate, probably the Ilopango Volcano. In 683 the Rabaul Volcano exploded again (proved by corrected radiocarbon) with a VEI force 6. Extreme weather events followed immediately and they started the most severe climate change of cooling in the Northern Hemisphere in the last 2,000 years. These large volcanic eruptions created an extensive atmospheric dust veil in the Earth's atmosphere causing unseasonable weather, crop failures, and famines worldwide.

The consequences were the "Dark Ages" (in its most literal meaning!) triggered by volcano-related dust layer in the earth's atmosphere: It darkened the sun and triggered a series of climate related changes in the 6th century: the fall of Teotihuacán (a vast city empire in Mexico), the emergence of the Plague of Justinian (that was prevalent in the Eastern Roman Empire from 541 to c. 720 AD.), the decline of the Avars, the migration of Mongolian tribes towards the West, the end of the Sassanid Empire, the expansion of Turkic tribes, the collapse of the Gupta Empire, and above all, the rise of Islam. Islam that spread from north Africa to India and China, from Egyt to the heart of the Roman Empire, and across the entire Mediterranean Sea severing Europe's trading lifelines. No wonder that the people in Europe called their period of time "The Dark Ages". In the past 1,400 years, Islamic wars, slavery, executions, and genocide caused round about 250 million deaths.

3. The Plague of Justinian between 541 and 750 AD: The Plague of Justinian (541–542 AD) with recurrences until 750 was a pandemic that afflicted the Eastern Roman (Byzantine) Empire and especially its capital, Constantinople, as well as the Persian (Sassanid) Empire and port cities around the entire Mediterranean Sea, as merchant ships harboured rats that carried fleas infected with plague. The Plague might have either originated in Africa and travelled north via the ivory routes or in China and then travelled along the Silk Road to the West.

Caused was the plague by the Yersinia pestis bacterium, which first causes the flee's gut to be blocked by a clot. As Plague epidemics are temperature related the gut of the flee gets blocked particularly when the temperature sinks unter 25°C. As no blood can be absorbed, the hungry flee becomes more hungry and therefore more agressive. The starving flee now bites anything and anyone to get blood. The infected rat

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flea skips so to humans and brings the Yersinia pestis bacterium over to humans, with disastrous results. In other words: the decreasing temperture after a volcano eruption could well have triggered the Plague. Some historians believe that the plague of Justinian was one of the deadliest pandemics in history, resulting in the most agonising deaths of an estimated 25–50 million people during two centuries of recurrence, a death toll equivalent to 13–26% of the world's population at the time of the first outbreak. The plague's social and cultural impact has been compared to that of the Black Death that devastated Eurasia in the fourteenth century originating from a massive volcanic eruption in 1257.

D.) THE 5 VOLCANO ERUPTIONS AND CLIMATE CHANGE (The Little Ice Age) OF 1228-1284

As a precursor, (1st) the Zao Volcano, Japan, exploded in 1228 / 1230 (recorded in the historical Japanese chronicle 'Azuma Kagami') with a strength of about 5 to 6 VEI. Then (2nd), as a recent study found out, an especially catastrophic volcanic eruption ocurred in 1259, caused by the twin volcanoes of Mount Samalas and Mount Rinjani, Lombok Island, Indonesia. Three smaller eruptions followed: (3rd) one in 1268, another (4th) one in 1275 (Mount Tarawera, New Zealand), and (5th) the eruption in 1284 (Mount Quilotoa, Ecuador) did not allow the climate to recover.

The eruption in 1259 of the Samalas and Rinjani volcanoes on the Indonesian island of Lombok were massive. Already before the site of the eruption was known, an examination of ice cores around the world had found a large spike in sulfate deposition around 1259, indicating that a large volcanic eruption had occurred somewhere in the world. The event had a VEI (volcanic explosivity index) of 7, making it one of the largest and most catastrophic volcanic eruptions during the current Holocene epoch. It created eruption columns reaching tens of kilometres into the atmosphere and pyroclastic flows that buried much of Lombok and crossed the sea to reach the neighbouring island of Sumbawa. The flows destroyed human habitations, including the city of Pamatan, which was the capital of a kingdom on Lombok. Ash from the eruption fell as far as 340 kilometres (210 mi) away in Java; the volcano deposited more than 10 cubic kilometres (2.4 cu mi) of rocks and ash.

The eruption was witnessed by people who recorded it on the Babad Lombok, a document written on palm leaves. It left behind a large caldera that contains Lake Segara Anak. The aerosols injected into the atmosphere reduced the solar radiation reaching the Earth's surface, cooling the atmosphere for several years and leading to famines and crop failures in Eurasia and elsewhere. The eruption may have helped trigger the Little Ice Age, a centuries-long cold period during the last thousand years.

4. The Black Death: The Black Death, also known as the Pestilence, the Great Plague or the Plague, or less commonly the Black Plague, was one of the most devastating pandemics in human history, resulting in the deaths of an estimated 75 to 200 million people in Eurasia, peaking in its first wave in Europe from 1347 to 1351. The Great Plague, that (and this is a fact most of us are not aware of) began in China at around 1330 and lasted with its recurrences and waves for more than 400 years before it almost vanished in around 1750. Up to then it cost the lives of roughly a third or even the half of the World's population!

The bacterium Yersinia pestis, which results in several forms of plague (septicemic, bubonic and, the most dangerous, pneumonic), has been the cause. The Black Death was a major European outbreak of plague and the second plague pandemic after the first one from 541 to 720 AD. The plague created a number of religious, social and economic upheavals, with profound effects on the course of European history. The Black Death probably originated in Central Asia or East Asia, from where it travelled along the Silk Road, reaching Crimea by 1343. From there, it was most likely carried by fleas living on the black rats that traveled on Genoese merchant ships, spreading throughout the Mediterranean Basin, reaching the rest of Europe via the Italian peninsula. The Black Death is estimated to have killed 30% to 60% of Europe's population. In total, the plague may have reduced the world population from an estimated 475 million to 350–375 million in the 14th century. It took 200 years for Europe’s population to recover to its previous level and some regions like Florence only recovered by the 19th century. The plague recurred as outbreaks (and this is another fact that people usually forget) until the early 20th century!

The 1259 volcano eruptions caused farming problems in China. Marco Polo wrote that Kublai Khan created an alarm system in which commissioners reported any change of weather, harvest, and plague. Huge granaries were built. In the 1330s, many natural disasters and plagues led to widespread famine, starting in 1331, with a deadly plague arriving soon after. Epidemics that may have included the plague killed an estimated 25 million across Asia during the fifteen years before it reached Constantinople in 1347. The disease may have traveled along the Silk Road with Mongol armies and traders and it may also have arrived via ship. By the end of 1346, reports of plague had reached the seaports of Europe. India was depopulated, Tartary, Mesopotamia, Syria, Armenia were covered with dead bodies. Plague was reportedly first introduced to Europe via Genoese traders from the port city of Kaffa in the Crimea in 1347. The plague reached Sicily in October 1347. By autumn 1347, the plague reached Alexandria in Egypt, through the port's trade with Constantinople, and ports on the Black Sea. During 1347, the disease travelled eastward to Gaza, and north along the eastern coast to cities in modern Lebanon, Syria, Israel and Palestine, including Ashkelon, Acre, Jerusalem, Sidon, Damascus, Homs, and Aleppo. Within two years, the plague had spread throughout the entire Muslim empire from Arabia across North Africa. From Italy, the disease spread northwest across Europe, striking France, Spain (which was hit due to the heat – the epidemic raged in the early weeks of

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July), Portugal and England by June 1348, then spread east and north through Germany, Scotland and Scandinavia from 1348 to 1350. Medical knowledge had stagnated during the Middle Ages. The importance of hygiene was recognised only in the nineteenth century; until then streets were commonly filthy, with live animals of all sorts around and human parasites abounding facilitating the spread of transmissible disease. The recurrent waves of plague lasted for almost 500 years!

As in other European cities, the plague was still very present in 17th century London. There were 30,000 deaths due to the plague in 1603, 35,000 in 1625, and 10,000 in 1636, as well as smaller numbers in other years. The disease periodically erupted into massive epidemics such as the the Great Plague, lasting from 1665 to 1666 and it was the last major epidemic of the bubonic plague to occur in England. It is unclear exactly where the disease first struck but the initial contagion may have arrived with Dutch trading ships carrying bales of cotton from Amsterdam, which was ravaged by the disease in 1663–1664, with a mortality given of 50,000. The Great Plague of 1665 killed an estimated 100,000 people—almost a quarter of London's population—in 18 months. Plague cases continued to occur sporadically at a modest rate until the summer of. It is believed that the Great Fire of London in 1666 was the main contributor that put an end to the epidemic. One of the last outbreaks lasted until 1750 in form of themost dangerous epidemic of them all: pneumonic plague.

Between 2011 and 2015, some 3,500 burials from the 'New Churchyard' or 'Bethlam burial ground' were discovered at Liverpool Street. Plague pits have been archaeologically excavated and Yersinia pestis DNA was found in the teeth of individuals, confirming they had died of bubonic plague. Although concentrated in London, the outbreak affected other areas of the country as well. Perhaps the most famous example was the village of Eyam in Derbyshire, England. The plague arrived with a merchant from London who carried bales of cloth for sale in which flees were already waiting for new victims. They first bit and infected the seller. When the plague broke out a few days later, the villagers immediately imposed a quarantine on themselves to stop the further spread of the disease. This prevented the disease from moving into surrounding areas, but around 33% of the village's inhabitants died over a period of fourteen months.

This extraordinary and heroic sacrifice gave American geneticist Stephen J. O'Brien the basis on which he found out (in several years of research and experiments) why some infected persons died but others survived. The researchers extracted DNA from the today's inhabitants of Eyam because church records showed that all of them are descendants of those Eyam villagers who survived. Responsible for the survival of the Eyam persons was a gene that has undergone a mutation in the primary structure of a human genome (or allele) which is called CCR5 Δ32 (CCR5 delta 32). This mutation (alteration, change) was caused by a previous plague which was most likely the Plague of 1353 or even the Justinian Plague that ravaged Europe between 541 and 720 AD. This CCR5 delta 32 genome appears to be most effective in persons who inherited it from both parents as it is responsible for a high survival rate of persons who get infected by HIV, SARS, COVID 19 and may be even Alsheimer and cancer. Bone marrow transplants (from a donor with 2 copies of CCR5-delta 32 mutation gene) containing stem cells from a matched donor was then used to strengthen the immune system. CD8+ T cells, also known as "killer cells", are cytotoxic - this means that they are able to directly kill virus-infected cells as well as cancer cells. After 600 days, the patient was healthy and no levels of HIV in blood and tissues could be detected.

General Death toll: There are no exact figures for the death toll; the rate varied widely by locality. In urban centres, the greater the population before the outbreak, the longer the duration of the period of abnormal mortality. It killed some 75 to 200 million people in Eurasia. About 45–50%, or even 60%, of the European population died during a four-year period. There is a fair amount of geographic variation. In Mediterranean Europe, such as Italy, France and Spain, where plague ran for about four years consecutively, the death toll could have been 75–80% of the population. In Germany, Scandinavia and England, it was probably closer to 25%.

Half of Paris's population of 100,000 people died. In Italy, the population of Florence was reduced from 110,000–120,000 inhabitants in 1338 down to 50,000 in 1351. At least 60% of the population of Hamburg and Bremen perished, and a similar percentage of Londoners may have died from the disease as well. Before 1350, there were about 170,000 settlements in Germany, and this was reduced by nearly 40,000 by 1450. In 1348, the plague spread so rapidly that before any physicians or government authorities had time to reflect upon its origins, about a third of the European population had already perished. In crowded cities, it was not uncommon for as much as 50% of the population to die. The disease bypassed some areas, and the most isolated areas were less vulnerable to contagion. Monks, nuns and priests were especially hard-hit since they cared for victims of the Black Death. The most widely accepted estimate for the Middle East, including Iraq, Iran and Syria, during this time, is for a death rate of about a third. The Black Death killed about 40% of Egypt's population. The black Death triggered the final decline of the Roman Empire so that the Islamic Ottomans could finish it off with ease by in 1453.

6. The Little Ice Age: The Little Ice Age (LIA) was a period of cooling that occurred after the Medieval Warm Period. Although it was not a true ice age, the term was introduced into scientific literature by François E. Matthes in 1939. It has been conventionally defined as a period extending from the 16th to the 19th centuries, but some experts prefer for good reasons an alternative timespan from about 1300 to about 1850.

Gifford H. Miller, and a dozen other scientists, link (in Geophysical Research Letters. 39 (2): Science Daily, 30

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January 2012) the Little Ice Age to an "unusual 50-year-long episode with four large sulfur-rich explosive eruptions, each with global sulfate loading >60 Tg" and notes that "large changes in solar irradiance are not required."

Throughout the Little Ice Age, the world experienced heightened volcanic activity. When a volcano erupts, its ash reaches high into the atmosphere and can spread to cover the whole earth. The ash cloud blocks out some of the incoming solar radiation, leading to worldwide cooling that can last up to two years after an eruption. Also emitted by eruptions is sulfur, in the form of sulfur dioxide gas. When it reaches the stratosphere, it turns into sulfuric acid particles, which reflect the sun's rays, further reducing the amount of radiation reaching Earth's surface.

A recent study found that an especially massive tropical volcanic eruption in 1259, possibly of the now-extinct Mount Samalas near Mount Rinjani, both in Lombok, Indonesia, followed by three smaller eruptions in 1268, 1275, and 1284 did not allow the climate to recover. This may have caused the initial cooling, and the 1452–53 eruption of Kuwae in Vanuatu triggered a second pulse of cooling. In the 13th century, pack ice began advancing southwards in the North Atlantic, as did glaciers in Greenland finishing off the last Vikings. Summers can maintained to be cold by sea-ice / ocean feedbacks long after volcanic aerosols were gone. The NASA Earth Observatory notes three particularly cold intervals: one beginning about 1650, another about 1770, and the last in 1850. Although it was not a true ice age, the term was introduced into scientific literature by François E. Matthes in 1939. The Little Ice Age, by anthropologist Brian Fagan of the University of California at Santa Barbara, tells of the plight of European peasants during the 1300 to 1850 chill: famines, hypothermia, bread riots and the rise of despotic leaders brutalising an increasingly dispirited peasantry. In the late 17th century, agriculture had dropped off dramatically: "Alpine villagers lived on bread made from ground nutshells mixed with barley and oat flour."

Direct and Indirect Consequences

Other volcanoes that erupted during the era and may have contributed to the cooling include Billy Mitchell (ca. 1580), Huaynaputina (1600), Mount Parker (1641), Long Island (Papua New Guinea) (ca. 1660), and Laki (1783). The 1815 eruption of Tambora, also in Indonesia, blanketed the atmosphere with ash; the following year, 1816, came to be known as the Year Without a Summer, when frost and snow were reported in June and July in both New England and Northern Europe. In other words: such a volcano explosion can have serious ramifications for 600 years !

7. Ramifications - Religious And Ethnic Conflict. As we humans tend to think only in terms of our own personal lifespan of 30 or 40 years creative activity, most of us hardly can see the wider canvas. Each and every event in history has (perhaps a long line of) precurors. When we look back at the volcano explosion of 1259, having all relevant facts before our very eyes, we clearly can see the outcome of this incidence. Here some details:

• **John Wycliffe** (c. 1328–1384) was an English scholastic philosopher, theologian, biblical translator, reformer, priest, and a seminary professor at the University of Oxford. When the Black Death reached England in the summer of 1348, John Wycliffe was about 20 years old. Within the following years, he experienced the horror of the Black Death. He lost family members, friends, and above all, he lost almost all colleagues with whom he could discuss religious matters in Latin. In fact, there was almost no-one alive who could read the Bible or anything else after 1352. Before the Black Death arrived, only a few percent of the entire population could read and write. Now, the educated populace, the elite, was gone. He knew that this meant total disaster for the country and for Christianity that was supposed to hold the country together. Reform was needed and a translation of the Bible into the language of the people: English! In 1384 he completed a translation directly from the "Vulgate" Latin Bible into Middle English. Additional updated versions being done by Wycliffe's assistant John Purvey and others in 1388 and 1395. And this English Bible became known as Wycliffe's Bible. Translating the Bible was by the Roman Church considered heresy and carried the death penalty because when everyone could read the Bible on their own, there was no priest needed. The Church could feel her power base shaking as Wycliffe had many followers, the so-called Lollards spoke up against corruption in the church publicly.

• **Jan Hus** (c. 1372 – 6 July 1415) was a Czech theologian and philosopher who became a church reformer and an inspirer of Hussitism, a key predecessor to Protestantism and a seminal figure in the Bohemian Reformation. Jan Hus was born in Husinec, Bohemia to poor parents. In order to escape poverty, Hus trained for the priesthood. He experienced the ramifications of the Black Death from the years 1346-1353.

Like Wycliffe, he was convinced that the Roman Catholic Church had left the paths of Jesus' teachings. He opposed many aspects of the Catholic Church in Bohemia, such as their views on ecclesiology, simony, the Eucharist, and other theological topics. On 20 December 1409, Alexander V issued a papal bull that empowered the Archbishop to proceed against Wycliffism in Prague. All copies of Wycliffe's writings were to be surrendered and his doctrines repudiated, and free preaching discontinued. After the publication of the bull in 1410, Hus appealed to Alexander V, but in vain. The Wycliffe books and valuable manuscripts were burned, and Hus and his adherents were excommunicated.

Hus spoke out against indulgences, but he could not carry with him the men of the university. Hus asserted that no Pope or bishop had the right to take up the sword in the name of the Church; he should pray for his enemies and bless those that curse him; man obtains forgiveness of sins by true repentance, not money. Three men from the lower classes who openly called the indulgences a fraud were beheaded. Tensions grew. The tumults at Prague had stirred up a sensation; papal legates and Archbishop Albik tried to

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persuade Hus to give up his opposition to the papal bulls, and the king made an unsuccessful attempt to reconcile the two parties.

On October 18, 1412, he appealed to Jesus Christ as the supreme judge. By appealing directly to the highest Christian authority, Christ himself, he bypassed the laws and structures of the medieval Church. Hus, willing to make an end of all dissensions, agreed to go to Constance, under Sigismund's promise of safe conduct. On 5 June 1415, he was tried for the first time, and church officials tried to make him renounce his opposition to the Roman Church. The condemnation of Jan Hus took place on 6 July 1415, in the presence of the assembly of the Council in the Cathedral. Then followed his degradation and he was sentenced to death. Hus was led away to the place of execution where he was burned to death alive.

Responding with horror to the execution of Hus, the people of Bohemia moved even more rapidly away from Papal teachings, provoking Rome to pronounce a crusade against them (1 March 1420): Pope Martin V issued a Papal bull authorising the execution of all supporters of Hus and Wycliffe. King Wenceslaus IV died in August 1419 and his brother, Sigismund of Hungary, was unable to establish a real government in Bohemia due to the Hussite revolt.

Hus was also, unlike the vast majority of preachers at the time, an advocate for women and feminism. He believed women were given rights in the Bible. Hus stated that "Women were made in the image of God and should fear no man." He allowed women to preach and serve in battle, and they later fought in the Hussite wars.

A century after the Hussite Wars began, as many as 90% of inhabitants of the Czech lands were Hussites (although in the Utraquist tradition following a joint Utraquist—Catholic victory in the Hussite Wars). Although Bohemia was the site of one of the most significant pre-reformation movements, there are only few Protestant adherents remaining in modern times; mainly due to historical reasons such as persecution of Protestants by the Catholic Habsburgs, particularly after the Battle of White Mountain in 1620.

Jan Hus was a key contributor to Protestantism, whose teachings had a strong influence on the states of Europe and on Martin Luther. The Hussite Wars resulted in the Basel Compacts which allowed for a reformed church in the Kingdom of Bohemia—almost a century before such developments would take place in the Lutheran Reformation. Following examples may clear up what happened:

• **Johannes Gutenberg** (c. 1397–1468) a German inventor, blacksmith, and goldsmith created an almost perfect printing system that changed the course of history. In about ten years' time, he developed in secrecy adjustable moulds, a process for mass-producing mechanical movable types of metal, the use of oil-based varnish for printing books, and a massive printing press. Some leaflets and little grammar books were among the first of his publications. In 1455 then, Gutenberg came out with a sensation: a complete Bible, known as the "Gutenberg Bible". About 180 copies were printed, most on paper and some on vellum. In order to understand the impact of his technological revolution, one has to know that before his invention, it took a single scribe about four years to copy an entire Bible by writing it by hand. Gutenberg could make a Bible in a few weeks, and with some helpers in few days! If we transfer the income figures of a highly qualified scribe into the modern age, we could estimate a years' income of £20,000 to £25,000. That is a sum of £80,000 to £100,000 in total for the production of only one Bible! No-one could afford to buy such an expensive book. Gutenberg could produce a Bible for a tiny fraction of this sum. It is this economical fact that made Gutenberg's printing systen trigger the Renaisance. It was Gutenberg whom we owe a new birth of education, a new birth of Western Civilisation as a whole. It was his invention that made extraordinary people such as Magellan, Columbus, Copernicus, Mercator, Kepler, and Martin Luther possible.

• **Martin Luther** (1483–1546) was a German professor of theology, composer, priest, monk, and a linguist who spoke half a dozen languages fluently, including Hebrew, Greek, and Latin. In many ways, it was Luther who fulfilled Wycliffe's vision of a Bible that everyone could read. And like Wycliffe and Jan Hus, he had objections as to how the Roman Church was run. In 1517 when Martin Luther published his Ninety-five Theses as reaction against abuses in the sale of indulgences by the Roman Catholic Church. Speaking up against the all-powerful Church in Rome could mean death. Therefore he went into hiding for ten years. His 95 Theses launched the powerful Protestant Movement. And while Protestantism spread over large areas of northern Europe, he began in his hiding place on the Wartburg in central Germany a work that was even more dangerous: The translation of the Bible into the German language of ordinary people: the Old Testament from the original Hebrew and the New Testament from the original Greek languages. The New Testament was first published in 1522 and the complete Bible, containing the Old and New Testaments with Apocrypha, in 1534. When Luther finished his work, he had the edge over Wycliffe because he had Gutenberg's printing system. Thousands of German Bible copies spread all over Europe in an ever accelerating speed. And so did his Protestant Movement. Peasant revolts turned central Europe into a battlefield. Most Germanic-speaking countries, the Netherlands, Scandinavia, and the northern kingdoms in the Holy Roman Empire, went into military conflict against the Roman Church in Rome and her armies from Spain, Italy and France.

• **The Roman-Catholic war against the Protestants**. Protestantism began in Germany in 1517 when Martin Luther published his Ninety-five Theses as a reaction against abuses in the sale of indulgences by the Roman Catholic Church, which purported to offer the remission of the temporal punishment of sins to their purchasers. Luther spread this paper, reproduced with Gutenberg's printing press in their thousands, throughout the Holy Roman Empire of German Nations and caused some upheaval.

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Charles V, Emperor of the Holy Roman Empire (and since 1516 King of Spain and all her colonies), sided with **Pope Leo X** and called a diet (assembly) in 1521. The Diet was conducted in the City of Worms from 28 January to 25 May 1521, with the Emperor Charles V presiding. At this very moment, Charles V (and with him the entire Habsburg Dynasty) was the most powerful man on Earth, ruling over the Holy Roman Empire and the Spanish Empire too, (almost all of western Europe, except France and England).

Luther was summoned by Charles to renounce his views. To everybody's surprise Luther reaffirmed his accusations against the Catholic Church because he believed that the Church was acting against the teachings of Jesus. After the Diet of Worms, Emperor and Pope had declared Martin Luther an outlaw and they demanded that all religious innovations not authorised by the Diet be abandoned by 15 April 1531. Failure to comply would result in prosecution by the Imperial Court. The emperor's reluctance to reform anything resulted in unforseeable ramifications.

The conflicts began with the minor **Knights' Revolt** (1522), followed by the larger German Peasants' War (1524–1525) in the Holy Roman Empire. In response to the stubbornness of Emperor Charles V, Lutheran princes set up Protestant churches in their own realms and in addition met in the town of Schmalkalden in December 1530. Here they banded together to form the Schmalkaldic League, an alliance designed to protect themselves from the Imperial and Catholic action. Its members organised a defence, and each state was to provide 10,000 infantry and 2,000 cavalries for mutual defence. In 1532 the Emperor, pressed by external troubles, stepped back from confrontation, offering the "Peace of Nuremberg", which suspended all action against the Protestant states pending a General Council of the Church. The moratorium kept peace in the German lands for a decade, yet Protestantism became further entrenched, and spread, during its term.

Despite holding the imperial throne, Charles's real authority was limited by the German princes. They gained a strong foothold in the Empire's northern territories. Charles V revitalised the medieval concept of the universal monarchy and spent most of his life defending the integrity of the Holy Roman Empire from the Protestant Reformation, the expansion of the Islamic Ottoman Empire, and a series of wars with France.

Lutheranism spread from Germany into Denmark, Norway, Sweden, Finland, Latvia, Estonia, and Iceland. Reformed (or Calvinist) denominations spread in Germany, Hungary, the Netherlands, Scotland, Switzerland and France by reformers such as John Calvin, Huldrych Zwingli, and John Knox. England's political separation from the Roman-Catholic Church, executed by King Henry VIII and under strong influence of his Protestant spouse Anne Boleyn, brought his "Church of England" as Anglicanism into the camp of the Reformation movement.

However, after Charles made peace with King Francis of France, he focused on suppressing Protestant resistance within his empire. Warfare against the Protestants intensified after the Catholic Church began the Counter-Reformation in 1545 against the growth of Protestantism. Luther had repeatedly argued against the legality and morality of a war between the Empire and the Schmalkaldic League. When Luther died in February 1546, the atmosphere between Catholics and Protestants immediately deteriorated. War broke out in Swabia when a united army of several Lutheran Imperial cities occupied the Catholic town of Füssen, a possession of the Augsburg prince-bishops, and made the Imperial forces move toward the fortress of Ingolstadt in the Bavarian duchy. From 1546 to 1547, in what is known as the **Schmalkaldic War**, Charles and his allies fought the League over the territories of Ernestine Saxony and Albertine Saxony. Although the League's military forces may have been superior, its leaders were incompetent and unable to agree on any definitive battle plans. In 1548 the victorious Charles forced the **Schmalkaldic League** to agree to the terms set forth in the Augsburg Interim. However, by the 1550s, Protestantism had established itself too firmly within Central Europe to be ended by brute force. Three years later, the Peace of Augsburg granted Lutheranism official status within the Holy Roman Empire and let princes choose the official religion within the domains they controlled according to the principle of 'Cuius regio, eius religio', meaning: the religion of the ruler was to dictate the religion of those ruled. The Peace of Augsburg, also called the Augsburg Settlement, was a treaty between Charles V, Holy Roman Emperor, and the Schmalkaldic League, signed in September 1555 at the imperial city of Augsburg. It officially ended the religious struggle between the two groups and made the legal division of Christianity permanent within the Holy Roman Empire, allowing rulers to choose either Lutheranism or Roman Catholicism as the official confession of their state.

The document itself had critical problems due to the many factions which had split the Protestant Movement in the meantime. While it gave legal basis for the practice of the Lutheran confession, it did neither accept any of the Reformed traditions, such as Calvinism, Hussitism, nor any others. Although the Peace of Augsburg was moderately successful in relieving tension in the empire and increasing tolerance, it left important things undone. Neither the Anabaptists nor the Calvinists were protected under the peace, so many Protestant groups living under the rule of a Lutheran prince still found themselves in danger of the charge of heresy. The Article 17 states: "However, all such as do not belong to the two above named religions shall not be included in the present peace but be totally excluded from it." The intolerance towards Calvinists caused them to take desperate measures that led to the Thirty Years' War.

• **The (first) Thirty Years' War:** By 1617 Germany was bitterly divided. When both, the fierce Catholic Emperor Matthias II, and the then King of Bohemia Ferdinand II (later Holy Roman Emperor) began oppressing the rights of Protestants in Bohemia, the resulting Bohemian Revolt led

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to outbreak of the Thirty Years' War in 1618. Triggered was the Thirty Years' War in 1618 by the rejection of Archduke Ferdinand as Crowned Head, when his representatives were defenestrated (or thrown out of a castle window) in Prague. The Protestant Bohemians ousted the Habsburgs and elected the Protestant Calvinist Frederick V, Elector of the Rhenish Palatinate as the new king of the Kingdom of Bohemia. Frederick's wife was Elizabeth Stuart, the daughter of King James VI of Scotland. Frederick took the offer without the support of the Protestant Union. The southern states, mainly Roman Catholic, were angered by this. Led by Bavaria, these states formed the Catholic League to expel Frederick in support of the Emperor. The Empire soon crushed the perceived Protestant rebellion in the Battle of White Mountain, executing leading Bohemian aristocrats shortly after. Protestant rulers across Europe unanimously condemned the Emperor's action.

After the atrocities committed in Bohemia, Saxony finally gave its support to the Protestant Union and decided to fight back. Troops from Scotland, England and the Netherlands came to help. Troops from all kind of neighbouring countries rushed into the German-speaking part of the Holy Roman Empire to join the war, siding with one party or the other. Peace following the Imperial victory at Stadtlohn (1623) proved short-lived, with conflict resuming at the initiation of Denmark–Norway. Danish involvement, referred to as the Low Saxon War, began when Christian IV of Denmark, a Lutheran who also ruled as Duke of Holstein, a duchy within the Holy Roman Empire, helped the Lutheran rulers of the neighbouring principalities in what is now Lower Saxony by leading an army against the Imperial forces in 1625. To fight King Christian, Emperor Ferdinand II employed the military help of Albrecht von Wallenstein, a Bohemian nobleman who had made himself rich from the confiscated estates of his Protestant countrymen. Wallenstein pledged his army, which numbered perhaps 50,000 soldiers, to Ferdinand II in return for the right to plunder the captured territories. Christian, who knew nothing of Wallenstein's forces when he invaded, was forced to retire to Denmark. Wallenstein's army marched north, occupying Mecklenburg, Pomerania, and Jutland itself, but proved unable to take the Dano-Norwegian capital Copenhagen on the island of Zealand. Both sides were ready to negotiate a status quo. Thus, in the following two years, the Catholic powers subjugated more Protestant land. Colonel Alexander Leslie, a Scottish soldier in Swedish and Scottish service held the port of Stralsund (on the Baltic coast in Pommerania, north Germany) against Wallenstein's troops, preparing it for a full-scale Swedish invasion under King Gustavus Adolphus in 1630. From 1630 to 1634, Swedish-led armies of 150,000 men drove the Catholic forces back, regaining much of the lost Protestant territory. The upper hand had now switched from the Catholic side to the Protestant side, led by Sweden. In 1635, the Imperial and Protestant German sides met for negotiations, producing the Peace of Prague.

France, although mostly Roman Catholic, was a rival of the Holy Roman Empire and Spain which were also Roman Catholic. The French Cardinal Richelieu, chief minister of King Louis XIII of France, considered the Austrian Habsburg Dynasty too powerful, since they held a number of German-speaking territories (Alsace-Lorraine) between France's eastern border and the River Rhine, including portions of the Low Countries. He thought, this were the right moment to increase French territory on costs of the Germans, a decision that would ensure the French undevided hatred of the entire German population for the next 300 years, leading directly into the World Wars.

Richelieu had already begun intervening indirectly in the war with money. The Treaty of Bärwalde, France agreed in 1631 to support the Swedes with 1,000,000 gold livres each year in return for a Swedish promise to maintain an army in Germany against the Habsburgs. After the Swedish defeat at Nördlingen in 1634 and the Peace of Prague in 1635, in which the Protestant German princes sued for peace with the Emperor, Sweden's ability to continue the war alone appeared doubtful, and Richelieu made the decision to enter into direct war against the Habsburgs. The Habsburg triumph at Nördlingen followed by the Treaty of Prague could have been decisive in ending the war, enhancing Habsburg dominance in Europe. The Spanish forces of the Habsburgs were no longer engaged in Germany, and now posed a direct threat to France all along its frontier. France had long been financing the enemies of the Habsburgs, but now they no longer were strong enough to be relied upon. France therefore intervened directly against the Habsburgs by declaring war against Spain on May 21, 1635 - a disastrous mis-calculation.

French military efforts met with disaster, and the Spanish counter-attacked, invading French territory. The Imperial and Spanish troops ravaged the French provinces of Champagne, Burgundy, and Picardy, and even threatened Paris in 1636. Then, the tide began to turn for the French. The Spanish army was repulsed. The French conquered Arras from the Spanish and took all of Flanders. The Swedish army regained the initiative in the German campaign, occupied Saxony in 1642, took Bohemia in 1644. The French army's effort on the Rhine had little result, in contrast to its string of victories in Flanders and Artois. In 1645, the Swedes entered Austria and besieged Vienna, the heartland of the Habsburgs. After five months, the Swedish army, severely worn out, had to withdraw. In 1648, the Swedes and the French defeated the Imperial army. The Swedish captured Prague and took many valuable treasures, including the Codex Gigas, which is still today preserved in Stockholm. The Battle of Prague in 1648 became the last action of the Thirty Years' War. The warring parties were exhausted and central Euope was a giant graveyard.

Over a four-year period, the warring parties (the Holy Roman Empire, France, and Sweden) were actively negotiating at Osnabrück and Münster in Westphalia. The end of the war was not brought about by one treaty, but

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instead by a group of treaties such as the Treaty of Hamburg. On 15 May 1648, the Peace of Münster was signed, ending the Thirty Years' War and establishing a new political order that is now known as 'Westphalian sovereignty'. Over five months later, on 24 October, the additional Treaties of Münster and Osnabrück were signed. The Netherlands and Switzerland were confirmed independent. The peace institutionalised the Catholic, Lutheran, Calvinist religious divide in Germany, with populations either converting, or moving to areas controlled by rulers of their own faith. The Imperial power retreated to Austria and the Habsburg lands. Smaller skirmishes lingered on between France and Spain in Catalonia until 1659. The Portuguese Restoration War ended with the Treaty of Lisbon in 1668, that terminated the 60-year Iberian Union.

• **Result of the War:** The Thirty Years' War was one of the most destructive conflicts in human history. France lost against Austria at 80,000 killed or wounded and against Spain (including the years 1648–1659, after Westphalia) circa 300,000 dead or disabled. Sweden and Finland lost, by one calculation, 110,000 dead from all causes. Another 400,000 Germans, British, and other nationalities died in Swedish service. The Swedish army alone, which was no greater a ravager than the other armies of the Thirty Years' War, destroyed 2,000 castles, 18,000 villages and 1,500 towns during its tenure of 17 years in Germany. During the war, Germany's population was reduced by at least 30% on average. In the territory of Brandenburg, the losses had amounted to 50%, while in some areas an estimated 65% or 70% of the population died. The population of the Czech lands declined by 35%. For decades, armies and armed bands had roamed Germany like packs of wolves, slaughtering the populace like sheep. Huge damage was done to monasteries, churches and other religious institutions. The story of The Adventurous Simplicissimus with its lively descriptions of life during the Thirty Years' War, publishished in 1669, kept the Germans' memory on that terrible war alive.

The war had proved disastrous in particular for the German-speaking parts of the Holy Roman Empire. The Germans lost directly 8,000,000 people. Especially the Protestant northern Germans never forgot France's involvement through which they lost around 50% of their population. Germany was traumatised and henceforth further divided into hundreds of largely impotent semi-independent states. Her neighbours wanted to keep it like that since they had to fear a German wrath of revenge.

As a matter of fact, all major European conflicts can be traced back right to the 'First' Thirty Years' War (1618-1648) which was the greatest religio-political conflict. And it most likely started with the volcano eruption of 1257. The loss of population and territory to the French laid the seeds of hatred between Germans and French lasting for 300 years culminating into the "Second Thirty Years' War", better known as World War I and World War II.

E.) THE 3 VOLCANO ERUPTIONS AND CLIMATE CHANGE OF 1783 (1708-1812) AD.

Western Historians widely regard the French Revolution as one of the most important events in human history. The only problem is that almost no-one of those historians have a clue as to what was the trigger of the Revolution. Some historians have their eyes on the Seven Years' War and the American Revolutionary War. The French government was deeply in debt. It attempted to restore its financial status through unpopular, heavily regressive taxation schemes, which was true. Others blame years of bad harvests that have worsened. by deregulation of the grain industry that may have inflamed popular resentment of the privileges enjoyed by the aristocracy and the Catholic clergy of the established church. All of this was also true. But such theories hardly can explain the origin because such circumstances plagued the populace before. A quick look on climate charts and volcanic records would have put a sudden end to the experts' clever speculations.

From 1783 to 1785 accounts from both Japan and America describe terrible droughts, exceptional cold winters, and disastrous floods. In Europe, the exceptionally hot summer of 1783 was followed by long and harsh winters. The resulting crop failures may have triggered one of the most famous insurrections of starving people in history, the French Revolution of 1789-1799. Epidemics became rampant. Only this time it was not the Black Death but "filth epidemics" such as tuberculosis, small pox, cholera and others that cost the lives of circa 25 to 35% of the French population during these years. The French Revolution triggered a series of Revolutionary Wars that gradually assumed a global dimen-sion. When we take a look at charts of volcano eruptions and climate change, we immediately find the guilty cause.

1. The Grímsvötn Volcano and some neighbouring volcanoes along the Laki fissure erupted violently and repeatedly in southeast of Iceland between 1783 and 1785. The system erupted violently (VEI 5 to 6) over an eight-month period between June 1783 and February 1784 from the Laki fissure and the adjoining volcano Grímsvötn, pouring out an estimated 42 billion tons or 14 cubic kilometres (3.4 cu mi) of basalt lava and clouds of poisonous hydrofluoric acid and sulfur dioxide compounds that contaminated the soil, leading to the death of over 50% of Iceland's livestock population, and the destruction of the vast majority of all crops. This led to a famine which then killed approximately 25% of the island's human population. The Laki eruption and its aftermath caused a drop in global temperatures, as 120 million tons of sulfur dioxide was spewed into the Northern Hemisphere. This caused crop failures in Europe and may have caused droughts in North Africa and India. The climate of the Little Ice Age (which the people still lived in for about 400 years by now) worsened. But this was not the end of it.

2. Ice cores from Greenland and Antarctica showed scientists that there was another volcano eruption in

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1808/1809 which was previously unknown. It was the second most explosive SO2-rich volcanic eruption in the last two centuries, eclipsed only by the cataclysmic VEI 7 Tambora eruption in April 1815. The 1808 mystery eruption was a large volcanic eruption (with a strength of VEI-6) conjectured to have taken place in late 1808, possibly in the southwest Pacific.

3. Between the years 1808 and 1813, 6 other large volcanic eruptions (with VEIs at least 4): (1st) The Taal Volcano, Philippines, erupted in March 1808; (2nd) the Volcano Bocas de Fogo (Portuguese for "mouths of fire") near Urzelina Village, Velas municipality, São Jorge Island, Azores, which erupted in May and June 1808; (3rd) there was a major eruption of the Putana Volcano in Chile that occured in about 1810 (exact year unknown); (4th) the Soufrière erupted on Saint Vincent in the Caribbean in 1812; (5th) the Awu erupted in the Sangihe Islands, Indonesia 1812; and (6th) the Suwanosejima erupted in the Ryukyu Islands, Japan in 1813.

4. Then in 1814, the Mayon Volcano, also known as Mount Mayon, a large stratovolcano in the province of Albay in Bicol Region, on the large island of Luzon in the Philippines erupted. Its most destructive recorded eruption occurred on February 1, 1814 (VEI 5).

5. In April 1815, the Mount Tambora on the island of Sumbawa, Indonesia, had a massive eruption after it woke up already in 1812. The eruption had a VEI 7, a colossal event that ejected at least 100 cubic kilometres (24 cu mi) of material. Its volcanic activity lasted for 4 months and paused on 15 July 1815. In August 1819, the Tambora erupted a last time together with some earthquakes. The Tambora eruption was the largest since the eruption of 1258, and it was intensified by the 1814 eruption of the Mayon in the Philippines.

• **Aftermath:** The eruptions of the Mayon and the Tambora are believed to have contributed to the accumulation of atmospheric ash leading to the "Year Without a Summer" in 1816. These eruptions had built up a substantial amount of atmospheric dust. As is common after a massive volcanic eruption, temperatures fell worldwide because less sunlight passed through the stratosphere. According to a 2012 analysis by Berkeley Earth Surface Temperature, the 1815 Tambora eruption caused a temporary drop in the Earth's average land temperature of about 1 °C. Smaller temperature drops were recorded from the 1812–1814 eruptions. The Year Without a Summer was an agricultural disaster. It resulted in major food shortages across the Northern Hemisphere. The climatic aberrations of 1816 had greatest effect on most of Canada and the United States, as well as parts of western Europe. European fatality total of 200,000 deaths. A major typhus epidemic occurred in Ireland between 1816 and 1819. An estimated 100,000 Irish perished during this period. In China, the cold weather killed trees, rice crops, and even water buffalo, especially in the north. Floods destroyed many remaining crops. The monsoon season was disrupted, resulting in overwhelming floods in the Yangtze Valley. In India, the delayed summer monsoon caused late torrential rains that aggravated the spread of cholera from a region near the Ganges in Bengal to as far as Moscow.

• **The Second Thirty Years' War (1914-1945).** The concept of a "Second Thirty Years War" (which are the two World Wars including origin and aftermath) came from the French general and president Charles de Gaulle when he had mentioned it in the speech in Bar-le-Duc (28 July 1946) evoking "the drama of the thirty years war, we just won". De Gaulle was the first who admitted that the First World War and the Second World War were a single conflict, the interwar period just being a truce. In 1948 British Prime Minister Winston Churchill gave the idea a boost when, in the first paragraph of the Preface to The Gathering Storm (1948, Volume 1 of his monumental hexalogy The Second World War)), he says his books will "cover an account of another Thirty Years War".

The 20th century was a century with unequalled and great achievements, no doubt. But at the same time, it brought humanity onto the brink of total destruction and misery on an scale never seen before. The human race experienced one disaster after the next in events such as the Balkan Wars (1912–13), World War I (1914–18), Russian Civil War (1917–23), Ukrainian–Soviet War (1917–21), Polish–Soviet War (1919–21), Great Depression (1929–1939), Spanish Civil War (1936–39) World War II (1937–45) and the Cold War (1946–1990).

According to Rudolph Joseph Rummel (1932–2014), an American professor of political science of Yale University, over 272-400 million (at least!) innocent, non-combatant civilians were murdered by their own governments during the twentieth century. At least 40 million died by execution and systematic Genocide by starving throughout the 20th century. During a period of about 100 years, and we can see the scale of misery best in numbers:

• **The first half of the 20th century**. When the First World War was over, the death toll did not decrease but increased (by settling old scores in civil war manner). The largest death toll was produced between the World Wars: The Armenian Genocide by the Islamic Ottoman Empire 1914-1923: 1.500,000; The Russian Civil War 1917–1922: 7,000,000–12,000,000 (U.S.S.R. death toll by Leninists and Stalinists 1917–198 62,000,000); Greek Genocide by the Islamic Ottoman Empire and Turkish Republic 1918–1922: 750,000; Spanish Flu 1918-1920: 50,000,000 (India: 13,000,000, Europe: 10,000,000); The Turkish War of Independence 1919 –1923: 700,000; Assyrian Genocide by the Islamic Ottoman Empire and Turkish Republic 1915-1923: 600,000; Iranian (Persian) Famine of 1917–1919: 6-7 million; Chinese Famine and drought in northern China 1928–1930: 5-7 million; Ukrainian Genocide by Communist Soviets 1932–33: 7.500,000; Kazakh Genocide by Communist Soviets 1932–33: 1.500,000; Polish Genocide by German Nazis 1939-1945: 2.500,000 (17% of Poland's population); Jewish Genocide (incl. Christians, Russians etc.)

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by Nazis 1942-45: 7.400,000; Iranian Famine 1942–1943: 3,000,000; Chinese Famine in Henan 1942–1943: 2.500,000; Indonesian Genocide in Java by Japanese killings 1944–1945: 2.4 million; Smaller here not mentioned killings and famines between the 2 World Wars may account for another 10,000,000 deaths.

• **The second half of the 20th century.** After the Second World War there basically happened the same thing as after the First World War: Settling old scores and thriving for hegemony and total suppremacy. The so-called Cold War was as brutal as the World Wars and resulted in a death toll of roughly 10,000,000! Here some figures: Communist persecution of Christians in Poland 1945–1948: 1,600,000; Korean War 1950-53: up to 1,000,000; First Vietnam War or First Indochina War 1946-1950: 800,000; Mao Zedong's (Communist) Landreform and the Great (Communist) 'Leap Forward' 1958-1962: 50-70 million; The Cambodian Civil War by Pol Pot's Communists 1967-1975: 2 million (25% of the population). The Angolan Civil War 1975-2002: 500,000; Second Vietnam War or Second Indochina War (United States and South Vietnam against Communist North Vietnam) 1963-1975: 4 million; Genocide of Hindus in Islamic Bangladesh, 1971: 3 million; Genocide of the Hutus in Burundi 1972: 300,000; Genocide of the Kurds in Islamic Turkey, Syria, Iraq, Iran 1977-1991: 400,000; Soviet Occupation of Afghanistan 1979-1983: 1.5 up to 2 million (35% of the population); Genocide in East Timor by state terrorism of Islamic Indonesia 1975-1999: 250,000 (30% of the population); Famine in Ethiopia 1983–1985: 500,000; Civil War (Orthodox-Catholic-Muslim conflict) of Yugoslavia 1991–2001. 140,000; Genocide (ethnic conflict) in Rwanda 1994: 500,000 (70% of Tutsis and 35% of Twa in Rwanda, 20% of Rwanda's population); North Korean (Communist) famine 1994–1998: 2-3 million; Second Congo War 1998–2004: 2.7 million; The Genocide in Darfur (by Arab Muslims) from 2003 up to now: 400,000 Christians.

Conclusion:

• The political branches of Christianity (that have no authorisation by scripture) has cost the lives of between 20,000,000 and 30,000,000 people in the last 1900 years.

• The corrupt branches of enlightenment (nationalism, natioanal-socialism, facsiscm, socialism, communism, marxism, leninism, stalinism, maoism, and all the other ideologies), which was a result of the endless religious wars, has cost the lives of roughly 200,000,000 people.

• Islam, (through its violent ideology in the Medina Koran, the Sira, and the Hadith and therefore) by design and default, has cost the lives of 250,000,000 up to more than 300,000,000 people in constant warfare since 1400 years.

We cannot prevend natural catastrophies. Epidemics and pandemics will come over us with frequent certainty. But we can fight epidemics by certain rules of hygiene, rules of cleanliness, protecting our environment, and by not creating squalour and misery in which we raise our political and religious opponents, out of which we newly create epidemics by our very selves. It is a significant fact that the leadership of all those above mentioned ideologies do not care for the lives of their own population and consequently even least of all the others they want to dominate. We certainly can overcome the pestilence of failed ideologies and there is only one remedy to do it: ruthless and unpartisan EDUCATION with delivering all facts and without using bluring, dishonest tools such as Political Correctness or using bluring names.

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OVERVIEW ON THE WAR BETWEEN SEMITIC AND WESTERN CIVILISATIONS

We are ruled by events that origin in the past. In order to understand historical facts, we need an analytic approach. These events can be very minor—like your school time, your teachers, and your socialising background, for instance. As usual, in history we must begin with the events that occured before any other events. It is a logical sequence that can make us understand what was going on. However, that approach alone does not always help much about the origin of conflicts. Often, we are on the wrong track, particularly when we have to examine written information. Then we need information of a much more fundamental character. And the reason is, that we perceive reality through words. And if we do not have a clear definition of the words, if the words are fuzzy, our perception of reality is fuzzy! In other words: The analysis of error begins with the analysis of language.

Nothing can show biographical traits better than the knowledge of following factors:

1.) **Language** and **writing system**
2.) **Belief-system** and **law system** (religion, ideology)
3.) **Geography**

Each and everyone of us has inhaled a certain set of moral codes, behaviours and values with our mothertongue from earliest childhood. Some conformity is important for the functioning of a society and a low rate of conflicts. So, when we know about the moral codes and values of a religion or ideology, we also know what the nation or the individual likes or dislikes. It is easy to find out about the controversities of each of these teachings: We can hear about them in the news almost every day. This rule of dumb applies for the analysis of entire nations as well as for finding out about the general character of a single individual.

Language is closely linked to its writing system. Such a script is connected to the religion and ideology that we learn in earliest childhood from "holy books." When there is a minority with a different language or ideology (belief system) within a majority of another background, we can anticipate an explosive potential of conflict as the majority usually tries to impose its power by language, ideology and laws that the minority does not want. It is this knowledge that explains the cause of most conflicts and wars. Here again: The (totalitarian) perpetrators and murderers are well-known —we hear of them in the news almost every day. They do their evil deeds because of (1st) their belief-system, (2nd) its inhumane ideologies and (3rd) its sets of behaviours. Bear in mind: Dehumanising ideologies inevitably lead to murder, war and genocide! Usually all 3 come together to cover up each other.

History and Geography go together as we all have neighbours. If we want to understand major events in world history, we must know what the core of any society is. Nations are made by these values, qualities and properties: Language and belief! Believes are reflected in that what we call religion, philosophy or ethics. Those beliefs are based on certain traditional writings. We may call them holy books. They carry all what we believe in, our basic laws, our virtues and moral rules, our philosophies and approach on life in general. And these main contents are delivered in the language of the people in a certain time.

Modern names often blur the real facts. One Example: The modern state languages Portuguese, Spanish, French, Italian, and Romanian are all daughters of the dead language Latin and scientists call them Romance Languages (Latin had been spoken by the Romans, therefore we call it here just Roman.). All of them have about 90% of their vocabulary and grammar in common. Their manner of speech might differ, but for an Italian-speaker it takes only a few weeks to learn Spanish or French! Another example: The languages English, Dutch, German, Danish, Swedish, Norwegian, and Islandic have one ancestor and we call them Germanic Languages and they also have the main vocabulary and grammar in common. It takes a considerably short time to learn the other when you already speak one of them.

By the beginning of the first millenium, people in Europe began to experience migration on an unprecedented scale. Due to climate change and therefore the arrival of the Huns (in Asia known as Xiong'nu), thousands of people and even entire nations were on the move. The German tribes of the Goths, Franks or Saxons stormed through Europe towards territories of the Roman Empire. At the same time, Christianity spread throughout the entire Roman Empire too, and later, to the regions beyond. So, in the first millenium, the Germanic people became Christians as well. The Roman Empire has become too large to be ruled smoothly by only one government. In about 300 AD, the Romans decided to split their government in two, in a West and an East government. That worked well for about 100 years until crucial events tore West and East apart.

Lots of Germans served in the Roman Army, admired the Roman way of life, learned about Roman achievements, took on Roman habits and laws. Whilst the Huns pushed them from the East into the territories of the Western Roman Empire. Romans and Germans together defeated and annihilated the Huns in about 470, and those Germans felt now entitled to take over the weakened Western Roman Empire. Here, they built their own Kingdoms and the Empire in the West ceased to exist, while the Eastern Roman Empire fiercely defended its borders against anyone for another 1,000 years. After the fall of the Western Roman Empire, each Germanic state on its ground, and beyond, gradually lost its power to the Roman-Catholic Church. No king or government was really able to act freely without the consent of the Pope in Rome, the mighty leader of the Roman Church in the West. The Christianity of the East spread its religion, its Greek language and culture from Constantinople over all its territory and with the Slavonic people it went to a land which we later call Russia.

The rise of the Islam in the 6th century was the main reason why the Western European nations lost contact to China that was established between the Chinese Han Dynasty and the

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Roman Empire. In 1453, the declining Eastern Roman Empire was crushed by the Turks and their religion of Islam. Western explorers, such as Ferdinand Magellan, Vasco da Gama and Christopher Columbus, as well as Eastern explorers, such as Admiral Zheng He, tried to establish those old contacts again. They simply wanted to go round the Islamic powers who blocked the Silk Road and charged too high a tax so that business with them and through them became worthless for the western European merchants.

For those readers who are interested in the the condition of a state or country, please find out data about the following 8 points and their sub-categories:

- **Geography** (access obstacles, geology, sources, soil)
- **Agriculture** (water access, climate, exact calendars)
- **Energy** (geological resources, geographical abilities)
- **Transport** (access of rivers, lakes, the sea, roads)
- **Politics** (military, strategy, incentive diplomacy, reserves)
- **Finance** (taxes, customs, tolls, mathematics, science)
- **Industrial Materials** (inventions, chemistry, physics)
- **Manufacturing** (work force, medicine, demography, education)

Focus on the people and persons (rather than on systems or organisations!) in order to find out who was responsible for a certain situation and why.

If we want to really grasp what happened, we need to show a chain of events that lasted for more than 1,000 years. And to show the facts in several different steps is the very best way to get familiar with the events. The following events had certain political consequences inside the Holy Land. Therefore, we show them step by step:

• **Geography:** The (hi)story begins with the Canaanites (southern Phoenicians) and the place they lived in. This place has several distinct names: Judaea, Israel, the Near East, the Middle East, or the Holy Land. Where is this place? Well, to put it short, this place is on the eastern coast of the Mediterranean Sea, exactly in a geographical spot which we could call the junction, intersection, crossroad, or perhaps more precisely, the "nodal point" between Africa, Asia, and Europe. All trade routes had to pass that nodal point. The position of this spot had dramatic implications on the people who lived there, and still has it today.

In ancient times, when most people travelled on foot or on horseback, anyone who came from Egypt (which is on the western side of the nodal point) and wanted to go safely to Mesopotamia (east of the nodal point) or Europe (north of the nodal point), had to cross the Holy Land. Otherwise he had to cross the deadly Nefud Desert or the vast deserts north of Arabia. The typical trade route went through the north of the Sinai peninsula, along the Mediterranean coast, then northwards through today's Israel to Sepphoris in Galilee, then from there in a large bow, following the "Fertile Crescent" through Damascus, and finally entering Mesopotamia from its north-west. And what happened to the travellers when they wanted to cross the nodal point? As it was normal at that time in any part of the world, they had to pay customs or tariffs to the rulers of the nodal point, in other words: tax money. There was no such thing as rights for free travel. And paying customs was one of the main revenues of the nodal point's rulers. Thus, this nodal point, the Holy Land, became highly attractive for any invader. It changed hands for many times. All empires were keen on that land: the Egyptians, Assyrians, Babylonians, Hittites, Phoenicians, Persians, Greeks under Alexander the Great, Romans, Muslim Arabs, French, British.

• **Earliest History:** The existence of the Canaanites (The word Canaanites serves as an ethnic catch-all term covering various indigenous and semitic-speaking populations—both settled and nomadic-pastoral groups—throughout the regions of the Levant or Canaan) can be traced back to the 15th century BC. and their descendants the "People of Israel" as far back as the 13th century BC. Conquerors trampled on the Israelites like a herd of Rhino. The captured Israelite elite was, as it was custom in those days, taken hostage and brought to Memphis in Egypt, Babylon in Mesopotamia, and Rome in Europe. However, the Israelites, who we call Jews today, survived and made the best of their situations. Not all captives returned to the Holy Land as the Old Testament might suggest, but some stayed and others moved on to India. They built huge nets of trade connexions. Archaeologcal finds in Elephantine, in the south of Egypt, confirmed this, when an excavation team in 1967 found letters in one of a the oldest Jewish settlements outside the Holy Land from the 5th century BC. Together with their semitic cousins, the Phoenicians, they spread all over the Mediterranian lands to Carthage, Cartagena, Marseille and Rome in the West, but also to the Persian Empire and the north-west of India in the East. Their language, Aramaic, became even a kind of lingua franca in the East from Persia to India.

• **Phoenicians, Carthaginians and the Jews.** What do the three peoples have to do with one another? Everything! Why? Because they spoke more or less the very same language. And because of that, they also shared lots of similarities in their culture. In terms of archaeology, language, lifestyle, and religion, there was little to set the Phoenicians apart as markedly different from other residents of the Levant, such as their close relatives and neighbours, the Israelites.

• Most people do not know a **Phoenician from an Israelite**, just the same as they cannot distinguish one Christian denomination from another or one Chinese nation from another. The true identity of the Phoenicians as Semitic peoples, however, reveals an often ignored fact. And this distinction can be seen in a quick analysis of language,

• **Phoenician was a Canaanite** language originally spoken in the coastal (Mediterranean) region then called "Canaan". It is a part of the Canaanite subgroup of the Northwest Semitic languages. Other members of the family are Hebrew, Ammonite, Moabite, and Edomite. The entire group is also closely related to Aramaic. The area where Phoenician was spoken includes Greater Syria and, at least as a prestige language, Anatolia, specifically the areas now including

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Lebanon, coastal Syria, coastal northern Israel, parts of Cyprus and some adjacent areas of Turkey. It was also spoken in the area of Phoenician colonisation along the coasts of the southwestern Mediterranean Sea, including those of modern Tunisia, Morocco, Libya and Algeria as well as Malta, the west of Sicily, Sardinia, Corsica, the Balearic Islands and southernmost Spain. Punic, also called Carthaginian or Phoenicio-Punic, is the newer form of the now extinct Phoenician language. It was spoken in the Carthaginian empire in Northwest Africa and several Mediterranean islands by the Punic people throughout Classical antiquity, from the 8th century BC to the 5th century AD. Hebrew is the only living Canaanite language left. A speaker of Punic could have easily understood Hebrew.

• The **Clash of Antique Civilisations.** The Semitic peoples of Antiquity experienced a massive clash of civilisations with the Greek-Roman peoples that culminated in the so-called Punic Wars. This clash was a dramatic event resulting in the death of millions of people. Let us look back.

Phoenicia was an ancient Semitic-speaking Mediterranean civilisation that originated in the coastal areas of Lebanon and northern Israel, and southern Syria reaching as far north as Arwad. Phoenician sailors followed the north African coastline and built colonies in the Western Mediterranean, such as Cádiz in Spain and Carthage, between 1500 BC and 300 BC. They even explored regions in the Atlantic Ocean. "Phoenicia" is an ancient Greek term used to refer to the major export of the region, which was cloth dyed in a special "Tyrian purple" colour from the Murex mollusc, and referred to the major Canaanite port towns Tyre, Sidon, Arwad, Berytus, Byblos, and later: Carthago and Nova Carthago (Carthage and Cartagena). These cities developed and organised in city-states, similar to those of ancient Greece. Although each city-state was a politically independent unit, and we can estimate that all speakers of these Canaanite languages understood themselves as a culture family.

Already before 1200 BC, there was trade between the Canaanites (the early Phoenicians and Isaelites) and Egypt, Cyprus, and Greece. In a shipwreck found off of the coast of Turkey (the Ulu Bulurun wreck), Canaanite storage pottery along with pottery from Cyprus and Greece was found. The Phoenicians were famous for their metalworks, and by the end of the 8th century BC, Greek city-states were buying these metal goods. Along with this lucrative business, the Phoenicians brought their phonetic alphabet to their business partners and so it became one of the most widely used writing systems. Phoenician merchants spread their alphabet across the Mediterranean world, where it evolved and was assimilated by many other cultures, including the Greek, Etruscan and Roman alphabets. Though there is no evidence to support the suggestion, it is probable that during this period that Phoenicians and Isralites spread their religious ideas across the entire Mediterranean.

So for example to "Carthago", which is the Roman name for Qart-Hadast, lit. 'New City', in English better known as Carthage. Phoenicians founded Carthage in 814 BC. Initially a dependency of the Phoenician state of Tyre, Carthage gained independence around 650 BC and established its political hegemony over other Phoenician settlements throughout the western Mediterranean, this lasting until the end of the 3rd century BC. At the height of the city's prominence, it served as a major hub of trade, with trading stations extending throughout the region. This new Phoenician state developed into that what we know as "Carthaginian Empire". The empire was growing over much of the coast of Northwest Africa as well as encompassing substantial parts of coastal Iberia and the islands of the western Mediterranean Sea such as Sardinia, Corsica and Sicily. It was these invasions that brought a steadily growing source of conflict with the Greeks in Sicily and with the Roman Republic. These tensions exploded to a series of armed conflicts known as the Sicilian Wars (c. 600–265 BC) and the Punic Wars (264–146 BC) respectively. In 146 BC, after the third and final Punic War, Roman forces destroyed Carthage. Nearly all Phoenician city-states and former Carthaginian dependencies subsequently fell into Roman hands.

Remember: Huntington's term "Clash of Civilisations" does not only apply for the present or a possible future. It has already happened between Afroasiatic-Semites (Berber, Egyptian, Akkadian, Babylonian, Phoenician, Punic, Amharic, Aramaic, Syriac, Hebrew, Arabic, etc.) and Indo-Europeans (Latin, Italian, Spanish, Portuguese, Romanian, Greek, German, English, Scandinavian, Russian, Hindi, Bengali, Punjabi, etc.) for thousands of years. And it is still going on. Let us look back onto some of the key events of this historical and indeed epic clash:

• **Alexander's Conquest:** From 335 to 323 BC, Alexander the Great needed only 12 years to turn the entire World of Antiquity upside-down. He did not only conquer Egypt, Mesopotamia and Persia but also the Holy land. And that was the starting point when the real trouble began. Alexander's successors spread the Greek culture and language over all conquered areas. The urban upper class of the Jews, embraced Greek lifestyle while the lower, more traditional and conservative orientated, classes wanted to strengthen Jewish law and identity. The Jewish people became aware that the Greek culture was a threat to their own culture and they formed a religious-political movement which we could call the ancient "Messianic Movement" because its "Sons of Light" longed for a strong military leader, a messiah like King David who leads the Jewish nation to military victory again.

• **Resistance and Propaganda:** And we have proof of that too - in the Messianic Movement's writings of that that were found in the caves of Qumran, above the cliffs of the Dead Sea in 1947. The texts of Qumran (the War Scroll, for instance) do not reflect any attitude that peaceful Jews have today, quite the reverse, they show a Jihadist doctrine which we can find in the Koran! It seems that those speculations are

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right that suspects Mohammed's origin in an Arab Jewish tribe that once has escaped the many Roman-Jewish Wars.

• **Jewish Victory:** The Maccabees were such a group of Jewish rebel warriors who took control of Judaea, which at the time was part of (the Greek) Seleucid Persian Empire. They founded the so-called Hasmonean dynasty, that is the dynasty of Judas Maccabeus (who was the main driving force in the Maccabean Wars, fought from 167 to 160 BC., against the Greek-Persian Empire of the Seleucid dynasty), which ruled from 167 BC to 37 BC, being a fully independent kingdom from about 110 to 63 BC., creating a Judaean–Samaritan–Idumaean–Ituraean–Galilean alliance.

• **Puppet Regime of Rome:** Independent Hasmonean rule lasted until 63 BC, when the Roman general Gnaeus Pompeus (Pompey the Great) intervened in a civil war in the Hasmonean Kingdom between Hyrcanus II and Aristobulus II, conquered Judea and appointed Hyrcanus High Priest. Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. In 49 BC Antipater prompted Hyrcanus to side with Julius Caesar during Caesar's Civil War. Following his victory, Caesar bestowed the title of Royal Goveror on Hyrcanus and Procurator on Antipater. A few years later, Antipater appointed his sons Phasael and Herod military governors of Jerusalem and the Galilee respectively. After the Roman civil war following the murder of Julius Caesar, Hyrcanus and Antipater became clients of Marcus Antonius, who now ruled the Roman east with Cleopatra of Egypt.

• **Rome Tightens Her Grip:** The Hasmonean dynasty ended in 37 BC when the Idumean (Edomite, Arab) Herod the Great (c. 74 BC – c. 4 BC) became king of Israel, designated "King of the Jews" by the Roman Senate, effectively transforming the Hasmonean Kingdom into Herodian Kingdom. Herod the Great's final step in his campaign to secure the throne of Judaea was the Siege of Jerusalem (37 BC) in order to drive his enemies out and destroy them. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias (Hebrew: Matityahu, English: Matthew), ending Hasmonean rule. The siege appears in the writings of Flavius Josephus and Dio Cassius.

• **Jews Under Roman Law:** The Herodian dynasty began with Herod the Great, who assumed the throne of Judea as a relatively strong leader. With Roman support, he got rid of the century long Hasmonean Kingdom, he, however, managed to keep large parts of Jewish laws intact. His kingdom lasted until his death in 4 BC. The downfall of Jewish independence was pregrogrammed when the kingdom was divided between his sons and lasted for about only 10 years. Most of the Jewish lands were incorporated into Judaea Province from 6 AD, though limited Herodian de facto kingship continued until Agrippa I's death in 44 AD and nominal title of kingship continued until 92 AD, when the last Herodian monarch, Agrippa II, died and Rome assumed full power over his de jure domain.

• **The Spread of the Messianic Movements** in Antiquity. The Gospel's depiction of Judaea and Galilee as an idyllic land of peaceful fishermen and sheep farmers is deception and utter nonsense as the entire region was a war zone generations before Jesus, and generations after him for a long period of time. This has largely to do with geography. Israel or Palestine has always been a transport hub or point of interchange between Egypt and Mesopotamia. Therefore, this region was always an attractive outpost for either of them. The armies of King Hammurabi and the Egyptian armies marched here, as well as hundred thousands of troops of Alexander the Great and Pompey the Great's Roman Legions. Anyone who wanted to go on land from Egypt to Rome, or Persia, or India and farther afield, had to cross this region. And so did the southern route of the Silk Road which went right through the provincial capital of Sepphoris, only three miles (5 km) away from Jesus' own doorstep in Nazareth, on the other side of the hill which lies beween those two places.

The Jewish - and do not forget, the early Christians were Jewish too - people at those times were not the peaceful traders as we would recognise them today. They were rebellious and notoriously opposing any authority by any means, inspired by their teachers with religious propaganda and messianic slogans.

Uprisings, terror attacks, tribunals, executions, reprisals were commonplace. And the trial, death sentence and its swift execution was nothing special. That happened on a daily basis. Hundreds of crucifixions could be seen outside the cities and towns at any time. Crucifixion was the type of execution reserved for non-Romans because of the long and agonising death that took place after two, three or more days. Roman citizens usually had a merciful death by decapitation, just like John the Baptist. Anyone who opposed the Roman rulers by word or deed was liable to this treatment. The Roman authorities could not make a difference between messianic Jews and Messianic Christians, just like us when we talk about today's terrorism; we also cannot distinguish one terror group from another. This resulted in events which we call Persecutions of Christians. In reality, it was the messianic movements that have been first persecuted.

After that, particularly between the 2nd to the 4th centuries, Christians were involved as perpetrators of those persecutions as well, in order to get rid of rival groups in the Jewish and Christian movements themselves. They blamed the Roman state, calling them just persecutions of Christians. The rift went right through the Roman families. The emperor's Flavian family is a good example for the unclear frontlines in those battles for the "right faith".

After the end of war, disaster struck and the Romans performed that what we today call ethnic cleansing. Hundreds of thousands of messianic Jews and Christians were enslaved and deported. And we know the cities where those messianic people found their new home first: the Greek cities of Ephesus, Laodiceia, Philippi, Corinth, Tessalonika, and the capital of the empire: Rome. Sounds familiar? It should

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be because these are the places where Saul of Tarsos, a renegate Jew better known as Paul the Apostle, has sent his epistles to the first non-Jewish Christians whom he had converted to his new religion, as a guideline how to behave, so to speak.

Another common misconception is about the first Jewish diaspora (the Jews who spread throughout the world). That the Jewish people were forced by the Romans to leave the Holy Land after the Jewish–Roman Wars is only half true. The first exile began when the Assyrians took the Jewish elite captive to guarantee that the remaining Jews in the Holy Land behave well. King Tiglath-Pileser III of Assyria began this process in 733 BC and it was completed by Sargon II with the destruction of the kingdom in 722 BC, concluding a three-year siege of Samaria begun by Shalmaneser V. The next experience of exile was the Babylonian captivity, in which the elite of the Kingdom of Judah was deported in 597 BC and again in 586 BC by the Neo-Babylonian Empire under the rule of Nebuchadnezzar II. Before that, Jewish traders and businessmen followed the Phoenician and Greek settlers into the Mediterranian and set up new communities there. They went to Italy, Spain, Egypt, Persia, and even to India and China long before Greeks and Romans came along. Jewish family bonds have always been the greatest strength and made Jewish trade so successful. The diaspora activities were based on family, religious teachers (who are also known as prophets, apostles or disciples) and their political leaders, of which the latter were often identical with the last. It was this net of connexions that was also used by Jesus' apostles. The knowledge about these networks makes it quite clear why Judaism, Christianity and the Messianic Movements spread so quickly.

THE LINE OF WARS FROM ALEXANDER TO MOHAMMED IN DETAIL

• **The Impact of Alexander's Conquests** (335 BC.) Alexander III of Macedon (356 BC–323 BC), commonly known as Alexander the Great, was a king of the ancient Greek kingdom of Macedon and a member of the Argead dynasty. He was born in Pella in 356 BC and succeeded his father Philip II to the throne at the age of 20. He spent most of his ruling years on an unprecedented military campaign through Asia and northeast Africa, and by the age of thirty he had created one of the largest empires of the ancient world, stretching from Greece to northwestern India. He was undefeated in battle and is widely considered one of history's most successful military commanders.

During his youth, Alexander was tutored by Aristotle until age 16. After Philip's assassination in 336 BC, he succeeded his father to the throne and inherited a strong kingdom and an experienced army. Alexander was awarded the generalship of Greece and used this authority to launch his father's pan-Hellenic project to lead the Greeks in the conquest of Persia. Due to the fact that the Persian Empire posed a serious treat to Greece for several hundred years, Alexander was determined to finish the Persian Empire off. In 334 BC, he invaded the Persian Empire (also called Achaemenid Empire due to its dynasty) and began a series of campaigns that lasted 10 years.

Taking over the invasion project of Philip II, Alexander's army crossed the Dardanelles in 334 BC with approximately 48,100 soldiers, 6,100 cavalry and a fleet of 120 ships with crews numbering 38,000. After an initial victory against Persian forces at the Battle of the Granicus, Alexander accepted the surrender of the Persian provincial capital and treasury of Sardis; he then proceeded along the Ionian coast, granting autonomy and democracy to the cities.

In spring 333 BC, Alexander took Tarsos at the Mediterranean coast of Anatolia. Then he marched on towards Syria where he defeated the Persian king Darius at Issus. Darius fled the battle, causing his army to collapse, and left behind his his mother, wife, his two daughters, and a substantial treasure that financed the campaign. Alexander took Syria, and annexed the Persian provinces Phoenicia (Lebanon), Israel, Judaea, Philistine. The latter three fell quickly but in the following year, 332 BC, he was forced to attack the Phoenician city state of Tyre, which he captured after a long and difficult siege.

332 BC: Jerusalem capitulates to Alexander the Great, during his six-year Macedonian conquest of the empire of Darius III of Persia. Alexander's armies took Jerusalem without complication while travelling to Egypt after the Siege of Tyre (332 BC).

With Gaza and Jerusalem taken, Alexander marched into Egypt in late 332 BC. The Egyptians hated the Persians. They welcomed Alexander as their king, placed him on the throne of the Pharaohs, giving him the crown of Upper and Lower Egypt, and named him the incarnation of Ra and

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Osiris. He set in motion plans to build Alexandria, and, though future tax revenues would be channeled to him, he left Egypt under the management of Egyptians, which helped to win him their support.

After the detour through the Holy Land and Egypt, Alexander marched all the way back through the Holy Land and then advanced from Syria towards the heart of the Persian empire, crossing both the Euphrates and the Tigris rivers without any opposition. Although historians claim that Alexanders army had no more than 50,000 troops, it is quite feasible that the army has swollen considerably in Egypt, as there lived a large Greek diaspora.

In 331 BC, he marched eastward into Mesopotamia (now northern Iraq) and met Darius' giant army of 120,000 to 200,000 troops (according to Diodorus Siculus and Plutarch, the Persian Army accounted for one million men which sound like an exageration or referred to the entire army stationen in all parts of the empire which had a huge size comparable to India. Despite the much larger size of Darius' army, at the Battle of Gaugamela (also called Arbela, close to the modern city of Dohuk in Iraqi Kurdistan) he was decisively defeated again. Darius once more fled the field, and Alexander chased him but Darius fled over the mountains to Ecbatana (modern Hamedan), while Alexander captured Babylon.

He began to follow the fleeing Persian army battalions to the east and in August 329 BC. he arrived the north-easternmost outpost of Persia in the Fergana Valley (modern Tajikistan) He immediately founded the City of Alexandria Eschate or Alexandria Eskhata (which means in English literally: "Alexandria the Farthest", Chinese name: Yalishanda Dadi, today: Kuzhan or Khujand; Latin: Alexandria Ultima). The city is situated at the south-western end of the Fergana Valley (modern Tajikistan). It was the most north-easternrly outpost of the Greek Empire right at the gates of China. The last Chinese outpost on the Silk Road was right at beyond the eastern end of the passlike valley that leads into the Taklamakan Desert. Here, Alexander may well have heard about the Chinese states and their armies that could swell to millions of soldiers (no exageration). The historian Strabo claims that the Greeks "extended their empire even as far as the Seres (the Chinese). This might have been the first time in which he realised, "a conquest of the entire world" was only a dream that he never could achieve.

Alexander defeated the last of the Persian Empire's forces in 328 BC. At the end of successful occupation of the Sogdian Rock, a fortress located north of Bactria in Sogdiana, he met Princess Roxana, the daughter of the defenders and he built a political bond between Greeks and Bactrians by marrying Roxana.

In 327 BC he began a new campaign against the various Indian kings and went southwards. In 326 BC, Alexander personally led a campaign into the Punjab where he could win King Poros as ally. Fearing the prospect of facing other large armies and exhausted by years of campaigning, Alexander's army mutinied at the Hyphasis River (Beas), refusing to march farther east. General Coenus pleaded with him to change his opinion and return home as most troops were exhausted after years of fighting. Alexander eventually agreed and turned south, marching along the Indus. Along the way his army conquered other tribes, cities and secured their conquest politically by installing pro-Greel vassals.

Alexander and his tired army reached Susa in 324 BC. and some weeks later Babylon. In June 323 BC, Alexander died in the palace of Nebuchadnezzar II unexpectedly and of unknown causes.

The Partition of Babylon was the first of the conferences and ensuing agreements that divided the territories of Alexander the Great. It was held at Babylon in June 323 BC. Alexander's death at the age of 32 had left an empire in the size of China stretching from Greece all the way to India, 5000 km from one end to the other. About two dozen potential successors got their share of Alexander's empire. General Seleucos got Persia, Ptolemy got Egypt. The other parts fell subject to succession wars for the next 47 years.

All successors spread Greek language and culture. The Chinese found good trade partners in them and therefore made the Silk Road an effective route with hundreds of stations. Civilisation from Greece (and later Rome) began exchange ideas with those from India and even China.

• The **First Punic War** (264 to 241 BC) was the first of three wars fought between Ancient Carthage and the Roman Republic, the two great powers of the Western Mediterranean. For 23 years, in the longest continuous conflict and greatest naval war of antiquity, the two powers struggled for supremacy, primarily on the Mediterranean island of Sicily and its surrounding waters, and also in North Africa. The war began in 264 BC with the Roman conquest of the Carthaginian-controlled city of Messina in Sicily, granting Rome a military foothold on the island. The Romans built up a navy to challenge Carthage, the greatest naval power in the Mediterranean, for control over the waters around Sicily. In naval battles and storms, 700 Roman and 500 Carthaginian quinqueremes (main battle ships) were lost, along with about 700,000 to 800,000 lives.

• The **Second Punic War** (218 to 201 BC), also referred to as the Romans the War Against Hannibal, was the second of three wars between Carthage and the Roman Republic, with the participation of Greek polities and Numidian and Iberian forces on both sides. Against Hannibal's skill on the battlefield, the Romans adopted the Fabian strategy – the avoidance of battle against Hannibal and defeating his allies and the other Carthaginian generals instead. It was one of the deadliest human conflicts of ancient times. Fought across the entire Western Mediterranean region for 17 years and regarded by ancient historians as the greatest war in history, it was waged with unparalleled resources, skill, and hatred. It saw hundreds of thousands killed, some of the most lethal battles in military history, the destruction of cities, and massacres and enslavements of civilian populations and prisoners of war by both sides. The Roman Army suffered 300,000 deths, the Cathaginian Army 270,000 deaths, the

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civilian death toll on both sides is estimated between another 300,000 and half a million. Enslavement on both sides are estimated 1 to 1.5 million. Carthage lost Hispania forever, and Rome firmly established her power there over large areas. Rome imposed a war indemnity of 10,000 silver talents (300 tonnes/660,000 pounds), limited the Carthaginian navy to 10 ships (to ward off pirates), and forbade Carthage from raising an army without Roman permission. The Numidians took this opportunity to capture and plunder Carthaginian territory.

• The **Maccabean War** (167-160 BC) The Maccabean Revolt was a Jewish rebellion, lasting from 167 to 160 BC, led by the Maccabees against the Seleucid (Greek-Persian) Empire and the Greek influence on Jewish life.

Timeline: In the narrative of 1 Maccabees, after Antiochus IV issued his decrees forbidding Jewish religious practice, a rural Jewish priest from Modiin, Mattathias the Hasmonean, sparked the revolt against the Seleucid Empire by refusing to worship the Greek gods. Mattathias killed a Hellenistic Jew who had stepped forward to take Mattathias' place in sacrificing to an idol as well as the Greek officer who was sent to enforce the sacrifice. Afterwards, he and his five sons fled to the wilderness of Judah. After Mattathias' death about one year later in 166 BC, his son Judah Maccabee led an army of Jewish dissidents to victory over the Seleucid dynasty in guerrilla warfare, which at first was directed against Hellenised Jews, of whom there were many. The Maccabees destroyed pagan altars in the villages, circumcised boys and forced Hellenised Jews into outlawry. Judah's nickname "Maccabbeus," now used in popular culture to describe the Jewish partisans as a whole, is taken from the Hebrew word for "hammer".

The revolt itself involved many battles, in which the light, quick and mobile Maccabean forces gained notoriety among the slow and bulky Seleucid army, and also for their use of guerrilla tactics. After the victory, the Maccabees entered Jerusalem in triumph and ritually cleansed the Temple, re-establishing traditional Jewish worship there and installing Jonathan Apphus, Judah's youngest brother, as high priest. A large Seleucid army was sent to quash the revolt, but returned to Syria on the death of Antiochus IV. Beforehand, Judas Maccabbeus made an agreement with Rome and became allied, tying the hands of the weaker Seleucid Empire. Its commander Lysias, preoccupied with internal Seleucid affairs, agreed to a political compromise that restored religious freedom. 1.) Battle of Wadi Haramia (167 BC); 2.) Battle of Beth Horon (166 BC); 3.) Battle of Emmaus (166 BC); 4.) Battle of Beth Zur (164 BC); 5.) Battle of Beth Zechariah (162 BC); 6.) Battle of Adasa (161 BC); 7.) Battle of Elasa (160 BC)

• The **Third Punic War** (149–146 BC)

It was the last of the Punic Wars fought between the former Phoenician colony of Carthage and the Roman Republic. It can be considered a "finish-off war". The Roman have been waiting for the right situation. It came in 151 BC when Numidia (which is west of Carthago) launched another border raid on Carthaginian soil, besieging the Punic town of Oroscopa, and Carthage launched a large military expedition (25,000 soldiers) to repel the Numidian invaders. Rome showed displeasure with Carthage's decision to wage war against its neighbour without Roman consent. In 149 BC, Rome declared war against Carthage. Many Carthaginians died from starvation during the later part of the siege, while many others died in the final six days of fighting. When the war ended, the remaining 50,000 Carthaginians, a small part of the original pre-war population, were sold into slavery by the victors. Carthage was systematically burned for 17 days; the city's walls and buildings were utterly destroyed. The remaining Carthaginian territories were annexed by Rome and reconstituted to become the Roman province of Africa. Death toll on Carthage 200,000, on Romans 80,000. The Third Punic War ended Carthage's independent existence. By her victory, Rome had taken a key step towards what ultimately became her domination of the Mediterranean world. At the end of this genocidal war, the Romans wiped out the entire Phoenician community from the face of the Earth.

• **Rome's War with Jugurtha** [or Numidia] (111-104 BC) or The Jugurthine War was a major moment in the beginning of Rome's transition from a republic into an empire.

Background: We can identify the Numidians by their language. Numidian, also known as Old Libyan, was the language of the Maesulians, ethnic Berber, of the eastern part of ancient Numidia during the Pre-Roman era in northern Africa. The language is identified as belonging to the Afroasiatic family. The Afroasiatic is a large language family of about 300 languages that are spoken predominantly in West Asia, North Africa, the Horn of Africa and parts of the Sahel. To it belong Berber, Chadic, Cushitic, Egyptian, and the large Semitic branch with Phoenician, Canaanite, Aramaic, Hebrew, and Arabic. So, the Numidians were Berber related to the Phoenician (or Punic) Cartaginians they fought against with the help of the Romans.

Numidia had become the most powerful kingdom on the North African coast after the Phoenicians of Carthage were annihilated by the Romans in a series of exhausting wars. Located in modern Algeria, this major Mediterranean trade centre was also one of Rome's most important allies; the two had fought together in the Punic Wars.

After the death of the long-lived Masinissa around 148 BC, he was succeeded by his son Micipsa. When Micipsa died in 118 BC, he was succeeded jointly by his two sons Hiempsal I and Adherbal and Masinissa's illegitimate grandson, Jugurtha who was very popular among the Numidians. Jugurtha had served under the great Roman general Scipio in his youth, giving him a chance to learn all about Roman military tactics and to create a network of professional contacts throughout Rome. After a quarrel, Jugurtha had Hiempsal killed, which led to open war with Adherba. He

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incurred the wrath of Rome in the process by killing some Roman businessmen who were aiding Adherbal. After a brief war with Rome, Jugurtha surrendered and received a highly favourable peace treaty, which raised suspicions of bribery once more. Adherbal responded by calling out to his kingdom's top ally, Rome, for help.

The Romans were very concerned to hear about the crisis in Numidia, so they sent ambassadors to check it out. Jugurtha, however, was clever and used his knowledge of Roman politics and his connexions in Rome. By the time that the Roman ambassadors left Numidia, they had decided that Jugurtha really had not done anything wrong, and recognised both his and Adherbal's claims to a now divided kingdom. Jugurtha, however, wanted all of Numidia. He launched a new campaign against Adherbal, despite Roman warnings. What Jugurtha may not have been aware of was the fact that Adherbal's army contained a large number of Roman and Italian soldiers. Rome demanded that Jugurtha stop the attack, but the power-hungry king continued. In 112 BC Adherbal was killed, and his soldiers (including the Italians) were executed. Rome had no choice but to declare war.

The Roman Senate sent an army into Africa, which quickly negotiated peace with little fighting. It was believed that Jugurtha had used his connections in Rome to basically buy his way out of trouble. Some politicians demanded that Jugurtha be brought to Rome for trial, in order to determine which politicians were in his pocket. Jugurtha came to Rome, but the corrupt courts controlled by the Roman elites released him. Jugurtha, back in Numdia, responded by trying to assassinate another cousin, flaunting his impunity. As a result, the Senate declared war again in 110 BC, and raised another army to be sent into Africa. This army was ambushed then bribed by Jugurtha, and it soon left Numidia. The people of Rome could not believe that the Senate would allow this, and riots broke out across the city. The Roman Senate was quickly losing the support of the people and realised that they needed a win. So, they reached out to Quintus Caecilius Metellus, a prominent Roman general from one of the most prestigious military families in the republic. Metellus marched his armies into Africa, but it was not the general himself who defeated the Numidians. It was his chief subordinate, a plebeian (non-aristocratic) man named Gaius Marius (c. 157-86 BC.), the uncle-in-law to Gaius Julius Caesar. He sent his Quaestor Lucius Cornelius Sulla to neighbouring Mauretania in order to eliminate their support for Jugurtha. With the help of Bocchus I of Mauretania, Sulla captured Jugurtha and brought the war to a conclusive end. Jugurtha was brought to Rome in chains and was placed in the Tullianum. Jugurtha was executed by the Romans in 104 BC, after being paraded through the streets in Gaius Marius' Triumph.

• The **Intervention Of Pompeius** (61 BC). In 63 BC, following his victory in the Third Mithridatic War, Pompey the Great intervened in a civil war in the Hasmonean Kingdom between Hyrcanus II and Aristobulus II, conquered Judea and appointed Hyrcanus High Priest. Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. In 49 BC Antipater prompted Hyrcanus to side with Julius Caesar during Caesar's Civil War. Following his victory, Caesar bestowed the title of ethnarch on Hyrcanus and epitropos (or Procurator) on Antipater. A few years later, Antipater appointed his sons Phasael and Herod military governors of Jerusalem and the Galilee respectively. After the Roman civil war following the murder of Julius Caesar, Hyrcanus and Antipater became clients of Mark Antony, who now ruled the Roman east.

• The **Pompeian–Parthian invasion** of 40 BC. After the defeat of the Parthian-backed Pompeians in the Liberators' civil war by Mark Antony and Octavian, Orodes II sent a Parthian force under Prince Pacorus I and the Pompeian general Quintus Labienus in 40 BC to invade the eastern Roman territories while Antony was in Egypt. (The Liberators' civil war was started by the Second Triumvirate to avenge Julius Caesar's murder. The war was fought by the forces of Mark Antony and Octavian (the Second Triumvirate members) against the forces of Caesar's assassins Marcus Junius Brutus and Gaius Cassius Longinus in 42 BC.). Roman soldiers in Syria, many of whom were former Republicans fighting in the last civil war, joined the force, and the Levant and much of Asia Minor were swiftly overrun by Pacorus I and Labienus, respectively. In 39 BC, Antony sent Ventidius, who defeated and executed Labienus in a counter-attack, and then drove Pacorus I out of the Levant. A second Parthian invasion of Syria by Pacorus I resulted in the latter's death and Parthian failure. Antony later began a campaign with a massive force against Parthia, but ended in Roman defeat.

• **Herod's Siege Of Jerusalem** (37 BC). Herod the Great's Siege of Jerusalem (37 BC) was the final step in his campaign to secure the throne of Judea. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias, ending Hasmonean rule. The siege appears in the writings of Flavius Josephus and Dio Cassius.

• The currant estimates range the entire population of the Roman Empire between 40 million and 50 million inhabitants. By observing the following numbers, we quickly realise that the Jewish-Roman Wars belong to the deadliest military conflicts in history by having "World War-character" in size as well as in numbers. Uprisings occured, sporadically at first, but when the Romans took over from the Greeks. and their laws and tax had a firm grip on the Jewish population, an explosion of revolts engulfed the Roman Empire in total war. Let us take a closer look:

• The Jewish Messianic Revolt of **Simon of Peraea** (3 AD). Simon of Peraea, also known as Simon son of Joseph, was a former slave of Herod the Great who rebelled in Peraea, in the modern north of Jordan. Some have identified him as possibly being the messiah of The Gabriel Inscription. Titus Flavius Josephus writes: ". . . This man was elevated at the disorderly state of things, and was so bold as to put a diadem

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(crown) on his head, while a certain number of the people stood by him, and by them he was declared to be a king, and he thought himself more worthy of that dignity than any one else. . . . He burnt down the royal palace at Jericho, and plundered what was left in it. He also set fire to many other of the king's houses in several places of the country, utterly destroyed them, and permitted those that were with him to take what was left in them for a prey. He would have done greater things, but care was taken to repress him immediately. [The commander of Herod's infantry] Gratus joined himself to some Roman soldiers, took the forces he had with him, and met Simon. And after a great and a long fight, no small part of those that had come from Peraea (a disordered body of men, fighting rather in a bold than in a skillful manner) were destroyed. Although Simon had saved himself by flying away through a certain valley, Gratus overtook him, and cut off his head." This event took place some time after Herod's death in 4 BC.

• The **Revolt Against Flaccus In Egypt** (38 AD). The years 7–26 were relatively calm, but after 37 the province again began to be a source of trouble for Emperor Caligula. The cause of tensions in the east of the Empire was complicated, involving the spread of Greek culture, Roman Law and the rights of Jews in the empire. Caligula did not trust the prefect of Egypt, Aulus Avilius Flaccus. Flaccus who had been loyal to Tiberius, conspired against Caligula's mother and had connexions with Egyptian separatists. In 38, Caligula sent Agrippa to Alexandria unannounced to check on Flaccus. According to Philo, the visit was met with jeers from the Greek population, who saw Agrippa as the king of the Jews. Flaccus tried to placate both the Greek population and Caligula by having statues of the emperor placed in Jewish synagogues. As a result, extensive religious riots broke out in the city. Caligula responded by removing Flaccus from his position and executing him. In 39, Agrippa accused Herod Antipas, the tetrarch of Galilee and Perea, of planning a rebellion against Roman rule with the help of Parthia. Herod Antipas confessed and Caligula exiled him. Agrippa was rewarded with his territories.

• The **Alexandria Riots** (40 AD). Riots erupted in the Egyptian harbour city Alexandria in 40 AD. between Jews and Greeks. Jews were accused of not honouring the emperor. Disputes occurred also in the city of Jamnia. Jews were angered by the erection of a clay altar and destroyed it. In response, Caligula ordered the erection of a statue of himself in the Jewish Temple of Jerusalem. The governor of Syria, Publius Petronius, fearing civil war if the order were carried out, delayed implementing it for nearly a year. Agrippa finally convinced Caligula to reverse the order.

The sole source is Philo of Alexandria, himself a Jew, who witnessed the riots and afterwards led the Jewish delegation to Caligula, and requested the re-establishment of legal Jewish residence in Alexandria. Philo's writings on the topic are found in two sources: In Flaccum (meaning "Against Flaccus"), which is wholly devoted to the riots, and Legatio ad Gaium (meaning "Embassy to Caligula"), which makes some references to the event in its introduction. Scholarly research around the subject has been divided on certain points, including whether the Alexandrian Jews fought to keep their citizenship or to acquire it, whether they evaded the payment of the poll-tax or prevented any attempts to impose it on them, and whether they were safeguarding their identity against the Greeks or against the Egyptians.

• The **Jacob And Simon Uprising** (46 AD) Background: The Crisis under Caligula (37–41) has been proposed as the "first open break between Rome and the Jews", even though problems were already evident during the Census of Quirinius in 6 and under Sejanus (before 31). In the year 46, an insurrection by the Jews broke out in Judea province. The Jacob and Simon uprising was instigated by the two eponymous brothers, and lasted between 46–48 AD. The revolt, which concentrated in the Galilee, began as sporadic insurgency and in 48 was put down by Roman authorities and both brothers executed.

Flavius Josephus' Jewish Antiquities states that there were three main Jewish sects at this time, the Pharisees, the Sadducees, and the Essenes. The Zealots were a "fourth sect", founded by Judas of Galilee (also called Judas of Gamala) in the year 6 against Quirinius' tax reform, shortly after the Roman Empire declared what had most recently been the tetrarchy of Herod Archelaus to be a Roman province, and that they "agree in all other things with the Pharisaic notions; but they have an inviolable attachment to liberty, and say that God is to be their only Ruler and Lord." (18.1.6)

According to the Jewish Encyclopedia article on Zealots: "Judah of Gaulanitis is regarded as the founder of the Zealots, who are identified as the proponents of the Fourth Philosophy. In the original sources, however, no such identification is anywhere clearly made, and the question is hardly raised of the relationship between the Sicarii, the upholders of the Fourth Philosophy, and the Zealots. Josephus himself in his general survey of the various groups of freedom fighters (War 268–70) enumerates the Sicarii first, whereas he mentions the Zealots last." Others have also argued that the group was not so clearly marked out (before the first war of 66-70/3) as some have thought.

The information on the revolt which erupted in Galilee, then part of the Roman Judaea province, is limited. The sources however indicate that the revolt was motivated by anti-Roman sentiments and driven by Zealots. The revolt, which was concentrated in the Galilee, began as sporadic insurgency and then climaxed in 48 AD. Two of Judas the Galilean' sons, Jacob and Simon, were involved in a revolt and were executed by Tiberius Alexander, the procurator of Iudaea province from 46 to 48.

Aftermath: 18 years after the events of the revolt in Galilee the entire province of Judaea revolted against Rome, in what became known as the Great Revolt of Judaea or the First Jewish-Roman War

• The **First Jewish–Roman War** (66–73 AD) or The Flavian War against the Jews: According to Josephus, violence began in 66 AD in Caesarea, the Roman Capital of

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the Province Judaea, where there was religious tension between the Greek and Jewish population. It was provoked by Greeks of a certain merchant house sacrificing birds in front of a local synagogue. In reaction, one of the Jewish Temple clerks Eliezar ben Hanania ceased prayers and sacrifices for the Roman Emperor at the Temple. Protests over taxation joined the list of grievances and random attacks on Roman citizens and perceived 'traitors' occurred in Jerusalem. The Jewish Temple was then breached by Roman troops at the order of the procurator Gessius Florus, who had seventeen talents removed from the treasury of the Temple, claiming the money was for the Emperor. In response to this action, the city fell into unrest and some of the Jewish population began to openly mock Florus by passing a basket around to collect money as if Florus was poor. Florus reacted to the unrest by sending soldiers into Jerusalem the next day to raid the city and arrest a number of the city leaders, who were later whipped and crucified, despite many of them being Roman citizens. Shortly, outraged Judean nationalist factions took up arms and the Roman military garrison of Jerusalem was quickly overrun by rebels. Fearing the worst, the pro-Roman king Herod Agrippa II and his sister Berenice fled Jerusalem to Galilee. Judean militias later moved upon Roman citizens of Judaea and pro-Roman officials, cleansing the country of any Roman symbols. Among other events, the Sicarii (dagger men) rebel faction surprised the Roman garrison of Masada and took over the fortress. General Gallus went up against the rebels and lost a crucial battle at Beth Horon in 68 AD.

Initially the outbreak of violence had been an internal factional conflict between the Jews; those who were in favour of rebellion and those who were opposed. Huge loss of life occurred, including that of the former High Priest Ananias. The Roman garrison on Jerusalem's western border became besieged and was unable to assist those who opposed rebellion. Eventually, led by their commander Metilius, the garrison surrendered in exchange for unhindered passage from the city, but, led by Eliezar, the Jewish rebels slaughtered all the surrendered soldiers, except for Metilius, who was forced to convert to Judaism.

After this humiliating defeat, Emperor Nero replaced General Gallus with a specialist in religious warfare: General Titus Flavius Vespasianus, in short: Vespasian. Some years before, he got several legions under his command to crush the Druid Movement in Britannia. He was so successful that we today know next to nothing about the Celtic Druids. Vespasian systematically distroyed the religion and everything that could remind the Celts of their old gods.

The first Jewish rebellion against the Romans was led by Yohanan ben Levi (also called Yohanan mi-Gush Halav or John of Giscala), Eleazar ben Simon, Yosef ben Matityahu (Josef son of Matthew, better known as Flavius Josephus), and Yoshua (Jesus) ben Gamla the Jewish high priest in about 64-65 AD. The Romans, under the leadership of General Flavius Vespasianus, needed about 120,000 legionaries to fight the Messianic Movement down.

He crushed the Northern and Southern leadership and the rebellion began to fall apart. Later that year, Nero was deposed. The Roman forces besieged Jerusalem and breached the walls by 70 AD. Once they got into the walls, the Roman soldiers burned and ransacked the city also destroying the Second Temple. The final stronghold at Masada was taken in 73 AD and when the Roman soldiers broke through the defences, they discovered all the defenders had committed suicide.

Already in the first year of the war, Vespasian met the Greek-speaking Jewish general of the Northern Messianic Army: General Yosef bar Mattitiyahu. He had surrendered to the Romans. Not only that, in the course of the following months, he offered lots of valuable information. As he listened to soldiers he knew that Nero was dead and Vespasian on the brink to become next emperor, and he told him so. Mattityahu became Vespasians adviser and at the end of the war he was adopted son to Vespasian. As such, he changed his name to Titus Flavius Josephus.

The war ended with the Empire winning. According to Titus Flavius Josephus, 1.1 million Jewish soldiers and civilians died in Judaea and 100,000 in Galilee, 97,000 were sold into slavery. Thousands of Jewish survivors were scattered all over Arabia and Persia. This war did not end the Jewish-Roman wars. On the contrary: The Jewish-Roman Wars became a series of 10 wars fought in the next 600 years.

• The **Second Jewish–Roman War** (115–117 AD) or The Kitos or Quietus War: The Kitos War occurred in the years between 115–117 AD. The reasons are clear to us. Just like in the First Jewish-Roman war, it was religion and the totally contrary concepts behind it. The Jews who were following the Laws of God felt undermined and pushed aside in their own land by Greeks and Romans who followed laws made by man.

Cyrenaica: In 115, as Emperor Trajan's army advanced victoriously through Mesopotamia, ethnic Judeans in its rear began attacking the small garrisons left behind and major uprisings in Cyrenaica, Cyprus and Egypt spiraled out of control, resulting in a widespread slaughter of left-behind Roman garrisons and Roman citizens by Jewish rebels. The revolts were triggered by high taxation and desecretion of Jewish laws, temples and worshippers in Cyrene, where one Lukuas (also called Andreas) ordered the Jews to destroy the Roman temples in retaliation. The Romans fled to Alexandria, where they captured and killed many Jews. (With a population of some 150,000 Jews, Alexandria was Judaism's largest city and in many cities the Jewish population had reached a percentage of 5-15%) In 116, the Jews organised themselves and had their revenge.

Egypt: Lukuas led the rebels toward Alexandria, entered the city, which had been abandoned by the Roman governor, Marcus Rutilius Lupus, and set fire to it. The Egyptian temples and the tomb of Pompey were destroyed. Jewish rebels reportedly also prevailed in a battle at Hermopolis in 116, as indicated in a papyrus.] Trajan sent new troops under

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the praefectus praetorio Marcius Turbo, but Egypt and Cyrenaica were pacified only in autumn 117.

Cyprus: In Cyprus a Jewish band under a leader named Artemion took control of the island, killing tens of thousands of Cypriot Greek civilians. The Cypriot Jews participated in the great uprising against the Romans under Trajan (117), and massacred 60,000 Greeks. A Roman army was dispatched to the island, soon reconquering the capital. After the revolt had been fully defeated, laws were created forbidding any Jews to live on the island.

Mesopotamia: A new revolt sprang up in Mesopotamia, while Trajan was in the Persian Gulf. Trajan reconquered Nisibis (Nusaybin in Turkey), Edessa, the capital of Osroene, and Seleucia (Iraq), each of which housed large Jewish communities.

Judaea: The Jewish leader, Lukuas, fled to Judaea. Marcius Turbo pursued him and sentenced to death the brothers Julian and Pappus, who had been key leaders in the rebellion. Lusius Quietus, the conqueror of the Jews of Mesopotamia, was now in command of the Roman army in Judaea, and laid siege to Lydda, where the rebel Jews had gathered under the leadership of Julian and Pappus. Lydda was next taken and many of the rebellious Jews were executed, including the rebel leaders.

Lusius Quietus, whom the Emperor Trajan had held in high regard and who had served Rome so well, was quietly stripped of his command once Hadrian had secured the Imperial title. He was murdered in unknown circumstances in the summer of 118, possibly by the orders of Hadrian.

Aftermath: Further developments occurred in Judea Province in the year 130, when Emperor Hadrian visited the Eastern Mediterranean and, according to Cassius Dio, made the decision to rebuild the city of Jerusalem as the Roman city of Aelia Capitolina, derived from his name Publius Aelius Hadrianus Augustus (24 January 76 – 10 July 138) and meaning "The little capital of Aelius". The decision, together with Hadrian's other sanctions against the Jews, was allegedly one of the reasons for the eruption of the 132 Bar Kokhba revolt — an extremely violent uprising. The rebellion ended with a ban upon the Jewish faith across the Roman Empire, which was lifted in 138, upon Hadrian's death. after the Roman commander Lusius Quietus (115–117 AD). The Jihadists of the Messianic Movement (also known as the "Zealots") killed more than 400,000 Roman citizens in the Eastern Mediterranean. The Jewish communities of the Messianic Movement suffered 200,000 deaths at least.

• The **Third Jewish–Roman War** (132–136 AD) or The Bar Kokhba Revolt: The Bar Kokhba Revolt (Hebrew: Mered Bar Kokhba) was a rebellion of the Jews of the Roman province of Judaea, led by Simon bar Kokhba, against the Roman Empire under Emperor Hadrian from 117 to 138 AD. [The Leader Shimon bar Kokhba called himself Shimon ben Koseva, meaning Simon "the son of the star," or more precisely "son of the Messianic Movement." Others gave him the title Nasi or Nazorean, "Keeper of the Law." Kokhba built tunnel hideouts and in one of them, a cluster of Bar Kokhba's letters, was found by Lieutenant General Yigael Yadin in 1960.] The revolt erupted as a result of ongoing religious and political tensions in Judaea following on the failure of the First Revolt in 66-73 AD. These tensions were related to the establishment of a large Roman presence in Judaea, changes in administrative life and the economy, together with the outbreak and suppression of Jewish revolts from Mesopotamia to Libya and Cyrenaica. Dio Cassius reports 220,000 gentiles were killed. He also reports cannibalism and mutilation. The Romans sent 120,000 legionaries to fight down the 200,000–400,000 Jewish soldiers. According to Cassius Dio, 580,000 Jews were killed, 50 fortified towns and 985 villages razed; "many more" Jews died as a result of famine and disease. In addition, many Judean war captives were sold into slavery. Massive Roman military casualties was the result. A large portion of the surviving Jewish Messianic Movement escaped to Egypt, Persia, and Arabia to fight on another day. Although Jewish Christians regarded Jesus as the Messiah and did not support Bar Kokhba, they were barred from Jerusalem along with the other Jews. The Romans could not distinguish any messianic group from another, pretty much as we would not distinguish Al-Qaeda from Hamas or ISIS.

Aftermath: The Jews were prohibited from living in Judaea. The centre of activity moved to Galilee. Hadrian bans Torah study, tortures Rabbis. Antoninus Pius (father of Marcus Aurelius and Roman emperor 138-161 AD.) allowed only the Jews to circumcise their own sons. He also allows Jewish bodies to be buried.

• The **Fourth Jewish–Roman War** (351-352 AD) or the Revolt against Constantius Gallus: In 350 AD, Emperor Constantius II (son of Constantine the Great) was engaged in a campaign in the East against the Sasanid Persians. He was however forced to return to the West to counter the usurpation of Magnentius, who had murdered Constantius' brother and colleague, Constans. Constantius therefore appointed his cousin Gallus Caesar of the East, on March 15, 351 at Sirmium. Gallus arrived at Antioch, his capital, on May 7 and shortly after the Jews revolted in Palestine. The rebellion was led by Isaac of Sepphoris (also known as Isaac of Diocesarea). The revolt began with a night assault on the Roman garrison of Diocaesarea, which was destroyed, and allowed the Jews to procure the necessary weapons. According to the 9th century author Theophanes the Confessor subsequently the rebels killed the people of different ethnicities, pagan Greek Hellenes and Samaritans. He is the first author to make this claim. In 351 or 352, Gallus sent General Ursicinus to quell the revolt. Tiberias and Diospolis, two of the cities conquered by the rebels, were almost destroyed, while Diocaesarea was razed to the ground. Ursicinus ordered several thousand rebels to be executed.

• The **Fifth Jewish–Roman War** (484 AD) or **The 1st Samaritan Revolt** or The Justa Uprising or Justa's War against Emperor Flavius Zeno: The Samaritans are a group of Jews who have created their own Judaist belief system. The

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Samaritans or Shamerim, which means "Guardians of the Torah", are an ethnoreligious group of the Holy Land originating from the Israelites. Their name explains already what they belief in. The Samaritans accept only the Torah as sacred scripture and reject all other Hebrew writings. Despite Christian domination, through 4th and 5th centuries Samaritans developed a semi-autonomy in the hill country of Samaria, a move which gradually escalated into a series of open revolts. The four major Samaritan Revolts during this period caused a near extinction of the Samaritan community, as well as significant Christian losses. In the late 6th century, Byzantines and their Christian Ghassanid allies took a clear upper hand in the struggle.

During the reign of Eastern Roman Emperor Zeno (r. 474-475 and 476-491), tensions between the Christian community and the Samaritans in Neapolis (Shechem) grew dramatically. According to Samaritan sources, Emperor Zeno persecuted the Samaritans with no mercy. The Emperor went to Neapolis, gathered the elders and asked them to convert; when they refused, Zeno had many Samaritans killed, and rebuilt the synagogue into a church. Zeno then took for himself Mount Gerizim, where the Samaritans worshipped God, and built several edifices, among them a tomb for his recently deceased son, on which he put a cross, so that the Samaritans, worshipping God, would prostrate in front of the tomb. Later, in 484, the Samaritans revolted, provoked by rumours that the Christians intended to transfer the remains of Aaron's sons and grandsons. Samaritans reacted by entering the cathedral of Neapolis, killing the Christians inside and severing the fingers of the bishop.

The Samaritans elected Justa (or Justasas) as their king and moved to Caesarea, where a noteworthy Samaritan community lived. There many Christians were killed and Justa celebrated the victory with games in the circus. After that provocation Justa was defeated and killed and his head was sent to Zeno. The Emperor then went personally to Samaria to quell the rebellion. Zeno forbade religious ceremonies on the mountain and confiscated their Samaritans synagogue there. These actions fueled Samaritan anger towards the Christians further. Some modern historians however believe that the order of the facts preserved by Samaritan sources should be inverted, as the persecution of Zeno was a consequence of the rebellion rather than its cause, and should have happened after 484, around 489.

• The **Sixth Jewish–Roman War** or **The 2nd Samaritan Revolt** or The War against Emperor Flavius Anastasius (495 AD). Samaritans rebelled again in 495, during the reign of Emperor Anastasius I Dicorus, reoccupying Mount Gerizim. The Samaritan mob commanded by a Samaritan woman is said to have seized the Church of St. Mary and massacred the garrison. The revolt was subsequently suppressed by the Eastern Roman governor of Edessa, Procopius, and the Samaritan leaders were slain.

• The **Seventh Jewish–Roman War** (529-531 AD) or **The 3rd Samaritan Revolt** or The War of Ben Sabar against Emperor Flavius Justinianus: Under a messianic figure named Julianus ben Sabar (or ben Sahir), the Samaritans launched a war, sometimes referred as the final Samaritan revolt, to create their own independent state in 529. This was perhaps the most violent among all the Samaritan uprisings. The violence erupted due to restrictions imposed on Samaritans by the Eastern Roman authorities via Emperor Justinian's edicts. Sectarian tensions between Christians and Samaritans might have been another cause for the revolt.

Following massive riots in Scythopolis and Samarian countryside, the rebels could quickly conquer Neapolis and ben Sabar emerged as their leader, being proclaimed a king. Ben Sabar followed a strict anti-Christian policy: Neapolis' bishop and many priests were murdered and he persecuted the Christians, destroyed churches and organised guerrilla warfare in the countryside, driving the Christians away. By 531 the rebellion had been put down. The forces of Emperor Justinian I quelled the revolt with the help of the Ghassanid Arabs; tens of thousands of Samaritans died or were enslaved, with their death-toll possibly being between 20,000 and 100,000. The Christian Eastern Roman Empire thereafter virtually outlawed the Samaritan faith. Julianus' revolt has been compared to the Bar Kokhba Revolt 400 years prior. Both revolts against foreign imperial occupation led by self-proclaimed Messiahs were initially successful, only to be later brutally quashed. However, unlike the Jews, the Samaritan community never recovered from their ethnic cleansing, and has been a minority in Samaria since.

• The **Eighth Jewish–Roman War** (556 AD) or **The 4th Samaritan revolt**. The Roman emperor Flavius Justinianus faced another major revolt in 556 AD. On this occasion the Samaritans and all the other Jews seem to have made common cause, beginning their rebellion in Caesarea early in July. They fell upon the Christians in the city, killing many of them, after which they attacked and plundered the churches. The Roman governor, Stephanus, and his military escort were pressed hard, and eventually the governor was killed, while taking refuge in his own house. Amantius, the governor of the Diocese East was ordered to quell the revolt, after the widow of Stephanus reached Constantinople.

Despite the Jewish participation, the rebellion seems to have gathered less support than the revolt of Ben Sabar. The Church of the Nativity was burned down, suggesting that the rebellion had spread south to Bethlehem. Either 100,000 or 120,000 are said to have been butchered following the revolt. Others were tortured or driven into exile. However, this is probably an exaggeration as punishment seems to have been limited to the district of Caesarea.

• The **Ninth Jewish–Roman War** (572 AD) or **The 5th Samaritan Revolt:** Still, the tensions were not over yet. Emperor Flavius Justinus II (c. 520–578, r. 565-578) complained about "outrages committed by....Samaritans at the foot of Mount Carmel upon the Christian Churches and the holy images".Probably in response to this event, Justin II issued an order in May 572 rescinding the restoration of rights granted by Justinian. In response, a second joint

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Samaritan-Jewish revolt took place in summer 572 and again in early 573 or alternatively in 578. John of Ephesus and John of Nikiû may have described this revolt. The Samaritan faith was outlawed and from a population of nearly a million, the Samaritan community dwindled to near extinction. The situation of Samaritans further worsened with the failure of Jewish revolt against Flavius Heraclius and slaughter of Jewish population in 629.

• The **Tenth Jewish–Roman War** (602–630 AD.) or The Jewish **revolt against Flavius Heraclius** was part of the (eastern) Roman–Persian (Sasanid) War of 602–628 and is considered the last serious Jewish attempt for gaining autonomy in the Holy Land prior to modern times. In 614, Palaestina Prima and Palaestina Secunda were conquered by a joint Sassanid and Jewish army. The event shocked the Christian society, as many of its churches were destroyed and the True Cross taken by the Persians to Ctesiphon. The Jewish generals Nehemiah ben Hushiel and Benjamin of Tiberias would shortly capture Jerusalem without resistance. Around 22,000 Jewish soldiers sided with the Persian Army to regain the Holy Land. But by 617 AD the Persians had reversed their policy and sided now with the Christians over the Jews, probably because of pressure from Mesopotamian Christians in Persia itself. However, the Persians were smashed by the Romans. On 21 March 630, Emperor Flavius Heraclius marched in triumph into Jerusalem and the Jewish population was slain. The clashes between the Jews and the Christian Romans probably cost 100,000 to 200,000 lives during the whole campaign from 602 to 630 AD, without the casualties of the Roman-Persian war itself. The series of wars did not end here but ruthlessly continued. After withdrawal of the Persian troops and the subsequent surrender of the local Jewish rebels, the area was re-annexed by Eastern Rome in 628.

• The **Jewish War against Mohammed** (622-632 AD.)

When Mohammed, after the expulsion from his hometown, gathered troops in 622 AD to conquer the other Arab cities and tribes, he was in for a horrible surprise. Large army remnants of the Jewish Messianic Movement were fighting against him alongside those Arabs who wanted to retain their independence and freedom. These veterans were still fierce fighters and they killed Mohammed's troops in their thousands. Mohammed was furious as he considered himself of Jewish descent. He thought of these Jewish soldiers as traitors against him and therefore they entered the Islamic scripture as "the most vile of human beings". The merciless killing went on until literally no Jewish tribe in the freshly conquered Islamic territory of Arabia survived at the time of Mohammed's death in 632 AD.

After Mohammed, the Arab-Islamic troops conquered in hundreds of battles one Christian land after another. The Islamic invasion of the Holy Land had dramatic consequences for Samaritans and other Jews. Roman control of the province was again and irreversibly lost in 636 AD, during the Muslim conquest of Syria. Many of them fled to Egypt and Syria first, then into the Roman Empire itself, to Persia and even to India. The last survivors converted to Islam due to pressure from the Sharia and to avoid the devastating Jizya tax implemented on non-Muslims.

• The **Islamic Wars against Persia, India, and China.**

Persia and India were next on the Islamic conquest spree. Jews, Nestorian Christians and other Christians then fled to China and built new communities in Xi'an and other cities. After that, the Islamised Turks in central Asia soon after began conquests on their own behalf. Tamerlane, another Islamic conqueror, ravaged Persia and her neighbours producing during his 35 years career of conquest and murder, between 1370 and 1405, about 15-20 million deaths. His victims were Zoroastrians, Christians, Jews, Buddhists and Hindus. The Muslim Jihadists entered Central Asia and then went to western China until they were stopped by devastating defeats delivered by huge Chinese armies and a scorched earth strategy at the border of the "Middle Kingdom".

The Islamic conquests, that have continued for 1400 years, account for a casualty figure that lies somewhere between 200 million and 250 million. The few meagre Crusades hardly can compete with that.

• The **Crusades against the Muslims**, 1095-1272 A.D.
or the Christian War to regain Control over the Holy Land

The Crusades were a series of religious wars sanctioned by the Roman Church in the West during the medieval period. In 1095, Pope Urban II called for the First Crusade in a sermon at the Council of Clermont. He encouraged military support for the (Eastern) Roman Empire and its Emperor, Alexios I, who needed reinforcements for his conflict with westward migrating Islamic Turks colonising Asia Minor (Anatolia, today Turkey). One of Urban's aims was to guarantee pilgrims access to the Holy Land that was under Muslim control. Urban's other motive and strategy may also have been to unite the Eastern and Western branches of Christendom, which had been divided since the East–West Schism that happened only a few years earlier in 1054. There are considered nine crusader campaigns to reclaim the Holy Land which took place between the years 1095-1272 A.D. The crusades lasted about 177 years. An accurate count of the death toll during the entirety of the crusades does not exist. The common guess brings the body count from 1 to 1.2 million. An estimated 70-80% of them were casualties in the (Eastern) Roman Empire itself caused by blunder and misorganisation of the Crusaders. This number includes killings of Jews and Orthodox Christians, and those who died from disease, those who were sold into slavery and many crusaders who died before they made it to the Holy Land.

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HISTORICAL EVENTS
Analyses, Archaeology, Debate

The Holy Land is in a unique geographical position. It is like the hinge of the three great continents Africa, Europe and Asia. Located right in the centre, it is the nodal point of the entire region. So anyone who comes from Mesopotamia has to cross the Holy Land in order to get to Egypt. Anyone who comes from Europe via Anatolia has to cross the Holy Land in order to get to Egypt. That applies also for the way back. So any ruler of the Holy Land could make travellers pay toll and custums; a promising money machine. But it is a dangerous place to live because the location is small and it can for this reason not be the centre of a powerful nation-state or even an empire. The suffering, the glory, as well as the genius of the Jews is closely linked to this geography.

If we ever want to understand the past, we need to look for geographical details. The second-most-important feature that opens us doors to grasp the reality is language because with our mother tongue, we learn in our childhood everything—from behaviour patterns to ideological mindsets. In simple words: People with similar or closely related languages behave in a similar way; this is valid for or applies to almost all language groups. Speakers of the Roman languages Italian, Spanish, Portuguese, Catalan, French usually obey Roman mindsets because their main philosophy on life is Roman Catholic; basically, these people are culturally still Romans today!

The same applies for people who grew up with a Semitic language, such as Canaanite, Akkadian, Balylonian, Phoenician, Carthaginian, Punic, Amorite, Aramaic, Syriac, Arabic and of course Hebrew (Israelite, Judaean, Samaritan) because they share the same world of thought. All of them used the same day-names, the same calendar, the same weight and currency units (shekel, 'pound'), units, length units (e.g. the cubit = circa 50 cm); and the same attitudes apply pretty much for anything else such as music, poetry, education, sript system, religion, law system, marriage, sex, behaviour, cuisine, etc. We learn those things from our parents, teachers and friends. In addition, there is the question whether the mentioned people or persons can be identified as 'herder' (nomad, trader) or as 'farmer' (settled people, craftsmen) because this also decides to what degree they foster peaceful cooperation or violent attitudes. So, if we take a look at details of upbringing and education, then we get a pretty good idea whom we are dealing with. Equiped with this minimum set of knowledge, we can find out what happened and why.

The stories in the Bible are often rejected as pure fantasy. However, their origin can be traced back to texts and names from Sumer and Egypt, the patrons of the Hebrews.

When Abraham and his clan left the city of Ur in Sumer (Mesopotamia, Iraq) in about 2000 BC, their heads were full of texts they have learned at school, such as the Babylonian epic of creation called Enuma Elish, or Sumerian flood stories The Eridu Genesis, The Gilgamesh Epic, or the Akkadian Epic of Atra-Hasis, and the Sumerian laws as recorded in The Instructions of Shuruppak and The Law Code of Ur-Nammu (all in: The Grand Bible, pp. 5212)

The characters in those stories got Semitic names and the texts were enriched with the adventures of Noah, Abraham and Moses. Semitic names such as Adam and Eve make sense as they have a clearly defined meaning. The male name Adam, the first human according to the Hebrew Bible, derives from the Akkadian noun adamah, meaning "soil" or "earth" as synonym for "beginning." When used as noun, it means "man", "human" or "humanity" and the term "son of man," bene Adam (benedom) comes from it. Eva or Hava (Greek) is also a Semitic name and comes from Akkadian "Hawwah" and figuratively it means "living one" and "source of life" (a perfect decription of a woman!) as it is phonetically similar to "haya", "to live", from the Akkadian root hyw, refering to a figure of creation in the Book of Genesis in the Hebrew Bible. Eve was born in "the Garden of Eden" which is often identified as Punt and Ophir (northwestern India).

Ancient believes about the begining of the world lie in the meaning of the names, and the scenes of the Hebrew Bible's events has been precisely staked out in Genesis, chapter 2:

"10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads (fertile river deltas). 11 The name of the first is Pison (Indus): that is it which compasseth the whole land of Havilah (Indus Valley Civilisation, Harappa, northwestern India), where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone (exported to Sumer). 13 And the name of the second river is Gihon (Nile): the same is it that compasseth the whole land of Ethiopia (Cush, Napata, in Sudan). 14 And the name of the third river is Hiddekel (Tigris): that is it which goeth toward the east of Assyria (Ashur). And the fourth river is Phrath (Euphrates; Aramaic: Perath; Akkadian: Purattu, Sumerian: Burannu)." These 4 large rivers fed the centre world of the Hebrews when they finalised the Five Books of Mose in Babylon. This was the world the Hebrews knew well. Everywhere from Carthage and Egypt to India, from Greece to Cush and Ethiopia, one could find Hebrews and their advanced civilisation.

Abraham's Journey

The name has two parts "Abra" (Habiru, Hebrew, Abhira) for people (Abba, "father of") + haʿmon (or ham, him) for "multitude of" or "many;" so Abraham means "multitude of people." The joumey of Abraham and his many people might have a real background and it matches a period of time in which people of the Middle East migrated in masses to escape from famine, civil war, and other disasters. Events are unfolding somewhere around 2000 BC or shortly after. Long-standing civilisations in Egypt, Mesopotamia, and in

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the Indus Valley of ancient India, suddenly collapse due to the massive volcano eruption of Mount Vesuvius (Italy) in around 1995 BC. A globalwide dust veil, shot into the stratosphere by the explosion, has caused several dark summers with no harvest. Extreme weather conditions trigger droughts and floodings. Starving people are fleeing to regions in which they hope to find food. Elamites (people in western Iran whose language shows relationship with the Indus Valley Civlisation of Harappa) conquer Sumer and Abraham's hometown Ur. Semitic speaking Canaanites (the so-called Amuru or Amorites) are invading the area around Babylon where they build the new Sermitc dynasty of the later king Hammurabi.

Abraham's Joumey looks like a flight from famine or war. When Abraham left his Sumerian hometown Ur for Harran, in the first part of his journey, he had good reasons for it. Harran, (Akkadian: Harranu, meaning "crossroad") also known as Carrhae, was an important strategic centre and a major ancient city in Upper Mesopotamia whose site is in the modern village of Harran, Turkey, 44 km (18 mi) southeast of Sanlıurfa. It is an old settlement from circa 6200 BC.

After staying there for a while, the decision has been made to head to Canaan but Abraham has not stayed there for long. Instead, he has marched towards Egypt. There is a high likelihood that Abraham and his clan belong to the same people whom the Egyptians first called "Hyksos" (Egyptian: hekau khasut, "Rulers from Foreign Lands") and later in the Amarna Letters Habiru, meaning "Hebrew." The name Hyksos says what the Canaanites were creating: a kingdom. These events described in the Hebrew Bible match almost perfectly with archaeological findings. After the defeat of their successors by the kings Kamose and Ahmose, and the fall of their capital Avaris, they all have been taken as prisoners of war (and not as slaves as the text suggests) and driven out again, in an event known as the Exodus of Moses.

In the era of Egypt's 13th Dynasty (1803 BC-1649 BC), probably even in the 12th Dynasty (1991-1802 BC), the Hyksos have arrived. Today they are identified with Canaanites, the ancestors of the Hebrews and therefore also of Abraham. They have settled peacefully in "Goshen," in Lower Egypt in which Amenemhat / has build their capital Avaris. Soon they have established their own kingdom. That is the reason why the 14th Dynasty (c. 1725-1650 BC) and the 15th Dynasty (1650-1550 BC) have been Canaanite dynasties existing alongside the 13th Egyptian Dynasty (1803 BC-1649 BC), 16th Dynasty (1649-1582 BC), 17th Dynasty (c. 1580-1550 BC), and the 18th Dynasty (1550-1290 BC) When the Hyksos / Canaanites have tried to conquer Upper Egypt, they have aroused the Egyptians to fight for decades. Result: Total defeat of the Hyksos / Canaanites and their expulsion from Egypt. In the Bible, of course, as this story would sound negative, the authors changed its negative notion into a positive one and called this event "Exodus" in which the perpetrators became the victims. We can find this change of notion or attitude in several places of the Bible and this includes also Jesus.

How Jacob changed into Israel

The history of the people we now call the "Israelites" begins with Jacob: According to the folk etymology found in Genesis 25:26, the name Ya'aqov is derived from aqev "heel", as Jacob was born grasping the heel of his twin brother Esau. We can be pretty sure that the name Jacob, just like Abraham or Moses, also stands for the name of a whole tribe. When we bear that in mind, many Bible stories suddenly make much more sense.

The historical origin of the name is uncertain, although similar names have been recorded. Yaqub-Har is recorded as a place name in a list by Thutmose III (15th century BC), and later as the nomen (the personal name of Ancient Egyptian pharaohs) of a Hyksos pharaoh. The hieroglyphs are ambiguous, and can be read as "Yaqub-Har", "Yaqubaal", or "Yaqub El". The same name is recorded earlier still, in c. 1800 BC, in cuneiform inscriptions (spelled ya-ah-qu-ub-el, ya-qu-ub-el). The suggestion that the personal name may be shortened from this compound name, which would translate to "may El protect".

The name Israel (Canaanite / Aramaic: Yisra'el) given to Jacob following the episode of his wrestling with the angel (Genesis 32:22–32 and 35:10), is a composition of the root sarah "to rule" and el "god," meaning all together "God rules" or more precise "Ruled by God." The given name is already attested in Canaanite documents from Ugarit (14th-12th century BC) (Yshr'il) and Ebla (Ishrail) and the name "Israel" also appears on the Merneptah Stele (Ysri'r), (reign: 1213–1203 BC), referring to a foreign group of people (the Hyksos).

Jacob (Israel) and his 12 Tribes

Jacob first appears in the Book of Genesis, where he is described as the son of Isaac and Rebecca, and the grandson of Abraham, Sarah and Bethuel, Abrahams Aramaic nephew. According to the Bible, he was the second-born of Isaac's children, the elder being Jacob's twin brother, Esau. Jacob bought Esau's birthright and, with his mother's help, deceived his aging father to bless him instead of Esau. Later in the narrative, following a severe drought in his homeland of Canaan, Jacob and his descendants, with the help of his son Joseph (who had become a confidante of the pharaoh), moved to Egypt where Jacob died at the age of 147.

Jacob is said to have had twelve sons by four women, his wives, Leah and Rachel, and his concubines, Bilhah and Zilpah, who were, in order of their birth, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin, all of whom became the heads of their own family groups, later known as the Twelve Tribes of Israel, and it is also known that he had a daughter, Dinah. Here again, these names are names of persons as well as names of tribes or clans.

Mose

The Exodus or Expulsion from Egypt stuck in the collective memory of the Hebrews for hundreds of years. Ezekiel (c.

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622-570BC) writes (30:13-17): *"Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros* [Upper Egypt, Thebes] *desolate, and will set fire in Zoan* [Tanis], *and will execute judgements in No* [Aunu, Awnu and Annu or No in short, meaning Heliopolis]. *And I will pour my fury upon Sin* [the Desert of Sin or Tsin: between Elim and Mount Sinai], *the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph* shall have distresses daily.* [* Noph or Moph was the Hebrew name for Memphis, capital of Lower Egypt, Egyptian: Inebu-hedj, "the white walls", after the reconquest from the Canaanites: Men-nefer, "enduring and beautiful"] *The young men of Aven* [Avaris, the former Hebrew capital in Egypt; in Egyptian: Hu'et-waret] *and of Pibeseth* [Bubastis] *shall fall by the sword: and these cities shall go into captivity."*

The faith of the Hebrews can be understood as "finding the right way to God." Hebrew history is marked with glorious triumphs and heartbreaking tragedies. The Canaanites or Hebrews (to the Egyptians known as Hyksos, "Invaders from Foreign Lands" or Habirus, Hebrews, "nomads"; and by others known as Canaanites or Phoenicians) began a new life in Egypt during the mid-1900s BC and Abraham with his clan was one of the first who came. They built a new kingdom that lasted for four centuries until hubris and greed took over. When they began to conquer the rest of Egypt, they met fierce resistance that lasted for decades. Defeated by Ahmose (c. 1549-1524 BC) in about 1530 BC, these Canaanites, in the Hebrew Bible called Israelites, had to leave Egypt. 600,000 men (plus an equal number of women and their children) headed towards Canaan. On the Mountain of God, near the Canaanite border, Moses (Mose, "son") gave his people a new start with the Ten Commandments, a set of basic laws that had its origin in the Instructions of Shuruppak (2600 BC) and the Teachings of Ptah-Hotep (2500 BC). By their extraordinary journeys, the Aramaic speaking Hebrews spread these basic laws over almost all parts of the World.

1. According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose) ordered the Israelites to leave Egypt, and they journeyed from their starting point at Rameses (a newer name for the Hyksos capital Avaris) to Succoth (Sukkot Exodus 12:37), a place of store houses and canal locks.

2. The story of the devided water has its origin most likely from the crossing of the Canal of the Pharaos which was built in around 1850 BC by Pharao Khakaure Senusret Ill who ruled from 1878 BC to 1839 BC. The waterway was intended to facilitate trade between Egypt and India.

3. Moses crosses the Sinai with 600,000 men and their entire families on the central routes (due to their water availability) to the area of Paran (the Arabah) from which the Jordan flows into the Red Sea. Nearby is the Mountain of God where he gives the tablets with the Ten Commandments to his people. The only mountain that matches all geographical details in the Bible narrative is the Gebel Hashem El Tarif near the Port of Elat Moses' father in law was a Medianite who lived in northern Arabia but also had a little territory west of Elat and that mountain might well have been in it.

4. Spies were sent to explore Canaan. Upon their report of the Canaanites, the Israelites refused to enter Canaan and thus spent 40 years in the wildeness. (Deuteronomy 1:26-46). One might wonder if the attitude of the Israelites was not the reverse. The Amana Letters echoed the years of desperate cries of the citizens in Canaan for help (between c. 1360-1332 BC) directed to Pharao Akhenaten. He did not respond but let the monotheistic Israelites raid and conquer. the Canaanite cities, and this is no surprise because Akhenaten had just established monotheism in all Egyptian provinces, also in Canaan; besides, his grandfather Yuya was of Hebrew origin. 400 years would past before the Israelites could take Canaan.

The Canadian historian Simcha Jacobovici explored (in the James Cameron documentary "The Exodus Decoded") several mountains as possible candidates for the Biblical Mount Sinai. Potential candidates had to meet the following criteria: 1. The mountain must have at its base a large plateau that could accommodate hundreds of thousands of Israelites. 2. It must have a water source to support the people. 3. It must be accessible and easy to climb (due to the old age of Moses). 4. It must have symbols of worship; archaeological evidence proving that the mountain was "holy" even before the time of Moses. (He claims the plateau of Hashem El Tarif contains 33 open-air sanctuaries; the largest number of open-air sanctuaries next to a mountain in the eastern Sinai ever found.) 5. It must be located somewhere along the ancient route of the Exodus. 6. It must have a natural spring at its top.

In addition to these criteria, Jacobovici claimed that, according to biblical text, the mountain must also: 1. Be a fourteen-day journey from "Elim" (Exodus 16:1). For a mass of people, a days journey was assumed to be 15 km per day. A fourteen-day journey would be about 210 km. 2. Be an eleven-day journey from Kadesh Barnea (Deuteronomy 1:2), approximately 165 km. 3. Be within "goat grazing distance" of Midianite territory. Moses (Egyptian: Mose, "son.") was tending his father-in-law's goats at the time of his first encounter on Mount Sinai (Exodus 3). Based on modern Bedouin practises, this was assumed to be 45 to 60 or 70 km from a camp (or further in the event of drought). Midianite pottery and art have been found at Timna (west of Elat), assumed to be the only Midianite enclave in the Sinai.

Using these points of reference to triangulate possible locations, Jacobovici claims that Hashem El Tarif is the most likely candidate for the biblical Mount Sinai [with which he is probably right as all archaeological findings match with the Bible texts. An investigation well done and with common sense.

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Joshua the Conqueror

Joshua, Moses' assistant and secretary, was at first a fierce warrior. He was chosen as the representative from his tribe, Ephraim, to explore (and raid) the land of Canaan, and was in agreement with Caleb (from the tribe of Judah) that the Promised Land could be conquered. Joshua lived through "the 40 year wandering period," of raids and conquest. Joshua completed the task of leading the Israelites into the Promised Land and of taking possession of it. The Amarna Letters (14th century BC), found in the capital of Pharao Akhenaten in Egypt, seem to be eye witness accounts to the (hi)story of Joshua's raids. The monotheistic pharao was apparently supporting the raiders by not responding to the victims' letters.

Joshua (Canaanite: Yehoshua ["Jesus"], the "Anointed One" or "Messiah" or "Saviour") was born in Egypt prior to the Exodus. He worked as assistant and was successor of Moses in the books of Exodus and Numbers. The Hebrew Bible identifies Joshua as one of the "twelve spies of Israel" sent by Moses to explore (and raid) the land of Canaan. The word "spies" may be a wrong translation as the Hebrew word "meraglim" in the Torah means "spies, men, princes or warriors". He and Caleb believed that the Promised Land could be conquered and they lived through the "40 year wandering period," which seem to be the counterpart of the Amarna Letters (See: Grand Bible, Artefacts), narrated from the viewpoint of the victims. This makes him (after Abraham and Moses) the 3rd figure in the Bible with some historicity. It seems as if Joshua and Caleb could have been, at least the spiritual, precursors of the states of Israel and Judah. Joshua's real name was Hoshea (Hosea) the son of Nun, of the tribe of Ephraim, but Moses called him "Joshua", the name used in English. In the Septuagint (3rd century BC), all instances of the word Yehoshua, are rendered as Iesous), the closest Greek pronunciation of the Aramaic Yeshua. Thus, in modern Greek, Joshua is called "Jesus son of Naue" to differentiate him from the New Testament's Jesus the Nazorean (the Keeper of the Law) or of Nazareth.

First Kingdoms

Kingdoms of Saul, David, and Solomon --- The Books of Samuel tell us of Saul's life. Saul (Hebrew: Sha'ul, Greek: Saoul, meaning "prayed for") was the first king of the United Kingdom of Israel and Judah. Saul died at the Battle of Mount Gilboa and his sons were killed by the Gibeonites. His reign, traditionally placed in the late 11th century BC, supposedly marked a transition from a tribal society to statehood, meaning: the Israelites did not wander in the wilderness for 40 but for 400 years. The historicity of Saul's kingdom is debated due to insufficient extrabiblical evidence. I. Finkelstein thinks it to be a late ideological construct and if it ever existed, Saul's kingdom was small.

David

The next significant ruler of the United Monarchy of Israel and Judah, after Saul, was David (Hebrew for: "beloved by family"). David (Dawid, Hebrew: "beloved by family," reigning c. 1000 to c. 962 BC) was, according to the Hebrew Bible, the third king of the United Kingdom of Israel. Samuel describes David as a young shepherd who gains fame by killing the Philistine giant Goliath. He becomes a favourite of King Saul and a close friend of Saul's son Jonathan, but he is forced to go into hiding when Saul suspects that David is trying to take his throne. After Saul and his son Jonathan are killed in battle, David is anointed king by the tribe of Judah and eventually all the tribes of Israel. He conquers Jerusalem, makes it the capital of a united Israel, and brings the Ark of the Covenant to the city. He commits adultery with Bathsheba (literal meaning: "daughter of Sheba," Saba, a land in Ethiopia and Yemen; perhaps related to the Queen of Sheba) and arranges the death of her husband, Uriah the Hittite. David's son Absalom later tries to overthrow him, but David returns to Jerusalem after Absalom's death to continue his reign. David desires to build a temple to Yahweh, but he is denied because of the bloodshed in his reign. (Did he know the Temple of Sheba in Yeha, Ethiopia?) He dies at age 70 and chooses Solomon, his son with Bathsheba, as his successor instead of his eldest son Adonijah.

There is little detail about David that is concrete and undisputed. According to archaeological evidence, David ruled only as a chieftain over an area which was a chiefdom rather than a kingdom, much smaller and overshadowed by the older and more powerful kingdom of Israel to the north. The Tel Dan stele, an Aramaic-inscribed stone erected by a king of Aram-Damascus in the late 9th / early 8th centuries BC to commemorate a victory over two enemy kings, contains the phrase bytdwd (bet Dawid, 'House of David').

Solomon

Solomon (Hebrew: Shlomoh from shalom, "peace or peaceful;" c. 970 to 931 BC), was a monarch of ancient Israel and the son and successor of King David, according to the Hebrew Bible or Old Testament. Just like Philo of Alexandria a 1,000 years later, he was also called Jedidiah, "beloved of Yahweh, Jah, God). The Hebrew Bible or Old Testament portrays him as wealthy, wise and powerful, and as one of the 48 Jewish prophets, and as the builder of the First Temple of Jerusalem, dedicating it to Yahweh, or God in Judaism. (It was most likely built in the southeast, in the "City of David, near the Pool of Siloam, because a temple needed fresh well water for the obligatory purification rituals; on the so-called templemount is no such well.)

After his death, his son and successor Rehoboam, who succeeded him, would adopt a harsh policy towards the northern tribes, eventually leading to the splitting of the monarchy into the northern Kingdom of Israel under Jeroboam, while Rehoboam continued to reign over the smaller southern Kingdom of Judah. Henceforth the two kingdoms were never again united. Following the split, his patrilineal descendants ruled over Judah alone. Solomon is also the subject of many later references and legends, most

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notably in the Testament of Solomon (part of first-century biblical apocrypha).

Historicity of Solomon

The historicity of Solomon is hotly debated. As for Solomon himself, scholars generally agree that he probably existed. However, a historically accurate picture of the Davidic king is difficult to reconstruct. According to some archaeologists, Solomon could have only been the monarch or chieftain of Judah, and that the northern kingdom was a separate development. Such positions have been criticised by other archaeologists and scholars, who argue that a united monarchy did exist in the 10th century BC, while agreeing that the biblical accounts contain some exaggerations.

Whatever the speculations are, the 3 important benchmarks that make the historicity of the character Solomon more likely than unlikely are: 1st, the existence of the Temple of Jerusalem which is certain; 2nd, the mentionings of trade with Saba and Ophir (Abhira, India) which is also certain; and 3rd, the existence of the Queen of Sheba (Saba) which is equally certain when we mean a relationship of the Hebrews with the Sabaeans. Their many life-size copies of the Temple of Jerusalem in Yemen and Ethiopia they have built, prove it. We shall go into some details after this chapter.

Besides that there are other claims that are hard to prove because we find them only in the Bible and other Hebrew literature. According to Jewish tradition, King Solomon wrote three books of the Bible:

• Mishlei (Book of Proverbs), a collection of fables and wisdom of life.

• Kohelet (Qoheleth, Ecclesiastes), a book of contemplation and self-reflection.

• Shir ha-Shirim (Song of Songs), a collection of erotic verse. The verse has been interpreted both literally (describing a romantic and sexual relationship between a man and a woman) and metaphorically (describing a relationship between God and his people).

• Rabbinical tradition ascribes Wisdom of Solomon to Solomon, although this book was probably written in the 2nd century BC. It is included within the Hebrew Greek Septuagint, in the Scriptures of the Eastern Orthodox and the Catholic Church, but is considered apocryphal in Protestant traditions.

• Other books of wisdom poetry such as the Odes of Solomon and the Psalms of Solomon also bear his name. The Jewish historian Eupolemus, who wrote about 157 BC, included copies of apocryphal letters exchanged between Solomon and the kings of Egypt and Tyre.

• The Gnostic Apocalypse of Adam, which may date to the 1st or 2nd century, refers to a legend in which Solomon sends out an army of demons to seek a virgin who had fled from him.

The life of Solomon is primarily described in 2 Samuel, 1 Kings and 2 Chronicles. Solomon was born in Jerusalem, the second-born child of David and his wife Bathsheba (widow of Uriah the Hittite). The first child (unnamed in that account), a son conceived adulterously during Uriah's lifetime, had died seven days after birth. It is suggested in Scripture that this was a judgement from God. Solomon had three named full brothers born to Bathsheba: Nathan, Shammua, and Shobab, besides six known older half-brothers born of as many mothers.

For some years before his death, David was engaged in collecting materials for building a temple in Jerusalem as a permanent home for Yahweh and the Ark of the Covenant. Solomon is described as undertaking the construction of the temple, with the help of an architect, also named Hiram, and other materials, sent from King Hiram of Tyre.

After the completion of the temple, Solomon is described in the biblical narrative as erecting many other buildings of importance in Jerusalem. For 13 years, he was engaged in the building of a royal palace on Ophel (a hilly promontory in central Jerusalem). This complex included buildings referred to as:

• The House (or Hall) of the Forest of Lebanon

• The Hall or Porch of Pillars

• The Hall of the Throne or the Hall of Justice as well as his own residence and a residence for his wife, a daughter of Egypt's Pharaoh. These kind of dynastic marriages were already common at that time

According to the Bible, Israel enjoyed great commercial prosperity during Solomon's reign, with extensive trading connexions on land routes with Tyre (Phoenicia / Lebanon), Egypt (Goshen, Canal of the Pharaos), and Arabia (Yemen, Ethiopia), and by sea with Tarshish (Tarsos, southern Anatolia), Ophir (Abhira, Gujarat, northwest India), and South India (perhaps Kerbala).

They all have to do with one another as we shall read in 1Kings 4-10. His good relationship with the Phoenicians, the encounter with Sabaeans from Ethiopia and the trade with Indians in Ophir are important topics as well.

The Hebrew Bible records that the Tyrians (Phoenicians from the City of Tyre) played a leading role in the construction of the Temple. The Second Book of Samuel mentions how David and Hiram (or Huram-abi) forged an alliance. This friendship continues after Solomon succeeds David, and the two refer to each other as brothers.

A literary account of how Hiram helps Solomon build the Temple is given in 1 Kings (chapters 5–9) and 2 Chronicles (chapters 2–7). Hiram (or Huram) agrees to Solomon's request to supply him with cedar and cypress trees for the construction of the Temple. He tells Solomon that he will send the trees by sea: *"I will make them into rafts to go by the sea to the place that you indicate. I will have them broken up there for you to take away."* In return for the lumber, Solomon sends him wheat and oil. Solomon also brings over a skilled craftsman from Tyre, also called Hiram (or Huram-abi), who oversees the construction of the Temple. Stonemasons from Gebal (Byblos) cut stones for the Temple. In other words: Hebrews and their closest kinsmen, the Phoenicians, built the Temple together.

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INTERLUDE
Comparative Archaeology

Description of the Temple in the Bible

(The description of Solomon's Temple given in 1 Kings, Chapter 6 and II Chronicles is remarkably detailed, but attempts to reconstruct it, have met many difficulties. The description includes various technical terms that have lost their original meaning to time. We shall therefore concentrate on the description of the Sanctuary, the 'Holy of the Holies.'

This smal cube-shaped model of the Temple of Jerusalem was discovered in Khirbet Qeiyafa, an archaeological site 30 km (30 mi) southwest of Jerusalem. It was made between 1025 and 975 BC, at the time of David or Solomon. (Bible-Lands-Museum Jerusalem)

There can be no doubt that the translators of the Septuagint, being exposed to grand Greek buildings, were much more able to grasp details in architecture than their Hebrew fellows in the Judaean countryside. For this reason, we shall quote from the Greek Septuagint, 3rd century BC,.):

*"**4.** And for the house he made hidden, peep windows* [embrasures, or more likely: a skylight in the roof].

***5.)** And he placed beams on the wall of the house all around the shrine and the dabire* [oracle], *and he made sides* [casings within a sill-like indentation that goes] *all around.*

***6.)** The lower side* [podium] *5 cubits its width* [height] *and the middle 6 and the third 7 its width* [height]* *in cubits; he gave the house a space all around**, outside the house* [it was free standing], *in order that they should not lay hold of the walls of the house.* [* The temple had 3 levels: the ground-floor (the solid podium) was 5 cubits high, the 2nd storey (the hall of pillars) was 6 cubits high, the 3rd, the top storey (perhaps used as library) was 7 cubits high; together with top balustrade it makes 20 cubits.]; [** The beams rested freely on a sill* so that the wood can work without cracking the wall; see: inner walls of the temple in Yeha, Ethiopia;]

***8.)** And the gateway** of the lower side* [storey] *was under the right shoulders* [on the right-hand side] *of the house, and there was a winding ascent* [staircase] *into the middle and from the middle to the third-storey.* [* the door to the staircase (was on the right, like in the Kaaba of Mecca) whose stairs went up to the 1st (middle) storey and from there to the top.]

***9.)** And he built the house and finished it, and he made a coffered ceiling* [out of beams that crossed each other, from one wall to the opposite wall, and so building rigid squares stabilising the ceilings] *for the house from cedars.*

***10.)** And he built the bondings* [sills] *through the whole house, its height 5 in cubits, and he enclosed the bonding* [sills] *with cedar boards* [so that the heavy beams could move on the boards but not the ashlars out of position as they were laid without cement! - like in Elephantine, Marib and Yeha].

***20.)** The length* [of the temple was] *20 cubits and 20 cubits the width and 20 cubits its height, ..."*

[One cubit in antiquity used to measure a man's arm from the elbow to the tip of the longest finger, circa 50 cm or half a metre; so, the Temple of Jerusalem was shaped like a cube and was 10 m wide, 10 m long, 10 m high—just like the Kaaba in Mecca; the temples in Yeha and Marib are larger, measuring one cubit as entire arms-length, circa 75 cm. The inside of that cube was divided into rooms and storeys.]

Architecture

Although no remains of Solomon's Temple have ever been found, it is believed to have existed between the 10th and 6th centuries BC. The Phoenicians built the temple like a cube. In 2011, three small models of the Temple of Jerusalem, portable shrines, were discovered in Khirbet Qeiyafa, an archaeological site 30 km (20 mi) from Jerusalem dated to 1025–975 BC, a range that includes the biblical date for the reigns of David and Solomon. The small shrines are cube-shaped with different decorations showing impressive architectonic and decorative styles. We can find the cube-shaped temple also on a coin that was minted by Simon bar Kokhba, the leader of the 3rd Jewish-Roman War in 133-134 AD.

Jewish coin minted by Simon bar Kokhba, 3rd Jewish-Roman War, Year 2 (133-134 AD). It is the only coin series that shows the cube-shaped Temple of Jerusalem; messianic star above as promise to rebuild it; General Titus Flavius destroyed it in 70 AD. (The Grand Bible, 5th ed, 2023, p.68.)

The Second Book of Chronicles fills in some details of the construction not given in narrative brought in 1 Kings. It states that the trees sent as rafts were sent to the city of Joppa on the Mediterranean coast, and in return for the lumber supplied, Solomon, in addition to the wheat and oil, sent wine to Hiram. After the Temple and palace (taking an additional 13 years) is completed, Solomon hands over

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twenty cities in the northwestern Galilee near Tyre as a repayment to Hiram.

The Hebrews admitted that the Temple was built by their 'brothers' the Phoenicians. This is an Interesting fact because this shows us how close the were.

Another important relationship is following directly 2 Chronicles (chapters 2–7) in 2 Chronicles chapters 8-9 which is the Queen of Sheba; Quote (ch 8:16-18):

"16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected. 17 Then went Solomon to Eziongeber*, and to Eloth*, at the sea side in the land of Edom. (* Elath; Hebrew: Elat, Latin: Aila; Greek: Ela was an ancient city mentioned in several places in the Hebrew Bible on the northern tip of the Gulf of Aqaba. It was nearby Ezion-Geber.) 18 And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir (Abhira, near the Indus River in Gujarat, India), and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

(2 Chronicles Chapter 9:1-12) 1 And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed (had an intimate talk, experience strong emotions) with him of all that was in her heart. 2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not. 3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, 4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her. 5 And she said to the king, *'It was a true report which I heard in mine own land of thine acts, and of thy wisdom: 6 Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard. 7 Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom. 8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgement and justice.'* 9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon. 10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir (Abhira, near the Indus River in Gujarat, India), brought algum (album) trees (Indian sandalwood) and precious stones (carnelian, carnaline from the Indus). 11 And the king made of the algum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah. 12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants."

Relationship with the Queen of Sheba

In a brief, unelaborated, and enigmatic passage, the Hebrew Bible describes how the fame of Solomon's wisdom and wealth reached even the far-off Queen of Sheba (Queen Makeda of Saba in Ethiopia). The queen is described as visiting with gifts including gold, spices and precious stones. When Solomon gave her "all her desire, whatsoever she asked", she left satisfied (1 Kings 10, and the Ethiopic Epic Kebra Nagast). Whether the passage is simply to provide a brief foreign witness of Solomon's wealth and wisdom, or whether the visit is meant to have more significance, is unknown. Sheba is typically identified as Saba, a nation once spanning the Red Sea on the coasts of what are now Eritrea, Ethiopia, Somalia and Yemen, in Arabia Felix; although other sources place it in the area of what is now northern Ethiopia and Eritrea—for good reasons.

In a Rabbinical account (e.g. Targum Sheni, Colloquy of the Queen of Sheba), Solomon was accustomed to ordering animals to dance before him (a power granted by God), and upon summoning the mountain-cock or hoopoe (Aramaic name: nagar tura), the bird told him it had discovered a land in the east, rich in gold, silver, and plants, whose capital was called Kitor and whose ruler was the Queen of Sheba. Solomon then sent the bird to request the queen's visit.

The Kebra Nagast (The Glory of the Kings), the national epic of Ethiopia, written in Ge'ez by Nebure Id Ishaq (Isaac) of Aksum continues the account of 2 Chronicles Chapter 9 as to how the Queen of Sheba (Queen Makeda of Ethiopia) met King Solomon The Kebra Nagast states that the Queen of Sheba had sexual relations with King Solomon and gave birth beside the Mai Bella stream in the province of Hamasien, Eritrea; just a few dozen miles north of Yeha, Ethiopia . The Ethiopian tradition has a detailed account of the affair. The child was a son who became Menelik I, King of Axum, and founded a dynasty that would reign as the Jewish, then Christian, Empire of Ethiopia which lasted 2900 years until Haile Selassie was overthrown in 1974. Menelik was said to be a practicing Jew who was given a replica of the Ark of the Covenant by King Solomon. The claim of a Solomonic lineage and of possession of the Ark was an important source of legitimacy and prestige for the Ethiopian monarchy through the centuries, and had important and lasting effects on Ethiopian culture. The Ethiopian government and church deny all requests to view the alleged ark.

The Ethiopian Orthodox Tewahedo Church claims to possess the Ark of the Covenant in Axum (Aksum). Whether that is true, or the ark be just a copy, is of no significance, but that Eritrea and the north of Ethiopia was once a Jewish

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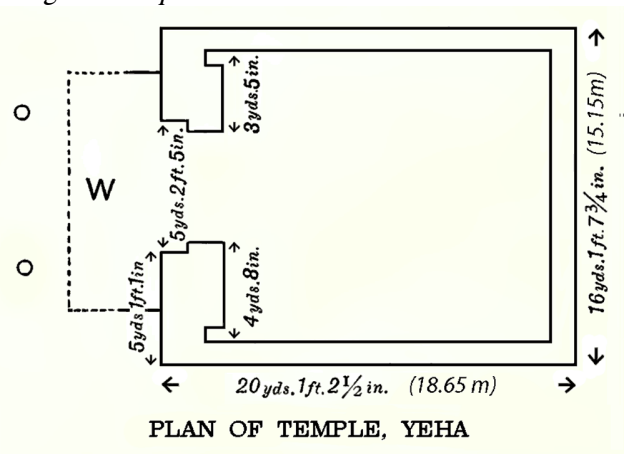
state in the first millenium BC and that there is a Temple of Yahweh in Ethiopia certainly is.

Theodore Bent Discovers a Solomonic Temple

The Beginning of 1893, Yeha, Ethiopia. In his book "Sacred City of the Ethiopians" (by Theodore & Mabel Bent, 1893), the explorer and archaeologist James Theodore Bent notes the moment when he and his illustrator and wife Mabel Bent approach Yeha (page 136-152):

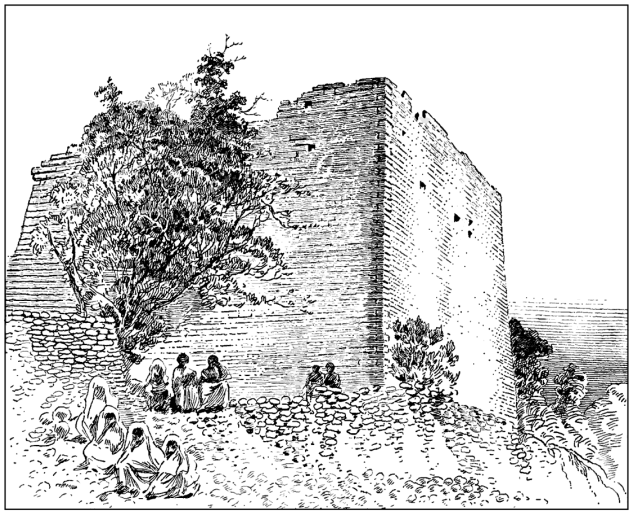
". . . . . after another hour's ride we reached our destination, about three o'clock in the afternoon.

The first sight of Yeha impressed us exceedingly. On a rounded knoll stands the large ruin, a massive piece of ancient masonry; by the side of it is a more modern church, built out of ancient fragments; around all this is the usual sacred grove and the wall of inclosure. We pitched our tents just outside this wall, under a far-spreading sycamore, and looked down on the extensive modern village buried in verdure, and around it fields with flourishing crops, showing a degree of prosperity which we had seen nowhere else in Abyssinia. Behind the village rise precipitous rocky mountains of every form and shape. The inhabitants of Yeha were exceedingly inquisitive about us, but at the same time polite. . . . . The priests of the monastery were somewhat jealous of the close scrutiny to which we submitted the ruins; but, on receipt of a few dollars, they showed us everything, and assisted us in discovering many inscriptions. The superstitious believe that these old Sabaean inscriptions point to where treasure is hidden, and watched us narrowly when we walked about, believing that we should find the spots; and one widow woman who had three inscriptions built into her house most reluctantly allowed us to take squeezes, gradually working herself up into hysterics, and eventually refusing to accept the gratuity we offered her through a belief that we should work magic with them and bring disaster upon her.



PLAN OF TEMPLE, YEHA

The great building on the knoll is one of special interest, being the centre of the old civilisation as it here existed, and having been fortunately preserved to us, owing to the fact that it is within the sacred precincts, and that it has a Christian church within it, now deserted. It is 20 yds. 1 ft. 2 1/2 ins. in length, and 16 yds. 1 ft. 7 3/4 ins. in width. On the east side there are preserved fifty-two courses, and on the top of this ran the pattern given in the illustration. The building was probably about 50 ft. in height, and there are no traces of a window in it. The stones are large, and put together without cement; the four bottom courses give a batter of 3 ins. each, and the corner stones are 3ft. 3/4 in. in length, 28 ins. thick; they are all 'drafted stones'—that is to say, with a carefully chiselled line edging each stone. The stone is a hard yellowish limestone, and the preservation of the whole is excellent. To the west was a larofe doorway, 5 yds. 2 ft. 5 ins. in width, with holes for hinges; and here, too, are marks of fire. In the interior on either side of the doorway are two recesses; otherwise, inside the temple is simple in the extreme.



TEMPLE AT YEHA

Before this entrance there was apparently a vestibule, some few stones of which are in their places; but the greater part of this wall is of late construction, and let into it are two fragments, with Himyaritic inscriptions upon them. In front of the vestibule stood two rough monoliths, at the base of one of which is an altar with a circular disk on it, presumably, from the analogy of those at Aksum, for receiving the blood of slaughtered victims. In the little ruined church inside the walls there are several decorated fragments, notably a fragment of a reddish sandstone column with many grooves. A few yards from this building is the modern church, square, and constructed like that at Asmara; it has been built out of the ruins, and one interesting little fragment let into the walls gives us what is evidently a portion of a monolith, like those at Aksum, with windows and battlements represented thereon. Much soil has here accumulated all round, and a dense growth of reeds, and I am convinced that a thorough excavation of this spot would yield very interesting results for the student of Sabaean art.

The priests had two Sabaean inscriptions hidden away in this church, which after much difficulty we succeeded in seeing—one, a portion of a very richly-carved stone, with Himyaritic letters in relief (Bent, Yeha No. 6 & 7, p. 237). It appears to agree in height, and in the decoration which runs along the top, with the fragment inserted in the wall of the vestibule [porch], *and probably ran along above the entrance*

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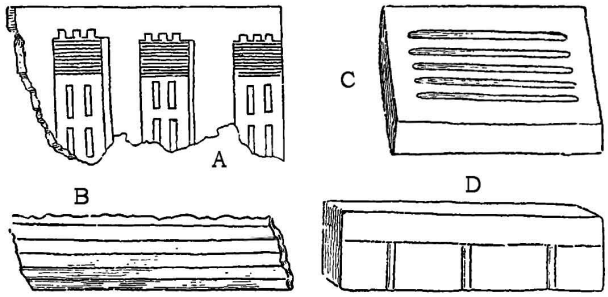
before it was destroyed. [It is more likely that they run along the top of the sacrificial altar; See Appendix A.]



FRAGMENTS FROM YEHA

My impression is strongly in favour of this building having been a temple dedicated to the old Sabaean cult of sun and star worship. Like such buildings, it has had no windows ; the monoliths and altar in front also point to the same thing, and the fact that the sacredness of the spot has been handed down to our days is also in favour of its having been originally a temple rather than a fortress."

The Temple of Yeha was not the only cube-shaped temple in Ethiopia. The Temple of Meqaber Gaʿewa near Wuqro in Tigray Region, was a smaller temple. It was destroyed but its altar has completely survived. It seems to be a twin of the Yeha altar. Look at the design of the fragments found by Mr Bent (above) and the stone fragments of the Yeha temple (photo Appendix A.).

The temple Mr Bent described was not just "a temple," it was the Solomonic Temple of Yeha, a place that had in antiquity the name "Ava," and was probably a former capital city of the legendary Queen of Sheba (Saba), Bent told us also what other things he found:

"Outside the inclosure one sees plainly how extensive the place must have been in ancient days. On every side are fragments of columns, dressed stones, and other objects of interest let into the walls of the cottages, and about three hundred yards from the temple on the other side of the village stood a building [an office building or palace with many rooms], *only a few stones of which are in situ and these are of colossal size, rivalling the colossal stones of any early Greek or Etruscan building. This building is now almost buried in the ground, and would be an exceedingly interesting spot to excavate.* [Stone fragment B was probably from a sacrificial altar that might have stood in the temple's centre.

Modern accounts of the antiquities of Yeha are very few. Salt gives us a little description of it, and copied one or two of the inscriptions; but in those days the Himyaritic script was unknown. Alvarez, in 1520, also visited it, and his quaint little description is worth quoting here. He calls the spot Abafacem, and thus describes it: 'There is a very good church of Our Lady, well built. Close to this church is a very great and beautiful tower, noticeable both for its well-proportioned height as for its thickness and exquisite masonry; but it has already begun to fall into ruins, though built very strongly, and of hewn stone, covered and enriched with such excellent work that it displays nothing less than a royal grandeur, such as 1 have never seen another like. This tower is surrounded by houses which match well with it, with both good walls and terraces above, like residences of great lords.' He goes on to tell us the Abyssinian legend that the ark of the covenant was kept here prior to its removal to Aksum, and that 'Queen Candace chose this place as her residence because her home was not far from here, where she became a Christian, which does not seem at all improbable.'

Modern Archaeology Analyses the Finds

French, Italian and German archaeologists made great discoveries. Since 1978, the German Archaeological Institute, the DAI, conducts examinations, excavations and reconstruction works in Yemen and Ethiopia on a large scale.

Beginning in the 9th century, the independence of Phoenicia was increasingly threatened by the advance of Assyria, the kings of which several times exacted tribute and took control of parts or all of Phoenicia. The Assyrians were well-known for their blood-thirsty brutalities. After several decades, Phoenicians of Tyre have had enough and founded on the north coast of Africa the City of Carthage (Phoenician for New City) in 814 BC. Many other Phoenicians, Aramaeans, Israelites, some Samarians and some Judaeans accompanied them; all these Semites were closely related to each other, sharing language, calendar, currency, weight units, etc. In 734 BC a portion of Galilee's population, their leadership in particular, was taken into captivity after the victory of the Assyrian king Tiglath-pileser III over the Israelite kingdom. Samaria was crushed in 722 BC, while the southern Kingdom of Judah thrived until it was overrun by the Babylonians 14 decades later. Some Israelites, Samarians and Judaeans fled south into the Arabian desert and some of then might have reached Yemen and Ethiopia between 800 and 700 BC. This is exactly the time when the Solomonic temples appeared in both places, Yemen and Ethiopia.

Inscriptions testify that Sabaeans, mainly from Mâ'rib, settled in Northern Ethiopia around (or during) the reign of the Sabaean mukarrib, Karib'il Watar son of Dhamar'alî in the mid-7th century BC. They may have been military men, trading colonists, stone cutters and architects. Inscriptions found at some of these sites, Axum, Yeha and Hawelti-Melazo, include the names of persons bearing the traditional

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South Arabian title of Mukarrib (priest-king), apparently indicating a ruler with something of a "priest-status", not otherwise known in Ethiopia (Fig. 1).

It appears that these South Arabian immigrants were in numerous but there is no sure indication that they were politically dominant. A major entity was founded on the Tigray plateau, from Aksum (Axum)/Yeha to Tekondo, which was called Da'mat (or Di'amat) as appears in the name of "Mukarrib of Da'mat and Saba". The rulers, mukarribs, by including the name of Saba in their titles, appear to have claimed control over the Sabaeans residents in their country. The inscriptions of mukarribs (rulers) of Da'mat and Saba' are known from Addi Galamo, Enda Cherqos and Melazo.

On the premisses of the monastery, within the walled area, is the Almaqah Temple (on the right-hand side)

The Sabaeans in Tigray appear, from the use of some place-names like Marib in their inscriptions, to have kept close contacts with their homeland and indeed the purpose of their presence may have been to maintain links across the Red Sea to the profit of South Arabia's trading network. It may have worked also for the benefit of the indigenous Ethiopian rulers. The archaic texts were written in two languages, pure Sabaean and in another language that may be called Proto-Ethiopian (or ancient Ge'ez). A number of tribes and families are mentioned; among them some are described as masons or stonecutters. They left inscriptions, altars and temples: some are purely "Sabaean" and some influenced by the Ethiopian traditions. In the present stage of our knowledge, it is unclear how much the material (pottery) has been influenced by South Arabia and how much local traditions have remained. But it is obvious that some buildings were "Sabaean".

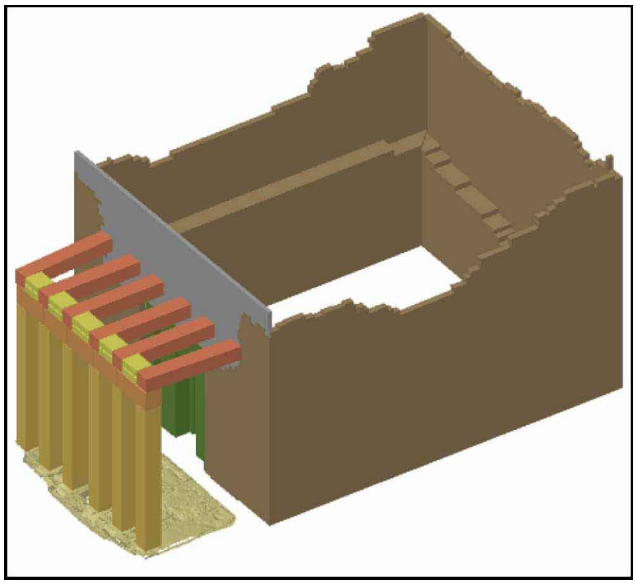
Despite the generally poor condition of the buildings, a reasonable comprehensive picture has emerged from Sabaean and Minaean architecture and construction in Yemen and Ethiopia.

The Temple of Yeha, Province Tigray, Ethiopia

Two of them are the temples of Yeha, situated in Tigray, 30 km north-east from Axum, probably built around 700 BC. The archaeological site contains two nearby buildings, the cube-shaped temple (named MTRYn) is dedicated to Almaqah (LMQH) (Robin & de Maigret, 1998), and a southern one, Grat Be'al Guebri (Anfray, 1997) which probably was a multi-storey palace or office building covering a surface area of roughly 70 by 60 metres.

A preliminary model of the Great Temple of Yeha based on terrestrial 3-D laser scanning (M. Lindstaedt, HafenCity Universität Hamburg).

The Almaqah temple, 18,60 m by 15 m, is preserved up to 13 m high. It stands on a stone basement of an irregular height because of the unevenness of the rock of the hill (Fig. 2). The temple comprises a large rectangular hall (the cella) with a lower part at the entry and an elevated part at its eastern end (in front of the chapel). The hypostyle hall (Hall of Pillars) is divided into five naves by four lines of three pillars each, the central nave being broader than the others. The pillars, 0,73m by 0,65m in section, originally 6,30m high, rested on powerful monolith bases. The carefully paved Hall of Pillars (B1a and B1b), is surrounded on all its sides with a bench that is 0,45m high.



Perspective view of the virtual 3D model of the Almaqah Temple, generated as a mesh in the software Geomagic

East of the hall, a double stair gave access to a chapel (B2a), framed of two walls (M6 and M7) now demolished. Two side

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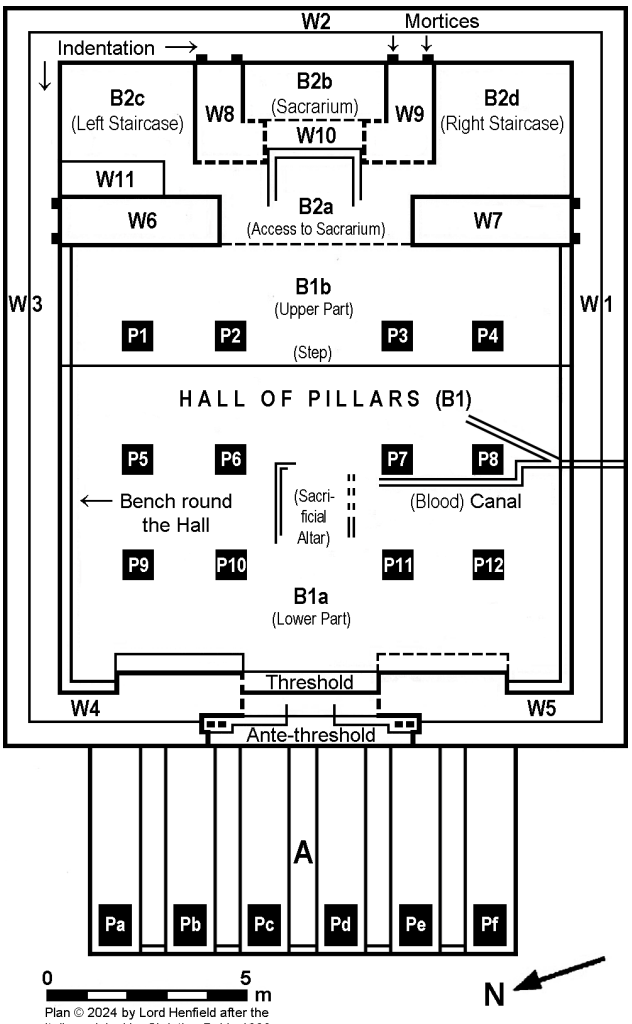
staircases, coupled these two walls, gave access to the first floor of the temple. Against the east wall the oratory (B2b) was isolated by a device (or a barrier) and enclosed by two walls (M8 and M9).

The temple comprised a ground floor, 6,30 m high, as high as the wall built with two horizontal lines of stretchers (and headers) by course and 1,20 m thick. The first floor, 5,70 m high, corresponds to the highest part of the wall built with one stretcher by course and 1 m thick only. On the recess resulting from the lesser thickness of the walls the beams of the first floor were embedded in mortises laid out per pairs. These bearing elements were made out of wood, just like probably the pillars of the hypostyle hall (no fragment of stone pillar was discovered, unless they were completely destroyed or reused).



Plan © 2024 by Lord Henfield after the Italian original by Christian Robin 1998

Location of architectural features:
A: PORCH
B: TEMPLE
B1: Hall of Pillars
B1a: lower part
B1b: upper part
B2: entrance to the sacrarium
B2a: access room
B2b: sacrarium (Ark of the Covenant
B2c: left annex (left staircase)
B2d: right annex (right staircase)
W1-W11: ashlar walls
P1-P12: internal pillars (position)
Pa-Pf: external pillars (position)

On the west, an impressive podium stands in front of the temple: 10,40m (north to south) by 5,10m (east to west) and more than 3 m high (A). On this podium, six limestone monoliths were regularly laid in rows, their western end showing rectangular mortices intended to receive six stone pillars, 9,20m high each (0,90m by 0,75m in section) (Pa-Pf), constituting a monumental entrance lobby. The entry of the temple, 3,80m wide, is delimited by the two walls M4 and M5, whose ends have a 0,55m broad and a 5-7cm deep recess on all their height. Series of mortises in vertical lines shows that (may be removable) panels (of wood or of stone) reduced the passage from 3,80m wide to 1,40m only.

A reconstruction of the front façade of the Great Temple of Yeha with six pillars and a narrow wooden door (M. Schnelle, DAI)

THE "SOLOMONIC" TEMPLES IN YEMEN

Since the 10th century BC, Canaanites, Phoenicians, Habiru (Hebrews, Israelites, Judaeans), Aramaeans, Idumaeans (Edomites, Petraeans, Arabs) spread their interconnected cultures and ideas by trade and migration in a much stronger way then it could be expected from such a minor group of nations. Particularly when the Assyrians were conquering the whole Middle East, they had set in motion several waves of migrations that reached western Africa, Central Asia and India. With them the migrants took their languages, writing systems as well as their moral codes and laws. It seems that they also took the idea of a cube-shaped temple with them, a temple whose model was built in Jerusalem by Phoenicians and Hebrews. As the Hebrews got their precepts and laws largely from Mesopotamia, so their temples too were copies of those temples on top of the temple pyramids that we know as ziggurats. From about the 8th century, these cube-temples began to pop up in many regions. In Yemen alone, there are at least 9 cube-shaped temples in 1. as-Sawda (2), 2. Baraqish (1), 3. Ma'in (1), 4. Sirwah (1), 5. Mahrib (3), 6. Shabwa (1). We shall present to you the three best examples: as-Sawda, Barakish, and Mahrib.

The Temple 1 at as-Sawda, Yemen

The site of as-Sawda, the ancient Nashan, is located in the middle valley of Jawf, 130 km north-northeast of Sanaa, 40 km northwest of Baraqish (Nakrah). It is on the left bank of Wadi al-Buhayra, 4 km east of al-Bayda, the ancient Nashq.

There are two temples at the site of as-Sawda: The "Athtar dhu-Risafum Temple" or "as-Sawda Temple No. 1" also known as Jawf Temple or Temple of the Valley of Jawf or Temple of Nashan (Nashshan / Našān) in as-Sawda. The "as-

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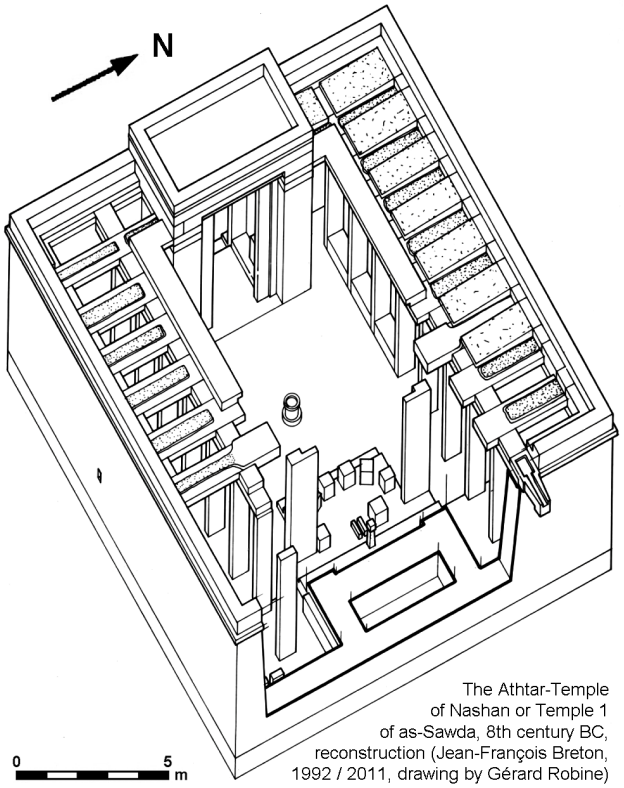
SawdaTemple No. 2" is also known as "Aranyada (intra-muros) Temple" Aranyadaʿ Temple (intra-muros) was built about 60m south of Temple 1. Both temple can be found 700m east of the town.

This temple's perimeter walls are 15.5m x 14.1m delimiting a relatively small courted hall. Two pillars (5 m high, 93 cm wide) flanked the monumental entrance at the western front of the temple. Access to the courtyard is given by a small antechamber, supported by two additional pillars. The internal court is flanked in its lateral sides by two rows of rectangular pillars (4 m high) which supported a roof constructed with stone lintels and slabs.

In the rubble of the temple were most parts of the roof preserved, so was it possible to draw a good reconstruction. The system of roofing was built with large blocks bounding them with metal cramps. The result was a coffered roof made of stone while the coffered ceiling in the Yeha-temple was probably built of wooden beams.



The Athtar-Temple of Nashan or Temple 1 of as-Sawda, 8th century BC, reconstruction (Jean-François Breton, 1992 / 2011, drawing by Gérard Robine)

Two lines of nine rectangular pillars, distant of 1,40 m each, border the central open court of the sanctuary. These pillars were surmounted by architraves of which some were still in place or hardly moved. Each architrave rested at its ends on the half-width of each pillar. On their upper side, vertical metal cramps were used to fix long transverse stone slabs. The stone slabs were ca. 3,50m long (but exceptionally 4,23m: slab n° 68). One end of each slab rests on the external wall of the temple. The other end had originally extended from 0,46m above the central court, but above pillars 6 and 14, the slabs extended from 0,72m to 0,84m. Each of these slabs had a central part undressed and two long side mortises. Obviously, these side mortises were intended to receive upper slabs ensuring the total cover of the porticoes. The cover of the two porticoes was thus completely ensured by these broad slabs, as in Nefas Mawcha.

Benches were positioned between the pillars at the western edge of the temple. The area at the opposite of the entrance is flanked by two more pillars, and here, on a raised platform, are seven inscribed stone blocks in a hemispherical arrangement which were delimiting the cellae area. A closed vane has been retained behind which, unique case so far, was used as a funerary chamber.

The excavation have clarified that the building underwent four major phases: A: (8th century BC), B: (7th century BC), C: (6th–5th centuries BC), an abandonment follows, and D: (2nd and 1st centuries BC). The monolithic pillars of the temple are decorated with incisions representing chevrons, ibexes, intertwined snakes, vessels, ostriches and human figures. This repertoire is that of the so called Banāt Ad Temples, which is also found in Haram and Qarnaw.

There is a temple in Nefas Mawcha, Ethiopia, that was built a 1000 years later but shares some similarities with this Athtar temple.

The Temple 1 in Baraqish (Nakrah / Yathill), Yemen

This archaeological report is based on information published by Alessandro De Maigret, Christian Robin an Jean-François Breton. The Italian Archaeological Mission of the "Istituto italiano per il Medio ed Estremo Oriente" of Rome cleared, during two excavation campaigns in 1990 and 1992, a Minean temple located in the southeastern sector of the ancient city of Baràqish, 110km north-northeast of Sanaa. The Minaean Kingdom, or the kingdom of Ma'in, was a small political and cultural entity that existed alongside the much larger Sabaean Kingdom.

The Temple of Baraqish (Nakrah / Yatill), seen from the south-east, and from its backside, towards the end of the excavation and before the dismantling of the supporting steel sceleton.

The ancient Nakrah or Yathill, known today by the Arabic name of Baraqish, was, after the capital Qarnaw, the most important city of the kingdom of Ma'in (c. 130km NNE of Sanaa). Its name Yathill is mentioned by Strabo—in its Greek form "Athroula." Baraqish's beginnings go back a

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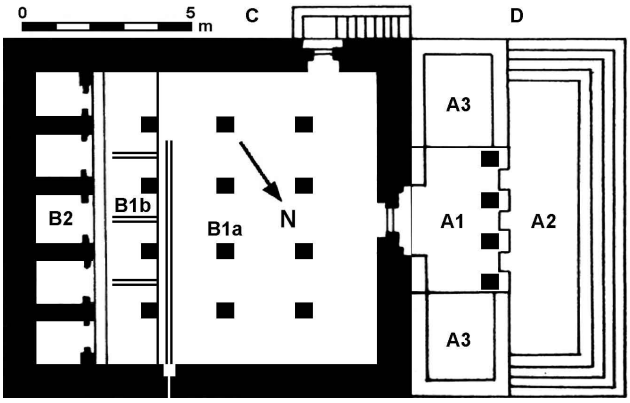
long way. Core drilling mechanical operations carried out inside the enclosure contain lustrous red shards, quite similar to those—all predating the 7th century BC.

The name of the temple (dedicated to the god Nakrah) is given by two inscriptions. The first text is a decree, engraved on a block (called "Y.92.B.A 15") embedded in the southern side terrace of the avant-corps, which mentions "the square and the building of Barran", but without explicitly indicating that Barran is the name of the temple. The second, written on two fragments of slabs which served as a chancel (called "Y.92.B.A 21 + 30/7"), repeats this name, this time as the word “temple Barran.” The juxtaposition of these two documents allows us to conclude without doubt that Barrân was indeed the name of the excavated monument. This Barrân temple should not be confused with the city of Barran, whose ruins are today in the Nihm, at the top of the al-Farda pass, and which belonged to the Yursam tribe in ancient times. Likewise, it should be distinguished from the Barran, the temple of Mahrib dedicated to Almaqah which is also known as Arsh Bilqis, the "Throne of Bilqis", in English: the "Throne of the Queen of Sheba (Saba).

The Temple itself was built in the 6th century. Temple 1 covered a surface area of 12m by 11m and had an estimated height of circa 7m. The entrance on the west-front had a propylaea, a porch with the pillars which was c. 7m tall. The temple had a Hall of Pillars. The archaeologists were able to figure out how the ceiling looked like; it was a coffered ceiling as described in 1 Kings, Chapter 6, Vers 9.



General plan of the Barran temple dedicated to Nakrah: A: Front body: A1 Propylaea, A2 Podium with monumental staircase on three sides, A3 Side terraces; B: Hypostyle hall (Hall of Pillars): B1 The five naves: B1a The lower part, with the area of ritual feasts, B1b The upper pert and ante-cella (or sacrifice area) which is accessed by a step; B2. The five cella or chapels; C: Annex; D: Court (© 2024 by Lord Henfield after J. F. Robin, G. Tilia, A. Bizzarro)

In most of the cities of the Middle East, Egypt, Mesopotamia, temple buildings consist of a high stone platform, either rectangular or square. In South Arabia, these podiums are composed of a grid of stone walls with rubble-filled compartments. These high platforms were approached by front stairs or a lateral staircase. Most of these podiums are between ca. 3 m and 5 m high.

In Ethiopia, most of the buildings, as far as recorded, consist of a similar platform whatever the substance of the soil: rock, silt, earth, or sand. It seems to be a building technique imported from South Arabia as no previous buildings display similar platforms.

In South Arabia, an important part of the masonry was ashlar masonry built with finely dressed blocks. It should be considered that all the buildings in the Jawf valley use “massive heavy masonry” (fr. grand appareil) and “ashlar masonry” (fr. appareil rectangulaire). In general, the courses range from 26 cm to 53 cm in height. It seems that the firm oolithic quality of limestone allow higher courses possibilities than the hard quality limestone.

Dressed masonry (fr. parement dressé) is used sparingly in the remaining buildings though, of course, much larger pieces were employed for the stelae. Doorways, corner reinforcements, stairways, pillars and door-jambs are examples of such dressed masonry. Roof and floor blocks use bronze or iron cramps to hold the stones together, as found in Nefas Mawcha, Ethiopia.

Wood was used in heavy constructions such as entrance frames, divider-walls, and coffered ceilings. Usually, heavy beams were laid over cross, like those ceilings made of rectangular or quadrangular stone beams. The framework consists in crosspieces, long beams, and posts. They are assembled in such a way to make regular timber framings, all over the building, firmly assembled by mortises and tenons.

Baraqish's beginnings go back a long way. Core drilling mechanical operations carried out inside the enclosure contain lustrous red shards, quite similar to those — all predating the 7th and 6th centuries BC — that we found in the Sabaean excavation archaic of Yala south of Ma'rib. This discovery, as well as the notable thickness of the pre-Minean levels, encourages us to give history of the pre-Islamic Baraqish lasting about a millennium.

Radiocarbon-14 dating reveals that Baraqish, destroyed in the 2nd century BC, was still frequented at the 1st century AD. However, immediately afterwards, Baraqish seems to have been abandoned for more than a thousand years. The city was abandoned until the 12th century. The Islamic occupation afterwards left a thick archaeological layer of three to four meters, which completely covered the Minean layers. If it constitutes an obstacle to the clearance of structures of classical period, it helped to protect and preserve them intact. What the archaeologists found in all that rubble was quite remarkable. They found a Jerusalem-style temple almost completely intact. Here a short description

In 1990, the excavations, after having cleared the Islamic levels, had reached the hypostyle room (an archaeological term for "hall of supporting pillars") of the temple (fig. 2, B), allowing its upper structures to be exposed6. It is a complex framework of monolithic blocks, perfectly squared and decorated, topped by a roof of stone slabs, largely preserved. The slabs, held together by plaster, rest on limestone beams 2 m long and 0.35 m thick which, arranged perpendicular to the axis of the temple, rest in turn, at regular intervals, on beams more large, 0.45 m thick and up to 4.40 m long,

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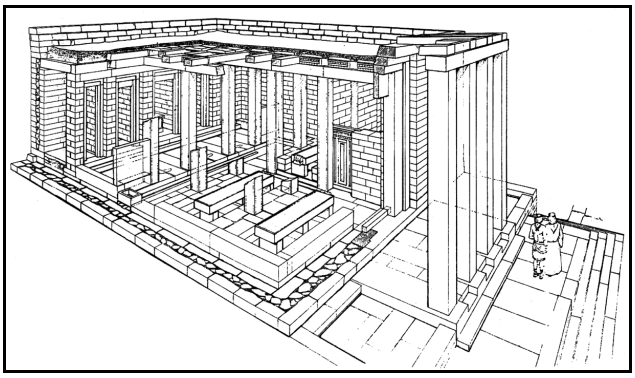
parallel to the axis of the construction. The intervals between the minor beams are occupied by rectangular metopes, decorated with dentils. The framework rests on the exterior walls of the room and is supported in the center by twelve pillars approximately 4m high, of the same thickness as the main beams. Both the pillars and the frame are decorated with the typical pattern of light bush hammering framed by a smooth band.

The exterior wall, which has a rectangular (but almost quadrangular) shape measuring approximately 12 m by 11 m, is made up of two walls made of large squared blocks perfectly matched with the same decoration of bush hammering and smooth bands. The space between the two walls is filled with a sort of conglomerate of plaster and small crushed stones. The wall is preserved almost in its entirety in the southern part of the building; on the other sides, only the lower seats remain. To the east, it is topped by a thinner and less neat wall, built in medieval times.

The 12 pillars, arranged in four rows, divide the room into five parts, with a central nave 1.70 m wide and two side naves on either side, 1.50 m wide. Only the roof of the central nave and the two adjacent naves has been preserved in its entirety. But it is easy to assume that the same type of cover protected the entire room.



Section of the Temple of Baraqish, seen from the north-west

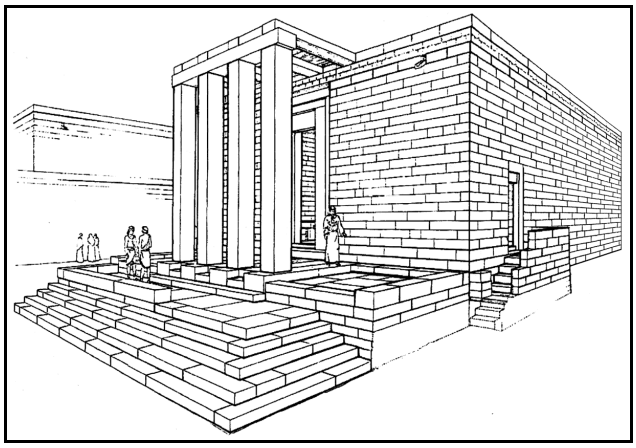
In 1992, the resumption of excavations, after the consolidation of the supporting structures, made it possible to understand the architectural layout of the large hypostyle room, to list the construction techniques and to highlight the particularities of the paving and the details of the installations (Fig. 3).

The visitor, who enters this room through the main door, flanked by two high monolithic doorframes which must have supported a heavy architrave, and leaves on the right a room communicating with the outside, walks through the central nave of the temple which ends in a small this, somewhat elevated. On the left side of this nave are two half-partitioned compartments, each equipped with stone benches and a large offering table, the end of which is decorated with a row of ibexes in relief (photo. 2). Each table is supported by two slabs, one of which (the one located along the corridor below the ibexes) is inscribed, reporting the dedication. The tables and benches, as well as the primitive annex building at the southern wall, are a later additions.

After passing the area of the offering tables, one enters a large and free space, arranged transversely, limited at the bottom by a step which is the entire width of the hypostyle room and leads to a raised area, further to the east. A channel, dug out of the vast quadrangular slabs of the floor, runs at the foot of this step and flows outside through a conduit which crosses the northern wall of the room. At the start of this conduit, the bench which goes around the lower parts is interrupted, although it exists everywhere else (fig. 2, B1). In its place, we see a quadrangular base which supports a stone basin. The front face of this base bears an inscription in which the same Basil Ibn Ma's (here, in reality, we have the dhù-Ma's variant) mentions the dedication of a mws3lt - an obscure term - to the god Nakrah (Y.92. B.A 327).

Three secondary channels, dug in the step, flow into the main channel. They come from the ante-cella (fig. 2, B1b) where three superficial oval-shaped recesses, intended to collect liquids, are dug in the paving: this is where the victims consecrated to the divinity were immolated, just in front of the five cells of the temple (fig. 2, B2). The recesses and channels allowed the blood to flow outwards and were also probably used to clean the sacrificial area. If we rely on the indications given by the pavement, the sacrifices were only made in front of the three central cells.

On the bench which, in B1b, runs along the north wall of the room, Basil dhù-Ma's has again engraved an inscription reporting the dedication of a second mws3lt to Nakrah (Y.92.B.A 5). Right next to it, on a base which, parallel to the step, connects this bench to the neighbouring pillar, was a large inscribed slab, decorated in its upper part with a double pattern of denticles and furrows. This slab, made up of two pieces superimposed, was found on the ground to the west, under the step. The decorated and inscribed side was turned upwards, a detail which suggests that, when the slab was in place, the decoration and the inscription looked towards the cells. The inscription (Y.92.B.A 21+30) is again a dedication to Nakrah. A similar slab, also made up of two pieces superimposed but without inscription, was found, in pieces, in the southern part of the antecella; it was to stand, symmetrically, on the base uniting the pillar to the bench which runs along the southern wall of the room.



Reconstruction of the Temple of Baraqish, seen from the soutth-west

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These two large slabs, when they were in place, must have hidden the two cells located at the corners, which would confirm the secondary value or, at least, the different function of these two pieces, already noted with regard to the distribution of the recesses in the sacrificial zone. The five cells (fig. 2, B2), in any case, are the highest part of the room, which marks — it seems — the important value that they all have. This upper part dominates by two steps (approximately 40 cm) the sacrificial zone (fig. 2, Blb) and by three steps (approximately 60 cm) the largest area of the large room, where the offering tables are located (fig. 2, Bla).

The five cells constitute the culmination of the five naves whose dimensions they reproduce, with a central cella wider than the lateral cellae. Of their partitions, only those of the central lacella remain which still support an architrave. The partitions of the other cells, although disappeared, can be recognised by the traces left by their installation in the eastern wall of the room and by the recesses in the paving where the door frames were housed. In the center of each of the three central cells, rectangular cavities, 6 to 7 cm deep, can be seen in the paving: they undoubtedly indicate the location of the divine simulacra. In front of them, shallower recesses housed the alabaster slabs (of which the Mission found fragments) intended, it seems, to mask the bases of the simulacra. The disappearance of the pavement of the corner cells prevents us from verifying whether, there too, such cavities existed; the hypothesis that these parts had a different function would also exclude this possibility.

The "Throne of the Queen of Sheba" in Marib

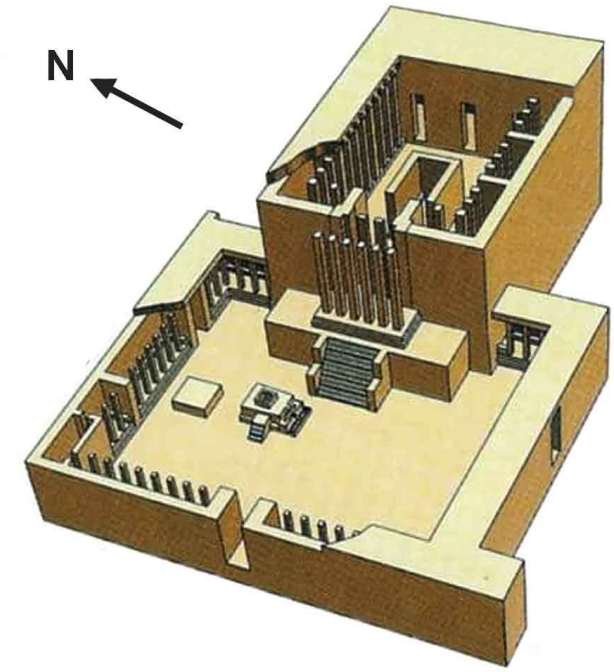
In spite of the geographical distance of 2050km, and a travelling distance on roads of over 2500km (1560mi), from Jerusalem to Yemen, not only the temple buildings were copied but even these little temple models made from stone and found at the site of the Barran Temple. They look exactly like those models found near Jerusalem at Khirbet Qeiyafa (see photo page 1355) and both probably served as house shrines symbolising a deity.

There have been over two dozen cube-shaped temples* in the Middle East that seem to have imitated the Solomonic Temple of Jerusalem; all of them are younger. The Barran Temple was the oldest and also the grandest of them. It was two times larger than the Temple of Yeha in Ethiopia and it was in operation for more than 1,500 years, from the 10th century BC until around the 6th century temple of AD. The Barran Temple was an important religious site for pilgrims coming from Arabia, Ethiopia, and may be even from the Holy Land. (* See: The Kaaba Conundrum, Lord Henfield)

This particular temple bears several different names: Barran Temple, Bar'an Temple, Arsh (or Arash) Bilqis, which means the Throne of Bilquis (or Bilquis), the Throne of Queen Makeda or more clearly: the Throne of the Queen of Sheba. Sheba is the Bible version of the name Saba referring to the people of the Sabaeans who are sometimes also called South Arabs although these people had, linguistically and culturally, less to do with modern (northern) Arabs than in fact with Ethiopians.

The Barran Temple is located 3 km south of the ancient city of Marib and 1.4 km west of Awam Temple. The Temple of Barran is one of the most important Sabaean temples built outside Marib, the capital of the Sabaean Empire. It is also called the Throne of Bilqis because locals believed it was the actual throne of Queen Bilquis, mentioned in the Bible (Kings, Chronicles) as "the Queen of Sheba" and associated with and to King Solomon.

The temple was dedicated to the moon god Almaqah and was built in the first millennium BC. Built from large limestone and alabaster blocks, some of the walls are up to three meters high. It served as an important pilgrimage destination until around the sixth century.



Reconstruction drawing of the "Throne of the Queen of Sheba" in Marib. The purification well is almost in front of the temple stairs and the foundation of a basin is nearby it.

The temple was looted many time and from the 1940s, some of its stones were used as building material in Marib Governorate. The temple building itself has completely vanished but the foundations of walls and other installations

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still can be seen. In 2000, the German Institute of Archaeology began an intensive renovation project on the temple that was completed in 2007.

The results of the German excavation shows that the temple complex went through 4 historical phases. The 1st phase in which volcanic rock was used for construction dates back to the 10th century BC. On the ruins of the 1st phase was built another rectangular temple in the 2nd phase. It is surrounded by several small rooms uncovered in the eastern part, the sacred area in the middle and the remains of the northern and southern arcades. All this and the ceramic fragments found during this phase of construction suggest that the temple of the 2nd phase lasted until the last quarter of the 9th century BC.

In the 7th century BC, in the 3rd phase, the Mukarrib (King) of Sheba made important architectural developments that we still can see today. He erected the podium and built the temple from large, carefully polished limestone ashlars. The floor was paved with marble and alabaster and the temple was surrounded by corridors and rows of columns. The 4th phase dates back to the 5th century BC in which the temple was expanded to a large courtyard in order to hold rituals and religious ceremonies for the deity Almaqah.

In the 1st century, Judaism gradually replaced the ancient South Arabian religion and Christianity followed in the 4th century AD. The Barran Temple was neglected, resulting in mud deposits on its walls and plazas.

Aerial photograph showing the "Throne of the Queen of Sheba" in Marib. On the left is the temple reaching with its front and the 6 porch pillars into the quadrangular templeyard. Clearly visible is also the "hidden room" on the right-hand side of the quadrangular temple podium or platform. A wide fortress wall from the begining of the 1st millenium AD with 3 towers goes round the temple ensembe like a C.

Description of Walls, Entries and other Installations

The temple complex was surrounded by several walls, the oldest of which dates back to the first phase of the temple's construction. It appears that these first walls (built at the beginning of the 1st century BC) were destroyed when Aelius Gallus, the Roman prefect in Egypt, led a campaign against Marib (25-24 BC). A medieval wall, covering an area of 62m × 75m, surrounds the western half of the old temple complex; it is three to five meter high mud wall with three rectangular towers was built around the western half of the temple precinct. It builds a formidible defence line and it seems that the old temple has been used as a military fort.

The temple complex had several entries. Two of the three entrances to the courtyard have been blocked by mud and sand, leaving only the northern entrance open. The western (front) gate was the main entrance to the Azarah (Temple Court) before the temple stairs (dais) that led to the monumental porch with its six (8.20m high) pillars.

The Azarah or Temple-Atrium

The Azarah, the front courtyard, is surrounded by a limestone wall, the inner stone facade of which bears Sabaean inscriptions praising the god Almaqah. The extent of the court yard is 36.5 meters from north to south and 31.5 meters from east to west. Inside, the courtyard is surrounded by an outer wall built from monolithic stone and inner colonnades, of which only the bases and some columns up to four meters high remain. Several ancient South Arabian votive inscriptions were found in the courtyard but also on the walls of the temple podium itself. On the floor were found traces where bronze statues of the Sabaean kings or deities once stood. An inscription indicates that a Sabaean leader named “Rabb Shams Yazd” donated these statues.

The Divine Purification Spring

In the centre of the courtyard is a sacred well made of polished limestone. The fountain dates back to the 6th century BC and is over 18 metres deep. It was dug for water that was used in purification ceremonies. Next to the fountain there is a monolithic stone basin in which the water was collected and channeled into a canal. The canal ends in a carved bull's head, the symbol of the moon god. Eventually the water flowed into another, lower, monolithic stone basin.

The vestibule is surrounded on the north, west and south sides by several three-meter-high walls made of carved limestone. Behind the vestibule there are clay walls two to five meters high and two to four meters wide on the west, north and south sides. In front of the western wall are several cubic marble benches and stone tables with geometric decorations in the form of windows and massive niches inscribed with inscriptions in Musnad script and the names of those who sacrificed to the god Almaqah. Only footprints remain of the bronze and stone statues.

The Temple Building Itself

The cube-shaped temple is destroyed long ago. Only the temple base or podium has survived; it dates back to the seventh century BC. The podium is made of polished limestone in the form of two circa 1.70 metres high terraces; total height 3.50 metres. Access was via a polished limestone staircase with 18 steps 4.7 metres wide. There were bronze

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statues on the side of the steps, of which only the bases remain.

The temple has a width of 18.60m and an entire depth, from the front stairs to the backwall of approximately 36m (the stairs 2.50m, the porch podium with the pillars 5.50m, the almost quadrangular temple itself 19.40m, and the "hidden room" [behind the main podium] with the sacrarium on top of it almost 9m). The thickness of the walls is c. 1.20m; the altar area 6.30 x 5.20m.

The hidden room was a kind of annex built behind the massive temple podium. There is the possibility that stairs led from the top of the podium down into that "hidden chamber." An L-shaped rest of a supporting wall suggests that the room had a ceiling carrying the sanctuarium and wooden staicases to the temple roof like in the temple of Yeha. Such a hidden room, althouth much smaller exists also in the Yeha-temple just before the backwall.

The podium is a compact base and six monumental stone columns with a height of 8.2 metres are on it; the German archaeologists restored them and fixated them to the ground with steel bases. Each column weighs about 13 tons and has a rectangular cross section of 87 × 62 centimetres; the distance between the columns is 63 centimetres. All of them are still standing except for the first column, which has lost its upper part. The Sabaean rulers used the same design to build the Temple of Yeha in Ethiopia in the seventh century BC.

Through these pillars one enters the actual place of worship where the vows and offerings for Almaqah were made. The structure consists of a central Hall of Pillars, that had beam-shaped benches (like in the Temple of Yeha) going round the edges of the hall, of which only the foundations remain. In the centre there are two large plates with holes and remains of bronze, indicating the presence of statues. Archaeologists could not find out whether the Hall of Pillars consists of just one floor level or rather two levels like the temple in Yeha.

Large part of the temple walls are covered by Sabaean law texts and the rulers' achievements. The design of the texts is brilliantly clear; builders even did not forget the small print.

The temple complex, which is in front of the temple building itself, has a rectangular floor plan with a side length of. It was built from lime and alabaster stones that come from the mountains around the Marib oasis and are partly two metres long and 30 to 50 centimetres high. It was dedicated to the Sabaean main god called Almaqah (lmqhw, Ilmuqah, Ilmuqahu, Almaqah or Almaqahu (lmq - horned, crescent, moon, bull + ah, iah, ahu = god).

Wall Inscriptions

An extensive archive of events experienced by the Sabaean state since the first millennium BC was inscribed on the walls, which made researchers realise that the temple was also a documentation centre for the Sabean state. Some of the walls of the temple might have been covered by bronze plates that contained writings and diverse motifs. However, these writings were removed and only the bronze nails on the walls remain.

Analysed Range of Dating

In 1975 the German Archaeological Institute began to investigate and document the antique oasis systematically. Radiocarbon datings were of great importance for clarification of the building's history. From 1988 to 1997 the Sanaa Branch of that Institute excavated the Almaqah Temple of Barran in Marib, locally also known as Arsh Bilqis, ("Throne of the Queen of Sheba").

The architectural and stratigraphic evolution from a temple to a sacred compound covering at least some 1500 years is very complex, indeed, reflecting simultaneously both a horizontal and a vertical growth. Through its entire use, the core of the complex was the temple proper. Raised on a solid platform of maximum 4 m high (almost 6.5m including foundation, plus about 9m of superstructure on the platform) during Period II this podium encased the foundations and walls of the preceding Temples 1 and 2 of Period I.

The German Archaeological Institute (DAI) gave the analysing task to the Leibniz-Laboratory, University of Kiel, Germany. The tree ring count of the 24 found charcoal and wood samples could not be determined but the Carbondating C14-measurements had clear results. Dating series extend from the 10th century BC to the 12th century AD divided into 4 periods. The calibration intervals were presented for a confidence of 68.2% and are rounded off to 10 years. The temple, of which four building phases could be observed up to now, was used from 9th century (840–790) BC till the end of the 4th century (320–410) AD; tolerance 40-50 years maximum. (J. Görsdorf, B. Vogt, 2000)

Sabaean - Linguistic-Geographical Assessment

The ancient kingdom of Saba (1000 BC - 275 AD) is mentioned as Sheba in the Hebrew Bible and by the Roman historian Titus Flavius Josephus, (Antiquities of the Jews II.10.). The connexions between Saba and the Hebrews have been manyfold. According to Josephus, Sheba was the home of Princess Tharbis, who is said to have been the wife of Moses before he married Zipporah. Saba particularly features in the tradition of Orthodox Tewahedo in today's Yemen and is also asserted as the home of the Queen of Sheba, who is left unnamed in Jewish texts, but is known as Makeda

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in Ethiopian texts and as Bilqis (or Bilquis) in Arabic texts. The Encyclopaedia Britannica posits that the biblical narrative about Sheba was based on the ancient civilisation of the Sabaeans in South Arabia.

The exact location of Saba / Sheba is a bit vague. Modern historians agree that the centre of the Sabaean civilisation was originally located in the region around Marib and Sirwah (c. 100-180km east of Sanaa), in what is now Yemen. They later expanded their presence into parts of North Arabia, the Horn of Africa, and into modern-day Ethiopia.

That Solomon's trade with Ophir in India (1 Kings 9:26-28) and the Queen of Sheba are mentioned together in the Bible (1 Kings 10) is not a literary accident but is done on purpose.

Old South Arabian (also known as Ancient South Arabian, Epigraphic South Arabian, Sayhadic, or Yemenite) is a group of these 4 closely related extinct languages: **Sabaean** (Sabaic), **Minaeic** (or Minaic, Minaean, Madhabic, the language of Ma'in), **Qatabanic** (the language of Qataban), **Hadramitic** (or Hadramautic, the language of Hadramaut). They were all spoken in the Arabian Peninsula (Yemen) from 8th century BC. until the 6th century AD. They were written in the Ancient South Arabian script, a consonantal abjad deriving from the Phoenician abjad (See Lord Henfield's Script Identification Chart No. 4, p.1296). Compared with other parts of the ancient world, the number of surviving inscriptions is very high. About 10,000 inscriptions exist. The Sabaean lexicon contains about 2,500 words.

The four main Sayhadic languages Sabaean, Minaeic, Qatabanic, and Hadramitic were all considered dialects of the Old South Arabian language. In the mid-twentieth century, the orientalist A.F.L. Beeston proved that the Old South Arabian languages were not South Semitic at all. His new classification places Old South Arabian (Old Yemenite), along with Ugaritic, Canaanite, Hebrew, Aramaic in a "Central Semitic" group while Modern South Arabian and Ethiopic build a separate group. (Linguistic rule of thumb: the further we go back in time, the more similar related languages become.) That has implications on old stories from the Bible. It simply means that Phoenician, Old Hebrew and Old Yemenite have been mutual intelligible to some degree so that King Solomon and the Queen of Sheba could have talked to each other without an interpreter being present.

END OF THE INTERLUDE

King Hezekiah

Hezekiah (Hebrew: Hizqiyya, Greek: Ezekias), son of Ahaz, and the 13th successor of David as king of Judah at Jerusalem. He is mostThe dates of his reign are often given as about 715 to about 686 BC, but inconsistencies in biblical and Assyrian cuneiform records have yielded a wide range of possible dates. Hezekiah reigned at a time when the Assyrian empire was consolidating its control of the entire Levant. His father had placed Judah under Assyrian suzerainty in 735 BC. Hezekiah may have taken part in a rebellion against King Sargon II of Assyria (reigned 721–705 BC), which the Assyrians apparently crushed in the year 710. The elite of the Hebrew polpulation is led to Assyria into captivity. Isaiah reports about it; some of them might have fled to Carthage, Egypt, South Arabia, Ethiopia and India.

At the accession of King Sennacherib (705–681 BC), further rebellions broke out all over the Assyrian empire. Phoenicians and Hebrews offered the Assyrians fierce resistance. When Sennacherib's army approached, Sidon immediately expelled Assyria. The other allies either surrendered or were defeated. Israel, the northern kingdom of the Hebrews, was overrun by the Assyrian army, with Samaria, the capital, falling in c.721 BC. Judah was fighting on. Hezekiah may have been the leader of the rebellion in the Holy Land, which included the city-states of Ascalon and Ekron and gained the support of Egypt. In preparing for the inevitable Assyrian campaign to retake Palestine, Hezekiah strengthened the defenses of his capital, Jerusalem, and dug out the famous Siloam tunnel (2 Kings 20:20, 2 Chronicles 32:30; see the Siloam Inscription p.1213.), which brought the water of the Gihon springs to a reservoir inside the wall of the City of David. (See p 1280.)

King Sennacherib finally put down the rebellion in 701 BC, overrunning Judah, taking 46 of its walled cities, and placing much conquered Judaean territory under the control of neighbouring states. While Sennacherib was besieging the city of Lachish, Hezekiah sought to spare Jerusalem itself from capture by paying a heavy tribute of gold and silver to the Assyrian king, who nevertheless demanded the city's unconditional surrender.

In his religious reforms, Hezekiah established monotheism and asserted Judah's inherited Hebrew traditions and practices against imported cults of the Assyrian gods. He thus tried to achieve both political and religious independence for Judah, but the catastrophe of 701 BC left among his people an unmistakable yearning for an ideal king who would restore the golden age of David.

King Josiah

In 622 BC, King Josiah of Judah revolutionised the religious system. He implements the notion that only one God should be worshiped by all Judahites and Israelites, and that Jerusalem should be the only legitimate place where sacrifices to YHWH (the LORD, God) should be made. The basis of these reforms is a "Book of Law" found or created at the temple in Jerusalem during repairs ordered by King

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Josiah. Deuteronomy or Devarim, contains the basic confession of the Jewish faith: "Hear, o Israel, YHWH, our God, YHWH is One."

The king commanded the high priest to bring out the vessels made ford Baal, for Asherah, and for all the host of heaven; he burned them outside Jerusalem in the fields of the Kidron, and carried their ashes to Bethel. He deposed the idolatrous priests . . . Josiah slaughtered all the priests of those high places on the altars and burned human bones on them. This he did to fulfill the requirements of the law written in the book that Hilkiah the priest had discovered in the temple of the LORD.

Captivity of the Hebrews in Babylon

Between 589 and 586 BC, Babylon conquers Jerusalem, destroys Temple, and deports population to the City of Babylon; reported by Jeremiah and Ezekiel. In 589 BC the people of Judah last of the Israelites rebelled against the Babylonian King Nebuchadnezzar. He responded by ordering his troops to lay waste to Jerusalem and destroy the Judeans most precious possession: the Temple of Solomon. Then Nebuchadnezzar ordered that the king of Judah should watch his sons be put to death as a sign to all that his Royal Line had come to an end. Afterwards, the Babylonians led the people of Jerusalem into Exile in Babylon.

During this period, texts such as Lamentations, which was probably written in Jerusalem, and Job, written after the exile, as well as many of the Psalms, Hebrew literature takes on a despairing quality. Jewish leaders no longer spoke about a theology of judgement, but a theology of salvation. In texts such as Ezekiel and Isaiah, there is talk that the Israelites would be gathered together once more, their society and religion purified, and the unified Davidic kingdom be reestablished. It is most likely that the Torah (the Five Books of Moses) took its final shape during this period or shortly afterwards.

Emperor Kurush the Messiah

538 - 532 BC. This revival of religious tradition grew when Cyrus the Great (Kurush II), emperor of the Persian Empire conquered Mesopotamia, he allowed the Jews to return home to rebuild the Temple in Jerusalem.

In 538 BC the Persians conquered Babylon. Then the Persian king freed all people from Babylonian captivity. One people he encouraged to return home were the Judeans. Kurush II, the king-emperor of Persia says this: *"Yahweh the god of Heaven has given me all the kingdoms of the earth and has appointed me to build him a temple in Jerusalem, in Judah, whoever among you belongs to the full tally of his people may his God be with him. Let him go up to Jerusalem in Judah and build the Temple of Yahweh God of Israel."* (See the Cyrus Cylinder, p.1214.) The Jews hailed Kurush as Messiah ever since. This was not a problem because the Persians were Zoroastrians, monotheists like the Jews. But returning to a land their grandparents had left decades before was a daunting challenge and many Jews who had made successful lives for themselves, remained in Persian service also due to the fact that the daily language of the Jews was Aramaic at that time; Aramaic was also the official language of the Persian bureaucracy from Anatolia to India. Because of their love for learning, most Jews could read and write. It was the adventurous and the deeply religious who had drawn to Jerusalem to rebuild the Temple.

Ezra, Nehemia and the Papyri of Elephantine

There is no-one who can explain the legal foundation of Judaism better then the German orientalist Eduard Meyer. This is the reason why we place a large excerpt of his work The Elephantine Papyrus Find into this Bible. The following stort biography about the author shows how he gained his ability to explain the facts in such a wonderfully interconnected way.

Eduard Meyer (1855 - 1930) was a German specialist on ancient history. Meyer's initial study goal was to learn as many languages of the ancient Near East as possible so that they could be used for historical studies. Similar to E. A. Wallis Budge, he was one of the few historians to write comprehensive scientific accounts of antiquity, that did not only include Greco-Roman antiquity but a much wider range. Besides English, French and Italian, he studied a dozen antique languages, among them: Latin, Greek, Turkish, Arabic, Old English, Old High German, Egyptian, Akkadian, Hebrew, Aramaic, Syriac, Persian, and Sanskrit.

In addition to Indo-European and Semitic linguistics, Meyer also turned to ancient religious history. He studied history, philosophy and ethnography as well. Meyer saw it as a healing compulsion, which ultimately led him to deal with ancient history in its entirety and within the other ancient cultures. The plan for an overall history of antiquity emerged. The first volume appeared in 1884 and established the author's outstanding reputation in professional circles. By examining the historical development in the entire Middle East, he placed it in a comprehensive political, economic, religious and cultural historical framework.

Among others, Meyer's main work is The Origin of Judaism (1896) and his monomental work The History of Antiquity (in 5 large volumes, 1884–1902). He was a significant contributor to the Encyclopaedia Biblica (1903), the Encyclopaedia Britannica (1911); and sections of The Historians' History of the World.

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THE ELEPHANTINE PAPYRUS FIND

Documents from a Jewish community in the Persian period
German: Der Papyrusfund von Elephantine,
Dokumente einer jüdischen Gemeinde aus der Perserzeit
Author: Eduard Meyer
Publisher: J. C. Hinrichs'sche Buchhandlung
Edition: 2nd edition
Translation: Lord Henfield, 2024
Publication Place and Date: Leipzig, 1912

Excerpt from Eduard Meyer's Foreword

The finds of Jewish papyri from Elephantine have occupied my most lively interest ever since they first became known in the summer of 1907. In the following years, I gave lectures on this subject several times, both in Germany and in America, where, thanks to the kindness of my esteemed colleague Mr. [Eduard] Sachau and the courtesy of the officials of the Royal [Prussian] Museums, I already could provide some important information from the as yet unpublished texts. So I was delighted to follow my publisher's request to arrange a comprehensible overview of these unique finds and their significance to wider circles in this publication.

The Emergence of Judaism and the Elephantine Papyri

Judaism is a creation of the Persian Empire [introduced by Ezra as a law code in 445 BC] that influences us still today. It was possible to impose this law onto the rebellious Jews in Jerusalem and the surrounding region of Judaea, who all were completely preoccupied with different interests, only because the wealthy and influential Jews of Babylonia managed to gain the authority of the Persian king [emperor] to carry out the religious demands that one of their members, the priest Ezra, "the scribe of the law book of the God of Heaven," formulated [in the Torah, Pentateuch] as a revelation given to Moses. We call this code of law the "Priestly Code", and it includes the second part of the book of Exodus, the whole of Leviticus and the first part of the book of Numbers. Ezra received from the Persian king Artaxerxes I [Artakhshasa I, 465-424 BC] and his councilors a firman in 458 BC, which gave him the authority "to make an investigation into Judah and Jerusalem according to the law of your God, which is in your hand," and this law in "the whole people in the province of Syria", appointing judges, in order to "make judgements on everyone who does not obey the law of your God and the law of the [Persian] king." At first, Ezra proved unable to carry out his legal mission because his attempt to annul marriages between Jews and women from other peoples (Gentiles) led to conflicts with the neighbours, especially the Samaritans. Then, as the Jews set about rebuilding the walls of Jerusalem in order to be resistant to impending attacks, the Jewish cupbearer Nehemiah used an opportune moment in 445 BC to request a permission the rebuild the walls of Jerusalem from the good-natured [Persian] king and that he may appoint him as governor to Judaea with far-reaching authority. After his arrival in Jerusalem he immediately went to work. Unconcerned about the opposition of the Samaritans (headed by Sinuballit of Betchoron), he rebuilt the walls of Jerusalem and forced the unwilling Jews, who were rarely among the "peoples of the land", including, above all, the very worldly-minded priesthood, to take part. Then, after the danger of being taken by surprise by the opponents had been eliminated, he had the law read out by Ezra, and on the 24th of Tishri (30th of October) 445 BC, the entire people committed themselves to obeying the law in a solemn act; the document recorded above was signed and sealed by Nehemiah and Zedekiah (probably the chairman of the council of Jerusalem) and by the heads of all the families of priests, Levites and laymen with the names of their families. As his governorship continues, Nehemiah has quelled all the twitches of opposition, which resisted the harsh demands of the law that went against the natural conditions of life everywhere; and gradually the law was accepted by the Jews as the irrefutable requirement of their God and finally became second nature to them.

We owe the knowledge of these events to the books of Ezra and Nehemiah preserved in the Old Testament, [supplemented by the Apocryphal (not included in the Jewish and most Protestant canons of the Old Testament) book of I Esdras (Latin Vulgate form of the name Ezra), which preserves the Greek text of Ezra and a part of Nehemiah. The knowledge was confirmed by the Elephantine papyri found on 1904.]. These were originally the conclusion of a religious historical work written in around 200 BC. of which the first part is the so-called Books of Chronicles [Divrei Hayamim, Paralipomenon]. The author takes every opportunity to let his religious imagination run wild and has no idea at all about the real events and their inner connexion. But he used excellent source material, especially the memoirs of the characters themselves, Ezra and Nehemiah, some of which were recorded in their original form, some of which were shortened and converted from the first to the third person. In addition, from the negotiations with the Persian government, both in the above-mentioned events and previously in the construction of the temple under Darius I [Darayavahush I], several documents, submissions from Persian officials and decrees of the king are word-for-word communicated. These documents and the information in the memoirs of Ezra and Nehemiah, which we can extract from the chronicler's work, form the material from which historical research can determine the events and gain a picture of the processes through which Judaism came into being.

But modern theological criticism, as it developed in the course of the 19th century, has declared these documents to be forgeries, and has even occasionally disputed the authenticity of the remains of the memoirs of Ezra and Nehemiah, rejected the chronological dates contained in them, and tried to replace tradition with numerous combinations. In contrast, in 1896, I demonstrated in a historical study "The Origin of Judaism" that the objections raised against the authenticity of the documents were

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methodologically untenable and that they actually correspond to everything we know about the Persian Empire, its institutions and its history, and that a completely reliable picture of development can be obtained from them. The unbiased historical investigation had given me the conviction that the documents of the Persian period should look exactly like the documents handed down in the book of Ezra, and in defence of the harsh attacks after hearing my evidence from the school that calls itself the critical one, I said: "If we were once presented with larger numbers of Persian government decrees, these impulses would probably disappear completely."

This prediction has now come true in an unexpected way and to a extent that I even in my wildest imagination could never have dreamed of. An Egyptian city, the border fortress Elephantine, has provided us with a large number of documents from a Jewish community in the Persian period, including, in addition to numerous private documents, letters, etc., several decrees from the Persian government and submissions from the Jewish community to them; and these documents, which have been resurrected from the rubble, agree in their wording with the documents preserved in the book of Ezra down to the last detail that there can no longer be any doubt about their authenticity. More than that: some of the same personalities appear here who appear in the biblical accounts, so that we now have completely authentic information about them and their time, completely independent of the Old Testament, which contains the data given in the latter and what comes from the image obtained is confirmed and supplemented in all details; and at the same time we receive rich information here about both the ancient Jewish folk religion as well as the religious reform carried out under the Persian Empire, which the results of historical research prove to be correct everywhere and further illuminate and supplement them.

In terms of general interest, the material discovered in Elephantine surpasses anything that the abundant finds in the most diverse areas of ancient Near Eastern research have brought us in recent years. We will see in the further course of this discussion that at the same time they have brought new, unexpected insights of the greatest importance in a completely different direction.

The Discovery of the Papyri

For about twelve years, during fertiliser excavations in the rubble mounds that cover the ancient city of Elephantine, located on a Nile island on the southern border of Egypt, scraps of papyrus and shards of jars with Aramaic writing have come to light several times and been brought into antiquity trade. In 1904 a larger find of intact papyrus documents was acquired by Mr. Robert Mond, others by Lady William Cecil from traders in the city of Aswan (Syene), opposite Elephantine, and published in Oxford in 1906 by Mr. Sayce and Cowley (Aramaic Papyri discovered at Aswan, edited by A. H. Sayce with the assistance of A. E. Cowley, London 1906). Some fragments of another historically very important document had already been acquired for Strasbourg in 1898 and published by Euting in 1903 (J. Euting, Notice sur un papyrus egypto-aramden de la Bibliotheque imperiale de Strasbourg, presentes a l'Academie des Inscriptions XI, 2e. partie.). All of these documents came from the period of Persian rule and were largely dated after the years of the reign of the Persian kings of the fifth century; The people featured in them, from whose business and private life they came, were mostly Jews who lived in Elephantine and Syene (Aswan) and had a temple to their national god here. This gave these papyri a very special interest; The desire arose to increase the newly discovered material through systematic excavations and to save it from being destroyed or wasted by the fertiliser diggers who were constantly active here.

The first campaign, in February 1906, led by Dr. O. Rubensohn, brought a series of well-preserved Greek private documents from the early Ptolemaic period, including the oldest dated Greek manuscript that has been found to date, a marriage contract from 311 BC (Elephantine Papyri, edited by O. Rubensohn (Egyptian Documents from the Royal Museums in Berlin, special issue), Berlin 1907). However, in the second campaign (December 1906 to February 1907), Rubensohn came across house ruins in two places that contained numerous Aramaic papyri of the same period and type as those previously available, some intact and others in fragments. In addition, from all over the rubble site, there were masses of shards (ostraca) with Aramaic and Phoenician inscriptions. A third campaign, October 1907 to January 1908, led by Dr. Zucker and the architect W. Honroth, have provided some grateful information about the ruins of the houses and the temple of the god Khnubis, but have not yielded any further yield of papyri.

The City of Elephantine and its Remains

We now want to learn more about the site and its history in more detail.

A few kilometres below the first cataract, opposite the city of Aswan, the old Syene, on the east bank of the Nile, there is an island about three kilometers long covered with palm trees. At the time of the Pharaonic Empire, the "elephant city" of Yeb [or Yebu] was located on its southern tip, translated by the Greeks as Elephantine, an Egyptian settlement in the midst of the predominantly Nubian population of these border areas in ancient times and today. A great Egyptian god had his seat in it, Khnumu [Latin: Chnum] or, in later pronunciation, Khnub, [Greek: Khnubis], a god of procreation and fertility, who took the form of a ram with long, wavy, curved horns - in contrast to the crooked horn of Amon's ram — revealed to the believers from whom he repelled the Nubian enemies and for whom he protected the borders. So he is the "Lord of the Cataract Land", from whose vortices, "the source holes of the Nile", according to Egyptian belief, he allows the Nile to flow; Two goddesses who live here on the small rocky islands, Satis and Anukis, assist him in the cult. In later times he, like most of

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the great gods of Egypt, was identified by theology with the world-ruling sun god Re, and was also interpreted as the creator of the world and the shaper of people. [Archaeologists found the inconspicuous ruins of a small temple, just besides the Khnum-Temple, a little away from it and near the bank of the island. The temple is 7.30m long, 5.80m wide and circa 4.5m high. Today it is called Kalabsha Temple. Archaeologists restored it, before the entrance was once a porch with pillars; its platform is still there as well as the stone material that were used as pillars and roof. Opposite of the Kakabsha Temple's entrance are the ruins of another small temple that has not been restored; either or both of them could have been the temple of the Jewish Elephantine soldiers. Lord Henfield, see photo p.1248.]

As a border fortress - the "Southern Gate" of Egypt in the texts - Elephantine acquired great importance early on. The royal officials who resided here and who gradually grew into hereditary princes at the time of the pyramid builders [Old Kingdom, c.2650 – c.2465 BC] undertook military campaigns and trade trips far into the upper reaches in the service of the pharaohs Nile Valley, which they report in the inscriptions of their stately rock tombs on the western bank of the Nile. When in the Middle Kingdom [c.1938 – c.1630 BC] the Nubian Nile Valley—the 'Land of Kush of the Egyptians,' the 'Ethiopia* of the Greeks', up over the second cataract and in the New Kingdom [c.1539 – 1075 BC] even further up to the fourth cataract and the border fortress Napata on the holy mountain [Jebel] Barkal [also in Sudan] —was incorporated into the Pharaonic Empire and colonised by the Egyptians, Elephantine's military importance declined. But it always remained the first city in Egypt proper, where unhindered navigation on the Nile began and the goods of the upper Nile Valley were exported. In addition, the valuable granite from the quarries of Syene [Aswan] and many other valuable stones were obtained from here, and the acacia wood, which was important for shipbuilding, came from the desert land behind it. Then followed the long period of decline, the dissolution of the empire into numerous small states under the rule of the Libyan mercenaries, the "warrior caste" of the Greek accounts, and finally the temporary subjugation of Egypt by the Kushites of Napata and Meroe [the 25th Dynasty of Egypt], and then the invasion of the Assyrians, who drove the Cushites out of the country and made the local dynasts into vassals. [* There is a certain discontinuity when it comes to using names. Before the the beginning of the 20th century: Ethiopia was the today's Sudan, Abyssinia was the today's Ethiopia, Nubia also was the today's Sudan, and Sudan was the today's Sahel Zone in West Africa.]

But when Psammetichus I of Sais [Psamtik I, 664-610 BC], with the help of the Greek and Carian mercenaries sent to him by the Lydian king Gyges, shook off the Assyrian yoke, subdued the petty kings and re-established the pharaonic empire, Elephantine regained its old importance as a border fortress and retained it , when Psammetichus II (595-589 BC) undertook his subjugation campaign against Ethiopia [Nubia], which became famous through the inscriptions of the Greek, Carian and Phoenician soldiers on the colossi of the rock temple of Abu Simbel, and the Nubian foothills, the "Twelve Mile Land" (Dodekaschoinos) up to the "City of the Sacred Mulberry Tree" (Hierasykaminos).

The Egyptians were never a warlike people. In the wars of the pharaohs, the country's army usually played only a fairly modest role. The core troops that decided the battles were predominantly paid troops, partly from the Negroes and the Bedja tribes of Nubia, partly from Libyans and the Semites of Syria; In the New Kingdom, the most useful element was the teams from the pre-Greek tribes of the Mediterranean world armed with swords and bucklers [round shields], especially the Shirdana. When the Pharaonic Empire collapsed, as already mentioned, Shoshenq I (the Sisaq of the Old Testament), the founder of the 22nd dynasty, around 940 BC, the Libyan mercenaries became masters of the country, like the Mamluks two thousand years later; They receive the main part of the property, insofar as it did not belong to the gods, and form a hereditary warrior class, which appears in the Greek reports as a "warrior caste". The restored Pharaonic Empire of the 26th dynasty relied against them again on the foreign mercenaries who had already The Ionians [Greeks] and Carians mentioned and the soldiers brought in from Syria also tried to win over the priesthood internally through a cleverly and carefully implemented religious restoration policy and at the same time make the local army, the "warrior caste", dependent on them. They could not eliminate the kings, but they held them down and pushed them aside whenever possible. When Herodotus tells us that under Psammetichus I, 240,000 Egyptian warriors revolted because they were not relieved after three years of occupation and emigrated to Ethiopia, deep into the south, the distortions and exaggerations in this report are obvious. But just as little can be doubted that it contains a genuinely historical core. The rivalry against the foreign mercenaries would have been a main reason. Of course, even these were by no means necessarily reliable, and if their pay remained in arrears or their self-confidence was hurt, there may have been plenty of unrest among them too. From an inscription under Apries (588-569 BC) we learn that the mercenaries of the Elephantine garrison revolted and also intended to move to Ethiopia, but were brought back into submission by the "Governor of the Southern Gate" Ashor and the ringleaders were punished In the revolution that overthrew Apries and elevated Amasis to the throne (569 BC), the rivalry between the Egyptian warriors and the foreign mercenaries played a major role as the leader of the National Party in the fight against the mercenaries came to power; but he could no more do without it than his predecessors; rather, as soon as he had secured his position, he confirmed and increased their privileges.

In the Ashor inscription, the tribes to which the rebellious mercenaries belonged are referred to in the sought-after manner of the conventional Egyptian style with archaic names that have long since disappeared from real life, which

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we can represent for example as "Palestinians, Greeks, Syrians and others"— the "others" are primarily the Carians. One of the inscriptions of the Greek mercenaries in Abu Simbel names the three corps into which Psammetichus II's army fell during the Ethiopian campaign: Egyptians under Amasis, Greeks under Psammetichus [Psamtik], the son of Theokies, and "foreign speakers" under an officer with an Egyptian name , Potasimto; the latter apparently include the Carians and Phoenicians, who scratched their names in the same place. The documents have now shown us how strong the Jewish element was among the Asian mercenaries.

These conditions did not change much under Persian rule (525-405 BC). Elephantine and in the east of the delta Daphne, in the west Marea (near what later became Alexandria) remained the border fortresses of Egypt, which were manned by strong garrisons. The garrison of Elephantine consisted mainly of soldiers, apart from the numerous Persians in the army. However, we no longer find Greeks and Carians among them, but we still find the strong Jewish contingent and numerous other Semites, especially with Babylonian names. In addition to the Nubian border, this force also has to keep the whole of Upper Egypt in order, and therefore draws its supplies in kind from there, especially grain and meat. Their commander, who has the Persian title pratarak (the "supreme"), has his seat in Elephantine. But next to it, on the mainland on the eastern bank, the "marketplace" Syene, today's Aswan, has now become increasingly important. Here is the seat of the Persian civil administration and the judicial authorities of the southernmost administrative district of Egypt, which bears the name Tashandres "the South Canal" and, as in the Pharaonic era, extends as far as Hermonthis, south of Thebes. This explains why The Upper Egyptian army is referred to several times in the documents as "the Syenensian army", although the headquarters of the command was still Elephantine. Syene was also fortified, and under Darius II (Darayavahush II) we find a military commander Nephajan here, while at the same time his father Hydarnes (Widarnag) was the Pratarak and commander of Elephantine and apparently his superior.

External Shape of the Papyri. The Language

The Phoenician jar shards.

All the documents we are considering come from the Persian period; the dates contained in them range from the 27th year of the first Darius (Darayavahush I; 494 BC) through the reigns of Xerxes (Khshayarsa I; 485-465), Artaxerxes I (Artakhshasa I; 465-424 BC) and Darius II. (Darayavahush II; 424-405 BC) to a business document from the fifth year of Amyrtaios (400 BC), the first of the local pharaohs after shaking off the Persian yoke. In terms of content, they are divided into official documents — decrees of the Persian government and documents from the Jewish community, private business documents, invoices and lists of names, letters and private notes, and literary texts. Quite a few have been preserved completely intact, including some private documents about debt contracts and the like. were found in their original state, rolled up and wrapped with a raffia cord, which was sealed with a seal in clay — in this form, which ensured against subsequent alteration or forgery, they were presented to the court in the event of a dispute. [Such rolled-up Aramaic documents were also found in Bactria, the Indo-Persian border region, where there were also Jewish garrisons, see p.1218.]. Ordinary scarabs with randomly chosen hieroglyphic characters and symbols were used for sealing. Other papyri, however, were torn to shreds or fell apart into small pieces when found. But it was precisely these heaps of tiny fragments that were of the greatest value. The skill of Mr. Hugo Ibscher, to whom so many Egyptian and Greek papyri owe their reappearance and preservation, and indeed their resurgence from what appeared to be hopeless dusty debris, has succeeded in getting even out of this desolate mass through careful observation of the colouring and grain of the papyrus. the shape of the broken edges, the shape of the lettering, through an intuitive eye for what belongs together, step by step, putting together large and ever larger pieces. It was of the greatest interest to observe how in the Berlin Museum under his hand the small fragments from day to day connected and complemented each other, grew into complete pages and long columns, how letter joined letter to letter and scrap to scrap, how Often a single character that could be recreated from atoms gave the most far-reaching insights, how words, sentences, entire stories arose from seemingly hopeless fragments, until finally entire texts, such as the great Jewish list of names, the Aramaic version of the Behistün inscription, the The story of the wise Achiqar was, so to speak, recreated by him from nothing and is now, if not completely, at least widely available for scientific processing in a clean and understandable way. The language of all these documents is Aramaic. This northernmost dialect of the Semitic languages, which is similar to Hebrew and Phoenician as Spanish is to Italian, was already widespread in the Assyrian period, especially in merchant circles and, it seems, in diplomatic traffic. Then the Persians, who urgently needed a universally understandable and easily written lingua franca for their empire, [replaced Akkadian and] made Aramaic the imperial language for the entire western half of their empire [and parts in the Bactrian and Indian east], not only for the area of the Semitic peoples, but also for Egypt and Asia Minor - of all the native languages only Greek was recognised and used by them as legitimate. Otherwise, all decrees of the central government, if they were written in Persian, were provided with an official Aramaic translation, the written communication between the local authorities and with their subjects took place in Aramaic, and all judicial documents and therefore as a rule also private documents Sales and loans, marriage contracts, gifts, etc. were written in Aramaic. In addition, the Egyptians used their native language and script, Demotic, for such documents, including for entries such as: B. from priests to the Persian government; and the subordinate officials who came from the local population

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could only write and speak Aramaic imperfectly or not at all and therefore occasionally made notes in demotic script in our papyri. But among the Persians, as later among the Ptolemies, demotic was always only tolerated and never officially recognised as having equal status with the imperial language.

These things were known for a long time - the Persian documents in the Book of Ezra are also written in Aramaic, and the very corruptly handed down note on one of these documents, which is in the Book of Ezra 4:7, probably originally read: "and the dispatch was written in Persian and translated into Aramaic translated", is therefore sent in duplicate. Despite all this, what was surprising was that, as we now see, the Jews in Elephantine — and the same will apply to the Jews in the other cities of Egypt — in the fifth century were already exclusively in private communication spoke and wrote in Aramaic, that they read Aramaic literary works, and that there is no longer any trace of Hebrew among them - apart from their proper names and individual Hebraisms.

The Hebrew language, which they must have spoken when they immigrated to Egypt, was already extinct among them at that time. How quickly this process took place, which is understandable given the close relationship between the two dialects, is explained by the fact that Nehemiah (13:23) complains that in his time the existence of Hebrew in the Holy Land was already threatened, that Jewish Children from mixed marriages can no longer speak the Jewish language. He campaigned energetically against this, but without lasting success: in the Greek period, as is well known, Hebrew was also a dead language in the Holy Land, only used in church services — where a translation had to be added to the holy texts so that the believers could understand them — and is used in religious literature. Furthermore, as is well known, the Jews in Egypt (and also in the rest of the Diaspora) gave up Aramaic just as quickly: in the Greek period they only spoke Greek in the synagogues, and even the scholars no longer spoke Hebrew. From this comes the Greek translation of the Bible [from the early 3rd century BC], the so-called Septuagint, emerged.

The Jews always went with the ruling people and adapted to the conditions given by them - until the opposition to the mass of the people among whom they lived and the persecution of the Jews emanating from them brought about the retrograde movement.

Papyrus rolls have been produced in large quantities and cheaply in Egypt since ancient times. But at least a roll or even just a single sheet had to be bought for money. Even if in our private lives paper is the item in which the spirit of saving is revealed particularly energetically and often in a downright bizarre way, this was the case to an even greater extent among the stingy population of Egypt, who usually lived in poor conditions. However, for business documents that were intended to serve as documents in court, such as debt deeds, purchase and donation contracts, marriage contracts, etc., a clean sheet of paper was taken and only written on the carefully smoothed front in beautiful and even large letters - in general, that is Aramaic writing on all documents from the Persian period is extraordinarily beautiful and clear, with carefully observed word separation, and shows nothing of the slurring and fleeting abbreviation of the letters that became more and more widespread in later times. The same applies, of course, to submissions to the government, to official decrees, and also to invoices and lists of names in the administration offices, although it is not uncommon for the back of such documents to be written on. On the other hand, in private communication, for letters, for petitions to the Jewish community and especially for records for household use, old paper was possibly used, writing on the back of completed invoices and documents, etc. It was also not uncommon for the writing and the remains of an old roll to be washed off then shine through between the lines of the new writing, as later with the palimpsests of the parchments. Example: when the Jewish community held a large collection for their God, its leader Jedoniah took an old scroll inscribed with demotic accounts of deliveries, washed off the writing, and recorded on it the contributions of the members of the community. Likewise, a literary text, the story of the sage Achiqar, is written on the front of a scroll previously inscribed on both sides with Aramaic notes. This copy was not produced in a bookstore, but rather copied for home use by a man with a literary interest. These are all things that are very common in the Egyptian and Greek papyri at all times.

But there was also a writing material that cost nothing at all and was therefore used a lot in everyday life: these were the ostraca, the shards of the countless clay pots that had been broken in domestic use and were found in enormous masses on the rubbish heaps in front of the towns accumulated. As everywhere in Upper Egypt, in Elephantine they were often used for letters and also for other records, such as lists of names (of workers or those obliged to do work or other services), sometimes only described on one, sometimes on both sides; As already mentioned, they are lying around in the piles of rubble everywhere. The vessels from which they come are usually large jugs, such as those used for fetching water and storing supplies, wine, oil, grain, fruit and vegetables, but e.g. B. the papyrus rolls were also used. Some of these jugs could be almost completely reassembled from the fragments.

The inscriptions on the jugs themselves must be clearly distinguished from these ostraken. These jar inscriptions are entirely Phoenician. Often there is only a Phoenician personal name on it, such as Eshmunjaton, Baal'azar, Abd-eli ben Eljaton, Abdbaal ben Challur, etc., apparently the name of the merchant in Sidon, Tire or Byblos from whom the goods were purchased. The name of the recipient is often added, e.g. "the Gerbaal ben Jatonchapi". And here you can often find names that are formed from the names of Egyptian gods (Ptah, Osiris, Apis, Isis, Bast, etc.)*, and several times also Aramaic names; sometimes there are two or three such names among themselves. These are the traders in Egypt who

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got the goods from Phoenicia. The note "to the king" can often be found, as is also the case on jar shards in the Holy Land, i.e. deliveries to the government. Thus we see that there was a lively Phoenician import into Egypt, whose products were distributed as far as Elephantine. This confirms a statement made by Herodotus in this regard. [* Phoenician differs from Aramaic not only linguistically - here "son [of]" means ben, as in Hebrew, but in Aramaic it is bar - but also in the writing, which shows a different and older form of the Semitic alphabet than The Aramaic script also contains the well-known Phoenician names of God, Melqart, Ba'al, Eshmun, etc.]

The Jewish Military Colony in Elephantine

The Jews of Elephantine are referred to in the documents as "the Jewish army." From a petition that they addressed to the governor of Judaea in the year 407 BC, we see that their ancestors have been here "since the days of the kings of Egypt." were resident and had built a temple for their god Yahu. They therefore came to Egypt as mercenaries during the 26th Dynasty, at the time when Psammetichus I [Psamtik I] and his successors attempted to regain a firm footing in Syria following the example of the ancient pharaohs during the decline of the Assyrian Empire. At that time, Psammetichus I (664 - 609 BC), as Herodotus tells us, besieged the Philistine city of Ashdod for 29 years until he took it when his son Necho II defeated King Josiah of Judah at Megiddo in 608 BC, installed Jehoiakim as king in Judah and advanced to the Euphrates, but was defeated by Nebuchadnezzar at Carchemish in 604 and driven out of Syria.

The next king, Psammetichus II (Psamtik II, 593-588 BC), also moved to Syria in 590 BC, as a Demotic document from the Persian period teaches, as did his son Apries (588-569 BC), who later attacked Sidon and Tyre and the King Zedekiah of Jerusalem supported Nebuchadnezzar, but did not dare to give him a field battle, but left Jerusalem to its fate. A Jewish novel from the Greek period, the "Letter of Aristeas", which tells the fable of the "translation of the Bible by the seventy interpreters" (meaning: it was part of the Greek Bible canon called Septuagint, "translated by 70 or LXX scholars" between 285 and 250 BC), contains the information that Psammetichus—that, as we know, is Psammetichus II—in his campaign against the Ethiopian (Kushite) king received Jewish auxiliary troops and since then they have been based in Egypt as an occupation; He adds that many Jews also came with the Persians, although their numbers did not come close to the masses of Jews transplanted to Egypt by Ptolemy I (allegedly 100,000). This information is undoubtedly correct, but not exhaustive; Rather, we know that the influx of Jews continued uninterrupted under the 26th Dynasty, that in the year 586 BC numerous Jews "dwelt in Migdol, Daphne, Memphis and Upper Egypt (Patros)," and after the destruction of Jerusalem and the slaying of Nebuchadnezzar The appointment of Bailiff Qedalja by the escaped Jewish army colonels was followed by a new supply, in which Jeremiah was also dragged to Egypt. The provision of Jewish troops to Psammetichus II was by no means the first such mission; rather, there was a trace of much older ones in the The Jewish code of law, Deuteronomy, published in 621 BC, summarises the ideas of religious reform and, as is well known, formed the basis for the development of Judaism. The regulations for kingship are given here in chapter 17: the king should not be a foreigner , but rather be a member of the people, he should not have many wives, nor accumulate masses of silver and gold, he should constantly read the book of the law and follow it exactly. In between, however, there is verse 16: "Only he should not keep many horses or lead the people back into Egypt to increase the number of his horses, since the LORD has said to you: You must never go back this way again." This previously almost incomprehensible passage now becomes completely clear: the Jewish kings carried out a lively trade in soldiers with Egypt and, as an equivalent, received horses from the Pharaoh. This is the origin of the Jewish military colony in Elephantine. Of course, the provisions of the lawbook were of little use in the long run; rather, (after Josiah, who introduced the code of laws in 621 BC, failed in his attempt at an independent policy between the great powers and fell in the battle against Necho at Megiddo), Judah initially came to be dependent on Egypt for three years, and continued to seek it in the following period here again and again leaned against the Chaldean rule and therefore, as already mentioned, repeatedly supplied the Pharaoh with troops.

Furthermore, Egypt was the refuge for all those compromised in the fight against the Chaldeans [Babylonians], and many Jews also emigrated from the confines of their homeland in order to earn their living abroad. However, these elements probably mostly moved to the cities of the Nile Delta [and to Bactria and the northwest of India]. So we see that a strong Jewish diaspora had already formed in Egypt in the seventh and sixth centuries, which then grew to an ever greater extent under Persian rule and even more so under the Ptolemy-Dynasty.

The Jews who settled in Elephantine had received permission from the government to build a temple to their national god Yahweh - in the documents he is always called Yahu (or even just Yo) in an abbreviated form. This was something unheard of from the standpoint of later Jewish orthodoxy and later never occurred to the Jews of the diaspora in Babylonia and further in the world of the East and West: for only in the place that Yahweh has chosen for his name to dwell there In Jerusalem, he can have a temple and be worshiped through sacrifices; everywhere else the Jews have to make do with prayer houses (synagogues). But when the military colony at Elephantine [and other colonies in Ethiopia, Yemen and India] came into being, this commandment did not yet exist. At that time, in the Holy Land and especially in Judah, Yahweh had his temple or sacrificial altar in every town and "on every height and under every green tree." It was not until the Deuteronomy of 621

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BC that the new commandment was introduced and all these places of worship were abolished in favour of the one temple in Jerusalem. Until then, no Israelite or Jew could be offended by building a sacrificial altar or a temple to his national god; on the contrary, this was a confession of his piety and belonging to Yahweh. In a proclamation in the to Egypt related oracle of Isaiah, this older view has found a very significant expression: "On that day five cities in Egypt will speak the language of Canaan and swear by Yahweh of the [Jewish] legions. On that day there will be an altar of Yahweh in the midst of Egypt and a stone of God (Masseba) near its border, and this will be a sign and a testimony to Yahweh of the [Jewish] legions in Egypt: when they cry out to Yahweh because of their adversaries, he will send them a Saviour [a messiah; Hebrew mashiakh, "anointed one", yehoshua, yeshua, Greek soter, kristos] who will fight and deliver them."

The conditions that are announced here are precisely those that developed in the seventh and sixth centuries BC; and the saying will probably have come into being during this time.

Regarding the temple of Yahweh in Elephantine, the above-mentioned papyrus further reports that "when Cambyses went into Egypt, he found this temple built; and while all the temples of the Egyptian gods were destroyed, no one did anything to this temple" — a very interesting note, which completely agrees with the stories of Herodotus about the appearance of Cambyses in Egypt and shows that in fact the memory of this ruler of was exposed to the Persian government, similar to that of those Roman emperors whose memory was officially condemned, such as Nero and Domitian; otherwise the Jews could not speak like that in a letter to a Persian governor.

The appearance of the temple is also described to us. The walls were apparently built of unfired air brick [or undecorated ashlars], but the [six] pillars [of the porch] and the reveals of its five doors [passages of the porch] were of stone; the wooden doors [of the temple entrance behind the porch] rested on copper [or bronze] hinges; It [the temple] was roofed with cedar beams [which, arranged crosswise, formed a stable coffered ceiling]. So it must have been a pretty stately [portly] building. [In other words: It looked not huge but stable like the Kalabsha Temple of Elephantine, or the temples of Yeha or Marib.] The inventory included offering bowls made of gold and silver. On the associated altar, food offerings, incense and burnt offerings were presented, as in the cult of Jerusalem.

The Jews of Elephantine formed a cult community and as such had their own special organisation in addition to the military one. At the head was a leader, at the time of Darius II it was Jedoniah, son of Gemariah, alongside whom one or two other names are occasionally mentioned, apparently his assistants. Among his "comrades" with whom he discusses all important matters, such as the Persian officials, "the priests (of Yahu) in the fortress of Elephantine" are particularly highlighted several times. The community is divided into hundreds, which are named after their leaders [It is very striking that they mostly have Babylonian names: Shiniddin and Nabuaqab (Pap. 18, 1, 19f.); Nabu-ushaliv (Pap. 25, 8); also Bet'elteqem (Pap. 25, 6, 10).]; but they hardly really consisted of a hundred members. At a collection for the deity, which we will talk about later, a total of 130 members paid, including around 35 women, of course those who had their own assets. We do not know whether all members of the community who were able to pay took part; In any case, the poorer people who could not pay must also be added, so that the community, including the women and children, may have easily been around 600 to 800 strong, if not more.

We have already become acquainted with the living conditions of the community, the employment, and the prosperity that some gained. When Jeremiah once compares his mercenaries in an oracle against Egypt to fattened "stable calves" who cannot stand against the enemy (46:21), this obviously also applies quite well to the Jewish garrison of Elephantine.

The personal names are usually the same as those known from the Old Testament or are formed in the same way. Babylonian, Aramaic and Egyptian personal names can also be found occasionally. The fact that the Jews adopted foreign names without hesitation, even if they contained foreign names of God, is also known from the Old Testament and the later history of the Jews (The Christians were not afraid of this either; think of names like Demetrius, Isidore, Apollos.). Some of the bearers of these names may have been proselytes. We have already seen that marriage to non-Jews was by no means frowned upon, but also that in the case mentioned the Egyptian husband converted to Judaism.

The Introduction of Jewish Law

While in Elephantine the popular Jewish cult remained essentially unchanged, although people remained in constant contact with their homeland, the greatest upheavals gradually took place in Judah and Jerusalem. In the year 597 BC, Nebuchadnezzar led King Jehoiakin and the elite of the people, the officials and the landowners subject to military service, along with the blacksmiths and locksmiths, 10,000 men, into exile in Babylonia. In 586 BC Jerusalem was destroyed and the majority of the population still in the country, at least 30,000 to 40,000 men, were deported there, and several thousand others soon afterwards moved to Egypt [and other places]. Then in 538 BC, after Kurush II's [Cyrus the Great's] conquest of Babel [Babylon], came the return of a colony of 42,300 adults — including 30,000 men — with 7,337 male and female slaves, and the rebuilding of Jerusalem and the Yahweh Altar under the leadership of a son of Jehoiakin named Sin-bal-usur (mis-written as Sheshbassar in our Bible texts) who, as Persian governor, took over the government of the small province of Judah. When, after the fall of Cambyses and the overthrow of the magus [Persian: "wise man"] Smerdis by Darius [Darayavahush], the great revolt of the Iranian tribes, the Babylonians and Armenians against the new ruler seemed to hold out the prospect of the downfall of the world empire

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and a complete revolution in the world situation (521 to 519 BC), Messianic hopes arose; The prophets Haggai and Zechariah called for the building of the temple and held the royal crown ready for Prince Zerubbabel, a nephew of Sinbal-usur, who had succeeded him in the governorship. But Darius quickly put down the rebellions and restored the unity of the empire; once again the messianic hopes for an indefinite future had to be postponed. Darius was generous enough to ignore the desire for independence, whose meaninglessness he saw, and to allow the completion of the temple; It was consecrated on the 3rd of Adar (10th March) 515 BC. Otherwise everything remained the same, and the colony had to go through all the material hardships that, especially in a country so unfavoured by nature, are inherent in every new founding, all the more so the more exuberant the expectations with which they were had moved out. They were increased by the disputes with the neighbours, who of course looked askance at the establishment of the new settlement. The semi-nomadic tribes in the south, Kaieb, Jerahme'el, the Recabites, now pushed north into the ancient Jewish land by the Arab Edomites [Idumaeans], who had been driven out of their old homes by the equally Arab Nabataeans, had long been zealous worshipers of Yahweh and joined him without any resistance new community with which they gradually merged completely. But their neighbors to the east, the Moabites and Ammonites, were hostile to them, as were the inhabitants of the ancient Philistine cities on the coastal plain; and just as little could one get along with the neighbours to the north, the descendants of the ancient Israelites in the province of Samaria, who were now often mixed with the colonists brought into the country by the Assyrians. The old, never balanced antagonism between Israelites and Jews [Judaeans] revived under Persian rule: the Samaritans viewed themselves as the real Israel, they did not want to know anything about the tendencies now prevailing among the Jews and especially about the temple in Jerusalem and viewed their much older national shrine on [Mount] Gerizim near Shechem as the true seat of the deity. So there was constant friction and complaints to the Persian government.

The Jewish community could not help itself on its own; the tendencies on which it was founded came to a complete standstill, and especially among the better-off and especially among the priests there were quite a few who took things as they were, turned to the practical tasks of the day, and sought peace with their neighbors and became in-laws with them, the conscience of one or the other might also be struck by such a marriage alliance, which was frowned upon by the law.

The Babylonian Jews intervened. Their religious views urgently required — if they were to prosper on earth and continue to prosper in their businesses, that at present, until God himself intervenes in the future and establishes the messianic kingdom, in the holy land and the city in which God had chosen his place of residence — everything should happen exactly according to the commandments that God himself had given. Their rich material resources (in addition to the literary tradition, the numerous business documents from [the cuneiform archive of] Nippur from the Persian period provide a very clear picture of the prosperity that the Jews achieved in Babylonia.) and their connexions at court and in The civil service, where they were readily used as useful people and some Jews achieved very influential positions, gave them the opportunity to take decisive action. They achieved in 458 BC. BC from King Artaxerxes I and his councilors, the authority — apparently it cost them a lot of money — that the priest Ezra introduce the code of law he had written in Judah and Jerusalem, as his mission was initially based on the conflict in which they were about to enter the intermarriage with the neighbours ended, and the attempt to rebuild the walls of Jerusalem came to nothing, but then in 445 BC the royal cupbearer Nehemiah achieved his appointment as governor of Judah, built the walls of Jerusalem, and on October 30th in 445 BC the law code was introduced in a solemn act as the basic law of the people.

These processes are also confirmed and further supplemented by the Elephantine documents. We owe the new information primarily to a letter that the Jews of Elephantine addressed to Bagoas, the governor of Judah, in 407 BC.

As Eduard Sachau recognised, this Bagoas was already known to us before. The only information that Josephus' tradition has preserved from Jewish history in the century between Nehemiah and Alexander the Great is that the high priest Yohanan [John], the grandson of the high priest Eliashib, who was in office at the time of Nehemiah, met his brother Jesus (Yeshua, Yehoshua) in the temple itself because he feared that he would be placed on his slopes by his friend Bagoas*, "the general of Artaxerxes". (* The name, written "Bagohi" in the papyrus, is an ordinary Persian Name derived from baga "God", just like Hebrew names have the ending yahu for "God." The name was adopted as early as 538 BC by one of the Jews who headed the colony returning to Palestine [Ezra 2:2; Nehemiah 7:7, in Masoretic Text and in our Bibles incorrectly vocalised Bigwai, in the Greek Bible Baguai]; one of the Jewish families has the same name.) As a punishment for this, Bagoas imposed a tax of 50 drachmas on the Jews for each lamb slaughtered at the daily sacrifice and seven years after Jesus ' [Yeshua's] murder entered the temple, unconcerned with the ideas of the Jews, who, as is well known, see the fact that an unbeliever enters the sanctuary as a monstrous sacrilege: "he is purer than the fratricide who acts as a priest." Until now we thought that Bagoas was the powerful minister who served in the last years of Artaxerxes III. (359-338) the Persian Empire ruled, just as Josephus' information and the chronology were here incorrect. Now we see that he was a successor to Nehemiah as governor of Judah. [Eusebius of Caesarea (Constantine's right-hand man) and the chronicles based on him reported a visitation of the Jews under Artaxerxes III. and transplanting part of them to Hyrcania*. [Hyrcania (Persian: Varkana, "Wolf's Land"), ancient Iranian (Persian) region located on the southeastern

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shore of the Caspian Sea. Its capital was Zadracarta (Astrabad, modern Gorgān), and it formed part of the various Persian (Iranian) empires. In the list of Persian satrapies given by the Greek historian Herodotus, the Paricanians may have been the Hyrcanians. Hyrcania was also the name of a town in Lydia (at the western coast of modern Turkey), said by the Greek geographer Strabo to have derived its title from a (military) colony of Hyrcanians settled there by the Persians.] If he was in office in 407 BC, it is natural that we should have a grandson of Eliashib, the high priest of the time of Nehemiah (445 B.C.), next to him find; and the same John (Jochanan) is also mentioned as high priest in the letter from Elephantine, thus proving Josephus' statement to be chronologically correct. (The hereditary succession of the high priests Eliashib, Jehoiada, Jochanan [Yohanan, mis-written in vers 12 as Jonathan], Jaddua is also listed in the family lists c. 12. 10f. 22 given by the chronicler at the end of the book of Nehemiah.)

In the letter from 407 B.C. it is said that the Jews of Elephantine had earlier (in the year 410) "sent a letter to our Lord (i.e. the addressee of Bagoas) and to Yohanan the high priest, and his companions the priests in Jerusalem, and to Ostanes , the brother of Anant, and the nobles of the Jews". This address of the letter at that time, in which, as was the case under the Persian administration, the colleges supporting them are named alongside the highest officials, is entirely consistent with the information we have received from the books of Ezra and Nehemiah about the organisation of the Jewish community under Persian rule.

While the actual government lies in the hands of the governor, the community independently manages its own and especially the religious affairs under his control. At its head is a council, the later Sanhedrin, in which the heads (the "elders") of the land-owning lay families and the priests have a seat and a vote. Originally, the priestly families were quite distant, and in pre-exilic times they did not belong to the community of the Freemen at all, but were committee members (metoken, gerim) without property who lived from their services to the community and received a share of the offerings as a fee from private individuals. The heads of the lay families, on the other hand, are the "eminent" (the "free" or "nobles", chorim), and a secular leader, a president of the council, has the top position. This is obviously the position occupied by Ostane, the brother of Anani, in the letter we are discussing. We don't know anything else about him; The fact that he has a Persian name does not prove that he was a Persian; rather, his brother's name shows that he was a Jew. This Anani, after whom he is referred to, contrary to all other custom (otherwise the father's name is always added to personal names), must have been a very respected personality; and so the assumption made by Eduard Sachau is probably that he was a descendant of the old royal family mentioned in the family tree of the Davidians (This family tree has come down to us [Chronicles 1:3, 17, etc.] in a very unreliable form.)

With the introduction of Judaism in 445 BC, the hierarchy of the lineages was reversed: while in the list of those returning from exile the lineage of laymen have priority, in the lists given in his memoirs, Ezra puts the priests first, and the commitment to the law is signed by the (now reorganised) priestly families before those of the laity. Through the law, the leadership of the people transformed into a church community is increasingly transferred into the hands of the clergy and the high priest at their head. [In other words: the theocratical structure gains the upper hand and later turns into the totalitarian mindset that is typical for monotheism.] The same order, as we have seen, also applies to the writing of the Jews of Elephantine.

Another personality known from the Old Testament appears in the letter from the year 407: Nehemiah's main opponent, who tries to thwart the construction of the wall and is in close contact with the secular party in Jerusalem, Sin-uballit (Sanballat). We learn here that he was governor of Samaria.

This is never mentioned by Nehemiah as he assumes that the readers knew it. (Titus Flavius Josephus [Antiquities XI 7, 2, 302] places him unknowingly in the wrong time of the last Darius [called Codomannus; Darayavahush III, reigned 336-330 BC], but calls him correctly "Satrap of Samaria.). The statement "Then Sinuballit spoke before his brothers and the crew (chail) of Samaria, etc." [Nehemiah 3:34] only now makes us understand; as governor, he stands at the head of the levy of his province.) — It sheds new light on the events he recounts: it is the governor of the neighbouring area who is trying to cause him all sorts of difficulties, even though he was not allowed to intervene directly in his sphere of power. If he was still alive in 407, he must have been very old; and so the Jews of Elephantine turn to his sons Delaiah and Shelemiah, who apparently actually ran the business for their father. Now we can turn to writing itself and its motivation.

The Destruction of the Jewish Temple at Elephantine

It is understandable enough that there was a lively rivalry between the Egyptians and the foreigners living among them, and especially the Jews [as they might have remembered that the Habiru (Hebrew) from Canaan wanted to get the whole country under their control some hundred years ago]. For a long time the Egyptians had become more and more exclusive towards foreigners, whom they viewed as unclean [impure]. And when, after the fall of the New Kingdom [1539–1075 BC], the distress of the time and foreign rule generated a national reaction that saw salvation in the return to the orders and cult forms of the oldest times and everything foreign. This includes ideologies and the gods who had invaded from abroad, in so far when they were recognised as such, eliminated as creatures and associates of the evil Seth, the enemy of Osiris, and eradicated from the Egyptian religion, this rejection of foreigners and the embarrassing observation of purity regulations and local cult orders became completely dominant. After decades of chaos, the Restoration under the 26th Dynasty recognised and carried

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out these principles, and the news of the Greeks is full of them. But this behaviour had already been noticed by the Israelites, who had no idea at the time that they would arrive at exactly the same standpoint a few centuries later. [This is a law of human nature, the more a particualar zeitgeist swings to one extreme, the more vengeful it swings back later.] The Yahwist (one of the 4 authors of the Pentateuch; around 850 BC) notes in the story of Joseph that "the Egyptians are not allowed to eat together with the Hebrews, since this is an abomination to the Egyptians" (Gen. 43:32), and that "to the Egyptians all shepherds are an abomination" (Gen. 46:34); When, during the plagues, Pharaoh made the concession that the Israelites should offer the required sacrifice to their God, not in the desert, as they demanded, but in Egypt itself, he had Moses say: "We cannot do that; for what we sacrifice to Yahweh our God is an abomination to the Egyptians; If we should sacrifice before their eyes, as is an abomination to the Egyptians, would they not stone us?" (Exodus 8:22).

Meanwhile, the Jews in Palestine were under the laws of 621 and 445 BC. The Jews in Elephantine have also become just as exclusive, and the Jews in Elephantine have not remained untouched by this zeitgeist, although they will not have gone as far as the Orthodox in their homeland.

But they also did not lack for provocations: they also stayed away from contact with people of other faiths in their interactions and at meals, they also showed contempt for their religion, and above all they also diligently caught proselytes of which the papyri bear witness through the numerous Jews whose fathers or grandfathers bear Egyptian names, and through the conversion of Mibtachiah's Egyptian husband to Judaism. So where-ever Egyptians and Jews sat together in the same city, there would have been as little lack of daily friction and riots as there is today between the various Christian denominations in the Holy Land [of the 19th century]. And just as here the Islamic [Ottoman] government stands above them, in a proudly awareness and illusion of having a much higher religion, looking down on them with contempt and yet forced to take their pretensions into account and keep order among them, so in Egypt the Persians, the professers of the pure teachings of Zoroaster. Cambyses showed complete contempt for the Egyptian religion and persecuted it; that has abandoned the wise policy of his successors, which Darius founded, and has tried to make amends with all his might; But one can imagine how contemptible the actions of the rabble that took place at his feet must have seemed to the proud Persian, despite the generous spirit that permeates the entire imperial administration, or rather precisely as a result of this.

Papyrus 10 provides some insight into this game of intrigue in everyday life, a letter addressed to the Jewish community in which an agent of the community reports on the events affecting them at the satrap court in Memphis. Unfortunately, only the right half of all the lines has been preserved. The entry reads: *"To my lords Yedoniah, Mauziah, Uriah and the army of your servant [legion of God] greet you at all times. We are doing well here. And now, every day, the . . ."* No further coherent text can be produced; but we see that Arsames is talking about the Egyptians' intrigues, against which the sender is powerless: *"[about that] we can [not do anything] because the Egyptians — them women (probably of Arsames) — give bribes"*, and later: *"we are frightened because we are short of money"*. The Egyptians also put their hope in the governor of the Thebaid "and so they say: a Mazdajasnian (i.e. a worshiper of Mazda, the religion of Zoroaster) is he, placed over the province.

Here we get an idea of the role that the rivalry between different religions played in the life of the Persian era. There will never have been a lack of such friction; And hand in hand with them goes the ever-living striving of the Egyptians to regain their national independence, despite all of Darius I's concessions or perhaps precisely as a result of his policy, which, in contrast to Cambyses [Kambujiya], was as accommodating to the Egyptian priests as possible and thereby enormously increased their influence, which had already led to great revolts twice, in the years 487-484 BC and 459-454 BC, and after the death of Darius II in 405 BC. The permanent shaking off of the foreign yoke was achieved. A few years earlier, in 410 BC, this led to a movement in Elephantine which was directly aimed against the Jews and of which we learn from our documents.

The process was as follows. While the satrap Arsames had gone to the king's court, the priests of Khnubis of Elephantine managed to obtain the consent of the Persian general, the pratarak Hydarnes, to strike against the Jews.

He ordered his son Nephayan, who commanded in Syene, to send Egyptian troops to attack the Temple of Yahweh. They attacked the sanctuary, plundered its valuables and completely destroyed it. It is possible that other intentions besides hatred of Jews played a part in this undertaking, that the Jews were the mainstay of the Persian government and that the Persian commander was won over to take a measure that would ultimately lead to an uprising against the Persians themselves can hardly be doubted.

At least that's how the Jews portrayed it. In the Strasbourg papyrus published by J. Euting, the fragments of a petition "from the Jewish army" to the Persian government, perhaps to the satrap Arsames himself or to his deputy [Of course, the surviving document is not the original petition, but a copy taken from it and retained.] is it [called:

". . . flags of the Egyptians have revolted; we did not leave our post and no harm could be proven against us. In the year 14 of King Darius (410 BC), when our lord Arsames had gone up to the king, this is the mefait (I represent the Persian word 'dushkarta' used in the text here by the following using French words.)*, which the priests of Khnubis committed in the fortress of Jeb, a conspiracy with Vidarnag* (Hydarnes)*, who was pratarak* (general) *here. They gave him silver and valuables. There was a remnant of that . . .* (There is an unknown word here.) *. . . They destroyed the king of Yeb, who was in the fortress; and a wall was built in the breach of*

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the stronghold of Yeb, and now this wall is built in the breach of the stronghold. There was a well built in the midst of the fortress, and it never ran out of water to water the army; when they are assiegp, they drink the water from this well; those priests of Khnubis have buried this well. When information is collected from the judges, officials and policemen (literally "the listeners," goschak, a Persian office that the Greeks render as "the king's ears.") *employed in the province of Tashadres, our Lord* (i.e. to the addressee) *will be notified in accordance with what we have said. Also we give an exact report. . ."*

Only isolated words survive from the sequel; As far as we can see, the looting and destruction of the temple was primarily reported here.

The government appears to have energetically suppressed the disturbances after Arsame's return; Hydarnes and Nephayan and their accomplices were executed. But the Jews could not regain their rights. For three years they tried in vain to obtain permission to rebuild the temple. A letter to Bagoas and the Jews in Jerusalem asking them to support their request went unheeded — understandably enough: since modern Orthodoxy had now achieved full dominance here, and a temple to Yahweh outside Jerusalem was an abomination of pagan idolatry. So in the year 407 BC they finally turned again in the surviving letter to the governor Bagoas of Judah with the request to intercede on their behalf with Arsames, and at the same time to the sons of Sin-uballit of Samaria.

This is also very significant for the situation. For the Believers of the Old Judaism in Elephantine there is no sharp contrast to the [equally old-fashioned] Samaritans that has now developed in Palestine. The Samaritans and Sinuballit themselves were by no means harshly hostile to the colonists in the south, no matter how uncomfortable they were and how much they were repelled by the fanaticism of the strictly religious party. They tried to get along with them and had a variety of connexions and family relationships with the aristocracy and especially with the secular priesthood.

Tobit was related by marriage to prominent families and the high priest Eliashib to him. — when Nehemiah returned to Judah (around 430 BC), he threw him out (Nehemiah 13:4...) — , so has a grandson of Eliashib married a daughter of Sin-uballit (Nehemiah 13:28...).

"I chased him away from me," says Nehemiah in the account of his second governorship; "Remember them, my God, of the defilements of the priesthood and of the ordinances of the priesthood and of the Levites!" He withholds his name, he only hints at his crime: it is Manasseh, the first high priest of the Samaritans at the temple on Mount Gerizim of Shechem. The Samaritans also accepted God's revelation of the new code of laws that Ezra had brought with him — they could not escape the power of the new religious ideas. Only they were never able to recognise the Jews' claim to be the only true Israel and the claim of the upstart Jerusalem, but instead clung to their much older central sanctuary. So the Jewish sect of the Samaritans came alongside Orthodox Judaism.

It is quite understandable that the Jews of Elephantine could expect more accommodation here than from the devout Jews of Jerusalem, to whom they had initially turned; and this hope did not betray her.

The letter to Bagoas from the year 407 is preserved in two copies, which differ in small details of expression. It says:

"To our lord Bagohi, governor of Judah, your servants Yedoniah and his companions, the priests in the fortress of Yeb [Elephantine]*. May our Lord the God of Heaven greet you at all times and sit in grace before King Darius and the sons of the (royal) house a thousand times more than now, and grant you long life and be happy and healthy at all times. Now your servants Yedoniah and his companions say this:*

In the month of Tammuz, in the year 14 of King Darius (July 410 BC), when Arsames had gone away and gone to the king, the priests of the god Chnub in the fortress of Yeb conspired with Vidarnag, who was pratarak here, namely: let the temple of God Yahu in the fortress of Yeb be removed from there.* (* The verb "make" is omitted. The parallel text has: "they gave silver and treasures to Vidarnag.") *Then this Vidarnag, the Accursed One, sent a message to his son Nephayan, who was colonel in the fortress of Syene with the words: The temple of the god Yahu in the fortress of Yeb should be destroyed. Then Nephajan brought Egyptians with other warriors; They came into the fortress of Yeb with their weapons, and they entered that temple and destroyed it to the ground, and they broke down the stone pillars that were there. They also broke down the five stone doors* (the jambs, in contrast to the door leaves. The parallel text says "mighty doors") *built of stone blocks that were in that temple, and they lifted up their door leaves and the brass hinges of those door leaves, and the roof of cedar, with the remainder of the equipement, and whatever else was there, they burned all with fire; and the gold and silver bowls, and all the things that were in that temple, they took away and confiscated them. Since the days of the kings of Egypt our fathers had built that temple in the fortress of Yeb; and when Cambyses* [Kambujiya] *went against Egypt, he found that temple built. And while all the temples of the gods of Egypt were destroyed, no one did anything to that temple. And since they have done this, we, with women and children, wear mourning clothes and fast and pray to Yahu, the Lord of heaven, who has brought us news of that Vidarnag: the dogs have torn off the bonds from his feet* (Vidarnag was executed and his corpse was given to the dogs that tore it apart) *and and all the treasures which he had acquired perished, and all the people who had wished evil upon that temple were slain, and we saw it with delight.*

Even before this, at the time when this evil was done to us, we sent a letter to our Lord (the addressee)*, and to Yohanan the high priest and his companions the priests in Jerusalem, and to Ostan the brother of Anani, and the nobles of the Jews; but they did not send us a letter.*

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We have also been wearing mourning clothes and fasting since the month of Tammuz in the year 14 of King Darius to this day. Our wives are like widows (i.e. we abstain from marital intercourse.) *We do not anoint ourselves with oil and we do not drink wine. Nor have we offered any oblation, incense, or burnt offering in that temple from that time until now, the year 17 of King Darius.*

Now your servants Yedoniah and his companions and all the Jews, inhabitants of Yeb, say this: 'If it seems good to our Lord, remember to build that temple, since we are not permitted to build it. Look at the recipients of Your blessings and graces here in Egypt. Let a letter be sent to them from You concerning the temple of the God Yahu, to build it in the fortress of Yeb, just as it was built before, and they will give the offerings, the incense, and the burnt offering on the altar of the God Yahu Your name. And we want to pray for you at all times, we and the women and children and all the Jews who are here when that temple is built. And you will earn for yourself greater merit before Yahweh, the God of heaven, than a man who offers to him burnt offerings and sacrifices worth a 1,000 talents. And concerning the gold, concerning it We have sent and given knowledge.

We also communicated the whole matter in a letter on our behalf to Delaiah and Shelemiah, the sons of Sin-ubalht, governor of Samaria.

Furthermore, Arsames knows nothing of all that has happened to us.

On the 20th Marcheshwan of the year 17 of King Darius (28 November, 407 BC)*."*

[See Photo of the petition, averse and reverse, Appendix A]

Whether Bagoas cared much for all the beautiful promises of divine blessing that the Jews made to him may seem quite questionable. In any case, the material gain that was offered to him, the gold, which is mentioned at the end of the letter, was more effective. But here the Jews had to be careful: they could not know how much Bagoas would demand, and just as they could offer him too little, it could turn out that he would have been available cheaper than they had expected. So they are careful not to name a specific sum, but only indicate that they gave their messenger gold and instructions: such things could only be successfully negotiated orally.

In any case, the negotiations in the Holy Land achieved their goal; In a meeting with the Jewish negotiator, Bagoas and Delaja — his brother apparently left the matter to him — declared their willingness to support the Jewish proposal. We also have information about this negotiation: we have the minutes in which the Jewish negotiator recorded the statements of the two Persian officials and which he brought with him to Elephantine. It is said:

"Record of what Bagohi and Delaja told me.

Record with the following wording: You have to speak in Egypt regarding the altar house of the god of heaven, which was formerly built in the Fortress of Yeb, before Cambyses, which that accursed Vidarnag destroyed in the year 14 of King Darius, to build it on its site as it was before, and they shall offer offerings and incense on that altar, just as they used to do before."

You can see that the two Persian officials express themselves very correctly. They avoid the name "Yahweh", nor do they speak of a temple, like the Jews, but of the "house of the altar"; but because they recognise that it dates from ancient times, before the conquest of Cambyses, The fact that his privilege is therefore not infringed by the Persian government also means that it has been unlawfully destroyed and must be restored, in accordance with the principle consistently followed by the Persian government of protecting the existing conditions and not overturning a decision once made.

In exactly the same way, Darius I allowed the construction of the temple in Jerusalem because in the archives at Egbatana he found the protocol of Cyrus' decree by which he allowed the reconstruction of this temple in the year 538 BC (Ezra 6). — This only differs in one point The decision depends on the Jews' request. They say that so far three types of sacrifices have been offered to their god in the temple, mincha, incense and ola, and they expect that these can be offered again after the temple is restored. Of these three types, the incense offering needs no explanation; Ola is the burnt offering in which the slaughtered animal is burned on the altar; mincha "gift", is originally any sacrifice (in which the sacrificers, along with the sacrificial priest, themselves eat the meat of the slaughtered animal), but in the cult of Jerusalem it became exclusively the name of the vegetable "meal offering" (bread, cake, fruit), a usage of language that is then strictly enforced by the law (which, incidentally, emphasises burnt offerings wherever possible). We see that here too the cult of Elephantine completely corresponds to that of Jerusalem.

Now the minutes of the negotiation with Bagoas and Delaja only talk about mincha and incense; Lidzbarski first rightly concluded from this that they did not want to allow burnt offerings on the altar of the restored temple. This corresponds to another document, the copy of a petition to a man of one foot — the name is not mentioned — which unfortunately only survives in a garbled form, for the restoration of the sacrificial cult (Pap. 5). The text says:

"Your servants Yedoniah son of Gemariah, Ma'uzi son of Nathan, Shema'iah son of Chaggai, Hoshea son of Yatom, Hoshea son of Natun, five men in all, Syenenes, who live in the fortress of Yeb, say thus: If our Lord [intercedes for us, or something like that] *and the temple of the god Yahu* [will be rebuilt] *in the fortress of Yeb, as it was built before, and sheep, oxen, goats, . . . are not offered there, but incense and food offerings* (mincha) *are. . . , and our Lord gives information . . ., then we will go to the house of our Lord. . . Deliver 1,000 species* (bushels) *of barley".*

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This letter, which also proves that its five authors were quite wealthy, adopts the formulation given by Bagoas, not only in the positive, but also to the negative side. Apparently the Jews saw that they would not be able to obtain permission for sacrifices and burnt offerings and acquiesced. So it is very likely that this petition was only drawn up after the Bagoas' decision was received, when further support was sought from influential personalities — probably a high Persian official — in order to finally obtain the concession for the construction of the temple from Arsames.

But that the Jews of Elephantine could not obtain permission to offer sacrifices burned in fire in their temple is very strange indeed. One must probably assume that the government has thereby made a concession to the Egyptians' anti-Jewish sentiment. However, one should completely avoid the idea that is occasionally expressed as if animal sacrifice itself was offensive to the Egyptians and as if the sacredness of animals in Egyptian religion played a role in this. Of course, in Egypt the animals are cared for and protected, and killing some animals, such as the ibis, the falcon, the cat, the cow, is forbidden under penalty of death. But oxen and sheep, the chief animals of the Jewish sacrifice, have been slaughtered in Egypt at all times. Instead of all other evidence, it is sufficient to refer to Herodotus, who (II, 37-42) describes these things very clearly, in full agreement with the monuments. Cattle sacrifices are quite common in Egypt, and the burning of the carcass filled with bread, fruits and spices, which Herodotus (II, 40) describes, perhaps only entered Egypt in the late period from the Semitic cult. In addition to bread and geese, the priests in particular receive their daily ration of beef from the temple property. Herodotus only says of the inhabitants of the Theban district that they were not allowed to slaughter sheep because they were sacred to Amon, but instead sacrificed goats, just as, conversely, the inhabitants of the district of Mendes in the Delta, whose god was a goat, spared the goats and slaughtered sheep. If we assume — which is not unreasonable — that the inhabitants of Elephantine did not slaughter sheep because their god Khnubis had the shape of a ram, then this would only lead to a ban on sheep sacrifice, but not on animal sacrifice as a whole. So it is not the animal sacrifice itself, but the way in which it is carried out, and in general the entire cult of a foreign god, which is "an abomination" to the Egyptians and the reason or pretext for the unrest gave.

If the Persians refused to grant concessions for animal sacrifices, it may have been because they were also offensive to them for a completely different reason. For according to the teachings of Zoroaster, the burning of animal corpses was a defilement of the holiest and purest element, the fire. However, we find out nothing else about such an intervention in foreign cults, as one would then assume, under the Achaemenids — later, under the Sassanids, When the religion of Zoroaster organized itself completely as a church, things were different. But it is not unthinkable that such tendencies had already arisen at that time, as Cambyses clearly showed his contempt for Egyptian religion.

Perhaps such views, along with bribery, played a part in Hydarnes agreeing to the destruction of the Jewish temple at Elephantine. It can also be pointed out that the Egyptians, in their intrigues against the Jews, count on the fact that the governor of Thebais is a Mazdajasnian, and that Bagoas imposes a heavy tax on the Jews in Jerusalem for every sheep sacrificed during the daily service imposed. But we have no certainty here and cannot go beyond hypotheses.

We do not know whether the Jews' efforts were successful and whether they received permission to rebuild the Temple. But it was hardly completed. Because a few years later, in 405 B.C. BC, the new revolt of the Egyptians followed, which led to the establishment of the rule of Amyrtaeus. A partially preserved and almost incomprehensible document perhaps refers to these processes (Pap. 15. The first surviving word, Khnum, can only be the remainder of a proper name [Pa]khnum [a remainder of the P has also been preserved], not for example the name of God, since this is written Khnub), in which a list of Jewish men is given, headed by the community leader Jedoniah, son of Gemariah, "who were found at the gate and were killed", as well as women who were perhaps taken prisoner. Perhaps we are talking about a catastrophe that came to the community, which would probably have taken place in the year 405 BC, but everything is too sketchy to be able to say with certainty that the Jewish people were eradicated At least not at that time, because we have, as the youngest of the documents, a debt document from the 5th year of Amyrtaos, 400 BC, which a Jew, Menachem, son of Shallum, the "Aramaean of the fortress of Yeb, from the flag of Nabukudurri" issued to a Jewess called Selua (Pap. 35).

END OF THE ELEPHANTINE PAPYRUS FIND

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Alexander the Great and the Greeks

In 332 BC, a remarkable people invaded the Middle East. They were the Greeks, led by one of the greatest Generals in history: Alexander the Great (Alexander III of Macedonia). The Greeks would conquer the world, from Greece to India. After his death in 323 BC, the Ptolemies in Egypt and the Seleucids in Syria rule Judaea by turns for the next 150 years. But there was far more to the Greeks then military prowess. The Greeks had created the most sophisticated civilisation the world had ever seen.

Their magnificent art was inspired by a reverence for the human body which also found its expression in the athletic Feats on display in their Olympic Games. But the Greeks also revered the mind and their greatest thinkers were responsible for the flowering of philosophy, science and mathematics (See p.1244.). As a result, Greek architecture, politics and economics were centuries ahead of the other peoples of the world. For the Jews, the takeover of most of the known World by the Greeks was a threat more dire than any other army they have ever encountered. Suddenly, the Jews of the land of Israel found themselves almost in the middle of the Greek Empire.

Yehuda Makabi's Fight for Freedom

In 167 BC, the Seleucid (Greek-Persian) ruler Antiochus Epiphanes introduces pagan rites at Jerusalem Temple, triggering the Maccabean revolt. (Book of Daniel, 1 and 2 Maccabees) It was during this time that the xenophobic Messianic Movement began to formate and write the first apocalyptic Dead Sea Scrolls. The uprising was led by a man known as Judas Maccabeus, or Yehuda Makabi in Hebrew, and he began his military actions against Antiochus in the countryside for the Seleucid king had ordered his men to travel from Village to village with an idol of Zeus. The king's commissioners came to the towns to make them sacrifice. Many Israelites gathered around them but Matathias (Matityahu, Matthew) and his sons drew apart. The king's commissioners who then addressed Matathias: *"You are a respected leader, a great man in this town. Be the first to step forward and obey the king's decree. Your sigs shall be honoured with gold and silver and many presents."* Raising his voice Matathias retorted, *"Even if every nation living in the King's Dominion obeys him, I my sons and my brothers will still follow the Covenant of our ancestors!"* As he finished speaking, a Jew came forward in the sight of all to offer sacrifice on the altar. When Matathias saw this, he was fired with Zeal. He killed the king's commissioners and tore down the altar.

The Seleucid King Antiochus IV Epiphanes directed a series of measures against Judaea which culminated in the suppression of Jewish worship. The Temple was desecrated, circumcision proscribed and abstention from pork was outlawed. Opposition broke out all over the country. Antiochus tried to achieve by force a religion detached from Torah Mosaic Law and assimilate it into a common Hellenistic culture in service of Empire. This was a period of Jewish Maccabee Martyrs dying for the Mosaic Law. 2 Maccabees states, "The King of the universe will raise us up to an everlasting renewal of life, because we have died for his Laws." In 141 BC, the victorious priestly Hasmonean (Maccabean) family established as ruling dynasty of an independent Jewish kingdom.

Into the Roman Empire

This conviction that the fate of the Jews depended on defending God's laws at all costs would only grow in the years ahead. And it would set the stage for a true cataclysm when another great Empire arrived in the Middle East: the Romans. In 63 BC, the famous Roman general Gnaeus Pompeius (Pompey) led his Legions into the land of Judaea. For 100 years, Judaea had been an independent nation and many Jews believed that as the chosen people of the one true God. They would remain free forever. But it soon became clear that the world's greatest Empire could not be resisted. The Triumph of the Romans produced a crisis of Faith among the Jews. For some the only explanation was that the final battle between good and evil the end of days, was at hand. They would soon see evidence for their belief for the years ahead in Judaea would be one of the most bloody and chaotic periods in human history.

This is a story of terrorists and political assassination, of brutal overlords who crucified thousands, and of the Siege of Jerusalem with over 100,000 people trapped inside. But it is also the story of how amid the chaos two new religions began to flower, religions that would change Mankind's ideas about justice, mercy and God. One of them would be called Rabbinic Judaism (representing the Roman Jews of the Pharisee party); the other one is now known as Roman Christianity, cleansed by the Flavian dynasty from any terrorist violence and messianism. The Romans gave the people the messiah they always wanted, the benevolent Jesus Christ, who was in time elevated to the Christian god we all recognise today.

Jesus, James, Paul, and Christianity

Archaeological discoveries combined with an in-depth study of ancient texts offer us a better understanding of the environment in which Jesus grew up. Although the gospels are just literature, not history, they still give us some facts. Official records of the Roman administration are such facts, Bible authors could not have any influence on them. In many ways, the Bible is like real life, especially when it comes to meeting new personalities or characters; Not each and every person is equally honest, equally righteous, equally good.

It is the verfiable facts that are most valuable, not the stories of miracles. It is the sayings, teachings, and ideologies that are significant, not the personality or the character of Jesus quite simply because most New Testament texts were written by authors who did not know the real Jesus, by Greek-speaking Romans, not by converted Hebrews. This is the reason why the New Testament is pro-Roman and

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without mentioning the Romans. It is a like talking about the World Wars without mentioning the Germans.

The saddest thing is that almost the entire New Testament breathes Jew-hatred and anti-Semitism being responsibe for millionfold death among Jews particular by the hands of Christians and Muslims. It is therefore very important to know what kind of Jews the texts are refering to and who wrote about Jews in a hateful manner first. Roman Christianity goes back to one man: Shaul ha Tarsi, in English: Saul of Tarsus, Paul the Apostle (the Messenger). He is called "apostle" although he is not one of Jesus' original apostles. His texts are the oldest of the New Testament and they are full of loathe towards Jews, arrogant towards Jesus' original apostles and haughty towards the real Jesus and his family. As a Roman Jew, a Pharisee, Paul especially disliked the non-Roman Zealots, the Saducees (Zadiks = the Righteous Ones) and the Sicarii (knife-terrorists) all of whom Paul just called "Jews.". They all went against everything the Greek-Roman civilisation stood for. That is why he, as dutiful Roman citizen,, as police agent of the Roman government, persecuted them. Already in his first appearance in the Book of Acts he is shown as an individual of violence: *"[Acts Chapter 7] 58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul (of Tarsus). 59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. [Acts Chapter 8] 1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. 2 And devout men carried Stephen to his burial, and made great lamentation over him. 3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. 4 Therefore they that were scattered abroad went every where preaching the word."*

In other words, Paul (here still called Saul) destroyed everone who was connected to the Jerusalem Church of Jesus and James.

Stephen was a Greek-speaking Roman evangelist, who lived in Jerusalem and was one of Jesus' early Jewish Christians from outside the Holy Land. The Sanhedrin (the Jewish Court of the Temple) tried him for heresy and stoned him to death, with Pauls consent who -- do not forget--acted as a kind of police agent. Just like Jesus before him, Stephen criticised "the Temple" because it had been rebuilt by the pagan king Herod and those who run it were clients of the pagan Romans.

The simple-minded Jews had no chance against Paul, a sophisticated Roman official. That the Roman Church hailed Paul as a hero is no surprise because he founded his own version of Christianity which was Roman, not Hebrew. For him, Jesus was not a wise teacher but "Christ crucified," the only form Jesus could be worshipped. And Paul did not care that his teachings went against the first 3 of the Ten Commandments. For Paul, his version of Jesus had brought deliverance from the "curse of the law" (Galatians 3:13). One could get the impression that Paul and the gospels had turned Jesus' teachings upside-down. Paul was determined to crush the violent Zealots with violence, anyone or anything standing in his way of hate was wiped out. Jesus did not hate anybody, he was a righteous man, Jesus the Nazorean, Jesus the Keeper of the Law. And so was his brother James the Just, a Teacher of Righteousness.

Facts on Jesus and his Times

One of the most important issues for Christians is the evidence for the existence of Jesus. Unfortunately, there is not much to get on with. However, there are certain indications that can prove a 'factual Jesus.' Here it is vital not to be taken captive by wishful thinking but analyse the existent indication of evidence and judge by logic. The results are astounding as well as satisfactory.

1. Linguistic facts: The name Jesus itself. Jesus is the English version of the Roman version IESUS which is another form of the original Greek transliteration IESOUS. The Hebrew-Aramaic origin of the tranliteration is Yeshua, Yeshu, Yoshua, and its full Hebrew form is Yehoshua. Yeho stands for 'god' and shua means Saviour / Messiah, so together: "God is salvation" or a bit more fluent: God's Saviour or the Saviour of God. The name is actually a title of honour rather than a name. It is the same name-title as in the "Book of Joshua" in the Old Testament. The link to that Joshua is clear as Joshua was Moses' secretary, his successor and the first Israelite conqueror of the Holy Land. So the name Yeshua is actually linked to military victory over the occupiers. And this is also the connotation that let Greek interpreters pick the word "Kristos", or 'Christ' in English. So when we say "Jesus Christ" we actually say "Messiah Messiah", a double name. Ambiguity, dualism, duplicity is a typical feature used by writers of the New Testament such as in "Jesus the Nazorean" (the keeper of the law) vs Jesus Barabbas (bar Abbas = "father of the son"). Equally, a name can have several distinct forms such as Jesus, Eleazar, Lazar, Lazarus, Emmanuel (see point 7) but still can mean the same person.

2. The birth date of Jesus. The only official extra-biblical fact that is given is the census. The census was conducted by Governor Publius Sulpicius Quirinius after Judaea, Galiee, Syria, Jordan and Arabia Petraea became the official Roman "Province Judaea" in the year 6 AD. The census was necessary in order to estimate the tax the Roman state could earn.

3. The wise men from the East refer to Zoroastrian or Buddhist men from Persia symbolising the Mithras cult that provided the Eucharist, the halo around Jesus' head, the long-haired Jesus character itself. Mitra was an angel-like deity originating from Hinduism.

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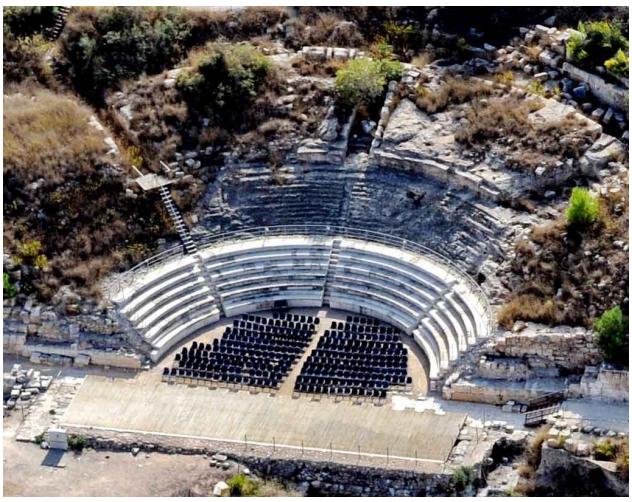
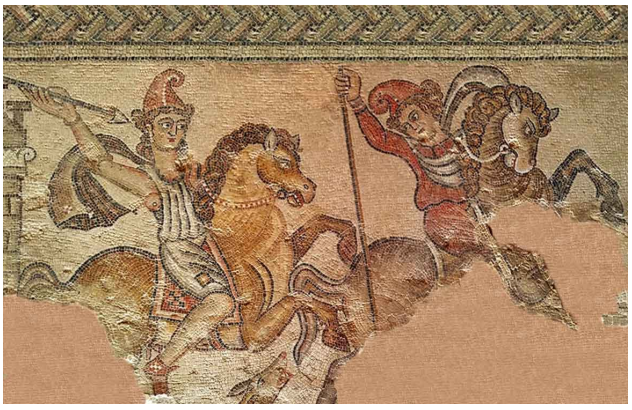


The Greek teatre in the Galilean capital city Sepphoris was most certainly a place the family of Jesus knew. It was only 5 km away from Nazareth and was undoubtedly their main place of work. The general depiction of the Holy Land as bucolic scene with intinery preachers wandering around is most certainly nonsense. Judaea and Galilee were cultured but also perilous areas of constant warfare.

4. Jesus father Joseph was a tekton, this is a Greek word for builder, not just carpenter. His main place of work was therefore in Sepphoris, the Galilean capital city that had about 30,000 inhabitants.

5. Jesus' place of work was most likely Sepphoris, the capital city of Galilee which was only 5km northeast of Nazareth and 7km east of Bethlehem (Bet Lehem of Galilee); it was a main hub on the Silk Road / Indian trunk line. The Indian emperor Ashoka sent Buddhist emissaries to China and the Greek Empire, and the trunk roads from China and India and Persia were almost passing by Jesus' home.



This beautiful floor mosaic was found in Sepphoris. It shows two amazones from "the East," meaning Persia; identified by the typical Persian shape of their hats. Persian influence was huge on the Roman Empire and so too on Chritianity for hundreds of years.

6. The Star of Bethlehem (Bet Lehem) goes back to the "star prophecy" which identifies Jesus as member of the Jewish "Messianic Movement," a kind of terrorist movement whose jihadi subjugated the entire Hebrew population of the Holy Land. Therefore, the Romans had no other choice but viewing everybody as anti-Roman activists who were all liable to be executed by crucifixion. Only those who owned Roman citizenship were not allowed to be crucified but had to be put to death by the sword, like John the Baptiser and perhaps Paul the Apostle (Roman name: Shaul ha Tarsi, Saul of Tarsos, Anatolia). The prophecy was often employed during the troubled times of occupation. It was used an incentive piece of inflaming propaganda and goes like: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob (Israel), and a Sceptre shall rise out of Israel, and shall smite the corners of Moab (Arabia), and destroy all the children of Sheth." (Numbers 24:17) This was the prophecy that was of such importance to all resistance groups in this period, including those responsible for the documents at Qumran and the revolutionaries who triggered the war against Rome, not to mention the early Christians." In his history, Titus Flavius Josephus observes that Titus Flavius Vespasianus was destined to be the world ruler who would come out of Judaea, and not a Jewish messiah, as the revolutionaries had erroneously anticipated (Jewish War 6.312-314). The prophecy was also applied to Simon bar Kokhba, messianic leader of the 3rd Jewish Revolt of 132 AD, whose adopted name 'bar Kokhba' means "Son of a Star" in Aramaic.

7. Prophecies are not looking into the future but are a kind of propaganda works to inflame the people who then change the future. In the prophecy of a Messiah, the Virgin is mentioned in those two gospels with the largest historicity level: Matthew 1:23 "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us," being a quote from Isaiah 7:14 "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." and Luke 1:27 "To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." The mentionings deliberately avoided the use of any name directly, the authors did not want to be caught in a blunt lie. The woman's state as virgin was supposed to render Jesus as divine. So, who then was the virgin in that family? It was certainly not the mother Mary who was the virgin, it was actually James the Just, the brother of Jesus. James got never married, he was a holy man in his own right, a kind of Ayatollah, in the Dead Sea Scrolls called "The Teacher of Righteousness," the Zadik, "The Just."

8. Jesus' span of life is given in the Gospel of Luke with "about 30 years of age" (Luke 3:23) which clearly indicates the time between the census (6 AD) and Pilate's earliest departure from his rule in 36 or 37 AD. There is a high likelihood that Pontius Pilate run into troubles and was finally sacked because he executed the brother of a holy man.

9. The execution ensemble of 3 crosses resembles an identical scenery narrated in the biography of Titus Flavius Josephus called "The Life of Josephus." The difference is that the main character of those 3 executed individuals survives, while the Jesus of the gospels dies.

10. The existence of Pontius Pilate is a fact on record: The death date of Jesus is also (indirectly) mentioned. His supposed execution on the cross happened during the

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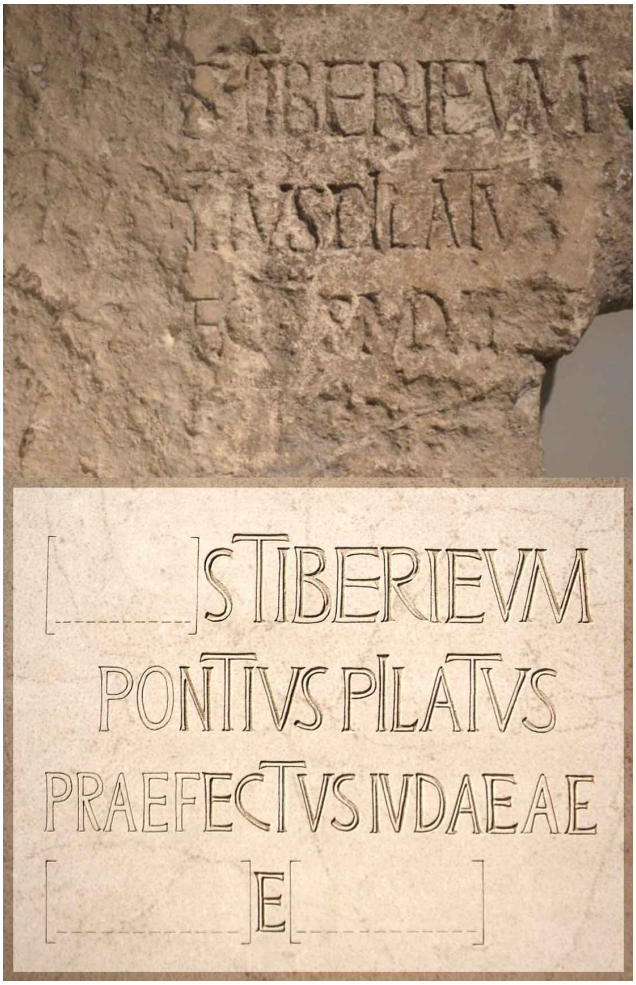
prefectship of Pontius Pilate that lasted from 26 to 36/37 AD. There are 3 archaeological finds:



A.) The Pilate-Inscription of Caesarea Maritima: The best known archaeological artifact found that is associated directly with Pilate was found at Caesarea Maritima, the Roman capital city of Judaea, in 1961. It is a partial dedicatory inscription for a temple and probably reads [the missing letters are in brackets]: [DIS AUGUSTI]S TIBERIEUM, [PO]NTIUS PILATUS, [PRAEF]ECTUS IUDA[EA]E, [FECIT D]E[DICAVIT]. In English it means: "To the Divine Augustus Tiberius, Pontius Pilate, prefect of Judaea, has dedicated [this]."

The dedicatory inscription was erected between 26 and 36 AD but removed after the end of Pilate's term in office. The fact that his dedication monument was reused in a staircace of the theatre shows us an indication that Pilate's rule ended in disgrace. In such a case the Roman sentences the former ruler to Condemnatio Memoriae, a status of condemned memory or deleted record.

According to Titus Flavius Josephus, Caesarea was the scene of a large demonstration against Pontius Pilate. He had legion eagles and pictures of the emperor brought to Jerusalem, disregarding the Jewish ban on images. He surrounded the demonstrators in the Hippodrome (Caesarea's Circus Maximus) and threatened them with execution. When they then knelt down and bared their necks, Pilate, impressed by the Jews' courage, gave in. The Romans did not understand that Judaism is a religion based on books and not on worship statues.

Capital city of Judaea was not Jerusalem; the Roman government resided in Caesarea Maritima (near Haifa). This photo shows its centre with harbour, the Roman theatre and the Hippodrome, a horse race track similar to the Circus Maximus in Rome. Jerusalem was only the religious capital city of those Jews who followed the Jewish Laws established by Ezra and Nehemia. The Samaritans, a large portion of the entire population, who lived between Judaea in the south and Galilee in the north, had their capital near Mount Gezirim in Samaria; on the mount was the Samaritan Temple.

B.) Ameria Inscription: A second inscription (official ID: CIL 11, 04396, p 1369) which has since been lost, has historically been associated with Pontius Pilate. It was a fragmentary, undated inscription on a large piece of marble recorded in Ameria, a village in Umbria, Italy. The inscription read as follows: PILATVS, IIII VIR (quattuorvir, 'one of 4 rulers,' a title like triumvir for 3 rulers), QVINQ (quinquennalis, '5-year count,' meaning a type of local city official responsible for conducting a census every five years).

C.) Inscribed Fingerring of Pilate: During the 1968–1969 excavations, directed by Gideon Foerster, a cast copper-alloy fingerring was discovered within a fill covering the eastern exedra of the peristyle courtyard of the mountain palace-fortress at Herodium (Foerster 1969; 1970; 1993). The Herodium is an ancient fortress located 12 kilometres (7.5 mi) south of Jerusalem; it was built by Herod the Great between 23 and 15 BC.

The ring was cast in one unit. The asymmetrical oval bezel is evidence either that the stone(?) mould for this ring was engraved quickly before pouring the melted metal or that the device was not prepared by a master smith. The depiction shows a calyx krater within a frame; round it goes in clockwise direction the inscription ΠΙΛΑΤΟ(Υ) (Pilato[u]), meaning "of Pilate".

The name Pilatus is rare, so the ring could be associated with Pontius Pilate; its tiny size and the cheap material suggests that it once belonged to one of Pilate's children who might have worn it as a toy for play or for identification reasons in the case the child does not find its way home. The depicted vessel is fairly common on Greek, Roman and Jewish coins, ossuaries, mosaic pavements, furniture and oil

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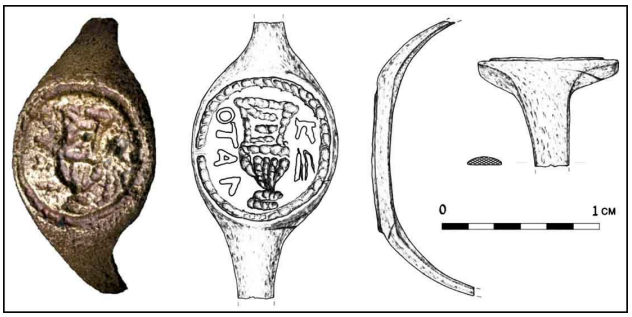
lamps. The most common vessels are the amphora, laver, a handwash jug (symbolising purity), goblet and krater (Gersht and Gendelman 2016: 151–172, 173–178).



The copper-alloy ring (ID: B.H132) has following measurements and conditions. Hoop: Outer diameter: 17mm; inner diameter: 15mm; width: 1.5–4mm; thickness: 1mm; bezel: 13mm (length) × 9mm (width) × 2mm (thickness); sealing bezel device: 8 × 9mm. Bezel intact, hoop broken, more than half missing. Some of the bezel device's engraved lines and minute dots have been erased, perhaps from ancient use. (Source: Israel Exploration Journal. 68, No.2: pp.208–220.)

11. **Barabbas**, in full: Yeshua bar Abbas, meaning Jesus son of the Father, is a pun. So, when Pilate asked the people "Whom will ye that I release unto you? Barabbas, or Jesus which is called the Christ (the Saviour)?" (Matthew 27:17) then his question talks about one and the same person.

12. **Crucifixion and the Owner of a Tomb.** After his death, Jesus is placed into a stone tomb by a mysterious follower called Joseph of Arimathea (a word game that leads us to the name Joseph bar Mathia leading our attention to his crucifixion story in his book "Life of Josephus" in which bar Mathia rescued one of the three crucified convicts). This later becomes the stage for the crucial moment in the whole story: Jesus's resurrection. But in fact crucifixion almost always meant there was no burial.

The function of crucifixion is to leave the body there for the scavenging dogs and the crows, in order to horrify the disobedient population. The origin of the English name of the protagonist is almost unrecognisable. From the Aramaic Mattityahu came the Greek Mattathias, in short Matthias, in Latin Mattheus, in Italian Matteo, in French Mattheu and in English Matthew. The author of the gospel plays with his name. Joseph Arimathea the owner of the tomb (and therefore the owner of the death-story) is non other than Joseph bar Matthia, in original Aramaic "Yosef bar Matityahu," today better known as Titus Flavius Josephus the Roman historian, and chief propagandist of Titus Flavius Vespasianus and his family from about 70 to 96 AD, when the entire Flavian Dynasty was murdered.

There surely was a crucifixion of a Jesus who was the brother of James (Jacob). Here some clarification: That Jesus was executed by crucifixion says clearly that he was sentenced to death for sedition by the Romans not by the "Jews." The Jews would have stoned him, as they did it some years later with James the brother of Jesus.

13. Jesus had 4 brothers (James, Simon, Judas [Jude], Joses) and 2 sisters (perhaps Salome and Mary). One way to establish historicity of Jesus are the records of his brothers, they grew up together and share for this reason habits and convictions. James the Just is the most prominent of them, he was the first leader of the Christian movement (which at that time was called "Galilean" movement), the Bishop of Jerusalem. There was no Christianity yet in the Holy Land, the first "Christians" were Romans converted by Paul to his version of the religious movement from which later would emerge the Roman Church.

Paul the Apostle was the main adversary of James the brother of Jesus. They were fighting an epic conflict over Jewish Law, circumcision and kosher food laws in particular. These events are recorded in Paul's letters (Galatians, Corinthians, and the so-called 'Pseudo'-Clementine Literature; "pseudo," false, because the Roman Church did not like it. The texts are authentic.). Simon is the successor of his murdered brother James. The third brother is Jude whose identity has not been quite clear until a complete copy of the Gospel of Didymos Judas Thomas was found in Nag Hammadi, Egypt. The Gospel According to Didymus Judas Thomas made it quite clear by name: didymos is a Greek word for "twin" and so is tuoma (Greek: thomas) the Aramaic word for "twin." So why does the word "twin" appear twice? They reason is obvious: Thomas (Jude, Judas, Yudah, Yehuda) is the twin brother either of Jesus or one of his other brothers. Thomas was the apostle who went to India and the Malabar-Christians claim still today that Thomas founded their Church.

14. Jesus had a son who was marginalised by a flimsy story that happened on Cyprus involving the persecutor Paul the Apostle. In the Book of Acts 13, Paul the Apostle and Barnabas travel to the city of Paphos in Cyprus, where the Roman Proconsul, Sergius Paulus, wishes to hear them speak about Jesus. A "magus" called Elymas, described as a false prophet and a sorcerer, opposes them, whereupon Paul (who is here referred to for the first time by his Roman name) announces that God intends to make Elymas temporarily blind. A cloud of darkness immediately begins blocking his sight; after this, Sergius Paulus is converted to (Paul's) Christianity. This story tells the new Pauline Christians that the real Jesus and his family is a fake while Paul's heavenly Jesus be the right one. This story also tells us that Paul took his new name from the Roman Proconsul Sergius Paulus; Paul's original name was Shaul ha Tarsi (Saul of Tarsus). Paul could persecute other people because he held Roman citizenship and was in Roman service as a kind of police agent. Otherwise, he would not be allowed to do this evil job. The identity of Elymas is obvious by the name bar-Iesou, Bariesu or Bar-Jesus; it means "son of Jesus." The word "magus" is of Persian origin and means "wise man" and so does the Aramaic name Elimas mean "wise man." Paul turns a wise man into a villain only because he is from the family of the real Jesus and is therefore in his way and his new faith.

15. When Jesus had a son, he also had a wife. Which woman accompanied him most? One does not need to think a long time. Mary Magdalene would be a good candidate, just as

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described in the non-canonical Gospel of Philip, supposedly written by Philip, Mary's brother and a disciple of Jesus.

16. (Jesus' place of birth is under scrutiny and is hotly debated. Under the Inventory Number "P.London 904" (also known as Papyrus Oxyrhynchus, xxxviii.2852) is a Census Edict for Roman Egypt stored in the British Museum. It was dicovered in Egypt in about 1905 and it belongs to a genre called Official Census Edict. Its 21 lines of text are written in Greek on a sheet of papyrus in Roman standard size [21.3cm high, 15.2cm wide] in the year 104 AD.

Like in the following text, Mary and Joseph were required to go to home and stay there for the simple reason that the bureaucrats did not want to run after a million people. The procedure hardly ever changed. The only census in the time of Augustus was held when Judaea and Galilee were officially made province of the Roman Empire held by Publius Sulpicius Quirinius, the legate, governor, of Syria (in charge of Judaea), in the year 6 AD. Jesus was born most likely at this time and not earlier. The question here is: which Bethlehem was he born in? There were two places called Bethlehem (Hebrew: Bet Lehem, "house of bread / food"). One was in Judaea near Jerusalem and the other one was near the home of Jesus' parents about 7km west of Galilee's capital Sepphoris and 10km northwest of Nazareth. Here again we have a wordplay of ambiguity as it can be seen often in the Bible; one name means the other just like in the comparison of Jesus the son of Joseph and Jesus Barabbas (Jesus the son of the father). Most biblical scholars are sure that Jesus was born near Nazareth.

CENSUS EDICT OF GAIUS VIBIUS MAXIMUS

Source: Select Papyri. Vol. 2:
(Papyrus Oxyrhynchus, XXXVIII.2852)
Loeb Classical Library 282. Cambridge:
Harvard University Press, 1934.
Translation: Hunt, A. S., and Edgar, C. C., 1934
Estimated Range of Dating: 104 A.D.

Text of the Census Edict:

Proclamation of Gaius Vibius Maximus, Praefect of Egypt. The house-to-house census having started, it is essential that all persons who for any reason whatsoever are absent from their nomes [Egyptian administrative districts] be summoned to return to their own hearths [residence], in order that they may perform the customary business of registration [for the census] and apply themselves to the cultivation which concerns them. Knowing, however, that some of the people from the country are needed by our city, I desire all those who think they have a satisfactory reason for remaining here [in Alexandria] to register themselves before . . . Festus, praefectus alae [the Cavalry Commander], whom I have appointed for this purpose, from those who have shown their presence to be necessary shall receive signed permits in accordance with this edict up to the 30th of the present month E. . . .

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THE REAL JESUS

Executive Producer: Simon Berthon.
Director: Patrick McGrady,
Video Transcript: Lord Henfield.
A 3BM Television Production for Channel 4, 1999.

Around 25 years after the death of Jesus, the movement had split into two factions. These factions held very different views of their leader, his identity, his message, his vision. A power struggle ensued. And one of these factions, under the guiding genius of Saul of Tarsos, emerged the winner. Eventually it wrote its version of Jesus's story in the Gospels of the New Testament.

The other faction is more mysterious. It left behind no surviving record of its beliefs and withered away. Yet unlike the winners who wrote the Gospels, this faction was composed of the people who really knew Jesus: his family and his disciples. What if they had won the power struggle and written their alternative biography of Jesus? What sort of person would Jesus be if his life story had been told by those who knew him best?

With the help of all non-canonical texts, the amazing gospels found at Nag Hammadi in Egypt, and the Dead Sea Scrolls from Qumran, we are now able to reconstruct the story of the real Jesus and compare this story with the story of the official Church.

Somewhere in the city of Jerusalem, nearly 2,000 years ago, the leading members of a revolutionary Jewish-led movement gathered for a crucial summit meeting. The meeting would be the final showdown in a long-running rift between the movements two key figures. One of these men was called Paul. He had been born in the south of today's Turkey of wealthy Jewish parents and trained as a rabbi in Jerusalem. His real name was Saul of Tarsos. It would later emerge that he was also a citizen of the Roman Empire which at this time occupied the Holy Land.

Robert Eisenman describes Paul "as a very sophisticated cosmopolitan person familiar with the overseas world of Imperial Rome well-traveled well-educated, master of Greek rhetoric, someone who is sophisticated."

The second key figure going to the summit remains one of the most mysterious people in the whole story of Christianity. His name was James and he had become the most important person in the Jesus Movement. James was the brother of Jesus in the Gospels and the book of Acts. James does not appear anywhere during the lifetime of Jesus. And yet suddenly he blossoms out as the leader of the Jesus Movement after Jesus's death. What sort of person was James. The Gospels mentioned that Jesus had four brothers of whom James was probably the eldest. But they say little else.

However from other documents it seems clear that James could hardly have been a greater contrast to the worldly sophisticated Saul. Jesus's family were poor and probably illiterate. They were also strict Jews, keenly observant of Jewish law and no one seems to have been stricter than Jesus's brother James.

James comes through as wearing threadbare clothes, as being poor and law oriented, the epitome of the extreme, purity conscious Zealot type with Jewish groups. Later documents speak very highly of James. In fact, he was so pious, he used to pray every day on his knees. It is said, his knees became like camel's knees.

After Jesus's death, James had become head of the Jesus Movement in Jerusalem, the Jerusalem Church, as it became known. But away from Jerusalem, Paul had his visionary encounter with the risen Christ on the road to Damascus. Up until then, Paul had been a persecutor of Jesus' followers. But now he became one of their leaders and a man with a view of Jesus which directly conflicted with James. Their differences were fundamental. They included Jesus's birth his message, and above all, whether or not, he was divine.

Today the followers of Jesus take for granted the Gospels' view that Jesus was the son of God who died on the cross to save mankind. But in the years just after Jesus's death, the question of exactly who he was, was highly contentious. The ensuing battle between Paul and James to resolve that question would decide what version of Jesus was handed down to posterity. The losers would be viewed as heretics and written out of the history altogether.

The dispute began because Paul believed that he, and not Jesus's family or disciples, had been given the truth about Jesus, even though Paul had never known Jesus himself. He claimed he knew more about Jesus than they did because he was communing not with the lifetime Jesus, who perhaps was a bit difficult to understand, but with the heavenly Jesus who came to him in visions and gave him instructions and information from heaven. And according to Paul, the heavenly Jesus was a better source of information than the actual historical earthly Jesus. Paul turmed out to be a foreign interloper within this movement who, to some extent, hijacked the movement.

The evidence of how the battle between Paul and James unfolded, can be gleaned from hints and references in Paul's own letters and the Acts of the Apostles. Paul's seven letters 1 Thessalonians (c. 50 AD); Galatians (c. 53); 1 Corinthians (c. 53–54); Philippians (c. 55); Philemon (c. 55); 2 Corinthians (c. 55–56); Romans (c. 57); are gererally and without a doubt, regarded as genuine. We even can say why: Stories that contain the names Pontius Pilate or Barabbas can be considered an invention of Flavian Dynasty authors. (In this context, it is interesting that the Egyptian gospels of Thomas, Mary Magalene, Philip, and Judas from the Nag Hammadi Library also do not speak of those names, although they should.)

Here is what happened: The rift began because of Paul's determination that, having once oppressed Christians, he would now spread his version of Christ's message to all men including non-Jews throughout the world. He began missions in the Greek parts of the Roman Empire and made a great success of them, with new groups of churches in each place. And as soon as he began to be a success, the Jerusalem

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people were behind him trying to force his churchmen back into their way of thinking.

James came to believe that Paul was diluting Jesus's message by allowing non-Jews to join the movement without insisting that they observe Jewish law. One issue was eating kosher food. To James, this was essential, he believed that the Jesus Movement and Jesus himself was strictly Jewish and new members had to respect the rules. Another divisive issue was whether like Jesus himself, non-Jewish recruits had to be circumcised. The trouble is that circumcision was forbidden in the Roman Empire according to the Lex Cornelia (The laws od Cornelius Sulla). With disgust, it was viewed by Romans as genital mutilation. As Roman citizen, Paul fely obliged to follow Roman law.

As Paul himself wrote, the disputes between him and James had first come to ahead (around 50 AD) when James sent emissaries led by the Apostle Peter to confront him in the city of Antioch (Antakya, Turkey). James's message to Paul was that non-Jewish members must eat kosher food if they were with Jews. Paul was furious. Paul describes them as false brethren who "having been brought in secret to spy out our freedom which we have in Christ Jesus." In second Corinthians Paul drowns in self-pity where he describes all the wounds, all the suffering he is undergone by his arch enemies whom he calls the pillars of the church, the super-apostles, the apostles of the highest degree.

Eventually, to stop the movement splitting, Paul persuaded James to agree a compromise. The Jesus Movement would remain a fundamentally Jewish one, but Paul's non-Jewish recruits could join without having to be circumcised or eat kosher food.

The years passed with two separate missions. Paul continues to export his message to non-jews throughout the Roman Empire and he promised not to interfere with James and the Jerusalem Church's mission to Jews. But then James began to hear an alarming new story about Paul. So (at around 58 AD) James summoned Paul to Jerusalem.

Their summit meeting would be the endgame in the rift which had beleaguered the Jesus Movement ever since Paul had joined it. It would decide the future of Christianity and what version of Jesus's life would prevail. Paul was carrying a donation from his missions. From New Testament references, it is possible to reconstruct what happened next. Paul arrived. He offered his donation as an act of fellowship but James seems to have refused it. He was incorruptable and not interested in money.

Then James confronted Paul with the new charge being made against him, that he was encouraging Jews to break the Torah, the Jewish law. It was not only that he was telling non-Jews they need not keep the whole Torah, he was quite happy about that because they agreed on that before. Paul was going much further than that. He was telling Jews, who were converted to the Jesus Movement, that they can ignore the Torah and do not need to circumcise their children and obey the Laws of Moses anymore.

Paul could hardly deny the charges but he tried to reassure James of his loyalty. Then James asked Paul to prove that he was still an observer of Jewish law by going to the temple and taking part in purification ceremonies. Paul agrees to do this, even though we know from his letters and from everything access shown us, that he does not follow the law but hated it. So Paul is embodying the philosophy he presents in 1 Corinthians, the key letter for all of these things, where he says, "I am a Greek to the Greek," "a Jew to the Jew," "a law keeper to the law keeper," "a law breaker to the law breaker," "I will do whatever I have to do to win."

While he was in the process of carrying out these purifications in the temple, he was recognised by some Jews who attacked him, "this is the man who has been going around telling Jews to give up the Torah," and when Paul was mobbed and saw himself in danger, he claimed protection from Roman soldiers on the grounds that he was a Roman citizen.

Up to this point, the Jerusalem community seem not have known of Paul's Roman citizenship because his announcement shocked many of the onlooking Jews for whom the occupying Romans were the oppressors. Roman soldiers picked him out of the furious crowd and arrested him in order to protect him from the Zealot Jewish mob among whom James seems to have been a spiritual driving force. That that is the moment of split when he when he detaches himself completely from the Jerusalem Church and his political aims and he becomes the founder of a new movement.

Over the coming century, Paul and his followers would be the winners in the battle for the biography of Jesus. They would write the New Testament story with the familiar image we have of Jesus today. There is no pictorial representation or written record of how Jesus's family and closest followers might have seen him. But if the winners had been James and the Jerusalem Church, how would they have written the life of Jesus?

For most of us, our picture of Jesus is drawn from the writings of Paul, Matthew, John, and Luke. They all are conveying Paul's fantasy product and his propaganda. They are spreading the so-called "good news" about Jesus with a very heavy theological slant. That slant was not just theological, it was also political.

In 66 AD, just a few years after Paul split with James, the intolerable situation between Jews and Romans culminated in a full-scale war never seen before, leaving 1.1 million people dead. It was at this very time that the New Testament Gospels began to be written.

The result was very very significant because it meant that the Gospels were written by the Pauline Church and they discount any loyalty to Jewish patriotism. Those Gospels deliberately made clear that Paul's followers were following the peaceful teachings of Jesus, and not the teachings of the rebellious Jews."

The war with the Romans also devastated Jerusalem. The Jerusalem Church wing of the Jesus Movement was effectively

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wiped out as a power base, No gospel from its members survives and yet they were the people who were the closest to Jesus. James had known Jesus as a boy. They have grown up together he knew him intimately before he had become the "saviour of the world". These people had access to the real historical Jesus. We do not have any access to what they thought, except as we have it through the Pauline community who have adapted it.

But because the Gospel writers had to base their adaptations on the earliest accounts, they contain many hints of the original Jesus as known by the Jerusalem Church. Particularly the things Jesus said are authentic to a high degree. Using these clues, it is possible to piece together how the Jerusalem Church would have written its alternative biography of Jesus.

The story begins with his birth. For Paul's followers it was a central part of faith that Jesus was the son of God, not man. This required Jesus to be born of a virgin. So gospel writers like Matthew had to carve out a story which would fit the idea of the virgin birth, an idea which became a central part of Christian belief.

The writer of the Gospel of Matthew felt that he were against a problem, insofar as God was the father of Jesus, Jesus is the son of God. So how exactly can we reconcile that with the real human Jesus we have? And Matthew found the answer when he turned up to prophecy in Isaiah, "behold a virgin shall conceive and bear a child" whereas the Jerusalem Church, of course, James was telling his followers what life was like in his own family and they believed that Jesus' father was Joseph and his mother was Mary, and Jesus was conceived like anybody else and born entirely naturally.

Luke's Gospel says that Mary and Joseph had travelled to Bethlehem in Judaea from their home in Nazareth (near Bethlehem in Galilee) to take part in a Roman census. This is historically implausible for at least two reasons. Firstly, there was no such census around the time Jesus was born (allegedly at around 4 BC) because the Jewish lands still were not officially a part of the Roman Empire. And, secondly, the Romans were no idiots who let all people travel to their place of birth, but instead, they logically ordered everyone to stay at their current home.

Upon the deposition of Herod Archelaus in 6 AD, his territories (Judaea, Samaria and Idumea [the Arab Kingdom of Edom with its capital Petra]) were transformed into a Roman province. This event made a census necessary. And that event is recorded: The Census of Quirinius was a census of Judaea taken by Publius Sulpicius Quirinius (c. 51 BC – 21 AD), Roman governor of Syria, upon the imposition of direct Roman rule in 6 AD.

Either all the New Testament authors were lying or they told the truth and Jesus was born around 6 AD. A conclusion that would make much more sense as there is a huge gap between Jesus' death at around 30 AD (as proposed by the Church) and the first noticable activities of his apostles in about 45 AD. Jesus' warnings, to keep peace, to "give Caesar what is Caesars" (pay the tax), "love thy neighbour as thyself", suddenly also make sense due the war he already could see looming over the horizon.

Why have the Flavian Gospel writers chosen Bethlehen in Judaea instead of the Bethlehem in Galilee? When we check the New Testament stories, it becomes clear. For the authors it was important that Jesus be seen from birth as "the Saviour" prophesied by the Old Testament. Bethlehem in Judaea is where David, the once and future king, came from. That is where the new ideal monarch should come from. Jesus, in other words, should be born in the Judaean Bethlehem, no matter where he was born. This place of birth is just symbolic.

In Matthew's birth story there are further exotic ingredients, the star which hovers over Bethlehem, and the three wise men, the Magi. Strip away the storytellers' ingredients and we get closer to the more mundane version which the alternative biography would have recorded: no star, no wise men, and an ordinary birth in his home village of Nazareth. (However, the Magi symbolise Persian and Indian scholarship, and the star can be seen as symbol of the Messianic Movement in general. The Persian kings Cyrus and Darius were hailed as "Messiah" by the ancient Jews because they released them from the Babylonian captivity, and their monotheistic Zoroastrian faith was regarded as beacon of religious scholarship.)

Nazareth where Jesus was brought up is in the northern Jewish state of Galilee. One of the problems with the Gospels, as they have come down to us, is that they depict the Holy Land as peaceful and pastoral idyll with travelling preachers wandering around, curings, raisings, walking on waters, and exorcisms. There is no doubt that this is total disinformation, even dissimilation.

The real picture of Israel and Judaea was best described by Roman historian Titus Flavius Josephus. And according to him, that region was a total war zone. The Gospels are written about a period when the whole of the Jewish nation was groaning under a severe and fascist Roman occupation. However, the word 'Roman' is hardly mentioned at all. Since the time of Gnaeus Pompeius, the Romans ruled the people with an iron fist and did not miss to quell any Jewish uprising. They were mercilessly crushed had been executed on Roman crosses.

But Paul and his followers were intent on creating a non-Jewish religion, which would appeal throughout the Roman Empire, and be tolerated by it. The Gospels contain no criticism of Rome. The Gospels and the images, which ever since have stemmed from them, portray Jesus as an essentially peaceful non-political man, a man who deliberately avoids saying anything that implies confrontation with Rome. However the alternative biography would have presented evidence that Jesus's religion went hand in hand with politics.

For a start, Jesus's birthplace Galilee, which was governed by a Roman puppet ruler called Herod Antipas, was a hotbed of Jewish rebellion. Remote caves near the Sea of Galilee gave perfect hiding places for revolutionary Jewish movements to strike at the Roman occupiers in the

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neighbouring province of Judaea. Jesus would also have seen great economic injustice.

In Jewish tradition the land belongs to God, it must be handled justly and righteously because "the land is mine" says the Lord in Leviticus. For the Romans land is a commodity to be bought and sold and an entrepreneurial commodity, not a divine gift. Jewish tradition in a way, and Roman entrepreneurial commercialisation, are on a collision course.

Into this revolutionary atmosphere steps a figure who would play a key role in the story of Jesus. He was John the Baptist. In the New Testament, the adult Jesus first appears as a disciple of John who baptises him and recognises him as the Son of God. But one by one, each gospel tries to play down the baptism as if they are desperate to avoid any idea that John may have been Jesus' mentor. And, of course, they avoid to mention that John was Jesus' elder cousin.

The Pauline Christians are a bit embarrassed about the story of the baptism. Mark tries to make it very clear that Jesus is in no way subordinate to John, as the casual reader might have thought, by saying "having Jesus pronounced God's beloved son with a voice booming from heaven." Matthew even has John protesting, "it is not for me to baptise you." Luke even more incredibly places the Baptism of Jesus after John has been arrested. And in fact, if you read only Luke, you would not know that John had baptised Jesus.

But the alternative biography would have seen John as a major figure and the formative influence in Jesus' life but what sort of influence? One clue lies in the fact that John was considered so dangerous that he would end up being executed by Herod Antipas the Romans puppet ruler in Galilee.

John the Baptist represented a political threat to Herod because John the Baptist was a prophet who was prophesying the 'imminent arrival of the Messiah' and by Messiah he meant a Saviour who would come and fulfill the prophecies of Zechariah, who had prophesied that the Messiah would come and deliver a military victory over the invaders.

Qumran scholars believe that the Dead Sea Scrolls are a link between John and the Essenes, a Messianc group that lived the lives as poor monks. John is described as a hermit, an ascetic very similar to the life led in the wilderness by the most ascetic branch of the Qumran community. In addition there are textual links. Both, John and the Essenes, used the same passage from Isaiah to prophesy the kingdom of God and in the New Testament, Mark's Gospel talks of "John preparing away in the wilderness" a key phrase used in the scrolls. Though the link can not be proved, the Dead Sea Scrolls do provide an insight into the kind of apocalyptic message which was current at this time and being passed on by John to Jesus.

They are very very political. The scrolls are as militant as the teachings of Mohammed's Islam. They openly mandate warfare against non-Judaists as well as disapprove, for instance, of Roman occupation in the Holy Land. They clearly participate in the war against Rome. There is a document in the scrolls called the "War Scroll" which envisions shows the whole blueprint for a final apocalyptic war against all evil, including the Romans on Earth. Many scrolls scholars have said, "this is just an idealised theoretical war." The War Scroll's detailed description of the weaponry and tactics makes this opinion very unlikely.

It seems also that John the Baptist had something to do with the rearming warriors of the Messianic Movement, it is clear that his message of the coming Messiah carried an explosive charge. What John was doing was planting little ticking time bombs of apocalyptic expectation all over the Jewish homeland, a very dangerous course of expectation indeed.

The authorities were hunting him down and executed him by beheading, which is peculiar because beheading was a form of execution reserved only for those who held Roman citizenship. In fact, the entire story is weird. We can read some short passages in the New Testament (Matthew 3:1-12; Mark 6:17-29; Luke 1:36, Acts 18:24-19:6; John 1:6-8) and, of course, in Titus Flavius Josephus' "Antiquities" (Book 18, Chapter 5:2). Neither the time of that event is certain nor who those authorities were. But we can take a closer look at some facts that may throw light onto the matter.

The Herodian Dynasty begins with Herod the Great. His father was Antipater I the Idumaean (died 43 BC), that means he was an Arab and he was the son of a person called Antipas [Antipas and Antipater are two Romanised forms of the same name]. His mother was Cypros (Nabatean and therefore also Arab). Herod the Great's siblings were: Phasael, Joseph, Pheroras, and Salome I.

We know that Herod the Great had, in a typical manner of an Arab chieftain, at least 10 wives: Doris, Mariamne I, Mariamne II, Malthace, Cleopatra of Jerusalem, Pallas, Phaidra, Elpis, plus 2 unknown cousins. The following list reveals a drama of epic proportions:

1.) Doris, son: Antipater II [executed 4 BC]

2.) Mariamne I, daughter of Hasmonean Alexandros and Alexandra the Maccabee [executed 29 BC]; son: Alexander [executed 7 BC]; son: Aristobulus IV [executed 7 BC], daughter: Salampsio; daughter Cypros.

3.) Mariamne II, daughter of High-Priest Simon; son: Herod II.

4.) Malthace; son: Herod Archelaus [ethnarch]; son: Herod Antipas [tetrarch]; daughter: Olympias.

5.) Cleopatra of Jerusalem; son: Philip the Tetrarch [tetrarch]; son: Herod.

6.) Pallas; son: Phasael

7.) Phaidra; daughter: Roxanne

8.) Elpis; daughter: Salome

It is quite likely that Herod had more sons, especially with the last wives, and also that he had more daughters, as female births at that time were often not recorded among Arabs.

Herod the Great's sister Salome I had a daughter called Berenice I who married her cousin Aristobulus IV (31–7 BC)

Berenice and Aristobulus IV had the following children:

1.) Aristobulus Minor [born c. 10 BC died after 44; educated along with his eldest brothers, Agrippa I and

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Herod V in Rome, along with future Roman Emperor Claudius (10 BC – 54 AD, reigned 41 to 54 AD). Claudius and Aristobulus became lifelong friends. This example shows that Romans and Jews were closely connected.]

2.) Mariamne III [1st husband (7-4 BC): Antipater II, eldest son of King Herod the Great. After his execution in 4 BC, 2nd husband: Herod Archelaus, son of Herod the Great and Malthace the Samaritan.]

3.) Herodias [c. 15 BC – after 39 AD; she married Herod II**, her "half uncle"]

4.) Herod Agrippa I [11 BC – 44 AD), King of Judaea from 41 to 44 AD]; married to somebody called Cypros, Children: Herod Agrippa II, Mariamne, Drusilla, (Julia) Berenice II, longtime lover of her brother Herod Agrippa II (and General Titus who was a son of Emperor Titus Flavius Vespasianus as well as the adoptive brother to Titus Flavius Josephus). Berenice II was also the presiding Judge of the Sanhedrin-Court that tried Saul of Tarsos (Acts 25, 26)

5.) ** Herod V [also called Herod of Chalcis; reign 41–48; died 48 or 49 AD]; married to (Julia) Berenice II with two sons, Berenicianus and Hyrcanus.

6.) ** Herod II [dubious identity; ca. 27 BC – 33/34 AD; Some writers call him Herod Philip I]. In some genealogies he is also known as Herod Antipas or Antipater [born before 20 BC – died after 39 AD]

That Herodias married her "half uncle" could have been much more serious than that: Herod II was also known as "Herod Antipas". Historians believe that there was a cover-up here. In reality, she married Herod V who is in the Encyclopaedia Judaica [from 1906] revealed as Herod II. This Herod II [V] was not her "half uncle at all, but her own brother! Incest was a common means in Antiquity with which dynasties of any kind stayed in power without sharing. Children with genetic defects were executed. And incest is still a practice with all its unfortunate and indescribable sufferings today in Islam. The creators of the Jewish Law knew of the effects incest can have and outlawed it.

Herodias marriage to Herod II was therefore the immoral crime the Gospel of Mark was talking about: "For John had said unto Herod, It is not lawful for thee to have thy brother's wife" [Mark 6:18]. Herodias was furious that Jon the Baptist found out because when the truth came to light, they all would have met an awful lot of trouble due to the Jewish Law that strictly forbids marriages between a brother and a sister. So, Herodias plotted to bring John the Baptist to death:

"19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. 21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; 22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel [domnicalla = Lady], Ask of me whatsoever thou wilt, and I will give it thee. 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. 26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother (Berenice I). [Mark 6:19-28]."

After the death of John the Baptist, his younger cousin Jesus created his own movement from the foundations laid by John but before putting any political plan into action he first recruited his own disciples and followers. Among them was Mary Magdalene the mysterious sinner who was saved by Jesus and stayed near to him for the rest of his life. Mary would later be the woman who went to his tomb to anoint his body the Gospels required Jesus the son of god to remain pure and celibate. But in the alternative biography Mary may well have turned out to be Jesus' wife. In Jewish tradition she could not have claimed the body of Jesus unless she had been his spouse. It is highly unlikely that Jesus would have been single as the rabbi's were married. This is a Jewish precept.

From its base by Lake Galilee, closeby to Mary Magdalene's hometown Magdala, the Jesus Movement began to grip the imagination of local people. Above all, Jesus became known as a healer and miracle worker. He preached a message about the coming kingdom of God. People began to wonder who exactly Jesus was.

In the Gospels, the moment of revelation comes when Jesus said to Peter, "who do people say that I am," and Peter said, "well. some people say that you are John the Baptist come back to life. And other people say you are the prophet Elijah. And then Jesus said to Peter, "who do you think I am?" Then he said, "I think, you are the Messiah.

But what exactly did Messiah mean? To Paul it meant that Jesus was the son of God who would come down to Earth to die on the cross and promised eternal life for mankind.

But the Jerusalem Church, of which Peter was a member, would have had another interpretation. When Peter saluted Jesus as the Messiah, he did not mean a divine figure from outer space to save the people's souls. He meant a worldly leader, a saviour of the Jewish nation, descended from King David.

The name 'Jesus' is the English spelling of the Latin name 'Iesus', and this comes from the Greek 'Iesous', this from the Aramaic 'Yeshua' and its short form 'Yeshu', and finally this comes from the old Hebrew 'Yehoshua' which is a bit clumsily translated as "Yahweh is salvation". Its meaning is "The anointed One", more simply "Saviour" or "Messiah".

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And this is also the connotation that let Greek interpreters pick the word "Kristos", or 'Christ' in English. So when we say "Jesus Christ" we actually say "Messiah Messiah", a double name. Ambiguity, dualism, duplicity is a typical feature used by writers of the New Testament such as in Jesus the Nazorean vs Jesus Barabbas (bar Abbas = "father of the son"). Equally, a name can have several distinct forms such as Jesus, Eleazar, Lazar, Lazarus but still can mean the same person.

In the Jerusalem Church's alternative biography Jesus becomes a man for whom religion embraced political action a man whose mission was to free the Jewish people from oppression and usher in the "kingdom of God" here on Earth. The "Kingdom of God" itself is a political term which means how would God run this world of God sat on Caesars throne. We do not know whether Jesus used this term or the Messianic Movement that desperately was looking for a leader who brings them military victory over the Romans.

Now Jesus prepared to leave Galilee and take his message to Jerusalem, the city where power lay. According to the Gospels, he was going as the Son of God to bring Jewish leaders back to the path of God. But in the alternative biography his overriding purpose would have been very different.

[The missionary journey down south to Jerusalem is described in the next transcript from a film made by Joseph Atwill called "Caesar's Messiah."]

When Jesus arrived in Jerusalem, he was making his bid for the throne of the Jews. He was making a bid for power. As Jesus arrived, there was high tension half a million Jewish pilgrims had gathered for Passover the festival which celebrated their liberation from the Egyptians. And the Roman governor Pontius Pilate prepared himself for trouble.

In the Gospels, Pilate is a merciful man, a good Roman. But what was he really like? We do know a lot about Pontius Pilatus (Pilate) apart from the Gospels. We know about him from the 1st century Jewish writer and philosopher Philo of Alexandria and from Titus Flavius Josephus the Roman-Jewish historian, and Pilate was fairly ruthless, especially with crowd control. So now Jesus is in Jerusalem. It is at Passover. Pilate would have had very hard fast orders for this dangerous tinderbox situation.

According to Jewish tradition the Messiah was expected to arrive at Passover. So at that time the guardians of law and order had to be extra vigilant. The Romans had abolished the Jewish kingship, the Jewish monarchy. Anyone who said, "I am the Jewish King," was more or less proclaiming himself to be a rebel against the power of Rome.

The Gospels of the New Testament record the events of the following days as a plot by Jewish leaders to execute Jesus. However the alternative Jerusalem Church biography would have pointed the finger of blame elsewhere.

Instead of the Jews being the villains of the story, as they are in the Pauline Gospels, the Romans will be the villains of the story. Instead of having a Pilate who is so struck by the wonderful spirituality of Jesus, that he's so reluctant to execute him, we would have a Pilate who was more similar to the real Pilate, the historical guy to whom we know to have been a vicious and rapacious butcher.

After his arrival in Jerusalem on a donkey Jesus upped the stakes he entered the Temple, the heart of the Jerusalem political and religious establishment, and drove the money changers and traders from its precincts. The Gospels assert that the attack on the Temple was directed at the Jewish leaders who presided over it. The alternative biography would say that it was in fact an attack on the Romans who were the Temple's true controllers while the Jewish priests were just their puppets.

The temple, of course, was the house of God, but it was also controlled by the Romans. We knew exactly that it was the centre of Judaism. The high priest, for example, had to collaborate with the Romans. The Temple had become part of the Roman Imperial Cult (the Roman Faith ministery), as any other temples in the empire, and the reason was collecting the relgious tax. So it is a symbolic rejection of the temple not because of any impurity with regard to itself or its own religion, but because of its association with Rome. Because the temple is now the seat of collaboration, not the house of God.

Reports of the trouble being caused by Jesus alerted the Roman authorities. Jesus had to be taken off the streets but first they had to find him. The New Testament says the disciple Judas betrayed Jesus in the alternative biography that betrayal would be seen as fiction.

* * *

The idea that Jesus was betrayed by one of his closest disciples would actually reflect it on them personally because they were the disciples. The leaders of the Jerusalem Church were Jesus disciples. Why did this story become part of the story of the Pauline Gospels?

It was a mythological necessity. Every great legend has someone who functions in the role of the scapegoat, someone who betrays. Without betrayal, the great protagonist of the story does not become the martyred hero. The natural person for this role was Judas because his name "Judas" was the same as the name of the Jewish people. And the Jewish people had been cast for that role in the Gospel story as being the people who betrayed Jesus. This evil story composition was consequently responsible for the death of millions Jews, from the earliest persecutions, via Mohammed's hate toward them, up to the Russian proproms culminating in Stalin's Communist mass-killings, to the most vile crime in history: the Holocaust, perpetrated by Hitler's German Nazis.

Jesus was now under arrest. According to the New Testament he was tried first by the Jewish priests for the blasphemy of calling himself the Son of God. He was then tried by the Romans for political subversion. The Gospels say, it is the Jewish priests not the Romans who want rid of Jesus

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they persuade an unwilling Pontius Pilate to execute him. But the Jewish punishment for blasphemy would have been stoning whereas crucifixion was a purely Roman means of killing. In the alternative biography Jesus's execution becomes a political Roman decision.

The Romans crucified and for anything that was subversive to the Roman order, the Roman law and order, as it were. So it was a highly symbolic public act of state terrorism. It was, in a way, like putting the head on tower bridge, except the whole body was as it were hung up there for everyone to see.

Our Christ dies a revolutionary death in Palestine. The sleight-of-hand in the materials that we have change a Roman execution of Jesus into a Jewish plot.

The New Testaments attempt to put the blame for Jesus's death on the Jews takes one final turn. Pilate makes a last offer to spare Jesus. Barabbas his first name was also Jesus in the alternative biography the Jewish mob is called to release him would be seen as pure invention.

The story arose because there was a strongly attested tradition that when Jesus was arrested and in the custody of Pilate, the Jewish crowd shouted for his release, which they would naturally do because he would be a very popular figure, a messiah figure. And this tradition was so strong, it could not be entirely expunged from the record, and at least want to suspect that there has been some splitting here. In other words that Jesus Barabbas and Jesus of Nazareth are really the same person historically.

After his death, Jesus is placed in a stone tomb by a mysterious follower Joseph of Arimathea (a word game that leads us to the name Josephus bar Mathia leading our attention to his crucifixion story in his book "Life of Josephus" in which bar Mathia rescued one of the three crucified convicts). This later becomes the stage for the crucial moment in the whole story: Jesus's resurrection. But in fact crucifixion almost always meant there was no burial.

The function of crucifixion is to leave the body there for the scavenging dogs are the crows. That was part of it, and it is significant that of the thousands of Jews who were crucified around Jerusalem in the first century, in all of this time, we found only one crucified skeleton. And that is a graphic reminder that burial is the extraordinary event, not the usual event after crucifixion.

According to the New Testament an exception was made for Jesus and he was burried in a little cave nearby the execution site. It was here that Jesus's followers arrived to anoint his dead body only to discover the tomb was empty. Jesus had risen from the dead. For both, Paul and the Jerusalem Church, the resurrection was fundamental to their view of Jesus, but they understood it differently. To Paul, Jesus's death was the whole point of his life.

Paul is not interested at all in the historical Jesus. For Paul, the history of Jesus begins with the night before his death and finishes three days days later with his resurrection and the real Jesus is totally ignored by Paul, and he says, "all I want to know is Christ, and Christ crucified and consequently also risen.

But for the Jerusalem Church Jesus's death on the cross had meant failure. James the brother of Jesus was seen praying on his knees, probably begging God for forgiveness - as he has failed to protect his (probably younger) brother Jesus. The Messiah was supposed to usher in a new era of peace and prosperity here on Earth.

The Jerusalem church had a problem. Why did he die on the cross? In case of other Messiah figures, that was the end of their movement. If they were actually executed by the Romans that was the end of their pretensions. The Jesus Movement, however, continued because the belief arose among his followers that he was not dead, that he had been brought back to life by a process of resurrection which was the miracle.

In some but not all New Testament records, we can find that story. We also can read that the disciple Peter, Jesus's brother James, and eventually all twelve disciples believed that they had encountered the Risen Jesus. But in the alternative biography, how would they have viewed his resurrection?

They did not think this made him divine because no human being could be divine that Judaism does not allow the worship of any human being as divine. That is an infringement of the first of the ten commandments. But they believed that he had been brought back to life and he would shortly come along and continue his mission which was the same as before, that is to liberate the Jews and and you know inaugurate or was called the kingdom of God.

So the alternative Jerusalem Church biography might have seen Jesus like this: A man born naturally into a Jewish family who observed Jewish law, a charismatic healer and preacher recognised by the disciple Peter as the Jewish Messiah bringing liberation on Earth, a man who saw religion and politics as one, and a man who reappeared after his death to carry on the liberation fight. And this may be the lost biography the very first Christians were given.

If we think of the many early Christians continuing to go to Jerusalem for festivals, they will have met with people like Peter and James and with the other Apostles that were still in Jerusalem, and they would have heard this story. To them, it was not a marginal story. It was the story which was perhaps best known during the first generation of the Christian Church. But as Paul's version began to catch on all over the Roman Empire, the role of the early leaders, in particular Jesus's brother James, began to be undermined.

It is not just James, but all the disciples had a kind of "poor press" in the New Testament. They are all depicted as very stupid. They do not understand what Jesus is talking about. In reality, they knew better what Jesus was talking about than anyone else, better than Paul.

Of course, modern Christians believe, it was the will of God that Paul's vision should become the basis for a new World religion. As for the successors to James and the Jerusalem Church. By the second century, they had evolved into a small Jewish sect called the Ebionites which was viewed as heretical by the mainstream Christian Church. But if they had won the

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battle for the biography of Jesus, there would be no such thing as Christianity. It is ironic that those who knew Jesus best and give us the most reliable image of what Jesus was like in the end their mission turns out to be treated as herecy.

The Jerusalem version was a much less potent message than Paul's version because it is so closely tied to the historical Jesus, whereas Paul's mission is based on the view that Jesus was the human form of of God.

Although the Pauline picture has dominated Christianity for over 1,900 years very effectively, it is in decline due to all the terrible things that so-called Christians let happen during the 20th century. The real Jesus, the Teacher and Advisor, and his amazing story, we can understand much better today. And may be, this might be the chance for a new Christianity, a Christianity that is based on reality and cherishes the things the original Jesus stood for: Fairness, Peace, Love, Justice, Compassion, and the believe in a benevolent God.

CAESAR'S MESSIAH:
THE ROMAN CONSPIRACY TO INVENT JESUS

Caesar's Messiah: The Roman Consiracy To Invent Jesus
Directed by Fritz Heede, Nijole Sparkis,
Main Commentators: Joseph Atwill,
Prof. Robert Eisenman, Dr. Rod Blackhirst,
John Hudson, Kenneth Humphreys,
Dorothy Milne Murdock, Timothy Freke.
Video Transcript: Lord Henfield.
Production: Joseph Atwill, 2012

Who was Jesus? Is he a historical character? Who wrote the Gospels? Why are they written in Greek? Why did they have a pro Roman perspective? Why was the religion headquartered in Rome?

"Those were the mysteries that I saw about the Gospels. The origin of the Christian religion has been a subject steeped in mystery for nearly 2,000 years."

Joseph Atwill is one of a number of scholars today from all around the world who are questioning the historic facts behind these ancient mysteries. When examining the actual history of this era, many of the answers provided by the church and Christian scholars do not hold up to rigorous scrutiny.

This is really important for our culture to understand where Christianity came from. No doubt, Christians have done a lot of good for the world. But then there are other Christians, often the most dogmatic, who create wars, hatred, and other harm under the disguise of religion.

In studying how Christianity emerged, many of our scholars agreed that it was used as a political tool to control the masses of the day. And it is still being used this way today.

The problem is that Christianity has been used as a tool by governments that uses the goodness in people against them. For example, support for the wars in the Middle East has been preached to Evangelical Christians as a way to speed up the end of days this is just one example of the way that propaganda is used to control and manipulate the populus.

Actually, according to my study of the ancient texts, the second coming of the Christ has already occurred. May be, we need to expand the possible answers about how Christianity originated and deeper questions need to be asked. May be. we need to examine what political motives were behind the formation of the Christian religion.

I think it's a requirement of alert citizens to know how the Gospels were written, why they were written, who produced them, what was the purpose and back of all this. This is good citizenry. Everyone should be involved in this.

Today we live on the brink of an immense paradigm shift and this modern time is very parallel to the era in which Christianity emerged. Studying this ancient era can give us the perspective needed for coming up with solutions to today's problems and for helping create the better world that we envision.

And the penny dropped. The penny dropped that Jesus as a human being never existed.

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The presentation of the Jesus character is somewhat of a composite of many messianic leaders of the time.

Well let's just go back to the drawing board and we'll leave aside all of the assumptions of Christian history and let's just look at the text afresh and consider every possibility. Let's let's open the whole game up.

Can you think that Christianity is really paganism by different name? And now it feels completely obvious.

Some of us are saying that this was a Sun God turned into a Jewish man.

In all of this, we are dealing with literature we are not dealing with history. So the answer is No. There is no history to this character of Jesus it's entirely a literary creation.

Some of our Bible scholars are Mavericks working outside the restrictions of mainstream religious institutions. This allows them the freedom to provide fresh insights and draw some startling conclusions about how Christianity was formed.

I began reading a number of books on the subject this turned into a decade-long research.

For Joseph Atwill the key was in the Dead Sea Scrolls the only Jewish literature ever discovered from the 1st century AD, the time that Jesus would have been preaching among the Jews. The characters in the Dead Sea scrolls were militaristic, and you could see that this movement wanted to push the foreigners out of Israel. They were fundamentalists whereas the characters and the gospel are different. They are pacifistic, they are turning the other cheek they're giving to Caesar what is Caesar's. How did a movement like Christianity come to exist in a region that was occupied by Roman soldiers and had Jewish Zealots within it that were going to push these Romans out how was that possible?

I began studying the other two major works of the era the New Testament and the Jewish War by Titus Flavius Josephus, a Roman court historian who described the war between the Romans and the Jews in the 1st century. While reading these works side by side, I noticed an amazing connexion between them certain events from the Ministry of Jesus seemed to closely parallel episodes from the military campaign of Roman Caesar Titus Flavius. A campaign which took place 40 years after Jesus supposedly lived. My efforts to understand these connexions led me to an incredible discovery Christianity had been invented by a little-known family of Roman Caesars the Flavians and they left us documents to prove it.

The Flavians are not a household name, and yet it is the Flavians who completely reshaped the Roman Empire. In Rome of course there's the there's the Colosseum which is understood to be the best-known monument of the ancient Roman Empire perhaps. The Colosseum is in fact a Flavian construction produced during the Flavian period. It is under the Flavians that both, Rabbinic Judaism and Christianity, take shape.

Why would the Flavians be interested in creating religions? Much like today, their era was marked by political power struggles, a bankrupt economy, religious conflicts and endless wars. In the midst of this turmoil, the Flavians seized control of the Roman Empire and ushered in an immense paradigm shift. To understand the Flavians rise to power we need to go back to the reign of the previous powerful rulers the Julio-Claudian dynasty. Beginning with Julius Caesar in the year 49 BC, the Julio-Claudian Dynasty ruled Rome for over a hundred years transforming the government from a republic into an empire. This family contained all the famous Caesars: Julius who predated the time of Jesus. Augustus who was Caesar at the time of Jesus' supposed birth, Tiberius who ruled during Jesus's supposed death, followed by the infamous Caligula, then Claudius, and ending the Julio-Claudian dynasty with Nero whose reign begins in 54 AD.

The Julio-Claudians enjoyed a godlike status until the family degenerated and began to damage the Roman Empire.

By the time of Nero, his famous decadence was bankrupting the Empire and the Jews of Judaea were staging a huge rebellion against their Roman rulers.

Judaea was one of the many conquered provinces that made up the Roman Empire, this region which was also known as Palestine, was controlled by a family that served as Rome's tax collector: the Herod's.

They were a Greco-Arab family somewhat possibly Judaised though only Judaised when it was convenient to please the subjects they were given, who were put in power in Palestine and destroyed the previous Jewish ruling family the Maccabean family root installed.

Besides being heavily taxed and ruled by a non-Jewish family put in power by Rome, the Jews were further inflamed by the requirement that a statue of the Caesar be placed for worship in every temple throughout the Empire.

In the Roman Empire you could pretty much have any God you want. But legally you had to submit to the emperor as a god as well. You had to at least acknowledge that the the Roman leader was also a divine figure. But the Jews would not have any of it.

It's fundamental to Jewish belief that you shall make no graven images it's one of the Ten Commandments given at Sinai by God. So the Jews never made representations of God.

The Jews had a very different type of religion. They had a religion which was much more focused on the book and less focused upon cultic statues. This presented a real problem for the Romans. They tried to install statues of Caesar but the Jews were not going to buy that at all. In fact, it aggravated them, it enraged them and the Romans really did not understand this. It is not statues, it is books.

And those books contained what are known as the "Jewish messianic prophecies,"

The thing that most moved the Jews revolt against Rome was an obscure prophecy from among their writings that a world ruler would have come out of Palestine.

Holy books inspired the Jews to expect a redeemer who would redeem Israel, rescue Israel, restore Israel to power and leadership in the world.

The Messiah that the literature described was a warrior the messiahs would have claimed the same attributes that David

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did. David could overcome any army because God gave him the power to do it. If you had the power of God you could easily defeat the Roman army. The people rebelled against Rome and were led by a messianic movement that had a series of messiahs that had come forward to fight against the Roman Empire+

The Hebrew word Messiah is translated into Greek as Christos or Christ so the title of Christ can describe any of the numerous messiahs of this movement. Rome ruled her colonies with an iron fist and any resistance was going to be met with brute force.

The Roman-Jewish War was triggered in 66 AD by anti-taxation protests and attacks upon Roman citizens by Jews, originating in Roman and Jewish religious tensions. The Roman governor, Gessius Florus, responded by plundering the Second Temple, claiming the money was for the Emperor, and the next day launching a raid on the city, arresting numerous senior Jewish figures. This prompted a wider, large-scale rebellion and the Roman military garrison of Judaea was quickly overrun by the rebels, while the pro-Roman king Herod Agrippa II, together with Roman officials, fled Jerusalem. As it became clear the rebellion was getting out of control, Cestius Gallus, the legate of Syria, brought in the Syrian army, based on Legion XII Fulminata and reinforced by auxiliary troops, to restore order and quell the revolt. Despite initial advances and the conquest of Jaffa, the Syrian Legion was ambushed and defeated by Jewish rebels at the Battle of Beth Horon with 6,000 Romans massacred and the Legion's Eagle lost. The troops of the Messianic Movement caught the Romans off-guard and drove them out of Judaea. It actually defeats them militarily and set up a nation-state directly in the Roman Empire.

The Judaean provisional government was formed in Jerusalem by former High Priest Ananus ben Ananus (the man who killed James the brother of Jesus and was the main instigator in starting the Roman-Jewish War in 66 AD), Joseph ben Gurion and Joshua ben Gamla. Yosef bar Matityahu (the then future Titus Flavius Josephus) was appointed Jewish Army Commander of the North in Galilee and Eleazar ben Hanania as Army Commander of the South in Edom (Arabia Petraea). The Messianic Movement could muster a staggering 85,000 troops. That is: 25,000 (66), 6,000 (67), 500 Adiabene / Osrhoene warriors (southern Armenia); Other Jewish nations and Allies: Peasantry: 15,000 (69–70), Idumean-Nabataean Arabs 5,000 (69–70), 6,000 Zealots under Yohanan ben Levi, 2,400 Zealots under General Eleazar ben Ya'ir, 20,000 Idumean Arabs (68 only), Sicarii (Messianic Jihadists) under General Menahem ben Yehuda 5,000 (67), 500 (73): Civilians were forced to take part or support them.

And the Romans had to do something about it. There was a real danger that this messianic movement could not only boil over in Judaea itself but also spread to other Jewish communities and other parts of the Roman Empire. They mainly relied on guerilla tactics forcing the Romans to conquer each single town, one by one.

As the Jews were supported by Arab, Armenian and Assyrian troops, Emperor Nero had no other chance than calling up his finest generals, Vespasian and his son Titus, with whom he had a raw before. Vespasian and Titus had great expertise to quell any uprising. For over a decade they had waged war against the Druids in Britain and Gaul. Vespasian and Titus were so successful in destroying the Druids that they left behind no historical record of their existence. And these were exactly the men Nero needed to wipe the Messianist off the face of the Earth. Nero had to give them what they wanted, so they had at their disposal (minimum numbers): the Roman guard 3,000 men (by spring 66), the Syrian Legion 30,000 (summer 66), 5 Legions 60,000 (67–70), Legio X Fretensis 6,000 troops (70–73), that is about 100,000 troups.

In the year 66 AD the Flavians begin their military campaign against the Jews and they began to march their invasion forces from the north into Galilee where the first of three key events takes place they destroy the Jewish towns of Galilee. They soon captured a Jewish general who later becomes a critical figure in the formulation of Christianity. His name: Josephus bar Mattathias (Aramaic: Yosef bar Matityahu) In excellent Greek, he presented himself to the Flavians as a prophet telling Vespasian of prophecies that Vespasian would become Emperor. A smart trick with which he survived. As he spoke Greek, he rather might have overheard Roman officers discussing the political situation back in Rome. In the year 68 the Senate found the courage to depose Nero and he committed suicide. Now, Vespasian was a prime candidate to become emperor and he quite liked Josephus. He first employed him as a translator to negotiate with the rebels their surrender. After the shortlived succession of Galba, Otho, and Vitellius, Vespasian was by his own army declared emperor in 69 AD In the middle of this war Vespasian returned to Rome and seized the throne the Flavians then became the imperial family.

Josephus worked with the Flavians against the rebellion. He is often described as traitor although that does not reflect the truth. As member of the Pharisee faction, Josephus always hated the backward Messianists but loved Rome. He made no secret of it, that is why the Messianist leadership held his family in captivity. Josephus was in Rome three years before the war and became a friend to Nero's wife Poppaea Sabina.

With Vespasian in Rome, Titus stayed behind on the battlefield and set his sights on Jerusalem where the other two key events took place. Titus encircled Jerusalem entirely by building a wall to starve the Messianists out. He finally destroyed the temple leaving not one stone atop another in 70 AD.

Titus the victor of this great siege carried the spoils of this captured city back to Rome for his triumph in 71 AD. The Arch of Titus in Rome commenorates this event on impressive depictions.

In 72 AD, the most radical 900 Sicarii Jihadists fled to the near-impregnable mountain fortress Masada. General Lucius

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Flavius Silva, a relative of Vespasian, laid siege until all 900 committed suicide in 73.

All of the artifacts from the Temple that they seized they put on public display in what they refer to as the palace of peace except for one item: The Jewish scripture. Josephus records that the Flavians took and placed in the Imperial Palace (at the north side of the Circus Maximus) where no one was allowed to see it.

Although Titus successfully ended the rebellion in Judea another rebellion soon broke out in Alexandria Egypt. The Flavians knew that this was not the end of the Jewish Messianic Movement. Already during the war, the Flavians recognised, most likely by Josephus' explanations, that the Jewish messianic literature was fueling this terrorist movement. So the Flavians had all copies of it destroyed. There was not a single scrap of literature found from the Messianic Movement until the Dead Sea Scrolls were discovered in 1947. They are the only real voice of the Messianic Movement we have and that is why they are such a treasure.

The "Messianic Movement" is a name that came about by modern Biblical scholars due to the frequent mentioning of a messiah in the documents. The scholars however were shocked when they read the text because it was not talking about a peaceful figure like the Jesus in the Bible. On the contrary, the texts were talking about Jihad-like military actions, killing non-Jews, getting rid of all non-Jewish empires, and about a messiah who delivers all this by decisive military victories.

And that's why the Dead Sea Scrolls had to have been buried in caves when the Roman Army approached Qumran in 68 AD. It was the only way they could be safe from the Roman destruction.

turncoat He becomes Flavius Josephus Josephus at this time begins writing the history of the war. And he records that Titus gave him the Jewish scripture Josephus says histories have always been associated with the origins of Christianity

Back in Rome, Josephus explaines to Vespasian and Titus what the Messianic scriptures really contain and they realise that the texts were literature of war against Rome. Vespasian grants Josephus Roman citizenship and even adopted him, an amazing turn of events for that young man. From now on, he lives in the Imperial Palace, next door to all the family members and the captured Jewish scripture. He now calls himself Titus Flavius Josephus.

It is during this period that a new literature enters history which describes a peace-loving turned the other cheek preaching Jewish Messiah named Jesus Christ but if the Flavians wrote the Gospels how could a Roman family know how to write Jewish literature that refers to Jewish prophecy the answer lies in the Flavians collaborations with a number of Jewish intellectuals beginning with their own court historian Josephus.

The Roman leadership had a difficult task ahead. They realised that they could not destroy all Jewish people as about 5 to 10% of the entire Roman population was Jewish. They needed to figure out how to subdue or otherwise convince the Jewish religion to enter a peacful path. What they tried to do was to create a type of Judaism that is benign. We only know that Roman editors changed the Jewish Book of Law, the so-called "Mishna Sanhedrin" because this event is recorded by the Jews themselves. It becomes the basis of "Rabbinic Judaism" which we better should call "Roman Judaism"; it is the modern, benign and peaceful religion of our time.

In reading the works of Josephus side-by-side with the Gospels, scholars have noticed parallels between the two works. It appears as though the history of Josephus records events that fulfill the prophecies of the old and new testaments early Christians understood this connexion in fact when the Bible first began to be printed in the Middle Ages it included the history of Josephus.

Time and again we can find parallels between what Josephus writes and what turns up in the Gospels it's a powerful evidence of their true origin

He was employed to write the official history that we have the other histories from this period have been destroyed ruthlessly by the Romans. Josephus tells us this in very chilling passages how the Romans exerted complete control of the literature of this period. There were alternative histories of the Jewish war written well the Romans rounded up the writers of those histories and executed them. They rounded up all the copies of those histories and destroyed them. That is to say they ruthlessly wiped out any alternative history the only history we have is written by Josephus. And let's remember who Josephus was chief propagandist of the the Flavian tennessean he was very very successful he moved back to Rome he was given a an apartment in the Emperor's own townhouse and he was appointed the chronicler of the Roman Jewish war using Vespasian's own Diaries of the events.

Also in the pages of his history Josephus declares that the Jewish Messiah or Christ is none other than Flavius Vespasian and his dynastic family to put it succinctly Josephus says that there was a prophecy that a world ruler would come out of Palestine the Jews thought this applied to one of their own they were wrong in their interpretations He used the most cynical interpretation he applied it to the rise of the Roman Emperor in Palestine.

Josephus recorded that the Messianic prophecies foresaw not a Jew but Vespasian and his dynasty In fact all of the Flavian historians recorded that the Flavian caesar was the Christ. it was important to the Flavians that they be seen as the Christ as divine and godlike and this was not mere vanity The Julio-Claudians before them had already established that presenting themselves as gods was a powerful tool in controlling their subjects when the Flavians took over the throne they inherited an enormous bureaucracy that was already in place: the imperial cult which was dedicated to promoting the idea of Caesar as a god.

Another part of the puzzle is the Roman Imperial cult. why is it important well because it coincides with that same

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period of time as the emergence of the Christ's coat you had a whole social community the whole social structure of these conquered territories was governed by the Imperial cult and if you wanted to succeed the key social community to join was the Imperial cult because that's where all the movers and shakers were.

This idea of the Emperor becoming an object of worship was well established in the Roman system before Vespasian and Titus came along. It was prevalent in all major centers it had its own priesthood there was a ceremony an annual celebration annual games for the Imperial cult. Now it had many characteristics which would later colour the Christian cult. It grew in the same centres. It made claims that were later transferred to Christ.

The Julio-Claudians had claimed that they were of divine descent and that they were therefore legitimates their power base was the Roman aristocracy the Roman nobility. all of that collapsed into this power vacuum Vespasian was declared Emperor by the troops, by the Roman army so effectively it was a military coup with the change of dynasty they have to create a whole new follow G to legitimize that dynasty at the same time they're creating a whole mythology to counter Jewish Messiah nism somewhere along the line those two things get mixed together

When Vespasian died Titus began the process of having his father deified this is a complicated process because only the Roman Senate can bestow on an individual the title of Dios our God. Titus came to the Senate and presented evidence that the life of his father had been deveined certainly this would have included the military campaign that the Flavians waged through Judea. And it's at this time I think the Gospels were written because the theological structure in the Gospels of a God the Father and the Son of God is the same one that Titus would have been presenting to the Roman Senate. Well, the Roman Senate did accept Titus as evidence and Vespasian was deified and became a God. Titus therefore became a son of God.

The arch of Titus, that still stands in modern Rome today, is inscribed with a dedication to the divine Titus son of the divine Vespasian or son of a god. This imperial cult set up to worship Caesar as God also provided the basis for the structure of the Roman Catholic Church.

Now the rituals, paraphernalia, and symbols of paganism were transferred wholesale to the Christian Church the most obvious and clear example is where the title of the pagan chief priests of Rome the Pontifex Maximus became the title of the Pope the Christian Pope if you look at who held the original Bishop positions in the Catholic Church in those early times you will see that they are members of the same pagan aristocracy they simply change their clothing a little bit they wore the same garments but they wore slightly different headdresses they had become from being a priest of a pagan cult to being a priest of Rome.

Where the Vatican now stands there was once a pagan temple which celebrated the mysteries of a dying and resurrecting god man who wasn't Jesus. There are many churches in Rome I've been to a few where you go above into the Church of there as Jesus and you go underneath and there's a little sanctuary of Mithras. And it's basically the same thing.

So the roman plot to invent Christianity is just so clever when you think about it through the Pope who is God's representative on earth they no longer needed expensive standing armies Wars and punishment of disobedient peasants they could through religion rule their subjects.

Over time Roman Christianity propagated throughout the empire by way of the mass media of the day the Roman roads the Romans must have approved of this new religion because as some scholars asked if the Gospels really were Jewish literature about a Roman sentenced criminal why wouldn't they have been destroyed.

One of the really surprising things for me was to realize the extent of Roman control of propaganda and of literature. So that when you suddenly get all of this Christian literature arising in this period one has to ask well how did that happen the conclusion that one has to reach is that that could not have happened without some degree of complicity on the part of of the Romans so that one is led to the conclusion that the Romans must be involved in the production of this literature

To produce and disseminate this literature was a huge undertaking and the Flavians undoubtedly had collaborators we know they were funded by the wealthiest family in the world at this time: the Alexanders, a Jewish family who served as Rome's tax collectors in Egypt like the Herod's in Judea the Alexander's had strong motivation to keep the Jews Messianic movement from threatening their position and their wealth. One of their family members was Philo of Alexandria a famous Jewish theologian who was already writing works that combined Jewish beliefs with the modern Greek and Roman pagan beliefs of the day many scholars agree that his writings formed the basis for much of the philosophy of Christianity.

In these pages is practically every concept that you can find within Christianity she combines Greek philosophy and he took that and he combined it with Judaism. On top of that he was from a extremely wealthy family and this is important because you have to follow the money when you're looking at major trends new paradigms being set And if you look at his family then you start seeing well this is interesting because now we were starting to come across the Flavians again His relatives are very involved with the Flavians that whole area is where we want to look very closely for the Christian origins.

Its from exactly the same circle of people that you get the first signs of Christian ideology and they all lead to the rise of the Flavian dynasty.

Another wealthy influential character princess Bernice was from the Herod family in Judea she's the granddaughter of Herod the Great a product of the Herod's intermarriage with the conquered Jewish ruling Messianic lineage. Princess Bernice appears in the New Testament which makes her an

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interesting character she had two or three husbands and then became the mistress of Titus. So you can see this again rather like dynasty here you know powerful people mixed marriages you know shacking up with the Conqueror. yeah and it's really where Joe Atwill takes his idea of a conspiracy to write the New Testament but let him say it in his own words.

Bernice was a Herod related by marriage to the Alexander's and of course later she became the mistress to Titus. the fact that she was so closely linked with the Flavian shows you that the three families were very unified in financial romantic and likely theological issues.

By the looks of things this coalescence seemed to have brought about a dynamic that led to the synthesis of Judaism and paganism and eventually became Christianity. so that this is a very key time period.

I believe that the Gospels were actually written under the control of the Herod's the Alexander's and the Flavians. These families had the motivation to create Christianity and with the expertise in Judaism that the Alexander's and the Herod's had, they had the actual technical ability to come up with these stories that our fulfillment of Hebraic prophecies

So it seems the Flavians had the motivation the means and the collaborations through which they likely constructed and began disseminating Christianity. And if our scholars are correct one of the documents they left behind are the Gospels themselves

I began working on the study of the Gospels in the 1970s and I look at texts in terms of how were these composed watched as understanding that structure tell you about who wrote them and why they were written.

These texts were not independent Jewish texts but they will create as literary works using classical literary models

If we expect that this is the testimony of witnesses we've got a major problem. We actually have for anonymous documents they were not written by the names of people on those documents this is simply church according to Mark according to Matthew. So this idea that the the Gospels are reliable Testament is blatent nonsense.

Why are the Gospels called Gospels that's a critical question the word gospel in Greek is Evangelion and it means "good news of military" victories. Whose military victory are we celebrating here in these Gospels well seems to me that we are celebrating clearly the Roman military victory because these events the Battle of Madera the Battle of the lake of Galilee the successful Battle of Jerusalem these are battles that the Romans won.

Why are the Gospels celebrating battles that the Jews lost if these things were written by the Jews the fact that the Gospels are known to us in Greek and and not in Aramaic or Hebrew is I think just evidence of their authorship they were not written by any followers of Jesus who would have surely spoken Aramaic and if they had been fishermen and simple folk they would not have had the literal skills to write them anyway.

If we look closely there actually are clues in the Gospels that point to who the true authors were.

A lot of the Christian literature advocates turning away from the Jewish law and obeying Roman law. This fits perfectly into Roman propaganda purposes and then you have in general the portrayal of Jesus as the peaceful Jew who is wandering around in what is depicted as a sort of pastoral scenes talking to fishermen and farmers and so forth, when in fact this is a war zone. Judea is a war zone and you ask yourself well why is it not portrayed as a war zone?

I mean they really had it down pat they kept they have Jesus saying render unto Caesar what is Caesar's which is basically in response to talking about money whose benefit would that be? so blatantly obvious.

The perception of Roman characters in the Gospels they're all interpreted in a favourable light they are pro-roman they do not depict the Romans as the forces of evil they reverse that it's the Jews who become the forces of darkness. It's very striking that various passages in the Gospels refer to the Jews as "some people" separate from the heroes of Jesus and His disciples the Jews are those who object the Jews are those who try to walk the Divine Plan. Now that gives us a clue certainly to who were the true authors of this book

They are works of literature created by people who are trained in Jewish literature but whose values are pro Roman the Romans wanted to promote anti-semitism and so they arranged the story of the beloved man God Jesus Christ to appear as if the Jews had brought about his death. Because of this the Jews would have to suffer anti-semitism throughout history.

So this was a piece of work that could not have been done except by a fairly established natori team such as the literary team that was in Rome actually writing the books of Josephus, I mean that was written by a literary team and it was written as one of the attempts to give prominence to the Flavian Caesars which the Gospels also do. So it is extremely likely that the Gospels as a form of epic designed to magnify allegorically the Roman Caesars is also written at the court of the Flavian emperors.

But the Jesus story takes place many decades before the Flavians came to power. Why would the Flavians create a work about a Jewish Messiah that wasn't even from their own era? The Gospels were very precisely back dated 40 years Jesus's ministry was started in 30 AD exactly 40 years from the destruction of the temple. His ministry ends at Passover 33 AD which is 40 years before the end of the Jewish-Roman war which occurred at Passover in 73 AD with the famous Battle of Masada.

The Gospels are backdated into the period of Pontius Pilate that is to say before the first Jewish War which is to say in the Julio-Claudian period but this is typical of Flavian literature it's a Flavian technique. what they do is they back date this story into the period of their enemies namely the Julio-Claudians. And so generation after generation of Christian scholar and even secular historians go hunting in the Julio-Claudian period for the origins of the Gospels. They don't really find any answers then there are allusions in the Gospels to the destruction of the temple the most

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reasonable answer to that is that these texts were written after the destruction of the temple that is to say in the Flavian period after the change of dynasty.

This backdating of the story of Jesus Christ forty years earlier from the time the Gospels may actually have been written explains why many of the prophecies of Jesus came true within exactly 40 years what does this all add up to in my view the thing that is most significant is the research by Joseph Atwell in his book Cesar's Messiah which suggests that the Gospels were actually created as works of Roman propaganda at the end of the Roman Jewish War under the rain the Flavian emperors that his Titus Caesar and Vespasian Caesar and if you end up worshipping Jesus what you will really end up doing is worshiping Caesar in disguise

This may have been how the Flavians finally got the Jews to worship Caesar as a God by giving them Jesus Christ, a messiah more to the Romans liking, But is there any actual history to this character where did he really come from.

The mystery to me begins with his very name in Greek Jesus means Savior and Christ means the Messiah this didn't strike me is something you would call a young child.

These two words are already important within Judaism before Jesus Christ supposedly existed. Major biblical figures to a Jewish Greek speaking populace would already be called Christ their ears would already be acclimated to accepting this this title that so it isn't just a unique name of a single person who is it just suddenly popped up.

What did we actually know about Jesus Christ "the man"?

I don't think that Jesus can be historically defended. I don't think there's any evidence that we can extend to that particular Jesus.

So when you actually set out to investigate the historical Jesus as opposed to the Christ of faith you very abruptly enter a void. You find that whereas you might imagine the core details of Jesus are readily known and accessible you actually discover there's no such thing.

Further there had never been any archaeological evidence of Jesus Christ that had ever been discovered.

You cannot find an established and incontrovertible biography of Jesus at all. It doesn't exist. You enter a strange twilight zone of early Christian belief. What we have here is not a movement that is grown on the accretion of legends on a real flesh-and-blood man.

But instead the development of a religious movement around the idea of a man.

There isn't even an actual physical description of what Jesus looked like anywhere in the Gospels.

The presentation of the Jesus character it's somewhat of a composite of many messianic leaders of the time, many messianic leaders of the time most or all of whom came to a bad end, usually by crucifixion because crucifixion was the Roman punishment for seditious activity.

And the penny drop the penny drop that Jesus as a human being never existed

In all of this we're dealing with literature we're not dealing with history so the answer is no there is no history to this character of Jesus it's entirely a literary creation.

What the Romans did was they saw the Jews reliance and belief in prophecy so they said "okay, they want a prophet, let's give them one."

It seems that in the construction of the literary character Jesus Christ the Roman authors borrowed religious concepts not only from Judaism but also from other gods and religions that they knew. Some scholars have noticed the similarities between the story of Jesus and the ancient pagan mysteries.

In ancient mythology we find this whole strain of thought called "solar mythology" many gods start taking on solar attributes because as agricultural communities become more important the Sun becomes the big focus but most obvious reasons of planting and harvesting the Sun is then personified so now we have a male Sun God it becomes a religion in many parts of the world Christianity usurped a tremendous amount of Sun worship some of us are saying that this was a Sun God turned into a Jewish man This December 25th birthday was in fact the "Winter Solstice." This is really in fact the birth of the god of light the December 25th actually is the end of a three-day period of when the Sun stands still the Sun appears to be dying as the days become shorter and the Sun is reborn at that point.

Across the ancient world there was this form of experiential and philosophical spirituality in these mystery cults or mystery schools. And at the centre of these schools you would find a mythos, which was an initiatory myth for symbolic myth which would help people who were going through the initiating process come to this spiritual awakening. This knowledge is called "gnosis." And what you see in these myths is the elements that will later become the Jesus story.

Let's ask the question is Jesus developed from pre-existing literary characters? Jesus has certain episodes in this so called life and each one of them can be traced to a prior representation of that time.

If you look at the the elements which we found in the pagan mystery school myths, you find the story of a dying and resurrecting son of God who's born of a virgin, has twelve disciples, turns water into wine at a wedding, it brings a new religion of love, is accused of heresy or a provocation by the authorities, is put to death, sometimes by crucifixion, and then if you want to commune with the god man, you take bread and wine, and then you can come to eternal life. Well, all of this is course Christianity.

Easter itself is a long pre-Christian celebration of the resurrection of spring from the death of winter. This is an ancient shamanic belief. You will find it all over the world. that you go through a ritual death where you get reborn. But you're reborn as an awake being, so you died just to your lower nature and woken up to your higher nature.

You can find them in the Old Testament in the the Jewish mythology as well. It isn't this pagan parallels I mean the New Testament for example the Ascension. We have an

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ascension with the Old Testament figure of Elijah and it's a very dramatic ascension.

Elisha and Elijah cycle: These are two Jewish prophets one followed on from the other which have many of the story elements found in Jesus for example there is a "multiplication of food miracle" there is a "raising of the dead miracle" there is a "water miracle" there is an "ascension to heaven miracle." Is this fulfillment or is this simply copying of a useful theme?

You can see where they just used Old Testament characters and scriptures as a blueprint to create this new one.

A lot of the ethics of Christianity actually were around before Christianity. The Golden Rule "do unto others as thou wouldst have them do unto thee" is in fact from the Old Testament. Jesus didn't make that up. Many of the other aspects of Christian ethics many things which we might like to applaud as very good aspects of Christian ethics can be found in the stoic philosophy in Rome which by the way was exactly the philosophical and ethical school promoted by the Flavians.

There is little that is original about Jesus. If one separates from his words, advice that was in the interest of the Roman Imperial family, all that you have left are snippets of widely known philosophies, truisms and concepts that came directly from prior Hebraic literature.

The reason I am now convinced there's no historical Jesus which seems of real light wool to people who are not familiar with the idea it is a combination of things: First of all, there is no evidence for an historical man which stands up to proper scrutiny. Secondly, the story of Jesus is full of these motifs which come from the pagan mysteries. And the third reason is, because in the early Christian movement there are these two types of Christians, certainly by the second century. I think of as Gnostics and literalists. What marks out the literalists who will become the Roman Empire and the Roman Catholic Church is that they've got a historical man. What marks out the Gnostics is that they see it allegorically, and their great heresy is that Christ didn't come in the flesh. Now the winners write history. And the history books have been written by the literalists.

And all of the tradition about the Romans trying to torture and suppress Christians these traditions are correct they definitely persecuted the Messianic militaristic Christians and they certainly would have frowned on the Gnostic independent thinking Christians, but the Roman pacifistic "giving to Caesar what is Caesar's group" would have been promoted.

Reason: This teaching is perfect for the Roman Empire as it is a fascist Empire. It has got a very simple message, "just believe this, you don't have to transform, and you have to go through the authorities, through the bishops, through the state ultimately. It is the perfect thing for them to pick up. And that's what they did.

Our scholars agree that the gospel are complex literary creations drawing from both pagan and Jewish myths. But Joseph Atwill goes a step further to say that the Flavians wrote passages directly into the Gospels which show that they were the authors.

One of the most famous prophecies that Jesus makes, is about the coming of someone he refers to as "a son of man." Now many people believe that he's talking about "a second coming" of himself and many people believe that this is going to occur some point in the future. Well, the fact is, this "coming of Jesus" has already occurred. Jesus makes very specific prophecies as to what will happen when "the Son of man" makes his visitation. He refers to three key events: (1st) the Galilean towns will be crushed, (2nd) Jerusalem will be encircled with a wall, and (3rd) the temple will be razed leaving not one stone atop another.

He also states exactly when this individual will come. He says that 'the Son of Man' will appear before the generation that is alive and listening to Jesus's words passes away. Now the Jews of this era a generation is 40 years. And so the only individual that could possibly be the son of man that Jesus predicts is Titus Flavius.

Titus Flavius did destroy the Galilean towns, he did encircle Jerusalem with the wall, and he raized the temple to the ground and left not one stone atop another. And he did this within 40 years. Josephus recorded that, no matter how Titus tortured the Jews, they refused to call him "Lord" or "God". So to circumvent this stubbornness, the Flavians wrote the Gospels in which "a son of man" was predicted to come in the future. Titus fulfilled these prophecies and became "the son of man". So you end up worshiping Titus without knowing it.

To further support his thesis but the Flavians originated Christianity Joseph at will points to the Roman Catholic Church's earliest Saints known as the Christian Flavians.

The Flavian family is connected to early Christianity in a number of unusual ways. Many members of the family were recorded as having been among the first Roman Catholic saints.

And these include Flavia Domitilla who is either Titus's sister or his niece. And there is an inscription honouring Flavia Domitilla for donating the land that became the first Christian catacomb, and Flavia Domitilla was the first Christian Saint. The inscription bearing her name is in the Catacomb of St. Domitilla in Rome. It can be seen on the righthand wall of the Basilica at the foot of the entrance stairway between the two sarcophagi. The right-side part of the tablet has broken off and is missing.

[The remaining inscription reads: TATI.A. BAVCYI . . .; TRIX. SEPIEM. LIB . . .; DIVI. VESPASIAN . . .; FLAVIAE. DOMITIL . . .; VESPASIANI. NEPTIS. M . . .; IVS. BENEFICIO. HOC. SEPHVICRV . . .; MEIS. LIBERTIS. LIBERTABVS . . . (in English: . . . Granddaughter of the God Vespasian . . . Flavia Domitilla . . . niece of [Titus Flavius] Vespasian the son of the divine Vespasian . . . donating . . . liberty . . . to get free . . .).]

(1st) Her son Titus Favius Clement is recorded as having been the first Roman Catholic Pope after the apostle (and Jesus' younger brother) Simon, (2nd) in addition there were

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two members of the Flavian household staff, Flavia Domitilla's chamberlains Nereus and Achilleus, both of them had churches named after them in the very earliest Christian diocese in Rome, (3rd) there was a Christian theologian whose name was also Titus Flavius Clemens, Clement of Alexandria, and he's the one who actually described the first Christian symbols, and he said, they were the anchor the boat the fish the olive branch the star, and oddly these are the very symbols that the Flavian Caesars used on their coins. The final (4th) connecting point between the Flavian family and Christianity is that in the fourth century Flavius Constantine made Christianity the state religion of Rome.

The military achievements of Caesars were important to all Romans so certainly the Flavian Christians, the group that the Roman Catholic Church State, were the first saints of the religion would have known the identity of the Son of man that Jesus predicted who would crush Galilee and circle Jerusalem with a wall and raise the temple was Titus Flavius.

So it seems if a person knows how to uncover them there are actually many clues pointing to the Flavian origin of Christianity and perhaps the most intriguing one that Joseph at will uncovered is a secret code the Flavians used in their documents which enabled him to make his startling discovery.

So the Romans had the Jews' scripture locked up inside their imperial court and they studied it. And what they discovered was that there was a unique literary code hidden in the text.

This hidden code, which was common in Jewish scripture, was used by the Flavian literary team to place passages into the Gospels that had to be deciphered to be understood. This hidden literary technique is known as "typology."

Typology is used throughout the ancient Hebraic literature and it's a genre that is really no longer understood are used today but simply put typology is using events from the past to provide form and context for subsequent ones what we're talking about is stereotypic. In other words, there's an idealised prototype which shows certain characteristics, or performs in certain ways.

For instance one of the things they do is they take an old story and they retell it in a new form and and they superimpose contemporary history upon old stories and they create these multi-layered texts.

In Hebraic typology, texts were designed to be read in comparison to one another or intertextually. And in doing so, a meaning that would not be visible in the surface narration, would become apparent to someone who understood the type of logic connexion between the stories. Hebraic typology connects prophets. Events from the life of one prophet are placed into the life of a subsequent prophet. And this shows that there is a divine pattern established by God connecting his prophets to one another.

The Gospels actually show how we can decipher for ourselves this hidden code or typology that was used to create the Jesus story.

At the very beginning of the Gospels there's a primer of this typology. What the author of Matthew has done, is take events from the Old Testament and place them into the life of Jesus. These events occur in the same sequence in the story of Jesus as they occur in the Old Testament.

Numerous Bible scholars had already identified the following parallels:

Both stories have a patriarch named Joseph who travels from Israel to Egypt; A ruler who massacres innocent boys; A divine character who states that all the men are dead who sought your life; And then a return from Egypt to Israel. This is followed by events which have passing through water (in the Old Testament the Israelites pass through the Red Sea, in Matthew Jesus is given a baptism in which he passes through water); we then travel into the wilderness (the Israelites are in the wilderness for 40 years, Jesus goes into the wilderness for 40 days). Finally we have the three temptations (in the Old Testament we have the temptation by bread, the statement "do not tempt God," and the commandment to worship only God. These appear again in Matthew where Jesus is tempted by bread, tells the devil "do not tempt God" and instructs him to worship only God.). Therefore when you compare the life of Jesus with the life of Moses, you see a linkage that shows that the character in the Gospels was divinely connected to the character in the Old Testament. The life of the first saviour of Israel Moses foresaw the life of Jesus who's now claiming to be the next saviour of Israel.

To understand the rest of the Jesus story his adult ministry we simply need to know that the same system of parallel names locations and concepts occurring in the same sequence was used to connect Jesus in the Gospels to Titus in the works of Josephus.

Our scholars explain this Gospel typology in the following three examples:

Jesus comes to the Sea of Galilee at the beginning of his ministry. He gathers his disciples to him and he says, "do not be afraid, follow me and become fishers of men" (In the Gospel of Luke, Jesus actually says "catchers of men".). Titus comes to the same location, to the Sea of Galilee, he gathers his troops his disciples together and he says, "don't be afraid" and then he leads them they follow him and they attack a group of Jewish rebels they sink the Jews boats the Jews attempt to swim to safety and the Romans use their Spears to catch them. They become fishers of men.

The match is not exact that we should never expect it to be exact it's simply a type which is repeated across the whole of the New Testament.

Jesus is constantly dealing with Devils. Josephus also deals with Devils but Josephus defines who these Devils are. He states that the Devils are those individuals who have a rebellious spirit and rebel against Rome. At Gadara Jesus encounters one man who has a legion of demons inside his mind. They then are driven out by Jesus they infect a herd of swine and then this heard rushes wildly into the water. This is a parallel to Titus's battle at Gadara where one individual infects an entire Legion of Jews with his demonic spirit and

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then that group in turn infects another group and this combined group is driven by the Romans into the sea.

what's being suggested here is that this story that you find in the Gospels is in some ways sort of like a grim parable about that military events it's sort of like a bit tongue-in-cheek I think the Romans had a vicious sense of humour like this a very black sense of humor and a medieval texts that I've studied that which is called the Gospel of Barnabas when you read that story the way it's presented is in a unsophisticated form that is to say it's sort of been decoded in some ways and it becomes clear that what that what we're talking about here are the Jewish rebels power chase things of the sea and they drown in the sea in the Gospels these are presented as pigs this is a this is a once again a very dark black sort of Roman sense of humour some of these literature really needs to be understood like that.

In Josephus's biography he describes when he was in the entourage of Titus during the closing stages of the siege of Jerusalem, he chanced upon three of his friends who were being crucified, and he pleaded with Titus for their release. And Titus gave that permission and the three figures were removed from the cross. Two of them died and one revived. Now if you're looking for a stereotypic example of how some idea was floated into the mind of someone right in the Gospels that is a pretty clear example it's certainly a strange occurrence that we find such an incident in the works of Josephus when it shows up is such a dramatic form in the Gospels.

In the Gospels, Joseph of Arimathea asked the Roman commander to take Jesus down from the cross in Josephus is history Joseph bar Mathias asked the Roman commander to take someone down from the cross. Arimathea is a pun on Josephus his last name bar Mathias.

When you read our sources really carefully and you have to do it really really carefully because they didn't spell it out for us it's it's effectively very well hidden. we have to understand that our literature a lot of our literature is essentially propaganda the Romans are not writing objective history and all of our literature has been through Roman filters. perhaps there's a significance of the Dead Sea Scrolls that this is literature that hasn't been through the Roman filters.

It's important to realise that Josephus wrote in an era when allegory was regarded as a science. Educated readers were expected to be able to see another meaning in religious texts than the one that appeared in the surface narration.

We're dealing with Roman literature on the one hand and Jewish literature on the other, and in both cases they're much more sophisticated much more multi-layered and elusive and much trickier than modern readers suspect. It's not a simple literature it's very very complex allegorical literature that indulges in the literary games that the Romans played the more you understand about Roman literature in this period and then you place the Gospels and other Christian literature in that same milieu, you can start to see the games that are being played in that literature.

Now these parallels have been seen by other scholars, but what they fail to notice is that the parallels occur in the same sequence and thereby they create a typological pattern.

The Flavian thesis it's trying to read these texts in context because in any given text you've got the text in the first instance, and then you've got the context, the environment in which it happens, and of course in all of these texts also you've got a subtext, so you've got text context and subtext, and you have to be able to read all of those things. Unfortunately, many religious people who are coming out of seminaries who are coming out of religious colleges they are just not being trained in this sort of level of reading. They are instead being trained to just read on one level which is a literal level and I think that that's very unfortunate and that that really needs to be challenged.

By studying the multiple layers in these ancient texts in the original Greek language, Joseph Atwill was able to discover not just a handful but over 40 typological parallels between the Gospels and the works of Josephus which shows that the Ministry of Jesus Christ followed an exact sequence the military campaign of Titus Flavius, through parallel names, locations and concepts.

Once I understood the system that the Flavians were using to link Jesus and Titus, I was able to discover dozens of these parallels between Jesus and Titus, and what was amazing is that they occurred in the same sequence. This simply proves that this was deliberate that these unusual parallels had been created by the Flavians as a signature. It is their way of telling posterity that they authored the Gospels these parallels are the Flavian signature of the Gospels.

Both, Jesus and Titus, began their campaigns at the Sea of Galilee, and then go into the Galilean countryside, followed by a journey to Jerusalem. Once they reached the city's outskirts they paused for a while before they entered. Finally, they leave the city where their campaigns come to an end.

To catalogue the many parallels I gave each one a convenient name that related to the concept in that particular parallel set. Starting at Galilee each of these are episodes that occurred both in the Gospel story of Jesus and in the history of Titus's military campaign.

1.) Both, Jesus and Titus, journey to Jerusalem each sending messengers ahead to meet him when he gets to the city.

2.) When the Romans get to Jerusalem they notice that the Jewish factions are fighting against themselves. At this point in the Gospels Jesus talks about "a house divided against itself cannot stand."

3.) Then Josephus wrote, that in preparation for battle, Titus ordered all of the fruit trees between the Roman camp and the walls of Jerusalem cut down. At this point in the Gospels Jesus states that "if a fruit tree does not bear good fruit, cut it down."

4.) Titus goes around the walls of Jerusalem looking for the best place to construct a tower from which they can launch their attack. At this point in the Gospels Jesus asks "which

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one of you who is going to build a tower, does not first sit down and think about the cost."

5.) At this point in the history (The Jewish War), Titus sends Josephus to ask the Jews what terms they will accept for peace. In the Gospels Jesus describes a king who sends a delegation to asked for terms of peace.

6.) Both, Jesus and Titus, at this point have triumphant entrances into Jerusalem during which, amazingly, stones are said to cry out.

7.) Each then drives a den of thieves out from the area in front of the Temple. This is followed by Titus encircling Jerusalem with the wall. In the gospels Jesus is here predicting that Jerusalem will be encircled with a wall.

8.) Because of the walls, starvation sets in in Jerusalem. Josephus wrote that a woman named Mary, who called her son a myth for the world, slayed him and ate him, thereby turning him into a human Passover lamb. In the Gospels we now have the Last Supper. Jesus tells his disciples "take eat this is my body this is my blood," thereby turning him into a human Passover lamb.

These parallels here are not coincidence but they represent the signature the Flavian authors deliberately left behind in the Gospels.

You can see the fingerprints. The Flavian authors left their fingerprints all over these texts. You can start to decode these texts and can see automatically some surprising conclusions about how early Christianity first arose.

Our scholars have shown that the Gospels were not the product of primitive Jewish fisherman, rather they are a sophisticated literary work, combining religious ideas of the day with Roman political perspective and power. Joseph Atwill's research reveals that reading the works of Josephus concurrently with the New Testament shows that the events of Jesus's life were not historical but rather all of them are dependent on the events and the military campaign of Titus Flavius. Jesus Christ was an allegory for the Romans Caesar Titus, the Messiah of the Roman Empire, the Romans son of a God that Christianity was set up to worship.

I certainly don't want to undermine the positive things in Christianity I'm happy to admit that there are positive things in Christianity and in other religions as well. The issue here are the historical claims of these religions.

Traditionally religious dogma has forbidden the examination of historical discoveries or the inclusion of certain scientific findings in their teachings asking their followers instead to blindly believe as they say, not as the objective facts may show. In live in a time perhaps it's a new intellectual Renaissance which is getting fed up with many of the structures that we live with and which is recognising major frauds at the heart of our financial markets and the heart of heart of our industry and the plug is being pulled on them and my view is that we have yet another fraud the biggest of them all and it's a fraud at the heart of Christianity. And it is a time for whistleblowers to come out and to make this information available not just to scholars in academic journals but to have it widely available to anybody who wants to know.

It's helpful to hear a wide diversity of voices in order for people to arrive at their own conclusions and the theories brought forth by our scholars are a part of that diversity.

When they hear that the Jesus story is a myth people feel that you are taking something away, but you're really not. You push people "why do you believe in it started Jesus?" Often people will go "well, you know, the Bible or something, but when you go "well, have you studied it as an historical document, have you looked at the evidence?" they'll go "well, no, I haven't." So that's not the real reason. The real reason when you push people is "well I have a relationship with Jesus, I have a personal relationship with Jesus and that's what I don't want to lose."

And that's a really good reason to be a Gnostic and a really bad reason to be a literalist.

The gnostics, as well as pre-Christian pagan mystery schools, believed that the myth of the dying and resurrecting Godman was an allegory to be used for personal growth to die to their lower nature and a rise to their higher nature. The literalists took control of the original myths and shaped it. So it would take the power away from the individual and place it into a central authority. Rediscovering the original myth gives people the freedom to choose the beliefs that truly served them.

Okay, some Christians have developed their personal faith to the extent that Christ is this energy or force or power within them this is how they have interpreted the story now the story has become again when it actually began as an allegory.

I had no issue with the Christ within I have an issue with the with the church militant what threatens humanity is organised regimented religion on the march taken so seriously that you will act out its worst precepts.

If we examine all the religions of the world we find that there is a common thread that connects all faiths and all people and it is from this connection that we can make the choices that have now become so critical to our future.

I like to focus on the origins of religious ideas and it turns out that they're very unifying underneath. All of the divisiveness that we see on the surface, it would be extremely helpful for all of humanity to realise that there is this underlying unity. And those origins are basically nature worship, the study of the Sun, the Moon, the Stars and Planets. This is all what humanity has been looking at, of course with great awe, and reverence for thousands of years, and it is extremely important for us to get back to those roots. The destruction of the planet is also directly tied to religious ideas. This can help to restore balance to the planet in a very profoundly significant way.

The very survival of humanity depends on viewing history from a new perspective so that we can be clearer on the historical facts and still honour the myths that offer us the greatest wisdom.

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It is what the myth, what the poetry says, that matters, not what actually actually happened. So each new generation, whatever you say, is going to hear the myth and that is what is true for them, and what follows is the actual history which is much too complex for the average person whoever if their head around.

Though the actual history is complex and we may never know all the facts about what happened 2,000 years ago, the voices of our scholars are contributing to an ever widening dialogue and the growing paradigm shift being witnessed all around the world today that can lead to a more empowered and enlightened humanity tomorrow.

This is really important for our culture, to understand where Christianity came from, and this is direct evidence. You can actually walk this path and come to this conclusion. You can know that Christianity was an invention of the Romans. It was done to pacify their subjects.

And this is important because it gives us a different way of understanding government, how government operates the tools that government uses, the purpose that government has for the various propaganda apparatus. Evangelical Christians are getting away with debunking facts as mere theories, even subjects like evolution, but they provide no evidence for their position other than to simply cite religious dogma.

And if you look at the influence that Dogma is having in the media today you can easily see it is increasing. I would like to challenge these extremists to consider the possibility that my findings are correct. Though there is much good in Christianity, we have to understand how rulers have used it to control us, and how they are still using it to control us today.

I hope citizens will be more skeptical when they hear an authority figure using faith to interpret laws or a belief in Armageddon to create governmental policies. The Flavians encoded a secret message into the Gospels which we can now understand in a new light. "And ye shall know the truth, and the truth shall make you free." [John 8:32].

ROBERT EISENMAN: THE JAMES OSSUARY INTERVIEW

(This Interview, produced and held by Simcha Jacobovici [speak: Simka Yakobovich] with Prof. Robert Eisenman [in around 2004], is discussing the James ossuary and in particular James and Jesus, and the Dead Sea Scrolls from Qumran and Saul of Tarsos, better known as Paul the Apostle. The Ossuary bears the Aramaic inscription: Yakob bar Yosef akhui di Yeshua [Translation: Yakob son of Yosef, brother of Yeshua]. Aramaic was the language of Jesus and the entire Middle East, from Egypt to India, and up the Silk Road to the capital of China. Some ambiguous words in this transcript have been changed, such as Judaea or Holy Land for Israel or Palestine. Clarifications are given in square brackets. Production: Simcha Jacobovici, 2004; Video Transcript: Lord Henfield, 2019.)

Robert Eisenman: . . . . and the leader was James not Peter. Peter was overseas traveler but James was the big honcho that he had to report back to. So he describes meeting him there and then he describes a debate on the temple steps where the priests and the scribes are debating the James group on the steps. And there's a riot. And all of a sudden into this riot bursts for who's called an "angry man" - and is clearly meant to be Paul in his time when he's serving the Roman authorities - and he runs into this debate just when James is about to win, picks up a flagon from the altar and and and beats James with a club and throws him down the stairs and leaves him for dead and there's a huge Mela. And about 30 people are dead but James isn't dead. This this is the kind of detail this novel has. It carries him out of he temple to a house in Jerusalem, which is also good detail, then it takes them down to Jericho outside, and then the the enemy, as he's called, gets letters from the high priest to pursue the Christians to Damascus that's the thing in Acts. That's where Acts picks up. So this is Paul, and he comes through Jericho on the way to Damascus and he misses them and they have carried James down there because he is the leader of the whole community. They are out of somewhere outside of Jericho. Guess where they are: Near Qumran! So that's the that's the thing of James attacking Paul.

Simcha Jacobovici: So you are using the historical . . .

Eisenman: This is so detailed how what is it what are they doing? That it is so rich in detail.

Jacobovici: So then, is the ossuary the real thing?

Eisenman: No it's not the "real thing". It is a very questionable thing. It is a very worrisome and highly suspicious [thing]. Many aspects to it are challenged credulity.

Jacobovici: Why?

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Eisenman: Why? Well, there is a whole list of things. First, there's no secure provenance. Second, there's no secure chain of custody. Third, it comes willy-nilly out of nowhere, suddenly appears on the scene just when James is being talked about.

You know, for the last five years there have been a series of books on James, primarily, including my own which is a thousand-page penguin "James the brother of Jesus and the Dead Sea Scrolls", and these books have been widely circulated. And in these books one of the things that said is perhaps the best proof that of Jesus existence were the fact that he had a brother James. Three or four years after statements like this are being widely read here pops the sarcophagus. That is the first thing that put my hackles up to worry about. It is the miraculous sudden appearance of this.

The next thing that is worrisome about this box is the phrase THE BROTHER OF JESUS. Nobody at that time would have thought to put the "Brother of Jesus" on an ossuary, not in the first century. Later perhaps, after Christianity and its documents had time to dig in. The point was, James was rarely called this. James was famous in his own time. James was an overarching figure in Jerusalem known as "The Just One". People used to walk up to James and touch his clothes as as a holy man when he walked through these streets. He was probably a leader of a movement like the Essenes, if not the Essenes. Anyway, he was a Zadik [more correct: Zaddik], a Zadik who everyone admired and knew about. Therefore, if you had an ossuary in his name, you would not have to identify him as "Brother of Jesus". He would be known in his own right [meaning, he would have borne only the name of his father as it was custom e.g. Ya'akov bar Yosef (Jacob son of Joseph) without the extension "akhui di Yeshua" (brother of Jesus)]. It's like, the person who added "Brother of Jesus" wants us to know which James it was. So a later generation or even someone in our own time, that's what I have said. Generally, that is too pointed, it is too perfect, it is like, "Oh, hello 20th century, do you want to who this is? It's the brother of Jesus, you know?" And someone has written it out there. That is a second problem.

But I would even worry about a third problem: the James the son of Joseph, Jacob the son of Joseph, the first part. Now, that's not to say, the are two problems with the inscription itself. Now we have professional palaeographers supposedly looking at this. Look, I want to tell you, even an amateur could see that there are two hands there and that the two parts of the inscriptions don't match. One [the Aramaic on the right half] is deeply incised in a formal style. When I saw it in the museum, I was staggered because the pictures don't do it justice. The pictures looks like they have been sort of enhanced because you can hardly read. The second part, because it's so dim and it's done with such a clumsy tool. The first part just jumps right out and it's not just because it's been cleaned. It has been done with a different more precise tool. It is a formal hand. The second part [left of the first half as Aramaic is written from right to left] is clearly added by a second hand with a different instrument even. It is not as deeply incised. It is more clumsily. It is like a more complete instrument. Now, an amateur photographer could tell you that. But the public is cowed. The public defers to these specialists and is unwilling to use its own judgement. So there are two parts to this inscription. I have dealt with the second part a little bit.

The first part is worrisome for the following reasons. There may be two or three hundred people called "Jacob* the son of Joseph" in the area of Jerusalem at this time [* meaning James. James is the English corrupted form of the original name Jacob or Yakov.]. I would not even want to estimate how many there might be. There may be two or three hundred people in the Jerusalem's environs at this time called Jacob the son of Joseph. But the problem with this particular inscription is that it is too clean, it is too new. There are rosettes in the back of the of the ossuary that are rubbed out. Where is the, where from nature where is . . . -- forget the patina argument. People have said on patina that it can be faked. I've heard from a lot of Antiquities people that this is normal practice and then in the unfortunate market of unreliable antiquities that this is happening in a widespread way. But any case, put the patina argument aside. -- Where is the natural wear and tear on that particular inscription that you see for instance on the rosettes on the other side and the inscription on the left?

Now the final part of that chain is "James the son of Joseph", which is worrisome. No ancient sources really call James "the son of Joseph". In fact, they try to make a point that Joseph isn't the father that is not only not the father of James he's not even the father of Jesus. God is supposed to be the father of Jesus. And I've always thought that the term Joseph was a symbolic term going back to who Jesus's tribal father was that is Joshua's [Yehoshua from the Old Testament, which is the same as Jesus' original name] tribal father - as you probably know - was the tribe of apartment yet Joshua's tribal father was the tribe of Joseph it's Joshua son of Joseph. Also in Jewish culture we have two messiahs: the Messiah Ben David and the Messiah Ben Joseph and this seems to fit in with those kinds of alusions.

In the actual text we hear that James is the son of Clophas and Mary or someone called Cleopas and Mary. Another document in the Gospels calls him "James the son of Alphaeus", a corruption of Cleophas So we have lots of names who James may have been the son of. This Cleophas character, you see, is how the Gospel of John uses this character to develop the idea that James is not really a brother of Jesus but it's first cousin. Because in the Gospel of John it says "Mary the wife of Clopas" and her sons James, Joses, Simon, and so on, the four sons and the daughter Salome. So normally, in the tradition, James is considered the son of the uncle Cleophas / Alphaeus, unless Clophas and Alphaeus are Joseph. So even the Joseph part, from a specialist, who I consider myself to be, and honestly, the people were talking about may be specialists in palaeography or patina, but they are not specialists in history and text, and

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they don't know these traditions. those are the many reasons why I worry about this inscription. . . .

Jacobovici: I am not a scholar on this matter but I thought there were two Jameses. There was a Clophas and he was a carpenter. It seems to be a cousin. There's a bunch of Jameses.

Eisenman: Cleopas is supposed to be the brother of Joseph.

Jacobovici: . . . of Joseph. So, that has not preclude the idea that Joseph also had a son named Yakov.

Eisenman: Well, let's not get too Byzantine [strict] about this. I mean, we get multiplication of Mary's, a multiplication of James's, a multiplication of John's, and the main reason for that is, as the doctrine of the supernatural Christ went forward into the second century: brothers became cousins, fathers became uncles, mothers even turned into their own sister. In the Gospel of John we get Mary the sister of Mary which is a tautologistic impossibility but that's how it is. But [the Gospel of] John has the character Mary, the mother of the sister of the mother of God. So Mary is not even the mother of God in John because John is pushing the family away from from Jesus, as the supernatural Christ, and the perpetual virginity of Mary came into being. So I wouldn't worry about this multiplication of like-named persons.

Jacobovici: If I sort through all that, was Jesus a historical figure?

Eisenman: Jesus is a historical figure insofar as his brother is a historical figure. It isn't the question whether Jesus has brothers, there for sure. It's the question whether the brothers have a Jesus. And what I meant by that is Jesus is historical but the documents about him may not be reliable.

The problem is the documents about him are so beloved, so much part of our culture that people have a knee-jerk reaction to them "oh Jesus son of Joseph and Mary", all these are like shibboleths [conventional] platitudes of our society. The point is that there certainly was a Jesus but what we know about him is very dim and indistinct, and those documents were written a good deal further long in time and often retrospectively, and with an agenda: They were written primarily from a Pauline-Gentile Christian point of view to make the Jesus figure, as it is typical in Hellenistic writing, the writers claim the figure the way Plato claims Socrates, make the Jesus figure more or less a mouthpiece for their a position. So I don't accept the narrative picture of Jesus. I do think that the picture of James would be very much like what Jesus would have been.

Jacobovici: So in a way to get to the historical Jesus you have to get to him through James?

Eisenman: Here we go. Once you have stalled to solve the problem of the historical James, you have willy nilly, you have got to the end of my book. Solve the historical Jesus. The last sentence in my book read: "Who whatever James was, so was Jesus because these two brothers were obviously very close, one succeeded the other, the other died much much earlier, the facts about him have been overwritten by all kinds of theological and other Gnostic tendencies over several centuries until we finally get the potpourri in the final form we call the Gospels. These Gospels develop in the form we know them over two or three centuries. There may be early parts to them, but they're much later parts too. So that is retrospective running. It is sort of like going to Hollywood and come to the scriptwriter, "now you write the script here are the basic details from that perspective." So one writer will write it from that perspective, another writer will write it from this perspective. I would, if I were the writer, I would be writing it from the Jamesian perspective: that gospel has not been written yet.

Oh, let me throw one more thing on that. This is a really important point you might be able to get some use out of it, that is because I want to pop it in: Those of us who know how important James was and what an overarching figure he was, he was the Zadik [the Righteous One] of his generation everyone deferred to him. For All parties he was like the "Ayatollah of his period". I would say, I should like to call him that, the Leading Authoritative Figure of his period. I don't think he was that violent. he was called "The Righteous", so I don't think he was an unjust man, but that's the statuary would have had among all the opponent groups. They circulated around him. . . . . The best proof of Jesus' existence is the fact of a brother James. We should be looking at James. James is the key person in this time and place.

Jacobovici: Why do you think Jesus is overlaid with all kind of stuff in scripture writing? Why do you think James is more accessible?

Eisenman: Because nobody cared about James. Nobody cared to overlay him with anything. He was like shunted aside, marginalised. He was the head of the movement in the Holy Land [Judaea and Galilee] while the Paul-Peter axis took over the movement overseas [meaning Greeks and Romans]. We know, after the disappearance of the Jerusalem centre in the in the war in 66 to 70 [AD] of ending in Masada in 73 [AD], there was no more Jerusalem centre of revolutionary activity. I mean, all of these groups I would call "Messianists" at this point. They are not Christians yet.

Paul says in book of Acts quoted "that Christians were first called Christians in Antioch" [Edessa] in Syria. That is northern Syria in 55 AD. So, it was overseas they got the name "Christians". In Judaea at this time, they were never called "Christians". What were they called? Well, in my work, we think, they were called "Essenes", "Zealots", some early Christian works said that the Zealots and Essenes were combined. They were Essenes. They were Zealot-Essenes and

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there were Sicarii-Essenes. Sicarii-Essenes, would be the most extreme a terrorist Essenes. Most people think of Essenes as little pietistic people, praying and doing nothing else. No no, there were very aggressive Essenes as the Dead Sea Scrolls show. And these terrorist Esscenes were perhaps the worst group. I think, James was the Zadik for all these groups sort of like the "grandfather of the mountain" for all these groups around, which all these groups revolve but they were all opposed to Roman power in the Holy Land. That's why they were all liquidated [put to death].

Jacobovici: The term Zealot, some people argue, is a much later term . . .

Eisenman: Josephus does not use the term right away, he calls it the Fourth Movement in his work. These are very specialised questions, but by the time of the takeover of the temple, he's calling one group among them Zealots. The actual group, probably James group, because this is the group that actually killed the high priest that is responsible for the death of our James. And you see in a sequentialty there. You know, like-minded groups have like enemies. The group that occupied the centre part of The Temple under Eleazar in the 60s, Josephus starts to call them Zealots. Earlier he called them many other names, but Zealot he is using that, and he also is using Sicarii from the 50s and the Sicarii are the ones who take over Masada. We consider them Zealots but they are actually Sicarii, a more extreme group of zealots. But it is all part of the same tree. But these Zealots in Jerusalem in the middle of the war who are occupying the temple there are three different parties all fighting with each other [in a civil war alongside with the war against the Romans] but these are occupying the temple they are the ones with the help of these violent Gentiles, the Idumaeans [Arabs], as they are called, rampage through through the city kill all the high priests which shows it's an anti-priestly uprising including the one responsible for the death of James, Ananias ben Ananias, who, I think, that they actually, Josephus says, they desecrated his body and threw it out of the of the of the walls without clothes naked for as food for jackals. They did not have a great high affection for him, and I think they actually urinated on his body and things like that before they threw it out in the city this was the desecration and probably cut off a few sexual parts in the process. And this is part of what the viciousness they felt towards this person, the killer of James. It was a tough time.

Jacobovici: Were there any Christian's described?

Eisenman: Christians? There were no Christians in Judaea [the Holy Land] at this time. I thought that I just made that point. Christians are something of an overseas movement. It develops in northern Syria, in Egypt, in Asia Minor. Christians don't exist in Judaea before the fall of the Temple. These are parties [in the Holy Land], are extreme Jewish parties. Do you want to call the Dead Sea Scrolls Christian? They are not Christian. But we have to speak about them. people say, "Oh, Eisenman, you call the scrolls Christian." I don't call the scrolls Christian. I have to use vocabulary that exists these are extremist Jewish groups, Messianists. That is what these groups are: Messianists. Later on Messianists get pacified in the Roman [doctrine called] Pax Romana and turns into what we call Christianity. In other words: it's fangs are defanged. Do you want to know how its fangs are defanged? --read Paul, Romans 13. There Paul tells you that the God has given judgement on behalf of the Roman Empire those are the officials that we must obey that the wearing of the sword bears its own reward and you should pay your taxes to Rome because that's what God demands of you. Now this is a new law, not a Jewish holy law which in the Temple Scroll [from Qumran] says, you shall not put a foreigner over you! Paul says you should pay your taxes to Rome. And do you know the final thing that he uses to justify it all?--"because you should love your neighbour as yourself." This is the key James passage, the Royal law of Scripture in the letter of James "love your neighbour as yourself." Paul applies it to paying Roman taxation! That shows how cynical he is. That shows how he's laughing at these groups. He had total contempt for these groups. He takes their most precious document and turns it into a collaborationist exercise, of I want you to know, "this is why you should pay taxes because you should love the Romans at yourself!" This is an incredible period which is why I pray and hope that people who care about this period, religious people and non-religious, will get deeper into it because there's so much more out there to challenge them, and they're just being given the scratch on the top of the surface.

Jacobovici: I want to understand James. I want to say, how I understand it. I'm gonna do how I think your thesis runs and then you tell me "No, it is not true" or "yeah whatever." What I have got is this:

There's a historical Jesus and there's a mythologised Jesus. The mythologised Jesus is universal, he's above the law, he loves Gentiles [non-Jews], he is with prostitutes and sinners, he is with tax collectors, multiplies loaves and fishes, and all these parochial Jews, they are little, they are into the law, they are this, they are that, and they don't understand Jesus among them.

In reality if you want to get to the historical Jesus you got to James, and what you find out is the opposite, it is deep.

The guys who are against Jesus that are actually the Universalist if you will. They're hellenised [influenced by Greek and Romans], they're collaborating with Rome. And the historical Jesus actually parochial Zealot right into the law. Is that right?

Eisenman: Right, exactly you are exactly right. You see, it took me a long time to develop the thesis. Yeah, you're smarter than me. Your thoughts are smart . . . .

Yeah, look, the thesis is, that by doing the search for the historical James, you're not only going to find James. You're

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going to also understand what the Dead Sea scrolls were and come to the true picture of this period.

Let me give you an example, including who Jesus had to have been, because he couldn't be the person Paul depicted. You know, Paul's view of Jesus is determined, first, he never met him, and he admits that. Second, he persecuted Christians, and he smit someone to death. It's part of my thesis in my book that Paul had hand in the death of John the Baptist and you shall see why because both are there in the same place on missions at the same time and Paul is on a mission to one of John the Baptist's enemies at that time.

You know, he only has a contact with a supernatural Christ in heaven, as he calls him, Christ Jesus in in heaven, Paul has apocalypsios. That is the Greek word for vision has visionary spirits, visionary experience of a Christ Jesus in the clouds. He never met the the earthly Jesus. So his Jesus is the heavenly Jesus. But Jesus tends to be a reflection of his own persona and the doctrines that he Paul thinks that Jesus should have preached, but, you know, that's why he was laughed at by the people in his own time and said who is this newcomer? who is this bounder? but he has certain advantage of them. He was well-educated, he was a Pharisee, he came from an upper-class family, probably a very very wealthy one, he had a Roman citizenship, he wasn't a simple little fisherman or a cobbler or something like that. He had it all over them and he took them to the cleaner in his in his discussions they didn't have it they couldn't hold a candle to him. But he is extremely cynical.

Now going over to the other part: take this doctrine, the [Dead Sea Scroll] document that has recently been labelled MMT, it is a letter, presumably from the head of the [Qumran] community to a king of some kind. It is a very convoluted [twisted] letter. It is the only letter among the Qumran corpus. It is probably from the Righteous Teacher to some king. [It also] well depends when you think the Righteous Teacher lived. I think, the Righteous Teacher lived in the first century [AD]. I give a lot of reasons for thinking that. It is a bit too complicated for this discussion [to mention them all] but if you look carefully at [only one] you shall see that the letter contains the actual directives James makes in the Book of Acts to overseas communities. It makes it though from an unfamiliar way, not from the "smooth Hollywood film way", [the Book of] Acts presents these things in three points: Abstain from blood, Things sacrificed to idols, strangled things [carrion] and Fornication. In [the] MMT [letter] it is convoluted. "Things sacrifice to idols" is a subject of about 70 lines, not "taking things sacrificed to idols", "fornication" is another twenty or thirty. The "blood" is assumed, "carrion" appears in certainty of the of the intuitions there. So that letter would be a parallel to James's letter to overseas communities delivered to northern Syria. So what is my conclusion? You'll take a Qumran document it will look so alien and so abstruse that you won't see it as a Christian document. But in fact that is the original, the other [in the Book of Acts] is a copy.

Jacobovici: So if you get it summarised, after all these studies, all this thinking of the stuff, what is the fundamental difference between the mythologised Jesus and the real Jesus?

Eisenman: The problem is that people take literature as history and have an inability to distinguish between a work of literature, which the Gospels represent for the most part, and an actual history which is what Josephus would give them: a nitty gritty down to earth, ugly nuts and bolts history.

So if you try to take the difference in the Gospels you have the presentation of a miraculous figure who does miraculous things, for instance, who takes evil spirits throws them in the swine, the swine run off the hillside and drown themselves, or walks on the water, or multiplies loaves and fishes, or turns water into wine. People love those episodes, as they are the dearest episodes in people's culture, there's no reason that they shouldn't [love them]. But that is not history. That is literature, or some [would say] the dirty word "mythology". Those things, to the practical "computer linked up network person" in the 20th century never happened. That is part of the beautiful presentation of the most beautiful being in the world [Jesus]. Now the history can be something rougher and more down-to-earth. I don't know the history of Jesus because it's been so overwritten with that sort of material.

But the thrust of that sort of material is primarily unfortunately anti-semitic [anti-Jewish] because all people understand Jesus except Jews, and Jews gnash their teeth at him. So the Jews are particular pictured in that literature as the Blue Meanies. And that has successfully engendered a wave of anti-semitism in every generation up to the present, ending in the Holocaust [of Hitler's Third Reich]. The seeds are in the picture. The people who put the seeds into work were very clever. They were not Jews from the Holy Land obviously, they were not self-hating Jews, [but] they were overseas Gentiles [Greeks and Romans] who did not like what the Jewish [Messianic] people represented and did not like the doctrines about [their] Christ. So that whole picture, to my mind, is - I hate to use the word, [and] people hate me for it - "corrupted".

That's where the [Dead Sea] scrolls come into play. The scrolls are indigenous literature of the [Jewish] Messianic Movement from a Judaean viewpoint which are not corrupted. They were not worked on by an editorial committee. They were put in the caves to save them and they're like a "time capsule". They remained there for 20 centuries. That's why I am so interested in the scrolls.

So, what do I think Jesus was? Everything written in the scrolls. That is, whether it is mentioned there or not, that is what the Messianic movement is: a nationalist, extremist, xenophobic, and very much law oriented, apocalyptic group. What do we get in the scripture we're familiar with for overseas? Very good proselytation [evangelising] documents, but largely [written] in the interest of the Pax Romana and often the very reverse of everything we have in the Dead Sea Scrolls. So, yes, to my mind, Jesus has been reversed turning

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the very opposite of what he would have represented in Judaea as the messianic popular leader there.

Jacobovici: Meaning?

Eisenman: Meaning: He would not have been sitting with the prostitutes and sinners and tax collectors, he would have observed purity regulations to be a popular Messiah, he would have been anti-Roman, he would not have been talking to Roman governors and Roman soldiers. Roman soldiers would not have recognised him as the Messiah before Jews did. These are all documents aimed at proselytising [converting] Roman soldiers and Roman governors, not Jewish people and presenting Jews as the devil people. And the world has got the picture, even bin Laden has got that picture.

Jacobovici: Is that [the reason] why James has been marginalised?

Eisenman: Absolutely! Because as James was written out - he is a Philo-Semite - anti-semitism was written in. That is exactly what happened. And, you know, there's a second James in the scripture. That's the multiplication of like-named characters he is called "James the brother of John" [the son of Zebedee]. [Interesting is] that James the brother of John is conveniently eliminated from the Book of Acts just when the real James [the brother of Jesus] is introduced into the book of Acts and the interesting thing about him is that Paul does not even know him. Paul, a contemporary writer who knows all these people: Peter, James, and some of the others, never mentions a "James the brother of John". So even in those problems these multiplication goes on. And the multiplications can be explained by the marginalisation and the pushing James aside because of the sort of messianism he represented was not a cosmopolitan enough to do the job that those people were intending to do. Paul says [rendered into modern English]: "I believe in winning, I fight run the race to win" - he says it in 1 Corinthians 6 - "all the runners at the race are fighting for a prize, I fight, I run for a prize that will never wither, that's how I fight, not beating the air." So he uses Roman Stadium athletics to show the kind of way he approaches: "I'm a Greek to the Greek, a Jew to the Jew, a Lawkeeper the Lawkeeper, a lawbreaker to the lawbreaker. I shall do whatever I have to do to win." And he wins. And these Jerusalem people don't have a chance against that kind of person [acting according to the motto] "winning isn't the only thing it's everything" and he does win but we would consider that a rather cynical approach to proselytisation [converting people to another religion].

Jacobovici: I spoke yesterday to someone, and he said that it can't be. On the evidence, James, Peter, Paul, they all got along with on another. Yeah they differ a little bit about law, you know . . . the issue was not, of course, that James thought the Jews shouldn't start breaking the law, that wasn't an issue, it wasn't an issue for Paul. What was the relationship going to be between Gentiles and Jews? So they all got together. Everybody is making a big deal about factionalism. I don't see any factionalism, he says. Basically, they just had little issues. The Gentiles and the Jewish woman, you know, could sit at the same table. Eisenman and the rest of them [the scripture scientists] are seeing conflict where there are no conflicts . . .

Eisenman: There's total conflict, there's total conflict. All you have to do is look at [Paul's Letter to the] Galatians where Peter and Paul and the others are in this special place called Antioch, where Christians were first called Christians. -- By the way, I don't think it's the normative Antioch. I think, it is this place in northern Syria, Syriac Antioch. There were five Antiochs and this is Edessa in northern Syria, I am sure that is where it was where things were going on. They were all called Antioch. -- but the point is: then the messengers of James came down with his instructions to overseas communities, and Paul himself admits that all of the people who used to keep table fellowship with Gentiles stop doing it and withdrew because of the Party of the Circumcision. they call James's party the "Party of the Circumcision," and the messengers from James. Even Peter did this. And he said "and I accused him to his face" and said "Peter you are a hypocrite."

And in any case after that, Barnabas leaves Paul, and everyone shuns him from that moment on, and he will only take a travel with a non-Jewish Gentile [that is] travelling companions like Timothy and others of that kind, Lucas etc. So you tell me that is a minor dispute? That is a major dispute when all of his close companions desert him and refuse to have anything to do with them.

Now if you look in Essene practice, the Essenes have a have a characteristic of "shunning." They expel [shun] people from the community for various things, and then they shun him in work and [any] activity. This is exactly what's going on here with Paul and the others in the Antioch [Edessa] scene, and it is clear that we're having quasi Essene practice going on here of a very familiar kind. So these arguments are very deep.

I would say one last thing about that. Paul constantly cavils against the chief apostles. He constantly says "Who are these people? pillars? - not that their importance means anything to me." He says things like "Men of knowledge are they?" Then he makes some nasty comments and says "They are not even able to tell the difference that an idol is nothing. They make trouble over eating food sacrificed to idols, one of James's strict rulings. "An idol is nothing in the world," he says And then at the end of Corinthians 2 he said [here rendered into modern English], "Hebrews are they? So am I! Super apostles are they? So am I!" and he makes clear that the people who he's heaping abuse on are the super Jewish apostles who are over him and he's constantly caveling and making a snide allusions to them that anyone who is in his right mind, except someone who wants to just make everything look rosy would realise how to do with severe internal strife.

The final thing he says in in Galatians he is talking to his communities and the super apostles coming and bothering of them what they're bothering them about is circumcision [which is part of Jewish Law but forbidden under the Roman Law of the "Lex Cornelia"]. And he says in one of his nasty

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outbreaks "Tell those who are bothering you, I wish they would themselves cut off," meaning "I wish they would themselves their own sexual parts cut off," making it look as if circumcision is cutting off your sexual parts but also parrotting the fact that Essenes expelled outsiders by "cutting them off." So he does a double entendre [phrase with two meanings] there in the real ferocious antagonism he feels to these so-called Jamesian Jewish Christians who are insisting on circumcision.

Jacobovici: So the fighting was real?

Eisenman: Severe! severe! I think, there is evidence that Paul is involved in some manner in the death of John the Baptist . . . you can look at the trail and see that he was on a mission over to this king who was Herod the Tetrarch [who likely even had family relationship to Paul. Herodion of Patras (also Herodian or Rodion) was a relative of Paul whom Paul greets in Romans 16:11: "Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.".].

Jacobovici: What do you think, James and Paul felt for each other?

Eisenman: James did not hate anybody he wasn't that kind of person. He was the Righteous One. He was a totally righteous person. Paul had envy for James he had antagonism to James and he literally probably wanted to destroy James. And when he was arrested in the 60s [AD] by the Roman governors and held in protective custody, even when Sicarii had taken an oath to kill Paul, because of introducing Gentiles, into the Temple [non-Jews were strictly forbidden to enter the Temple area under penalty of death, according to Jewish Law, see: The Temple Warning Inscription, Grand Bible, Artefacts and Historical Documents]. What happens in Caesarea [Maritima] in Acts, which is a historical part in acts, not an overwritten one, looks more like a debriefing session. And it's funny, no members of his community come down to visit him at all, and he's being housed in [Herod] Agrippa's former palace there. And ultimately they get him out of the country [Judaea] on an appeal to "Caesar" [Nero] because to have stayed in the country would have been meant his death. There were so many people [from the Messianic Movement] who wanted to kill him for what [we would call treason]. I think, they didn't want to kill James. James wasn't being hunted down or anything. James went on functioning as if nothing was happening while Paul was under arrest. Yes I think, that was very severe, even unto death. I think, ultimately, Paul, with his discussions with the Roman authorities, would have given information that led to the final demise of people like James.

Jacobovici: Paul was a collaborator?

Eisenman: Paul could not have gone to Rome and then been freed in Rome, and the way he went, without entering Romans service of some kind. And he held a Roman citizenship. He went to Rome in 62 [AD], just the time when James was killed in Jerusalem. You see, the book of Acts ends not with James's death, where it should end, the leader of hope, it ends with Paul under house arrest in Rome and it doesn't look like he's going to be executed then because he's not executed for another eight years and the stories are that he goes on to Spain and elsewhere. I even think he came back to Judaea. . . .

Jacobovici: Where is the tradition that he goes to Spain?

Eisenman: He mentions it in one of his letters [Romans 15:24] that he wants to go to Spain and then some of the extra biblical material talks about his having gone to Spain. So he went to Spain and if he returned to Judaea, which I have a reason to believe he did, before he died around 68 [AD] in the midst of the uprising. The Romans have just rounded up all troublemakers by that time and executed everybody and the drag-net would have included people like Paul by that point. But if he returned to Judaea, then he had entered service in some way, like Josephus did. Josephus went to Rome. When he came back, he was in Roman service. That's how he saved his skin. You cannot go to Rome and come back]without having obligations of some kind or another].

Jacobovici: Was there an ideological reason to go to Spain?

Eisenman: Well, I think, the Roman emperors at that period came from Spain. Don't forget, you had Trajan coming in [from Italica]. You had Hadrian coming in. You had a lot of connexions to Spain in the Roman Imperial family. He said, he has very important contacts there he wants to follow up and the future Roman emperors came from Spain, after the death of [Titus Flavius Domitianus].

Jacobovici: There was an ossuary [a bone coffin]. You mentioned, there should not have been an ossuary . . .

Eisenman: We have strong traditions about the burial of James from early Christian sources, extra-biblical sources, the first is by a Jewish Christian writer someone who converted to Christianity in the second century who probably was already a mature person fifty years after the events in question, second part of the second century. His name is Hegesippus. He writes that, regardless of how mythologised his picture is or how the stoning and the death of James took place, James, I think he combines two things: the fall down the temple steps in the Pseudo Clementines that is the fall off the temple pinnacle that he talks about, and that's all in my book [James the Brother of Jesus and the Dead Sea Scrolls, 2012, Penguin] I explain how these things are conflated, that's what takes the time in my book, the fall off the temple pinnacle, and then the hitting with the washerman's club to bash out his brains. That was the coup de grasse given in all stonings. One always gave a coup de grasse. So he [James] was thrown down in the Kidron Valley below the pinnacle of the temple and Hegesippus said he was buried where he was stoned and a marker was put up there that is still there to this to this day. So he was buried, he was not laid out in a rock tomb according to that report. Eusebius repeats that report in the 4th century. Eusebius is Constantine's Bishop [and right-hand-man]. He comes from Caesarea [Maritima, the Roman capital in Judaea]. He's a Judaean, he knows Judaean traditions very very well, he says, it was still there in his time in the 4th century. Jerome

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repeats that tradition in the fifth century so does Epiphanius. Epiphanius is a Judaean who went to Cyprus. Jerome was a Roman who came to Judaea and spent his whole life in Jerusalem and Bethlehem compiling his version of the Latin Vulgate. He knew a lot of things and he says that the burial marker and James's burial-place was still there in the fifth century. So how does this accord with there being an ossuary with first century Aramaic writing on it? It doesn't accord! So while all those traditions are wrong, and are willy-nilly suddenly appearing a fresh ossuary with the inscription on the wrong side of the box is authentic. And our palaeographers such as they are who cannot even tell the difference between two kinds of handwriting and two types of incising, one with a very precise tool and one with an extremely blunt tool, we're supposed to believe then that this is totally authentic. I have no idea. I would love this to be the case. I personally wanted rather find that burial place of James by digging the whole area up underneath the pinnacle of the temple ages ago. . . .

. . . we've got a lot of people who never even heard of James before . . . it's all good for all of us because if the people would come at this and get interested in James then we all win because James is the most underrated and most marginalised character and here he is suddenly on the front burner. Let's go and get interested in James and not just use the thing to prove the existence of Jesus in the meantime we've learned about a whole picture of the forgotten history of the church. We've challenged ourselves and extended ourselves. And people who are intelligent thinking people in the modern world are tired of just being fed with pabulum and fables in the catechism class. That has been the problem of religion for modern people. It has only been relegated to unthinking people. And [today's] thinking people say, "oh, I'm not religious." We all need to be religious and this will allow us to get our teeth into a challenging problem. I hope that they do get into the challenging problem. But let's not just go around did Jesus exist or didn't exist. That's not the whole ball of wax. . . . .

My point was always that the brother was important in the first century and . . . Jesus was not so important in the first century to those people in Judaea. Jesus became important as the documents were written that made and magnified his importance into the superstar the demigod the God that we know the man God that we now all recognise as the saviour of the whole human race but that didn't happen in the first century.

Jacobovici: But surely, James the Zadik, Yakov the Zadik his brother . . .

Eisenman: I have no idea the relation see I don't know exactly who the brother was by that point. I go in my book about the four brothers. We know there were Cleophus and Mary, if Joseph is the Hebrew name for Cleofas. okay it's possible now Cleofas in Mary or or that other character listed in in the gospel lists James the son of what's-his-name Alphaeus which is a probably garbling of cliff has had four sons they had James Simon Jude and Joses I say we know who Simon is I can document Simon Simon - Simon bar Cleophus who said to be the nephew he's actually the second brother he's the second successor to James in the early church the third Jude is Judas is is Jesus's twin he's Judas Thomas. Judas the twin also called Thaddaeus and gospel is also called Labbaeus seems to have evangelised northern Syria and Iraq and this person I think was beheaded at some point he may have been the Thaddeus in Josephus who was beheaded in any case his descendants are still around when the Roman Emperor Trajan is trying to round up messianic claimants in the latter part of the century. The 4th brother Joses, we don't know. Who was the 4th brother Joses? That's [perhaps] just Jesus himself before Jesus became distinguished from his brothers in the process of as I said as the fathers became uncle's, brothers became cousins, mother's turned into their own sisters, and Jesus turned into his own brother Joses is the same person as Jesus without any information about that is the fourth brother now that fourth brother Joses. I don't know much about him and he may have been executed very early on and he may have been seen as this messianic individual executed in a very nasty way. I have covered all this in my book but I don't know much more about Jesus than that.

Jacobovici: If Jerusalem wouldn't have fallen, would Christianity have involved in something totally different?

Eisenman: Yes, absolutely! Actually, I don't think there would be a Christianity because the Jerusalem centre was taken away with the destruction of Jerusalem which left the overseas centres free to develop their their own ethos. And often these centres were people from Greek and other backgrounds, and there has been a long tradition of Greek anti-semitism long before what we were talking about here. There was hostility between Greeks and Jews in Alexandria, very extreme hostility that ended up in riots, and in the Trajan Period ended up in the total annihilation of the whole Jewish community in Alexandria and the Delta; basically a Holocaust. [There was] tremendous tension between Greeks and Jews in Caesarea and other cities along the coast, and when the uprising occurred, all these cities took it as a signal to kill all the Jewish populations in those towns. And the Jews were not innocent in areas were there Greeks in their town. So there was a great hostility. So the fact that there is a latent anti-semitism in the kind of presentation we have and anyone who's fair-minded can see it, the Jews are presented as really nasty. The scribes and the Pharisees gnash their teeth. Roman centurions recognised the Messiah. Oak arise and in bedside, if the wonders that have been done here, have been done in Lebanon and Syria, they would have belong long ago. In other words, everyone gets the picture, except the Good Samaritan, and so on and so forth. So Jesus presented as not loving his countrymen much. Well, if he is not loving his countrymen but he loves everyone but his countrymen you know and does not know this countrymen very much how would they ever been able to accept him as a popular Messiah in the first place? I think he was a popular Messiah in his time, whatever it was, he

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represented. And that game says largely, with large crowds people following that picture. That picture has come down and reflects the anti-semitism of the Greek-Roman Mediterranean which is normal. . . . You could have gotten some very negative stereotypes of Jews in a gospel of that kind. You know, we say, the victors write the history. Unfortunately they did not expect the Qumran scroll time capsule. In there, the losers wrote the history so we are we are blessed with a precious moment.

There would not have been a Christianity because James's Judaean centre would have existed and the Judaean centre is more this apocalyptic messianism that you get in the scrolls. It probably would not have been a successful proselytising activity because it was not able to morph and change and receive things like pagan practices such as communion [the Eucharist from Mithraism] drinking the body and blood of the living and dying God, or later on Christmas trees, or Easter bunnies, or reindeer or totem animals, or whatever you needed to go. Judaism was too rigid for that. Islam is more like what a cosmopolitan [messianic] Judaism would look like and it is quite rigid.

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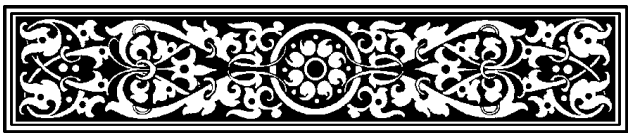
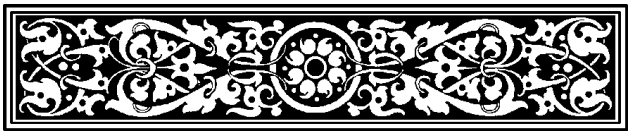


APPENDIX D

THE
SUPPLEMENTS
(Texts of other Canons)



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SUPPLEMENTS FROM THE APOCRYPHA

(Source: Constantine Bible, Jerome's Latin Vulgate)

OLD TESTAMENT

- 3 Esdras, 3 Ezra
- 4 Esdras
- The Book of Odes (Prayer of Azariah, Manaasse)
- The Odes of Solomon (42 Odes)
- The Psalms of Solomon
- Additions to Esther
- The Third Book of Maccabees
- The Fourth Book of Maccabees

NEW TESTAMENT

- The Didache (See Introduction 2)
- The Shephard of Hermas

Information on the Apocrypha / Hebrew Deuterocanon

(Judaism has a much older history in Greece and the Roman Republic than most modern people are aware of. The Septuagint (Latin word for 'seventy'; often abbreviated in Roman numerals, LXX) or The Old Testament in Greek, proves this fact. The Septuagint is the earliest extant Greek translation dates back to the 3rd century BC. The Septuagint translation of the Hebrew Bible into Greek, which the early church used as its Old Testament, included all of the Hebrew Apocrypha.

At the time of Julius Caesar and Augustus Caesar, already 5-10% of the Greek and Roman population was Jewish. The Hebrew Bible was (through its Greek translation) well known among Greeks and Romans. The first Jews came already together with Phoenician traders and settlers. According to the Letter of Aristeas, the Hebrew Torah was translated into Greek at the request of King Ptolemy II Philadelphus of Egypt (285–247 BC) by 70 Jewish scholars or, according to later tradition, 72: six scholars from each of the Twelve Tribes of Israel, who independently produced identical translations.

The miraculous character of the Aristeas legend might indicate the esteem and disdain in which the translation was held at the time; Greek translations of Hebrew scriptures were in circulation among the Alexandrian Jews. Egyptian papyri from the period have led most scholars to view as probable Aristeas's dating of the translation of the Pentateuch to the third century BC. Whatever share the royal court of Ptolemy may have had in the translation, it satisfied a need felt by the Jewish community of Alexandria and other places in Egypt (in whom the knowledge of Hebrew was waning).

The Old Testament in Greek was in wide use by the time of Caesar, Jesus and Saul of Tarsos (Paul of Tarsus, Paul the Apostle, the man who created Roman Christianity, the forerunner of modern Christianity) because most Christian proselytes, God-fearers, and other gentile sympathisers of Greek Judaism could not read Hebrew. Greek was the main language of the educated elite in the rising Roman Republic and the Roman Empire. The text of the Greek Old Testament is quoted more often than the original Hebrew Bible text in the Greek New Testament (particularly the Pauline epistles because Paul spoke Greek much better than Hebrew) by the Apostolic Fathers, and later by the Greek Church Fathers.

Modern critical editions of the Greek Old Testament are based on the Codices Alexandrinus (c. 400 AD), Sinaiticus (c.330 AD), and Vaticanus (c.330 AD). The fourth- and fifth-century Greek Old Testament manuscripts have different lengths. The Codex Alexandrinus, for example, contains all four books of the Maccabees (indicating that the Jewish population accounted for much more than just 10 or 20% in Alexandria); the Codex Sinaiticus contains 1 and 4 Maccabees, and the Codex Vaticanus contains none of the four books.

The deuterocanonical books (from the Greek meaning "belonging to the second canon") are books and passages considered by the Catholic Church, the Eastern Orthodox Church, the Oriental Orthodox Churches and the Assyrian Church of the East to be canonical books of the Old Testament but which are considered non-canonical by Protestant denominations. They date from the period 300 BC–AD 100 approximately (mostly from 200 BC–AD 70, i.e. before the definite separation of the Church from Judaism). While the New Testament never quotes from or ascribes canonical authority to these books, some say there is a correspondence of thought, while others see texts from these books being paraphrased, referred or alluded to many times in the New Testament, particularly in the Pauline epistles depending in large measure on what is counted as a reference.

Though there is no scholarly consensus as to when the Hebrew Bible canon was fixed, some scholars hold that the Hebrew canon was established well before the first century AD – even as early as the fourth century BC, or by the Hasmonean dynasty (140–40 BC). The Hebrew canon does not include the seven deuterocanonical books and this formed the basis for their exclusion from the Protestant Old Testament.

The Council of Rome (382 AD) defined a list of books of Scripture presented as having been made canonical. It included most of the deuterocanonical books. Since the 16th century, most Protestant Churches have accepted only works in the Masoretic Text of the Hebrew Bible as canonical books of the Old Testament, and hence classify all deuterocanonical texts (of whichever definition) with the Apocrypha.

The Masoretic Text is the authoritative Hebrew Aramaic text of the 24 books of the Tanakh in Rabbinic Judaism. The Masoretic Text defines the Jewish canon and its precise letter-text, with its vocalisation and accentuation known as the masorah. It was primarily copied, edited and distributed by a group of Jews known as the Masoretes between the 7th and 10th centuries AD.)

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THE THIRD BOOK OF ESDRAS / EZRA

(3 Esdras; the name Esdras is Greek for Ezra)
Original language: Greek
Estimated Range of Dating: 1st century B.C.

(The name Esdras is the Greek form of the Hebrew name Ezra. 1 Esdras (Greek: "Εσδρας Α'), also Esdras A, Greek Esdras, Greek Ezra, or 3 Esdras , is an ancient Greek version of the biblical Book of Ezra in use among the early church, and many modern Christians with varying degrees of canonicity. 1 Esdras (3 Ezra) is substantially derived from Masoretic Ezra–Nehemiah, with the passages specific to the career of Nehemiah removed or re-attributed to Ezra, and some additional material. The naming of the Ezra-books is confusing, that is why we call this book here 3 Ezra.

As part of the Septuagint translation of the Old Testament, it is now regarded as canonical in the churches of the East, but apocryphal in the West; either presented in a separate section, or excluded altogether. 1 Esdras is found in Origen's Hexapla. The Greek Septuagint, the Old Latin bible and related bible versions include both Esdras A' (English title: 1 Esdras) and Esdras B' (Ezra–Nehemiah) as separate books.

There is scope for considerable confusion with references to 1 Esdras. The name refers primarily to translations of the original Greek 'Esdras A'. The Septuagint calls it Esdras A, while the Vulgate calls it 3 Esdras. It was considered apocryphal by Jerome. The Vulgate book of Ezra, translated from the Hebrew was, from the 8th century onwards, occasionally split into two books, which were then denoted 1 Esdras (Ezra) and 2 Esdras (Nehemiah) respectively. Vulgate Bible editions of the 13th century, and in what later became the usage of the Clementine Vulgate and the Anglican Articles of Religion, '1 Esdras' is applied to the Book of Ezra; while the Book of Nehemiah corresponds to '2 Esdras'. Septuagint version Esdras A is called in the Clementine Vulgate 3 Esdras. The 'Apocalypse of Ezra', an additional work associated with the name Ezra, is denoted '4 Esdras' in the Clementine Vulgate and the Articles of Religion, but called '2 Esdras' in the King James Version and in most modern English bibles. 1 Esdras continues to be accepted as canonical by Eastern Orthodoxy and the Ethiopian Orthodox Tewahedo Church, with 2 Esdras varying in canonicity between particular denominations within the Eastern churches.

Overwhelmingly, citations in early Christian writings claimed from the scriptural 'Book of Ezra'(without any qualification) are taken from 1 Esdras, and never from the 'Ezra' sections of Ezra–Nehemiah (Septuagint 'Esdras B') ; the majority of early citations being taken from the 1 Esdras section containing the 'Tale of the Three Guardsmen', which is interpreted as Christological prophecy.

1 Esdras contains the whole of Ezra with the addition of one section; its verses are numbered differently. Just as Ezra begins with the last two verses of 2 Chronicles, 1 Esdras begins with the last two chapters; this suggests that Chronicles and Esdras may have been read as one book at sometime in the past.

Ezra 4:6 includes a reference to a King Ahasuerus. Etymologically, Ahasuerus is the same as Xerxes, who reigned between Darius I and Artaxerxes I. Eighteenth-century expositor John Gill, who deemed the reference to Xerxes out of place, identified Ahasuerus with Cambyses II. Nineteenth-century commentator Adam Clarke identified him with Bardiya, who both reigned before Darius I. In 1 Esdras, the section is reorganised, leading up to the additional section, and the reference to Ahasuerus is removed.

The additional section begins with a story variously known as the 'Darius contest' or 'Tale of the Three Guardsmen' which was interpolated into 1 Esdras 3:4 to 4:4. This section forms the core of 1 Esdras with Ezra 5, which together are arranged in a literary chiasm around the celebration in Jerusalem at the exiles' return. This chiastic core forms 1 Esdras into a complete literary unit, allowing it to stand independently from the book of Nehemiah. Indeed, some scholars, such as W. F. Albright and Edwin M. Yamauchi, believe that Nehemiah came back to Jerusalem before Ezra.

The purpose of the book seems to be the presentation of the dispute among the courtiers, the 'Tale of the Three Guardsmen', to which details from the other books are added to complete the story. Since there are various discrepancies in the account, most scholars hold that the work was written by more than one author. Furthermore, there is disagreement as to what the original language of the work was, Greek, Aramaic, or Hebrew.

Josephus makes use of the 1 Esdras which he treats as Scripture, while generally disregarding the canonical text of Ezra–Nehemiah. Some scholars believe that the composition is likely to have taken place in the first century BC or the first century AD. Many Protestant and Catholic scholars assign no historical value to the sections of the book not duplicated in Ezra–Nehemiah. The citations of the other books of the Bible, however, provide an early alternative to the Septuagint for those texts, which increases its value to scholars.

In the current Greek texts, the book breaks off in the middle of a sentence; that particular verse thus had to be reconstructed from an early Latin translation. However, it is generally presumed that the original work extended to the Feast of Tabernacles, as described in Nehemiah 8:13–18. An additional difficulty with the text appears to readers who are unfamiliar with chiastic structures common in Semitic literature. If the text is assumed to be a Western-style, purely linear narrative, then Artaxerxes seems to be mentioned before Darius, who is mentioned before Cyrus. (Such jumbling of the order of events, however, is also presumed by some readers to exist in the canonical Ezra and Nehemiah.) The Semitic chiasm is corrected in at least one manuscript of

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Josephus in the Antiquities of the Jews, Book 11, chapter 2 where we find that the name of the above-mentioned Artaxerxes is called Cambyses.)

3 ESDRAS (3 EZRA) CHAPTER 1

1 And Josias held the feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month;

2 Having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord.

3 And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built:

4 And said, Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your families and kindreds,

5 According as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple according to the several dignity of the families of you the Levites, who minister in the presence of your brethren the children of Israel,

6 Offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses.

7 And unto the people that was found there Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given of the king's allowance, according as he promised, to the people, to the priests, and to the Levites.

8 And Helkias, Zacharias, and Syelus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves.

9 And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and seven hundred calves.

10 And when these things were done, the priests and Levites, having the unleavened bread, stood in very comely order according to the kindreds,

11 And according to the several dignities of the fathers, before the people, to offer to the Lord, as it is written in the book of Moses: and thus did they in the morning.

12 And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots and pans with a good savour,

13 And set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron.

14 For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron.

15 The holy singers also, the sons of Asaph, were in their order, according to the appointment of David, to wit, Asaph, Zacharias, and Jeduthun, who was of the king's retinue.

16 Moreover the porters were at every gate; it was not lawful for any to go from his ordinary service: for their brethren the Levites prepared for them.

17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover,

18 And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

19 So the children of Israel which were present held the passover at that time, and the feast of sweet bread seven days.

20 And such a passover was not kept in Israel since the time of the prophet Samuel.

21 Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem.

22 In the eighteenth year of the reign of Josias was this passover kept.

23 And the works or Josias were upright before his Lord with an heart full of godliness.

24 As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and did wickedly against the Lord above all people and kingdoms, and how they grieved him exceedingly, so that the words of the Lord rose up against Israel.

25 Now after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him.

26 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

27 I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hasting me forward: depart from me, and be not against the Lord.

28 Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy spoken by the mouth of the Lord:

29 But joined battle with him in the plain of Magiddo, and the princes came against king Josias.

30 Then said the king unto his servants, Carry me away out of the battle; for I am very weak. And immediately his servants took him away out of the battle.

31 Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father's sepulchre.

32 And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

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34 And the people took Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old.

35 And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem.

36 And he set a tax upon the land of an hundred talents of silver and one talent of gold.

37 The king of Egypt also made king Joacim his brother king of Judea and Jerusalem.

38 And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt.

39 Five and twenty years old was Joacim when he was made king in the land of Judea and Jerusalem; and he did evil before the Lord.

40 Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him into Babylon.

41 Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon.

42 But those things that are recorded of him, and of his uncleanness and impiety, are written in the chronicles of the kings.

43 And Joacim his son reigned in his stead: he was made king being eighteen years old; 44 And reigned but three months and ten days in Jerusalem; and did evil before the Lord.

45 So after a year Nabuchodonosor sent and caused him to be brought into Babylon with the holy vessels of the Lord;

46 And made Zedechias king of Judea and Jerusalem, when he was one and twenty years old; and he reigned eleven years:

47 And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy from the mouth of the Lord.

48 And after that king Nabuchodonosor had made him to swear by the name of the Lord, he forswore himself, and rebelled; and hardening his neck, his heart, he transgressed the laws of the Lord God of Israel.

49 The governors also of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem.

50 Nevertheless the God of their fathers sent by his messenger to call them back, because he spared them and his tabernacle also.

51 But they had his messengers in derision; and, look, when the Lord spake unto them, they made a sport of his prophets:

52 So far forth, that he, being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them;

53 Who slew their young men with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child, among them; for he delivered all into their hands.

54 And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away into Babylon.

55 As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, and set fire upon her towers:

56 And as for her glorious things, they never ceased till they had consumed and brought them all to nought: and the people that were not slain with the sword he carried unto Babylon:

57 Who became servants to him and his children, till the Persians reigned, to fulfil the word of the Lord spoken by the mouth of Jeremy:

58 Until the land had enjoyed her sabbaths, the whole time of her desolation shall she rest, until the full term of seventy years.

3 ESDRAS (3 EZRA) CHAPTER 2

1 In the first year of Cyrus king of the Persians, that the word of the Lord might be accomplished, that he had promised by the mouth of Jeremy;

2 The Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by writing,

3 Saying, Thus saith Cyrus king of the Persians; The Lord of Israel, the most high Lord, hath made me king of the whole world,

4 And commanded me to build him an house at Jerusalem in Jewry.

5 If therefore there be any of you that are of his people, let the Lord, even his Lord, be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel: for he is the Lord that dwelleth in Jerusalem.

6 Whosoever then dwell in the places about, let them help him, those, I say, that are his neighbours, with gold, and with silver,

7 With gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem.

8 Then the chief of the families of Judea and of the tribe of Benjamin stood up; the priests also, and the Levites, and all they whose mind the Lord had moved to go up, and to build an house for the Lord at Jerusalem,

9 And they that dwelt round about them, and helped them in all things with silver and gold, with horses and cattle, and with very many free gifts of a great number whose minds were stirred up thereto.

10 King Cyrus also brought forth the holy vessels, which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols.

11 Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his treasurer:

12 And by him they were delivered to Sanabassar the governor of Judea.

13 And this was the number of them; A thousand golden cups, and a thousand of silver, censers of silver twenty nine,

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vials of gold thirty, and of silver two thousand four hundred and ten, and a thousand other vessels.

14 So all the vessels of gold and of silver, which were carried away, were five thousand four hundred threescore and nine.

15 These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

16 But in the time of Artaxerxes king of the Persians Belemus, and Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and Semellius the secretary, with others that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem these letters following;

17 To king Artaxerxes our lord, Thy servants, Rathumus the storywriter, and Semellius the scribe, and the rest of their council, and the judges that are in Celosyria and Phenice.

18 Be it now known to the lord king, that the Jews that are up from you to us, being come into Jerusalem, that rebellious and wicked city, do build the marketplaces, and repair the walls of it and do lay the foundation of the temple.

19 Now if this city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings.

20 And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter,

21 But to speak unto our lord the king, to the intent that, if it be thy pleasure it may be sought out in the books of thy fathers:

22 And thou shalt find in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious, and raised always wars therein; for the which cause even this city was made desolate.

24 Wherefore now we do declare unto thee, O lord the king, that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Celosyria and Phenice.

25 Then the king wrote back again to Rathumus the storywriter, to Beeltethmus, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria and Syria and Phenice, after this manner;

26 I have read the epistle which ye have sent unto me: therefore I commanded to make diligent search, and it hath been found that that city was from the beginning practising against kings;

27 And the men therein were given to rebellion and war: and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice.

28 Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it;

29 And that those wicked workers proceed no further to the annoyance of kings,

30 Then king Artaxerxes his letters being read, Rathumus, and Semellius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen and a multitude of people in battle array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

3 ESDRAS (3 EZRA) CHAPTER 3

1 Now when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia,

2 And to all the governors and captains and lieutenants that were under him, from India unto Ethiopia, of an hundred twenty and seven provinces.

3 And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and soon after awaked.

4 Then three young men, that were of the guard that kept the king's body, spake one to another;

5 Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things in token of victory:

6 As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and an headtire of fine linen, and a chain about his neck:

7 And he shall sit next to Darius because of his wisdom, and shall be called Darius his cousin.

8 And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow;

9 And said that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed.

10 The first wrote, Wine is the strongest.

11 The second wrote, The king is strongest.

12 The third wrote, Women are strongest: but above all things Truth beareth away the victory.

13 Now when the king was risen up, they took their writings, and delivered them unto him, and so he read them:

14 And sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers;

15 And sat him down in the royal seat of judgment; and the writings were read before them.

16 And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in.

17 And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine;

18 And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it:

19 It maketh the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich:

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20 It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt:

21 And it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords:

23 But when they are from the wine, they remember not what they have done.

24 O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

3 ESDRAS (3 EZRA) CHAPTER 4

1 Then the second, that had spoken of the strength of the king, began to say,

2 O ye men, do not men excel in strength that bear rule over sea and land and all things in them?

3 But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do.

4 If he bid them make war the one against the other, they do it: if he send them out against the enemies, they go, and break down mountains walls and towers.

5 They slay and are slain, and transgress not the kings commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else.

6 Likewise for those that are no soldiers, and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare;

8 If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build;

9 If he command to cut down, they cut down; if he command to plant, they plant.

10 So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest:

11 And these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him in any thing.

12 O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.

13 Then the third, who had spoken of women, and of the truth, (this was Zorobabel) began to speak.

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine, that excelleth; who is it then that ruleth them, or hath the lordship over them? are they not women?

15 Women have borne the king and all the people that bear rule by sea and land.

16 Even of them came they: and they nourished them up that planted the vineyards, from whence the wine cometh.

17 These also make garments for men; these bring glory unto men; and without women cannot men be.

18 Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty?

19 And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever?

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

21 He sticketh not to spend his life with his wife. and remembereth neither father, nor mother, nor country.

22 By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the woman?

23 Yea, a man taketh his sword, and goeth his way to rob and to steal, to sail upon the sea and upon rivers;

24 And looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better than father or mother.

26 Yea, many there be that have run out of their wits for women, and become servants for their sakes.

27 Many also have perished, have erred, and sinned, for women.

28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

29 Yet did I see him and Apame the king's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king,

30 And taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand.

31 And yet for all this the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also: but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again.

32 O ye men, how can it be but women should be strong, seeing they do thus?

33 Then the king and the princes looked one upon another: so he began to speak of the truth.

34 O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day.

35 Is he not great that maketh these things? therefore great is the truth, and stronger than all things.

36 All the earth crieth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish.

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38 As for the truth, it endureth, and is Always strong; it liveth and conquereth for evermore.

39 With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works.

40 Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty, of all ages. Blessed be the God of truth.

41 And with that he held his peace. And all the people then shouted, and said, Great is Truth, and mighty above all things.

42 Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin.

43 Then said he unto the king, Remember thy vow, which thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom,

44 And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither.

45 Thou also hast vowed to build up the temple, which the Edomites burned when Judea was made desolate by the Chaldees.

46 And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

47 Then Darius the king stood up, and kissed him, and wrote letters for him unto all the treasurers and lieutenants and captains and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem.

48 He wrote letters also unto the lieutenants that were in Celosyria and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him.

49 Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treasurer, should forcibly enter into their doors;

50 And that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held:

51 Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built;

52 And other ten talents yearly, to maintain the burnt offerings upon the altar every day, as they had a commandment to offer seventeen:

53 And that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away.

54 He wrote also concerning. the charges, and the priests' vestments wherein they minister; 55 And likewise for the charges of the Levites, to be given them until the day that the house were finished, and Jerusalem builded up.

56 And he commanded to give to all that kept the city pensions and wages.

57 He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

58 Now when this young man was gone forth, he lifted up his face to heaven toward Jerusalem, and praised the King of heaven,

59 And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

60 Blessed art thou, who hast given me wisdom: for to thee I give thanks, O Lord of our fathers.

61 And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praised the God of their fathers, because he had given them freedom and liberty

63 To go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of musick and gladness seven days.

3 ESDRAS (3 EZRA) CHAPTER 5

1 After this were the principal men of the families chosen according to their tribes, to go up with their wives and sons and daughters, with their menservants and maidservants, and their cattle.

2 And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical instruments tabrets and flutes.

3 And all their brethren played, and he made them go up together with them.

4 And these are the names of the men which went up, according to their families among their tribes, after their several heads.

5 The priests, the sons of Phinees the son of Aaron: Jesus the son of Josedec, the son of Saraias, and Joacim the son of Zorobabel, the son of Salathiel, of the house of David, out of the kindred of Phares, of the tribe of Judah;

6 Who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month.

7 And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto Babylon.

8 And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, and Zacharias, and Reesaias, Enenius, Mardocheus, Beelsarus, Aspharasus, Reelius, Roimus, and Baana, their guides.

9 The number of them of the nation, and their governors, sons of Phoros, two thousand an hundred seventy and two; the sons of Saphat, four hundred seventy and two:

10 The sons of Ares, seven hundred fifty and six:

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11 The sons of Phaath Moab, two thousand eight hundred and twelve:

12 The sons of Elam, a thousand two hundred fifty and four: the sons of Zathui, nine hundred forty and five: the sons of Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight:

13 The sons of Bebai, six hundred twenty and three: the sons of Sadas, three thousand two hundred twenty and two:

14 The sons of Adonikam, six hundred sixty and seven: the sons of Bagoi, two thousand sixty and six: the sons of Adin, four hundred fifty and four:

15 The sons of Aterezias, ninety and two: the sons of Ceilan and Azetas threescore and seven: the sons of Azuran, four hundred thirty and two:

16 The sons of Ananias, an hundred and one: the sons of Arom, thirty two: and the sons of Bassa, three hundred twenty and three: the sons of Azephurith, an hundred and two:

17 The sons of Meterus, three thousand and five: the sons of Bethlomon, an hundred twenty and three:

18 They of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of Bethsamos, forty and two:

19 They of Kiriathiarius, twenty and five: they of Caphira and Beroth, seven hundred forty and three: they of Pira, seven hundred:

20 They of Chadias and Ammidoi, four hundred twenty and two: they of Cirama and Gabdes, six hundred twenty and one:

21 They of Macalon, an hundred twenty and two: they of Betolius, fifty and two: the sons of Nephis, an hundred fifty and six:

22 The sons of Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five:

23 The sons of Annas, three thousand three hundred and thirty.

24 The priests: the sons of Jeddu, the son of Jesus among the sons of Sanasib, nine hundred seventy and two: the sons of Meruth, a thousand fifty and two:

25 The sons of Phassaron, a thousand forty and seven: the sons of Carme, a thousand and seventeen.

26 The Levites: the sons of Jessue, and Cadmiel, and Banuas, and Sudias, seventy and four.

27 The holy singers: the sons of Asaph, an hundred twenty and eight.

28 The porters: the sons of Salum, the sons of Jatal, the sons of Talmon, the sons of Dacobi, the sons of Teta, the sons of Sami, in all an hundred thirty and nine.

29 The servants of the temple: the sons of Esau, the sons of Asipha, the sons of Tabaoth, the sons of Ceras, the sons of Sud, the sons of Phaleas, the sons of Labana, the sons of Graba,

30 The sons of Acua, the sons of Uta, the sons of Cetab, the sons of Agaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Geddur,

31 The sons of Airus, the sons of Daisan, the sons of Noeba, the sons of Chaseba, the sons of Gazera, the sons of Azia, the sons of Phinees, the sons of Azara, the sons of Bastai, the sons of Asana, the sons of Meani, the sons of Naphisi, the sons of Acub, the sons of Acipha, the sons of Assur, the sons of Pharacim, the sons of Basaloth,

32 The sons of Meeda, the sons of Coutha, the sons of Charea, the sons of Charcus, the sons of Aserer, the sons of Thomoi, the sons of Nasith, the sons of Atipha.

33 The sons of the servants of Solomon: the sons of Azaphion, the sons of Pharira, the sons of Jeeli, the sons of Lozon, the sons of Israel, the sons of Sapheth,

34 The sons of Hagia, the sons of Pharacareth, the sons of Sabi, the sons of Sarothie, the sons of Masias, the sons of Gar, the sons of Addus, the sons of Suba, the sons of Apherra, the sons of Barodis, the sons of Sabat, the sons of Allom.

35 All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two.

36 These came up from Thermeleth and Thelersas, Charaathalar leading them, and Aalar;

37 Neither could they shew their families, nor their stock, how they were of Israel: the sons of Ladan, the son of Ban, the sons of Necodan, six hundred fifty and two.

38 And of the priests that usurped the office of the priesthood, and were not found: the sons of Obdia, the sons of Accoz, the sons of Addus, who married Augia one of the daughters of Barzelus, and was named after his name.

39 And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the office of the priesthood:

40 For unto them said Nehemias and Atharias, that they should not be partakers of the holy things, till there arose up an high priest clothed with doctrine and truth.

41 So of Israel, from them of twelve years old and upward, they were all in number forty thousand, beside menservants and womenservants two thousand three hundred and sixty.

42 Their menservants and handmaids were seven thousand three hundred forty and seven: the singing men and singing women, two hundred forty and five:

43 Four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, five thousand five hundred twenty and five beasts used to the yoke.

44 And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place according to their ability,

45 And to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, and an hundred priestly vestments.

46 And so dwelt the priests and the Levites and the people in Jerusalem, and in the country, the singers also and the porters; and all Israel in their villages.

47 But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the open place of the first gate which is toward the east.

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48 Then stood up Jesus the son of Josedec, and his brethren the priests and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel,

49 To offer burnt sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God.

50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, because all the nations of the land were at enmity with them, and oppressed them; and they offered sacrifices according to the time, and burnt offerings to the Lord both morning and evening.

51 Also they held the feast of tabernacles, as it is commanded in the law, and offered sacrifices daily, as was meet:

52 And after that, the continual oblations, and the sacrifice of the sabbaths, and of the new moons, and of all holy feasts.

53 And all they that had made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of the Lord was not yet built.

54 And they gave unto the masons and carpenters money, meat, and drink, with cheerfulness.

55 Unto them of Zidon also and Tyre they gave carrs, that they should bring cedar trees from Libanus, which should be brought by floats to the haven of Joppa, according as it was commanded them by Cyrus king of the Persians.

56 And in the second year and second month after his coming to the temple of God at Jerusalem began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and their brethren, and the priests, and the Levites, and all they that were come unto Jerusalem out of the captivity:

57 And they laid the foundation of the house of God in the first day of the second month, in the second year after they were come to Jewry and Jerusalem.

58 And they appointed the Levites from twenty years old over the works of the Lord. Then stood up Jesus, and his sons and brethren, and Cadmiel his brother, and the sons of Madiabun, with the sons of Joda the son of Eliadun, with their sons and brethren, all Levites, with one accord setters forward of the business, labouring to advance the works in the house of God. So the workmen built the temple of the Lord.

59 And the priests stood arrayed in their vestments with musical instruments and trumpets; and the Levites the sons of Asaph had cymbals,

60 Singing songs of thanksgiving, and praising the Lord, according as David the king of Israel had ordained.

61 And they sung with loud voices songs to the praise of the Lord, because his mercy and glory is for ever in all Israel.

62 And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the Lord for the rearing up of the house of the Lord.

63 Also of the priests and Levites, and of the chief of their families, the ancients who had seen the former house came to the building of this with weeping and great crying.

64 But many with trumpets and joy shouted with loud voice,

65 Insomuch that the trumpets might not be heard for the weeping of the people: yet the multitude sounded marvellously, so that it was heard afar off.

66 Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noise of trumpets should mean.

67 And they perceived that they that were of the captivity did build the temple unto the Lord God of Israel.

68 So they went to Zorobabel and Jesus, and to the chief of the families, and said unto them, We will build together with you.

69 For we likewise, as ye, do obey your Lord, and do sacrifice unto him from the days of Azbazareth the king of the Assyrians, who brought us hither.

70 Then Zorobabel and Jesus and the chief of the families of Israel said unto them, It is not for us and you to build together an house unto the Lord our God.

71 We ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded us.

72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them strait, hindered their building;

73 And by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that king Cyrus lived: so they were hindered from building for the space of two years, until the reign of Darius.

3 ESDRAS (3 EZRA) CHAPTER 6

1 Now in the second year of the reign of Darius Aggeus and Zacharias the son of Addo, the prophets, prophesied unto the Jews in Jewry and Jerusalem in the name of the Lord God of Israel, which was upon them.

2 Then stood up Zorobabel the son of Salatiel, and Jesus the son of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, and helping them.

3 At the same time came unto them Sisinnes the governor of Syria and Phenice, with Sathrabuzanes and his companions, and said unto them,

4 By whose appointment do ye build this house and this roof, and perform all the other things? and who are the workmen that perform these things?

5 Nevertheless the elders of the Jews obtained favour, because the Lord had visited the captivity;

6 And they were not hindered from building, until such time as signification was given unto Darius concerning them, and an answer received.

7 The copy of the letters which Sisinnes, governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius; To king Darius, greeting:

8 Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jerusalem we found in the city of Jerusalem the ancients of the Jews that were of the captivity

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9 Building an house unto the Lord, great and new, of hewn and costly stones, and the timber already laid upon the walls.

10 And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made.

11 Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of these works?

12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this answer, We are the servants of the Lord which made heaven and earth.

14 And as for this house, it was builded many years ago by a king of Israel great and strong, and was finished.

15 But when our fathers provoked God unto wrath, and sinned against the Lord of Israel which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, of the Chaldees;

16 Who pulled down the house, and burned it, and carried away the people captives unto Babylon.

17 But in the first year that king Cyrus reigned over the country of Babylon Cyrus the king wrote to build up this house.

18 And the holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel and to Sanabassarus the ruler,

19 With commandment that he should carry away the same vessels, and put them in the temple at Jerusalem; and that the temple of the Lord should be built in his place. 20 Then the same Sanabassarus, being come hither, laid the foundations of the house of the Lord at Jerusalem; and from that time to this being still a building, it is not yet fully ended.

21 Now therefore, if it seem good unto the king, let search be made among the records of king Cyrus:

22 And if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof.

23 Then commanded king Darius to seek among the records at Babylon: and so at Ecbatana the palace, which is in the country of Media, there was found a roll wherein these things were recorded.

24 In the first year of the reign of Cyrus king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire:

25 Whose height shall be sixty cubits and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the expenses thereof to be given out of the house of king Cyrus:

26 And that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

27 And also he commanded that Sisinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel, the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place.

28 I have commanded also to have it built up whole again; and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished:

29 And out of the tribute of Celosyria and Phenice a portion carefully to be given these men for the sacrifices of the Lord, that is, to Zorobabel the governor, for bullocks, and rams, and lambs;

30 And also corn, salt, wine, and oil, and that continually every year without further question, according as the priests that be in Jerusalem shall signify to be daily spent:

31 That offerings may be made to the most high God for the king and for his children, and that they may pray for their lives.

32 And he commanded that whosoever should transgress, yea, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king.

33 The Lord therefore, whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem.

34 I Darius the king have ordained that according unto these things it be done with diligence.

3 ESDRAS (3 EZRA) CHAPTER 7

1 Then Sisinnes the governor of Celosyria and Phenice, and Sathrabuzanes, with their companions following the commandments of king Darius,

2 Did very carefully oversee the holy works, assisting the ancients of the Jews and governors of the temple.

3 And so the holy works prospered, when Aggeus and Zacharias the prophets prophesied.

4 And they finished these things by the commandment of the Lord God of Israel, and with the consent of Cyrus, Darius, and Artaxerxes, kings of Persia.

5 And thus was the holy house finished in the three and twentieth day of the month Adar, in the sixth year of Darius king of the Persians

6 And the children of Israel, the priests, and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moses.

7 And to the dedication of the temple of the Lord they offered an hundred bullocks two hundred rams, four hundred lambs;

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8 And twelve goats for the sin of all Israel, according to the number of the chief of the tribes of Israel.

9 The priests also and the Levites stood arrayed in their vestments, according to their kindreds, in the service of the Lord God of Israel, according to the book of Moses: and the porters at every gate.

10 And the children of Israel that were of the captivity held the passover the fourteenth day of the first month, after that the priests and the Levites were sanctified.

11 They that were of the captivity were not all sanctified together: but the Levites were all sanctified together.

12 And so they offered the passover for all them of the captivity, and for their brethren the priests, and for themselves.

13 And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of unleavened bread seven days, making merry before the Lord,

15 For that he had turned the counsel of the king of Assyria toward them, to strengthen their hands in the works of the Lord God of Israel.

3 ESDRAS (3 EZRA) CHAPTER 8

1 And after these things, when Artaxerxes the king of the Persians reigned came Esdras the son of Saraias, the son of Ezerias, the son of Helchiah, the son of Salum,

2 The son of Sadduc, the son of Achitob, the son of Amarias, the son of Ezias, the son of Meremoth, the son of Zaraias, the son of Savias, the son of Boccas, the son of Abisum, the son of Phinees, the son of Eleazar, the son of Aaron the chief priest.

3 This Esdras went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel.

4 And the king did him honour: for he found grace in his sight in all his requests.

5 There went up with him also certain of the children of Israel, of the priest of the Levites, of the holy singers, porters, and ministers of the temple, unto Jerusalem,

6 In the seventh year of the reign of Artaxerxes, in the fifth month, this was the king's seventh year; for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the prosperous journey which the Lord gave them.

7 For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgments.

8 Now the copy of the commission, which was written from Artaxerxes the king, and came to Esdras the priest and reader of the law of the Lord, is this that followeth;

9 King Artaxerxes unto Esdras the priest and reader of the law of the Lord sendeth greeting:

10 Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites being within our realm, as are willing and desirous should go with thee unto Jerusalem.

11 As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven friends the counsellors;

12 That they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord;

13 And carry the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be found, to the Lord in Jerusalem,

14 With that also which is given of the people for the temple of the Lord their God at Jerusalem: and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining;

15 To the end that they may offer sacrifices unto the Lord upon the altar of the Lord their God, which is in Jerusalem.

16 And whatsoever thou and thy brethren will do with the silver and gold, that do, according to the will of thy God.

17 And the holy vessels of the Lord, which are given thee for the use of the temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

18 And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king's treasury.

19 And I king Artaxerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras the priest and the reader of the law of the most high God shall send for, they should give it him with speed,

20 To the sum of an hundred talents of silver, likewise also of wheat even to an hundred cors, and an hundred pieces of wine, and other things in abundance.

21 Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdom of the king and his sons.

22 I command you also, that ye require no tax, nor any other imposition, of any of the priests, or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose any thing upon them.

23 And thou, Esdras, according to the wisdom of God ordain judges and justices, that they may judge in all Syria and Phenice all those that know the law of thy God; and those that know it not thou shalt teach.

24 And whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment.

25 Then said Esdras the scribe, Blessed be the only Lord God of my fathers, who hath put these things into the heart of the king, to glorify his house that is in Jerusalem:

26 And hath honoured me in the sight of the king, and his counsellors, and all his friends and nobles.

27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Israel to go up with me.

28 And these are the chief according to their families and several dignities, that went up with me from Babylon in the reign of king Artaxerxes:

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29 Of the sons of Phinees, Gerson: of the sons of Ithamar, Gamael: of the sons of David, Lettus the son of Sechenias:

30 Of the sons of Pharez, Zacharias; and with him were counted an hundred and fifty men:

31 Of the sons of Pahath Moab, Eliaonias, the son of Zaraias, and with him two hundred men:

32 Of the sons of Zathoe, Sechenias the son of Jezelus, and with him three hundred men: of the sons of Adin, Obeth the son of Jonathan, and with him two hundred and fifty men:

33 Of the sons of Elam, Josias son of Gotholias, and with him seventy men:

34 Of the sons of Saphatias, Zaraias son of Michael, and with him threescore and ten men:

35 Of the sons of Joab, Abadias son of Jezelus, and with him two hundred and twelve men:

36 Of the sons of Banid, Assalimoth son of Josaphias, and with him an hundred and threescore men:

37 Of the sons of Babi, Zacharias son of Bebai, and with him twenty and eight men:

38 Of the sons of Astath, Johannes son of Acatan, and with him an hundred and ten men:

39 Of the sons of Adonikam the last, and these are the names of them, Eliphalet, Jewel, and Samaias, and with them seventy men:

40 Of the sons of Bago, Uthi the son of Istalcurus, and with him seventy men.

41 And these I gathered together to the river called Theras, where we pitched our tents three days: and then I surveyed them.

42 But when I had found there none of the priests and Levites,

43 Then sent I unto Eleazar, and Iduel, and Masman,

44 And Alnathan, and Mamaias, and Joribas, and Nathan, Eunatan, Zacharias, and Mosollamon, principal men and learned.

45 And I bade them that they should go unto Saddeus the captain, who was in the place of the treasury:

46 And commanded them that they should speak unto Daddeus, and to his brethren, and to the treasurers in that place, to send us such men as might execute the priests' office in the house of the Lord.

47 And by the mighty hand of our Lord they brought unto us skilful men of the sons of Moli the son of Levi, the son of Israel, Asebebia, and his sons, and his brethren, who were eighteen.

48 And Asebia, and Annuus, and Osaias his brother, of the sons of Channuneus, and their sons, were twenty men.

49 And of the servants of the temple whom David had ordained, and the principal men for the service of the Levites to wit, the servants of the temple two hundred and twenty, the catalogue of whose names were shewed.

50 And there I vowed a fast unto the young men before our Lord, to desire of him a prosperous journey both for us and them that were with us, for our children, and for the cattle:

51 For I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries.

52 For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways.

53 And again we besought our Lord as touching these things, and found him favourable unto us.

54 Then I separated twelve of the chief of the priests, Esebrias, and Assanias, and ten men of their brethren with them:

55 And I weighed them the gold, and the silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel, had given.

56 And when I had weighed it, I delivered unto them six hundred and fifty talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold,

57 And twenty golden vessels, and twelve vessels of brass, even of fine brass, glittering like gold.

58 And I said unto them, Both ye are holy unto the Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, into the chambers of the house of our God.

60 So the priests and the Levites, who had received the silver and the gold and the vessels, brought them unto Jerusalem, into the temple of the Lord.

61 And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord, which was with us: and from the beginning of our journey the Lord delivered us from every enemy, and so we came to Jerusalem.

62 And when we had been there three days, the gold and silver that was weighed was delivered in the house of our Lord on the fourth day unto Marmoth the priest the son of Iri.

63 And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jesu and Moeth the son of Sabban, Levites: all was delivered them by number and weight.

64 And all the weight of them was written up the same hour.

65 Moreover they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams,

66 Threescore and twelve lambs, goats for a peace offering, twelve; all of them a sacrifice to the Lord.

67 And they delivered the king's commandments unto the king's stewards' and to the governors of Celosyria and Phenice; and they honoured the people and the temple of God.

68 Now when these things were done, the rulers came unto me, and said,

69 The nation of Israel, the princes, the priests and Levites, have not put away from them the strange people of the land, nor the pollutions of the Gentiles to wit, of the Canaanites, Hittites, Pheresites, Jebusites, and the Moabites, Egyptians, and Edomites.

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70 For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity.

71 And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and sat me down sad and very heavy.

72 So all they that were then moved at the word of the Lord God of Israel assembled unto me, whilst I mourned for the iniquity: but I sat still full of heaviness until the evening sacrifice.

73 Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord,

74 I said, O Lord, I am confounded and ashamed before thy face;

75 For our sins are multiplied above our heads, and our ignorances have reached up unto heaven.

76 For ever since the time of our fathers we have been and are in great sin, even unto this day.

77 And for our sins and our fathers' we with our brethren and our kings and our priests were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day.

78 And now in some measure hath mercy been shewed unto us from thee, O Lord, that there should be left us a root and a name in the place of thy sanctuary;

79 And to discover unto us a light in the house of the Lord our God, and to give us food in the time of our servitude.

80 Yea, when we were in bondage, we were not forsaken of our Lord; but he made us gracious before the kings of Persia, so that they gave us food;

81 Yea, and honoured the temple of our Lord, and raised up the desolate Sion, that they have given us a sure abiding in Jewry and Jerusalem.

82 And now, O Lord, what shall we say, having these things? for we have transgressed thy commandments, which thou gavest by the hand of thy servants the prophets, saying,

83 That the land, which ye enter into to possess as an heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness.

84 Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons.

85 Moreover ye shall never seek to have peace with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

86 And all that is befallen is done unto us for our wicked works and great sins; for thou, O Lord, didst make our sins light,

87 And didst give unto us such a root: but we have turned back again to transgress thy law, and to mingle ourselves with the uncleanness of the nations of the land.

88 Mightest not thou be angry with us to destroy us, till thou hadst left us neither root, seed, nor name?

89 O Lord of Israel, thou art true: for we are left a root this day.

90 Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee.

91 And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men and women and children: for there was great weeping among the multitude.

92 Then Jechonias the son of Jeelus, one of the sons of Israel, called out, and said, O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land, and now is all Israel aloft.

93 Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children,

94 Like as thou hast decreed, and as many as do obey the law of the Lord.

95 Arise and put in execution: for to thee doth this matter appertain, and we will be with thee: do valiantly.

96 So Esdras arose, and took an oath of the chief of the priests and Levites of all Israel to do after these things; and so they sware.

3 ESDRAS (3 EZRA) CHAPTER 9

1 Then Esdras rising from the court of the temple went to the chamber of Joanan the son of Eliasib,

2 And remained there, and did eat no meat nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem:

4 And that whosoever met not there within two or three days according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself cast out from them that were of the captivity.

5 And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem the twentieth day of the ninth month.

6 And all the multitude sat trembling in the broad court of the temple because of the present foul weather.

7 So Esdras arose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel.

8 And now by confessing give glory unto the Lord God of our fathers,

9 And do his will, and separate yourselves from the heathen of the land, and from the strange women.

10 Then cried the whole multitude, and said with a loud voice, Like as thou hast spoken, so will we do.

11 But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far:

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12 Therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives come at the time appointed,

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

14 Then Jonathan the son of Azael and Ezechias the son of Theocanus accordingly took this matter upon them: and Mosollam and Levis and Sabbatheus helped them.

15 And they that were of the captivity did according to all these things.

16 And Esdras the priest chose unto him the principal men of their families, all by name: and in the first day of the tenth month they sat together to examine the matter.

17 So their cause that held strange wives was brought to an end in the first day of the first month.

18 And of the priests that were come together, and had strange wives, there were found:

19 Of the sons of Jesus the son of Josedec, and his brethren; Matthelas and Eleazar, and Joribus and Joadanus.

20 And they gave their hands to put away their wives and to offer rams to make reconcilement for their errors.

21 And of the sons of Emmer; Ananias, and Zabdeus, and Eanes, and Sameius, and Hiereel, and Azarias.

22 And of the sons of Phaisur; Elionas, Massias Israel, and Nathanael, and Ocidelus and Talsas.

23 And of the Levites; Jozabad, and Semis, and Colius, who was called Calitas, and Patheus, and Judas, and Jonas.

24 Of the holy singers; Eleazurus, Bacchurus.

25 Of the porters; Sallumus, and Tolbanes.

26 Of them of Israel, of the sons of Phoros; Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Asibias, and Baanias.

27 Of the sons of Ela; Matthanias, Zacharias, and Hierielus, and Hieremoth, and Aedias.

28 And of the sons of Zamoth; Eliadas, Elisimus, Othonias, Jarimoth, and Sabatus, and Sardeus.

29 Of the sons of Babai; Johannes, and Ananias and Josabad, and Amatheis.

30 Of the sons of Mani; Olamus, Mamuchus, Jedeus, Jasubus,

Jasael, and Hieremoth.

31 And of the sons of Addi; Naathus, and Moosias, Lacunus, and Naidus, and Mathanias, and Sesthel, Balnuus, and Manasseas.

32 And of the sons of Annas; Elionas and Aseas, and Melchias, and Sabbeus, and Simon Chosameus.

33 And of the sons of Asom; Altaneus, and Matthias, and Baanaia, Eliphalet, and Manasses, and Semei.

34 And of the sons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabasion, and Enasibus, and Mamnitanaimus, Eliasis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the sons of Ozora; Sesis, Esril, Azaelus, Samatus, Zambis, Josephus.

35 And of the sons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias.

36 All these had taken strange wives, and they put them away with their children.

37 And the priests and Levites, and they that were of Israel, dwelt in Jerusalem, and in the country, in the first day of the seventh month: so the children of Israel were in their habitations.

38 And the whole multitude came together with one accord into the broad place of the holy porch toward the east:

39 And they spake unto Esdras the priest and reader, that he would bring the law of Moses, that was given of the Lord God of Israel.

40 So Esdras the chief priest brought the law unto the whole multitude from man to woman, and to all the priests, to hear law in the first day of the seventh month.

41 And he read in the broad court before the holy porch from morning unto midday, before both men and women; and the multitude gave heed unto the law.

42 And Esdras the priest and reader of the law stood up upon a pulpit of wood, which was made for that purpose.

43 And there stood up by him Mattathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balasamus, upon the right hand:

44 And upon his left hand stood Phaldaius, Misael, Melchias, Lothasubus, and Nabarias.

45 Then took Esdras the book of the law before the multitude: for he sat honourably in the first place in the sight of them all.

46 And when he opened the law, they stood all straight up. So Esdras blessed the Lord God most High, the God of hosts, Almighty.

47 And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord.

48 Also Jesus, Anus, Sarabias, Adinus, Jacubus, Sabateas, Auteas, Maianeas, and Calitas, Azarias, and Joazabdus, and Ananias, Biatas, the Levites, taught the law of the Lord, making them withal to understand it.

49 Then spake Attharates unto Esdras the chief priest. and reader, and to the Levites that taught the multitude, even to all, saying,

50 This day is holy unto the Lord; (for they all wept when they heard the law:)

51 Go then, and eat the fat, and drink the sweet, and send part to them that have nothing;

52 For this day is holy unto the Lord: and be not sorrowful; for the Lord will bring you to honour.

53 So the Levites published all things to the people, saying, This day is holy to the Lord; be not sorrowful.

54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer;

55 Because they understood the words wherein they were instructed, and for the which they had been assembled.

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THE FOURTH BOOK OF ESDRAS / EZRA

(Chapters 1-2 [5 Ezra]; 3-4 [6 Ezra] Latin origin;
Chapters 5-16 [4 Ezra] Hebrew origin)
Estimated Range of Dating: 70 and 218 AD.

(4 Esdras / Ezra, by scholars called 2 Esdras, Latin Esdras, or Latin Ezra, is the name of an apocalyptic book. The document is known under different names, depending of who talks about it. Chapters 5-16, the great bulk of 2 Esdras, are today known as 4 Ezra or the Jewish Apocalypse of Ezra. The latter name should not be confused with a later work called the Greek Apocalypse of Ezra. Its authorship is ascribed to Ezra, the author, high priest and Persian administrator of the 5th century BC, although modern scholarship places its composition between 70 and 218 AD. The name Ezra is an abbreviation of Azaryahu, Azariah, "Yah helps". In the Greek Septuagint the name is rendered into Esdras, which is also used in Latin. To Roman Catholics, Protestants, and most Eastern Orthodox Christians 4 Esdras is apocryphal. It was excluded by Jerome from his Vulgate version of the Old Testament, but from the 9th century onwards the Latin text is sporadically found as an appendix to the Vulgate, inclusion becoming more general after the 13th century.

4 Ezra is significant for Jewish history and legislation because towards the end of its last chapter, it mentions the reconstruction of the Hebrew Bible in Babylon. Ezra is seen as a new Moses in this book: He restores The Law [the Torah that was destroyed with the burning of the Temple in Jerusalem in 587 BC] by dictating to scibes the 24 books of the Hebrew Bible for the public and another 70 for the wise alone [the Apocrypha and the Babylonian Talmud; see: The Grand Bible, pp. 1052].

The Ethiopian Church considers 4 Ezra to be canonical and calls it Izra Sutuel [Salatiel]. There had been the belief it was written during the Babylonian captivity and also that it was a part of the Constantine Bible, i.e. the Codex Sinaiticus. It was also often cited by the Fathers of the Church. In the Armenian tradition it is called 3 Ezra.

Among Greek Fathers of the Church, 4 Ezra is generally cited as "The Prophet Ezra" or "Apocalypse of Ezra". Most scholars agree that 4 Ezra was composed in Hebrew, which was translated into Greek, and then to Latin, Armenian, Ethiopian and Georgian, but the Hebrew and Greek editions have been lost. Slightly differing Latin, Syriac-Aramaic, Arabic, Ethiopic, Georgian, Armenian and Slavonic [from Latin] translations have survived.

4 Ezra consists of seven visions of Ezra the scribe. Ezra (fl. 480–440 BC), also called Ezra the Scribe (Ezra ha-Sofer) and Ezra the Priest in the Book of Ezra, was a Jewish scribe (sofer) and priest (kohen). In Greco-Latin Ezra is called Esdras (in Greek). According to the Hebrew Bible he was a descendant of Sraya (Ezra 1) the last High Priest to serve in the First Temple (2 Kings 25:18), and a close relative of Joshua the first High Priest of the Second Temple (Ezra 3:2). He returned from Babylonian exile and reintroduced the Torah in Jerusalem as the law of the land (Ezra 7-10 and Neh 8). According to 1 Esdras (3 Ezra), a Greek translation of the Book of Ezra is still in use in Eastern Orthodoxy. Rabbinic tradition holds that he was an ordinary member of the priesthood.

The apocalyptic fourth book of Ezra (also known as 'Second Book of Esdras' or the 'Third Book of Esdras') was written about 30 years after the destruction of the Temple of Jerusalem in c. 100 AD. The document itself tells us this date as it is hidden in a typological fashion as Double-Story in the 5th Vision which is also known as Eagle-Vision; the eagle stands for Rome and the three heads in 14:22 stand for the Flavian emperors Vespasian, Titus and Domitian; Flavius Titus destroyed the Herodian Temple in 70 AD.

In this book, Ezra has a seven part prophetic revelation, converses with an angel of God three times and has four visions. Ezra, thirty years into the Babylonian Exile (4 Ezra 3:1 / 2 Esdras 1:1), recounts the siege of Jerusalem and the destruction of Solomon's Temple. This would place these revelations in the year 557 BC, a full century before the date given in the canonical Ezra. The central theological themes are "the question of theodicy, God's justness in the face of the triumph of the heathens over the pious, the course of world history in terms of the teaching of the four kingdoms, the function of the law, the eschatological judgement, the appearance on Earth of the heavenly Jerusalem, the Messianic Period, at the end of which the Messiah will die, the end of this world and the coming of the next, and the Last Judgement."

The two chapters, also called 6 Ezra by scholars, and found in the Latin, but not in the Eastern texts, predict wars and rebuke sinners. They are now placed as chapter 3 and 4 between die older chapters 1-2 and the Hebrew bulk of the chapters 5-16.] Many assume that they probably date from a much later period (perhaps late third century) and may be Christian in origin; it is possible, though not certain, that they were added at the same time as the first two chapters of the Latin version. It is possible that they are Jewish in origin, however; 3:57-59 have been found in Greek, which most scholars agree was translated from a Hebrew original.)

4 ESDRAS (5 EZRA) CHAPTER 1

(Origin: Latin)

1 The second book of the prophet Esdras (Ezra, Azaryahu, Azariah), the son of Saraias, the son of Azarias (Azaryahu, Azariah), the son of Helchias, the son of Sadamias, the son of Sadoc, the son of Achitob,

2 The son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar,

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3 The son of Aaron, of the tribe of Levi; which was captive in the land of the Medes, in the reign of Artexerxes king of the Persians.

4 And the word of the Lord came unto me, saying,

5 Go thy way, and shew my people their sinful deeds, and their children their wickedness which they have done against me; that they may tell their children's children:

6 Because the sins of their fathers are increased in them: for they have forgotten me, and have offered unto strange gods.

7 Am not I even he that brought them out of the land of Egypt, from the house of bondage? but they have provoked me unto wrath, and despised my counsels.

8 Pull thou off then the hair of thy head, and cast all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long shall I forbear them, into whom I have done so much good?

10 Many kings have I destroyed for their sakes; Pharaoh with his servants and all his power have I smitten down.

11 All the nations have I destroyed before them, and in the east I have scattered the people of two provinces, even of Tyrus and Sidon, and have slain all their enemies.

12 Speak thou therefore unto them, saying, Thus saith the Lord,

13 I led you through the sea and in the beginning gave you a large and safe passage; I gave you Moses for a leader, and Aaron for a priest.

14 I gave you light in a pillar of fire, and great wonders have I done among you; yet have ye forgotten me, saith the Lord.

15 Thus saith the Almighty Lord, The quails were as a token to you; I gave you tents for your safeguard: nevertheless ye murmured there,

16 And triumphed not in my name for the destruction of your enemies, but ever to this day do ye yet murmur.

17 Where are the benefits that I have done for you? when ye were hungry and thirsty in the wilderness, did ye not cry unto me,

18 Saying, Why hast thou brought us into this wilderness to kill us? it had been better for us to have served the Egyptians, than to die in this wilderness.

19 Then had I pity upon your mournings, and gave you manna to eat; so ye did eat angels' bread.

20 When ye were thirsty, did I not cleave the rock, and waters flowed out to your fill? for the heat I covered you with the leaves of the trees.

21 I divided among you a fruitful land, I cast out the Canaanites, the Pherezites, and the Philistines, before you: what shall I yet do more for you? saith the Lord.

22 Thus saith the Almighty Lord, When ye were in the wilderness, in the river of the Amorites, being athirst, and blaspheming my name,

23 I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet.

24 What shall I do unto thee, O Jacob? thou, Juda, wouldest not obey me: I will turn me to other nations, and unto those will I give my name, that they may keep my statutes.

25 Seeing ye have forsaken me, I will forsake you also; when ye desire me to be gracious unto you, I shall have no mercy upon you.

26 Whensoever ye shall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit manslaughter.

27 Ye have not as it were forsaken me, but your own selves, saith the Lord.

28 Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes,

29 That ye would be my people, and I should be your God; that ye would be my children, and I should be your father?

30 I gathered you together, as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face.

31 When ye offer unto me, I will turn my face from you: for your solemn feastdays, your new moons, and your circumcisions, have I forsaken.

32 I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord.

33 Thus saith the Almighty Lord, Your house is desolate, I will cast you out as the wind doth stubble.

34 And your children shall not be fruitful; for they have despised my commandment, and done the thing that is an evil before me.

35 Your houses will I give to a people that shall come; which not having heard of me yet shall believe me; to whom I have shewed no signs, yet they shall do that I have commanded them.

36 They have seen no prophets, yet they shall call their sins to remembrance, and acknowledge them.

37 I take to witness the grace of the people to come, whose little ones rejoice in gladness: and though they have not seen me with bodily eyes, yet in spirit they believe the thing that I say.

38 And now, brother, behold what glory; and see the people that come from the east:

39 Unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also an angel of the Lord.

4 ESDRAS (5 EZRA) CHAPTER 2

(Origin: Latin)

1 Thus saith the Lord, I brought this people out of bondage, and I gave them my commandments by menservants the prophets; whom they would not hear, but despised my counsels.

2 The mother that bare them saith unto them, Go your way, ye children; for I am a widow and forsaken.

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3 I brought you up with gladness; but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done that thing that is evil before him.

4 But what shall I now do unto you? I am a widow and forsaken: go your way, O my children, and ask mercy of the Lord.

5 As for me, O father, I call upon thee for a witness over the mother of these children, which would not keep my covenant,

6 That thou bring them to confusion, and their mother to a spoil, that there may be no offspring of them.

7 Let them be scattered abroad among the heathen, let their names be put out of the earth: for they have despised my covenant.

8 Woe be unto thee, Assur, thou that hidest the unrighteous in thee! O thou wicked people, remember what I did unto Sodom and Gomorrha;

9 Whose land lieth in clods of pitch and heaps of ashes: even so also will I do unto them that hear me not, saith the Almighty Lord.

10 Thus saith the Lord unto Esdras, Tell my people that I will give them the kingdom of Jerusalem, which I would have given unto Israel.

11 Their glory also will I take unto me, and give these the everlasting tabernacles, which I had prepared for them.

12 They shall have the tree of life for an ointment of sweet savour; they shall neither labour, nor be weary.

13 Go, and ye shall receive: pray for few days unto you, that they may be shortened: the kingdom is already prepared for you: watch.

14 Take heaven and earth to witness; for I have broken the evil in pieces, and created the good: for I live, saith the Lord.

15 Mother, embrace thy children, and bring them up with gladness, make their feet as fast as a pillar: for I have chosen thee, saith the Lord.

16 And those that be dead will I raise up again from their places, and bring them out of the graves: for I have known my name in Israel.

17 Fear not, thou mother of the children: for I have chosen thee, saith the Lord.

18 For thy help will I send my servants Esau and Jeremy, after whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits,

19 And as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy.

20 Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my clearness.

22 Keep the old and young within thy walls.

23 Wheresoever thou findest the dead, take them and bury them, and I will give thee the first place in my resurrection.

24 Abide still, O my people, and take thy rest, for thy quietness still come.

25 Nourish thy children, O thou good nurse; stablish their feet.

26 As for the servants whom I have given thee, there shall not one of them perish; for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry and have abundance.

28 The heathen shall envy thee, but they shall be able to do nothing against thee, saith the Lord.

29 My hands shall cover thee, so that thy children shall not see hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, saith the Lord.

31 Remember thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them: for I am merciful, saith the Lord Almighty.

32 Embrace thy children until I come and shew mercy unto them: for my wells run over, and my grace shall not fail.

33 I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel; but when I came unto them, they set me at nought, and despised the commandment of the Lord.

34 And therefore I say unto you, O ye heathen, that hear and understand, look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore.

36 Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly.

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath led you to the heavenly kingdom.

38 Arise up and stand, behold the number of those that be sealed in the feast of the Lord;

39 Which are departed from the shadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Sion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord.

41 The number of thy children, whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed.

42 I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs.

43 And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly.

44 So I asked the angel, and said, Sir, what are these?

45 He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.

46 Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

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47 So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord.

48 Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God, thou hast seen.

4 ESDRAS (6 EZRA) CHAPTER 3

(Origin: Latin)

1 Behold, speak thou in the ears of my people the words of prophecy, which I will put in thy mouth, saith the Lord:

2 And cause them to be written in paper: for they are faithful and true.

3 Fear not the imaginations against thee, let not the incredulity of them trouble thee, that speak against thee.

4 For all the unfaithful shall die in their unfaithfulness.

5 Behold, saith the Lord, I will bring plagues upon the world; the sword, famine, death, and destruction.

6 For wickedness hath exceedingly polluted the whole earth, and their hurtful works are fulfilled.

7 Therefore saith the Lord,

8 I will hold my tongue no more as touching their wickedness, which they profanely commit, neither will I suffer them in those things, in which they wickedly exercise themselves: behold, the innocent and righteous blood crieth unto me, and the souls of the just complain continually.

9 And therefore, saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt:

11 But I will bring them with a mighty hand and a stretched out arm, and smite Egypt with plagues, as before, and will destroy all the land thereof.

12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

13 They that till the ground shall mourn: for their seeds shall fail through the blasting and hail, and with a fearful constellation.

14 Woe to the world and them that dwell therein!

15 For the sword and their destruction draweth nigh, and one people shall stand up and fight against another, and swords in their hands.

16 For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power.

17 A man shall desire to go into a city, and shall not be able.

18 For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

19 A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

20 Behold, saith God, I will call together all the kings of the earth to reverence me, which are from the rising of the sun, from the south, from the east, and Libanus; to turn themselves one against another, and repay the things that they have done to them.

21 Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God;

22 My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth.

23 The fire is gone forth from his wrath, and hath consumed the foundations of the earth, and the sinners, like the straw that is kindled.

24 Woe to them that sin, and keep not my commandments! saith the Lord.

25 I will not spare them: go your way, ye children, from the power, defile not my sanctuary.

26 For the Lord knoweth all them that sin against him, and therefore delivereth he them unto death and destruction.

27 For now are the plagues come upon the whole earth and ye shall remain in them: for God shall not deliver you, because ye have sinned against him.

28 Behold an horrible vision, and the appearance thereof from the east:

29 Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they which hear them may fear and tremble.

30 Also the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians.

31 And then shall the dragons have the upper hand, remembering their nature; and if they shall turn themselves, conspiring together in great power to persecute them,

32 Then these shall be troubled bled, and keep silence through their power, and shall flee.

33 And from the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their host shall be fear and dread, and strife among their kings.

34 Behold clouds from the east and from the north unto the south, and they are very horrible to look upon, full of wrath and storm.

35 They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, even their own star; and blood shall be from the sword unto the belly,

36 And dung of men unto the camel's hough.

37 And there shall be great fearfulness and trembling upon earth: and they that see the wrath shall be afraid, and trembling shall come upon them.

38 And then shall there come great storms from the south, and from the north, and another part from the west.

39 And strong winds shall arise from the east, and shall open it; and the cloud which he raised up in wrath, and the star stirred to cause fear toward the east and west wind, shall be destroyed.

40 The great and mighty clouds shall be puffed up full of wrath, and the star, that they may make all the earth afraid,

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and them that dwell therein; and they shall pour out over every high and eminent place an horrible star,

41 Fire, and hail, and flying swords, and many waters, that all fields may be full, and all rivers, with the abundance of great waters.

42 And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn.

43 And they shall go stedfastly unto Babylon, and make her afraid.

44 They shall come to her, and besiege her, the star and all wrath shall they pour out upon her: then shall the dust and smoke go up unto the heaven, and all they that be about her shall bewail her.

45 And they that remain under her shall do service unto them that have put her in fear.

46 And thou, Asia, that art partaker of the hope of Babylon, and art the glory of her person:

47 Woe be unto thee, thou wretch, because thou hast made thyself like unto her; and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have always desired to commit whoredom with thee.

48 Thou hast followed her that is hated in all her works and inventions: therefore saith God,

49 I will send plagues upon thee; widowhood, poverty, famine, sword, and pestilence, to waste thy houses with destruction and death.

50 And the glory of thy Power shall be dried up as a flower, the heat shall arise that is sent over thee.

51 Thou shalt be weakened as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee.

52 Would I with jealousy have so proceeded against thee, saith the Lord,

53 If thou hadst not always slain my chosen, exalting the stroke of thine hands, and saying over their dead, when thou wast drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredom shall be in thy bosom, therefore shalt thou receive recompence.

56 Like as thou hast done unto my chosen, saith the Lord, even so shall God do unto thee, and shall deliver thee into mischief

57 Thy children shall die of hunger, and thou shalt fall through the sword: thy cities shall be broken down, and all thine shall perish with the sword in the field.

58 They that be in the mountains shall die of hunger, and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of water.

59 Thou as unhappy shalt come through the sea, and receive plagues again.

60 And in the passage they shall rush on the idle city, and shall destroy some portion of thy land, and consume part of thy glory, and shall return to Babylon that was destroyed.

61 And thou shalt be cast down by them as stubble, and they shall be unto thee as fire;

62 And shall consume thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees shall they burn up with fire.

63 Thy children shall they carry away captive, and, look, what thou hast, they shall spoil it, and mar the beauty of thy face.

4 ESDRAS (6 EZRA) CHAPTER 4

(Origin: Latin)

1 Woe be unto thee, Babylon, and Asia! woe be unto thee, Egypt and Syria!

2 Gird up yourselves with cloths of sack and hair, bewail your children, and be sorry; for your destruction is at hand.

3 A sword is sent upon you, and who may turn it back?

4 A fire is sent among you, and who may quench it?

5 Plagues are sent unto you, and what is he that may drive them away?

6 May any man drive away an hungry lion in the wood? or may any one quench the fire in stubble, when it hath begun to burn?

7 May one turn again the arrow that is shot of a strong archer?

8 The mighty Lord sendeth the plagues and who is he that can drive them away?

9 A fire shall go forth from his wrath, and who is he that may quench it?

10 He shall cast lightnings, and who shall not fear? he shall thunder, and who shall not be afraid?

11 The Lord shall threaten, and who shall not be utterly beaten to powder at his presence?

12 The earth quaketh, and the foundations thereof; the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also, before the Lord, and before the glory of his power:

13 For strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not miss, when they begin to be shot into the ends of the world.

14 Behold, the plagues are sent, and shall not return again, until they come upon the earth.

15 The fire is kindled, and shall not be put out, till it consume the foundation of the earth.

16 Like as an arrow which is shot of a mighty archer returneth not backward: even so the plagues that shall be sent upon earth shall not return again.

17 Woe is me! woe is me! who will deliver me in those days?

18 The beginning of sorrows and great mournings; the beginning of famine and great death; the beginning of wars, and the powers shall stand in fear; the beginning of evils! what shall I do when these evils shall come?

19 Behold, famine and plague, tribulation and anguish, are sent as scourges for amendment.

20 But for all these things they shall not turn from their wickedness, nor be always mindful of the scourges.

21 Behold, victuals shall be so good cheap upon earth, that they shall think themselves to be in good case, and even then

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shall evils grow upon earth, sword, famine, and great confusion.

22 For many of them that dwell upon earth shall perish of famine; and the other, that escape the hunger, shall the sword destroy.

23 And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast down.

24 There shall be no man left to till the earth, and to sow it

25 The trees shall give fruit, and who shall gather them?

26 The grapes shall ripen, and who shall tread them? for all places shall be desolate of men:

27 So that one man shall desire to see another, and to hear his voice.

28 For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, and in the clefts of the rocks.

29 As in an orchard of Olives upon every tree there are left three or four olives;

30 Or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard:

31 Even so in those days there shall be three or four left by them that search their houses with the sword.

32 And the earth shall be laid waste, and the fields thereof shall wax old, and her ways and all her paths shall grow full of thorns, because no man shall travel therethrough.

33 The virgins shall mourn, having no bridegrooms; the women shall mourn, having no husbands; their daughters shall mourn, having no helpers.

34 In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.

35 Hear now these things and understand them, ye servants of the Lord.

36 Behold, the word of the Lord, receive it: believe not the gods of whom the Lord spake.

37 Behold, the plagues draw nigh, and are not slack.

38 As when a woman with child in the ninth month bringeth forth her son, with two or three hours of her birth great pains compass her womb, which pains, when the child cometh forth, they slack not a moment:

39 Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrows shall come upon it on every side.

40 O my people, hear my word: make you ready to thy battle, and in those evils be even as pilgrims upon the earth.

41 He that selleth, let him be as he that fleeth away: and he that buyeth, as one that will lose:

42 He that occupieth merchandise, as he that hath no profit by it: and he that buildeth, as he that shall not dwell therein:

43 He that soweth, as if he should not reap: so also he that planteth the vineyard, as he that shall not gather the grapes:

44 They that marry, as they that shall get no children; and they that marry not, as the widowers.

45 And therefore they that labour labour in vain:

46 For strangers shall reap their fruits, and spoil their goods, overthrow their houses, and take their children captives, for in captivity and famine shall they get children.

47 And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions, and their own persons:

48 The more will I be angry with them for their sin, saith the Lord.

49 Like as a whore envieth a right honest and virtuous woman:

50 So shall righteousness hate iniquity, when she decketh herself, and shall accuse her to her face, when he cometh that shall defend him that diligently searcheth out every sin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you.

53 Let not the sinner say that he hath not sinned: for God shall burn coals of fire upon his head, which saith before the Lord God and his glory, I have not sinned.

54 Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts:

55 Which spake but the word, Let the earth be made; and it was made: Let the heaven be made; and it was created.

56 In his word were the stars made, and he knoweth the number of them.

57 He searcheth the deep, and the treasures thereof; he hath measured the sea, and what it containeth.

58 He hath shut the sea in the midst of the waters, and with his word hath he hanged the earth upon the waters.

59 He spreadeth out the heavens like a vault; upon the waters hath he founded it.

60 In the desert hath he made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth.

61 He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding.

62 Yea and the Spirit of Almighty God, which made all things, and searcheth out all hidden things in the secrets of the earth,

63 Surely he knoweth your inventions, and what ye think in your hearts, even them that sin, and would hide their sin.

64 Therefore hath the Lord exactly searched out all your works, and he will put you all to shame.

65 And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day.

66 What will ye do? or how will ye hide your sins before God and his angels?

67 Behold, God himself is the judge, fear him: leave off from your sins, and forget your iniquities, to meddle no more with them for ever: so shall God lead you forth, and deliver you from all trouble.

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68 For, behold, the burning wrath of a great multitude is kindled over you, and they shall take away certain of you, and feed you, being idle, with things offered unto idols.

69 And they that consent unto them shall be had in derision and in reproach, and trodden under foot.

70 For there shall be in every place, and in the next cities, a great insurrection upon those that fear the Lord.

71 They shall be like mad men, sparing none, but still spoiling and destroying those that fear the Lord.

72 For they shall waste and take away their goods, and cast them out of their houses.

73 Then shall they be known, who are my chosen; and they shall be tried as the gold in the fire.

74 Hear, O ye my beloved, saith the Lord: behold, the days of trouble are at hand, but I will deliver you from the same.

75 Be ye not afraid neither doubt; for God is your guide,

76 And the guide of them who keep my commandments and precepts, saith the Lord God: let not your sins weigh you down, and let not your iniquities lift up themselves.

77 Woe be unto them that are bound with their sins, and covered with their iniquities like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through!

78 It is left undressed, and is cast into the fire to be consumed therewith.

4 ESDRAS (4 EZRA) CHAPTER [3] 5

First Vision (Origin: Hebrew; former chapter 3)

1 In the thirtieth year after the ruin of the city I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart:

2 For I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my spirit was sore moved, so that I began to speak words full of fear to the most High, and said,

4 O Lord, who bearest rule, thou spakest at the beginning, when thou didst plant the earth, and that thyself alone, and commandedst the people,

5 And gavest a body unto Adam without soul, which was the workmanship of thine hands, and didst breathe into him the breath of life, and he was made living before thee.

6 And thou leadest him into paradise, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gavest commandment to love thy way: which he transgressed, and immediately thou appointedst death in him and in his generations, of whom came nations, tribes, people, and kindreds, out of number.

8 And every people walked after their own will, and did wonderful things before thee, and despised thy commandments.

9 And again in process of time thou broughtest the flood upon those that dwelt in the world, and destroyedst them.

10 And it came to pass in every of them, that as death was to Adam, so was the flood to these.

11 Nevertheless one of them thou leftest, namely, Noah with his household, of whom came all righteous men.

12 And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the first.

13 Now when they lived so wickedly before thee, thou didst choose thee a man from among them, whose name was Abraham.

14 Him thou lovedst, and unto him only thou shewedst thy will:

15 And madest an everlasting covenant with him, promising him that thou wouldest never forsake his seed.

16 And unto him thou gavest Isaac, and unto Isaac also thou gavest Jacob and Esau. As for Jacob, thou didst choose him to thee, and put by Esau: and so Jacob became a great multitude.

17 And it came to pass, that when thou leadest his seed out of Egypt, thou broughtest them up to the mount Sinai.

18 And bowing the heavens, thou didst set fast the earth, movedst the whole world, and madest the depths to tremble, and troubledst the men of that age.

19 And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that thou mightest give the law unto the seed of Jacob, and diligence unto the generation of Israel.

20 And yet tookest thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the first Adam bearing a wicked heart transgressed, and was overcome; and so be all they that are born of him.

22 Thus infirmity was made permanent; and the law (also) in the heart of the people with the malignity of the root; so that the good departed away, and the evil abode still.

23 So the times passed away, and the years were brought to an end: then didst thou raise thee up a servant, called David:

24 Whom thou commandedst to build a city unto thy name, and to offer incense and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forsook thee,

26 And in all things did even as Adam and all his generations had done: for they also had a wicked heart:

27 And so thou gavest thy city over into the hands of thine enemies.

28 Are their deeds then any better that inhabit Babylon, that they should therefore have the dominion over Sion?

29 For when I came thither, and had seen impieties without number, then my soul saw many evildoers in this thirtieth year, so that my heart failed me.

30 For I have seen how thou sufferest them sinning, and hast spared wicked doers: and hast destroyed thy people, and hast preserved thine enemies, and hast not signified it.

31 I do not remember how this way may be left: Are they then of Babylon better than they of Sion?

32 Or is there any other people that knoweth thee beside Israel? or what generation hath so believed thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the

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heathen, and I see that they flow in wealth, and think not upon thy commandments.

34 Weigh thou therefore our wickedness now in the balance, and their's also that dwell the world; and so shall thy name no where be found but in Israel.

35 Or when was it that they which dwell upon the earth have not sinned in thy sight? or what people have so kept thy commandments?

36 Thou shalt find that Israel by name hath kept thy precepts; but not the heathen.

4 ESDRAS (4 EZRA) CHAPTER [4] 6

(Origin: Hebrew)

1 And the angel that was sent unto me, whose name was Uriel, gave me an answer,

2 And said, Thy heart hath gone to far in this world, and thinkest thou to comprehend the way of the most High?

3 Then said I, Yea, my lord. And he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before thee:

4 Whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh.

5 And I said, Tell on, my lord. Then said he unto me, Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.

6 Then answered I and said, What man is able to do that, that thou shouldest ask such things of me?

7 And he said unto me, If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the outgoings of paradise:

8 Peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheless now have I asked thee but only of the fire and wind, and of the day wherethrough thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.

10 He said moreover unto me, Thine own things, and such as are grown up with thee, canst thou not know;

11 How should thy vessel then be able to comprehend the way of the Highest, and, the world being now outwardly corrupted to understand the corruption that is evident in my sight?

12 Then said I unto him, It were better that we were not at all, than that we should live still in wickedness, and to suffer, and not to know wherefore.

13 He answered me, and said, I went into a forest into a plain, and the trees took counsel,

14 And said, Come, let us go and make war against the sea that it may depart away before us, and that we may make us more woods.

15 The floods of the sea also in like manner took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we may make us another country.

16 The thought of the wood was in vain, for the fire came and consumed it.

17 The thought of the floods of the sea came likewise to nought, for the sand stood up and stopped them.

18 If thou wert judge now betwixt these two, whom wouldest thou begin to justify? or whom wouldest thou condemn?

19 I answered and said, Verily it is a foolish thought that they both have devised, for the ground is given unto the wood, and the sea also hath his place to bear his floods.

20 Then answered he me, and said, Thou hast given a right judgement, but why judgest thou not thyself also?

21 For like as the ground is given unto the wood, and the sea to his floods: even so they that dwell upon the earth may understand nothing but that which is upon the earth: and he that dwelleth above the heavens may only understand the things that are above the height of the heavens.

22 Then answered I and said, I beseech thee, O Lord, let me have understanding:

23 For it was not my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect,

24 And we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his name whereby we are called? of these things have I asked.

26 Then answered he me, and said, The more thou searchest, the more thou shalt marvel; for the world hasteth fast to pass away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of unrighteousness and infirmities.

28 But as concerning the things whereof thou askest me, I will tell thee; for the evil is sown, but the destruction thereof is not yet come.

29 If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good.

30 For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time? and how much shall it yet bring forth until the time of threshing come?

31 Ponder now by thyself, how great fruit of wickedness the grain of evil seed hath brought forth.

32 And when the ears shall be cut down, which are without number, how great a floor shall they fill?

33 Then I answered and said, How, and when shall these things come to pass? wherefore are our years few and evil?

34 And he answered me, saying, Do not thou hasten above the most Highest: for thy haste is in vain to be above him, for thou hast much exceeded.

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35 Did not the souls also of the righteous ask question of these things in their chambers, saying, How long shall I hope on this fashion? when cometh the fruit of the floor of our reward?

36 And unto these things Uriel the archangel gave them answer, and said, Even when the number of seeds is filled in you: for he hath weighed the world in the balance.

37 By measure hath he measured the times; and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled.

38 Then answered I and said, O Lord that bearest rule, even we all are full of impiety.

39 And for our sakes peradventure it is that the floors of the righteous are not filled, because of the sins of them that dwell upon the earth.

40 So he answered me, and said, Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her.

41 Then said I, No, Lord, that can she not. And he said unto me, In the grave the chambers of souls are like the womb of a woman:

42 For like as a woman that travaileth maketh haste to escape the necessity of the travail: even so do these places haste to deliver those things that are committed unto them.

43 From the beginning, look, what thou desirest to see, it shall be shewed thee.

44 Then answered I and said, If I have found favour in thy sight, and if it be possible, and if I be meet therefore,

45 Shew me then whether there be more to come than is past, or more past than is to come.

46 What is past I know, but what is for to come I know not.

47 And he said unto me, Stand up upon the right side, and I shall expound the similitude unto thee.

48 So I stood, and saw, and, behold, an hot burning oven passed by before me: and it happened that when the flame was gone by I looked, and, behold, the smoke remained still.

49 After this there passed by before me a watery cloud, and sent down much rain with a storm; and when the stormy rain was past, the drops remained still.

50 Then said he unto me, Consider with thyself; as the rain is more than the drops, and as the fire is greater than the smoke; but the drops and the smoke remain behind: so the quantity which is past did more exceed.

51 Then I prayed, and said, May I live, thinkest thou, until that time? or what shall happen in those days?

52 He answered me, and said, As for the tokens whereof thou askest me, I may tell thee of them in part: but as touching thy life, I am not sent to shew thee; for I do not know it.

4 ESDRAS (4 EZRA) CHAPTER [5] 7

(Origin: Hebrew)

1 Nevertheless as coming the tokens, behold, the days shall come, that they which dwell upon earth shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith.

2 But iniquity shall be increased above that which now thou seest, or that thou hast heard long ago.

3 And the land, that thou seest now to have root, shalt thou see wasted suddenly.

4 But if the most High grant thee to live, thou shalt see after the third trumpet that the sun shall suddenly shine again in the night, and the moon thrice in the day:

5 And blood shall drop out of wood, and the stone shall give his voice, and the people shall be troubled:

6 And even he shall rule, whom they look not for that dwell upon the earth, and the fowls shall take their flight away together:

7 And the Sodomitish sea shall cast out fish, and make a noise in the night, which many have not known: but they shall all hear the voice thereof.

8 There shall be a confusion also in many places, and the fire shall be oft sent out again, and the wild beasts shall change their places, and menstruous women shall bring forth monsters:

9 And salt waters shall be found in the sweet, and all friends shall destroy one another; then shall wit hide itself, and understanding withdraw itself into his secret chamber,

10 And shall be sought of many, and yet not be found: then shall unrighteousness and incontinency be multiplied upon earth.

11 One land also shall ask another, and say, Is righteousness that maketh a man righteous gone through thee? And it shall say, No.

12 At the same time shall men hope, but nothing obtain: they shall labour, but their ways shall not prosper.

13 To shew thee such tokens I have leave; and if thou wilt pray again, and weep as now, and fast even days, thou shalt hear yet greater things.

14 Then I awaked, and an extreme fearfulness went through all my body, and my mind was troubled, so that it fainted.

15 So the angel that was come to talk with me held me, comforted me, and set me up upon my feet.

16 And in the second night it came to pass, that Salathiel the captain of the people came unto me, saying, Where hast thou been? and why is thy countenance so heavy?

17 Knowest thou not that Israel is committed unto thee in the land of their captivity?

18 Up then, and eat bread, and forsake us not, as the shepherd that leaveth his flock in the hands of cruel wolves.

19 Then said I unto him, Go thy ways from me, and come not nigh me. And he heard what I said, and went from me.

20 And so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me.

21 And after seven days so it was, that the thoughts of my heart were very grievous unto me again,

22 And my soul recovered the spirit of understanding, and I began to talk with the most High again,

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23 And said, O Lord that bearest rule, of every wood of the earth, and of all the trees thereof, thou hast chosen thee one only vine:

24 And of all lands of the whole world thou hast chosen thee one pit: and of all the flowers thereof one lily:

25 And of all the depths of the sea thou hast filled thee one river: and of all builded cities thou hast hallowed Sion unto thyself:

26 And of all the fowls that are created thou hast named thee one dove: and of all the cattle that are made thou hast provided thee one sheep:

27 And among all the multitudes of people thou hast gotten thee one people: and unto this people, whom thou lovedst, thou gavest a law that is approved of all.

28 And now, O Lord, why hast thou given this one people over unto many? and upon the one root hast thou prepared others, and why hast thou scattered thy only one people among many?

29 And they which did gainsay thy promises, and believed not thy covenants, have trodden them down.

30 If thou didst so much hate thy people, yet shouldest thou punish them with thine own hands.

31 Now when I had spoken these words, the angel that came to me the night afore was sent unto me,

32 And said unto me, Hear me, and I will instruct thee; hearken to the thing that I say, and I shall tell thee more.

33 And I said, Speak on, my Lord. Then said he unto me, Thou art sore troubled in mind for Israel's sake: lovest thou that people better than he that made them?

34 And I said, No, Lord: but of very grief have I spoken: for my reins pain me every hour, while I labour to comprehend the way of the most High, and to seek out part of his judgement.

35 And he said unto me, Thou canst not. And I said, Wherefore, Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the stock of Israel?

36 And he said unto me, Number me the things that are not yet come, gather me together the dross that are scattered abroad, make me the flowers green again that are withered,

37 Open me the places that are closed, and bring me forth the winds that in them are shut up, shew me the image of a voice: and then I will declare to thee the thing that thou labourest to know.

38 And I said, O Lord that bearest rule, who may know these things, but he that hath not his dwelling with men?

39 As for me, I am unwise: how may I then speak of these things whereof thou askest me?

40 Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgement, or in the end the love that I have promised unto my people.

41 And I said, Behold, O Lord, yet art thou nigh unto them that be reserved till the end: and what shall they do that have been before me, or we that be now, or they that shall come after us?

42 And he said unto me, I will liken my judgement unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first.

43 So I answered and said, Couldest thou not make those that have been made, and be now, and that are for to come, at once; that thou mightest shew thy judgement the sooner?

44 Then answered he me, and said, The creature may not haste above the maker; neither may the world hold them at once that shall be created therein.

45 And I said, As thou hast said unto thy servant, that thou, which givest life to all, hast given life at once to the creature that thou hast created, and the creature bare it: even so it might now also bear them that now be present at once.

46 And he said unto me, Ask the womb of a woman, and say unto her, If thou bringest forth children, why dost thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I said, She cannot: but must do it by distance of time.

48 Then said he unto me, Even so have I given the womb of the earth to those that be sown in it in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I created.

50 And I asked, and said, Seeing thou hast now given me the way, I will proceed to speak before thee: for our mother, of whom thou hast told me that she is young, draweth now nigh unto age.

51 He answered me, and said, Ask a woman that beareth children, and she shall tell thee.

52 Say unto her, Wherefore are unto they whom thou hast now brought forth like those that were before, but less of stature?

53 And she shall answer thee, They that be born in the strength of youth are of one fashion, and they that are born in the time of age, when the womb faileth, are otherwise.

54 Consider thou therefore also, how that ye are less of stature than those that were before you.

55 And so are they that come after you less than ye, as the creatures which now begin to be old, and have passed over the strength of youth.

56 Then said I, Lord, I beseech thee, if I have found favour in thy sight, shew thy servant by whom thou visitest thy creature.

4 ESDRAS (4 EZRA) CHAPTER [6] 8

(Origin: Hebrew)

1 And he said unto me, In the beginning, when the earth was made, before the borders of the world stood, or ever the winds blew,

2 Before it thundered and lightened, or ever the foundations of paradise were laid,

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3 Before the fair flowers were seen, or ever the moveable powers were established, before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the chimneys in Sion were hot,

5 And ere the present years were sought out, and or ever the inventions of them that now sin were turned, before they were sealed that have gathered faith for a treasure:

6 Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other.

7 Then answered I and said, What shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that followeth?

8 And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand held first the heel of Esau.

9 For Esau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand: other question, Esdras, ask thou not.

11 I answered then and said, O Lord that bearest rule, if I have found favour in thy sight,

12 I beseech thee, shew thy servant the end of thy tokens, whereof thou shewedst me part the last night.

13 So he answered and said unto me, Stand up upon thy feet, and hear a mighty sounding voice.

14 And it shall be as it were a great motion; but the place where thou standest shall not be moved.

15 And therefore when it speaketh be not afraid: for the word is of the end, and the foundation of the earth is understood.

16 And why? because the speech of these things trembleth and is moved: for it knoweth that the end of these things must be changed.

17 And it happened, that when I had heard it I stood up upon my feet, and hearkened, and, behold, there was a voice that spake, and the sound of it was like the sound of many waters.

18 And it said, Behold, the days come, that I will begin to draw nigh, and to visit them that dwell upon the earth,

19 And will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled;

20 And when the world, that shall begin to vanish away, shall be finished, then will I shew these tokens: the books shall be opened before the firmament, and they shall see all together:

21 And the children of a year old shall speak with their voices, the women with child shall bring forth untimely children of three or four months old, and they shall live, and be raised up.

22 And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty:

23 And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

24 At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in three hours they shall not run.

25 Whosoever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of your world.

26 And the men that are received shall see it, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning.

27 For evil shall be put out, and deceit shall be quenched.

28 As for faith, it shall flourish, corruption shall be overcome, and the truth, which hath been so long without fruit, shall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I stood.

30 And these words said he unto me; I am come to shew thee the time of the night to come.

31 If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things by day than I have heard.

32 For thy voice is heard before the most High: for the Mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth.

33 And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good comfort and fear not

34 And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times.

35 And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfil the three weeks which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to speak before the most High.

37 For my spirit was greatly set on fire, and my soul was in distress.

38 And I said, O Lord, thou spakest from the beginning of the creation, even the first day, and saidst thus; Let heaven and earth be made; and thy word was a perfect work.

39 And then was the spirit, and darkness and silence were on every side; the sound of man's voice was not yet formed.

40 Then commandedst thou a fair light to come forth of thy treasures, that thy work might appear.

41 Upon the second day thou madest the spirit of the firmament, and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.

42 Upon the third day thou didst command that the waters should be gathered in the seventh part of the earth: six parts hast thou dried up, and kept them, to the intent that of these some being planted of God and tilled might serve thee.

43 For as soon as thy word went forth the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleasures for the taste, and flowers of

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unchangeable colour, and odours of wonderful smell: and this was done the third day.

45 Upon the fourth day thou commandedst that the sun should shine, and the moon give her light, and the stars should be in order:

46 And gavest them a charge to do service unto man, that was to be made.

47 Upon the fifth day thou saidst unto the seventh part, where the waters were gathered that it should bring forth living creatures, fowls and fishes: and so it came to pass.

48 For the dumb water and without life brought forth living things at the commandment of God, that all people might praise thy wondrous works.

49 Then didst thou ordain two living creatures, the one thou calledst Enoch [Behemoth]*, and the other Leviathan [Livyatan]*; *(* Griffins, dragons and other primordial monsters. A reminiscence of the finds of fossilised dinosaur bones in antiquity. Hebrew mythology of Mesopotamian origin in the Hebrew Bible: Job 40-41; Psalms 74:14; Isaiah 27:1; see: Canaanite legends from Ugarit, such as Baal [Bel] battles Yahm, 1360 BC., The Grand Bible, p.2165; Children and Household Tales by the Brothers Grimm, Lord Henfield 2022, KHM 88, p.489; Sumerian Kesh-Temple-Hymn from ca. 2600 BC, The Grand Bible, S.5249, §§ 75-86)*

50 And didst separate the one from the other: for the seventh part, namely, where the water was gathered together, might not hold them both.

51 Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills:

52 But unto Leviathan thou gavest the seventh part, namely, the moist; and hast kept him to be devoured of whom thou wilt, and when.

53 Upon the sixth day thou gavest commandment unto the earth, that before thee it should bring forth beasts, cattle, and creeping things:

54 And after these, Adam also, whom thou madest lord of all thy creatures: of him come we all, and the people also whom thou hast chosen.

55 All this have I spoken before thee, O Lord, because thou madest the world for our sakes

56 As for the other people, which also come of Adam, thou hast said that they are nothing, but be like unto spittle: and hast likened the abundance of them unto a drop that falleth from a vessel.

57 And now, O Lord, behold, these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people, whom thou hast called thy firstborn, thy only begotten, and thy fervent lover, are given into their hands.

59 If the world now be made for our sakes, why do we not possess an inheritance with the world? how long shall this endure?

4 ESDRAS (4 EZRA) CHAPTER [7] 9

(Origin: Hebrew)

1 And when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the nights afore:

2 And he said unto me, Up, Esdras, and hear the words that I am come to tell thee.

3 And I said, Speak on, my God. Then said he unto me, The sea is set in a wide place, that it might be deep and great.

4 But put the case the entrance were narrow, and like a river;

5 Who then could go into the sea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

6 There is also another thing; A city is builded, and set upon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and is set in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water:

8 And one only path between them both, even between the fire and the water, so small that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance?

10 And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion.

11 Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done.

12 Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils,: and very painful.

13 For the entrances of the elder world were wide and sure, and brought immortal fruit.

14 If then they that live labour not to enter these strait and vain things, they can never receive those that are laid up for them.

15 Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why hast thou not considered in thy mind this thing that is to come, rather than that which is present?

17 Then answered I and said, O Lord that bearest rule, thou hast ordained in thy law, that the righteous should inherit these things, but that the ungodly should perish.

18 Nevertheless the righteous shall suffer strait things, and hope for wide: for they that have done wickedly have suffered the strait things, and yet shall not see the wide.

19 And he said unto me. There is no judge above God, and none that hath understanding above the Highest.

20 For there be many that perish in this life, because they despise the law of God that is set before them.

21 For God hath given strait commandment to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment.

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22 Nevertheless they were not obedient unto him; but spake against him, and imagined vain things;

23 And deceived themselves by their wicked deeds; and said of the most High, that he is not; and knew not his ways:

24 But his law have they despised, and denied his covenants; in his statutes have they not been faithful, and have not performed his works.

25 And therefore, Esdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth.

27 And whosoever is delivered from the foresaid evils shall see my wonders.

28 For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years.

29 After these years shall my son Christ die, and all men that have life.

30 And the world shall be turned into the old silence seven days, like as in the former judgements: so that no man shall remain.

31 And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt

32 And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them.

33 And the most High shall appear upon the seat of judgement, and misery shall pass away, and the long suffering shall have an end:

34 But judgement only shall remain, truth shall stand, and faith shall wax strong:

35 And the work shall follow, and the reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule.

36 Then said I, Abraham prayed first for the Sodomites, and Moses for the fathers that sinned in the wilderness:

37 And Jesus after him for Israel in the time of Achan:

38 And Samuel and David for the destruction: and Solomon for them that should come to the sanctuary:

39 And Helias for those that received rain; and for the dead, that he might live:

40 And Ezechias for the people in the time of Sennacherib: and many for many.

41 Even so now, seeing corruption is grown up, and wickedness increased, and the righteous have prayed for the ungodly: wherefore shall it not be so now also?

42 He answered me, and said, This present life is not the end where much glory doth abide; therefore have they prayed for the weak.

43 But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past,

44 Intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up.

45 Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory.

46 I answered then and said, This is my first and last saying, that it had been better not to have given the earth unto Adam: or else, when it was given him, to have restrained him from sinning.

47 For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment?

48 O thou Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that come of thee.

49 For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?

50 And that there is promised us an everlasting hope, whereas ourselves being most wicked are made vain?

51 And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly?

52 And that the glory of the most High is kept to defend them which have led a wary life, whereas we have walked in the most wicked ways of all?

53 And that there should be shewed a paradise, whose fruit endureth for ever, wherein is security and medicine, since we shall not enter into it?

54 (For we have walked in unpleasant places.)

55 And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness?

56 For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death.

57 Then answered he me, and said, This is the condition of the battle, which man that is born upon the earth shall fight;

58 That, if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say.

59 For this is the life whereof Moses spake unto the people while he lived, saying, Choose thee life, that thou mayest live.

60 Nevertheless they believed not him, nor yet the prophets after him, no nor me which have spoken unto them,

61 That there should not be such heaviness in their destruction, as shall be joy over them that are persuaded to salvation.

62 I answered then, and said, I know, Lord, that the most High is called merciful, in that he hath mercy upon them which are not yet come into the world,

63 And upon those also that turn to his law;

64 And that he is patient, and long suffereth those that have sinned, as his creatures;

65 And that he is bountiful, for he is ready to give where it needeth;

66 And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come.

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67 For if he shall not multiply his mercies, the world would not continue with them that inherit therein.

68 And he pardoneth; for if he did not so of his goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men should not remain living.

69 And being judge, if he should not forgive them that are cured with his word, and put out the multitude of contentions,

70 There should be very few left peradventure in an innumerable multitude.

4 ESDRAS (4 EZRA) CHAPTER [8] 10

(Origin: Hebrew)

1 And he answered me, saying, The most High hath made this world for many, but the world to come for few.

2 I will tell thee a similitude, Esdras; As when thou askest the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of: even so is the course of this present world.

3 There be many created, but few shall be saved.

4 So answered I and said, Swallow then down, O my soul, understanding, and devour wisdom.

5 For thou hast agreed to give ear, and art willing to prophesy: for thou hast no longer space than only to live.

6 O Lord, if thou suffer not thy servant, that we may pray before thee, and thou give us seed unto our heart, and culture to our understanding, that there may come fruit of it; how shall each man live that is corrupt, who beareth the place of a man?

7 For thou art alone, and we all one workmanship of thine hands, like as thou hast said.

8 For when the body is fashioned now in the mother's womb, and thou givest it members, thy creature is preserved in fire and water, and nine months doth thy workmanship endure thy creature which is created in her.

9 But that which keepeth and is kept shall both be preserved: and when the time cometh, the womb preserved delivereth up the things that grew in it.

10 For thou hast commanded out of the parts of the body, that is to say, out of the breasts, milk to be given, which is the fruit of the breasts,

11 That the thing which is fashioned may be nourished for a time, till thou disposest it to thy mercy.

12 Thou broughtest it up with thy righteousness, and nurturedst it in thy law, and reformedst it with thy judgement.

13 And thou shalt mortify it as thy creature, and quicken it as thy work.

14 If therefore thou shalt destroy him which with so great labour was fashioned, it is an easy thing to be ordained by thy commandment, that the thing which was made might be preserved.

15 Now therefore, Lord, I will speak; touching man in general, thou knowest best; but touching thy people, for whose sake I am sorry;

16 And for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled;

17 Therefore will I begin to pray before thee for myself and for them: for I see the falls of us that dwell in the land.

18 But I have heard the swiftness of the judge which is to come.

19 Therefore hear my voice, and understand my words, and I shall speak before thee. This is the beginning of the words of Esdras, before he was taken up: and I said,

20 O Lord, thou that dwellest in everlastingness which beholdest from above things in the heaven and in the air;

21 Whose throne is inestimable; whose glory may not be comprehended; before whom the hosts of angels stand with trembling,

22 Whose service is conversant in wind and fire; whose word is true, and sayings constant; whose commandment is strong, and ordinance fearful;

23 Whose look drieth up the depths, and indignation maketh the mountains to melt away; which the truth witnesseth:

24 O hear the prayer of thy servant, and give ear to the petition of thy creature.

25 For while I live I will speak, and so long as I have understanding I will answer.

26 O look not upon the sins of thy people; but on them which serve thee in truth.

27 Regard not the wicked inventions of the heathen, but the desire of those that keep thy testimonies in afflictions.

28 Think not upon those that have walked feignedly before thee: but remember them, which according to thy will have known thy fear.

29 Let it not be thy will to destroy them which have lived like beasts; but to look upon them that have clearly taught thy law.

30 Take thou no indignation at them which are deemed worse than beasts; but love them that always put their trust in thy righteousness and glory.

31 For we and our fathers do languish of such diseases: but because of us sinners thou shalt be called merciful.

32 For if thou hast a desire to have mercy upon us, thou shalt be called merciful, to us namely, that have no works of righteousness.

33 For the just, which have many good works laid up with thee, shall out of their own deeds receive reward.

34 For what is man, that thou shouldest take displeasure at him? or what is a corruptible generation, that thou shouldest be so bitter toward it?

35 For in truth them is no man among them that be born, but he hath dealt wickedly; and among the faithful there is none which hath not done amiss.

36 For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have not the confidence of good works.

37 Then answered he me, and said, Some things hast thou spoken aright, and according unto thy words it shall be.

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38 For indeed I will not think on the disposition of them which have sinned before death, before judgement, before destruction:

39 But I will rejoice over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation, and the reward, that they shall have.

40 Like as I have spoken now, so shall it come to pass.

41 For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season cometh not up, neither doth all that is planted take root: even so is it of them that are sown in the world; they shall not all be saved.

42 I answered then and said, If I have found grace, let me speak.

43 Like as the husbandman's seed perisheth, if it come not up, and receive not thy rain in due season; or if there come too much rain, and corrupt it:

44 Even so perisheth man also, which is formed with thy hands, and is called thine own image, because thou art like unto him, for whose sake thou hast made all things, and likened him unto the husbandman's seed.

45 Be not wroth with us but spare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

46 Then answered he me, and said, Things present are for the present, and things to cometh for such as be to come.

47 For thou comest far short that thou shouldest be able to love my creature more than I: but I have ofttimes drawn nigh unto thee, and unto it, but never to the unrighteous.

48 In this also thou art marvellous before the most High:

49 In that thou hast humbled thyself, as it becometh thee, and hast not judged thyself worthy to be much glorified among the righteous.

50 For many great miseries shall be done to them that in the latter time shall dwell in the world, because they have walked in great pride.

51 But understand thou for thyself, and seek out the glory for such as be like thee.

52 For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom.

53 The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten:

54 Sorrows are passed, and in the end is shewed the treasure of immortality.

55 And therefore ask thou no more questions concerning the multitude of them that perish.

56 For when they had taken liberty, they despised the most High, thought scorn of his law, and forsook his ways.

57 Moreover they have trodden down his righteous,

58 And said in their heart, that there is no God; yea, and that knowing they must die.

59 For as the things aforesaid shalt receive you, so thirst and pain are prepared for them: for it was not his will that men should come to nought:

60 But they which be created have defiled the name of him that made them, and were unthankful unto him which prepared life for them.

61 And therefore is my judgement now at hand.

62 These things have I not shewed unto all men, but unto thee, and a few like thee. Then answered I and said,

63 Behold, O Lord, now hast thou shewed me the multitude of the wonders, which thou wilt begin to do in the last times: but at what time, thou hast not shewed me.

4 ESDRAS (4 EZRA) CHAPTER [9] 11

(Origin: Hebrew)

1 He answered me then, and said, Measure thou the time diligently in itself: and when thou seest part of the signs past, which I have told thee before,

2 Then shalt thou understand, that it is the very same time, wherein the Highest will begin to visit the world which he made.

3 Therefore when there shall be seen earthquakes and uproars of the people in the world:

4 Then shalt thou well understand, that the most High spake of those things from the days that were before thee, even from the beginning.

5 For like as all that is made in the world hath a beginning and an end, and the end is manifest:

6 Even so the times also of the Highest have plain beginnings in wonder and powerful works, and endings in effects and signs.

7 And every one that shall be saved, and shall be able to escape by his works, and by faith, whereby ye have believed,

8 Shall be preserved from the said perils, and shall see my salvation in my land, and within my borders: for I have sanctified them for me from the beginning.

9 Then shall they be in pitiful case, which now have abused my ways: and they that have cast them away despitefully shall dwell in torments.

10 For such as in their life have received benefits, and have not known me;

11 And they that have loathed my law, while they had yet liberty, and, when as yet place of repentance was open unto them, understood not, but despised it;

12 The same must know it after death by pain.

13 And therefore be thou not curious how the ungodly shall be punished, and when: but enquire how the righteous shall be saved, whose the world is, and for whom the world is created.

14 Then answered I and said,

15 I have said before, and now do speak, and will speak it also hereafter, that there be many more of them which perish, than of them which shall be saved:

16 Like as a wave is greater than a drop.

17 And he answered me, saying, Like as the field is, so is also the seed; as the flowers be, such are the colours also; such

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as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also: for it was the time of the world.

18 And now when I prepared the world, which was not yet made, even for them to dwell in that now live, no man spake against me.

19 For then every one obeyed: but now the manners of them which are created in this world that is made are corrupted by a perpetual seed, and by a law which is unsearchable rid themselves.

20 So I considered the world, and, behold, there was peril because of the devices that were come into it.

21 And I saw, and spared it greatly, and have kept me a grape of the cluster, and a plant of a great people.

22 Let the multitude perish then, which was born in vain; and let my grape be kept, and my plant; for with great labour have I made it perfect.

23 Nevertheless, if thou wilt cease yet seven days more, (but thou shalt not fast in them,

24 But go into a field of flowers, where no house is builded, and eat only the flowers of the field; taste no flesh, drink no wine, but eat flowers only;)

25 And pray unto the Highest continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, like as he commanded me; and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

27 After seven days I sat upon the grass, and my heart was vexed within me, like as before:

28 And I opened my mouth, and began to talk before the most High, and said,

29 O Lord, thou that shewest thyself unto us, thou wast shewed unto our fathers in the wilderness, in a place where no man treadeth, in a barren place, when they came out of Egypt.

30 And thou spakest saying, Hear me, O Israel; and mark my words, thou seed of Jacob.

31 For, behold, I sow my law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever.

32 But our fathers, which received the law, kept it not, and observed not thy ordinances: and though the fruit of thy law did not perish, neither could it, for it was thine;

33 Yet they that received it perished, because they kept not the thing that was sown in them.

34 And, lo, it is a custom, when the ground hath received seed, or the sea a ship, or any vessel meat or drink, that, that being perished wherein it was sown or cast into,

35 That thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us: but with us it hath not happened so.

36 For we that have received the law perish by sin, and our heart also which received it

37 Notwithstanding the law perisheth not, but remaineth in his force.

38 And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and, behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And said unto her, Wherefore weepest thou? why art thou so grieved in thy mind?

41 And she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low.

42 And I said unto her, What aileth thee? tell me.

43 She said unto me, I thy servant have been barren, and had no child, though I had an husband thirty years,

44 And those thirty years I did nothing else day and night, and every hour, but make my, prayer to the Highest.

45 After thirty years God heard me thine handmaid, looked upon my misery, considered my trouble, and gave me a son: and I was very glad of him, so was my husband also, and all my neighbours: and we gave great honour unto the Almighty.

46 And I nourished him with great travail.

47 So when he grew up, and came to the time that he should have a wife, I made a feast.

4 ESDRAS (4 EZRA) CHAPTER [10] 12

(Origin: Hebrew)

1 And it so came to pass, that when my son was entered into his wedding chamber, he fell down, and died.

2 Then we all overthrew the lights, and all my neighbours rose up to comfort me: so I took my rest unto the second day at night.

3 And it came to pass, when they had all left off to comfort me, to the end I might be quiet; then rose I up by night and fled, and came hither into this field, as thou seest.

4 And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn and to fast until I die.

5 Then left I the meditations wherein I was, and spake to her in anger, saying,

6 Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us?

7 How that Sion our mother is full of all heaviness, and much humbled, mourning very sore?

8 And now, seeing we all mourn and are sad, for we are all in heaviness, art thou grieved for one son?

9 For ask the earth, and she shall tell thee, that it is she which ought to mourn for the fall of so many that grow upon her.

10 For out of her came all at the first, and out of her shall all others come, and, behold, they walk almost all into destruction, and a multitude of them is utterly rooted out.

11 Who then should make more mourning than she, that hath lost so great a multitude; and not thou, which art sorry but for one?

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12 But if thou sayest unto me, My lamentation is not like the earth's, because I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows;

13 But the earth not so: for the multitude present in it according to the course of the earth is gone, as it came:

14 Then say I unto thee, Like as thou hast brought forth with labour; even so the earth also hath given her fruit, namely, man, ever since the beginning unto him that made her.

15 Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee.

16 For if thou shalt acknowledge the determination of God to be just, thou shalt both receive thy son in time, and shalt be commended among women.

17 Go thy way then into the city to thine husband.

18 And she said unto me, That will I not do: I will not go into the city, but here will I die.

19 So I proceeded to speak further unto her, and said,

20 Do not so, but be counselled. by me: for how many are the adversities of Sion? be comforted in regard of the sorrow of Jerusalem.

21 For thou seest that our sanctuary is laid waste, our altar broken down, our temple destroyed;

22 Our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak;

23 And, which is the greatest of all, the seal of Sion hath now lost her honour; for she is delivered into the hands of them that hate us.

24 And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labour.

25 And it came to pass while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance glistered, so that I was afraid of her, and mused what it might be.

26 And, behold, suddenly she made a great cry very fearful: so that the earth shook at the noise of the woman.

27 And I looked, and, behold, the woman appeared unto me no more, but there was a city builded, and a large place shewed itself from the foundations: then was I afraid, and cried with a loud voice, and said,

28 Where is Uriel the angel, who came unto me at the first? for he hath caused me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words behold, he came unto me, and looked upon me.

30 And, lo, I lay as one that had been dead, and mine understanding was taken from me: and he took me by the right hand, and comforted me, and set me upon my feet, and said unto me,

31 What aileth thee? and why art thou so disquieted? and why is thine understanding troubled, and the thoughts of thine heart?

32 And I said, Because thou hast forsaken me, and yet I did according to thy words, and I went into the field, and, lo, I have seen, and yet see, that I am not able to express.

33 And he said unto me, Stand up manfully, and I will advise thee.

34 Then said I, Speak on, my lord, in me; only forsake me not, lest I die frustrate of my hope.

35 For I have seen that I knew not, and hear that I do not know.

36 Or is my sense deceived, or my soul in a dream?

37 Now therefore I beseech thee that thou wilt shew thy servant of this vision.

38 He answered me then, and said, Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Highest will reveal many secret things unto thee.

39 He hath seen that thy way is right: for that thou sorrowest continually for thy people, and makest great lamentation for Sion.

40 This therefore is the meaning of the vision which thou lately sawest:

41 Thou sawest a woman mourning, and thou begannest to comfort her:

42 But now seest thou the likeness of the woman no more, but there appeared unto thee a city builded.

43 And whereas she told thee of the death of her son, this is the solution:

44 This woman, whom thou sawest is Sion: and whereas she said unto thee, even she whom thou seest as a city builded,

45 Whereas, I say, she said unto thee, that she hath been thirty years barren: those are the thirty years wherein there was no offering made in her.

46 But after thirty years Solomon builded the city and offered offerings: and then bare the barren a son.

47 And whereas she told thee that she nourished him with labour: that was the dwelling in Jerusalem.

48 But whereas she said unto thee, That my son coming into his marriage chamber happened to have a fail, and died: this was the destruction that came to Jerusalem.

49 And, behold, thou sawest her likeness, and because she mourned for her son, thou begannest to comfort her: and of these things which have chanced, these are to be opened unto thee.

50 For now the most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he shewed thee the brightness of her glory, and the comeliness of her beauty:

51 And therefore I bade thee remain in the field where no house was builded:

52 For I knew that the Highest would shew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was.

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54 For in the place wherein the Highest beginneth to shew his city, there can no man's building be able to stand.

55 And therefore fear not, let not thine heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see:

56 And then shalt thou hear as much as thine ears may comprehend.

57 For thou art blessed above many other, and art called with the Highest; and so are but few.

58 But to morrow at night thou shalt remain here;

59 And so shall the Highest shew thee visions of the high things, which the most High will do unto them that dwell upon the earth in the last days. So I slept that night and another, like as he commanded me.

4 ESDRAS (4 EZRA) CHAPTER [11] 13

(Origin: Hebrew)

1 Then saw I a dream, and, behold, there came up from the sea an eagle, which had twelve feathered wings, and three heads.

2 And I saw, and, behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her feathers there grew other contrary feathers; and they became little feathers and small.

4 But her heads were at rest: the head in the midst was greater than the other, yet rested it with the residue.

5 Moreover I beheld, and, lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.

6 And I saw that all things under heaven were subject unto her, and no man spake against her, no, not one creature upon earth.

7 And I beheld, and, lo, the eagle rose upon her talons, and spake to her feathers, saying,

8 Watch not all at once: sleep every one in his own place, and watch by course:

9 But let the heads be preserved for the last.

10 And I beheld, and, lo, the voice went not out of her heads, but from the midst of her body.

11 And I numbered her contrary feathers, and, behold, there were eight of them.

12 And I looked, and, behold, on the right side there arose one feather, and reigned over all the earth;

13 And so it was, that when it reigned, the end of it came, and the place thereof appeared no more: so the next following stood up. and reigned, and had a great time;

14 And it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.

15 Then came there a voice unto it, and said,

16 Hear thou that hast borne rule over the earth so long: this I say unto thee, before thou beginnest to appear no more,

17 There shall none after thee attain unto thy time, neither unto the half thereof.

18 Then arose the third, and reigned as the other before, and appeared no more also.

19 So went it with all the residue one after another, as that every one reigned, and then appeared no more.

20 Then I beheld, and, lo, in process of time the feathers that followed stood up upon the right side, that they might rule also; and some of them ruled, but within a while they appeared no more:

21 For some of them were set up, but ruled not.

22 After this I looked, and, behold, the twelve feathers appeared no more, nor the two little feathers:

23 And there was no more upon the eagle's body, but three heads that rested, and six little wings.

24 Then saw I also that two little feathers divided themselves from the six, and remained under the head that was upon the right side: for the four continued in their place.

25 And I beheld, and, lo, the feathers that were under the wing thought to set up themselves and to have the rule.

26 And I beheld, and, lo, there was one set up, but shortly it appeared no more.

27 And the second was sooner away than the first.

28 And I beheld, and, lo, the two that remained thought also in themselves to reign:

29 And when they so thought, behold, there awaked one of the heads that were at rest, namely, it that was in the midst; for that was greater than the two other heads.

30 And then I saw that the two other heads were joined with it.

31 And, behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned.

32 But this head put the whole earth in fear, and bare rule in it over all those that dwelt upon the earth with much oppression; and it had the governance of the world more than all the wings that had been.

33 And after this I beheld, and, lo, the head that was in the midst suddenly appeared no more, like as the wings.

34 But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein.

35 And I beheld, and, lo, the head upon the right side devoured it that was upon the left side.

36 Then I head a voice, which said unto me, Look before thee, and consider the thing that thou seest.

37 And I beheld, and lo, as it were a roaring lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle, and said,

38 Hear thou, I will talk with thee, and the Highest shall say unto thee,

39 Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them?

40 And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit.

41 For the earth hast thou not judged with truth.

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42 For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm.

43 Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty.

44 The Highest also hath looked upon the proud times, and, behold, they are ended, and his abominations are fulfilled.

45 And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:

46 That all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the judgement and mercy of him that made her.

4 ESDRAS (4 EZRA) CHAPTER [12] 14

(Origin: Hebrew)

1 And it came to pass, whiles the lion spake these words unto the eagle, I saw,

2 And, behold, the head that remained and the four wings appeared no more, and the two went unto it and set themselves up to reign, and their kingdom was small, and fill of uproar.

3 And I saw, and, behold, they appeared no more, and the whole body of the eagle was burnt so that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and said unto my spirit,

4 Lo, this hast thou done unto me, in that thou searchest out the ways of the Highest.

5 Lo, yet am I weary in my mind, and very weak in my spirit; and little strength is there in me, for the great fear wherewith I was afflicted this night.

6 Therefore will I now beseech the Highest, that he will comfort me unto the end.

7 And I said, Lord that bearest rule, if I have found grace before thy sight, and if I am justified with thee before many others, and if my prayer indeed be come up before thy face;

8 Comfort me then, and shew me thy servant the interpretation and plain difference of this fearful vision, that thou mayest perfectly comfort my soul.

9 For thou hast judged me worthy to shew me the last times.

10 And he said unto me, This is the interpretation of the vision:

11 The eagle, whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel.

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come, that there shall rise up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it.

14 In the same shall twelve kings reign, one after another:

15 Whereof the second shall begin to reign, and shall have more time than any of the twelve.

16 And this do the twelve wings signify, which thou sawest.

17 As for the voice which thou heardest speak, and that thou sawest not to go out from the heads but from the midst of the body thereof, this is the interpretation:

18 That after the time of that kingdom there shall arise great strivings, and it shall stand in peril of failing: nevertheless it shall not then fall, but shall be restored again to his beginning.

19 And whereas thou sawest the eight small under feathers sticking to her wings, this is the interpretation:

20 That in him there shall arise eight kings, whose times shall be but small, and their years swift.

21 And two of them shall perish, the middle time approaching: four shall be kept until their end begin to approach: but two shall be kept unto the end.

22 And whereas thou sawest three heads (Vespasian, Titus, Domitian) resting, this is the interpretation:

23 In his last days shall the most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth,

24 And of those that dwell therein, with much oppression, above all those that were before them: therefore are they called the heads (leaders) of the eagle (of Rome).

25 For these are they that shall accomplish his wickedness, and that shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain.

27 For the two that remain shall be slain with the sword.

28 For the sword of the one shall devour the other: but at the last shall he fall through the sword himself.

29 And whereas thou sawest two feathers under the wings passing over the head that is on the right side;

30 It signifieth that these are they, whom the Highest hath kept unto their end: this is the small kingdom and full of trouble, as thou sawest.

31 And the lion, whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness with all the words which thou hast heard;

32 This is the anointed, which the Highest hath kept for them and for their wickedness unto the end: he shall reprove them, and shall upbraid them with their cruelty.

33 For he shall set them before him alive in judgement, and shall rebuke them, and correct them.

34 For the rest of my people shall he deliver with mercy, those that have been pressed upon my borders, and he shall make them joyful until the coming of the day of judgement, whereof I have spoken unto thee from the beginning.

35 This is the dream that thou sawest, and these are the interpretations.

36 Thou only hast been meet to know this secret of the Highest.

37 Therefore write all these things that thou hast seen in a book, and hide them:

38 And teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets.

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39 But wait thou here thyself yet seven days more, that it may be shewed thee, whatsoever it pleaseth the Highest to declare unto thee. And with that he went his way.

40 And it came to pass, when all the people saw that the seven days were past, and I not come again into the city, they gathered them all together, from the least unto the greatest, and came unto me, and said,

41 What have we offended thee? and what evil have we done against thee, that thou forsakest us, and sittest here in this place?

42 For of all the prophets thou only art left us, as a cluster of the vintage, and as a candle in a dark place, and as a haven or ship preserved from the tempest.

43 Are not the evils which are come to us sufficient?

44 If thou shalt forsake us, how much better had it been for us, if we also had been burned in the midst of Sion?

45 For we are not better than they that died there. And they wept with a loud voice. Then answered I them, and said,

46 Be of good comfort, O Israel; and be not heavy, thou house of Jacob:

47 For the Highest hath you in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forsaken you, neither am I departed from you: but am come into this place, to pray for the desolation of Sion, and that I might seek mercy for the low estate of your sanctuary.

49 And now go your way home every man, and after these days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained still in the field seven days, as the angel commanded me; and did eat only in those days of the flowers of the field, and had my meat of the herbs

4 ESDRAS (4 EZRA) CHAPTER [13] 15

(Origin: Hebrew)

1 And it came to pass after seven days, I dreamed a dream by night:

2 And, lo, there arose a wind from the sea, that it moved all the waves thereof.

3 And I beheld, and, lo, that man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him.

4 And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and, lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to subdue the man that came out of the sea

6 But I beheld, and, lo, he had graved himself a great mountain, and flew up upon it.

7 But I would have seen the region or place whereout the hill was graven, and I could not.

8 And after this I beheld, and, lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight.

9 And, lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war:

10 But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

11 And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid.

12 Afterward saw I the same man come down from the mountain, and call unto him another peaceable Multitude.

13 And there came much people unto him, whereof some were glad, some were sorry, and some of them were bound, and other some brought of them that were offered: then was I sick through great fear, and I awaked, and said,

14 Thou hast shewed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer:

15 Shew me now yet the interpretation of this dream.

16 For as I conceive in mine understanding, woe unto them that shall be left in those days and much more woe unto them that are not left behind!

17 For they that were not left were in heaviness.

18 Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behind.

19 Therefore are they come into great perils and many necessities, like as these dreams declare.

20 Yet is it easier for him that is in danger to come into these things, than to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said,

21 The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation:

23 He that shall endure the peril in that time hath kept himself: they that be fallen into danger are such as have works, and faith toward the Almighty.

24 Know this therefore, that they which be left behind are more blessed than they that be dead.

25 This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea:

26 The same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind.

27 And whereas thou sawest, that out of his mouth there came as a blast of wind, and fire, and storm;

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28 And that he held neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation:
29 Behold, the days come, when the most High will begin to deliver them that are upon the earth.
30 And he shall come to the astonishment of them that dwell on the earth.
31 And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another.
32 And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared, whom thou sawest as a man ascending.
33 And when all the people hear his voice, every man shall in their own land leave the battle they have one against another.
34 And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting.
35 But he shall stand upon the top of the mount Sion.
36 And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands.
37 And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest;
38 And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour by the law which is like unto me.
39 And whereas thou sawest that he gathered another peaceable multitude unto him;
40 Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land.
41 But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,
42 That they might there keep their statutes, which they never kept in their own land.
43 And they entered into Euphrates by the narrow places of the river.
44 For the most High then shewed signs for them, and held still the flood, till they were passed over.
45 For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth.
46 Then dwelt they there until the latter time; and now when they shall begin to come,
47 The Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.
48 But those that be left behind of thy people are they that are found within my borders.
49 Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain.
50 And then shall he shew them great wonders.
51 Then said I, O Lord that bearest rule, shew me this: Wherefore have I seen the man coming up from the midst of the sea?
52 And he said unto me, Like as thou canst neither seek out nor know the things that are in the deep of the sea: even so can no man upon earth see my Son, or those that be with him, but in the day time.
53 This is the interpretation of the dream which thou sawest, and whereby thou only art here lightened.
54 For thou hast forsaken thine own way, and applied thy diligence unto my law, and sought it.
55 Thy life hast thou ordered in wisdom, and hast called understanding thy mother.
56 And therefore have I shewed thee the treasures of the Highest: after other three days I will speak other things unto thee, and declare unto thee mighty and wondrous things.
57 Then went I forth into the field, giving praise and thanks greatly unto the most High because of his wonders which he did in time;
58 And because he governeth the same, and such things as fall in their seasons: and there I sat three days.

4 ESDRAS (4 EZRA) CHAPTER [14] 16
(Origin: Hebrew)
1 And it came to pass upon the third day, I sat under an oak, and, behold, there came a voice out of a bush over against me, and said, Esdras, Esdras.
2 And I said, Here am I, Lord And I stood up upon my feet.
3 Then said he unto me, In the bush I did manifestly reveal myself unto Moses, and talked with him, when my people served in Egypt:
4 And I sent him and led my people out of Egypt, and brought him up to the mount of where I held him by me a long season,
5 And told him many wondrous things, and shewed him the secrets of the times, and the end; and commanded him, saying,
6 These words shalt thou declare, and these shalt thou hide.
7 And now I say unto thee,
8 That thou lay up in thy heart the signs that I have shewed, and the dreams that thou hast seen, and the interpretations which thou hast heard:
9 For thou shalt be taken away from all, and from henceforth thou shalt remain with my Son, and with such as be like thee, until the times be ended.
10 For the world hath lost his youth, and the times begin to wax old.
11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part:
12 And there remaineth that which is after the half of the tenth part.

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13 Now therefore set thine house in order, and reprove thy people, comfort such of them as be in trouble, and now renounce corruption,

14 Let go from thee mortal thoughts, cast away the burdens of man, put off now the weak nature,

15 And set aside the thoughts that are most heavy unto thee, and haste thee to flee from these times.

16 For yet greater evils than those which thou hast seen happen shall be done hereafter.

17 For look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein.

18 For the time is fled far away, and leasing is hard at hand: for now hasteth the vision to come, which thou hast seen.

19 Then answered I before thee, and said,

20 Behold, Lord, I will go, as thou hast commanded me, and reprove the people which are present: but they that shall be born afterward, who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the work that shall begin.

22 But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live.

23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not for forty days.

24 But look thou prepare thee many box trees, and take with thee Sarea, Dabria, Selemia, Ecanus, and Asiel, these five which are ready to write swiftly;

25 And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write.

26 And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise: to morrow this hour shalt thou begin to write.

27 Then went I forth, as he commanded, and gathered all the people together, and said,

28 Hear these words, O Israel.

29 Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

30 And received the law of life, which they kept not, which ye also have transgressed after them.

31 Then was the land, even the land of Sion, parted among you by lot: but your fathers, and ye yourselves, have done unrighteousness, and have not kept the ways which the Highest commanded you.

32 And forasmuch as he is a righteous judge, he took from you in time the thing that he had given you.

33 And now are ye here, and your brethren among you.

34 Therefore if so be that ye will subdue your own understanding, and reform your hearts, ye shall be kept alive and after death ye shall obtain mercy.

35 For after death shall the judgement come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

36 Let no man therefore come unto me now, nor seek after me these forty days.

37 So I took the five men, as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, saying, Esdras, open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and, behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory:

41 And my mouth was opened, and shut no more.

42 The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not: and they sat forty days, and they wrote in the day, and at night they ate bread.

43 As for me. I spake in the day, and I held not my tongue by night.

44 In forty days they wrote two hundred and four books.

45 And it came to pass, when the forty days were filled, that the Highest spake, saying, The first* (twenty-four) that thou hast written publish openly, that the worthy and unworthy may read it (* meant is the reconstruction of the Hebrew Bible which began in Persian occupied Babylon. Die Twelwe Minor Prophets build one book, the Trei Asar):

46 But keep the seventy last (the Apocrypha and the Babylonian Talmud), that thou mayest deliver them only to such as be wise among the people:

47 For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge.

48 And I did so.

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THE BOOK OF ODES (ODAI)

Septuagint Odes or Biblical Odes
Source: Codex Alexandrinus, 380 AD
Psalmi cum Odis, Septuaginta X
Alfred Rahlfs' Edition of the Septuagint
Vandenhoeck & Ruprecht, Göttingen 1967
Translation: Alfred Rahlfs 1967
Estimated Range of Dating: 1st Century BC - AD

(The Book of Odes (Greek: Odai), commonly referred to simply as Odes, is a book of the Bible found only in Eastern Orthodox Bibles and included or appended after the Psalms in Alfred Rahlfs' critical edition of the Septuagint, coming from the fifth-century Codex Alexandrinus. (Rahlfs, Alfred, Psalmi cum Odis. Septuaginta X. Göttingen: Vandenhoeck & Ruprecht, 1967) The chapters are prayers and songs (canticles) from the Old and New Testaments. The first nine of them form the basis for the canon sung during matins and other services.

The Book of Odes is significant due to its entries, such as the Prayer of Manasseh, the Prayer of Azariah and the Song of the Three Holy Children, because they are well-known also in western Churches where they are part of the Deuterocanon or the Apocrypha.

The Odes in the LXX (to be distinguished, n.b., from the Odes of Solomon) are a variable collection of nine or fourteen odes (or many other permutations in later MSS), mostly biblical and perhaps Christian in the collection's origin, that come to have a long afterlife in the liturgical tradition (e.g., in the Horologion).

The manuscript contains the bulk of what we consider today to be Bible, but also witnesses to some other works that at present are not widely considered a part of the biblical canon. Among this latter material is a collection of hymns or poems called the "Biblical Odes," which consists for the most part of brief excerpts from books of the biblical canon (e.g., Exod 15:1-19--an excerpt containing the phrase quoted in this dissertation's title). This collection is the earliest known manuscript witness to the Biblical Odes and so is of special interest with regard to the history of its manuscript tradition.

Origen, Ambrosius and Philo of Karpasia, all list only prayers derived from traditions in the OT (i.e., no Magnificat, Benedictus, etc.). All begin with Exod 15. But by the 5th c. at least (in Alexandrinus) there is a MS tradition, and one that is marginally distinct from the main LXX text from which these songs come.

Various texts include Exod 15.1-19; Deut 32.1-43; 1 Kgdms 2.1-10; Isa 26.9-20; Jon. 2.3-10; Hab. 3.1-19; Isa 38.10-20; Prayer of Manasseh; Dan 3.26-45, 52-88(or 90); the Magnificat, Nunc Dimittis and Benedictus and the so-called Morning Hymn.

The only one of these that is not strictly biblical is Ode 14, which has a liturgical function in the early centuries of the church. But as the following chart makes clear, this is mostly a pastiche of quotations from other parts of the Greek Bible.)

ODAI (ODES) CHAPTER 1

THE FIRST ODE OF MOSES

Then sang Moses and the children of Israel this song unto the Lord

1 I will sing unto the Lord, for he has triumphed gloriously: the horse and his rider he has thrown into the sea.

2 The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation; my father's God, and I will exalt him.

3 The Lord is a man of war: the Lord is his name.

4 Pharaoh's chariots and his host he has cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom like a stone.

6 Your right hand, O Lord, is become glorious in power: your right hand, O Lord, has dashed in pieces the enemy.

7 And in the greatness of your excellency you have overthrown them that rose up against you: you sent forth your wrath, which consumed them as stubble.

8 And with the blast of your nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 You blew with thy wind, the sea covered them: they sank like lead in the mighty waters.

11 Who is like unto you, O Lord, among the gods? who is like you, glorious in holiness, fearful in praises, doing wonders?

12 You stretched out your right hand, the earth swallowed them.

13 You in your mercy have led forth the people which you have redeemed: you have guided them in your strength unto your holy habitation.

14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them; by the greatness of your arm they shall be as still as a stone; till your people pass over, O Lord, till the people pass over, which you have purchased.

17 You shall bring them in, and plant them in the mountain of your inheritance, in the place, O Lord, which you have made for yourself to dwell in, in the Sanctuary, O Lord, which your hands have established.

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18 The Lord shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

ODAI (ODES) CHAPTER 2

THE SECOND ODE OF MOSES

1 Give ear, O heavens, and I will speak; and hear, O earth, the words of my mouth.

2 Let my teaching drop as the rain, my speech distill as the dew as raindrops on the tender herb and as showers on the grass.

3 For I proclaim the name of the Lord: ascribe greatness to our God.

4 He is the Rock, His work is perfect; for all His ways are justice, a God of truth and without injustice; righteous and upright is He.

5 They have corrupted themselves; they are not His children, because of their blemish: a perverse and crooked generation.

6 Do you thus deal with the Lord, O foolish and unwise people? Is He not your Father, who bought you? Has He not made you and established you?

7 Remember the days of old. Consider the years of many generations. Ask your father, and he will show you; your elders, and they will tell you:

8 When the Most High divided their inheritance to the nations. When He separated the sons of Adam, He set the boundaries of the peoples according to the number of the sons of God.

9 For the Lord's portion is His people; Jacob is the place of His inheritance.

10 He found him in a desert land and in the wasteland, a howling wilderness; He encircled him, He instructed him, He kept him as the apple of His eye.

11 As an eagle stirs up its nest, hovers over its young, spreading out its wings, taking them up, carrying them on its wings,

12 So the Lord alone led him, and there was no foreign god with him.

13 He made him ride in the heights of the earth, that he might eat the produce of the fields; He made him draw honey from the rock, and oil from the flinty rock;

14 Curds from the cattle, and milk of the flock, with fat of lambs; and rams of the breed of Bashan, and goats, with the choicest wheat; and you drank wine, the blood of the grapes.

15 But Jeshurun grew fat and kicked; you grew fat, you grew thick, you are obese! Then he forsook God who made him, and scornfully esteemed the Rock of his salvation.

16 They provoked Him to jealousy with foreign gods; with abominations they provoked Him to anger.

17 They sacrificed to demons, not to God, to gods they did not know, to new gods, new arrivals that your fathers did not fear.

18 Of the Rock who begot you, you are unmindful, and have forgotten the God who fathered you.

19 And when the Lord saw it, He spurned them, because of the provocation of His sons and His daughters.

20 And He said: I will hide My face from them, I will see what their end will be, for they are a perverse generation, children in whom is no faith.

21 They have provoked Me to jealousy by what is not God; they have moved Me to anger by their foolish idols. But I will provoke them to jealousy by those who are not a nation; I will move them to anger by a foolish nation.

22 For a fire is kindled in My anger, and shall burn to the lowest hell. It shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap disasters on them; I will spend My arrows on them.

24 They shall be wasted with hunger, devoured by pestilence and bitter destruction; I will also send against them the teeth of beasts, with the poison of serpents of the dust.

25 The sword shall destroy outside; there shall be terror within for the young man and virgin, the nursing child with the man of gray hairs.

26 I would have said, I will dash them in pieces, I will make the memory of them to cease from among men,

27 Had I not feared the wrath of the enemy, lest their adversaries should misunderstand, lest they should say, Our hand is high; and it is not the Lord who has done all this.

28 For they are a nation void of counsel, nor is there any understanding in them.

29 Oh, that they were wise, that they understood this, that they would consider their latter end!

30 How could one chase a thousand, and two put ten thousand to flight, unless their Rock had sold them, and the Lord had surrendered them?

31 For their rock is not like our Rock, even our enemies themselves being judges.

32 For their vine is of the vine of Sodom and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter.

33 Their wine is the poison of serpents, and the cruel venom of cobras.

34 Is this not laid up in store with Me, sealed up among My treasures?

35 Vengeance is Mine, and recompense; their foot shall slip in due time; for the day of their calamity is at hand, and the things to come hasten upon them.

36 For the Lord will judge His people and have compassion on His servants, when He sees that their power is gone, and there is no one remaining, bond or free.

37 He will say: Where are their gods, the rock in which they sought refuge?

38 Who ate the fat of their sacrifices, and drank the wine of their drink offering? Let them rise and help you, and be your refuge.

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39 Now see that I, even I, am He, and there is no God besides Me; I kill and I make alive; I wound and I heal; nor is there any who can deliver from My hand.

40 For I raise My hand to heaven, and say, As I live forever,

41 If I whet My glittering sword, and My hand takes hold on judgment, I will render vengeance to My enemies, and repay those who hate Me.

42 I will make My arrows drunk with blood, and My sword shall devour flesh, with the blood of the slain and the captives, from the heads of the leaders of the enemy.

43 Rejoice, O Gentiles, with His people and let all the gods worship Him; for He will avenge the blood of His servants, and render vengeance to His adversaries; He will provide atonement for His land and His people.

ODAI (ODES) CHAPTER 3

PRAYER OF ANNA MOTHER OF SAMUEL

And Anna prayed and said

1 My heart exults in the Lord; my horn is exalted in the Lord. My mouth derides my enemies, because I rejoice in your salvation.

2 There is none holy like the Lord: for there is none besides you; there is no rock like our God.

3 Talk no more so very proudly, let not arrogance come from your mouth; for the Lord is a God of knowledge, and by him actions are weighed.

4 The bows of the mighty are broken, but the feeble bind on strength.

5 Those who were full have hired themselves out for bread, but those who were hungry have ceased to hunger. The barren has borne seven, but she who has many children is forlorn.

6 The Lord kills and brings to life; he brings down to Sheol and raises up.

7 The Lord makes poor and makes rich; he brings low and he exalts.

8 He raises up the poor from the dust; he lifts the needy from the ash heap to make them sit with princes and inherit a seat of honor. For the pillars of the earth are the Lord's, and on them he has set the world.

9 He will guard the feet of his faithful ones, but the wicked shall be cut off in darkness, for not by might shall a man prevail.

10 The adversaries of the Lord shall be broken to pieces; against them he will thunder in heaven. The Lord will judge the ends of the earth; he will give strength to his king and exalt the horn of his anointed.

ODAI (ODES) CHAPTER 4

PRAYER OF HABAKKUK

1 O Lord, I have heard your speech, and was afraid: O Lord, revive your work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

2 God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

3 And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.

4 Before him went the pestilence, and burning coals went forth at his feet.

5 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

6 I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble.

7 Was the Lord displeased against the rivers? was your anger against the rivers? was your wrath against the sea, that you rode upon your horses and your chariots of salvation?

8 Your bow was made quite naked, according to the oaths of the tribes, even your word. Selah. You cleaved the earth with rivers.

9 The mountains saw you, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.

10 The sun and moon stood still in their habitation: at the light of your arrows they went, and at the shining of your glittering spear.

11 You marched through the land in indignation, You threshed the heathen in anger.

12 You went forth for the salvation of your people, even for salvation with your anointed; you wounded the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

13 You struck through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly.

14 You walked through the sea with your horses, through the heap of great waters.

15 When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he comes up unto the people, he will invade them with his troops.

16 Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

17 Yet I will rejoice in the Lord, I will joy in the God of my salvation.

18 The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon my high places. To the chief singer on my stringed instruments.

19 With my soul have I desired you in the night; yes, with my spirit within me will I seek you early: for when your judgments are in the earth, the inhabitants of the world will learn righteousness.

20 Let favor be shown to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.

21 Lord, when your hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yes, the fire of your enemies shall devour them.

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22 Lord, you will ordain peace for us: for you also have wrought all our works in us.

23 O Lord our God, other lords beside you have had dominion over us: but by you only will we make mention of your name.

24 They are dead ones, they shall not live; they are shades, they shall not rise: therefore you have visited and destroyed them, and made all their memory to perish.

25 You have increased the nation, O Lord, you have increased the nation: you are glorified: you had removed it far unto all the ends of the earth.

26 Lord, in trouble have they visited you, they poured out a prayer when your chastening was upon them.

27 Like as a woman with child, that draws near the time of her delivery, is in pain, and cries out in her pangs; so have we been in your sight, O Lord.

28 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

29 Thy dead men shall live, together with my soul shall they arise. Awake and sing, all of you that dwell in dust: for your dew is as the dew of herbs, and the earth shall cast out the dead.

30 Come, my people, enter into your chambers, and shut your doors about you: hide yourself as it were for a little moment, until the indignation be over past.

ODAI (ODES) CHAPTER 5

PRAYER OF JONAH

Then Jonah prayed to the Lord his God from the fish's belly

1 "I cried out to the Lord because of my affliction, and He answered me.

2 "Out of the belly of Sheol I cried, and You heard my voice.

3 For You cast me into the deep, into the heart of the seas, and the floods surrounded me; all Your billows and Your waves passed over me.

4 Then I said, 'I have been cast out of Your sight; yet I will look again toward Your holy temple.'

5 The waters surrounded me, even to my soul. The deep closed around me; weeds were wrapped around my head.

6 I went down to the moorings of the mountains; the earth with its bars closed behind me forever; yet You have brought up my life from the pit, O Lord, my God.

7 "When my soul fainted within me, I remembered the Lord; and my prayer went up to You, into Your holy temple.

8 "Those who regard worthless idols forsake their own Mercy.

9 But I will sacrifice to You with the voice of thanksgiving; I will pay what I have vowed. Salvation is of the Lord."

10 So the Lord spoke to the fish, and it vomited Jonah onto dry land.

ODAI (ODES) CHAPTER 6

PRAYER OF AZARIAH *(AZARYAHU, EZRA)*

Author: (alleged) Azaryahu known as Ezra

Estimated Range of Dating: 2nd or 1st century B.C.

(The Prayer of Azariah and the Song of the Three Holy Children [or Canticle of the Three Young Men], abbreviated Pr Azar, is a passage which appears after Daniel 3:23 in some translations of the Bible, including the ancient Greek Septuagint translation. These two prayers often appear together. It is accepted as canonical scripture by Roman Catholic and Eastern Orthodox Christians, but rejected by Protestants. (Catholics and Orthodox refer to books in their canons that are rejected by Protestants as "deutero-canonical" and refer to texts accepted by Protestants as "protocanonical"; but for Catholics and Orthodox, both sets are equally authoritative.) Article VI of the Thirty-Nine Articles of the Church of England has it listed as non-canonical (but still, with the other Apocryphal texts, "the Church doth read for example of life and instruction of manners", and the Anglican Church uses it liturgically). The passage is omitted from most Protestant Bibles as an apocryphal addition.

The Prayer and accompanying Song are not found in the Hebrew and Aramaic text of the Book of Daniel, nor are they cited in any extant early Jewish writings. However, the passage does appear in certain ancient translations, notably the Greek, Syriac, and Latin versions.

The origins of these writings are obscure. Whether the accounts were originally composed in Hebrew (or Aramaic) or in Greek is uncertain, although many modern scholar conclude on the basis of textual evidence that there was probably an original Semitic edition. The name Azariah points to Azaryahu [Ezra] as author. The date of composition of these documents is also uncertain, although many scholars favor a date either in the second or first century BC.

The Prayer and accompanying Song are not found in the Hebrew and Aramaic text of the Book of Daniel, nor are they cited in any extant early Jewish writings. However, the passage does appear in certain ancient translations, notably the Greek, Syriac, and Latin versions. At the end of the 19th century, Moses Gaster identified what appears to be an Aramaic original of the song and another, Bel and Draco, also missing from the canonical book of Daniel. The Aramaic text is part of a collection of ancient Jewish texts compiled by a rabbi of about 14th century, and it is known under the name of The Chronicles of Jerachmeel.

The passage includes three main components. The first is the penitential prayer of Daniel's friend Azariah (called Abednego in Babylonian, according to Daniel 1:6–7) while the three youths were in the fiery furnace. The second component is a brief account of a radiant figure who met them in the furnace yet who was unburned. The third component is the hymn of praise they sang when they realized their deliverance. The hymn includes the refrain, "Praise and exalt Him above all forever...", repeated many times, each naming a feature of the world.

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The "Song of the Three Holy Youths" is part of the hymn called a canon sung during the Matins and other services in Orthodoxy. It can be found in the Church of England Book of Common Prayer as the canticle called the Benedicite and is one of the traditional canticles that can follow the first scripture lesson in the Order of Morning Prayer. It is also an optional song for Matins in Lutheran liturgies, and either an abbreviated or full version of the Song is featured as the Old Testament Canticle in the Lauds liturgy for Sundays and Feasts in the Divine Office of the Catholic Church.)

Shadrach, Meshach, and Abednego walked around in the flames, singing hymns to God, blessing the Lord. While standing and praying in the middle of the fire, Azariah spoke.

1 Blessed are you, Lord God of our ancestors.

2 You deserve to be praised and honored forever!

3 Everything you have done to us is fair.

4 All your actions are right, your ways consistent; all your decisions are sound.

5 You judged us fairly in all the things you have done to us and to Jerusalem, our ancestors' holy city. You were honest and fair in doing all these things to us because of our sins.

6 We sinned and broke the law by turning from you; we sinned in everything we did.

7 We did not obey your commands; we did not keep them or do as you ordered us, although the orders were for our own good.

8 All that you have brought upon us, all that you have done to us, has been fair.

9 You handed us over to our enemies, immoral rebels who hate God's laws, and to an unjust king, the most evil one in the whole world.

10 Now there's nothing that we can say. Shame and blame cover your servants and those who worship you.

11 For the sake of your own reputation, please don't hand us over permanently! Don't set aside your covenant!

12 Don't turn your mercy away from us! Hold to it for the sake of Abraham, whom you loved, and Isaac, your servant, and Israel, your holy one.

13 You told them you would give them descendants, as many as the stars of the sky and the grains of sand beside the sea.

14 Look, Lord, we have become smaller than any other nation. We are disgraced now in front of everybody because of our sins.

15 In this time we have no ruler or prophet or leader, no entirely burned offering or sacrifice, no special gift or incense, no place to bring gifts to you and find mercy.

16 Accept us, please, with our crushed souls and humble spirits, as if we brought entirely burned offerings of rams and bulls, as if we brought tens of thousands of fat lambs.

17 May this be the kind of offering we make in your presence today, and may we follow you completely, since no shame will come to those who come to terms with you.

18 Now we follow you with our hearts, honor you, and seek your presence.

19 Don't put us to shame! Instead, deal with us in line with your kindness and great mercy.

20 As you have worked wonders before, so rescue us now! Build up your reputation, Lord!

21 Let all who mistreat your servants be humiliated. Let them be put to shame and lose all their authority; may their strength be smashed.

22 Let them know that you alone are the Lord God, more honored than anyone else in the world.

ODAI (ODES) CHAPTER 7

CANTICLE (SONG) OF THE THREE YOUNG MEN
[Song of the Three Holy Children]

Then with one voice the three began singing hymns, praising and blessing God right there in the furnace.

1 Blessed are you, Lord God of our ancestors. You are worthy of praise and raised high above all others forever. Blessed is your glorious and holy reputation, worthy of praise and raised high above all others forever.

2 Blessed are you in your glorious, holy temple, worthy of hymns and honored above all others forever.

3 Blessed are you, sitting on the winged creatures, looking down into the farthest depths, worthy of praise and raised high above all others forever.

4 Blessed are you on your royal throne, worthy of hymns and raised high above all others forever.

5 Blessed are you in the dome of the sky, worthy of hymns and honored forever.

6 All works of the Lord, bless the Lord, sing hymns, and lift God high above all others forever.

7 Heavens, bless the Lord, sing hymns, and lift God high above all others forever.

8 Angels serving the Lord, bless the Lord, sing hymns, and lift God high above all others forever.

9 All you waters above the sky, bless the Lord, sing hymns, and lift God high above all others forever.

10 All you heavenly powers, bless the Lord, sing hymns, and lift God high above all others forever.

11 Sun and moon, bless the Lord, sing hymns, and lift God high above all others forever.

12 Stars of the sky, bless the Lord, sing hymns, and lift God high above all others forever.

13 Rain storms and dew, bless the Lord, sing hymns, and lift God high above all others forever.

14 All you winds, bless the Lord, sing hymns, and lift God high above all others forever.

15 Fire and burning, bless the Lord, sing hymns, and lift God high above all others forever.

16 Cold and heat, bless the Lord, sing hymns, and lift God high above all others forever.

17 Dew drops and falling snow, bless the Lord, sing hymns, and lift God high above all others forever.

18 Nights and days, bless the Lord, sing hymns, and lift God high above all others forever.

19 Light and darkness, bless the Lord, sing hymns, and lift God high above all others forever.

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20 Ice and winter, bless the Lord, sing hymns, and lift God high above all others forever.
21 Frost and snow, bless the Lord, sing hymns, and lift God high above all others forever.
22 Lightning and clouds, bless the Lord, sing hymns, and lift God high above all others forever.
23 Let the earth bless the Lord. Let it sing hymns and lift God high above all others forever.
24 Mountains and hills, bless the Lord, sing hymns, and lift God high above all others forever.
25 All you things that grow in the earth, bless the Lord, sing hymns, and lift God high above all others forever.
26 Oceans and rivers, bless the Lord, sing hymns, and lift God high above all others forever.
27 Running waters, bless the Lord, sing hymns, and lift God high above all others forever.
28 Sea monsters and all you things that swarm in the water, bless the Lord, sing hymns, and lift God high above all others forever.
29 All birds of the sky, bless the Lord, sing hymns, and lift God high above all others forever.
30 Wild and tame animals, bless the Lord, sing hymns, and lift God high above all others forever.
31 You human beings, bless the Lord, sing hymns, and lift God high above all others forever.
32 Israel, bless the Lord, sing hymns, and lift God high above all others forever.
33 Priests, bless the Lord, sing hymns, and lift God high above all others forever.
34 You who serve the Lord, bless the Lord, sing hymns, and lift God high above all others forever.
35 Spirits and souls of good people, bless the Lord, sing hymns, and lift God high above all others forever.
36 You people who are holy and have humble hearts, bless the Lord, sing hymns, and lift God high above all others forever.
37 Hananiah, Azariah, and Mishael, bless the Lord, sing hymns, and lift God high above all others forever, because he rescued us from the grave, and saved us from death. God pulled us out of the middle of the scorching furnace, and pulled us out of the middle of the fire.
38 Tell people that the Lord is good, because his mercy lasts forever.
39 All you who worship the Lord, the God of gods, bless him, sing hymns, and tell people that God's mercy lasts forever!

ODAI (ODES) CHAPTER 8
CANTICLE OF MARY
1 "My soul glorifies the Lord and my spirit rejoices in God my Savior, for he has been mindful of the humble state of his servant.
2 From now on all generations will call me blessed, for the Mighty One has done great things for me—holy is his name.
3 His mercy extends to those who fear him, from generation to generation.
4 He has performed mighty deeds with his arm; he has scattered those who are proud in their inmost thoughts.
5 He has brought down rulers from their thrones but has lifted up the humble.
6 He has filled the hungry with good things but has sent the rich away empty.
7 He has helped his servant Israel, remembering to be merciful to Abraham and his descendants forever, just as he promised our ancestors."

ODAI (ODES) CHAPTER 9
BENEDICTUS, OR CANTICLE OF ZECHARIAH
1 Praise be to the Lord, the God of Israel, because he has come to his people and redeemed them.
2 He has raised up a horn of salvation for us in the house of his servant David as he said through his holy prophets of long ago, salvation from our enemies and from the hand of all who hate us—to show mercy to our ancestors and to remember his holy covenant, the oath he swore to our father Abraham: to rescue us from the hand of our enemies, and to enable us to serve him without fear in holiness and righteousness before him all our days.
3 And you, my child, will be called a prophet of the Most High; for you will go on before the Lord to prepare the way for him, to give his people the knowledge of salvation through the forgiveness of their sins, because of the tender mercy of our God, by which the rising sun will come to us from heaven to shine on those living in darkness and in the shadow of death, to guide our feet into the path of peace.

ODAI (ODES) CHAPTER 10
CANTICLE OF ISAIAH
1 I will sing for the one I love a song about his vineyard: My loved one had a vineyard on a fertile hillside.
2 He dug it up and cleared it of stones and planted it with the choicest vines. He built a watchtower in it and cut out a winepress as well. Then he looked for a crop of good grapes, but it yielded only bad fruit.
3 Now you dwellers in Jerusalem and people of Judah, judge between me and my vineyard.
4 What more could have been done for my vineyard than I have done for it? When I looked for good grapes, why did it yield only bad?
5 Now I will tell you what I am going to do to my vineyard: I will take away its hedge, and it will be destroyed; I will break down its wall, and it will be trampled.
6 I will make it a wasteland, neither pruned nor cultivated, and briers and thorns will grow there. I will command the clouds not to rain on it.
7 The vineyard of the Lord Almighty is the nation of Israel, and the people of Judah are the vines he delighted in. And he looked for justice, but saw bloodshed; for righteousness, but heard cries of distress.

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8 Woe to you who add house to house and join field to field till no space is left and you live alone in the land.

9 The Lord Almighty has declared in my hearing: Surely the great houses will become desolate, the fine mansions left without occupants.

ODAI (ODES) CHAPTER 11

PRAYER OF (KING) HEZEKIAH

1 I said, In the middle of my days I must depart; I am consigned to the gates of Sheol for the rest of my years.

2 I said, I shall not see the Lord, the Lord in the land of the living; I shall look on man no more among the inhabitants of the world.

3 My dwelling is plucked up and removed from me like a shepherd's tent; like a weaver I have rolled up my life; he cuts me off from the loom; from day to night you bring me to an end;

4 I calmed myself until morning; like a lion he breaks all my bones; from day to night you bring me to an end.

5 Like a swallow or a crane I chirp; I moan like a dove. My eyes are weary with looking upward. O Lord, I am oppressed; be my pledge of safety!

6 What shall I say? For he has spoken to me, and he himself has done it. I walk slowly all my years because of the bitterness of my soul.

7 O Lord, by these things men live, and in all these is the life of my spirit. Oh restore me to health and make me live!

8 Behold, it was for my welfare that I had great bitterness; but in love you have delivered my life from the pit of destruction, for you have cast all my sins behind your back.

9 For Sheol does not thank you; death does not praise you; those who go down to the pit do not hope for your faithfulness.

10 The living, the living, he thanks you, as I do this day; the father makes known to the children your faithfulness.

11 The Lord will save me, and we will play my music on stringed instruments all the days of our lives, at the house of the Lord.

ODAI (ODES) CHAPTER 12

PRAYER OF MANASSEH

(Oriental Orthodox Tewahedo Church
and in some Bibles of the other Orthodox Churches)
Estimated Range of Dating: 2nd century B.C.

(The Prayer of Manasseh is a short work of 15 verses recording a penitential prayer attributed to king Manasseh of Judah. The prayer appears in ancient Syriac, Old Slavonic, Ethiopic, and Armenian translations. In the Ethiopian Bible, the prayer is found in 2 Chronicles. The majority of scholars believe that the Prayer of Manasseh was written in Greek in the first or second century BC. Another work by the same title, written in Hebrew and containing distinctly different content, was found among the Dead Sea Scrolls.

King Manasseh is recorded in the Bible as one of the most idolatrous kings of Judah (2 Kings 21:1–18; 2 Chronicles 33:1–9). The second Book of Chronicles, but not the second Book of Kings, records that Manasseh was taken captive by the Assyrians (2 Chronicles 33:11–13). While a prisoner, Manasseh prayed for mercy, and upon being freed and restored to the throne turned from his idolatrous ways (2 Chronicles 33:15–17). A reference to the prayer, but not the prayer itself, is made in 2 Chronicles 33:19, which says that the prayer is written in "the annals of the kings of Israel".

Manasseh was the fourteenth king of the Kingdom of Judah. He was the oldest of the sons of Hezekiah and his mother Hephzibah (2 Kings 21:1). He became king at the age of 12 and reigned for 55 years (2 Kings 21:1; 2 Chronicles 33:1). According to Kings, Manasseh reversed the centralizing reforms of his father Hezekiah [who just had introduced monotheism, today called "Judaism"], and re-established local shrines, possibly for economic reasons. He restored polytheistic worship of the Phoenician / Canaanite gods of Baal, Asherah and Moloch (2 Kings 21) in the Temple. The Phoenician gods were also the original gods of the Judaeans who where the successors of the Canaanites, just like the Phoenicians. King Manasseh and sponsored the Assyrian astral cult throughout Judah.

The prayer is considered apocryphal by Jews, Catholics and Protestants. It was placed at the end of 2 Chronicles in the late 4th-century Vulgate. Over a millennium later, Martin Luther included the prayer in his 74-book translation of the Bible into German. It was part of the 1537 Matthew Bible, and the 1599 Geneva Bible. It also appears in the Apocrypha of the King James Bible and of the original 1609/1610 Douai-Rheims Bible. Pope Clement VIII included the prayer in an appendix to the Vulgate.

The prayer is included in some editions of the Greek Septuagint. For example, the 5th century Codex Alexandrinus includes the prayer among fourteen Odes appearing just after the Psalms. It is accepted as a deuterocanonical book by Orthodox Christians. The prayer is chanted during the Orthodox Christian and Byzantine Catholic service of Great Compline. It is used in the Roman Rite as part of the Responsory after the first reading in the Office of Readings on the 14th Sunday in Ordinary Time (along with Psalm 51). In the Extraordinary Form, in the Roman Rite Breviary; in the corpus of responsories sung with the readings from the books of Kings between Trinity Sunday and August, the seventh cites the Prayer of Manasseh, together with verses of Psalm 50, the penitential Psalm par excellence. It is used also as a canticle in the Daily Office of the 1979 U.S. Book of Common Prayer used by the Episcopal Church in the United States of America, and as Canticle 52 in Common Worship: Daily Prayer of the Church of England.)

1 O Lord Almighty, God of our ancestors, of Abraham and Isaac and Jacob and of their righteous offspring;

2 you who made heaven and earth with all their order;

3 who shackled the sea by your word of command, who confined the deep and sealed it with your terrible and glorious name;

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4 at whom all things shudder, and tremble before your power,

5 for your glorious splendor cannot be borne, and the wrath of your threat to sinners is unendurable;

6 yet immeasurable and unsearchable is your promised mercy,

7 for you are the Lord Most High, of great compassion, long-suffering, and very merciful, and you relent at human suffering. O Lord, according to your great goodness you have promised repentance and forgiveness to those who have sinned against you, and in the multitude of your mercies you have appointed repentance for sinners, so that they may be saved.

8 Therefore you, O Lord, God of the righteous, have not appointed repentance for the righteous,

for Abraham and Isaac and Jacob, who did not sin against you, but you have appointed repentance for me, who am a sinner.

9 For the sins I have committed are more in number than the sand of the sea; my transgressions are multiplied, O Lord, they are multiplied! I am not worthy to look up and see the height of heaven because of the multitude of my iniquities.

10 I am weighted down with many an iron fetter, so that I am rejected* because of my sins, and I have no relief; for I have provoked your wrath and have done what is evil in your sight, setting up abominations and multiplying offenses.

11 And now I bend the knee of my heart, imploring you for your kindness.

12 I have sinned, O Lord, I have sinned, and I acknowledge my transgressions.

13 I earnestly implore you, forgive me, O Lord, forgive me! Do not destroy me with my transgressions! Do not be angry with me for ever or store up evil for me; do not condemn me to the depths of the earth. For you, O Lord, are the God of those who repent,

14 and in me you will manifest your goodness; for, unworthy as I am, you will save me according to your great mercy,

15 and I will praise you continually all the days of my life. For all the host of heaven sings your praise, and yours is the glory for ever. Amen.

ODAI (ODES) CHAPTER 13

NUNC DIMITTIS, OR CANTICLE OF SIMEON

1 Now let your servant depart, Lord, According to your word, in peace; for my eyes have seen your salvation,

2 Which you have prepared before the face of all peoples; a light for revelation to the Gentiles, And the glory of your people Israel.

ODAI (ODES) CHAPTER 14

GLORIA IN EXCELSIS DEO,

CANTICLE OF THE EARLY MORNING

1 Glory to God in the highest, and on earth peace, good will toward men.

2 he is my steadfast love and my fortress, my stronghold and my deliverer, my shield and he in whom I take refuge, who subdues my peoples under me.

3 They compassed me about like bees: they are quenched as the fire of thorns: for in the name of the Lord I will destroy them.

THE END

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THE ODES OF SOLOMON

English Translation from
The Lost Books of the Bible
and the Forgotten Books of Eden
Translation: James Rendel Harris, 1909
Estimated Range of Dating: 100-200 A.D.

(The Odes of Solomon is a collection of 42 odes attributed to Solomon. It has nothing to do with the Jewish Book of Odes. The Odes of Solomon date from the first century AD, not much later. The original language of the Odes is thought to have been either Greek or Syriac, and to be generally early Christian in background; this might include Ebionites and Gnostics. The Church Father Lactantius (third century) quoted from them, and the Gnostic book Pistis Sophia mentions about five complete Odes. The Odes of Solomon were included in some editions of the Septuagint, because they were composed for liturgical use. In the Syriac manuscripts, all of the Odes end with a hallelujah.

This text is relevant as it was probably the very first Christian text that was added to a Septuagint manuscript and thus claimed by this act the Greek Old Testament for Christianity. From here, it was only a small step for Emperor Flavius Constantinus and his right-hand man Eusebius of Caesarea to create the Christian Bible by adding the entire New Testament to the Septuagint in 325 AD.

The 42 Odes were very popular in Antiquity. The earliest extant manuscripts of the Odes of Solomon date from around the end of the 3rd and the beginning of the 4th century: James H. Charlesworth comments on the attestation to the Odes Of Solomon (The Anchor Bible Dictionary, v. 6, p. 114): "The 11th ode was found among the Bodmer Papyri in a 3d-century Gk manuscript (no. 11). Five were translated into Coptic in the 4th century and used to illustrate the Pistis Sophia (Odes Sol. 1, 5, 6, 22, and 25). Also in the 4th century Ode 19 was quoted by Lactantius (Div. Inst. 4.12.3). In the 10th century a scribe copied the Odes in Syriac, but only Odes Sol. 17:7-42:20 are preserved (British Museum ms. Add. 14538). In the 15th century another scribe copied them into Syriac, but again the beginning is lost (John Rylands Library Cod. Syr. 9 contains only Odes Sol. 3.1b-42:20)."

Although earlier scholars thought the Odes were originally written in Greek or Hebrew, there is now a consensus that Syriac-Aramaic was the original language, and to be generally early Christian in background; this might include Ebionites and Gnostics. There is still controversy over whether the Odes of Solomon were a Jewish or a Christian composition. Their place of origin seems likely to have been the region of Syria where the descendents of these early Christians still live today. Some have claimed that Ode 4 discusses the closing of the Jewish Temple at Leontopolis in Egypt which would date this writing about 73 AD One of the strong arguments for an early date is the discovery of references and perhaps even quotations from the Odes in the writings of St. Ignatius of Antioch, who was writing around 100 AD. [* See Elephantine Papyri, Appendix C.]*

The British Museum purchased the Pistis Sophia (Codex Askewianus BM MS. add. 5114) in 1785. The Coptic manuscript, a codex of 174 leaves, was probably composed in the late 3rd century. The manuscript contains the complete text of two of the Odes, portions of two others, and what is believed to be Ode 1 (this ode is unattested in any other manuscript and may not be complete). Pistis Sophia is a Gnostic text composed in Egypt, perhaps a translation from Greek with Syrian provenance.

After this discovery of portions of the Odes of Solomon in Pistis Sophia, scholars searched to find more complete copies of these intriguing texts. In 1909, the English Scholar James Rendel Harris, MA., Hon. Fellow of Clare College, Cambridge, discovered a pile of forgotten leaves from a Syriac manuscript lying on a shelf in his study. Unfortunately, all he could recall was that they came from the 'neighbourhood of the Tigris'. The manuscript (Cod. Syr. 9 in the John Rylands Library) is the most complete of the extant texts of the Odes. The manuscript begins with the second strophe of the first verse of Ode 3 (the first two odes have been lost). The manuscript gives the entire corpus of the Odes of Solomon through to the end of Ode 42.

They are strangely lacking in historical allusions. Their radiance is no reflection of other days. They do not borrow from either the Old Testament or the Gospels. The inspiration of these verses is first-hand. They remind you of Aristides' remark, "A new people with whom something Divine is mingled." Here is vigor and insight to which we can find parallels only in the most exalted parts of the Scriptures. It seems to be that these Odes are songs of newly baptized Christians of the First Century.)

"There does not seem to be anything about
which everyone seem agreed unless it be
that the Odes are of singular beauty and
high spiritual value." -- James Rendel Harris.

ODES OF SOLOMON CHAPTER 1.

1 The Lord is on my head like a crown, and I shall not be without Him.

2 They wove for me a crown of truth, and it caused thy branches to bud in me.

3 For it is not like a withered crown which buddeth not: but thou livest upon my head, and thou hast blossomed upon my head.

4 Thy fruits are full-grown and perfect, they are full of thy salvation.

ODES OF SOLOMON CHAPTER 2.

(No part of this Ode has ever been identified.)

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ODES OF SOLOMON CHAPTER 3.

The first words of this Ode have disappeared.

1 . . . I put on:

2 And his members are with him. And on them do I stand, and He loves me:

3 For I should not have known how to love the Lord, if He had not loved me.

4 For who is able to distinguish love, except the one that is loved?

5 I love the Beloved, and my soul loves Him:

6 And where His rest is, there also am I;

7 And I shall be no stranger, for with the Lord Most High and Merciful there is no grudging.

8 I have been united to I-run, for the Lover has found the Beloved,

9 And because I shall love Him that, is the Son, I shall become a son;

10 For he that is joined to Him that is immortal, will also himself become immortal;

11 And he who has pleasure in the Living One, will become living.

12 This is the Spirit of the Lord, which doth not lie, which teacheth the sons of men to know His ways.

13 Be wise and understanding and vigilant. Hallelujah.

ODES OF SOLOMON CHAPTER 4.

This Ode is important because of the historical allusion with which it commences. This may refer to the closing of the Jewish Temple at Leontopolis in Egypt which would date this writing about 73 A.D. Reason for the closing: The Jewish War 66-73 that was launched by radical groups such as Sadducees [Zadokites], Zealots and Sicarii. According to Titus Flavius Josephus, the war cost over a million lives.

1 No man, O my God, changeth thy holy place;

2 And it is not (possible) that he should change it and put it in another place: because he hath no power over it:

3 For thy sanctuary thou hast designed before thou didst make (other) places:

4 That which is the older shall not be altered by those that are younger than itself.

5 Thou has given thy heart, O Lord, to thy believers: never wilt thou fail, nor be without fruits:

6 For one hour of thy Faith is more precious than all days and years.

7 For who is there that shall put on thy grace, and be hurt?

8 For thy seal is known: and thy creatures know it: and thy (heavenly) hosts possess it: and the elect archangels are clad with it.

9 Thou hast given us thy fellowship: it was not that thou wast in need of us: but that we are in need of thee:

10 Distill thy dews upon us and open thy rich fountains that pour forth to us milk and honey:

11 For there is no repentance with thee that thou shouldest repent of anything that thou hast promised:

12 And the end was revealed before thee: for what thou gavest, thou gavest freely:

13 So that thou mayest, not draw them back and take them again:

14 For all was revealed before thee as God, and ordered from the beginning before thee: and thou, O God, hast made all things. Hallelujah.

ODES OF SOLOMON CHAPTER 5.

This Ode has strangely appeared in a speech by Salome in another ancient work called the Pistis Sophia.

1 I will give thanks unto thee, O Lord, because I love thee;

2 O Most High, thou wilt not forsake me, for thou art my hope:

3 Freely I have received thy grace, I shall live thereby:

4 My persecutors will come and not see me:

5 A cloud of darkness shall fall on their eyes; and an air of thick gloom shall darken them:

6 And they shall have no light to see: they may not take hold upon me.

7 Let their counsel become thick darkness, and what I have cunningly devised, let it return upon their own heads:

8 For they have devised a counsel, and it did not succeed:

9 For my hope is upon the Lord, and I will not fear, and because the Lord is my salvation, I will not fear:

10 And He is as a garland on my head and I shall not be moved; even if everything should be shaken, I stand firm;

11 And if all things visible should perish, I shall not die; because the Lord is with me and I am with Him. Hallelujah.

ODES OF SOLOMON CHAPTER 6.

First century universalism is revealed in an interesting way in verse 10.

1 As the hand moves over the harp, and the strings speak.

2 So speaks in my members the Spirit of the Lord, and I speak by His love.

3 For it destroys what is foreign, and everything that is bitter:

4 For thus it was from the beginning and will be to the end, that nothing should be His adversary, and nothing should stand up against Him.

5 The Lord has multiplied the knowledge of Himself, and is zealous that these things should be known, which by His grace have been given to us.

6 And the praise of His name He gave us: our spirits praise His holy Spirit.

7 For there went forth a stream and became a river great and broad;

8 For it flooded and broke up everything and it brought (water) to the Temple:

9 And the restrainers of the children of men were not able to restrain it, nor the arts of those whose business it is to restrain waters;

10 For it spread over the face of the whole earth, and filled everything: and all the thirsty upon earth were given to drink of it;

11 And thirst was relieved and quenched: for from the Most High the draught was given.

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12 Blessed then are the ministers of that draught who are entrusted with that water of His:
13 They have assuaged the dry lips, and the will that had fainted they have raised up;
14 And souls that were near departing they have caught back from death:
15 And limbs that had fallen they straightened and set up:
16 They gave strength for their feebleness and light to their eyes:
17 For everyone knew them in the Lord, and they lived by the water of life for ever. Hallelujah.

ODES OF SOLOMON CHAPTER 7.

A wonderfully, simple and joyful psalm on the Incarnation.

1 As the impulse of anger against evil, so is the impulse of joy over what is lovely, and brings in of its fruits without restraint:
2 My joy is the Lord and my impulse is toward Him: this path of mine is excellent:
3 For I have a helper, the Lord.
4 He hath caused me to know Himself, without grudging, by His simplicity: His kindness has humbled His greatness.
5 He became like me, in order that I might receive Him:
6 He was reckoned like myself in order that I might put Him on;
7 And I trembled not when I saw Him: because He was gracious to me:
8 Like my nature He became that I might learn Him and like my form, that I might not turn back from Him:
9 The Father of knowledge is the word of knowledge:
10 He who created wisdom is wiser than His works:
11 And He who created me when yet I was not knew what I should do when I came into being:
12 Wherefore He pitied me in His abundant grace: and granted me to ask from Him and to receive from His sacrifice:
13 Because He it is that is incorrupt, the fulness of the ages and the Father of them.
14 He hath given Him to be seen of them that are His, in order that they may recognize Him that made them: and that they might not suppose that they came of themselves:
15 For knowledge He hath appointed as its way, He hath widened it and extended it; and brought to all perfection;
16 And set over it the traces of His light, and I walked therein from the beginning even to the end.
17 For by Him it was wrought, and He was resting in the Son, and for its salvation He will take hold of everything;
18 And the Most High shall be known in His Saints, to announce to those that have songs of the coming of the Lord;
19 That they may go forth to meet Him, and may sing to Him with joy and with the harp of many tones:
20 The seers shall come before Him and they shall be seen before Him,
21 And they shall praise the Lord for His love: because He is near and beholdeth.
22 And hatred shall be taken from the earth, and along with jealousy it shall be drowned:
23 For ignorance hath been destroyed, because the knowledge of the Lord hath arrived.
24 They who make songs shall sing the grace of the Lord Most High;
25 And they shall bring their songs, and their heart shall be like the day: and like the excellent beauty of the Lord their pleasant song: p. 124
26 And there shall neither be anything that breathes without knowledge, nor any that is dumb:
27 For He hath given a mouth to His creation, to open the voice of the mouth towards Him, to praise Him:
28 Confess ye His power, and show forth His grace. Hallelujah.

ODES OF SOLOMON CHAPTER 8.

Note the sudden transition from the person of the Psalmist to the person of the Lord (v. 10). This is like the canonical Psalter in style.

1 Open ye, open ye your hearts to the exultation of the Lord:
2 And let your love be multiplied from the heart and even to the lips,
3 To bring forth fruit to the Lord [fruit], holy [fruit], and to talk with watchfulness in His light.
4 Rise up, and stand erect, ye who sometime were brought low:
5 Tell forth ye who were in silence, that your mouth hath been opened.
6 Ye, therefore, that were despised, be henceforth lifted up, because your righteousness hath been exalted.
7 For the right hand of the Lord is with you: and He is your helper:
8 And peace was prepared for you, before ever your war was.
9 Hear the word of truth, and receive the knowledge of the Most High.
10 Your flesh has not known what I am saying to you neither have your hearts known what I am showing to you.
11 Keep my secret, ye who are kept by it:
12 Keep my faith, ye who are kept by it.
13 And understand my knowledge, ye who know me in truth.
14 Love me with affection, ye who love:
15 For I do not turn away my face from them that are mine;
16 For I know them, and before they came into being I took knowledge of them, and on their faces I set my seal:
17 I fashioned their members: my own breasts I prepared for them, that they might drink my holy milk and live thereby.
181 took pleasure in them and am not ashamed of them:
19 For my workmanship are they and the strength of my thoughts:
20 Who then shall rise up against my handiwork, or who is there that is not subject to them?
21 I willed and fashioned mind and heart: and they are mine, and by my own right hand I set my elect ones:
22 And my righteousness goeth before them and they shall not be deprived of my name, for it is with them.

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23 Ask, and abound and abide in the love of the Lord,
24 And yet beloved ones in the Beloved: those who are kept, in Him that liveth:
25 And they that are saved in Him that was saved;
26 And ye shall be found incorrupt in all ages to the name of your Father. Hallelujah.

ODES OF SOLOMON CHAPTER 9.

We shall never know surely whether the wars referred to here are spiritual or actual outward wars.

1 Open your ears and I will speak to you. Give me your souls that I may also give you my soul,
2 The word of the Lord and His good pleasures, the holy thought which He has devised concerning his Messiah.
3 For in the will of the Lord is your salvation, and His thought is everlasting life; and your end is immortality.
4 Be enriched in God the Father, and receive the thought of the Most High.
5 Be strong and be redeemed by His grace.
6 For I announce to you peace, to you His saints;
7 That none of those who hear may fall in war, and that those again who have known Him may not perish, and that those who receive may not be ashamed.
8 An everlasting crown for ever is Truth. Blessed are they who set it on their heads:
9 A stone of great price is it; and there have been wars on account of the crown.
10 And righteousness hath taken it and hath given it to you.
11 Put on the crown in the true covenant of the Lord.
12 And all those who have conquered shall be written in His book.
13 For their book is victory which is yours. And she (Victory) sees you before her and wills that you shall be saved. Hallelujah.

ODES OF SOLOMON CHAPTER 10.

A vigorous little Ode in which Christ Himself is the speaker.

1 The Lord hath directed my mouth by His word: and He hath opened my heart by His light: and He hath caused to dwell in me His deathless life;
2 And gave me that I might speak the fruit of His peace:
3 To convert the souls of them who are willing to come to Him; and to lead captive a good captivity for freedom.
4 I was strengthened and made mighty and took the world captive;
5 And it became to me for the praise of the Most High, and of God my Father.
6 And the Gentiles were gathered together who were scattered abroad.
7 And I was unpolluted by my love for them, because they confessed me in high places: and the traces of the light were set upon their heart:
8 And they walked in my life and were saved and became my people for ever and ever. Hallelujah.

ODES OF SOLOMON CHAPTER 11.

A beautiful sketch of Paradise regained and the blessedness of those who have returned to the privileges of the fallen Adam.

1 My heart was cloven and its flower appeared; and grace sprang up in it: and it brought forth fruit to the Lord,
2 For the Most High clave my heart by His Holy Spirit and searched my affection towards Him: and filled me with His love.
3 And His opening of me became my salvation; and I ran in His way in His peace, even in the way of truth:
4 From the beginning and even to the end I acquired His knowledge:
5 And I was established upon the rock of truth, where He had set me up:
6 And speaking waters touched my lips from the fountain of the Lord plenteously:
7 And I drank and was inebriated with the living water that doth not die;
8 And my inebriation was not one without knowledge, but I forsook vanity and turned to the Most High my God,
9 And I was enriched by His bounty, and I forsook the folly which is diffused over the earth; and I stripped it off and cast it from me:
10 And the Lord renewed me in His raiment, and possessed me by His light, and from above He gave me rest in incorruption;
11 And I became like the land which blossoms and rejoices in its fruits:
12 And the Lord was like the sun shining on the face of the land;
13 He lightened my eyes, and my face received the dew; and my nostrils enjoyed the pleasant odour of the Lord;
14 And He carried me to His Paradise; where is the abundance of the pleasure of the Lord;
15 And I worshipped the Lord on account of His glory; and I said, Blessed, O Lord, are they who are planted in thy land! and those who have a place in thy Paradise;
16 And they grow by the fruits of the trees. And they have changed from darkness to light.
17 Behold! all thy servants are fair, who do good works, and turn away from wickedness to the pleasantness that is thine:
18 And they have turned back the bitterness of the trees from them, when they were planted in thy, land;
19 And everything became like a relic of thyself, and memorial for ever of thy faithful works.
20 For there is abundant room in thy Paradise, and nothing is useless therein;
21 But everything is filled with fruit; glory be to thee, O God, the delight of Paradise for ever. Hallelujah.

ODES OF SOLOMON CHAPTER 12.

An exceptionally high level of spiritual thought.

1 He hath filled me with words of truth; that I may speak the same;

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2 And like the flow of waters flows truth from my mouth, and my lips show forth His fruit.

3 And He has caused His knowledge to abound in me, because the mouth of the Lord is the true Word, and the door of His light;

4 And the Most High hath given it to His words, which are the interpreters of His own beauty, and the repeaters of His praise, and the confessors of His counsel, and the heralds of His thought, and the chasteners of His servants.

5 For the swiftness of the Word is inexpressible, and like its expression is its swiftness and force;

6 And its course knows no limit. Never doth it fail, but it stands sure, and it knows not descent nor the way of it.

7 For as its work is, so is its end: for it is light and the dawning of thought;

8 And by it the worlds talk one to the other; and in the Word there were those that were silent;

9 And from it came love and concord; and they spake one to the other whatever was theirs; and they were penetrated by the Word;

10 And they knew Him who made them, because they were in concord; for the mouth of the Most High spake to them; and His explanation ran by means of it:

11 For the dwelling-place of the Word is man: and its truth is love.

12 Blessed are they who by means thereof have understood everything, and have known the Lord in His truth. Hallelujah.

ODES OF SOLOMON CHAPTER 13.

A strange little Ode.

1 Behold! the Lord is our mirror: open the eyes and see them in Him: and learn the manner of your face:

2 And tell forth praise to His spirit: and wipe off the filth from your face: and love His holiness and clothe yourselves therewith:

3 And be without stain at all times before Him. Hallelujah.

ODES OF SOLOMON CHAPTER 14.

This Ode is as beautiful in style as the canonical Psalter.

1 As the eyes of a son to his father, so are my eyes, O Lord, at all times towards thee.

2 For with thee are my consolations and my delight.

3 Turn not away thy mercies from me, O Lord: and take not thy kindness from me.

4 Stretch out to me, O Lord, at all times thy right hand: and be my guide even unto the end, according to thy good pleasure.

5 Let me be well-pleasing before thee, because of thy glory and because of thy name:

6 Let me be preserved from evil, and let thy meekness, O Lord, abide with me, and the fruits of thy love.

7 Teach me the Psalms of thy truth, that I may bring forth fruit in thee:

8 And open to me the harp of thy Holy Spirit, that with all its notes I may praise thee, O Lord.

9 And according to the multitude of thy tender mercies, so thou shalt give to me; and hasten to grant our petitions; and thou art able for all our needs. Hallelujah.

ODES OF SOLOMON CHAPTER 15.

One of the loveliest Odes in this unusual collection.

1 As the sun is the joy to them that seek for its daybreak, so is my joy the Lord;

2 Because He is my Sun and His rays have lifted me up; and His light hath dispelled all darkness from my face.

3 In Him I have acquired eyes and have seen His holy day:

4 Ears have become mine and I have heard His truth.

5 The thought of knowledge hath been mine, and I have been delighted through Him.

6 The way of error I have left, and have walked towards Him and have received salvation from Him, without grudging.

7 And according to His bounty He hath given to me, and according to His excellent beauty He hath made me.

8 I have put on incorruption through His name: and have put oft corruption by His grace.

9 Death hath been destroyed before my face: and Sheol hath been abolished by my word:

10 And there hath gone up deathless life in the Lord's land,

11 And it hath been made known to His faithful ones, and hath been given without stint to all those that trust in Him. Hallelujah.

ODES OF SOLOMON CHAPTER 16.

The beauty of God's creation.

1 As the work of the husbandman is the ploughshare: and the work of the steersman is the guidance of the ship:

2 So also my work is the Psalm of the Lord: my craft and my occupation are in His praises:

3 Because His love bath nourished my heart, and even to my lips His fruits He poured out.

4 For my love is the Lord, and therefore I will sing unto Him:

5 For I am made strong in His praise, and I have faith in Him.

6 I will open my mouth and His spirit will utter in me the glory of the Lord and His beauty; the work of His hands and the operation of His fingers:

7 The multitude of His mercies and the strength of His word.

8 For the word of the Lord searches out all things, both the invisible and that which reveals His thought;

9 For the eye sees His works, and the ear hears His thought;

10 He spread out the earth and He settled the waters in the sea:

11 He measured the heavens and fixed the stars: and He established the creation and set it up:

12 And He rested from His works:

13 And created things run in their courses, and do their works:

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14 And they know not how to stand and be idle; and His heavenly hosts are subject to His word.

15 The treasure-chamber of the light is the sun, and the treasury of the darkness is the night:

16 And He made the sun for the day that it may be bright, but night brings darkness over the face of the land;

17 And their alternations one to the other speak the beauty of God:

IS And there is nothing that is without the Lord; for He was before any thing came into being:

19 And the worlds were made by His word, and by the thought of His heart. Glory and honour to His name. Hallelujah.

ODES OF SOLOMON CHAPTER 17.

A peculiar change of personality, scarcely realized until the return from it in the last verse.

1 I was crowned by my God: my crown is living:

2 And I was justified in my Lord: my incorruptible salvation is He.

3 I was loosed from vanity, and I was not condemned:

4 The choking bonds were cut off by her hands: I received the face and the fashion of a new person: and I walked in it and was saved;

5 And the thought of truth led me on. And I walked after it and did not wander:

6 And all that have seen me were amazed: and I was regarded by them as a strange person:

7 And He who knew and brought me up is the Most High in all His perfection. And He glorified me by His kindness, and raised my thoughts to the height of His truth.

8 And from thence He gave me the way of His precepts and I opened the doors that were closed,

9 And brake in pieces the bars of iron; but my iron melted and dissolved before me;

10 Nothing appeared closed to me: because I was the door of everything.

11 And I went over all my bondmen to loose them; that I might not leave any man bound or binding:

12 And I imparted my knowledge without grudging: and my prayer was in my love:

13 And I sowed my fruits in hearts, and transformed them into myself: and they received my blessing and lived;

14 And they were gathered to me and were saved; because they were to me as my own members and I was their head. Glory to thee our head, the Lord Messiah. Hallelujah.

ODES OF SOLOMON CHAPTER 18.

A man who had a spiritual experience brings a message.

1 My heart was lifted up in the love of the Most High and was enlarged: that I might praise Him for His name's sake.

2 My members were strengthened that they might not fall from His strength.

3 Sicknesses removed from my body, and it stood to the Lord by His will. For His kingdom is true.

4 O Lord, for the sake of them that are deficient do not remove thy word from me!

5 Neither for the sake of their works do thou restrain from me thy perfection!

6 Let not the luminary be conquered by the darkness; nor let truth flee away from falsehood.

7 Thou wilt appoint me to victory; our Salvation is thy right hand. And thou wilt receive men from all quarters.

8 And thou wilt preserve whosoever is held in evils:

9 Thou art my God. Falsehood and death are not in thy mouth:

10 For thy will is perfection; and vanity thou knowest not,

11 Nor does it know thee.

12 And error thou knowest not,

13 Neither does it know thee.

14 And ignorance appeared like a blind man; and like the foam of the sea,

15 And they supposed of that vain thing that it was something great;

16 And they too came in likeness of it and became vain; and those have understood who have known and meditated;

17 And they have not been corrupt in their imagination; for such were in the mind of the Lord;

18 And they mocked at them that were walking in error;

19 And they spake truth from the inspiration which the Most High breathed into them; Praise and great comeliness to His name Hallelujah.

ODES OF SOLOMON CHAPTER 19.

Fantastic and not in harmony with the other Odes. The reference to a painless Virgin Birth is notable.

1 A cup of milk was offered to me: and I drank it in the sweetness of the delight of the Lord.

2 The Son is the cup, and He who was milked is the Father:

3 And the Holy Spirit milked Him: because His breasts were full, and it was necessary for Him that His milk should be sufficiently released;

4 And the Holy Spirit opened His bosom and mingled the milk from the two breasts of the Father; and gave the mixture to the world without their knowing:

5 And they who receive in its fulness are the ones on the right hand.

6 The Spirit opened the womb of the Virgin and she received conception and brought forth; and the Virgin became a Mother with many mercies;

7 And she travailed and brought forth a Son, without incurring pain;

8 And because she was not sufficiently prepared, and she had not sought a midwife (for He brought her to bear) she brought forth, as if she were a man, of her own will;

9 And she brought Him forth openly, and acquired Him with great dignity,

10 And loved Him in His swaddling clothes and guarded Him kindly, and showed Him in Majesty. Hallelujah.

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ODES OF SOLOMON CHAPTER 20.

A mixture of ethics and mysticism; of the golden rule and the tree of life.

1 I am a priest of the Lord, and to Him I do priestly service: and to Him I offer the sacrifice of His thought.

2 For His thought is not like the thought of the world nor the thought of the flesh, nor like them that serve carnally.

3 The sacrifice of the Lord is righteousness, and purity of heart and lips.

4 Present your reins before Him blamelessly: and let not thy heart do violence to heart, nor thy soul to soul.

5 Thou shalt not acquire a stranger by the price of thy silver, neither shalt thou seek to devour thy neighbour,

6 Neither shalt thou deprive him of the covering of his nakedness.

7 But put on the grace of the Lord without stint; and come into His Paradise and make thee a garland from its tree,

8 And put it on thy head and be glad; and recline on His rest, and glory shall go before thee,

9 And thou shalt receive of His kindness and of His grace; and thou shalt be flourishing in truth in the praise of His holiness. Praise and honour be to His name. Hallelujah.

ODES OF SOLOMON CHAPTER 21.

A remarkable explanation of the "coats of skin" in the third chapter of Genesis.

1 My arms I lifted up to the Most High, even to the grace of the Lord: because He had cast off my bonds from me: and my Helper had lifted me up to His grace and to His salvation:

2 And I put off darkness and clothed myself with light,

3 And my soul acquired a body free from sorrow or affliction or pains.

4 And increasingly helpful to me was the thought of the Lord, and His fellowship in incorruption:

5 And I was lifted up in His light; and I served before Him,

6 And I became near to Him, praising and confessing Him;

7 My heart ran over and was found in my mouth: and it arose upon my lips; and the exultation of the Lord increased on my face, and His praise likewise. Hallelujah.

ODES OF SOLOMON CHAPTER 22.

Like the Psalms of David in their exultation because of freedom.

1 He who brought me down from on high, also brought me up from the regions below;

2 And He who gathers together the things that are betwixt is He also who cast me down:

3 He who scattered my enemies had existed from ancient and my adversaries:

4 He who gave me authority over bonds that I might loose them;

5 He that overthrew by my hands the dragon with seven heads: and thou hast set me over his roots that I might destroy his seed.

6 Thou wast there and didst help me, and in every place thy name was a rampart me

7 Thy right hand destroyed his wicked poison; and thy hand levelled the way for those who believe in thee.

8 And thou didst choose them from the graves and didst separate them from the dead.

9 Thou didst take dead bones and didst cover them with bodies.

10 They were motionless, and thou didst give them energy for life.

11 Thy way was without corruption, and thy face; thou didst bring thy world to corruption: that everything might be dissolved, and then renewed,

12 And that the foundation for everything might be thy rock: and on it thou didst build thy kingdom; and it became the dwelling place of the saints. Hallelujah.

ODES OF SOLOMON CHAPTER 23.

The reference to the sealed document sent by God is one of the great mysteries of the collection.

1 Joy is of the saints! and who shall put it on, but they alone?

2 Grace is of the elect! and who shall receive it except those who trust in it from the beginning?

3 Love is of the elect? And who shall put it on except those who have possessed it from the beginning?

4 Walk ye in the knowledge of the Most High without grudging: to His exultation and to the perfection of His knowledge.

5 And His thought was like a letter; His will descended from on high, and it was sent like an arrow which is violently shot from the bow:

6 And many hands rushed to the letter to seize it and to take and read it:

7 And it escaped their fingers and they were affrighted at it and at the seal that was upon it.

8 Because it was not permitted to them to loose its seal: for the power that was over the seal was greater than they.

9 But those who saw it went after the letter that they might know where it would alight, and who should read it and who should hear it.

10 But a wheel received it and came over it:

11 And there was with it a sign of the Kingdom and of the Government:

12 And everything which tried to move the wheel it mowed and cut down:

13 And it gathered the multitude of adversaries, and bridged the rivers and crossed over and rooted up many forests and made a broad path.

14 The head went down to the feet, for down to the feet ran the wheel, and that which was a sign upon it.

15 The letter was one of command, for there were included in it all districts;

16 And there was seen at its head, the head which was revealed even the Son of Truth from the Most High Father,

17 And He inherited and took possession of everything. And the thought of many was brought to nought.

18 And all the apostates hasted and fled away. And those who persecuted and were enraged became extinct.

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19 And the letter was a great volume, which was wholly written by the. finger of God:

20 And the name of the Father was on it, and of the Son and of the Holy Spirit, to rule for ever and ever. Hallelujah.

ODES OF SOLOMON CHAPTER 24.

The mention of the Dove refers to a lost Gospel to which there are rare references in ancient writings.

1 The Dove fluttered over the Messiah, because He was her head; and she sang over Him and her voice was heard:

2 And the inhabitants were afraid and the sojourners were moved:

3 The birds dropped their wings and all creeping things died in their holes: and the abysses were opened which had been hidden; and they cried to the Lord like women in travail:

4 And no food was given to them, because it did not belong to them;

5 And they sealed up the abysses with the seal of the Lord. And they perished, in the thought, those that had existed from ancient times;

6 For they were corrupt from the beginning; and the end of their corruption was life:

7 And every one of them that was imperfect perished: for it was not possible to give them a word that they might remain:

8 And the Lord destroyed the imaginations of all them that had not the truth with them.

9 For they who in their hearts were lifted up were deficient in wisdom, and so they were rejected, because the truth was not with them.

10 For the Lord disclosed His way, and spread abroad His grace: and those who understood it, know His holiness. Hallelujah.

ODES OF SOLOMON CHAPTER 25.

Back again to personal experience.

1 I was rescued from my bonds and unto thee, my God, I fled:

2 For thou art the right hand of my Salvation and my helper.

3 Thou hast restrained those that rise up against me,

4 And I shall see him no more: because thy face was with me, which saved me by thy grace.

5 But I was despised and rejected in the eye of many: and I was in their eyes like lead,

6 And strength was mine from thyself and help.

7 Thou didst set me a lamp at my right hand and at my left: and in me there shall be nothing that is not bright:

8 And I was clothed with the covering of thy Spirit, and thou didst remove from me my raiment of skin;

9 For thy right hand lifted me up and removed sickness from me:

10 And I became mighty in: the truth, and holy by thy righteousness; and all my adversaries were afraid of me;

11 And I became admirable by the name of the Lord, and was justified by His gentleness, and His rest is for ever and ever. Hallelujah.

ODES OF SOLOMON CHAPTER 26.

Remarkable praise.

1 I poured out praise to the Lord, for I am His:

2 And I will speak His holy song, for my heart is with Him.

3 For His harp is in my hands, and the Odes of His rest shall not be silent.

4 I will cry unto him from my whole heart: I will praise and exalt Him with all my members.

5 For from the east and even to the west is His praise:

6 And from the south and even to the north is the confession of Him:

7 And from the top of the hills to their utmost bound is His perfection.

8 Who can write the Psalms of the Lord, or who read them?

9 Or who can train his soul for life, that his soul may be saved,

10 Or who can rest on the Most High, so that with His mouth he may speak?

11 Who is able to interpret the wonders of the Lord?

12 For he who could interpret would be dissolved and would become that which is interpreted.

13 For it suffices to know and to rest: for in rest the singers stand,

14 Like a river which has an abundant fountain, and flows to the help of them that seek it. Hallelujah.

ODES OF SOLOMON CHAPTER 27.

The human body makes a cross when a man stands erect in prayer with arms outstretched.

1 I stretched out my hands and sanctified my Lord:

2 For the extension of my hands is His sign:

3 And my expansion is the upright tree [or cross].

ODES OF SOLOMON CHAPTER 28.

This Ode is a musical gem.

1 As the wings of doves over their nestlings; and the mouth of their nestlings towards their mouths.

2 So also are the wings of the Spirit over my heart:

3 My heart is delighted and exults: like the babe who exults in the womb of his mother:

4 I believed; therefore I was at rest; for faithful is He in whom I have believed:

5 He has richly blessed me and my head is with Him: and the sword shall not divide me from Him, nor the scimitar;

6 For I am ready before destruction comes; and I have been set on His immortal pinions:

7 And He showed me His sign: forth and given me to drink, and from that life is the spirit within me, and it cannot die, for it lives.

8 They who saw me marvelled at me, because I was persecuted, and they supposed that I was swallowed up: for I seemed to them as one of the lost;

9 And my oppression became my salvation; and I was their reprobation because there was no zeal in me;

10 Because I did good to every man I was hated,

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11 And they came round me like mad dogs, who ignorantly attack their masters,
12 For their thought is corrupt and their understanding perverted.
13 But I was carrying water in my right hand, and their bitterness I endured by my sweetness;
14 And I did not perish, for I was not their brother nor was my birth like theirs.
15 And they sought for my death and did not find it: for I was older than the memorial of them;
16 And vainly did they make attack upon me and those who, without reward, came after me:
17 They sought to destroy the memorial of him who was before them.
18 For the thought of the Most High cannot be anticipated; and His heart is superior to all wisdom. Hallelujah.

ODES OF SOLOMON CHAPTER 29.
Again reminiscent of the Psalms, of David.
1 The Lord is my hope: in Him I shall not be confounded.
2 For according to His praise He made me, and according to His goodness even so He gave unto me:
3 And according to His mercies He exalted me: and according to His excellent beauty He set me on high:
4 And brought me up out of the depths of Sheol: and from the mouth of death He drew me:
5 And thou didst lay my enemies low, and He justified me by His grace.
6 For I believed in the Lord's Messiah: and it appeared to me that He is the Lord;
7 And He showed him His sign: and He led me by His light, and gave me the rod of His power;
8 That I might subdue the imaginations of the peoples; and the power of the men of might to bring them low:
9 To make war by His word, and to take victory by His power.
10 And the Lord overthrew my enemy by His word: and he became like the stubble which the wind carries away;
11 And I gave praise to the Most High because He exalted me His servant and the son of His handmaid. Hallelujah.

ODES OF SOLOMON CHAPTER 30.
An invitation to the thirsty.
1 Fill ye waters for yourselves from the living fountain of the Lord, for it is opened to you:
2 And come all ye thirsty, and take the draught; and rest by the fountain of the Lord.
3 For fair it is and pure and gives rest to the soul. Much more pleasant are its waters than honey;
4 And the honeycomb of bees is not to be compared with it.
5 For it flows forth from the lips of the Lord and from the heart of the Lord is its name.
6 And it came infinitely and invisibly: and until it was set in the midst they did not know it:
7 Blessed are they who have drunk therefrom and have found rest thereby. Hallelujah.

ODES OF SOLOMON CHAPTER 31.
A song that Marcus Aurelius might have known when he said "Be like the promontory against which the waves continually break."
1 The abysses were dissolved before the Lord: and darkness was destroyed by His appearance:
2 Error went astray and perished at His hand: and folly found no path to walk in, and was submerged by the truth of the Lord.
3 He opened His mouth and spake grace and joy: and He spake a new song of praise to His name:
4 And He lifted up His voice to the Most High, and offered to Him the sons that were with Him.
5 And His face was justified, for thus His holy Father had given to Him.
6 Come forth, ye that have been afflicted and receive joy, and possess your souls by His grace; and take to you immortal life.
7 And they made me a debtor when I rose up, me who had been a debtor: and they divided my spoil, though nothing was due to them.
8 But I endured and held my peace and was silent, as if not, moved by them.
9 But I stood unshaken like a firm rock which is beaten by the waves and endures.
10 And I bore their bitterness for humility's sake:
11 In order, that I might redeem my people, and inherit it and that I might not make void my promises to the fathers, to whom I promised the salvation of their seed. Hallelujah.

ODES OF SOLOMON CHAPTER 32.
Joy and light.
1 To the blessed there is joy from their hearts, and light from Him that dwells in them:
2 And words from the Truth, who was self-originate: for He is strengthened by the holy power of the Most High: and He is unperturbed for ever and ever. Hallelujah.

ODES OF SOLOMON CHAPTER 33.
A virgin stands and proclaims (v. 5).
1 Again Grace ran and forsook corruption, and came down in Him to bring it to nought;
2 And He destroyed perdition from before Him, and devastated all its order;
3 And He stood on a lofty summit and uttered His voice from one end of the earth to the other:
4 And drew to Him all those who obeyed Him; and there did not appear as it were an evil person.
5 But there stood a perfect virgin who was proclaiming and calling and saying,
6 O ye sons of men, return ye, and ye daughters of men, come ye:
7 And forsake the ways of that corruption and draw near unto me, and I will enter into you, and will bring you forth from perdition,

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8 And make you wise in the ways of truth: that you be not destroyed nor perish:

9 Hear ye me and be redeemed. For the grace of God I am telling among you: and by my means you shall be redeemed and become blessed.

10 I am your judge; and they who have put me on shall not be injured: but they shall possess the new world that is incorrupt:

11 My chosen ones walk in me, and my ways I will make known to them that seek me, and I will make them trust in my name. Hallelujah.

ODES OF SOLOMON CHAPTER 34.

True poetry--pure and simple.

1 No way is hard where there is a simple heart.

2 Nor is there any wound where the thoughts are upright:

3 Nor is there any storm in the depth of the illuminated thought:

4 Where one is surrounded on every side by beauty, there is nothing that is divided.

5 The likeness of what is below is that which is above; for everything is above: what is below is nothing but the imagination of those that are without knowledge.

6 Grace has been revealed for your salvation. Believe and live and be saved. Hallelujah.

ODES OF SOLOMON CHAPTER 35.

"No cradled child more softly lies than I: come soon, eternity."

1 The dew of the Lord in quietness He distilled upon me:

2 And the cloud of peace He caused to rise over my head, which guarded me continually;

3 It was to me for salvation: everything was shaken and they were affrighted;

4 And there came forth from them a smoke and a judgment; and I was keeping quiet in the order of the Lord:

5 More than shelter was He to me, and more than foundation.

6 And I was carried like a child by his mother: and He gave me milk, the dew of the Lord:

7 And I grew great by His bounty, and rested in His perfection,

8 And I spread out my hands in the lifting up of my soul: and I was made right with the Most High, and I was redeemed with Him. Hallelujah.

ODES OF SOLOMON CHAPTER 36.

Theologians have never agreed on an explanation of this perplexing Ode.

1 I rested in the Spirit of the Lord: and the Spirit raised me on high:

2 And made me stand on my feet in the height of the Lord, before His perfection and His glory, while I was praising Him by the composition of His songs.

3 The Spirit brought me forth before the face of the Lord: and, although a son of man, I was named the Illuminate, the Son of God:

4 While I praised amongst the praising ones, and great was I amongst the mighty ones.

5 For according to the greatness of the Most High, so He made me: and like His own newness He renewed me; and He anointed me from His own perfection:

6 And I became one of His Neighbours; and my mouth was opened, like a cloud of dew,

7 And my heart poured out as it were a gushing stream of righteousness,

8 And my access to Him was in peace; and I was established by the Spirit of His government. Hallelujah.

ODES OF SOLOMON CHAPTER 37.

An elementary Ode.

1 I stretched out my hands to my Lord: and to the Most I High I raised my voice:

2 And I spake with the lips of my heart; and He heard me, when my voice reached I Him:

3 His answer came to me, and gave me the fruits of my labours;

4 And it gave me rest by the grace of the Lord. Hallelujah.

ODES OF SOLOMON CHAPTER 38.

A beautiful description of the power of truth.

1 I went up to the light of truth as if into a chariot:

2 And the Truth took me and led me: and carried me across pits and gulleys; and from the rocks and the waves it preserved me:

3 And it became to me a haven of Salvation: and set me on the arms of immortal life:

4 And it went with me and made me rest, and suffered me not to wander, because it was the Truth;

5 And I ran no risk, because I walked with Him;

6 And I did not make an error in anything because I obeyed the Truth.

7 For Error flees away from it, and meets it not: but the Truth proceeds in the right path, and

8 Whatever I did not know, it made clear to me, all the poisons of error, and the plagues of death which they think to be sweetness:

9 And I saw the destroyer of destruction, when the bride who is corrupted is adorned: and the bridegroom who corrupts and is corrupted;

10 And I asked the Truth 'Who are these?'; and He said to me, 'This is the deceiver and the error:

11 And they are alike in the beloved and in his bride: and they lead astray and corrupt the whole world:

12 And they invite many to the banquet,

13 And give them to drink of the wine of their intoxication, and remove their wisdom and knowledge, and so they make them without intelligence;

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14 And then they leave them; and then these go about like madmen corrupting: seeing that-they are without heart, nor do they seek for it!

15 And I was made wise so as not to fall into the hands of the deceiver; and I congratulated myself because the Truth went with me,

16 And I was established and lived and was redeemed,

17 And my foundations were laid on the hand of the Lord: because He established me.

18 For He set the root and watered it and fixed it and blessed it; and its fruits are for ever.

19 It struck deep and sprung up and spread out, and was full and enlarged;

20 And the Lord alone was glorified in His planting and in His husbandry: by His care and by the blessing of His lips,

21 By the beautiful planting of His right hand: and by the discovery of His planting, and by the thought of His mind. Hallelujah.

ODES OF SOLOMON CHAPTER 39.

One of the few allusions to events in the Gospels--that of our Lord walking on the Sea of Galilee.

1 Great rivers are the power of the Lord:

2 And they carry headlong those who despise Him: and entangle their paths:

3 And they sweep away their fords, and catch their bodies and destroy their lives.

4 For they are more swift than lightning and more rapid, and those who cross them in faith are not moved;

5 And those who walk on them without blemish shall not be afraid.

6 For the sign in them is the Lord; and the sign is the way of those who cross in the name of the Lord;

7 Put on, therefore, the name of the Most High, and know Him, and you shall cross without danger, for the rivers will be subject to you.

8 The Lord has bridged them by His word; and He walked and crossed them on foot:

9 And His footsteps stand firm on the water, and are not injured; they are as firm as a tree that is truly set up.

10 And the waves were lifted up on this side and on that, but the footsteps of our Lord Messiah stand firm and are not obliterated and are not defaced.

11 And a way has been appointed for those who cross after Him and for those who adhere to the course of faith in Him and worship His name. Hallelujah.

ODES OF SOLOMON CHAPTER 40.

A song of praise without equal.

1 As the honey distills from the comb of the bees,

2 And the milk flows from the woman that loves her children;

3 So also is my hope on Thee, my God.

4 As the fountain gushes out its water,

5 So my heart gushes out the praise of the Lord and my lips utter praise to Him, and my tongue His psalms.

6 And my face exults with His gladness, and my spirit exults in His love, and my soul shines in Him:

7 And reverence confides in Him; and redemption in Him stands assured:

8 And His inheritance is immortal life, and those who participate in it are incorrupt. Hallelujah.

ODES OF SOLOMON CHAPTER 41.

We discover that the writer may be a Gentile (v. 8).

1 All the Lord's children will praise Him, and will collect the truth of His faith.

2 And His children shall be known to Him. Therefore we will sing in His love:

3 We live in the Lord by His grace: and life we receive in His Messiah:

4 For a great day has shined upon us: and marvellous is He who has given us of His glory.

5 Let us, therefore, all of us unite together in the name of the Lord, and let us honour Him in His goodness,

6 And let our faces shine in His light: and let our hearts meditate in His love by night and by day.

7 Let us exult with the joy of the Lord.

8 All those will be astonished that see me. For from another race am I:

9 For the Father of truth remembered me: He who possessed me from the beginning:

10 For His bounty begat me, and the thought of His heart:

11 And His Word is with us in all our way;

12 The Saviour who makes alive and does not reject our souls-;

13 The man who was humbled, and exalted by His own righteousness,

14 The Son of the Most High appeared in the perfection of His Father;

15 And light dawned from the Word that was beforetime in Him;

16 The Messiah is truly one; and He was known before the foundation of the world,

17 That He might save souls for ever by the truth of His name: a new song arises from those who love Him. Hallelujah.

ODES OF SOLOMON CHAPTER 42.

The Odes of Solomon, the Son of David, are ended with the following exquisite verses.

1 I stretched out my hands and approached my Lord:

2 For the stretching of my hands is His sign:

3 My expansion is the outspread tree which was set up on the way of the Righteous One.

4 And I became of no account to those who did not take hold of me; and I shall be with those who love me.

5 All my persecutors are dead; and they sought after me who hoped in me, because I was alive:

6 And I rose up and am with them; and I will speak by their mouths.

7 For they have despised those who persecuted them;

8 And I lifted up over them the yoke of my love;

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9 Like the arm of the bridegroom over the bride,
10 So was my yoke over those that know me:
11 And as the couch that is spread in the house of the bridegroom and bride,
12 So is my love over those that believe in me.
13 And I was not rejected though I was reckoned to be so.
14 I did not perish, though they devised it against me.
15 Sheol saw me and was made miserable:
16 Death cast me up, and many along with me.
17 I had gall and bitterness, and I went down with him to the utmost of his depth:
18 And the feet and the head he let go, for they were not able to endure my face:
19 And I made a congregation of living men amongst his dead men, and I spake with them by living lips:
20 Because my word shall not be void:
21 And those who had died ran towards me: and they cried and said, Son of God, have pity on us, and do with us according to thy kindness,
22 And bring us out from the bonds of darkness: and open to us the door by which we shall come out to thee.
23 For we see that our death has not touched thee.
24 Let us also be redeemed with thee: for thou art our Redeemer.
25 And I heard their voice; and my name I sealed upon their heads:
26 For they are free men and they are mine. Hallelujah.
THE END

THE PSALMS OF SOLOMON

New English Translation of the Septuagint (NETS)
International Organization for Septuagint
and Cognate Studies, Oxford University Press
Translation: Kenneth Atkinson, 2007
Estimated Range of Dating: 2nd - 1st Century B.C.

(The Psalms of Solomon were referred to in early Christian writings, but lost to later generations until a Greek manuscript was rediscovered in the 17th century. There are currently eleven known 11th- to 16th-century manuscripts of a Greek translation from a lost Hebrew or Aramaic original, probably dating from the 1st or 2nd century BC. However, though now a collection, they were originally separate, written by different people in different periods.

A Syriac version of the same songs has turned up and was published in English for the first time in 1909 by Dr James Rendel Harris who also found The Odes of Solomon in the same bunch of documents. The date of the writing may be established at the middle of the First Century B.C. because the theme of these songs is that of Pompey's actions in Palestine and his death in Egypt in 48 B.C. There exist four Syriac (Aramaic) manuscripts.

The earliest historical evidence of "Eighteen Psalms of Solomon" is in the list at the beginning of the Codex Alexandrinus (c 380 AD). According to James H. Charlesworth, "it has been calculated that the Psalms of Solomon would have fit into the twelve missing pages of the Codex Sinaiticus.

The 18 psalms are classed as Biblical apocrypha or as Old Testament pseudepigrapha; they appear in various copies of the Septuagint and the Peshitta, but were not admitted into later scriptural Biblical canons or generally included in printed Bibles after the arrival of the printing press.

The 17th of the 18 psalms is similar to Psalm 72 which has traditionally been attributed to Solomon, and hence may be the reason that the Psalms of Solomon have their name. An alternate theory is that the psalms were so highly regarded that Solomon's name was attached to them to keep them from being ignored or forgotten.

Politically, the Psalms of Solomon are anti-Hasmonean, and some psalms in the collection show an awareness of the Roman conquest of Jerusalem under Pompey in 63 BC, metaphorically treating him as a dragon who had been sent by God to punish the Hasmoneans. Some of the psalms are messianic, in the Jewish sense (referring to a mortal that seems to be divinely assisted, much like Moses), but the majority are concerned less with the world at large, and more with individual behavior, expressing a belief that repentance for unintended sins will return them to God's favor.

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The description of the internal situation reflects the struggle between the Pharisees [Jews who were allied to the Romans because most of them lived outside the Holy Land] and the Sadducces [the Zadiks, the "Righteous Ones" who were enemies of the Roman and sent out their terrorist Sicarii-troops to murder them]. The author is a Pharisee, devoted to the Law of Moses but as Roman citizens also to Roman law, with a high moral standard, and animated by a bitter hatred of the "wicked" [murderous] Sadducees, whose ethical failings and hostility to the Hasmonean dynasty i.e. the Maccabees (viii. 18-26) were seen as an abomination. Sometimes, the text is linked to both the Essenes of Qumran, and alternatively to the Pharisees.

The Essenes of Qumran, a third group mentioned by Titus Flavius Josephus, separated themselves from that wicked and murderous conflict, and lived in a kind of Buddhist-like monastery. The conflict finally erupted in a full-blown war with a civil war between those two parties called "the First Roman-Jewish War 66-73 AD;" result: over a million dead.

The eighteen psalms may be summarized as follows: suffering inflicted by foreign invasion (i., viii.); desecration of Jerusalem and the Temple, death in Egypt of the invader (ii.); debauchery of Jewish "men-pleasers" (iv.); recognition of God's justice in rewarding the pious and in punishing the wicked (iii., vi., ix., x., xiii., xiv., xv.); expectation of and prayer for divine intervention (vii., xi., xii., xvi.); description of the Messiah (xvii., xviii.).

A definite mark of date is given by the mention (ii. 30, 31) of Pompey's death (48 B.C.). The political situation depicted (the delivery of the city to the invader, the slaughter of the Jews, and the pollution of the Temple) answers fairly well to the account of Pompey's conquest (63 B.C.) given by Josephus ("Ant." xiv. 3, § 4); and there is no need to suppose a reference to Antiochus Epiphanes or Herod. The composition of the psalms may be assigned to 45 B. C., or, less exactly, to the period 70-40 B. C. The date of the Greek translation is uncertain.

The Messiah is a son of David (in opposition to the Miccabean priest-kings and the Levitical Messiah [see Messiah]). a man without supernatural power, raised up by God to purge Jerusalem and to reign in peace over all nations. The description of him is taken largely from the Prophets and the Psalter. He is called in the text (xvii. 36) "the lord Messiah," or "anointed one, lord" (χριστὺς κύριος, Kristos Kurios), which is perhaps a clerical error for "the anointed of the Lord," the common expression. This conception of his character, destined to be permanent, is a return, natural under the circumstances, to the Old Testament representation (See Messiah).

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PSALMS OF SOLOMON CHAPTER 1

1 I cried to the Lord when I was completely distressed, to God when sinners attacked.

2 Suddenly the cry of war was heard before me:
he will listen to me, for I was full of righteousness.

3 I thought in my heart that I was full of righteousness, when I prospered and had become rich in children.

4 Their wealth was spread over the whole earth, and their glory to the end of the earth.

5 They were exalted to the stars; they said they would not fall.

6 But they became insolent in their prosperity, and they did not bring.

7 Their sins were in secret, and I had no knowledge of them.

8 Their acts lawlessness surpassed those of the nations before them; they profaned with profanity the sanctuary of the Lord.

PSALMS OF SOLOMON CHAPTER 2

A Psalm. Pertaining to Salomon. Concerning Ierousalem.

1 When the sinner became proud, he struck down fortified walls with a battering-ram, and you did not prevent him.

2 Foreign nations went up to your altar; in pride they trampled it with their sandals,

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3 because the sons of Ierousalem had defiled the sanctuary of the Lord, had profaned the gifts of God with acts of lawlessness.

4 Because of these things he said, "Cast them far from me; I take no pleasure in them."

5 The beauty of her glory was despised before God; it was completely dishonored.

6 The sons and daughters were in harsh captivity, their neck in a seal, with a mark among the nations.

7 According to their sins he dealt with them, for he abandoned them into the hands of those who prevail.

8 He turned away his face from pitying them, young and old and their children once again, for they did evil once again in not listening.

9 And heaven was weighed down, and the earth detested them, because no person upon it had done what they did.

10 And the earth shall know all your righteous judgments, O God.

11 They set the sons of Ierousalem to be mocked because of the prostitutes in her; everyone passing by would enter before the sun.

12 They used to mock with their acts of lawlessness, as they themselves used to do; before the sun they paraded their injustices.

13 And the daughters of Ierousalem were profane according to your judgment, because they had defiled themselves with a confusion of mingling (inappropriate intercourse).

14 I am troubled in my entrails and my inward parts over these things.

15 I will justify you, O God, in uprightness of heart, for in your judgments is your righteousness, O God.

16 For you have repaid the sinners according to their works, and according to their sins, which were very wicked.

17 You have exposed their sins, that your judgment might be evident; you have wiped out their memorial from the earth.

18 God is a righteous judge, and he will not marvel at a person.

19 For the nations reviled Ierousalem, trampling her down; he dragged down her beauty from the throne of glory.

20 She put on sackcloth instead of beautiful clothing, a rope around her head instead of a crown.

21 She removed the headdress of glory, which God had set upon her; in dishonor her beauty was cast upon the ground.

22 And I saw and entreated the face of the Lord and said: Long enough, Lord, has your hand been heavy on Ierousalem in bringing the nations upon her.

23 For they mocked and spared not, in wrath and fierce anger, and they will be brought to an end, unless you, Lord, rebuke them in your wrath.

24 For it was not out of zeal that they acted, but out of the desire of the soul, so as to pour out their wrath upon us in plunder.

25 Do not delay, O God, to repay them on their heads, to declare (to say) in dishonor the arrogance of the dragon.

26 And I did not wait long until God showed me his insolence, pierced, on the mountains of Egypt, more than the least despised on land and sea.

27 His body, carried about on the waves in great insolence, and there was no one to bury, for he had rejected him in dishonor.

28 He did not consider that he was a human, nor did he consider the hereafter.

29 He said, "I will be lord of earth and sea," and he did not recognize that God is great, mighty in his great strength.

30 He is king over the heavens, also judging kings and authorities.

31 It is he who raises me up to glory and puts the arrogant to sleep for everlasting destruction in dishonor, because they did not know him.

32 And now see, the nobles of the earth, the judgment of the Lord; for he is a great and righteous king; judging what is under heaven.

33 Bless God, you who fear the Lord with understanding, for the pity of the Lord is upon those who fear him with judgment,

34 to separate between righteous and sinner, to repay the sinners forever according to their works

35 and to have pity on the righteous (or delivering him), from the humiliation of the sinner, and to repay the sinner for what he has done to the righteous.

36 For the Lord is kind to those who call on him with endurance, treating his devout according to his pity, setting them continuously before him in strength.

37 Blessed is the Lord forever before his slaves.

PSALMS OF SOLOMON CHAPTER 3

A Psalm. Pertaining to Salomon. Concerning the righteous.

1 Why do you sleep, soul, and do not bless the Lord? Play a new hymn to God, who is worthy to be praised.

2 Play, and be fully awake in wakefulness (or vigilance) for him, for a good melody to God is from a good heart.

3 The righteous remember the Lord at all times, with confession and justification, the Lord's judgments.

4 The righteous does not despise being disciplined by the Lord; his good will is always before the Lord.

5 The righteous stumbled and justified the Lord; he fell and watches what God will do for him; he eagerly watches whence his salvation will come.

6 The truth of the righteous is from their divine savior; in the house of the righteous sin upon sin does not lodge (or find a home).

7 The righteous always searches his house, to remove his injustice in transgression.

8 He made atonement for sins of ignorance by fasting and humiliation of his soul, and the Lord cleanses every devout man and his house.

9 The sinner stumbled, and he curses his life, the day of his birth and his mother's birth pangs.

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10 He has added sin upon sin in his lifetime; he fell, because his fall is evil, and he shall not rise up.

11 The destruction of the sinner is forever, and he will not be remembered, when he visits the righteous.

12 This is the portion of sinners forever, but those who fear the Lord shall rise to everlasting life, and their life is in the light of the Lord and shall never end.

PSALMS OF SOLOMON CHAPTER 4

Discourse of Salomon. Pertaining to the men-pleasers.

1 Why do you sit, profaner, in the council of the devout, and your heart is far removed from the Lord, provoking with transgressions of the law the God of Israel?

2 Extravagant in speech, extravagant in appearance above everyone, the person harsh in speech in condemning sinners in judgment.

3 And his hand is the first upon him as if in zeal, and he himself is guilty of various sins and self-indulgence.

4 His eyes are upon every woman without distinction; his tongue is false when he makes a contract with an oath.

5 At night and in secret he sins as though unseen; with his eyes he speaks to every woman in evil assignation (illicit affairs); he is quick to enter every house cheerfully as though innocent.

6 May God remove those who live in hypocrisy with the devout, with corruption of his flesh and his life with poverty.

7 May God reveal the works of men, of men- pleasers, his works with derision and contempt.

8 And may the devout justify the judgment of their God, when sinners are removed from the presence of the righteous, the man-pleaser who speaks the law with deceit.

9 And their eyes are upon a stable (peaceful) house of a man, as a serpent to destroy each other's wisdom with words of those who transgress the law.

10 His words are deceptions to accomplish his desire for injustice; he did not cease until he had succeeded in scattering them as orphans.

11 He devastated a house on account of his desire for transgressing the law; he deceived with words, because there is no one who sees and judges.

12 At this he was filled with transgressing the law, and his eyes are upon another house, to destroy it with clamorous words.

13 His soul, like Hades, is not satisfied with all these things.

14 May his portion, O Lord, be dishonored before you; may his going out be with groaning, and his coming in with a curse.

15 May his life be in anguish and poverty and anxiety, O Lord; may his sleep be with grief, and his waking with anxiety.

16 May sleep be taken from his temples at night; may he fail dishonorably in all the work of his hands.

17 May he enter his house empty-handed, and may his house lack everything with which he might satisfy his soul.

18 May his old age be spent in loneliness without children right up to his being taken up.

19 May the flesh of the men-pleasers be scattered by wild beasts,

and may the bones of the transgressors of the law lie before the sun in dishonor.

20 May ravens peck out the eyes of hypocrites, for they have devastated many houses of men in dishonor, and they scattered them in desire.

21 And they have not remembered God, and they did not fear God in all these things, and they provoked and angered God.

22 May he remove them from the earth, because with pretense they have deceived the souls of the innocent.

23 Happy are those who fear the Lord in their innocence; the Lord will save them from deceitful men and sinners, and he will save us from every stumbling block of the transgressor of the law.

24 May God remove those who arrogantly do all injustice; for the Lord our God is a great and mighty judge in righteousness.

25 May your pity, O Lord, be upon all those who love you.

PSALMS OF SOLOMON CHAPTER 5

A Psalm. Pertaining to Salomon.

1 O Lord God, I will praise your name with joy in the midst of those who have knowledge of your righteous judgments.

2 For you are kind and merciful, the refuge of the poor; when I cry out to you, do not pass me by in silence.

3 For no one will take booty from a strong man, and who shall take of all that you have made, unless you give it?

4 For man and his portion are before you in the balance; he cannot increase it beyond your judgment, O God.

5 When we are distressed we will call upon you for help, and you will not turn back our petition, because you are our God.

6 Make not your hand heavy upon us, lest, from distress, we sin.

7 And if you do not return us, we will not stay away, but we will come to you.

8 For if I hunger, I will cry to you, O God, and you will give to me.

9 You feed the birds and the fish, when you give rain to wildernesses that green grass may spring up.

10 You have provided fodder in the wilderness for every living thing, and if they hunger, they will lift their face to you.

11 You feed kings and rulers and peoples, O God, and who is the hope of the poor and needy, unless it be you, O Lord?

12 And you will listen—for who is kind and forgiving but you?—making glad the soul of the humble by opening your hand in pity.

13 Man's kindness is grudgingly, and tomorrow, and if he repeat it without complaining, you would even marvel at this.

14 But your gift is great in kindness, and rich, and he whose hope is in you will not be sparing with a gift (or give generously).

15 Your pity, O Lord, is upon the whole earth in kindness.

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16 Happy is the man whom God remembers in due proportion to sufficiency; if man has too much, he sins.

17 Sufficient is a moderate provision with righteousness, and in this is the blessing of the Lord for abundance with righteousness.

18 May those who fear the Lord rejoice in good things, and your kindness be upon Israel in your kingdom.

19 Blessed is the glory of the Lord, for he is our king.

PSALMS OF SOLOMON CHAPTER 6

In hope. Pertaining to Salomon.

1 Happy is the man whose heart is prepared to call on the name of the Lord; when he remembers the name of the Lord, he will be saved.

2 His ways are directed by the Lord, and the works of his hands are protected by the Lord, his God.

3 His soul will not be disturbed with the sight of evil dreams; when he crosses rivers and when the seas swell, he will not be terrified.

4 He arose from his sleep and blessed the name of the Lord. In firmness of heart he sang a hymn to the name of his God.

5 And he entreated the face of the Lord for his entire household, and the Lord listened to the prayer of everyone in fear of God.

6 And the Lord fulfills every request of the soul that hopes in him. Blessed is the Lord who works pity for those who love him in truth.

PSALMS OF SOLOMON CHAPTER 7

Pertaining to Salomon. Of returning.

1 Remove not your dwelling from us, O God, lest they attack us, those who hated us without cause.

2 For you have rejected them, O God; let their foot not trample upon the inheritance of your holy precinct.

3 Discipline us by your will, and do not give us to the nations.

4 For if you send death, you will command it concerning us.

5 For you are full of pity, and you will not be angry enough to destroy us completely.

6 While your name dwells in our midst, we shall find pity, and no nation will prevail against us.

7 For you are our protector, and we shall call upon you, and you will hearken to us;

8 For you will have compassion upon the race of Israel forever, and you will not reject it,

9 and we are under your yoke forever, and the whip of your discipline.

10 And you will direct us in the time of your help, showing pity to the house of Iakob on the day you promised them.

PSALMS OF SOLOMON CHAPTER 8

Pertaining to Salomon. Regarding victory.

1 My ear heard distress and the sound of war, the sound of a trumpet announcing slaughter and destruction.

2 The sound of many people is like that of an exceedingly great wind, like a hurricane with mighty fire sweeping through the wilderness.

3 And I said in my heart, "Where, then, will God judge him?"

4 I heard a sound in Ierousalem, city of a holy precinct.

5 My lower back was crushed from the report; my knees weakened; my heart was afraid; my bones were shaken like flax.

6 I said, "They will direct their ways in righteousness."

7 I considered the judgments of God since the creation of heaven and earth;

I justified God in his judgments from eternity.

8 God exposed their sins before the sun; all the earth knew the righteous judgments of God.

9 In secret places under the earth were their transgressions of the law in provocation; they committed incest, son with mother and father with daughter.

10 They committed adultery, every man with his neighbor's wife. They concluded compacts by oath with one another concerning these things.

11 They would plunder the sanctuary of God, as though there was no heir who redeems.

12 They would trample the altar of the Lord becauseb of all kinds of uncleanness, and with menstrual blood they defiled the sacrifices as if they were profane meat.

13 They left no sin, which they did not do more than the nations.

14 Therefore God mixed for them a spirit of confusion; he gave them a cup of undiluted wine to drink, that they might become drunk.

15 He brought him from the end of the earth, who strikes mightily; he declared war against Ierousalem and her land.

16 The rulers of the land met him with joy; they said to him, "Welcome is your way; come, enter in peace."

17 They leveled the rough roads before his entry; they opened the gates to Ierousalem; they crowned her walls.

18 He entered, as a father the house of his sons, with peace; he set down his feet with great security.

19 He captured her towered strongholds and the wall of Ierousalem, for God led him with security while they went astray.

20 He killed their rulers and everyone wise in counsel; he poured out the blood of the inhabitants of Ierousalem like the water of uncleanness.

21 He led away their sons and daughters whom they had begotten in defilement.

22 They did according to their uncleanness, just as their fathers; they defiled Ierousalem and the things that had been sanctified to the name of God.

23 God was justified in his judgments among the nations of the earth, and the devout of God are like lambs innocent in their midst.

24 Worthy to be praised is the Lord who judges all the earth in his righteousness.

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25 See, O God, you have shown us your judgment in your righteousness; our eyes have seen your judgments, O God.

26 We have justified your name that is honored forever, for you are the God of righteousness, judging Israel with discipline.

27 Turn, O God, your pity upon us, and have compassion upon us.

28 Gather together the dispersion of Israel with pity and kindness, for your faithfulness is with us.

29 And we stiffened our neck, and you are the one who disciplines us.

30 Overlook us not, our God, lest the nations swallow us up, as though there were no redeemer.

31 And you are our God from the beginning, and upon you is our hope, O Lord.

32 And we shall not depart from you, for your judgments upon us are kind.

33 Upon us and our children is your good will forever; O Lord, our savior, we shall never more be shaken.

34 Worthy to be praised is the Lord for his judgments by the mouth of devout ones, and blessed is Israel by the Lord forever.

PSALMS OF SOLOMON CHAPTER 9

Pertaining to Salomon. Regarding rebuke.

1 When Israel was led away in exile to a foreign land, when they fell away from the Lord who redeemed them, they were expelled from the inheritance, which the Lord had given them.

2 The dispersion of Israel was among every nation, according to the word of God, that you may be justified, O God, in your righteousness by reason of our acts of lawlessness; for you are a righteous judge over all the peoples of the earth.

3 For none that does injustice shall be hidden from your knowledge,

and the righteous acts of your devout are before you, O Lord, and where shall a human being hide himself from your knowledge, O God?

4 Our works are in the choosing and power of our soul, to do righteousness or injustice in the works of our hands, and in your righteousness you visit human beings.

5 The one who practices righteousness stores up life for himself with the Lord, and the one who practices injustice is responsible for the destruction of his own soul, for the judgments of the Lord are in righteousness for each man and household.

6 To whom will you show kindness, O God, if not to them that call upon the Lord? You will cleanse a soul from sins when he will confess, when he acknowledges; for shame is upon us and our faces on account of all these things.

7 And to whom will you forgive sins, except to those who have sinned? You shall bless the righteous and not straighten them for the sins they have committed, and your kindness is upon sinners in repentance.

8 And now, you are our God, and we are the people whom you have loved. Look, and be compassionate, O God of Israel, for we are yours, and remove not your pity from us, lest they attack us.

9 And you chose the offspring of Abraam above all the nations, and you placed your name upon us, O Lord, and you will not reject us forever.

10 You made a covenant with our fathers concerning us, and we shall hope in you when we return our souls toward you.

11 The mercy of the Lord is upon the house of Israel forever and ever.

PSALMS OF SOLOMON CHAPTER 10

Among hymns. Pertaining to Salomon.

1 Happy is the man whom the Lord remembers with reproving and who is fencedc from the evil road by a whip, that he may be cleansed from sin, that it may not increase.

2 He who prepares his back for lashes shall be cleansed, for the Lord is kind to those who endure discipline.

3 For he will straighten the ways of the righteous and will not turn them aside by discipline, and the pity of the Lord is upon those who love him in truth.

4 And the Lord will remember his slaves in pity, for the testimony is in the law of the everlasting covenant, the testimony of the Lord for the ways of mankind at his visitation.

5 Our Lord is righteous and devout in his judgments forever, and Israel shall praise the name of the Lord with joy.

6 And the devout shall acknowledge in the assembly of the people, and God will show pity upon the poor to the joy of Israel.

7 For God is kind and full of pity forever, and the congregations of Israel shall glorify the name of the Lord.

8 The salvation of the Lord is upon the house of Israel for everlasting joy.

PSALMS OF SOLOMON CHAPTER 11

Pertaining to Salomon. Regarding expectation.

1 Trumpet in Sion with a signal trumpet to summon the holy ones; proclaim in Ierousalem the voice of one who brings good news; for the God of Israel has shown pity in his visitation of them.

2 Stand upon a high place, O Ierousalem, and behold your children, from the east and the west, gathered together once again by the Lord.

3 From the north they come in the joy of their God; from the islands far away God has gathered them.

4 He has leveled high mountains into level ground for them; the hills fled at their approach.

5 The woods shaded them as they passed by; God caused every tree of fragrance to spring up for them,

6 that Israel might pass by at the visitation of their God's glory.

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7 Put on, O Ierousalem, the garments of your glory; prepare the robe of your sanctitya, for God has spoken good concerning Israel forever and ever.

8 May the Lord do what he has spoken concerning Israel and Ierousalem; may the Lord raise up Israel by his glorious name.

9 The pity of the Lord is upon Israel forever and ever.

PSALMS OF SOLOMON CHAPTER 12

Pertaining to Salomon. Against the tongue of the transgressors of the law.

1 O Lord, deliver my soul from the man who is a transgressor of the law and wicked, from the tongue that transgresses the law and is slanderous and that speaks lies and deceits.

2 The words of the tongue of the wicked man are twisted in many ways, like fire among a people which burns up its beauty.

3 His sojourn—to set on fire households with a lying tongue—to cut down trees of joy that sets the transgressors of the law on fire, to confound households in warfare by means of slanderous lips.

4 May God remove far from the innocent the lips of the transgressors of the law with anxiety, and may the bones of slanderers be scattered far from those who fear the Lord; may the slanderous tongue perish in flaming fire far from the devout.

5 May the Lord preserve the quiet soul that hates the unjust, and may the Lord direct the man who makes peace at home.

6 The salvation of the Lord is upon Israel his servant forever, and may the sinners perish altogether from the presence of the Lord, and may the devout of the Lord inherit the promises of the Lord.

PSALMS OF SOLOMON CHAPTER 13

A Psalm. Pertaining to Salomon. Comfort for the righteous.

1 The right hand of the Lord covered me; the right hand of the Lord spared us.

2 The arm of the Lord saved us from the sword that passes through, from famine and the death of sinners.

3 Evil wild animals rushed upon them; with their teeth they tore their flesh, and with their molars they crushed their bones.

4 But from all these things the Lord delivered us.

5 The pious man was troubled on account of his transgressions, lest he should be taken away along with the sinners.

6 For the destruction of the sinner is terrible, but not one of all these things shall touch the righteous.

7 For not the same is the discipline of the righteous in ignorance and the destruction of the sinners.

8 The righteous is disciplined with distinctness so that the sinner may not rejoice over the righteous.

9 For he will admonish the righteous as a beloved son, and his discipline is as that of a firstborn.

10 For the Lord will spare his devout and will wipe away their transgressions with discipline.

11 For the life of the righteous is forever, but sinners shall be taken away into destruction, and their memorial shall never be found.

12 But the pity of the Lord is upon the devout, and his pity is upon those who fear him.

PSALMS OF SOLOMON CHAPTER 14

A Hymn. Pertaining to Salomon.

1 Faithful is the Lord to those who love him in truth, to those who endure his discipline,

2 to those who walk in the righteousness of his ordinances, in the law which he commanded us that we might live.

3 The devout of the Lord shall live by it forever; the orchard of the Lord, the trees of life, are his devout.

4 Their planting is rooted forever; they shall not be pulled up all the days of heaven;

5 for the portion and the inheritance of God is Israel.

6 But not so are the sinners and transgressors of the law, who loved a day in the companionship of their sin.

7 Their desire was for the briefness of corruption, and they have not remembered God.

8 For the ways of human beings are known before him at all times, and he knows the storeroomsa of the heart before they come to pass.

9 Therefore their inheritance is Hades and darkness and destruction, and they shall not be found in the day when the righteous obtain pity.

10 But the devout of the Lord shall inherit life with joy.

PSALMS OF SOLOMON CHAPTER 15

A Psalm. Pertaining to Salomon. With an Ode.

1 When I was in distress, I called upon the name of the Lord; I hoped for the help of the God of Iakob and was saved, for you are the hope and the refuge of the poor, O God.

2 For who, O God, is strong except to confess to you in truth? And wherein is a person mighty except in confessing to your name?

3 A new melody with an ode in gladness of heart, the fruit of the lips with the tuned instrument of the tongue, the first fruit of the lips from a devout and righteous heart—

4 he who does these things shall never be shaken by evil; the flame of fire and the wrath against the unrighteous shall not touch him,

5 when it goes forth from the face of the Lord against sinners, to destroy all the substance of sinners;

6 For the mark of God is upon the righteous for salvation.

7 Famine and sword and death shall be far from the righteous; for they shall flee from the devout as those pursued by war,

8 but they shall pursue sinners and overtake them, and those who do lawlessness shall not escape the judgment of the Lord;

9 they shall be overtaken by those experienced in war, for the mark of destruction is upon their forehead.

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10 And the inheritance of sinners is destruction and darkness, and their acts of lawlessness shall pursue them to Hades below.

11 Their inheritance shall not be found for their children, for sins shall lay waste the houses of sinners.

12 And sinners shall perish forever in the day of the Lord's judgment, when God visits the earth with his judgment.

13 But those who fear the Lord shall find mercy on it (on Earth), and they shall live by the mercy of their God, but sinners shall perish forever and anon.

PSALMS OF SOLOMON CHAPTER 16

A Hymn. Pertaining to Salomon. Regarding help for the devout.

1 When my soul slumbered, away from the Lord, I slipped for a short time, in the lethargy of those that sleep far from God.

2 For a short time my soul was poured out to death, close to the gates of Hades with the sinner,

3 when my soul separated from the Lord, God of Israel, except that the Lord helped me with his pity forever.

4 He pricked me, like a goad for a horse, that I might awaken unto him; my savior and protector at all times saved me.

5 I will acknowledge [to] you, O God, for you helped me to salvation, and you did not count me with sinners for destruction.

6 Remove not your pity from me, O God, nor your remembrance from my heart until death.

7 Rule over me (hold me back), O God, from wicked sin and from every evil woman who causes the foolish to stumble.

8 And let not the beauty of a woman who transgresses the law deceive me, nor of anything that is subject to useless sin.

9 Direct the works of my hands in your place, and guard my steps in your remembrance.

10 Protect my tongue and my lips with words of truth; anger and unreasoning wrath put far from me.

11 Grumbling and faint-heartedness in affliction keep far from me, when, if I sin, you discipline me to return me.

12 Support my soul with goodwill and cheerfulness; when you strengthen my soul, what is given will be sufficient for me.

13 For if you do not give strength, who will endure discipline in poverty?

14 When a soul is rebuked in the hand of his corruption,
your testing is in his flesh and in the affliction of poverty.

15 If the righteous endures in all these, he shall receive pity from the Lord.

PSALMS OF SOLOMON CHAPTER 17

A Psalm. Pertaining to Salomon. With an Ode. Pertaining to the king.

1 O Lord, you are our king forever and ever, for in you, O God, shall our soul boast.

2 And how long is the time of a person's life upon the earth?
According to his time and his hope upon him.

3 But we will hope in God our savior; for the might of our God is forever with pity, and the kingdom of our God is forever over the nations in judgment.

4 You, O Lord, you chose Dauid king over Israel, and you swore to him concerning his offspring forever, that his palace would never fail before you.

5 And, because of our sins, sinners rose up against us; they attacked us and thrust us out, to whom you did not promise; they took possession by force, and they did not glorify your honorable name.

6 They set up in glory a palace corresponding to their loftiness; they laid waste the throne of Dauid in arrogance leading to change.

7 But you, O God, will overthrow them and will remove their offspring from the earth,
when there rises up against them a person that is foreign to our race.

8 According to their sins you will repay them, O God, that it may befall them according to their works.

9 God showed them no pity; he has sought out their offspring and let not one of them go free.

10 Faithful is the Lord in all his judgments, which he performs on the earth.

11 The lawless one laid waste our land so that no one inhabited it; they destroyed young and old and their children together.

12 In the wrath of his beauty he expelled them to the west, and the rulers of the land to derision, and did not spare them.

13 Being an alien the enemy acted arrogantly, and his heart was estranged from our God.

14 And all things that he did in Ierousalem were just as the nations do in their strong cities.

15 And the sons of the covenant surpassed them in the midst of motley nations; there was no one among them who practiced pity and truth in Ierousalem.

16 Those who loved the congregations of the devout fled from them, as sparrows were scattered from their nest.

17 They wandered in wildernesses that their souls be saved from evil, and their saved soul was precious in the eyes of those who sojourned abroad.

18 They were scattered over the whole earth by lawless men,
for heaven withheld the rain from falling on the earth.

19 Everlasting springs out of abysses were held back from high mountains, for there was none among them who did righteousness and justice.

20 From their ruler and the lowest of the people they were in every sin; the king was in transgression of the law, and the judge in disobedience, and the people in sin.

21 See, O Lord, and raise up for them their king, the son of Dauid, at the time which you chose, O God, to rule over Israel your servant.

22 And gird him with strength to shatter in pieces unrighteous rulers, to purify Ierousalem from nations that trample her down in destruction,

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23 in wisdom of righteousness, to drive out sinners from the inheritance, to smash the arrogance of the sinner like a potter's vessel,

24 to shatter all their substance with an iron rod, to destroy the lawless nations by the word of his mouth,

25 that, by his threat, nations flee from his presence, and to reprove sinners with the thought of their hearts.

26 And he shall gather a holy people whom he shall lead in righteousness, and he shall judge the tribes of the people that has been sanctified by the Lord, his God.

27 And he shall not allow injustice to lodge in their midst any longer, nor shall there dwell with them any person who knows evil; for he shall know them, that all are their God's sons.

28 And he shall distribute them according to their tribes upon the land, and no resident alien and alien shall sojourn among them any longer.

29 He shall judge peoples and nations in the wisdom of his righteousness.

Interlude on strings

30 And he shall have the peoples of the nations to be subject to him under his yoke, and he shall glorify the Lord in the marka of all the earth, and he shall purify Ierousalem in holiness as it was at the beginning

31 so that nations may come from the end of the earth to see his glory, bringing as gifts her sons who are exhausted,

and to see the glory of the Lord with which God has glorified her.

32 And he shall be a righteous king, taught by God, over them, and there shall be no injustice in his days in their midst, for all shall be holy, and their king the anointed of the Lord.

33 For he shall not put his hope in horse and rider and bow, nor shall he multiply for himself gold and silver for war, nor shall he gather hopes from a multitude of people for the day of war.

34 The Lord himself is his king, the hope of him who is strong through hope in God, and he shall have pity on all the nations before him in fear.

35 For he shall strike the earth with the word of his mouth forever; he shall bless the people of the Lord in wisdom with joy.

36 And he himself shall be pure from sin so that he may rule a great people, that he may rebuke rulers and remove sinners by the strength of his word.

37 And he shall not weaken in his days, relying on his God; for God has made him strong in the holy spirit and wise in the counsel of understanding with strength and righteousness.

38 And the blessing of the Lord shall be with him in strength, and he shall not weaken.

39 His hope shall be in the Lord, and who can prevail against him?

40 He shall be strong in his works and mighty in fear of God, shepherding the flock of the Lord faithfully and righteously, and he shall not let any among them become weak in their pasture.

41 And he shall lead all of them in equity, and there shall be no arrogance among them, that any one of them should be oppressed.

42 This is the majesty of the king of Israel, which God knew, to raise him up over the house of Israel to discipline it.

43 His words will be more refined than costly gold, the finest.

In the congregations he will discerningly judge the tribes of a sanctified people; his words are as words of the holy in the midst of sanctified peoples.

44 Happy are those who shall live in those days, to see the good things of Israel that God shall accomplish in the congregation of the tribes.

45 May God hasten his pity upon Israel; may he deliver us from the uncleanness of profane enemies.

46 The Lord himself is our king forever and ever.

PSALMS OF SOLOMON CHAPTER 18

A Psalm. Pertaining to Salomon. Again of the anointed of the Lord.

1 O Lord, your pity is over the works of your hands forever; your goodness is over Israel with a rich gift.

2 When your eyes gaze upon them, then none of them shall be in want; your ears listen to the hopeful petition of the poor.

3 Your judgments are over the whole earth with pity, and your love is upon the offspring of Abraam, the sons of Israel.

4 Your discipline is upon us as on a firstborn, an only son, to turn back the obedient soul from ignorant stupidity.

5 May God cleanse Israel for the day of pity with blessing, for the day of election when he brings up his anointed one.

6 Happy are those who shall live in those days, to see the good things of the Lord, which he will perform for the coming generation.

7 Under the rod of discipline of the Lord's anointed in fear of his God, in wisdom of spirit and of righteousness and strength,

8 to direct a man in works of righteousness in fear of God,

to establish them all before the Lord—

9 a good generation in fear of God in the days of pity.

Interlude on strings

10 Great is our God, and glorious, dwelling in the highest, who appointed the lights in their course for the determining of seasons from day to day, and they did not turn aside from the path you commanded them.

11 Their path each day is in the fear of God, from the day God created them and forever.

12 And they have not wandered since the day he created them; since the generations of old they have not turned aside from their paths, except when God commanded them through the injunction of his slaves.

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THE THIRD BOOK OF THE MACCABEES

or 3 Maccabees, or Ptolemaics by Pseudo-Athanasius
Source: The Bible of the Armenian Apostolic Church and the Orthodox Church
Estimated Range of Dating: 50 B.C. - 100 A.D.

(The Third Book of Maccabees, also called 3 Maccabees, [or "Ptolemaics"(meaning Ptolemaeans) by Pseudo-Athanasius] is found in most Orthodox Bibles as a part of the Anagignoskomena [books worthy to be read]. The book was presumably composed in the 1st century BC or the 1st century AD. It may be a Jewish product.

In spite its title, the book has nothing to do with the Maccabees or their revolt against the Greek-Persian Seleucid Empire, as described in 1 Maccabees and 2 Maccabees. Instead it tells the story of persecution of the Jews under Ptolemy IV Philopator (222–205 BC), some decades before the Maccabee uprising. The name of the book apparently comes from the similarities between this book and the stories of the martyrdom of Eleazar and the Maccabean youths in 2 Maccabees; the High Priest Shimon is also mentioned. It was written in Greek during the 1st century.

The author of this book was probably a Jew from Alexandria, a Greek harbour city at the Egyptian Mediterranean coast. The author wrote his rhetorical constructs and a somewhat bombastic style, and the themes of the book are very similar to those of the Epistle of Aristeas. The work begins abruptly, leading to think that it is actually a fragment of a now-lost longer work.

The book describes the persecution of the Jews in Egypt. The book includes a letter by Ptolemy, which says that those Jews who agree to abandon their faith are to be spared and can return home. The story goes: After the Egyptian king Ptolemy's defeated the Greek-Persin king Antiochus III in 217 BC at the battle of Raphia, he visited Jerusalem and the Second Temple. However, he is, according to the book, prevented from entering the building. This leads him to hate the Jews and upon his return to Alexandria, he rounds up all the Jews in the kingdom to put them to death in his hippodrome. Titus Flavius Josephus notes that many Jews were put to death in Alexandria under the reign of Ptolemy VIII Physcon (146–117 BC) due to their support for Cleopatra II, and this execution was indeed carried out by intoxicated elephants. It is probably for this reason that the Jews abruptly changed allegiance from Egypt to Syria in 200 BC. due to the persecution and killings in Egypt.)

3 MACCABEES CHAPTER 1

1 Now Philopater learned of them that came back that Antiochus had made himself master of the places which belonged to himself, and given charge to all his footmen and horsemen, and took with him his sister Arsinoe, and marched out unto the parts of Raphis, where Antiochus and his forces pitched.

2 And a certain Theodotus, intending to accomplish his design, took with him the bravest of the arms which had been before committed to his trust by Ptolemy, and crossed by night unto the tent of Ptolemy, to kill him by himself, and thus to end the war.

3 But Dositheus, called the son of Drimulus, by birth a Jew, who afterward a renegade from the laws and customs of his country, conveyed Ptolemy away, and made a certain obscure man to lie down in his stead in the tent. It befel this man to receive the fate which was meant for the other.

4 A fierce battle then took place; and the men of Antiochus prevailing, Arsinoe continually went up and down the ranks, and with hair dishevelled, with tears and entreaties, begged the soldiers to fight manfully for themselves, their children, and their wives; and promised that if they proved conquerors, she would give them two minas of gold apiece.

5 It thus fell out that their enemies were defeated in hand to hand encounter, and many of them were taken prisoners also.

6 Having vanquished this attempt, the king then decided to proceed to the neighbouring cities, and encourage them.

7 By so doing, and by distributing gifts to their temples, he inspired his subjects with confidence.

8 The Jews also sent some of their council and of their elders to him. The greetings, guestgifts, and congratulations on the past, bestowed by them, filled him with the greater eagerness to visit the city.

9 Having arrived at Jerusalem, and sacrificed, and offered thank offerings to the Greatest God, and done whatsoever else was suitable to the sanctity of the place, and entered the inner court,

10 he was so struck with the exact magnificence of the temple, that he conceived the purpose of entering the sanctuary itself.

11 And when they told him that this was not permitted, none of the nation, no, nor even the priests in general, but only the supreme high priest of all, and he only once a year, being permitted to go in, he would by no means give way.

12 Then they read the law to him; but he persisted in obtruding himself, exclaiming that he ought to be permitted: and saying, Be it that they were deprived of this honour, I ought not to be.

13 And he put the question, Why, when he entered all temples none of the priests that were present forbad him?

14 He was thoughtlessly answered by one, That he did wrong to boast of this.

15 Well; since I have done this, said he, be the cause what it may, shall I not enter with or without your consent?

16 And when the priests fell down in their sacred vestments imploring the Greatest God to come and help in time of need,

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and to avert the violence of the fierce transgressor, and when they filled the temple with lamentations and tears,

17 then those that had been left behind in the city were affrighted, and rushed forth, uncertain of the event.

18 Virgins, which had been shut up within their chambers, came out with their mothers, scattering dust and ashes on their heads, and filling the streets with outcries.

19 Women, but newly separated off, left their bridal chambers, left the reserve that befitted them, and ran about the city in a disorderly manner.

20 New born babes were forsaken by the mothers and nurses that waited upon them; some here, some there, in houses, or in fields; these now, with an ardour which could not be checked, swarmed into the Most high temple.

21 Various were the prayers offered up by them that assembled in this place, by reason of the unholy attempt of the king.

22 Along with these were certain of the citizens, who took courage, and would not submit to his obstinacy, and his intention of carrying out his purpose.

23 Calling out to arms, and to die bravely in defence of the law of their fathers, they created a great uproar in the place, and were with difficulty brought back by the aged and the elders to the station of prayer, which they had occupied before.

24 During this time the multitude kept on praying.

25 The elders which surrounded the king strove in many ways to divert his haughty mind from the design that he had formed.

26 He, in his hardened mood, insensible to all persuasion, was going onwards, with the view of carrying out this design.

27 Yet even his own officers, when they saw this, joined with the Jews in an appeal to Him which hath all power, to aid in the present crisis, and not wink at such overweening lawlessness.

28 Such was the frequency and the vehemence of the cry of the assembled crowd, that an indescribable noise ensued.

29 Not the men only, the very walls and floor seemed to sound forth; all things preferring dissolution rather than to see the place defiled.

3 MACCABEES CHAPTER 2

1 Now it was that the high priest Simon bowed his knees over against the holy place, and spread forth his hands in reverent fashion, and uttered the following supplication:

2 O LORD, Lord, King of the heavens, and Ruler of the whole creation, Holy among the holy, sole Governor, Almighty, give ear unto us who are oppressed by a wicked and profane one, which exulteth in his confidence and strength.

3 It is Thou, the Creator of all, the Lord of the universe, that art a righteous Governor, and judgest all those that act with pride and insolence.

4 It was Thou that didst destroy the former workers of unrighteousness, among whom were the giants, which trusted in their own strength and hardihood, by covering them with a measureless flood.

5 It was Thou that didst make the Sodomites, those workers of exceeding iniquity, men notorious for their vices, an example to after generations, when Thou didst consume them with fire and brimstone.

6 Thou didst make known thy power when Thou causedst the bold Pharaoh, the enslaver of Thy people, to pass through the ordeal of many and divers inflictions.

7 And Thou rolledst the depths of the sea over him, when he made pursuit with chariots, and with a multitude of followers, and gavest a safe passage unto those that put their trust in Thee, the Lord of the whole creation.

8 These saw and felt the works of Thine hands, and praised Thee, the Almighty.

9 Thou, O King, when Thou createdst the illimitable and measureless earth, didst choose out this city: Thou didst make this place sacred to Thy name, albeit Thou needest nothing: Thou didst glorify it with Thine illustrious presence, after establishing it to the glory of Thy great and honourable name.

10 And Thou didst promise, out of love toward the house of Israel, that should we fall away from thee, and become afflicted, and then come into this house, and pray, Thou wouldest hear our prayer.

11 Verily Thou art faithful and true.

12 And seeing Thou didst often aid our fathers when they were hard pressed, and in low estate, and deliveredst them out of great dangers,

13 see now, holy King, how through our many and great sins we are borne down, and made subject to our enemies,

and are become weak and powerless.

14 We being in this low condition, this bold and profane man seeketh to dishonour this Thy holy place, consecrated out of the earth unto the name of Thy Majesty.

15 Thy dwelling place, the heaven of heavens, is indeed unapproachable to men.

16 But since it seemed good to Thee to manifest thy glory among Thy people Israel, Thou didst sanctify this place.

17 Punish us not by the uncleanness of their men, neither chastise us by means of their profanity; lest the lawless ones boast in their rage, and say,

18 We have trodden upon the holy house, as houses that are idolatrous are trodden upon.

19 Blot out our iniquities, and do away our errors, and shew forth Thy tender mercy in this hour.

20 Let Thy mercies speedily prevent us. Grant us peace, that them that are cast down and broken hearted may praise Thee with their mouth.

21 At that time God, Which seeth all things, Who is beyond all Holy among the holy, heard that prayer, so suitable; and scourged the man greatly uplifted with scorn and insolence.

22 Shaking him to and fro, as a reed is shaken with the wind, He cast him upon the pavement powerless, with limbs

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palsied; by a righteous judgement deprived of the faculty of speech.

23 His friends and bodyguards, beholding the swift recompense that had suddenly overtaken him, struck with exceeding terror, and fearing that he would die, speedily removed him.

24 When in course of time he had come to himself, this severe check caused no repentance in him, but he departed with bitter threatenings.

25 He proceeded to Egypt, grew worse in wickedness through his aforementioned companions in wine, who were lost to all goodness;

26 and not being satisfied with countless acts of impiety, his audacity so increased that he raised evil reports there, and many of his friends, watching his purpose attentively, joined in furthering his will.

27 His purpose was to inflict a public stigma upon our race; wherefore he erected a pillar at the porch of the tower, and caused the following inscription to be graven thereon:

28 That entrance to their own temple was to be refused to all those that would not sacrifice; that all the Jews were to be enrolled among the common people; that they that resisted were to be forcibly seized, and put to death;

29 that they that were thus enrolled, were to be marked upon their persons by the ivy leaf symbol of Dionysus, and to be set apart with these limited rights.

30 To do away with the appearance of hating them all, he had it written beneath, that if any of them should elect to enter the community of them that were initiated in the rights, these should have equal rights with the Alexandrians.

31 Some of them that were over the city, therefore, abhorring any approach unto the city of piety, unhesitating gave in to the king, and expected to derive some great honour from a future connection with him.

32 A nobler spirit, however, prompted the majority the cling to their religious observances, and by paying money that they might live unmolested, these sought to escape the enrollment:

33 cheerfully looking forward to future aid, they abhorred their own apostates, considering them to be national foes, and debarring them from the common usages of social intercourse.

3 MACCABEES CHAPTER 3

1 On discovering this, so incensed was the wicked king, that he no longer confined his rage to the Jews in Alexandria. Laying his hand more heavily upon them that lived in the country, he gave commandment that they should speedily be collected into one place, and most cruelly deprived of their lives.

2 While this was going on, an invidious rumour was uttered abroad by men who had banded together to injure the Jewish race. The purport of their charge was, that the Jews kept them away from the ordinances of the law.

3 Now, while the Jews ever maintained a feeling of unswerving loyalty toward the king,

4 yet, as they worshipped God, and observed His law, they made certain distinctions, and avoided certain things. Hence some persons held them in odium;

5 although, as they adorned their conversation with works of righteousness, they had established themselves in the good opinion of the world.

6 What all the rest of mankind said, was, however, made of no account by the strangers;

7 who said much of the exclusiveness of the Jews with regard to their worship and meats; they alleged that they were men unsociable, hostile to the king's interests, refusing to associate with him or his troops. By this way of speaking, they brought much odium upon them.

8Nor was this unexpected uproar and sudden conflux of people unobserved by the Greeks who lived in the city, concerning men who had never harmed them: yet to aid

them was not in their power, since all was oppression around; but they encouraged the Jews by sympathizing with them in their troubles, and expected a favourable turn of affairs:

9 He that knoweth all things, will not, said they, disregard so great a people.

10 Some of the neighbours, friends, and fellow dealers of the Jews, even called them privily to an interview, pledged them their assistance, and promised to do their very utmost for them.

11 Now the king, elated with his prosperous fortune, and not regarding the superior power of God, but thinking to persevere in his present purpose, wrote the following letter to the prejudice of the Jews:

12 King Ptolemy Philpater, to the commanders and soldiers in Egypt, and in all places, health and happiness!

13 I am right well; and so, too, are my affairs.

14 Since our Asiatic campaign, the particulars of which ye know, and which by the aid of the gods, not lightly given, and by our own vigour, hath been brought to a successful issue according to our expectation,

15 we resolved, not with strength of spear, but with gentleness and much humanity, as it were to nurse the inhabitants of Ceolesyria and Phoenicia, and to be their willing benefactors.

16 So, having bestowed considerable sums of money upon the temples of the several cities, we proceeded even as far as Jerusalem; and went up to honour the temple of these wretched beings who never cease from their folly.

17 To outward appearance they received us willingly; but belied that appearance by their deeds. When we were eager to enter their temple, and to honour it with the most beautiful and exquisite gifts,

18 they were so carried away by their old arrogancy, as to forbid us the entrance; while we, out of our forbearance toward all men, refrained from exercising our power upon them.

19 And thus, exhibiting their enmity against us, they alone among the nations lift up their heads against kings and

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benefactors, as men unwilling to submit to any thing reasonable.

20 We then, having endeavoured to make allowance for the madness of these persons, and on our victorious return treating all people in Egypt courteously, acted in a manner which was befitting.

21 Accordingly, bearing no ill will against their kinsmen at Jerusalem, but rather remembering our connection with them, and the numerous matter with sincere heart from a remote period entrusted to them, we wished to venture a total alteration of their state, by bestowing upon them the rights of citizens of Alexandria, and to admit them to the everlasting rites of our solemnities.

22 All of this, however, they have taken in a very different spirit. With their innate malignity, they have spurned the fair offer; and constantly inclining to evil,

23 have rejected the inestimable rights. Not only so, but by using speech, and by refraining from speech, they abhor the few among them who are heartily disposed toward us; ever deeming that their ignoble course of proceeding will force us to do away with our reform.

24 Having then, received certain proofs that these Jews bear us every sort of ill will, we must look forward to the possibility of some sudden tumult among ourselves, when these impious men may turn traitors and barbarous enemies.

25 As soon, therefore, as the contents of this letter become known unto you, in that same hour we command those Jews that dwell among you, with wives and children, to be sent unto us, vilified and abused, in chains of iron, to undergo a death cruel and ignominious, suitable to men disaffected.

26 For by the punishment of them in one body we perceive that we have found the only means of establishing our affairs for the future on a firm and satisfactory basis.

27 Whosoever shall shield a Jew, whether it be an old man, child, or suckling, shall with his whole house be tortured to death.

28 Whosoever shall inform against the Jews, besides receiving the property of the person charged, shall be presented with two thousand drachmae from the royal treasury, shall be made free, and shall be crowned.

29 What place soever shall shelter a Jew, shall, when he is hunted forth, be put under the ban of fire, and be for ever rendered useless to every to every living being for all time to come.

30 Such was the purport of the king's letter.

3 MACCABEES CHAPTER 4

1 Wheresoever this decree was received, the people kept up a revelry of joy and shouting; as if their long-pent-up, hardened hatred, were now to shew itself openly.

2The Jews suffered great throes of sorrow, and wept much; while their hearts, all things around being lamentable, were set on fire as they bewailed the sudden destruction that was decreed against them.

3 What home, or city, or place at all inhabited, or what streets were there, which their condition did not fill with wailing and lamentation?

4 They were sent out unanimously by the generals in the several cities, with such stern and pitiless feeling, that the exceptional nature of the infliction moved even some of their enemies. These, influenced by sentiments of common humanity, and reflecting upon the uncertain issue of life, shed tears at this their miserable expulsion.

5 A multitude of hoary-haired men, were driven along with halting bending feet, urged onward by the impulse of a violent, shameless force to quick speed.

6 Girls who had entered the bridal chamber quite lately, to enjoy the partnership of marriage, exchanged pleasure for misery; and with dust scattered upon their myrrh-anointed heads, were hurried along unveiled, and, in the midst of outlandish insults, set up with one accord a lamentable cry in place of the marriage hymn.

7 Bound, and exposed to public gaze, they were hurried violently on board ship.

8 The husbands of these, in the prime of their youthful vigour, instead of crowns wore halters round their necks; instead of feasting and youthfully mirth, spent the residue of their nuptial days in wailings, and saw only the grave at hand.

9 They were dragged along by unyielding chains, like wild beasts: of these, some had their necks thrust into

the benches of the rowers; while the feet of others were inclosed in hard fetters.

10 The planks of the deck above them barred out the light, and shut out the day on every side, that they might be treated like traitors during the whole voyage.

11 They were conveyed accordingly in this vessel, and at the end of it arrived at Schedia. The king had ordered them to be cast into the vast hippodrome, which was built before the city. This place was well adapted by its situation to expose them to the gaze of all comers into the city. Thus they could hold no communication with his forces; nay, were deemed unworthy of any civilised accommodation.

12 When this was done, the king, hearing that their brethren in the city often went out and lamented the melancholy distress of these victims,

13 was full of rage, and commanded that they should be carefully subjected to the same (and not one whit milder) treatment.

14 The whole nation was now to be enrolled. Every individual was to be specified by name; not for that hard servitude of labour which we have a little before mentioned, but that he might expose them to the aforementioned tortures; and finally, in the short space of a day, might extirpate them by his cruelties.

15 The enrolling of these men was carried on cruelly, zealously, assiduously, from the rising up of the sun unto the going down thereof, and was not brought to an end in forty days.

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16 The king was filled with great and constant joy, and celebrated banquets before the temple idols. His erring heart, far from the truth, and his profane mouth, gave glory to idols, deaf and incapable of speaking or aiding, and uttered unworthy speech against the Greatest God.

17 At the end of the aforementioned interval of time, the registrars brought word to the king that the multitude of the Jews was too great for enrollment,

18 inasmuch as there were many still left in the land, of whom some were in inhabited houses, and others were scattered about in various places; so that all the commanders in Egypt were not sufficient for the work.

19 The king threatened them, and charged them with taking bribes, in order to contrive the escape of the Jews: but was clearly convinced of the truth of what had been said.

20 They said, and proved, that paper and pens had failed them for the carrying out of their purpose.

21 Now this was the active interference of the unconquerable Providence, which assisted the Jews from heaven.

3 MACCABEES CHAPTER 5

1 Then he called Hermon, which had charge of the elephants. Full of rage, altogether fixed in his furious design,

2 he commanded him, with a quantity of unmixed wine and handfuls of incense infused, to drug the elephants early on the following day. These five hundred elephants, when infuriated by the copious draughts of frankincense, were to be led up to the execution of death upon the Jews.

3 The king, after issuing these commands, went to his feasting, and gathered together all those of his friends and of the army who hated the Jews the most.

4 The master of the elephants, Hermon, fulfilled his commission punctually.

5 The underlings appointed for the service went out about eventide, and bound the hands of the miserable victims, and took other precautions for their security at night, thinking that the whole race would perish together.

6 The nations believed the Jews to be destitute of all protection; for chains fettered them about.

7 They invoked the Almighty Lord, and ceaselessly besought with tears their merciful God and Father, Ruler of all, Lord of every power,

8 to overthrow the evil purpose which was gone out against them, and to deliver them by extraordinary manifestation from that death which was in store for them.

9 Their litany so earnest went up to heaven.

10 Then Hermon, who had filled his merciless elephants with copious draughts of mingled wine and frankincense, came early to the palace, to certify the king thereof.

11 He, however, which hath sent His good creature sleep from all time, by night or by day, thus gratifying whom He willeth, diffused a portion thereof now upon the king.

12 By this sweet and profound influence of the Lord he was held fast, and thus his unjust purpose was quite frustrated, and his unflinching resolve greatly falsified.

13 But the Jews, having escaped the hour which had been fixed, praised their holy God, and again prayed Him Who is easily reconciled to display the power of His powerful hand to the overweening nations.

14 The middle of the tenth hour had well nigh arrived, when the master bidder, seeing the guest that were bidden collected, came and shook the king.

15 He gained his attention with difficulty, and hinting that the meal time was passing, he talked the matter over with him.

16 The king listened to this, and then turning aside to his potations, commanded the guests to sit down before him.

17 This done, he asked them to enjoy themselves, and to indulge in mirth at this somewhat late hour of the banquet.

18 Conversation grew on, and the king sent for Hermon, and enquired of him with fierce denunciations, wherefore the Jews had been suffered to outlive that day.

19 Hermon explained that he had done his bidding over night; and in this he was confirmed by his friends.

20 The king, then, with a barbarity exceeding that of Phalaris, said, that they might thank his sleep of that day. Lose no time, and make ready the elephants against to morrow, as you did before, for the destruction of these accursed Jews.

21 When the king said this, the company present were glad, and approved; and then each man went to his own home.

22 Nor did they employ the night in sleep, so much as in contriving cruel mockeries for those deemed miserable.

23 The morning cock had just crowed, and Hermon, having harnessed the brutes, was stimulating them in the great colonnade.

24 The city crowds were collected together to see the hideous spectacle, and waited impatiently for the dawn.

25 The Jews, breathless with momentary suspense, spread forth their hands, and prayed the Greatest God, in mournful strains, again to help them speedily.

26 The sun's rays were not shed abroad, and the king was waiting for his friends, when Hermon came to him, calling him out, and saying that his desires could now be realised.

27 The king, receiving him, was astonished at his unwonted exit; and overwhelmed with a spirit of oblivion about every thing, enquired the object of this earnest preparation.

28 But this was the working of that Almighty God, which had made him forget all his purpose.

29 Hermon, and his friends, pointed out the preparation of the animals: They are ready, O king, at thine own strict injunction.

30 The king was filled with fierce anger at these words; for, by the providence of God regarding these things, his mind had become entirely confused. He looked hard at Hermon, and then threatened him as follows:

31 Your parents, or your children, were they here, they should furnished a large repast to these wild beasts; not these innocent Jews, which have loyally served me and my forefathers.

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32 Had it not been for familiar friendship, and the claims of your office, your life should have gone for theirs.

33 Hermon, being threatened in this unexpected and alarming manner, was troubled in visage, and downcast of countenance.

34 The friends also stole out one by one, and dismissed the assembled multitudes to their occupations.

35 The Jews, having heard of these events, praised the glorious God and King of kings, because they had obtained this help also from him.

36 Now the king arranged another banquet after the same manner, and proclaimed an invitation to mirth.

37 And he summoned Hermon to his presence, and said, with threats, How oft, O wretch, must I repeat my commands unto thee about these same persons?

38 Once more, arm the elephants against the morrow for the utter destruction of the Jews.

39 His kinsmen, that reclined with him, wondered at his instability, and thus expressed themselves:

40 O king, how long dost thou make trial of us, as of men bereft of reason? This is the third time that thou hast commanded their destruction. When the thing is to be done, thou changest thy mind, and recallest thine instructions.

41 For this cause the feeling of expectation causeth tumult in the city: it swarmeth with factions; and is continually on the point of being plundered.

42 The king, just like another Phalaris, a prey to thoughtlessness, made no account of the changes which his own mind had undergone, issuing in the deliverance of the Jews. He sware a fruitless oath, and determined forthwith to send them to Hades, crushed by the knees and feet of the elephants.

43 He would also invade Judah, and level the towns thereof with fire and the sword; and destroy that temple which the nations might not enter, and prevent sacrifices ever after from being offered up there.

44 Joyfully his friends brake up, together with his kinsmen; and, trusting in his determination, arranged their forces in guard at the most convenient places of the city.

45 And the master of the elephants urged the beasts into an almost maniacal state, drenched them with incense and wine, and decked them with frightful instruments.

46 About early morning, when the city was now filled with an immense number of people at the hippodrome, he entered the palace, and called the king unto the business in hand.

47 The king's heart teemed with impious rage; and he rushed forthwith the mass, along with the elephants. With feelings unsoftened, and eyes pitiless, he longed to gaze at the hard and wretched doom of the aforementioned Jews.

48 But the Jews, when the elephants went out at the gate, followed by the armed force; and when they saw the dust raised by the throng, and heard the loud cries of the crowd,

49 thought that they had come to the last moments of their lives, unto the end of that which they had trembling expected. They gave way, therefore, to lamentations and moanings: they kissed each other: those nearest of kin to each other hung about one another's necks: fathers about their sons, mothers their daughters: other women held their infants to their breasts, which drew what seemed their last milk.

50 Nevertheless, when they reflected upon the succour before granted them from heaven, they prostrated themselves with one accord; removed even the sucking children from the breast, and

51 sent up an exceeding great cry, entreating the Lord of all power to reveal Himself, and have mercy upon those who now lay at the gates of Hades.

3 MACCABEES CHAPTER 6

1 And Eleazar, an illustrious priest of the country, which had attained to length of days, and whose life had been adorned with virtue, caused the presbyters which were about him to cease to cry out to the holy God, and prayed thus:

2 O King, mighty in power, Most High, Almighty God, Who orderest the whole creation with thy tender mercy,

3 look upon the seed of Abraham, upon the children of the sanctified Jacob, Thy sanctified inheritance, O Father, which is now being wrongfully destroyed as strangers in a strange land.

4 Thou destroyedst Pharaoh, with his host of chariots, when the lord of this same Egypt was uplifted with lawless hardihood and loud sounding tongue. Shedding the beams of Thy mercy upon the race of Israel, Thou overwhelmedst him with his proud army.

5 When Sennacherib, the grievous king of the Assyrians, glorying in his countless hosts, had subdued the whole land with his spear, and was lifting him up against Thy holy city, with boastings grievous to be heard, Thou, O Lord, didst utterly destroy him, and shew forth Thy might unto many nations.

6 When the three friends in the land of Babylon of their own will exposed their lives to the fire rather than serve vain things, Thou didst send a dewy coolness through the fiery furnace, and bring the fire upon all their adversaries.

7 It was Thou who, when Daniel was hurled, through slander and envy, as a prey unto lions down below, didst bring him back again unhurt to light.

8 When Jonah was pining away in the belly of the sea-bred monster, Thou didst look upon him, O Father, and recover him to the sight of his own.

9 And now, O Thou that hatest insolence; Thou that aboundest in mercy; Thou that art the protector of all things; appear speedily unto the race of Israel, who are insulted by abhorred, lawless nations.

10 If our life during our exile hath been stained with iniquity, deliver us from the hand of the enemy, and destroy us, O Lord, by the death which Thou preferrest.

11 Let not the vain minded congratulate vain idols at the destruction of Thy beloved, saying, Neither did their God deliver them',

12 Thou Who art All powerful and Almighty, O Eternal One, behold! have mercy upon us who are being withdrawn

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from life, like traitors, by the unreasoning insolence of lawless men.

13 Let the nations cower before Thine invincible might to day, O glorious One, Who hast all power to save the race of Jacob.

14 The whole band of infants and their parents with tears beseech Thee.

15 Let it be shewed unto all the nations that Thou art with us, O Lord, and hast not turned thy face away from us; but as Thou saidst that Thou wouldest not forget them even in the land of their enemies, so do thou fulfil this saying, O Lord.

16 Now at the time that Eleazar had ended his prayer, the king came along to the hippodrome, with the wild beasts, and with his tumultuous power.

17 When the Jews saw this, they uttered a loud cry to heaven, so that the valleys adjacent resounded, and caused an irrepressible lamentation throughout the army.

18 Then the all-glorious, all-powerful, and true God, displayed His holy countenance, and opened the gates of heaven, from whence two angels, dreadful of form, came down, and were visible to all but the Jews.

19 And they stood over against, and filled the enemies' host with confusion and cowardice; and bound them with immoveable fetters.

20 And a cold shudder came over the person of the king, and oblivion palsied the vehemence of his spirit.

21 They turned back the animals upon the armed forces which followed upon them; and the animals trod them down, and destroyed them.

22 The king's wrath was changed into compassion; and he wept at his own machinations.

23 For when he heard the cry, and saw them all on the verge of destruction, with tears he angrily threatened his friends, saying,

24 Ye have governed amiss, and have exceeded tyrants in cruelty; and me your benefactor have ye laboured to deprive at once of my dominion and my life, by privily devising measures injurious to the kingdom.

25 Who hath gathered here, unreasonably removing each from his home, those, who, in faithfulness to us, had held the strongholds of the country?

26 Who hath thus consigned to unmerited punishments those who in good will toward us from the beginning have in all things surpassed all nations, and who often have engaged in the most dangerous undertakings?

27 Loose, loose the unjust bonds; and send to their homes in peace, and deprecate what hath been done.

28 Release the sons of the almighty living God of heaven, Who from our forefathers' time till now hath granted a glorious and uninterrupted prosperity to our affairs.

29 These things he said: and they, released the same moment, having now escaped death, praised God their holy Saviour.

30 The king then departed to the city, and called the overseer of his revenues unto him, and bade him provide a seven days' quantity of wine and all else requisite for feasting for the Jews. He decided that they should keep a gladsome festival of deliverance in the very place wherein they expected to meet with their destruction.

31 Then they which before were despised and nigh unto Hades, yea, rather advanced into it, partook of the cup of salvation, in stead of the grievous and lamentable death. Full of exultation, they parted out the place intended for their fall and burial into banqueting booths.

32 Ceasing their miserable strains of woe, they took up the subject of their fatherland, hymning in praise God their wonderworking Saviour. All groans, all wailing, were laid aside: they formed dances in token of serene joy.

33 So also the king collected a number of guests for the occasion, and returned unceasing thanks with much magnificence for the unexpected deliverance afforded him.

34 Those that had marked them out as for death, and for carrion, and had enrolled them with joy, howled aloud, and were clothed with shame, and had the fire of their rage ingloriously put out.

35 But the Jews, as we have just said, instituted a dance, and them gave themselves up to feasting, glad thanksgivings, and psalms.

36 They made a public ordinance to commemorate these things for generations to come, as long as they should be sojourners. Thus they established these days as days of mirth, not for the purpose of drinking or luxury, but because God had saved them.

37 They requested the king to send them back to their homes.

38 They were being enrolled from the twenty fifth of Pachon unto the fourth of Epiphi, a period of forty days: the measures taken for their destruction lasted from the fifth of Epiphi till the seventh, that is, three days.

39 The Ruler over all did during this time manifest forth His mercy gloriously, and did deliver them all together unharmed.

40They feasted upon the king's provision up to the fourteenth day, and then asked to be sent away.

41 The king commended them, and wrote the subjoined epistle, of magnanimous import for them, to the commanders of every city.

3 MACCABEES CHAPTER 7

1 King Ptolemy Philopater unto all the commanders throughout Egypt, and unto all that are set over affairs, joy and strength.

2 We, too, and our children are well; and God hath directed our affairs as we wish.

3 Certain of our friends did of malice vehemently urge us to punish the Jews of our realm in a body, with the infliction of a monstrous punishment.

4They pretended that our affairs would never be in such a good state till this took place. Such, they said, was the hatred borne by the Jews unto other people.

5They brought them fettered in grievous chains as slaves, nay, as traitors. Without enquiry or examination they

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endeavoured to annihilate them. They buckled themselves with a savage cruelty, worse than Scythian custom.

6 For this cause we severely threatened them; yet, with the clemency we are wont to extend unto all men, we at length permitted them to live. Finding that the God of heaven cast a shield of protection over the Jews, so as to preserve them, and that he fought for them as a father ever fighteth for his sons;

7 and taking into consideration their constancy and faithfulness toward us, and toward our ancestors, we have, as we ought, acquitted them of every sort of charge.

8 And we have dismissed them unto their several homes; bidding all men everywhere to do them no wrong, or unrighteously revile them about the past.

9 For know ye, that should we conceive any evil design against, or in any manner aggrieve them, we shall ever have as our opposite, not man, but the highest God, the Ruler of all might. From him there will be no escape, as the avenger of such deeds. Fare ye well.

10 When they received this letter, they were not forward to depart

forthwith. They petitioned the king to be allowed to inflict fitting punishment upon those of their race that had willingly transgressed the holy God, and the law of God.

11 They alleged that the men who had for their bellies' sake transgressed the ordinances of God, would never be faithful to the interests of the king.

12 The king admitted the truth of this reasoning, and commended them.

13 Their priests, then, as was most meet, saluted him with good wishes, and all the people echoed with the Alleluia. They then joyfully departed.

14 Then they punished and destroyed with ignominy every polluted Jew that fell in their way;

15 slaying thus, in that day, above three hundred men, and esteeeming this destruction of the wicked a season of joy.

16 They themselves having held fast their God unto death, and having enjoyed a full deliverance, departed from the city garlanded with sweet flowered wreaths of every kind. Uttering exclamations of joy, with songs of praise, and melodious hymns, they

thanked the God of their fathers, the eternal Saviour of Israel.

17 Having arrived at Ptolemais, called from the feature of that district Rosebearing, where the fleet, according to the general wish, waited for them seven days,

18 they partook of a banquet of deliverance; for the king generously granted them severally the means of securing a return home.

19 They accordingly brought back in peace, while they gave utterance to becoming thanks; and they determined to keep these days during their sojourn as days of joyfulness.

20 These they registered as sacred upon a pillar, when they had dedicated the place of their festivity to be one of prayer. They departed unharmed, free, abundant in joy, preserved by the king's commandment, by land, by sea, and by river, each to his own home.

21 They had more weight than before among their enemies; and were honoured and feared, and none in any way robbed them of their goods.

22 Every man received back his own, according to inventory; those that had obtained their goods, giving them up with the greatest terror. For the greatest God wrought with perfectness wonders for their salvation.

23 Blessed be the Redeemer of Israel unto everlasting. Amen.

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THE FOURTH BOOK OF THE MACCABEES

4 Maccabees
Source: The Bible of the Romanian Orthodox Church
Estimated Range of Dating: 20 - 130 A.D.

(The Fourth Book of Maccabees, also called 4 Maccabees is a homily or philosophic discourse praising the supremacy of pious reason over passion. In style, the book is oratorical, but not so much as 3 Maccabees. It was originally written in the common Greek language of the first or second century AD. It is generally dated between 20 and 130 AD, most likely at the end of the Flavian Dynasty or later. Its composition was made in quite a highly rhetorical Greek style. Its interest in martyrs in Antioch [Antakya] and its similarity to other writings from that region indicates its place of origin.

The text was not influenced by any form of Christianity but by Stoic philosophy as the writer believes in the immortality of the soul, but never mentions the resurrection of the dead. Good souls are said to live forever in happiness with the patriarchs and God, but even the evil souls are held to be immortal.

The work consists of a prologue and two main sections; the first advances the philosophical thesis while the second illustrates the points made using examples drawn from 2 Maccabees (principally, the martyrdom of Eleazer and the Maccabean youths) under Antiochus IV Epiphanes. The last chapters concern the author's impressions drawn from these martyrdoms. The work thus appears to be an independent composition to 1 Maccabees and 2 Maccabees, merely drawing on their descriptions to support its thesis. The weak ending of the book could indicate that the last chapter seem to be a later addition to the work.

It is not in the Bible for most churches, but is an appendix to the Greek Bible, and in the canon of the Georgian Orthodox Bible. The book was included in the 1688 Romanian Orthodox and the 18th-century Romanian Catholic Bibles where it was called "Iosip" (Joseph) because it is ascribed to Titus Flavius Josephus by Eusebius and Jerome, and this opinion was accepted for many years, leading to its inclusion in many editions of Josephus' works. Scholars have however pointed to perceived differences of language and style. It is no longer printed in Romanian Bibles today.)

4 MACCABEES CHAPTER 1

1 As I am going to demonstrate a most philosophical proposition, namely, that religious reasoning is absolute master of the passions, I would willingly advise you to give the utmost heed to philosophy.

2 For reason is necessary to every one as a step to science: and more especially does it embrace the praise of prudence, the highest virtue.

3 If, then, reasoning appears to hold the mastery over the passions which stand in the way of temperance, such as gluttony and lust,

4 it surely also and manifestly has the rule over the affections which are contrary to justice, such as malice; and of those which are hindrances to manliness, as wrath, and pain, and fear.

5 How, then, is it, perhaps some may say, that reasoning, if it rule the affections, is not also master of forgetfulness and ignorance? They attempt a ridiculous argument.

6 For reasoning does not rule over its own affections, but over such as are contrary to justice, and manliness and temperance, and prudence; and yet over these, so as to withstand, without destroying them.

7 I might prove to you, from may other considerations, that religious reasoning is sole master of the passions;

8 but I shall prove it with the greatest force from the fortitude of Eleazar, and seven brethren, and their mother, who suffered death in defence of virtue.

9 For all these, contemning pains even unto death, by this contempt, demonstrated that reasoning has command over the passions.

10 For their virtues, then, it is right that I should commend those men who died with their mother at this time in behalf of rectitude; and for their honours, I may count them happy.

11 For they, winning admiration not only from men in general, but even from the persecutors, for their manliness and endurance, became the means of the destruction of the tyranny against their nation, having conquered the tyrant by their endurance, so that by them their country was purified.

12 But we may now at once enter upon the question, having commenced, as is our wont, with laying down the doctrine, and so proceed to the account of these persons, giving glory to the all wise God.

13 The question, therefore, is, whether reasoning be absolute master of the passions.

14 Let us determine, then, What is reasoning? and what passion? and how many forms of the passions? and whether reasoning bears sway over all of these?

15 Reasoning is, then, intellect accompanied by a life of rectitude, putting foremost the consideration of wisdom.

16 And wisdom is a knowledge of divine and human things, and of their causes.

17 And this is contained in the education of the law; by means of which we learn divine things reverently, and human things profitably.

18 And the forms of wisdom are prudence, and justice, and manliness, and temperance.

19 The leading one of these is prudence; by whose means, indeed, it is that reasoning bears rule over the passions.

20 Of the passions, pleasure and pain are the two most comprehensive; and they also by nature refer to the soul.

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21 And there are many attendant affections surrounding pleasure and pain.

22 Before pleasure is lust; and after pleasure, joy.

23 And before pain is fear; and after pain is sorrow.

24 Wrath is an affection, common to pleasure and to pain, if any one will pay attention when it comes upon him.

25 And there exists in pleasure a malicious disposition, which is the most multiform of all the affections.

26 In the soul it is arrogance, and love of money, and vaingloriousness, and contention, and faithlessness, and the evil eye.

27 In the body it is greediness and gormandizing, and solitary gluttony.

28 As pleasure and pain are, therefore, two growth of the body and the soul, so there are many offshoots of these passions.

29 And reasoning, the universal husbandman, purging, and pruning these severally, and binding round, and watering, and transplanting, in every way improves the materials of the morals and affections.

30 For reasoning is the leader of the virtues, but it is the sole ruler of the passions. Observe then first, through the very things which stand in the way of temperance, that reasoning is absolute ruler of the passions.

31 Now temperance consists of a command over the lusts.

32 But of the lusts, some belong to the soul, others to the body: and over each of these classes the reasoning appears to bear sway.

33 For whence is it, otherwise, that when urged on to forbidden meats, we reject the gratification which would ensue from them? Is it not because reasoning is able to command the appetites? I believe so.

34 Hence it is, then, that when lusting after water-animals and birds, and fourfooted beasts, and all kinds of food which are forbidden us by the law, we withhold ourselves through the mastery of reasoning.

35 For the affections of our appetites are resisted by the temperate understanding, and bent back again, and all the impulses of the body are reined in by reasoning.

4 MACCABEES CHAPTER 2

1 And what wonder? if the lusts of the soul, after participation with what is beautiful, are frustrated,

2 on this ground, therefore, the temperate Joseph is praised in that by reasoning, he subdued, on reflection, the indulgence of sense.

3 For, although young, and ripe for sexual intercourse, he abrogated by reasoning the stimulus of his passions.

4 And it is not merely the stimulus of sensual indulgence, but that of every desire, that reasoning is able to master.

5 For instance, the law says, Thou shalt not covet thy neighbour's wife, nor anything that belongs to thy neighbour.

6 Now, then, since it is the law which has forbidden us to desire, I shall much the more easily persuade you, that reasoning is able to govern our lusts, just as it does the affections which are impediments to justice.

7 Since in what way is a solitary eater, and a glutton, and a drunkard reclaimed, unless it be clear that reasoning is lord of the passions?

8 A man, therefore, who regulates his course by the law, even if he be a lover of money, straightway puts force upon his own disposition; lending to the needy without interest, and cancelling the debt of the incoming sabbath.

9 And should a man be parsimonious, he is ruled by the law acting through reasoning; so that he does not glean his harvest crops, nor vintage: and in reference to other points we may perceive that it is reasoning that conquers his passions.

10 For the law conquers even affection toward parents, not surrendering virtue on their account.

11 And it prevails over marriage love, condemning it when transgressing law.

12 And it lords it over the love of parents toward their children, for they punish them for vice; and it domineers over the intimacy of friends, reproving them when wicked.

13 And think it not a strange assertion that reasoning can in behalf of the law conquer even enmity.

14 It alloweth not to cut down the cultivated herbage of an enemy, but preserveth it from the destroyers, and collecteth their fallen ruins.

15 And reason appears to be master of the more violent passions, as love of empire and empty boasting, and slander.

16 For the temperate understanding repels all these malignant passions, as it does wrath: for it masters even this.

17 Thus Moses, when angered against Dathan and Abiram, did nothing to them in wrath, but regulated his anger by reasoning.

18 For the temperate mind is able, as I said, to be superior to the passions, and to transfer some, and destroy others.

19 For why, else, does our most wise father Jacob blame Simeon and Levi for having irrationally slain the whole race of the Shechemites, saying, Cursed be their anger.

20 For if reasoning did not possess the power of subduing angry affections, he would not have spoken thus.

21 For at the time when God created man, He implanted within him his passions and moral nature.

22 And at that time He enthroned above all the holy leader mind, through the medium of the senses.

23 And He gave a law to this mind, by living according to which it will maintain a temperate, and just, and good, and manly reign.

24 How, then, a man may say, if reasoning be master of the passions, has it no control over forgetfulness and ignorance?

4 MACCABEES CHAPTER 3

1 The argument is exceedingly ridiculous: for reasoning does not appear to bear sway over its own affections, but over those of the body,

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2 in such a way as that any one of you may not be able to root out desire, but reasoning will enable you to avoid being enslaved to it.

3 One may not be able to root out anger from the soul, but it is possible to withstand anger.

4 Any one of you may not be able to eradicate malice, but reasoning has force to work with you to prevent you yielding to malice.

5 For reasoning is not an eradicator, but an antagonist of the passions.

6 And this may be more clearly comprehended from the thirst of king David.

7 For after David had been attacking the Philistines the whole day, he with the soldiers of his nation slew many of them;

8 then when evening came, sweating and very weary, he came to the royal tent, about which the entire host of our ancestors was encamped.

9 Now all the rest of them were at supper;

10 but the king, being very much athirst, although he had numerous springs, could not by their means quench his thirst;

11 but a certain irrational longing for the water in the enemy's camp grew stronger and fiercer upon him, and consumed him with languish.

12 Wherefore his body-guards being troubled at this longing of the king, two valiant young soldiers, reverencing the desire of the king, put on their panoplies, and taking a pitcher, got over the ramparts of the enemies:

13 and unperceived by the guardians of the gate, they went throughout the whole camp of the enemy in quest.

14 And having boldly discovered the fountain, they filled out of it the draught for the king.

15 But he, though parched with thirst, reasoned that a draught reputed of equal value to blood, would be terribly dangerous to his soul.

16 Wherefore, setting up reasoning in opposition to his desire, he poured out the draught to God.

17 For the temperate mind has power to conquer the pressure of the passions, and to quench the fires of excitement,

18 and to wrestle down the pains of the body, however excessive; and, through the excellency of reasoning, to abominate all the assaults of the passions.

19 But the occasion now invites us to give an illustration of temperate reasoning from history.

20 For at a time when our fathers were in possession of undisturbed peace through obedience to the law, and were prosperous, so that Seleucus Nicanor, the king of Asia, both assigned them money for divine service, and accepted their form of government, 21 then certain persons, bringing in new things contrary to the general unanimity, in various ways fell into calamities.

4 MACCABEES CHAPTER 4

1 For a certain man named Simon, who was in opposition to Onias, who once held the high priesthood for life, and was an honourable and good man, after that by slandering him in every way, he could not injure him with the people, went away as an exile, with the intention of betraying his country.

2 Whence coming to Apollonius, the military governor of Syria, and Phoenicia, and Cilicia, he said,

3 Having good will to the king's affairs, I am come to inform thee that infinite private wealth is laid up in the treasuries of Jerusalem which do not belong to the temple, but pertain to king Seleucus.

4 Apollonius, acquainting himself with the particulars of this, praised Simon for his care of the king's interests, and going up to Seleucus informed him of the treasure;

5 and getting authority about it, and quickly advancing into our country with the accursed Simon and a very heavy force,

6 he said that he came with the commands of the king that he should take the private money of the treasure.

7 And the nation, indignant at this proclamation, and replying to the effect that it was extremely unfair that those who had committed deposits to the sacred treasury should be deprived of them, resisted as well as they could.

8 But Appolonius went away with threats into the temple.

9 And the priests, with the women and children, having supplicated God to throw his shield over the holy, despised place, 10 and Appolonius going up with his armed force to the seizure of the treasure,--there appeared from heaven angels riding on horseback, all radiant in armour, filling them with much fear and trembling.

11 And Apollonius fell half dead upon the court which is open to all nations, and extended his hands to heaven, and implored the Hebrews, with tears, to pray for him, and propitiate the heavenly host.

12 For he said that he had sinned, so as to be consequently worthy of death; and that if he were saved, he would celebrate to all men the blessedness of the holy place.

13 Onias the high priest, induced by these words, although for other reasons anxious that king Seleucus should not suppose that Apollonius was slain by human device and not by Divine punishment, prayed for him;

14 and he being thus unexpectedly saved, departed to manifest to the king what had happened to him.

15 But on the death of Seleucus the king, his son Antiochus Epiphanes succeeds to the kingdom: a man of haughty pride and terrible.

16 Who having deposed Onias from the high priesthood, appointed his brother Jason to be high priest:

17 who had made a covenant, if he would give him this authority, to pay yearly three thousand six hundred and sixty talents.

18 And he committed to him the high priesthood and rulership over the nation.

19 And he both changed the manner of living of the people, and perverted their civil customs into all lawlessness.

20 So that he not only erected a gymnasium on the very citadel of our country, [but neglected] the guardianship of the temple.

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21 At which Divine vengeance being grieved, instigated Antiochus himself against them.

22 For being at war with Ptolemy in Egypt, he heard that on a report of his death being spread abroad, the inhabitants of Jerusalem had exceedingly rejoiced, and he quickly marched against them.

23 And having subdued them, he established a decree that if any of them lived according to the laws of his country he should die.

24 And when he could by no means destroy by his decrees the obedience to the law of the nation, but saw all his threats and punishments without effect,

25 for even women, because they continued to circumcise their children, were flung down a precipice along with them, knowing beforehand of the punishment.

26 When, therefore, his decrees were disregarded by the people, he himself compelled by means of tortures every one of this race, by tasting forbidden meats, to abjure the Jewish religion.

4 MACCABEES CHAPTER 5

1 The tyrant Antiochus, therefore, sitting in public state with his assessors upon a certain lofty place,

2 with his armed troops standing in a circle around him, commanded his spearbearers to seize every one of the Hebrews, and to compel them to taste swine's flesh, and things offered to idols.

3 And should any of them be unwilling to eat the accursed food, they were to be tortured on the wheel, and so killed.

4 And when many had been seized, a foremost man of the assembly, a Hebrew, by name Eleazar, a priest by family, by profession a lawyer, and advanced in years, and for this reason known to many of the king's followers, was brought near to him.

5 And Antiochus seeing him, said,

6 I would counsel thee, old man, before thy tortures begin, to tasted the swine's flesh, and save your life; for I feel respect for your age and hoary head, which since you have had so long, you appear to me to be no philosopher in retaining the superstition of the Jews.

7 For wherefore, since nature has conferred upon you the most excellent flesh of this animal, do you loathe it?

8 It seems senseless not to enjoy what is pleasant, yet not disgraceful; and from notions of sinfulness, to reject the boons of nature.

9 And you will be acting, I think, still more senselessly, if you follow vain conceits about the truth.

10 And you will, moreover, be despising me to your own punishment.

11 Will you not awake from your trifling philosophy? and give up the folly of your notions; and, regaining understanding worthy of your age, search into the truth of an expedient course?

12 and, reverencing my kindly admonition, have pity upon your own years?

13 For, bear in mind, that if there be any power which watches over this religion of yours, it will pardon you for all transgressions of the law which you commit through compulsion.

14 While the tyrant incited him in this manner to the unlawful eating of flesh, Eleazar begged permission to speak.

15 And having received power to speak, he began thus to deliver himself:

16 We, O Antiochus, who are persuaded that we live under a divine law, consider no compulsion to be so forcible as obedience to that law;

17 wherefore we consider that we ought not in any point to transgress the law.

18 And indeed, were our law (as you suppose) not truly divine, and if we wrongly think it divine, we should have no right even in that case to destroy our sense of religion.

19 think not eating the unclean, then, a trifling offense.

20 For transgression of the law, whether in small or great matters, is of equal moment;

21 for in either case the law is equally slighted.

22 But thou deridest our philosophy, as though we lived irrationally in it.

23 Yet it instructs us in temperance, so that we are superior to all pleasures and lusts; and it exercises us in manliness, so that we cheerfully undergo every grievance.

24 And it instructs us in justice, so that in all our dealoings we render what is due; and it teaches us piety, so that we worship the one only God becomingly.

25 Wherefore it is that we eat not the unclean; for believing that the law was established by God, we are convinced that the Creator of the world, in giving his laws, sympathises with our nature.

26 Those things which are convenient to our souls, he has directed us to eat; but those which are repugnant to them, he has interdicted.

27 But, tyrant-like, thou not only forcest us to break the law, but also to eat, that thou mayest ridicule us as we thus profanely eat:

28 but thou shalt not have this cause of laughter against me;

29 nor will I transgress the sacred oaths of my forefathers to keep the law.

30 No, not if you pluck out my eyes, and consume my entrails.

31 I am not so old, and void of manliness, but that my rational powers are youthful in defence of my religion.

32 Now then; prepare your wheels, and kindle a fiercer flame.

33 I will not so compassionate my old age, as on my account to break the law of my country.

34 I will not belie thee, O law, my instructor! or forsake thee, O beloved self-control!

35 I will not put thee to shame, O philosopher Reason; or deny thee, O honoured priesthood, and science of the law.

36 Mouth! thou shalt not pollute my old age, nor the full stature of a perfect life.

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37 My fathers shall receive me pure, not having quailed before your compulsion, though unto death.

38 For over the ungodly thou shalt tyrannize; but thou shalt not lord it over my thoughts about religion, either by thine arguments, or through deeds.

4 MACCABEES CHAPTER 6

1 When Eleazar had in this manner answered the exhortations of the tyrant, the spearbearers came up, and rudely haled Eleazar to the instruments of torture.

2 And first, they stripped the old man, adorned as he was with the comeliness of piety.

3 Then tying back his arms and hands, they disdainfully used him with stripes;

4 a herald opposite crying out, Obey the commands of the king.

5 But Eleazar, the high-minded and truly noble, as one tortured in a dream, regarded it not all.

6 But raising his eyes on high to heaven, the old man's flesh was stripped off by the scourges, and his blood streamed down, and his sides were pierced through.

7 And falling upon the ground, from his body having no power to support the pains, he yet kept his reasoning upright and unbending.

8 then one of the harsh spearbearers leaped upon his belly as he was falling, to force him upright.

9 But he endured the pains, and despised the cruelty, and persevered through the indignities;

10 and like a noble athlete, the old man, when struck, vanquished his torturers.

11 His countenance sweating, and he panting for breath, he was admired by the very torturers for his courage.

12 Wherefore, partly in pity for his old age,

13 partly from the sympathy of acquaintance, and partly in admiration of his endurance, some of the attendants of the king said, 14 Why do you unreasonably destroy yourself, O Eleazar, with these miseries?

15 We will bring you some meat cooked by yourself, and do you save yourself by pretending that you have eaten swine's flesh.

16 And Eleazar, as though the advice more painfully tortured him, cried out,

17 Let not us who are children of Abraham be so evil advised as by giving way to make use of an unbecoming pretence;

18 for it were irrational, if having lived up to old age in all truth, and having scrupulously guarded our character for it, we should now turn back,

19 and ourselves should become a pattern of impiety to the young, as being an example of pollution eating.

20 It would be disgraceful if we should live on some short time, and that scorned by all men for cowardice,

21 and be condemned by the tyrant for unmanliness, by not contending to the death for our divine law.

22 Wherefore do you, O children of Abraham, die nobly for your religion.

23 Ye spearbearers of the tyrant, why do ye linger?

24 Beholding him so high-minded against misery, and not changing at their pity, they led him to the fire:

25 then with their wickedly-contrived instruments they burnt him on the fire, and poured stinking fluids down into his nostrils.

26 And he being at length burnt down to the bones, and about to expire, raised his eyes Godward, and said,

27 Thou knowest, O God, that when I might have been saved, I am slain for the sake of the law by tortures of fire.

28 Be merciful to thy people, and be satisfied with the punishment of me on their account.

29 Let my blood be a purification for them, and take my life in recompense for theirs.

30 Thus speaking, the holy man departed, noble in his torments, and even to the agonies of death resisted in his reasoning for the sake of the law.

31 Confessedly, therefore, religious reasoning is master of the passions.

32 For had the passions been superior to reasoning, I would have given them the witness of this mastery.

33 But now, since reasoning conquered the passions, we befittingly awared it the authority of first place.

34 And it is but fair that we should allow, that the power belongs to reasoning, since it masters external miseries.

35 Ridiculous would it be were it not so; and I prove that reasoning has not only mastered pains, but that it is also superior to the pleasures, and withstands them.

4 MACCABEES CHAPTER 7

1 The reasoning of our father Eleazar, like a first-rate pilot, steering the vessel of piety in the sea of passions,

2 and flouted by the threats of the tyrant, and overwhelmed with the breakers of torture,

3 in no way shifted the rudder of piety till it sailed into the harbour of victory over death.

4 Not so has ever a city, when besieged, held out against many and various machines, as did that holy man, when his pious soul was tried with the fiery trial of tortures and rackings, move his besiegers through the religious reasoning that shielded him.

5 For father Eleazar, projecting his disposition, broke the raging wabves of the passions as with a jutting promontory.

6 O priest worthy of the priesthood! thou didst not pollute thy sacred teeth; nor make thine appetite,

which had always embraced the clean and lawful, a partaker of profanity.

7 O harmonizer with the law, and sage devoted to a divine life!

8 Of such a character ought those to be who perform the duties of the law at the risk of their own blood, and defend it with generous sweat by sufferings even unto death.

9 Thou, father, hast gloriously established our right government by thy endurance; and making of much account our service past, prevented its destruction, and, by thy deeds, hast made credible the words of philosophy.

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10 O aged man of more power than tortures, elder more vigorous than fire, greatest king over the passions, Eleazar!

11 For as father Aaron, armed with a censer, hastening through the consuming fire, vanquished the flame-bearing angel,

12 so, Eleazar, the descendant of Aaron, wasted away by the fire, did not give up his reasoning.

13 And, what is most wonderful, though an old man, though the labours of his body were now spent, and his fibres were relaxed, and his sinews worn out, he recovered youth.

14 By the spirit of reasoning, and the reasoning of Isaac, he rendered powerless the many-headed instrument.

15 O blessed old age, and reverend hoar head, and life obedient to the law, which the faithful seal of death perfected.

16 O If, then, an old man, through religion, despised tortures even unto death, confessedly religious reasoning is ruler of the passions.

17 But perhaps some might say, It is not all who conquer passions, as all do not possess wise reasoning.

18 But they who have meditated upon religion with their whole heart, these alone can master the passions of the flesh;

19 they who believe that to God they die not; for, as our forefathers, Abraham, Isaac, Jacob, they live to God.

20 This circumstance, then, is by no means an objection, that some who have weak reasoning, are governed by their passions:

21 since what person, walking religiously by the whole rule of philosophy, and believing in God,

22 and knowing that it is a blessed thing to endure all kinds of hardships for virture, would not, for the sake of religion, master his passion?

23 For the wise and brave man only is lord over his passions.

24 Whence it is, that even boys, imbued with the philosophy of religious reasoning, have conquered still more bitter tortures:

25 for when the tyrant was manifestly vanquished in his first attempt, in being unable to force the old man to eat the unclean thing,-

4 MACCABEES CHAPTER 8

1 Then, indeed, vehemently swayed with passion, he commanded to bring others of the adult Hebrews, and if they would eat of the unclean thing, to let them go when they had eaten; but if they objected, to torment them more grievously.

2 The tyrant having given this charge, seven brethren were brought into his presence, along with their aged mother, handsome, and modest, and well-born, and altogether comely.

3 Whom, when the tyrant beheld, encircling their mother as in a dance, he was pleased at them; and being struck with their becoming and ingenuous mien, smiled upon them, and calling them near, said:

4 O youths, with favourable feelings, I admire the beauty of each of you; and greatly honouring so numerous a band of brethren, I not only counsel you not to share the madness of the old man who has been tortured before,

5 but I do beg you to yield, and to enjoy my friendship; for I possess the power, not only of punishing those who disobey my commands, but of doing good to those who obey them.

6 Put confidence in me, then, and you shall receive places of authority in my government, if you forsake your national ordinance,

7 and, conforming to the Greek mode of life, alter your rule, and revel in youth's delights.

8 For if you provoke me by your disobedience, you will compel me to destroy you, every one, with terrible punishments by tortures.

9 Have mercy, then, upon your own selves, whom I, although an enemy, compassionate for your age and comeliness.

10 Will you not reason upon this--that if you disobey, there will be nothing left for you but to die in tortures?

11 Thus speaking, he ordered the instruments of torture to be brought forward, that very fear might prevail upon them to eat unclean meat.

12 And when the spearman brought forward the wheels, and the racks, and the hooks, and catapeltae, and caldrons, pans, and finger-racks, and iron hands and wedges, and bellows, the tyrant continue:

13 Fear, young men, and the righteousness which ye worship will be merciful to you if you err from compulsion.

14 Now they having listened to these words of persuasion, and seeing the fearful instruments, not only were not afraid, but even answered the arguments of the tyrant, and through their good reasoning destroyed his power.

15 Now let us consider the matter: had any of them been weak-spirited and cowardly among them, what reasonings would they have employed but these?

16 O wretched that we are, and exceeding senseless! when the king exhorts us, and calls us to his bounty, should we not obey him?

17 Why do we cheer ourselves with vain counsels, and venture upon a disobedience bringing death?

18 Shall we not fear, O brethren, the instruments of torture and weigh the threatenings of torment and shun this vain-glory and destructive pride?

19 Let us have compassion upon our age and relent over the years of our mother.

20 And let us bear in mind that we shall be dying as rebels.

21 And Divine Justice will pardon us if we fear the king through necessity.

22 Why withdraw ourselves from a most sweet life, and deprive ourselves of this pleasant world?

23 Let us not oppose necessity, nor seek vain-glory by our own excruciation.

24 The law itself is not forward to put us to death, if we dread torture.

25 Whence has such angry zeal taken root in us, and such fatal obstinacy approved itself to us, when we might live unmolested by the king?

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26 But nothing of this kind did the young men say or think when about to be tortured.

27 For they were well aware of the sufferings, and masters of the pains. So that as soon as the tyrant had ceased counseling them to eat the unclean, they altogether with one voice, as from the same heart said:

4 MACCABEES CHAPTER 9

1 Why delayest thou, O tyrant? for we are readier to die than to transgress the injunctions of our fathers.

2 And we should be disgracing our fathers if we did not obey the law, and take knowledge for our guide.

3 O tyrant, counsellor of law-breaking, do not, hating us as thou dost, pity us more than we pity ourselves.

4 For we account escape to be worse than death.

5 And you think to scare us, by threatening us with death by tortures, as though thou hadst learned nothing by the death of Eleazar.

6 But if aged men of the Hebrews have died in the cause of religion after enduring torture, more rightly should we younger men die, scorning your cruel tortures, which our aged instructor overcame.

7 Make the attempt, then, O tyrant; and if thou puttest us to death for our religion, think not that thou harmest us by torturing us.

8 For we through this ill-treatment and endurance shall bear off the rewards of virtue.

9 But thou, for the wicked and despotic slaughter of us, shalt, from the Divine vengeance, endure eternal torture by fire.

10 When they had thus spoken, the tyrant was not only exasperated against them as being refractory, but enraged with them as being ungrateful.

11 So that, at his bidding, the torturers brought forth the eldest of them, and tearing through his tunic, bound his hands and arms on each side with thongs.

12 And when they had laboured hard without effect in scourging him, they hurled him upon the wheel.

13 And the noble youth, extended upon this, became dislocated.

14 And with every member disjointed, he exclaimed in expostulation,

15 O most accursed tyrant, and enemy of heavenly justice, and cruel-hearted, I am no murderer, nor sacrilegious man, whom thou thus ill-usest; but a defender of the Divine law.

16 And when the spearmen said, Consent to eat, that you may be releasted from your tortures,--

17 he answered, Not so powerful, O accursed ministers, is your wheel, as to stifle my reasoning; cut my limbs, and burn my flesh, and twist my joints.

18 For through all my torments I will convince you that the children of the Hebrews are alone unconquered in behalf of virtue.

19 While he was saying this, they heaped up fuel, and setting fire to it, strained him upon the wheel still more.

20 And the wheel was defiled all over with blood, and the hot ashes were quenched by the droppings of gore, and pieces of flesh were scattered about the axles of the machine.

21 And although the framework of his bones was now destroyed the high-minded and Abrahamic youth did not groan.

22 But, as though transformed by fire into immortality, he nobly endured the rackings, saying

23 Imitate me, O brethren, nor ever desert your station, nor abjure my brotherhood in courage: fight the holy and honourable fight of religion;

24 by which means our just and paternal Providence, becoming merciful to the nation, will punish the pestilent tyrant.

25 And saying this, the revered youth abruptly closed his life.

26 And when all admired his courageous soul, the spearmen brought forward him who was second in point of age, and having put on iron hands, bound him with pointed hooks to the catapelt.

27 And when, on enquiring whether he would eat before he was tortured, they heard his noble sentiment,

28 after they with the iron hands had violently dragged all the flesh from the neck to the chin, the panther-like beasts tore off the very skin of his head: but he, bearing with firmness this misery, said,

29 How sweet is every form of death for the religion of our fathers! and he said to the tyrant,

30 Thinkest thou not, most cruel of all tyrants, that thou art now tortured more than I, finding thine overweening conception of tyranny conquered by our patience in behalf of our religion?

31 For I lighten my suffering by the pleasures which are connected with virtue.

32 But thou art tortured with threatenings for impiety; and thou shalt not escape, most corrupt tyrant, the vengeance of Divine wrath.

4 MACCABEES CHAPTER 10

1 Now this one, having endured this praiseworthy death, the third was brought along, and exhorted by many to taste and save his life.

2 But he cried out and said, Know ye not, that the father of those who are dead, begat me also; and that the same mother bare me; and that I was brought up in the same tenets?

3 I abjure not the noble relationship of my brethren.

4 Now then, whatever instrument of vengeance ye have, apply it to my body, for ye are not able to touch, even if ye wish it, my soul.

5 But they, highly incensed at his boldness of speech, dislocated his hands and feet with racking engines, and wrenching them from their sockets, dismembered him.

6 And they dragged round his fingers, and his arms, and his legs, and his ankles.

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7 And not being able by any means to strangle him, they tore off his skin, together with the extreme tips of his fingers, flayed him, and then haled him to the wheel;

8 around which his vertebral joints were loosened, and he saw his own flesh torn to shreds, and streams of blood flowing from his entrails.

9 And when about to die, he said,

10 We, O accursed tyrant, suffer this for the sake of Divine education and virtue.

11 But thou, for thine impiety and blood-shedding, shalt endure indissoluble torments.

12 And thus having died worthily of his brethren, they dragged forward the fourth, saying,

13 Do not thou share the madness of thy brethren: but give regard to the king, and save thyself.

14 But he said to them, You have not a fire so scorching as to make me play the coward.

15 By the blessed death of my brethren, and the eternal punishment of the tyrant, and the glorious life of the pious, I will not repudiate the noble brotherhood.

16 Invent, O tyrant, tortures; that you may learn, even through them, that I am the brother of those tormented before.

17 When he had said this, the blood-thirsty, and murderous, and unhallowed Antiochus ordered his tongue to be cut out.

18 But he said, Even if you take away the organ of speech, yet God hears the silent.

19 Behold, my tongue is extended, cut it off; for not for that halt thou extirpate our reasoning.

20 Gladly do we lose our limbs in behalf of God.

21 But God shall speedly find you, since you cut off the tongue, the instrument of divine melody.

4 MACCABEES CHAPTER 11

1 And when he had died, disfigured in his torments, the fifth leaped forward, and said,

2 I intend not, O tyrant, to get excused from the torment which is in behalf of virtue.

3 But I have come of mine own accord, that by the death of me, you may owe heavenly vengeance a punishment for more crimes. 4 O thou hater of virtue and of men, what have we done that thou thus revellest in our blood?

5 Does it seem evil to thee that we worship the Founder of all things, and live according to his surpassing law?

6 But this is worthy of honours, not torments;

7 hadst thou been capable of the higher feelings of men, and possessed the hope of salvation from God.

8 Behold now, being alien from God, thou makest war against those who are religious toward God.

9 As he said this, the spearbearers bound him, and drew him to the catapelt:

10 to which binding him at his knees, and fastening them with iron fetters, they bent down his loins upon the wedge of the wheel; and his body was then dismembered, scorpion-fashion.

11 With his breath thus confined, and his body strangled, he said,

12 A great favour thou bestowest upon us, O tyrant, by enabling us to manifest our adherence to the law by means of nobler sufferings.

13 He also being dead, the sixth, quite a youth, was brought out; and on the tyrant asking him whether he would eat and be delivered, he said,

14 I am indeed younger than my brothers, but in understanding I am am as old;

15 for having been born and reared unto the same end, we are bound to die also in behalf of the same cause.

16 So that if ye think proper to torment us for not eating the unclean;--torment!

17 As he said this, they brought him to the wheel.

18 Extended upon which, with limbs racked and dislocated, he was gradually roasted from beneath.

19 And having heated sharp spits, they approached them to his back; and having transfixed his sides, they burned away his entrails.

20 And he, while tormented, said, O period good and holy, in which, for the sake of religion, we brethren have been called to the contest of pain, and have not been conquered.

21 For religious understanding, O tyrant, is unconquered.

22 Armed with upright virtue, I also shall depart with my brethren.

23 I, too, bearing with me a great avenger, O deviser of tortures, and enemy of the truly pious.

24 We six youths have destroyed thy tyranny.

25 For is not your inability to overrule our reasoning, and to compel us to eat the unclean, thy destruction?

26 Your fire is cold to us, your catapelts are painless, and your violence harmless.

27 For the guards not of a tyrant but of a divine law are our defenders: through this we keep our reasoning unconquered.

4 MACCABEES CHAPTER 12

1 When he, too, had undergone blessed martyrdom, and died in the caldron into which he had been thrown, the seventh, the youngest of all, came forward:

2 whom the tyrant pitying, though he had been dreadfully reproached by his brethren,

3 seeing him already encompassed with chains, had him brought nearer, and endeavoured to counsel him, saying,

4 Thou seest the end of the madness of thy brethren: for they have died to torture through disobedience; and you, if disobedient, having been miserably tormented, will yourself perish prematurely.

5 But if you obey, you shall be my friend, and have a charge over the affairs of the kingdom.

6 And having thus exhorted him, he sent for the mother of the boy; that, by condoling with her for the loss of so many sons, he might incline her, through the hope of safety, to render the survivor obedient.

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7 And he, after his mother had urged him on in the Hebrew tongue, (as we shall soon relate) saith,

8 Release me that I may speak to the king and all his friends.

9 And they, rejoicing exceedingly at the promise of the youth, quickly let him go.

10 And he, running up to the pans, said,

11 Impious tyrant, and most blasphemous man, wert thou not ashamed, having received prosperity and a kingdom from God, to slay His servants, and to rack the doers of godliness?

12 Wherefore the divine vengeance is reserving thee for eternal fire and torments, which shall cling to thee for all time.

13 Wert thou not ashamed, man as thou art, yet most savage, to cut out the tongues of men of like feeling and origin, and having thus abused to torture them?

14 But they, bravely dying, fulfilled their religion towards God.

15 But thou shalt groan according to thy deserts for having slain without cause the champions of virtue.

16 Wherefore, he continued, I myself, being about to die,

17 will not forsake my brethren.

18 And I call upon the God of my fathers to be merciful to my race.

19 But thee, both living and dead, he will punish.

20 Thus having prayed, he hurled himself into the pans; and so expired.

4 MACCABEES CHAPTER 13

1 If then, the seven brethren despised troubles even unto death, it is confessed on all sides that righteous reasoning is absolute master over the passions.

2 For just as if, had they as slaves to the passions, eaten of the unholy, we should have said that they had been conquered by the;

3 now it is not so: but by means of the reasoning which is praised by God, they mastered their passions.

4 And it is impossible to overlook the leadership of reflection: for it gained the victory over both passions and troubles.

5 How, then, can we avoid according to these men mastery of passion through right reasoning, since they drew not back from the pains of fire?

6 For just as by means of towers projecting in front of harbours men break the threatening waves, and thus assure a still course to vessels entering port,

7 so that seven-towered right-reasoning of the young men, securing the harbour of religion, conquered the intermperance of passions.

8 For having arranged a holy choir of piety, they encouraged one another, saying,

9 Brothers, may we die brotherly for the law. Let us imitate the three young men in Assyria who despised the equally afflicting furnace.

10 Let us not be cowards in the manifestation of piety.

11 And one said, Courage, brother; and another, Nobly endure.

12 And another, Remember of what stock ye are; and by the hand of our father Isaac endured to be slain for the sake of piety.

13 And one and all, looking on each other serene and confident, said, Let us sacrifice with all our heart our souls to God who gave them, and employ our bodies for the keeping of the law.

14 Let us not fear him who thinketh he killeth;

15 for great is the trial of soul and danger of eternal torment laid up for those who transgress the commandment of God.

16 Let us arm ourselves, therefore, in the abnegation of the divine reasoning.

17 If we suffer thus, Abraham, and Isaac, and Jacob will receive us, and all the fathers will commend us.

18 And as each one of the brethren was haled away, the rest exclaimed, Disgrace us not, O brother, nor falsify those who died before you.

19 Now you are not ignorant of the charm of brotherhood, which the Divine and all wise Providence hath imparted through fathers to children, and hath engendered through the mother's womb.

20 In which these brothers having remained an equal time, and having been formed for the same period, and been increased by the same blood, and having been perfected through the same principle of life,

21 and having been brought forth at equal intervals, and having sucked milk from the same fountains, hence their brotherly souls are reared up lovingly together;

22 and increase the more powerfully by reason of this simultaneous rearing, and by daily intercourse, and by other education, and exercise in the law of God.

23 Brotherly love being thus sympathetically constituted, the seven brethren had a more sympathetic mutual harmony.

24 For being educated in the same law, and practising the same virtues, and reared up in a just course of life, they increased this harmony with each other.

25 For a like ardour for what is right and honourable increased their fellow-feeling towards each other.

26 For it acting along with religion, made their brotherly feeling more desirable to them.

27 And yet, although nature and intercourse and virtuous morals increased their brotherly love those who were left endured to behold their brethren, who were illused for their religion, tortured even unto death.

4 MACCABEES CHAPTER 14

1 And more that this, they even urged them on to this ill-treatment; so that they not only despised pains themselves, but they even got the better of their affections of brotherly love.

2 O reasonings more royal than a king, and freer than freemen!

3 Sacred and harmonius concert of the seven brethern as concerning piety!

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4 None of the seven youths turned cowardly, or shrank back from death.

5 But all of them, as though running the road to immortality, hastened on to death through tortures.

6 For just as hands and feet are moved sympathetically with the directions of the soul, so those holy youths agreed unto death for religion's sake, as through the immortal soul of religion.

7 O holy seven of harmonious brethren! for as the seven days of creation, about religion,

8 so the youths, circling around the number seven, annulled the fear of torments.

9 We now shudder at the recital of the affliction of those young men; but they not only beheld, and not only heard the immediate execution of the threat, but undergoing it, persevered; and that through the pains of fire.

10 And what could be more painful? for the power of fire, being sharp and quick, speedily dissolved their bodies.

11 And think it not wonderful that reasoning bore rule over those men in their torments, when even a woman's mind despised more manifold pains.

12 For the mother of those seven youths endured the rackings of each of her children.

13 And consider how comprehensive is the love of offspring, which draws every one to sympathy of affection,

14 where irrational animals possess a similar sympathy and love for their offspring with men.

15 The tame birds frequenting the roofs of our houses, defend their fledglings.

16 Others build their nests, and hatch their young, in the tops of mountains and in the precipices of valleys, and the holes and tops of trees, and keep off the intruder.

17 And if not able to do this, they fly circling round them in agony of affection, calling out in their own note, and save their offspring in whatever manner they are able.

18 But why should we point attention to the sympathy toward children shewn by irrational animals?

19 The very bees, at the season of honey-making, attack all who approach; and pierce with their sting, as with a sword, those who draw near their hive, and repel them even unto death.

20 But sympathy with her children did not turn aside the mother of the young men, who had a spirit kindred with that of Abraham.

4 MACCABEES CHAPTER 15

1 O reasoning of the sons, lord over the passions, and religion more desirable to a mother than progeny!

2 The mother, when two things were set before here, religion and the safety of her seven sons for a time, on the conditional promise of a tyrant,

3 rather elected the religion which according to God preserves to eternal life.

4 O in what way can I describe ethically the affections of parents toward their children, the resemblance of soul and of form engrafted into the small type of a child in a wonderful manner, especially through the greater sympathy of mothers with the feelings of those born of them!

5 for by how much mothers are by nature weak in disposition and prolific in offspring, by so much the fonder they are of children.

6 And of all mothers the mother of the seven was the fondest of children, who in seven childbirths had deeply engendered love toward them;

7 and through her many pains undergone in connection with each one, was compelled to feel sympathy with them;

8 yet, through fear of God, who neglected the temporary salvation of her children.

9 Not but that, on account of the excellent disposition to the law, her maternal affection toward them was increased.

10 For they were both just and temperate, and manly, and high-minded, and fond of their brethren, and so fond of their mother that even unto death they obeyed her by observing the law.

11 And yet, though there were so many circumstances connected with love of children to draw on a mother to sympathy, in the case of none of them were the various tortures able to pervert her principle.

12 But she inclined each one separately and all together to death for religion.

13 O holy nature and parental feeling, and reward of bringing up children, and unconquerable maternal affection!

14 At the racking and roasting of each one of them, the observant mother was prevented by religion from changing.

15 She beheld her children's flesh dissolving around the fire; and their extremities quivering on the ground, and the flesh of their heads dropped forwards down to their beards, like masks.

16 O thou mother, who wast tried at this time with bitterer pangs than those of parturition!

17 O thou only woman who hast brought forth perfect holiness!

18 Thy first-born, expiring, turned thee not; nor the second, looking miserable in his torments; nor the third, breathing out his soul.

19 Nor when thou didst behold the eyes of each of them looking sternly upon their tortures, and their nostrils foreboding death, didst thou weep!

20 When thou didst see children's flesh heaped upon children's flesh that had been torn off, heads decapitated upon heads, dead falling upon the dead, and a choir of children turned through torture into a burying ground, thou lamentedst not.

21 Not so do siren melodies, or songs of swans, attract the hearers to listening, O voices of children calling upon your mother in the midst of torments!

22 With what and what manner of torments was the mother herself tortured, as her sons were undergoing the wheel and the fires!

23 But religious reasoning, having strengthened her courage in the midst of sufferings, enabled her to forego, for the time, parental love.

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24 Although beholding the destruction of seven children, the noble mother, after one embrace, stripped off [her feelings] through faith in God.

25 For just as in a council-room, beholding in her own soul vehement counsellors, nature and parentage and love of her children, and the racking of her children,

26 she holding two votes, one for the death, the other for the preservation of her children,

27 did not lean to that which would have saved her children for the safety of a brief space.

28 But this daughter of Abraham remembered his holy fortitude.

29 O holy mother of a nation avenger of the law, and defender of religion, and prime bearer in the battle of the affections!

30 O thou nobler in endurance than males, and more manly than men in patience! 31 For as the ark of Noah, bearing the world in the world-filling flood, bore up against the waves,

32 so thou, the guardian of the law, when surrounded on every side by the flood of passions, and straitened by violent storms which were the torments of they children, didst bear up nobly against the storms against religion.

4 MACCABEES CHAPTER 16

1 If, then, even a woman, and that an aged one, and the mother of seven children, endured to see her children's torments even unto death, confessedly religious reasoning is master even of the passions.

2 I have proved, then, that not only men have obtained the mastery of their passions, but also that a woman despised the greatest torments.

3 And not so fierce were the lions round Daniel, nor the furnace of Misael burning with most vehement fires as that natural love of children burned within her, when she beheld her seven sons tortured.

4 But with the reasoning of religion the mother quenched passions so great and powerful.

5 For we must consider also this: that, had the woman been faint hearted, as being their other, she would have lamented over them; and perhaps might have spoken thus:

6 Ah! wretched I, and many times miserable; who having born seven sons, have become the mother of none.

7 O seven useless childbirths, and seven profitless periods of labour, and fruitless givings of suck, and miserable nursings at the breast.

8 Vainly, for your sakes, O sons, have I endured many pangs, and the more difficult anxieties of rearing.

9 Alas, of my children, some of you unmarried, and some who have married to no profit, I shall not see your children, nor be felicitated as a grandmother.

10 Ah, that I who had many and fair children, should be a lone widow full of sorrows!

11 Nor, should I die, shall I have a son to bury me. But with such a lament is this the holy and God-fearing mother bewailed none of them.

12 Nor did she divert any of them from death, nor grieve for them as for the dead.

13 But as one possessed with an adamantine mind, and as one bringing forth again her full number of sons to immortality, she rather with supplication exhorted them to death in behalf of religion.

14 O woman, soldier of God for religion, thou, aged and a female, hast conquered through endurance even a tyrant; and though but weak, hast been found more powerful in deeds and words.

15 For when thou wast seized along with thy children, thou stoodest looking upon Eleazar in torments, and saidst to thy sons in the Hebrew tongue,

16 O sons, noble is the contest; to which you being called as a witness for the nation, strive zealously for the laws of your country.

17 For it were disgraceful that this old man should endure pains for the sake of righteousness, and that you who are younger should be afraid of the tortures.

18 Remember that through God ye obtained existence, and have enjoyed it.

19 And on this second account ye ought to bear every affliction because of God.

20 For whom also our father Abraham was forward to sacrifice Isaac our progenitor, and shuddered not at the sight of his own paternal hand descending down with the sword upon him.

21 And the righteous Daniel was cast unto the lions; and Ananias, and Azarias, and Misael, were slung out into a furnace of fire; yet they endured through God.

22 You, then, having the same faith towards God, be not troubled.

23 For it is unreasonable that they who know religion should not stand up against troubles.

24 With these arguments, the mother of seven, exhorting each of her sons, over-persuaded them from transgressing the commandment of God.

25 And they saw this, too, that they who die for God, live to God; as Abraham, and Isaac, and Jacob, and all the patriarchs.

4 MACCABEES CHAPTER 17

1 And some of the spearbearers said, that when she herself was about to be seized for the purpose of being put to death, she threw herself upon the pile, rather than they should touch her person.

2 O thou mother, who together with seven children didst destroy the violence of the tyrant, and render void his wicked intentions, and exhibit the nobleness of faith!

3 For thou, as an house bravely built upon the pillar of thy children, didst bear without swaying, the shock of tortures.

4 Be of good cheer, therefore, O holy-minded mother! holding the firm [substance of the] hope of your steadfastness with God.

5 Not so gracious does the moon appear with the stars in heaven, as thou art established honourable before God, and

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fixed in the firmament with thy sons who thou didst illuminate with religion to the stars.

6 For thy bearing of children was after the fashion of a child of Abraham.

7 And, were it lawful for us to paint as on a tablet the religion of thy story, the spectators would not shudder at beholding the mother of seven children enduring for the sake of religion various tortures even unto death.

8 And it had been a worth thing to have inscribed upon the tomb itself these words as a memorial to those of the nation,

9 Here an aged priest, and an aged woman, and seven sons, are buried through the violence of a tyrant, who wished to destroy the polity of the Hebrews.

10 These also avenged their nation, looking unto God, and enduring torments unto death.

11 For it was truly a divine contest which was carried through by them.

12 For at that time virtue presided over the contest, approving the victory through endurance, namely, immortality, eternal life.

13 Eleazar was the first to contend: and the mother of the seven children entered the contest; and the brethren contended.

14 The tyrant was the opposite; and the world and living men were the spectators.

15 And reverence for God conquered, and crowned her own athletes.

16 Who did not admire those champions of true legislation? who were not astonied?

17 The tyrant himself, and all their council, admired their endurance;

18 through which, also, they now stand beside the divine throne, and live a blessed life.

19 For Moses saith, And all the saints are under thine hands.

20 These, therefore, having been sanctified through God, have been honoured not only with this honour, but that also by their means the enemy did not overcome our nation;

21 and that the tyrant was punished, and their country purified.

22 For they became the atnipoised to the sin of the nation; and the Divine Providence saved Israel, aforetime afflicted, by the blood of those pious ones, and the propitiatory death.

23 For the tyrant Antiochus, looking to their manly virtue, and to their endurance in torture, proclaimed that endurance as an example to his soldiers.

24 And they proved to be to him noble and brave for land battles and for sieges; and he conquered and stormed the towns of all his enemies.

4 MACCABEES CHAPTER 18

1 O Israelitish children, descendants of the seed of Abraham, obey this law, and in every way be religious.

2 Knowing that religious reasoning is lord of the passions, and those not only inward but outward.

3 When those persons giving up their bodies to pains for the sake of religion, were not only admired by men, but were deemed worthy of a divine portion.

4 And the nation through them obtained peace, and having renewed the observance of the law in their country, drove the enemy out of the land.

5 And the tyrant Antiochus was both punished upon earth, and is punished now he is dead; for when he was quite unable to compel the Israelites to adopt foreign customs, and to desert the manner of life of their fathers,

6 then, departing from Jerusalem, he made war against the Persians.

7 And the righteous mother of the seven children spake also as follows to her offspring: I was a pure virgin, and went not beyond my father's house; but I took care of the built-up rib.

8 No destroyer of the desert, or ravisher of the plain, injured me; nor did the destructive, deceitful snake, make spoil of my chaste virginity; and I remained with my husband during the period of my prime.

9 And these my children, having arrive at maturity, their father died: blessed was he! for having sought out a life of fertility in children, he was not grieved with a period of loss of children.

10 And he used to teach you, when yet with you, the law and the prophets.

11 He used to read to you the slaying of Abel by Cain, and the offering up of Isaac, and the imprisonment of Joseph.

12 And he used to tell you of the zealous Phinehas; and informed you of Ananias and Azarias, and Misael in the fire.

13 And he used to glorify Daniel, who was in the den of lions, and pronounce him blessed.

14 And he used to put you in mind of the scripture of Esaias, which saith, Even if thou pass through the fire, it shall not burn thee.

15 He chanted to you David, the hymn-writer, who saith, Many are the afflictions of the just.

16 He declared the proverbs of Solomon, who saith, He is a tree of life to all those who do His will.

17 He used to verify Ezekiel, who said, Shall these dry bones live?

18 For he did not forget the song which Moses taught, proclaiming, I will kill, and I will make to live.

19 This is our life, and the length of our days.

20 O that bitter, and yet not bitter, day when the bitter tyrant of the Greeks, quenching fire with fire in his cruel caldrons, brought with boiling rage the seven sons of the daughter of Abraham to the catapelt, and to all his torments!

21 He pierced the balls of their eyes, and cut out their tongues, and put them to death with varied tortures.

22 Wherefore divine retribution pursued and will pursue the pestilent wretch.

23 But the children of Abraham, with their victorious mother, are assembled together to the choir of their fathers; having received pure and immortal souls from God.

24 To whom be glory for ever and ever. Amen.

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THE SHEPHERD OF HERMAS

or The Shepherd
or The Pastor of Hermas
Translation: Stephen Emmel
Estimated Range of Dating: 90 - 160 A.D.

(The Shepherd of Hermas (Greek: Poimen tou Herma; Latin: Pastor Hermae), sometimes just called The Shepherd, is a Christian literary work of the late first half of the second century, considered a valuable book by many Christians, and considered canonical scripture by some of the early Church fathers such as Irenaeus. The work comprises five visions, twelve mandates, and ten parables. It relies on allegory and pays special attention to the Church, calling the faithful to repent of the sins that have harmed it. The Shepherd was very popular amongst Christians in the 2nd and 3rd centuries. It is found in the Codex Sinaiticus [c. 330–360 AD], and it is listed between the Acts of the Apostles and the Acts of Paul in the stichometrical list of the Codex Claromontanus.

The textual content of the book, and the author's apparent familiarity with the Book of Revelation and other Johannine texts are thought to set the date of composition in the 2nd century. However, the writers of the Johannine literature could have heavily borrowed from the Shepherd of Hermas. The reference to an unknown Clement is presumed by some scholars to be Clement of Rome [Titus Flavius Clemens of Rome]. If that is the case, it could suggest a date c. 90 for at least the historicised setting of the first two visions. The Shepherd of Hermas was first mentioned in the Muratorian fragment, a list earliest written c. 170 AD (although some scholars date it to the 3rd or 4th century AD). It identifies Hermas, the author of The Shepherd, as the brother of Pius I, bishop of Rome.

The book was probably written by an upper class citizen of the City of Rome, and as such he used the upper class language of the Roman Empire: Greek. Very shortly afterwards, it was translated into Vulgar Latin (the language of the common people in the western part of the Roman Empire), was made. Other translations followed in the 5th century AD when Latin was no longer used but "Roman", the common language and direct ancestor to that what we call today "Romance languages" [such as ancient Italian, Iberian, French etc.]. Of the Greek version, the last 10 to 15% is missing. The translations into Vulgar Latin and "Roman" are almost complete.

The Shepherd was also translated at least twice into the Coptic (Egyptian) language and fragments of both Sahidic and Akhmimic translations survive. Three translations into Ge'ez (Ethiopic) were also made, but none survives complete. The sole surviving Georgian translation may have been made from Arabic, but no Arabic translation has been preserved as the Muslims destroyed most libraries in the lands they conquered. There does not appear to have been a Syriac translation and no Syriac author shows any awareness of the Shepherd. It was always more popular in the Western Roman Empire and in Alexandria than in the east. There was a Middle Persian translation made for a Manichaean readership. It survives in a single fragmentary manuscript found in the Mogao Caves at Turfan in China.)

FIRST BOOK: VISIONS

FIRST VISION
Against Filthy And Proud Thoughts, And The Carelessness Of Hermas In Chastising His Sons.

1.1 SHEPHERD OF HERMAS CHAPTER 1
He who had brought me up, sold me to one Rhode in Rome. Many years after this I recognised her, and I began to love her as a sister. Some time after, I saw her bathe in the river Tiber; and I gave her my hand, and drew her out of the river. The sight of her beauty made me think with myself, "I should be a happy man if I could but get a wife as handsome and good as she is." This was the only thought that passed through me: this and nothing more. A short time after this, as I was walking on my road to the villages, and magnifying the creatures of God, and thinking how magnificent, and beautiful, and powerful they are, I fell asleep. And the Spirit carried me away, and took me through a pathless place, through which a man could not travel, for it was situated in the midst of rocks; it was rugged and impassible on account of water. Having passed over this river, I came to a plain. I then bent down on my knees, and began to pray to the Lord and to confess my sins. And as I prayed, the heavens were opened, and I see the woman whom I had desired saluting me from the sky, and saying, "Hail, Hermas!" And looking up to her, I said, "Lady, what doest thou here?" And she answered me, "I have been taken up here to accuse you of your sins before the Lord." "Lady," said I, "are you to be the subject of my accusation?" "No," said she; "but hear the words which I am going to speak to you. God, who dwells in the heavens, and made out of nothing the things that exist, and multiplied and increased them on account of His holy Church, is angry with you for having sinned against me." I answered her, "Lady, have I sinned against you? How? or when spoke I an unseemly word to you? Did I not always think of you as a lady? Did I not always respect you as a sister? Why do you falsely accuse me of this wickedness and impurity?" With a smile she replied to me, "The desire of wickedness arose within your heart. Is it not your opinion that a righteous man commits sin when an evil desire arises in his heart? There is sin in such a case, and the sin is great," said she; "for the thoughts of a righteous man should be righteous. For by thinking righteously his character is established in the heavens, and he has the Lord merciful to him in every business. But those who entertain wicked thoughts in their

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minds are bringing upon themselves death and captivity; and especially is this the case with those who set their affections on this world, and glory in their riches, and look not forward to the blessings of the life to come. For many will their regrets be; for they have no hope, but have despaired of themselves and their life. But do thou pray to God, and He will heal thy sins, and the sins of thy whole house, and of all the saints."

1.1 SHEPHERD OF HERMAS CHAPTER 2

After she had spoken these words, the heavens were shut. I was overwhelmed with sorrow and fear, and said to myself, "If this sin is assigned to me, how can I be saved, or how shall I propitiate God in regard to my sins, which are of the grossest character? With what words shall I ask the Lord to be merciful to me? While I was thinking over these things, and discussing them in my mind, I saw opposite to me a chair, white, made of white wool, of great size. And there came up an old woman, arrayed in a splendid robe, and with a book in her hand; and she sat down alone, and saluted me, "Hail, Hermas!" And in sadness and tears I said to her, "Lady, hail!" And she said to me, "Why are you downcast, Hermas? for you were wont to be patient and temperate, and always smiling. Why are you so gloomy, and not cheerful?

I answered her and said, "O Lady, I have been reproached by a very good woman, who says that I sinned against her." And she said, "Far be such a deed from a servant of God. But perhaps a desire after her has arisen within your heart. Such a wish, in the case of the servants of God, produces sin. For it is a wicked and horrible wish in an all-chaste and already well-tried spirit to desire an evil deed; and especially for Hermas so to do, who keeps himself from all wicked desire, and is full of all simplicity, and of great guilelessness.

1.1 SHEPHERD OF HERMAS CHAPTER 3

"But God is not angry with you on account of this, but that you may convert your house, which have committed iniquity against the Lord, and against you, their parents. And although you love your sons, yet did you not warn your house, but permitted them to be terribly corrupted. On this account is the Lord angry with you, but He will heal all the evils which have been done in your house. For, on account of their sins and iniquities, you have been destroyed by the affairs of this world. But now the mercy of the Lord has taken pity on you and your house, and will strengthen you, and establish you in his glory. Only be not easy-minded, but be of good courage and comfort your house. For as a smith hammers out his work, and accomplishes whatever he wishes," so shall righteous daily speech overcome all iniquity. Cease not therefore to admonish your sons; for I know that, if they will repent with all their heart, they will be enrolled in the Books of Life with the saints." Having ended these words, she said to me, "Do you wish to hear me read?" I say to her, "Lady, I do." "Listen then, and give ear to the glories of God." And then I heard from her, magnificently and admirably, things which my memory could not retain. For all the words were terrible, such as man could not endure. The last words, however, I did remember; for they were useful to us, and gentle. "Lo, the God of powers, who by His invisible strong power and great wisdom has created the world, and by His glorious counsel has surrounded His creation with beauty, and by His strong word has fixed the heavens and laid the foundations of the earth upon the waters, and by His own wisdom and providence has created His holy Church, which He has blessed, lo! He removes the heavens and the mountains, the hills and the seas, and all things become plain to His elect, that He may bestow on them the blessing which He has promised them, with much glory and joy, if only they shall keep the commandments of God which they have received in great faith."

1.1 SHEPHERD OF HERMAS CHAPTER 4

When she had ended her reading, she rose from the chair, and four young men came and carried off the chair and went away to the east. And she called me to herself and touched my breast, and said to me," Have you been pleased with my reading?" And I say to her, "Lady, 11 the last words please me, but the first are cruel and harsh." Then she said to me, "The last are for the righteous: the first are for heathens and apostates." And while she spoke to me, two men appeared and raised her on their shoulders, and they went to where the chair was in the east. With joyful countenance did she depart; and as she went, she said to me, "Behave like a man, Hermas."

SECOND VISION

Again, Of His Neglect In Chastising His Talkative Wife And His Lustful Sons, And Of His Character.

1.2 SHEPHERD OF HERMAS CHAPTER 1

As I was going to the country about the same time as on the previous year, in my walk I recalled to memory the vision of that year. And again the Spirit carried me away, and took me to the same place where I had been the year before. On coming to that place, I bowed my knees and began to pray to the Lord, and to glorify His name, because He had deemed me worthy, and had made known to me my former sins. On rising from prayer, I see opposite me that old woman, whom I had seen the year before, walking and reading some book. And she says to me, "Can you carry a report of these things to the elect of God?" I say to her, "Lady, so much I cannot retain in my memory, but give me the book and I shall transcribe it." "Take it," says she, "and you will give it back to me." Thereupon I took it, and going away into a certain part of the country, I transcribed the whole of it letter by letter; but the syllables of it I did not catch. No sooner, however, had I finished the writing of the book, than all of a sudden it was snatched from my hands; but who the person was that snatched it, I saw not.

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1.2 SHEPHERD OF HERMAS CHAPTER 2

Fifteen days after, when I had fasted and prayed much to the Lord, the knowledge of the writing was revealed to me. Now the writing was to this effect: "Your seed, O Hermas, has sinned against God, and they have blasphemed against the Lord, and in their great wickedness they have betrayed their parents. And they passed as traitors of their parents, and by their treachery did they not reap profit. And even now they have added to their sins lusts and iniquitous pollutions, and thus their iniquities have, been filled up. But make known these words to all your children, and to your wife, who is to be your sister. For she does not restrain her tongue, with which she commits iniquity; but, on hearing these words, she will control herself, and will obtain mercy. For after you have made known to them these words which my Lord has commanded me to reveal to you, then shall they be forgiven all the sins which in former times they committed, and forgiveness will be granted to all the saints who have sinned even to the present day, if they repent with all their heart, and drive all doubts from their minds. For the Lord has sworn by His glory, in regard to His elect, that if any one of them sin after a certain day which has been fixed, he shall not be saved. For the repentance of the righteous has limits. Filled up are the days of repentance to all the saints; but to the heathen, repentance will be possible even to the last day. You will tell, therefore, those who preside over the Church, to direct their ways in righteousness, that they may receive in full the promises with great glory. Stand stedfast, therefore, ye who work righteous, ness, and doubt not, that your passage may be with the holy angels. Happy ye who endure the great tribulation that is coming on, and happy they who shall not deny their own life. For the Lord hath sworn by His Son, that those who denied their Lord have abandoned their life in despair, for even now these are to deny Him in the days that are coming. To those who denied in earlier times, God became gracious, on account of His exceeding tender mercy.

1.2 SHEPHERD OF HERMAS CHAPTER 3

"But as for you, Hermas, remember not the wrongs done to you by your children, nor neglect your sister, that they may be cleansed from their former sins. For they will be instructed with righteous instruction, if you remember not the wrongs they have done you. For the remembrance of wrongs worketh death. And you, Henna, have endured great personal tribulations on account of the transgressions of your house, because you did not attend to them, but were careless and engaged in your wicked transactions. But you are saved, because you did not depart from the living God, and on account of your simplicity and great self-control. These have saved you, if you remain stedfast. And they will save all who act in the same manner, and walk in guilelessness and simplicity. Those who possess such virtues will wax strong against every form of wickedness, and will abide unto eternal life. Blessed are all they who practise righteousness, for they shall never be destroyed. Now you will tell Maximus: Lo! tribulation cometh on. If it seemeth good to thee, deny again. The Lord is near to them who return unto Him, as it is written in Eldad and Modat, who prophesied to the people in the wilderness."

1.2 SHEPHERD OF HERMAS CHAPTER 4

Now a revelation was given to me, my brethren, while I slept, by a young man of comely appearance, who said to me, "Who do you think that old woman is from whom you received the book?" And I said, "The Sibyl." "You are in a mistake," says he; "it is not the Sibyl." "Who is it then?" say I. And he said, "It is the Church." And I said to him, "Why then is she an old woman? "Because," said he, "she was created first of all. On this account is she old. And for her sake was the world made." After that I saw a vision in my house, and that old woman came and asked me, if I had yet given the book to the presbyters. And I said that I had not. And then she said, "You have done well for I have some words to add. But when I finish all the words, all the elect will then become acquainted with them through you. You will write therefore two books, and you will send the one to Clemens and the other to Grapte. And Clemens will send his to foreign countries, for permission has been granted to him to do so. And Grapte will admonish the widows and the orphans. But you will read the words in this city, along with the presbyters who preside over the Church.

THIRD VISION
Concerning The Building Of The Triumphant Church,
And The Various Classes Of Reprobate Men.

1.3 SHEPHERD OF HERMAS CHAPTER 1

The vision which I saw, my brethren, was of the following nature. Having fasted frequently, and having prayed to the Lord that He would show me the revelation which He promised to show me through that old woman, the same night that old woman appeared to me, and said to me, "Since you are so anxious and eager to know all things, go into the part of the country where you tarry; and about the fifth hour I shall appear unto you, and show you all that you ought to see." I asked her, saying "Lady, into what part of the country am I to go?" And she said, "Into any part you wish." Then I chose a spot which was suitable, and retired. Before, however, I began to speak and to mention the place, she said to me, "I will come where you wish." Accordingly, I went to the country, and counted the hours, and reached the place where I, had promised to meet her. And I see an ivory seat ready placed, and on it a linen cushion, and above the linen cushion was spread a covering of fine linen. Seeing these laid out, and yet no one in the place, I began to feel awe, and as it were a trembling seized hold of me, and my hair stood on end, and as it were a horror came upon me when I saw that I was all alone. But on coming back to myself and calling to mind the glory of God, I took courage, bent my knees, and again confessed my sins to God as I had done before. Whereupon the old woman approached, accompanied by six young men

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whom I had also seen before; and she stood behind me, and listened to me, as I prayed and confessed my sins to the Lord. And touching me she said, "Hermas, cease praying continually for your sins; pray for righteousness, that you may have a portion of it immediately in your house." On this, she took me up by the hand, and brought me to the seat, and said to the young men, "Go and build." When the young men had gone and we were alone, she said to me, "Sit here." I say to her, "Lady, 'permit my elders to be seated first." "Do what I bid you," said she; "sit down." When I would have sat down on her right, she did not permit me, but with her hand beckoned to me to sit down on the left. While I was thinking about this, and feeling vexed that she did not let me sit on the right, she said, "Are you vexed, Hermas? The place to the right is for others who have already pleased God, and have suffered for His name's sake; and you have yet much to accomplish before you can sit with them. But abide as you now do in your simplicity, and you will sit with them, and with all who do their deeds and bear what they have borne."

1.3 SHEPHERD OF HERMAS CHAPTER 2

"What have they borne?" said I. "Listen," said she: "scourges, prisons, great tribulations, crosses, wild beasts, for God's name's sake. On this account is assigned to them the division of santification on the right hand, and to every one who shall suffer for God's name: to the rest is assigned the division on the left. But both for those who sit on the right, and those who sit on the left, there are the same gifts and promises; only those sit on the right, and have some glory. You then are eager to sit on the right with them, but your shortcomings are many. But you will be cleansed from your shortcomings; and all who are not given to doubts shall be cleansed from all their iniquities up till this day." Saying this, she wished to go away. But falling down at her feet, I begged her by the Lord that she would show me the vision which she had promised to show me. And then she again took hold of me by the hand, and raised me, and made me sit on the seat to the left; and lifting up a splendid rod, she said to me, "Do you see something great?" And I say, "Lady, I see nothing." She said to me, "Lo! do you not see opposite to you a great tower, built upon the waters, of splendid square stones?" For the tower was built square by those six young men who had come with her. But myriads of men were carrying stones to it, some dragging them from the depths, others removing them from the land, and they handed them to these six young men. They were taking them and building; and those. of the stones that were dragged out of the depths, they placed in the building just as they were: for they were polished and fitted exactly into the other stones, and became so united one with another that the lines of juncture could not be perceived. And in this way the building of the tower looked as if it were made out of one stone. Those stones, however, which were taken from the earth suffered a different fate; for the young men rejected some of them, some they fitted into the building, and some they cut down, and cast far away from the tower. Many other stones, however, lay around the tower, and the young men did not use them in building; for some of them were rough, others had cracks in them, others had been made too short, and others were white and round, but did not fit into the building of the tower. Moreover, I saw other stones thrown far away from the tower, and falling into the public road; yet they did not remain on the road, but were rolled into a pathless place. And I saw others falling into the fire and burning, others falling close to the water, and yet not capable of being rolled into the water, though they wished to be rolled down, and to enter the water.

1.3 SHEPHERD OF HERMAS CHAPTER 3

On showing me these visions, she wished to retire. I said to her, "What is the use of my having seen all this, while I do not know what it means?" She said to me, "You are a cunning fellow, wishing to know everything that relates to the tower." "Even so, O Lady," said I, "that I may tell it to my brethren, that, hearing this, they may know the Lord in much glory." And she said, "Many indeed shall hear, and hearing, some shall be glad, and some shall weep. But even these, if they hear and repent, shall also rejoice. Hear, then, the parables of the tower; for I will reveal all to you, and give me no more trouble in regard to revelation: for these revelations have an end, for they have been completed. But you will not cease praying for revelations, for you are shameless. The tower which you see building is myself, the Church, who have appeared to you now and on the former occasion. Ask, then, whatever you like in regard to the tower, and I will reveal it to you, that you may rejoice with the saints." I said unto her, "Lady, since you have vouchsafed to reveal all to me this once, reveal it." She said to me, "Whatsoever ought to be revealed, will be revealed; only let your heart be with God, and doubt not whatsoever you shall see."

I asked her, "Why was the tower built upon the waters, O Lady?" She answered, "I told you before, and you still inquire carefully: therefore inquiring you shall find the truth. Hear then why the tower is built upon the waters. It is because your life has been, and will be, saved through water. For the tower was founder on the word of the almighty and glorious Name and it is kept together by the invisible power of the Lord."

1.3 SHEPHERD OF HERMAS CHAPTER 4

In reply I said to her, "This is magnificent and marvellous. But who are the six young men who are engaged in building?" And she said, "These are the holy angels of God, who were first created, and to whom the Lord handed over His whole creation, that they might increase and build up and rule over the whole creation. By these will the building of the tower be finished." "But who are the other persons who are engaged in carrying the stones?" These also are holy angels of the Lord, but the former six are more excellent than these. The building of the tower will be finished, and all will rejoice together around the tower, and they will glorify God,

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because the tower is finished." I asked her, saying, "Lady, I should like to know what became of the stones, and what was meant by the various kinds of stones?" In reply she said to me, "Not because you are more deserving than all others that this revelation should be made to you--for there are others before you, and better than you, to whom these visions should have been revealed--but that the name of God may be glorified, has the revelation been made to you, and it will be made on account of the doubtful who ponder in their hearts whether these things will be or not. Tell them that all these things are true, and that none of them is beyond the truth. All of them are firm and sure, and established on a strong foundation.

1.3 SHEPHERD OF HERMAS CHAPTER 5

"Hear now with regard to the stones which are in the building. Those square white stones which fitted exactly into each other, are apostles, bishops, teachers, and deacons, who have lived in godly purity, and have acted as bishops and teachers and deacons chastely and reverently to the elect of God. Some of them have fallen asleep, and some still remain alive. And they have always agreed with each other, and been at peace among themselves, and listened to each other. On account of this, they join exactly into the building of the tower." "But who are the stones that were dragged from the depths, and which were laid into the building and fitted in with the rest of the stones previously placed in the tower?" "They are those who suffered for the Lord's sake." "But I wish to know, O Lady, who are the other stones which were carried from the land." "Those," she said, "which go into the building without being polished, are those whom God has approved of, for they walked in the straight ways of the Lord and practised His commandments." "But who are those who are in the act of being brought and placed in the building?" "They are those who are young in faith and are faithful. But they are admonished by the angels to do good, for no iniquity has been found in them." "Who then are those whom they rejected and cast away?" "These are they who have sinned, and wish to repent. On this account they have not been thrown far from the tower, because they will yet be useful in the building, if they repent. Those then who are to repent, if they do repent, will be strong in faith, if they now repent while the tower is building. For if the building be finished, there will not be more room for any one, but he will be rejected. This privilege, however, will belong only to him who has now been placed near the tower.

1.3 SHEPHERD OF HERMAS CHAPTER 6

"As to those who were cut down and thrown far away from the tower, do you wish to know who they are? They are the sons of iniquity, and they believed in hypocrisy, and wickedness did not depart from them. For this reason they are not saved, since they cannot be used in the building on account of their iniquities. Wherefore they have been cut off and cast far away on account of the anger of the Lord, for they have roused Him to anger. But I shall explain to you the other stones which you saw lying in great numbers, and not going into the building. Those which are rough are those who have known the truth and not remained in it, nor have they been joined to the saints. On this account are they unfit for use." "Who are those that have rents?" "These are they who are at discord in their hearts one with another, and are not at peace amongst themselves: they indeed keep peace before each other, but when they separate one from the other, their wicked thoughts remain in their hearts. These, then, are the rents which are in the stones. But those which are shortened are those who have indeed believed, and have the larger share of righteousness; yet they have also a considerable share of iniquity, and therefore they are shortened and not whole." "But who are these, Lady, that are white and round, and yet do not fit into the building of the tower?" She answered and said, "How long will you be foolish and stupid, and continue to put every kind of question and understand nothing? These are those who have faith indeed, but they have also the riches of this world. When, therefore, tribulation comes, on account of their riches and business they deny the Lord." I answered and said to her, "When, then, will they be useful for the building, Lady?"When the riches that now seduce them have been circumscribed, then will they be of use to God. For as a round stone cannot become square unless portions be cut off and cast away, so also those who are rich in this world cannot be useful to the Lord unless their riches be cut down. Learn this first from your own case. When you were rich, you were useless; but now you are useful and fit for life. Be ye useful to God; for you also will be used as one of these stones.

1.3 SHEPHERD OF HERMAS CHAPTER 7

"Now the other stones which you saw cast far away from the tower, and falling upon the public road and rolling from it into pathless places, are those who have indeed believed, but through doubt have abandoned the true road. Thinking, then, that they could find a better, they wander and become wretched, and enter upon pathless places. But those which fell into the fire and were burned? are those who have departed for ever from the living God; nor does the thought of repentance ever come into their hearts, on account of their devotion to their lusts and to the crimes which they committed. Do you wish to know who are the others which fell near the waters, but could not be rolled into them? These are they who have heard the word, and wish to be baptised in the name of the Lord; but when the chastity demanded by the truth comes into their recollection, they draw back, and again walk after their own wicked desires." She finished her exposition of the tower. But I, shameless as I yet was, asked her, "Is repentance possible for all those stones which have been cast away and did not fit into the building of the tower, and will they yet have a place in this tower?" "Repentance," said she, "is yet possible, but in this tower they cannot find a suitable place. But in another and much inferior place they will be laid, and that, too, only when they have been tortured and completed the days of their sins. And on this account will they be transferred, because they have partaken

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of the righteous Word. And then only will they be removed from their punishments when the thought of repenting of the evil deeds which they have done has come into their hearts. But if it does not come into their hearts, they will not be saved, on account of the hardness of their heart."

1.3 SHEPHERD OF HERMAS CHAPTER 8

When then I ceased asking in regard to all these matters, she said to me, "Do you wish to see anything else?" And as I was extremely eager to see something more, my countenance beamed with joy. She looked towards me with a smile, and said, "Do you see seven women around the tower?" "I do, Lady," said I. "This tower," said she, "is supported by them according to the precept of the Lord. Listen now to their functions. The first of them, who is clasping her hands, is called Faith. Through her the elect of God are saved? Another, who has her garments tucked up and acts with vigour, is called Self-restraint. She is the daughter of Faith. Whoever then follows her will become happy in his life, because he will restrain himself from all evil works, believing that, if he restrain himself from all evil desire, he will inherit eternal life." "But the others," said I, "O Lady, who are they?" And she said to me, "They are daughters of each other. One of them is called Simplicity, another Guilelessness, another Chastity, another Intelligence, another Love. When then you do all the works of their mother, you will be able to live." "I should like to know," said I, "O Lady, what power each one of them possesses." "Hear," she said, "what power they have. Their powers are regulated by each other, and follow each other in the order of their birth. For from Faith arises Self-restraint; from Self-restraint, Simplicity; from Simplicity, Guilelessness; from Guilelessness, Chastity; from Chastity, Intelligence; and from Intelligence, Love. The deeds, then, of these are pure, and chaste, and divine. Whoever devotes himself to these, and is able to hold fast by their works, shall have his dwelling in the tower with the saints of God." Then I asked her in regard to the ages, if now there is the conclusion. She cried out with a loud voice, "Foolish man! do you not see the tower yet building? When the tower is finished and built, then comes the end; and I assure you it will be soon finished. Ask me no more questions. Let you and all the saints be content with what I have called to your remembrance, and with my renewal of your spirits.

But observe that it is not for your own sake only that these revelations have been made to you, but they have been given you that you may show them to all.

For after three days--this you will take care to remember--I Command you to speak all the words which I am to say to you into the ears of the saints, that hearing them and doing them, they may be cleansed from their iniquities, and you along with them."

1.3 SHEPHERD OF HERMAS CHAPTER 9

Give ear unto me, O Sons: I have brought you up in much simplicity, and guilelessness, and chastity, on account of the mercy of the Lord, who has dropped His righteousness down upon you, that ye may be made righteous and holy from all your iniquity and depravity; but you do not wish to rest from your iniquity. Now, therefore, listen to me, and be at peace one with another, and visit each other, and bear each other's burdens, and do not partake of God's creatures alone, but give abundantly of them to the needy. For some through the abundance of their food produce weakness in their flesh, and thus corrupt their flesh; while the flesh of others who have no food is corrupted, because they have not sufficient nourishment. And on this account their bodies waste away. This intemperance in eating is thus injurious to you who have abundance and do not distribute among those who are needy. Give heed to the judgement that is to come. Ye, therefore, who are high in position, seek out the hungry as long as the tower is not yet finished; for after the tower is finished, you will wish to do good, but will find no opportunity. Give heed, therefore, ye who glory in your wealth, lest those who are needy should groan, and their groans should ascend to the Lord, and ye be shut out with all your goods beyond the gate of the tower. Wherefore I now say to you who preside over the Church and love the first seats, "Be not like to drug-mixers. For the drug-mixers carry their drugs in boxes, but ye carry your drug and poison m your heart. Ye are hardened, and do not wish to cleanse your hearts, and to add unity of aim to purity of heart, that you may have mercy from the great King. Take heed, therefore, children, that these dissensions of yours do not deprive you of your life. How will you instruct the elect of the Lord, if you yourselves have not instruction? Instruct each other therefore, and be at peace among yourselves, that I also, standing joyful before your Father, may give an account of you all to your Lord."

1.3 SHEPHERD OF HERMAS CHAPTER 10

On her ceasing to speak to me, those six young men who were engaged in building came and conveyed her to the tower, and other four lifted up the seat and carried it also to the tower. The faces of these last I did not see, for they were turned away from me. And as she was going, I asked her to reveal to me the meaning of the three forms in which she appeared to me. In reply she said to me: "With regard to them, you must ask another to reveal their meaning to you." For she had appeared to me, brethren, in the first vision the previous year under the form of an exceedingly old woman, sitting in a chair. In the second vision her face was youthful, but her skin and hair betokened age, and she stood while she spoke to me. She was also more joyful than on the first occasion. But in the third vision she was entirely youthful and exquisitely beautiful, except only that she had the hair of an old woman; but her face beamed with joy, and she sat on a seat. Now I was exceeding sad in regard to these appearances, for I longed much to know what the visions meant. Then I see the old woman in a vision of the night saying unto me: "Every prayer should be accompanied with humility: fast, therefore, and you will obtain from the Lord what you beg." I fasted therefore for one day.

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That very night there appeared to me a young man, who said, "Why do you frequently ask revelations in prayer? Take heed lest by asking many things you injure your flesh: be content with these revelations. Will you be able to see greater' revelations than those which you have seen?" I answered and said to him, "Sir, one thing only I ask, that in regard to these three forms the revelation may be rendered complete." He answered me, "How long are ye senseless? But your doubts make you senseless, because you have not your hearts turned towards the Lord." But I answered and said to him, "From you, sir, we shall learn these things more accurately."

1.3 SHEPHERD OF HERMAS CHAPTER 11

"Hear then," said he, "with regard to the three forms, concerning which you are inquiring. Why in the first vision did she appear to you as an old woman seated on a chair? Because your spirit is now old and withered up, and has lost its power in consequence of your infirmities and doubts. For, like elderly men who have no hope of renewing their strength, and expect nothing but their last sleep, so you, weakened by worldly occupations, have given yourselves up to sloth, and have not cast your cares upon the Lord. Your spirit therefore is broken, and you have grown old in your sorrows." "I should like then to know, sir, why she sat on a chair?" He answered, "Because every weak person sits on a chair on account of his weakness, that his weakness may be sustained. Lo! you have the form of the first vision.

1.3 SHEPHERD OF HERMAS CHAPTER 12

"Now in the second vision you saw her standing with a youthful countenance, and more joyful than before; still she had the skin and hair of an aged woman. Hear," said he, "this parable also. When one becomes somewhat old, he despairs of himself on account of his weakness and poverty, and looks forward to nothing but the last day of his life. Then suddenly an inheritance is left him: and hearing of this, he rises up, and becoming exceeding joyful, he puts on strength. And now he no longer reclines, but stands up; and his spirit, already destroyed by his previous actions, is renewed, and he no longer sits, but acts with vigour. So happened it with you on hearing the revelation which God gave you. For the Lord had compassion on you, and renewed your spirit, and ye laid aside your infirmities. Vigour arose within you, and ye grew strong in faith; and the Lord, seeing your strength, rejoiced. On this account He showed you the building of the tower; and He will show you other things, if you continue at peace with each other with all your heart.

1.3 SHEPHERD OF HERMAS CHAPTER 13

"Now, in the third vision, you saw her still younger, and she was noble and joyful, and her shape was beautiful. For, just as when some good news comes suddenly to one who is sad, immediately he forgets his former sorrows, and looks for nothing else than the good news which he has heard, and for the future is made strong for good, and his spirit is renewed on account of the joy which he has received; so ye also have received the renewal of your spirits by seeing these good things. As to your seeing her sitting on a seat, that means that her position is one of strength, for a seat has four feet and stands firmly. For the world also is kept together by means of four elements. Those, therefore, who repent completely and with the whole heart, will become young and firmly established. You now have the revelation completely given you? Make no further demands for revelations. If anything ought to be revealed, it will be revealed to you."

FOURTH VISION
Concerning The Trial And Tribulation
That Are To Come Upon Men.

1.4 SHEPHERD OF HERMAS CHAPTER 1

Twenty days after the former vision I saw another vision, brethren --a representation of the tribulation that is to come. I was going to a country house along the Campanian road. Now the house lay about ten furlongs from the public road. The district is one rarely traversed. And as I walked alone, I prayed the Lord to complete the revelations which He had made to me through His holy Church, that He might strengthen me, and give repentance to all His servants who were going astray, that His great and glorious name might be glorified because He vouchsafed to show me His marvels. And while I was glorifying Him and giving Him thanks, a voice, as it were, answered me, "Doubt not, Hermas;" and I began to think with myself, and to say, "What reason have I to doubt--I who have been established by the Lord, and who have seen such glorious sights?" I advanced a little, brethren, and, lo! I see dust rising even to the heavens. I began to say to myself, "Are cattle approaching and raising the dust?" It was about a furlong's distance from me. And, lo! I see the dust rising more and more, so that I imagined that it was something sent from God. But the sun now shone out a little, and, lo! I see a mighty beast like a whale, and out of its mouth fiery locusts proceeded. But the size of that beast was about a hundred feet, and it had a head like an urn. I began to weep, and to call on the Lord to rescue me from it. Then I remembered the word which I had heard, "Doubt not, O Hermas." Clothed, therefore, my brethren, with faith in the Lord? and remembering the great things which He had taught me, I boldly faced the beast. Now that beast came on with such noise and force, that it could itself have destroyed a city. I came near it, and the monstrous beast stretched itself out on the ground, and showed nothing but its tongue, and did not stir at all until I had passed by it. Now the beast had four colours on its head-black, then fiery and bloody, then golden, and lastly white.

1.4 SHEPHERD OF HERMAS CHAPTER 2

Now after I had passed by the wild beast, and had moved forward about thirty feet, lo! a virgin meets me, adorned as if she were proceeding from the bridal chamber, clothed

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entirely in white, and with white sandals, and veiled up to her forehead, and her head was covered by a hood.s And she had white hair. I knew from my former visions that this was the Church, and I became more joyful. She saluted me, and said, "Hail, O man!" And I returned her salutation, and said, "Lady, hail!" And she answered. and said to me, "Has nothing crossed your path?" I say, "I was met by a beast of such a size that it could destroy peoples, but through the power of the Lord and His great mercy I escaped from it." "Well did you escape from it," says she, "because you cast your care on God, and opened your heart to the Lord, believing that you can be saved by no other than by His great and glorious name. On this account the Lord has sent His angel, who has rule over the beasts, and whose name is Thegri, and has shut up its mouth, so that it cannot tear you. You have escaped from great tribulation on account of your faith, and because you did not doubt in the presence of such a beast. Go, therefore, and tell the elect of the Lord His mighty deeds, and say to them that this beast is a type of the great tribulation that is coming. If then ye prepare yourselves, and repent with all your heart, and turn to the Lord, it will be possible for you to escape it, if your heart be pure and spotless, and ye spend the rest of the days of your life in serving the Lord blamelessly. Cast your cares upon the Lord, and He will direct them. Trust the Lord, ye who doubt, for He is all-powerful, and can turn His anger away from you, and send scourges" on the doubters. Woe to those who hear these words, and despise them: better were it for them not to have been born."

1.4 SHEPHERD OF HERMAS CHAPTER 3

I asked her about the four colours which the beast had on his head. And she answered, and said to me, "Again you are inquisitive in regard to such matters." "Yea, Lady, said I, "make known to me what they are." "Listen," said she: "the black is the world in which we dwell: but the fiery and bloody points out that the world must perish through blood and fire: but the golden part are you who have escaped from this world. For as gold is tested by fire, and thus becomes useful, so are you tested who dwell in it. Those, therefore, who continue stedfast, and are put through the fire, will be purified by means of it. For as gold casts away its dross, so also will ye cast away all sadness and straitness, and will be made pure so as to fit into the building of the tower. But the white part is the age that is to come, in which the elect of God will dwell, since those elected by God to eternal life will be spotless and pure. Wherefore cease not speaking these things into the ears of the saints. This then is the type of the great tribulation that is to come. If ye wish it, it will be nothing. Remember those things which were written down before." And saying this, she departed. But I saw not into what place she retired. There was a noise, however, and I turned round in alarm, thinking that that beast was coming.

FIFTH VISION
Concerning The Commandments.

After I had been praying at home, and had sat down on my couch, there entered a man of glorious aspect, dressed like a shepherd, with a white goat's skin, a wallet on his shoulders, and a rod in his hand, and saluted me. I returned his salutation. And straightway he sat down beside me, and said to me, "I have been sent by a most venerable angel to dwell with you the remaining days of your life." And I thought that he had come to tempt me, and I said to him, "Who are you? For I know him to whom I have been entrusted." He said to me, "Do you not know me?" "No," said I. "I," said he, "am that shepherd to whom you have been entrusted." And as he was speaking, his figure was changed; and then I knew that it was he to whom I had been entrusted. And straightway I became confused, and fear took hold of me, and I was overpowered with deep sorrow that I had answered him so wickedly and foolishly. But he answered, and said to me, "Do not be confounded, but receive strength from the commandments which I am going to give you. For I have been sent," said he, "to show you again all the things which you saw before, especially those of them which are useful to you. First of all, then, write down my commandments and similitudes, and you will write the other things as I shall show you. For this purpose," said he, "I command you to write down the commandments and similitudes first, that you may read them easily, and be able to keep them." Accordingly I wrote down the commandments and similitudes, exactly as he had ordered me. If then, when you have heard these, ye keep them and walk in them, and practise them with pure minds, you will receive from the Lord all that He has promised to you. But if, after you have heard them, ye do not repent, but continue to add to your sins, then shall ye receive from the Lord the opposite things. All these words did the shepherd, even the angel of repentance, command me to write.

SECOND BOOK: COMMANDMENTS

FIRST COMMANDMENT
On Faith In God.

FIRST Of all, believe that there is one God who created and finished all things, and made all things out of nothing. He alone is able to contain the whole, but Himself cannot be contained. Have faith therefore in Him, and fear Him; and fearing Him, exercise self-control. Keep these commands, and you will cast away from you all wickedness, and put on the strength of righteousness, and live to God, if you keep this commandment.

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SECOND COMMANDMENT
On Avoiding Evil-Speaking,
And On Giving Alms In Simplicity.

He said to me, "Be simple and guileless, and you will be as the children who know not the wickedness that ruins the life of men. First, then, speak evil of no one, nor listen with pleasure to any one who speaks evil of another. But if you listen, you will partake of the sin of him who speaks evil, if you believe the slander which you hear; for believing it, you will also have something to say against your brother. Thus, then, will you be guilty of the sin of him who slanders. For slander is evil and an unsteady demon. It never abides in peace, but always remains in discord. Keep yourself from it, and you will always be at peace with all. Put on a holiness in which there is no wicked cause of offence, but all deeds that are equable and joyful. Practise goodness; and from the rewards of your labours, which God gives you, give to all the needy in simplicity, not hesitating as to whom you are to give or not to give. Give to all, for God wishes His gifts to be shared amongst all. They who receive, will render an account to God why and for what they have received. For the afflicted who receive will not be condemned, but they who receive on false pretences will suffer punishment. He, then, who gives is guiltless. For as he received from the Lord, so has he accomplished his service in simplicity, not hesitating as to whom he should give and to whom he should not give. This service, then, if accomplished in simplicity, is glorious with God. He, therefore, who thus ministers in simplicity, will live to God. Keep therefore these commandments, as I have given them to you, that your repentance and the repentance of your house may be found in simplicity, and your heart may be pure and stainless."

THIRD COMMANDMENT
On Avoiding Falsehood, And On The Repentance
Of Hermas For His Dissimulation.

Again he said to me, "Love the truth, and let nothing but truth proceed from your mouth, that the spirit which God has placed in your flesh may be found truthful before all men; and the Lord, who dwelleth in you, will be glorified, because the Lord is truthful in every word, and in Him is no falsehood. They therefore who lie deny the Lord, and rob Him, not giving back to Him the deposit which they have received. For they received from Him a spirit free from falsehood. If they give him back this spirit untruthful, they pollute the commandment of the Lord, and become robbers." On hearing these words, I wept most violently. When he saw me weeping, he said to me, "Why do you weep?" And I said, "Because, sir, I know not if I can be saved." "Why?" said he. And I said, "Because, sir, I never spake a true word in my life, but have ever spoken cunningly to all, and have affirmed a lie for the truth to all; and no one ever contradicted me, but credit was given to my word. How then can I live, since I have acted thus?" And he said to me, "Your feelings are indeed right and sound, for you ought as a servant of God to have walked in truth, and not to have joined an evil conscience with the spirit of truth, nor to have caused sadness to the holy and true Spirit." s And I said to him, "Never, sir, did I listen to these words with so much attention." And he said to me, "Now you hear them, and keep them, that even the falsehoods which you formerly told in your transactions may come to be believed through the truthfulness of your present statements. For even they can become worthy of credit. If you keep these precepts, and from this time forward you speak nothing but the truth, it will be possible for you to obtain life. And whosoever shall hear this commandment, and depart from that great wickedness falsehood, shall live to God."

FOURTH COMMANDMENT
On Putting One's Wife Away For Adultery.

2 SHEPHERD OF HERMAS CHAPTER 1

"I charge you," said he, "to guard your chastity, and let no thought enter your heart of another man's wife, or of fornication, or of similar iniquities; for by doing this you commit a great sin. But if you always remember your own wife, you will never sin. For if this thought enter your heart, then you will sin; and if, in like manner, you think other wicked thoughts, you commit sin. For this thought is great sin in a servant of God. But if any one commit this wicked deed, he works death for himself. Attend, therefore, and refrain from this thought; for where purity dwells, there iniquity ought not to enter the heart of a righteous man." I said to him, "Sir, permit me to ask you a few questions." "Say on," said he. And I said to him, "Sir, if any one has a wife who trusts in the Lord, and if he detect her in adultery, does the man sin if he continue to live with her?" And he said to me, "As long as he remains ignorant of her sin, the husband commits no transgression in living with her. But if the husband know that his wife has gone astray, and if the woman does not repent, but persists in her fornication, and yet the husband continues to live with her, he also is guilty of her crime, and a sharer in her adultery." And I said to him, "What then, sir, is the husband to do, if his wife continue in her vicious practices?" And he said, "The husband should put her away, and remain by himself. But if he put his wife away and marry another, he also commits adultery." And I said to him, "What if the woman put away should repent, and wish to return to her husband: shall she not be taken back by her husband?" And he said to me, "Assuredly. If the husband do not take her back, he sins, and brings a great sin upon himself; for he ought to take back the sinner who has repented. But not frequently. For there is but one repentance to the servants of God. In case, therefore, that the divorced wife may repent, the husband ought not to marry another, when his wife has been put away. In this matter man and woman are to be treated exactly in the same way. Moreover,

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adultery is committed not only by those who pollute their flesh, but by those who imitate the heathen in their actions." Wherefore if any one persists in such deeds, and repents not, withdraw from him, and cease to live with him. Otherwise you are a sharer in his sin. Therefore has the injunction been laid on you, that you should remain by yourselves, both man and woman, for in such persons repentance can take place. But I do not," said he, "give opportunity for the doing of these deeds, but that he who has sinned may sin no more. But with regard to his previous transgressions, there is One who is able to provide a cure; for it is He, indeed, who has power over all."

2 SHEPHERD OF HERMAS CHAPTER 2

I asked him again, and said, "Since the Lord has vouchsafed to dwell always with me, hear with me while I utter a few words; for I understand nothing, and my heart has been hardened by my previous mode of life. Give me understanding, for I am exceedingly dull, and I understand absolutely nothing." And he answered and said unto me, "I am set over repentance, and I give understanding to all who repent. Do you not think," he said, "that it is great wisdom to repent? for repentance is great wisdom. For he who has sinned understands that he acted wickedly in the sight of the Lord, and remembers the actions he has done, and he repents, and no longer acts wickedly, but does good munificently, and humbles and torments his soul because he has sinned. You see, therefore, that repentance is great wisdom." And I said to him, "It is for this reason, sir, that I inquire carefully into all things, especially because I am a sinner; that I may know what works I should do, that I may live: for my sins are many and various." And he said to me, "You shall live if you keep my commandments, and walk in them; and whosoever shall hear and keep these commandments, shall live to God."

2 SHEPHERD OF HERMAS CHAPTER 3

And I said to him, "I should like to continue my questions." "Speak on," said he. And I said, "I heard, sir, some teachers maintain that there is no other repentance than that which takes place, when we descended into the water and received remission of our former sins." He said to me, "That was sound doctrine which you heard; for that is really the case. For he who has received remission of his sins ought not to sin any more, but to live in purity. Since, however, you inquire diligently into all things, I will point this also out to you, not as giving occasion for error to those who are to believe, or have lately believed, in the Lord. For those who have now believed, and those who are to believe, have not repentance for their sins; but they have remission of their previous sins. For to those who have been called before these days, the Lord has set repentance. For the Lord, knowing the heart, and foreknowing all things, knew the weakness of men and the manifold wiles of the devil, that he would inflict some evil on the servants of God, and would act wickedly towards them. The Lord, therefore, being merciful, has had mercy on the work of His hand, and has set repentance for them; and He has entrusted to me power over this repentance. And therefore I say to you, that if any one is tempted by the devil, and sins after that great and holy calling. in which the Lord has called His people to everlasting life, he has opportunity to repent but once. But if he should sin frequently after this, and then repent, to such a man his repentance will be of no avail; for with difficulty will he live." And I said, "Sir, I feel that life has come back to me in listening attentively to these commandments; for I know that I shall be saved, if in future I sin no more." And he said, "You will be saved, you and all who keep these commandments."

2 SHEPHERD OF HERMAS CHAPTER 4

And again I asked him, saying, "Sir, since you have been so patient in listening to me, will you show me this also?" "Speak," said he. And I said, "If a wife or husband die, and the widower or widow marry, does he or she commit sin?" "There is no sin in marrying again," said he; "but if they remain unmarried, they gain greater honour and glory with the Lord; but if they marry, they do not sin. Guard, therefore, your chastity and purity, and you will live to God. What commandments I now give you, and what I am to give, keep from henceforth, yea, from the very day when you were entrusted to me, and I will dwell in your house. And your former sins will be forgiven, if you keep my commandments. And all shall be forgiven who keep these my commandments, and walk in this chastity."

FIFTH COMMANDMENT
Of Sadness Of Heart, And Of Patience.

2 SHEPHERD OF HERMAS CHAPTER 1

"Be patient," said he, "and of good understanding, and you will rule over every wicked work, and you will work all righteousness. For if you be patient, the Holy Spirit that dwells in you will be pure. He will not be darkened by any evil spirit, but, dwelling in a broad region, he will rejoice and be glad; and with the vessel in which he dwells he will serve God in gladness, having great peace within himself. But if any outburst of anger take place, forthwith the Holy Spirit, who is tender, is straitened, not having a pure place, and He seeks to depart. For he is choked by the vile spirit, and cannot attend on the Lord as he wishes, for anger pollutes him. For the Lord dwells in long-suffering, but the devil in anger. The two spirits, then, when dwelling in the same habitation, are at discord with each other, and are troublesome to that man in whom they dwell. For if an exceedingly small piece of wormwood be taken and put into a jar of honey, is not the honey entirely destroyed, and does not the exceedingly small piece of wormwood entirely take away the sweetness of the honey, so that it no longer affords any gratification to its owner, but has become bitter, and lost its use? But if the wormwood be not put into the honey, then the honey remains sweet, and is of use to its owner. You see, then, that patience is sweeter than honey, and useful to

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God, and the Lord dwells in it. But anger is bitter and useless. Now, if anger be mingled with patience, the patience is polluted, and its prayer is not then useful to God." "I should like, sir," said I, "to know the power of anger, that I may guard myself against it." And he said, "If you do not guard yourself against it, you and your house lose all hope of salvation. Guard yourself, therefore, against it. For I am with you, and all will depart from it who repent with their whole heart. For I will be with them, and I will save them all. For all are justified by the most holy angel.

2 SHEPHERD OF HERMAS CHAPTER 2

"Hear now," said he, "how wicked is the action of anger, and in what way it overthrows the servants of God by its action, and turns them from righteousness. But it does not turn away those who are full of faith, nor does it act on them, for the power of the Lord is with them. It is the thoughtless and doubting that it turns away. For as soon as it sees such men standing stedfast, it throws itself into their hearts, and for nothing at all the man or woman becomes embittered on account of occurrences in their daily life, as for instance on account of their food, or some superfluous word that has been uttered, or on account of some friend, or some gift or debt, or some such senseless affair. For all these things are foolish and empty and unprofitable to the servants of God. But patience is great, and mighty, and strong, and calm in the midst of great enlargement, joyful, rejoicing, free from care, glorifying God at all times, having no bitterness in her, and abiding continually meek and quiet. Now this patience dwells with those who have complete faith. But anger is foolish, and fickle, and senseless. Now, of folly is begotten bitterness, and of bitterness anger, and of anger frenzy. This frenzy, the product of so many evils, ends in great and incurable sin. For when all these spirits dwell in one vessel in which the Holy Spirit also dwells, the vessel cannot contain them, but overflows. The tender Spirit, then, not being accustomed to dwell with the wicked spirit, nor with hardness, withdraws from such a man, and seeks to dwell with meekness and peacefulness. Then, when he withdraws from the man in whom he dwelt, the man is emptied of the righteous Spirit; and being henceforward filled with evil spirits, he is in a state of anarchy in every action, being dragged hither and thither by the evil spirits, and there is a complete darkness in his mind as to everything good. This, then, is what happens to all the angry. Wherefore do you depart from that most wicked spirit anger, and put on patience, and resist anger and bitterness, and you will be found in company with the purity which is loved by the Lord. Take care, then, that you neglect not by any chance this commandment: for if you obey this commandment, you will be able to keep all the other commandments which I am to give you. Be strong, then, in these commandments, and put on power, and let all put on power, as many as wish to walk in them."

SIXTH COMMANDMENT
How To Recognise The Two Spirits Attendant
On Each Man, And How To Distinguish
The Suggestions Of The One From Those Of The Other.

2 SHEPHERD OF HERMAS CHAPTER 1

"I gave you," he said, "directions in the first commandment to attend to faith, and fear, and self-restraint." "Even so, sir," said I. And he said, "Now I wish to show you the powers of these, that you may know what power each possesses. For their powers are double, and have relation alike to the righteous and the unrighteous. Trust you, therefore, the righteous, but put no trust in the unrighteous. For the path of righteousness is straight, but that of unrighteousness is crooked. But walk in the straight and even way, and mind not the crooked. For the crooked path has no roads, but has many pathless places and stumbling-blocks in it, and it is rough and thorny. It is injurious to those who walk therein. But they who walk in the straight road walk evenly without stumbling, because it is neither rough nor thorny. You see, then, that it is better to walk in this road." "I wish to go by this road," said I. "You will go by it," said he; "and whoever turns to the Lord with all his heart will walk in it."

2 SHEPHERD OF HERMAS CHAPTER 2

"Hear now," said he, "in regard to faith. There are two angels with a man--one of righteousness, and the other of iniquity." And I said to him, "How, sir, am I to know the powers of these, for both angels dwell with me?" "Hear," said he, and "understand them. The angel of righteousness is gentle and modest, meek and peaceful. When, therefore, he ascends into your heart, forthwith he talks to you of righteousness, purity, chastity, contentment, and of every righteous deed and glorious virtue. When all these ascend into your heart, know that the angel of righteousness is with you. These are the deeds of the angel of righteousness. Trust him, then, and his works. Look now at the works of the angel of iniquity. First, he is wrathful, and bitter, and foolish, and his works are evil, and ruin the servants of God. When, then, he ascends into your heart, know him by his works." And I said to him, "How, sir, I shall perceive him, I donor know." "Hear and understand" said he. "When anger comes upon you, or harshness, know that he is in you; and you will know this to be the case also, when you are attacked by a longing after many transactions, and the richest delicacies, and drunken revels, and divers luxuries, and things improper, and by a hankering after women, and by overreaching, and pride, and blustering, and by whatever is like to these. When these ascend into your heart, know that the angel of iniquity is in you. Now that you know his works, depart from him, and in no respect trust him, because his deeds are evil, and unprofitable to the servants of God. These, then, are the actions of both angels. Understand them, and trust the angel of righteousness; but depart from the angel of iniquity, because his instruction is bad in every deed. For though a man be most faithful, and the thought of this angel

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ascend into his heart, that man or woman must sin. On the other hand, be a man or woman ever so bad, yet, if the works of the angel of righteousness ascend into his or her heart, he or she must do something good. You see, therefore, that it is good to follow the angel of righteousness, but to bid farewell to the angel of iniquity.

"This commandment exhibits the deeds of faith, that you may trust the works of the angel of righteousness, and doing them you may live to God. But believe the works of the angel of iniquity are hard. If you refuse to do them, you will live to God."

SEVENTH COMMANDMENT
On Fearing God, And Not Fearing The Devil.

"Fear," said he, "the Lord, and keep His commandments. For if you keep the commandments of God, you will be powerful in every action, and every one of your actions will be incomparable. For, fearing the Lord, you will do all things well. This is the fear which you ought to have, that you may be saved. But fear not the devil; for, fearing the Lord, you will have dominion over the devil, for there is no power in him. But he in whom there is no power ought on no account to be an object of fear; but He in whom there is glorious power is truly to be feared. For every one that has power ought to be feared; but he who has not power is despised by all. Fear, therefore, the deeds of the devil, since they are wicked. For, fearing the Lord, you will not do these deeds, but will refrain from them. For fears are of two kinds: for if you do not wish to do that which is evil, fear the Lord, and you will not do it; but, again, if you wish to do that which is good, fear the Lord, and you will do it. Wherefore the fear of the Lord is strong, and great, and glorious. Fear, then, the Lord, and you will live to Him, and as many as fear Him and keep His commandments will live to God." "Why," said I, "sir, did you say in regard to those that keep His commandments, that they will live to God?" "Because," says he, "all creation fears the Lord, but all creation does not keep His commandments. They only who fear the Lord and keep His commandments have life with God; but as to those who keep not His commandments, there is no life in them."

EIGHTH COMMANDMENT
We Ought To Shun That Which Is Evil,
And Do That Which Is Good.

"I told you," said he, "that the creatures of God are double, for restraint also is double; for in some cases restraint has to be exercised in others there is no need of restraint." "Make known to me, sir," say I, "in what cases restraint has to be exercised, and in what cases it has not." "Restrain yourself in regard to evil, and do it not; but exercise no restraint in regard to good, but do it. For if you exercise restraint in the doing of good, you will commit a great sin; but if you exercise restraint, so as not to do that which is evil, you are practising great righteousness. Restrain yourself, therefore, from all iniquity, and do that which is good." "What, sir," say I, "are the evil deeds from which we must restrain ourselves?" "Hear," says he: "from adultery and fornication, from unlawful revelling, from wicked luxury, from indulgence in many kinds of food and the extravagance of riches, and from boastfulness, and haughtiness, and insolence, and lies, and backbiting, and hypocrisy, from the remembrance of wrong, and from all slander. These are the deeds that are most wicked in the life of men. From all these deeds, therefore, the servant of God must restrain himself. For he who does not restrain himself from these, cannot live to God. Listen, then, to the deeds that accompany these." "Are there, sir," said I, "any other evil deeds?"

"There are," says he; "and many of them, too, from which the servant of God must restrain himself--theft, lying, robbery, false witness, overreaching, wicked lust, deceit, vainglory, boastfulness, and all other vices like to these." "Do you not think that these are really wicked?" "Exceedingly wicked in the servants of God. From all of these the servant of God must restrain himself. Restrain yourself, then, from all these, that you may live to God, and you will be enrolled amongst those who restrain themselves in regard to these matters. These, then, are the things from which you must restrain yourself.

"But listen," says he, "to the things in regard to which you have not to exercise self-restraint, but which you ought to do. Restrain not yourself in regard to that which is good, but do it." "And tell me, sir," say I, "the nature of the good deeds, that I may walk in them and wait on them, so that doing them I can be saved." "Listen," says he, "to the good deeds which you ought to do, and in regard to which there is no self-restraint requisite.

First of all there is faith, then fear of the Lord, love, concord, words of righteousness, truth, patience. Than these, nothing is better in the life of men. If any one attend to these, and restrain himself not from them, blessed is he in his life. Then there are the following attendant on these: helping widows, looking after orphans and the needy, rescuing the servants of God from necessities, the being hospitable--for in hospitality good-doing finds a field--never opposing any one, the being quiet, having fewer needs than all men, reverencing the aged, practising righteousness, watching the brotherhood, bearing insolence, being long-suffering, encouraging those who are sick in soul, not casting those who have fallen into sin from the faith, but turning them back and restoring them to peace of mind, admonishing sinners, not oppressing debtors and the needy, and if there are any other actions like these. Do these seem to you good?" says he. "For what, sir," say I, "is better than these?" "Walk then in them," says he, "and restrain not yourself from them, and you will live to God. Keep, therefore, this commandment. If you do good, and restrain not yourself from it, you will live to God. All who act thus will live to God. And, again, if you refuse to do evil, and restrain

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yourself from it, you will live to God. And all will live to God who keep these commandments, and walk in them."

NINTH COMMANDMENT
Prayer Must Be Made To God Without Ceasing
And With Unwavering Confidence.

He says to me, "Put away doubting from you and do not hesitate to ask of the Lord, saying to yourself, 'How can I ask of the Lord and receive from Him, seeing I have sinned so much against Him?' Do not thus reason with yourself, but with all your heart turn to the Lord and ask of Him without doubting, and you will know the multitude of His tender mercies; that He will never leave you, but fulfil the request of your soul. For He is not like men, who remember evils done against them; but He Himself remembers not evils, and has compassion on His own creature, Cleanse, therefore, your heart from all the vanities of this world, and from the words already mentioned, and ask of the Lord and you will receive all, and in none of your requests will you be denied which you make to the Lord without doubting. But if you doubt in your heart, you will receive none of your requests. For those who doubt regarding God are double-souled, and obtain not one of their requests. But those who are perfect in faith ask everything, trusting in the Lord; and they obtain, because they ask nothing doubting, and not being double-souled. For every double-souled man, even if he repent, will with difficulty be saved. Cleanse your heart, therefore, from all doubt, and put on faith, because it is strong, and trust God that you will obtain from Him all that you ask. And if at any time, after you have asked of the Lord, you are slower in obtaining your request [than you expected], do not doubt because you have not soon obtained the request of your soul; for invariably it is on account of some temptation or some sin of which you are ignorant that you are slower in obtaining your request. Wherefore do not cease to make the request of your soul, and you will obtain it. But if you grow weary and waver in your request, blame yourself, and not Him who does not give to you. Consider this doubting state of mind, for it is wicked and senseless, and turns many away entirely from the faith, even though they be very strong. For this doubting is the daughter of the devil, and acts exceedingly wickedly to the servants of God. Despise, then, doubting, and gain the mastery over it in everything; clothing yourself with faith, which is strong and powerful. For faith promises all things, perfects all things; but doubt having no thorough faith in itself, fails in every work which it undertakes. You see, then," says he, "that, faith is from above--from the Lord --and has great power; but doubt is an earthly spirit, coming from the devil, and has no power. Serve, then, that which has power, namely faith, and keep away from doubt, which has no power, and you will live to God. And all will live to God whose minds have been set on these things." Second Book: Commandments

TENTH COMMANDMENT
Of Grief, And Not Grieving
The Spirit Of God Which Is In Us.

2 SHEPHERD OF HERMAS CHAPTER 1

"Remove from you," says he, "grief; for she is the sister of doubt and anger." "How, sir," say I, "is she the sister of these? for anger, doubt, and grief seem to be quite different from each other." "You are senseless, O man.

Do you not perceive that grief is more wicked than all the spirits, and most terrible to the servants of God, and more than all other spirits destroys man and crushes out the Holy Spirit, and yet, on the other hand, she saves him?"

"I am senseless, sir," say I, "and do not understand these parables. For how she can crush out, and on the other hand save, I do not perceive." "Listen," says he. "Those who have never searched for the truth, nor investigated the nature of the Divinity, but have simply believed, when they devote themselves to and become mixed up with business, and wealth, and heathen friendships, and many other actions of this world, do not perceive the parables of Divinity; for their minds are darkened by these actions, and they are corrupted and become dried up. Even as beautiful vines, when they are neglected, are withered up by thorns and divers plants, so men who have believed, and have afterwards fallen away into many of those actions above mentioned, go astray in their minds, and lose all understanding in regard to righteousness; for if they hear of righteousness, their minds are occupied with their business, and they give no heed at all. Those, on the other hand, who have the fear of God, and search after Godhead and truth, and have their hearts turned to the Lord, quickly perceive and understand what is said to them, because they have the fear of the Lord in them. For where the Lord dwells, there is much understanding. Cleave, then, to the Lord, and you will understand and perceive all things.

2 SHEPHERD OF HERMAS CHAPTER 2

"Hear, then," says he, "foolish man, how grief crushes out the Holy Spirit, and on the other hand saves. When the doubting man attempts any deed, and fails in it on account of his doubt, this grief enters into the man, and grieves the Holy Spirit, and crushes him out. Then, on the other hand, when anger attaches itself to a man in regard to any matter, and he is embittered, then grief enters into the heart of the man who was irritated, and he is grieved at the deed which he did, and repents that he has wrought a wicked deed. This grief, then, appears to be accompanied by salvation, because the man, after having done a wicked deed, repented. Both actions grieve the Spirit: doubt, because it did not accomplish its object; and anger grieves the Spirit, because it did what was wicked. Both these are grievous to the Holy Spirit--doubt and anger. Wherefore remove grief from you, and crush not the Holy Spirit which dwells in you, lest he entreat God against you, and he withdraw from you. For the Spirit of God which has been granted to us to dwell in this body does not endure grief nor straitness. Wherefore put on

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cheerfulness, which always is agreeable and acceptable to God, and rejoice in it. For every cheerful man does what is good, and minds what is good, and despises grief; but the sorrowful man always acts wickedly. First, he acts wickedly because he grieves the Holy Spirit, which was given to man a cheerful Spirit. Secondly, Grieving the Holy Spirit, he works iniquity, neither entreating the Lord nor confessing to Him. For the entreaty of the sorrowful man has no power to ascend to the altar of God." "Why," say I, "does not the entreaty of the grieved man ascend to the altar?" "Because," says he, "grief sits in his heart. Grief, then, mingled with his entreaty, does not permit the entreaty to ascend pure to the altar of God. For as vinegar and wine, when mixed in the same vessel, do not give the same pleasure [as wine alone gives], so grief mixed. with the Holy Spirit does not produce the same entreaty [as would be produced by the Holy Spirit alone]. Cleanse yourself from this wicked grief, and you will live to God; and all will live to God who drive away grief from them, and put on all cheerfulness."

ELEVENTH COMMANDMENT
The Spirit And Prophets To Be Tried By Their Works;
Also Of The Two Kinds Of Spirit.

He pointed out to me some men sitting on a seat, and one man sitting on a chair. And he says to me, "Do you see the persons sitting on the seat?" "I do, sir," said I. "These," says he, "are the faithful, and he who sits on the chair is a false prophet, ruining the minds of the servants of God. It is the doubters, not the faithful, that he ruins. These doubters then go to him as to a soothsayer, and inquire of him what will happen to them; and he, the false prophet, not having the power of a Divine Spirit in him, answers them according to their inquiries, and according to their wicked desires, and fills their souls with expectations, according to their own wishes. For being himself empty, he gives empty answers to empty inquirers; for every answer is made to the emptiness of man. Some true words he does occasionally utter; for the devil fills him with his own spirit, in the hope that he may be able to overcome some of the righteous. As many, then, as are strong in the faith of the Lord, and are clothed with truth, have no connection with such spirits, but keep away from them; but as many as are of doubtful minds and frequently repent, betake themselves to soothsaying, even as the heathen, and bring greater sin upon themselves by their idolatry. For he who inquires of a false prophet in regard to any action is an idolater, and devoid of the truth, and foolish. For no spirit given by God requires to be asked; but such a spirit having the power of Divinity speaks all things of itself, for it proceeds from above from the power of the Divine Spirit. But the spirit which is asked and speaks according to the desires of men is earthly, light, and powerless, and it is altogether silent if it is not questioned." "How then, sir," say I, "will a man know which of them is the prophet, and which the false prophet?" "I will tell you," says he, "about both the prophets, and then you can try the true and the false prophet according to my directions. Try the man who has the Divine Spirit by his life. First, he who has the Divine Spirit proceeding from above is meek, and peaceable, and humble, and refrains from, all iniquity and the vain desire of this world, and contents himself with fewer wants than those of other men, and when asked he makes no reply; nor does he speak privately, nor when man wishes the spirit to speak does the Holy Spirit speak, but it speaks only when God wishes it to speak. When, then, a man having the Divine Spirit comes into an assembly of righteous men who have faith in the Divine Spirit, and this assembly of men offers up prayer to God, then the angel of the prophetic Spirit, who is destined for him, fills the man; and the man being filled with the Holy Spirit, speaks to the multitude as the Lord wishes. Thus, then, will the Spirit of Divinity become manifest. Whatever power therefore comes from the Spirit of Divinity belongs to the Lord. Hear, then," says he, "in regard to the spirit which is earthly, and empty, and powerless, and foolish. First, the man who seems to have the Spirit exalts himself, and wishes to have the first seat, and is bold, and impudent, and talkative, and lives in the midst of many luxuries and many other delusions, and takes rewards for his prophecy; and if he does not receive rewards, he does not prophesy. Can, then, the Divine Spirit take rewards and prophesy? It is not possible that the prophet of God should do this, but prophets of this character are possessed by an earthly spirit. Then it never approaches an assembly of righteous men, but shuns them. And it associates with doubters and the vain, and prophesies to them in a comer, and deceives them, speaking to them, according to their desires, mere empty words: for they are empty to whom it gives its answers. For the empty vessel, when placed along with the empty, is not Crashed, but they correspond to each other. When, therefore, it comes into an assembly of righteous men who have a Spirit of Divinity, and they offer up prayer, that man is made empty, and the earthly spirit tees from him through fear, and that man is made dumb, and is entirely crashed, being unable to speak. For if you pack closely a storehouse with wine or oil, and put an empty jar in the midst of the vessels of wine or oil, you will find that jar empty as when you placed it, if you should wish to clear the storehouse. So also the empty prophets, when they come to the spirits of the righteous, are found [on leaving] to be such as they were when they came. This, then, is the mode of life of both prophets. Try by his deeds and his life the man who says that he is inspired. But as for you, trust the Spirit which comes from God, and has power; but the spirit which is earthly and empty trust not at all, for there is no power in it: it comes from the devil. Hear, then, the parable which I am to tell you. Take a stone, and throw it to the sky, and see if you can touch it. Or again, take a squirt of water and squirt into the sky, and see if you can penetrate the sky." "How, sir," say I, "can these things take place? for both of them are impossible." "As these things," says he, "are impossible, so also are the earthly spirits powerless and pithless. But look, on the other hand, at the

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power which comes from above. Hail is of the size of a very small grain, yet when it falls on a man's head how much annoyance it gives him! Or, again, take the drop which falls from a pitcher to the ground, and yet it hollows a stone. You see, then, that the smallest things coming from above have great power when they fall upon the earth. Thus also is the Divine Spirit, which comes from above, powerful. Trust, then, that Spirit, but have nothing to do with the other."

TWELFTH COMMANDMENT

On The Twofold Desire. The Commandments Of God Can Be Kept, And Believers Ought Not To Fear The Devil.

2 SHEPHERD OF HERMAS CHAPTER 1

He says to me, "Put away from you all wicked desire, and clothe yourself with good and chaste desire; for clothed with this desire you will hate wicked desire, and will rein yourself in even as you wish. For wicked desire is wild, and is with difficulty tamed. For it is terrible, and consumes men exceedingly by its wildness. Especially is the servant of God terribly consumed by it, if he falls into it and is devoid of understanding. Moreover, it consumes all such as have not on them the garment of good desire, but are entangled and mixed up with this world. These it delivers up to death." "What then, sir," say I, "are the deeds of wicked desire which deliver men over to death? Make them known to me, and I will refrain from them." "Listen, then, to the works in which evil desire slays the servants of God."

2 SHEPHERD OF HERMAS CHAPTER 2

"Foremost of all is the desire after another's wife or husband, and after extravagance, and many useless dainties and drinks, and many other foolish luxuries; for all luxury is foolish and empty in the servants of God. These, then, are the evil desires which slay the servants of God. For this evil desire is the daughter of the devil. You must refrain from evil desires, that by refraining ye may live to God. But as many as are mastered by them, and do not resist them, will perish at last, for these desires are fatal. Put you on, then, the desire of righteousness; and arming yourself with the fear of the Lord, resist them. For the fear of the Lord dwells in good desire. But if evil desire see you armed with the fear of God, and resisting it, it will flee far from you, and it will no longer appear to you, for it fears your armour. Go, then, garlanded with the crown which you have gained for victory over it, to the desire of righteousness, and, delivering up to it the prize which you have received, serve it even as it wishes. If you serve good desire, and be subject to it, you will gain the mastery over evil desire, and make it subject to you even as you wish."

2 SHEPHERD OF HERMAS CHAPTER 3

"I should like to how," say I, "in what way I ought to serve good desire." "Hear," says he: "You will practise righteousness and virtue, truth and the fear of the Lord, faith and meekness, and whatsoever excellences are like to these. Practising these, you will be a well-pleasing servant of God, and you will live to Him; and every one who shall serve good desire, shall live to God."

He concluded the twelve commandments, and said to me, "You have now these commandments. Walk in them, and exhort your hearers that their repentance may be pure during the remainder of their life. Fulfil carefully this ministry which I now entrust to you, and you will accomplish much. For you will find favour among those who are to repent, and they will give heed to your words; for I will be with you, and will compel them to obey you." I say to him, "Sir, these commandments are great, and good, and glorious, and fitted to gladden the heart of the man who can perform them. But I do not know if these commandments can be kept by man, because they are exceeding hard." He answered and said to me, "If you lay it down as certain that they can be kept, then you will easily keep them, and they will not be hard. But if you come to imagine that they cannot be kept by man, then you will not keep them. Now I say to you, If you do not keep them, but neglect them, you will not be saved, nor your children, nor your house, since you have already determined for yourself that these commandments cannot be kept by man."

2 SHEPHERD OF HERMAS CHAPTER 4

These things he said to me in tones of the deepest anger, so that I was confounded and exceedingly afraid of him, for his figure was altered so that a man could not endure his anger. But seeing me altogether agitated and confused, he began to speak to me in more gentle tones; and he said: "O feel, senseless and doubting, do you not perceive how great is the glory of God, and how strong and marvellous, in that He created the world for the sake of man, and subjected all creation to him, and gave him power to rule over everything under heaven? If, then, man is lord of the creatures of God, and rules over all, is he not able to be lord also of these commandments? For," says he, "the man who has the Lord in his heart can also be lord of all, and of every one of these commandments. But to those who have the Lord only on their lips, but their hearts hardened, and who are far from the Lord, the commandments are hard and difficult. Put, therefore, ye who are empty and fickle in yoUr faith, the Lord in your heart, and ye will know that there is nothing easier or sweeter, or more manageable, than these commandments. Return, ye who walk in the commandments of the devil, in hard, and bitter, and wild licentiousness, and fear not the devil; for there is no power in him against you, for I will be with you, the angel of repentance, who am lord over him. The devil has fear only, but his fear has no strength. Fear him not, then, and he will flee from you."

2 SHEPHERD OF HERMAS CHAPTER 5

I say to him, "Sir, listen to me for a moment." "Say what you wish," says he. "Man, sir," say I, "is eager to keep the commandments of God, and there is no one who does not ask

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of the Lord that strength may be given him for these commandments, and that he may be subject to them; but the devil is hard, and holds sway over them." "He cannot," says he, "hold sway over the servants of God, who with all their heart place their hopes in Him. The devil can wrestle against these, overthrow them he cannot. If, then, ye resist him, he will be conquered, and flee in disgrace from you. As many, therefore," says he, "as are empty, fear the devil, as possessing power. When a man has filled very suitable jars with good wine, and a few among those jars are left empty, then he comes to the jars, and does not look at the full jars, for he knows that they are full; but he looks at the empty, being afraid lest they have become sour. For empty jars quickly become sour, and the goodness of the wine is gone. So also the devil goes to all the servants of God to try them. As many, then, as are full in the faith, resist him strongly, and he withdraws from them, having no way by which he might enter them. He goes, then, to the empty, and finding a way of entrance, into them, he produces in them whatever he wishes, and they become his servants.

2 SHEPHERD OF HERMAS CHAPTER 6

"But I, the angel of repentance, say to you Fear not the devil; for I was sent," says he, "to be with you who repent with all your heart, and to make you strong in faith. Trust God, then, ye who on account of your sins have despaired of life, and who add to your sins and weigh down your life; for if ye return to the Lord with all your heart, and practise righteousness the rest of your days, and serve Him according to His will, He will heal your former sins, and you will have power to hold sway over the works of the devil. But as to the threats of the devil, fear them not at all, for he is powerless as the sinews of a dead man. Give ear to me, then, and fear Him who has all power, both to save and destroy, and keep His commandments, and ye will live to God." I say to him, "Sir, I am now made strong in all the ordinances of the Lord, because you are with me; and I know that you will crush all the power of the devil, and we shall have rule over him, and shall prevail against all his works. And I hope, sir, to be able to keep all these commandments s which you have enjoined upon me, the Lord strengthening me." "You will keep them," says he, "if your heart be pure towards the Lord; and all will keep them who cleanse their hearts from the vain desires of this world, and they will live to God."

THIRD BOOK: SIMILITUDES

FIRST SIMILITUDE
As In This World We Have No Abiding City,
We Ought To Seek One To Come.

HE says to me, "You know that you who are the servants of God dwell in a strange land; for your city is far away from this one. If, then," he continues, "you know your city in which you are to dwell, why do ye here provide lands, and make expensive preparations, and accumulate dwellings and useless buildings? He who makes such preparations for this city cannot return again to his own. Oh foolish, and unstable, and miserable man! Dost thou not understand that all these things belong to another, and are under the power of another? for the lord of this city will say, 'I do not wish thee to dwell in my city; but depart from this city, because thou obeyest not my laws.' Thou, therefore, although having fields and houses, and many other things, when cast out by him, what wilt thou do with thy land, and house, and other possessions which thou hast gathered to thyself? For the lord of this country justly says to thee, 'Either obey my laws or depart from my dominion.' What, then, dost thou intend to do, having a law in thine own city, on account of thy lands, and the rest of thy possessions? Thou shalt altogether deny thy law, and walk according to the law of this city. See lest it be to thy hurt to deny thy law; for if thou shalt desire to return to thy city, thou wilt not be received, because thou hast denied the law of thy city, but wilt be excluded from it. Have a care, therefore: as one living in a foreign land, make no further preparations for thyself than such merely as may be sufficient; and be ready, when the master of this city shall come to cast thee out for disobeying his law, to leave his city, and to depart to thine own, and to obey thine own law without being exposed to annoyance, but in great joy. Have a care, then, ye who serve the Lord, and have Him in your heart, that ye work the works of God, remembering His commandments and promises which He promised, and believe that He will bring them to pass if His commandments be observed. Instead of lands, therefore, buy afflicted souls, according as each one is able, and visit s widows and orphans, and do not overlook them; and spend your wealth and all your preparations, which ye received from the Lord, upon such lands and houses. For to this end did the Master make you rich, that you might perform these services unto Him; and it is much better to purchase such lands, and possessions, and houses, as you will find in your own city, when you come to reside in it. This is a noble and sacred expenditure, attended neither with sorrow nor fear, but with joy. Do not practise the expenditure of the heathen, for it is injurious to you who are the servants of God; but practise an expenditure of your own, in which ye can rejoice; and do not corrupt nor touch what is another's nor covet it, for it is an evil thing to covet the goods of other men; but work thine own work, and thou wilt be saved."

SECOND SIMILITUDE
As The Vine Is Supported By The Elm, So Is The Rich
Man Helper By The Prayer Of The Poor.

AS I was walking in the field, and observing an elm and vine, and determining in my own, mind respecting them and their fruits, the Shepherd appears to me, and says, "What is it that you are thinking about the elm and vine?" "I am considering," I reply, "that they become each other

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exceedingly well." "These two trees," he continues, "are intended as an example for the servants of God." "I would like to know," said I, "the example which these trees you say, are intended to teach." "Do you see," he says, "the elm and the vine?" "I see them sir," I replied. "This vine," he continued, "produces fruit, and the elm is an unfruitful tree; but unless the vine be trained upon the elm, it cannot bear much fruit when extended at length upon the ground; and the fruit which it does bear is rotten, because the plant is not suspended upon the elm. When, therefore, the vine is cast upon the elm, it yields fruit both, from itself and from the elm. You see, moreover, that the elm also produces much fruit, not less than the vine, but even more; because," he continued, "the vine, when suspended upon the elm, yields much fruit, and good; but when thrown upon the ground, what it produces is small and rotten. This similitude, therefore, is for the servants of God--for the poor man and for the rich." "How so, sir?" said I; "explain the matter to me." "Listen," he said: "The rich man has much wealth, but is poor in matters relating to the Lord, because he is distracted about his riches; and he offers very few confessions and intercessions to the Lord, and those which he does offer are small and weak, and have no power above. But when the rich man refreshes the poor, and assists him in his necessities, believing that what he does to the poor man will be able to find its reward with God--because the poor man is rich in intercession and confession, and his intercession has great power with God--then the rich man helps the poor in all things without hesitation; and the poor man, being helped by the rich, intercedes for him, giving thanks to God for him who bestows gifts upon him. And he still continues to interest himself zealously for the poor man, that his wants may be constantly supplied. For he knows that the intercession of the poor man is acceptable and influential with God. Both, accordingly, accomplish their work. The poor man makes intercession; a work in which he is rich, which he received from the Lord, and with which he recompenses the master who helps him. And the rich man, in like manner, unhesitatingly bestows upon the poor man the riches which he received from the Lord. And this is a great work, and acceptable before God, because he understands the object of his wealth, and has given to the poor of the gifts of the Lord, and rightly discharged his service to Him. Among men, however, the elm appears not to produce fruit, and they do not know nor understand that if a drought come, the elm, which contains water, nourishes the vine l and the vine, having an unfailing supply of water, yields double fruit both for itself and for the elm. So also poor men interceding with the Lord on behalf of the rich, increase their riches; and the rich, again, aiding the poor in their necessities, satisfy their souls. Both, therefore, are partners in the righteous work. He who does these things shall not be deserted by God, but shall be enrolled in the books of the living. Blessed are they who have riches, and who understand that they are from the Lord. [For they who are of that mind will be able to do some good.]"

THIRD SIMILITUDE

As In Winter Green Trees Cannot Be Distinguished From Withered, So In This World Neither Can The Just From The Unjust.

He showed me many trees having no leaves, but withered, as it seemed to me; for all were alike. And he said to me, "Do you see those trees?" "I see, sir," I replied, "that all are alike, and withered." He answered me, and said, "These trees which you see are those who dwell in this world." "Why, then, sir," I said, "are they withered, as it were, and alike?" "Because," he said, "neither are the righteous manifest in this life, nor sinners, but they are alike; for this life is a winter to the righteous, and they do not manifest themselves, because they dwell with sinners: for as in winter trees that have cast their leaves are alike, and it is not seen which are dead and which are living, so in this world neither do the righteous show themselves, nor sinners, but all are alike one to another."

FOURTH SIMILITUDE

As In Summer Living Trees Are Distinguished From Withered By Fruit And Living Leaves, So In The World To Come The Just Differ From The Unjust In Happiness.

He showed me again many trees, some budding, and others withered. And he said to me, "Do you see these trees?" "I see, sir," I replied, "some putting forth buds, and others withered." "Those," he said, "which are budding are the righteous who are to live in the world to come; for the coming world is the summer of the righteous, but the winter of sinners. When, therefore, the mercy of the Lord shines forth, then shall they be made manifest who are the servants of God, and all men shall be made manifest. For as in summer the fruits of each individual tree appear, and it is ascertained of what sort they are, so also the fruits of the righteous shall be manifest, and all who have been fruitful in that world shall be made known. But the heathen and sinners, like the withered trees which you saw, will be found to be those who have been withered and unfruitful in that world, and shall be burnt as wood, and made manifest, because their actions were evil during their lives. For the sinners shall be consumed because they sinned and did not repent, and the heathen shall be burned because they knew not Him who created them. Do you therefore bear fruit, that in that summer your fruit may be known. And refrain from much business, and you will never sin: for they who are occupied with much business commit also many sins, being distracted about their affairs, and not at all serving their Lord. How, then," he continued, "can such a one ask and obtain anything from the Lord, if he serve Him not? They who serve Him shall obtain their requests, but they who serve Him not shall receive nothing. And in the performance even of a single action a man can serve the Lord; for his mind will not be perverted from the Lord, but he will serve Him, having a pure mind. If, therefore, you do these things, you shall be

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able to bear fruit for the life to come. And every one who will do these things shall bear fruit."

FIFTH SIMILITUDE
Of True Fasting And Its Reward: Also Of Purity Of Body.

3 SHEPHERD OF HERMAS CHAPTER 1

While fasting and sitting on a certain mountain, and giving thanks to the Lord for all His dealings with me, I see the Shepherd sitting down beside me, and saying, "Why have you come hither early in the morning?" "Because, sir," I answered, "I have a station." "What is a station?" he asked. "I am fasting, sir," I replied. "What is this fasting," he continued, "which you are observing?" "As I have been accustomed, sir," I reply, "so I fast." "You do not know," he says, "how to fast unto the Lord: this useless fasting which you observe to HIm is of no value." "Why, sir," I answered, "do you say this?" "I say to you," he continued, "that the fasting which you think you observe is not a fasting. But I will teach you what is a full and acceptable fasting to the Lord. Listen," he continued: "God does not desire such an empty fasting? For fasting to God in this way you will do nothing for a righteous life; but offer to God a fasting of the following kind: Do no evil in your life, and serve the Lord with a pure heart: keep His commandments, walking in His precepts, and let no evil desire arise in your heart; and believe in God. If you do these things, and fear Him, and abstain from every evil thing, you will live unto God; and if you do these things, you will keep a great fast, and one acceptable before God.

3 SHEPHERD OF HERMAS CHAPTER 2

"Hear the similitude which I am about to narrate to you relative to fasting. A certain man had a field and many slaves, and he planted a certain part of the field with a vineyard, and selecting a faithful and beloved and much valued slave, he called him to him, and said, 'Take this vineyard which I have planted, and stake it until I come, and do nothing else to the vineyard; and attend to this order of mine, and you shall receive your freedom from me.' And the master of the slave departed to a foreign country. And when he was gone, the slave took and staked the vineyard; and when he had finished the staking of the vines, he saw that the vineyard was full of weeds. He then reflected, saying, 'I have kept this order of my master: I will dig up the rest of this vineyard, and it will be more beautiful when dug up; and being free of weeds, it will yield more fruit, not being choked by them.' He took, therefore, and dug up the vineyard, and rooted out all the weeds that were in it. And that vineyard became very beautiful and fruitful, Having no weeds to choke it. And after a certain time the master of the slave and of the field returned, and entered into the vineyard. And seeing that the vines were suitably supported on stakes, and the ground, moreover, dug up, and all the weeds rooted out, and the vines fruitful, he was greatly pleased with the work of his slave. And calling his beloved son who was his heir, and his friends who were his councillors, he told them what orders he had given his slave, and what he had found performed. And they rejoiced along with the slave at the testimony which his master bore to him. And he said to them, 'I promised this slave freedom if he obeyed the command which I gave him; and he has kept my command, and done besides a good work to the vineyard, and has pleased me exceedingly. In return, therefore, for the work which he has done, I wish to make him co-heir with my son, because, having good thoughts, he did not neglect them, but carried them out.' With this resolution of the master his son and friends were well pleased, viz., that the slave should be co-heir with the son. After a few days the master made a feast, and sent to his slave many dishes from his table. And the slave receiving the dishes that were sent him from his master, took of them what was sufficient for himself, and distributed the rest among his fellow-slaves. And his fellow-slaves rejoiced to receive the dishes, and began to pray for him, that he might find still greater favour with his master for having so treated them. His master heard all these things that were done, and was again greatly pleased with his conduct. And the master again calling; together his friends and his son, reported to them the slave's proceeding with regard to the dishes which he had sent him. And they were still more satisfied that the slave should become co-heir with his son."

3 SHEPHERD OF HERMAS CHAPTER 3

I said to him, "Sir, I do not see the meaning of these similitudes, nor am I able to comprehend them, unless you explain them to me." "I will explain them all to you," he said, "and whatever I shall mention in the course of our conversations I will show you. [Keep the commandments of the Lord, and you will be approved, and inscribed amongst the number of those who observe His commands.] And if you do any good beyond what is commanded by God, you will gain for yourself more abundant glory, and will be more honoured by God than you would otherwise be. If, therefore, in keeping the commandments of God, you do, in addition, these services, you will have joy if you observe them according to my command." I said to him, "Sir, whatsoever you enjoin upon me I will observe, for I know that you are with me." "I will be with you," he replied, "because you have such a desire for doing good; and I will be with all those," he added, "who have such a desire. This fasting," he continued, "is very good, provided the commandments of the Lord be observed. Thus, then, shall you observe the fasting which you intend to keep. First of all, be on your guard against every evil word, and every evil desire, and purify your heart from all the vanities of this world. If you guard against these things, your fasting will be perfect. And you will do also as follows. Having fulfilled what is written, in the day on which you fast you will taste nothing but bread and water; and having reckoned up the price of the dishes of that day which you intended to have eaten, you will give it to a widow, or an orphan, or to some person in want, and thus you will exhibit

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humility of mind, so that he who has received benefit from your humility may fill his own soul, and pray for you to the Lord. If you observe fasting, as I have commanded you, your sacrifice will be acceptable to God, and this fasting will be written down; and the service thus performed is noble, and sacred, and acceptable to the Lord. These things, therefore, shall you thus observe with your children, and all your house, and in observing them you will be blessed; and as many as hear these words and observe them shall be blessed; and whatsoever they ask of the Lord they shall receive."

3 SHEPHERD OF HERMAS CHAPTER 4

I prayed him much that he would explain to me the similitude of the field, and of the master of the vineyard, and of the slave who staked the vineyard, and of the sakes, and of the weeds that were plucked out of the vineyard, and of the son, and of the friends who were fellow-councillors, for I knew that all these things were a kind of parable. And he answered me, and said, "You are exceedingly persistent with your questions. You ought not," he continued, "to ask any questions at all; for if it is needful to explain anything, it will be made known to you." I said to him "Sir whatsoever you show me, and do not explain, I shall have seen to no purpose, not understanding its meaning. In like manner, also, if you speak parables to me, and do not unfold them, I shall have heard your words in vain." And he answered me again, saying, "Every one who is the servant of God, and has his Lord in his heart, asks of Him understanding, and receives it, and opens up every parable; and the words of the Lord become known to him which are spoken in parables? But those who are weak and slothful in prayer, hesitate to ask anything from the Lord; but the Lord is full of compassion, and gives without fail to all who ask Him. But you, having been strengthened by the holy Angel, and having obtained from Him such intercession, and not being slothful, why do not you ask of the Lord understanding, and receive it from Him?" I said to him, "Sir, having you with me, I am necessitated to ask questions of you, for you show me all things, and converse with me; but if I were to see or hear these things without you, I would then ask the Lord to explain them."

3 SHEPHERD OF HERMAS CHAPTER 5

"I said to you a little ago," he answered, "that you were cunning and obstinate in asking explanations of the parables; but since you are so persistent, I shall unfold to you the meaning of the similitudes of the field, and of all the others that follow, that you may make them known to every one. Hear now," he said, "and understand them. The field is this world; and the Lord of the field is He who created, and perfected, and strengthened all things; [and the son is the Holy Spirit;] and the slave is the Son of God; and the vines are this people, whom He Himself planted; and the stakes are the holy angels of the Lord, who keep His people together; and the weeds that were plucked out of the vineyard are the iniquities of God's servants; and the dishes which He sent Him from His able are the commandments which He gave His people through His Son; and the friends and fellow-councillors are the holy angels who were first created; and the Master's absence from home is the time that remains until His appearing." I said to him, "Sir, all these are great, and marvellous, and glorious things. Could I, therefore," I continued, "understand them? No, nor could any other man, even if exceedingly wise. Moreover," I added, "explain to me what I am about to ask you." "Say what you wish," he replied. "Why, sir," I asked, "is the Son of God in the parable in the form of a slave?"

3 SHEPHERD OF HERMAS CHAPTER 6

"Hear," he answered: "the Son of God is not in the form of a slave, but in great power and might." "How so, sir?" I said; "I do not understand." "Because," he answered, "God planted the vineyard, that is to say, He created the people, and gave them to His Son; and the Son appointed His angels over them to keep them; and He Himself purged away their sins, having suffered many trials and undergone many labours, for no one is able to dig without labour and toil. He Himself, then, having purged away the sins of the people, showed them the paths of life by giving them the law which He received from His Father. [You see," he said, "that He is the Lord of the people, having received all authority from His Father.] And why the Lord took His Son as councillor, and the glorious angels, regarding the heirship of the slave, listen. The holy, pre-existent Spirit, that created every creature, God made to dwell in flesh, which He chose. This flesh, accordingly, in which the Holy Spirit dwelt, was nobly subject to that Spirit, walking reli giously and chastely, in no respect defiling the Spirit; and accordingly, after living excellently and purely, and after labouring and co-operating with the Spirit, and having in everything acted vigorously and courageously along with the Holy Spirit, He assumed it as a partner with it. For this conduct of the flesh pleased Him, because it was not defiled on the earth while having the Holy Spirit. He took, therefore, as fellow-councillors His Son and the glorious angels, in order that this flesh, which had been subject to the body without a fault, might have some place of tabernacle, and that it might not appear that the reward [of its servitude had been lost], for the flesh that has been found without spot or defilement, in which the Holy Spirit dwelt, [will receive a reward]. You have now the explanation of this parable also."

3 SHEPHERD OF HERMAS CHAPTER 7

"I rejoice, sir," I said, "to hear this explanation." "Hear," again he replied: "Keep this flesh pure and stainless, that the Spirit which inhabits it may bear witness to it, and your flesh may be justified. See that the thought never arise in your mind that this flesh of yours is corruptible, and you misuse it by any act of defilement. If you defile your flesh, you will also defile the Holy Spirit; and if you defile your flesh [and spirit], you will not live." "And if any one, sir," I said, "has been hitherto ignorant, before he heard these words, how can such

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man be saved who has defiled his flesh?" "Respecting former sins of ignorance," he said, "God alone is able to heal them, for to Him belongs all power. [But be On your guard now, and the all-powerful and compassionate God will heal former transgressions], if for the time to come you defile not your body nor your spirit; for both are common, and cannot be defiled, the one without the other: keep both therefore pure, and you will live unto God."

SIXTH SIMILITUDE

Of The Two Classes Of Voluptuous Men, And Of Their Death, Falling Away, And The Duration Of Their Punishment.

3 SHEPHERD OF HERMAS CHAPTER 1

Sitting in my house, and glorifying the Lord for all that I had seen, and reflecting on the commandments, that they are excellent, and powerful, and glorious, and able to save a man's soul, I said within myself, "I shall be blessed if I walk in these commandments, and every one who walks in them will be blessed." While I was saying these words to myself, I suddenly see him sitting beside me, and hear him thus speak: "Why are you in doubt about the commandments which I gave you? They are excellent: have no doubt about them at all, but put on faith in the Lord, and you will walk in them, for I will strengthen you in them. These commandments are beneficial to those who intend to repent: for if they do not walk in them, their repentance is in vain You, therefore, who repent cast away the wickedness of this world which wears you out; and by putting on all the virtues of a holy life, you will be able to keep these commandments, and will no longer add to the number of your sins. Walk, therefore, in these commandments of mine, and you will live unto God. All these things have been spoken to you by me." And after he had uttered these words, he said to me, "Let us go into the fields, and I will show you the shepherds of the flocks." "Let us go, sir," I replied. And we came to a certain plain, and he showed me a young man, a shepherd, clothed in a suit of garments of a yellow colour: and he was herding very many sheep, and these sheep were feeding luxuriously, as it were, and riotously, and merrily skipping hither and thither. The shepherd himself was merry, because of his flock; and the appearance of the shepherd was joyous, and he was running about amongst his flock. [And other sheep I saw rioting and luxuriating in one place, but not, however, leaping about.]

3 SHEPHERD OF HERMAS CHAPTER 2

And he said to me, "Do you see this shepherd?" "I see him, sir," I said. "This," he answered, "is the angel of luxury and deceit: he wears out the souls of the servants of God, and perverts them from the truth, deceiving them with wicked desires, through which they will perish; for they forget the commandments of the living God, and walk in deceits and empty luxuries; and they are ruined by the angel, some being brought to death, others to corruption:" I said to him, "Sir, I do not know the meaning of these words, 'to death, and to corruption.'" "Listen," he said. "The sheep which you saw merry and leaping about, are those which have tom themselves away from God for ever, and have delivered themselves over to luxuries and deceits [of this world. Among them there is no return to life through repentance, because they have added to their other sins, and blasphemed the name of the Lord. Such men therefore, are appointed unto death. And the sheep which you saw not leaping, but feeding in one place, are they who have delivered themselves over to luxury and deceit], but have committed no blasphemy against the Lord. These have been perverted from the truth: among them there is the hope of repentance, by which it is possible to live. Corruption, then, has a hope of a kind of renewal, but death has everlasting ruin." Again I went forward a little way, and he showed me a tall shepherd, somewhat savage in his appearance, clothed in a white goatskin, and having a wallet on his shoulders, and a very hard staff with branches, and a large whip. And he had a very sour look, so that I was afraid of him, so forbidding was his aspect. This shepherd, accordingly, was receiving the sheep from the young shepherd, those, viz., that were rioting and luxuriating, but not leaping; and he cast them into a precipitous place, full of this ties and thorns, so that it was impossible to extricate the sheep from the thorns and thistles; but they were completely entangled amongst them. These, accordingly, thus entangled, pastured amongst the thorns and thistles, and were exceedingly miserable, being beaten by him; and he drove them hither and thither, and gave them no rest; and, altogether, these sheep were in a wretched plight.

3 SHEPHERD OF HERMAS CHAPTER 3

Seeing them, therefore, so beaten and so badly used, I was grieved for them, because they were so tormented, and had no rest at all. And I said to the Shepherd who talked with me, "Sir, who is this shepherd, who is so pitiless and severe, and so completely devoid of compassion for these sheep?"

"This," he replied, "is the angel of punishment; and he belongs to the just angels, and is appointed to punish. He accordingly takes those who wander away from God, and who have walked in the desires and deceits of this world, and chastises them as they deserve with terrible and diverse punishments." "I would know, sir," I said, "Of what nature are these diverse tortures and punishments?" "Hear," he said, "the various tortures and punishments. The tortures are such as occur during life. For some are punished with losses, others with want, others with sicknesses of various kinds, and others with all kinds of disOrder and confusion; others are insulted by unworthy persons, and exposed to suffering in many other ways: for many, becoming unstable in their plans, try many things, and none of them at all succeed, and they say they are not prosperous in their undertakings; and it does not occur to their minds that they have done evil deeds, but they blame the Lord. When, therefore, they have been afflicted with all kinds of affliction, then are they delivered unto me for good training, and they are made strong in the

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faith of the Lord; and for the rest of the days of their life they are subject to the Lord with pure hearts, and are successful in all their undertakings, obtaining from the Lord everything they ask; and then they glorify the Lord, that they were delivered to me, and no longer suffer any evil."

3 SHEPHERD OF HERMAS CHAPTER 4

I said to him, "Sir, explain this also to me." "What is it you ask?" he said. "Whether, sir," I continued, "they who indulge in luxury, and who are deceived, are tortured for the same period of time that they have indulged in luxury and deceit?" He said to me, "They are tortured in the same manner." ["They are tormented much less, sir," I replied;] "for those who are so luxurious and who forget God ought to be tortured seven-fold." He said to me "You are foolish, and do not understand the power of torment." "Why, sir," I said, "if I had understood it, I would not have asked you to show me." "Hear," he said, "the power of both. The time of luxury and deceit is one hour; but the hour of torment is equivalent to thirty days. If, accordingly, a man indulge in luxury for one day, and be deceived and be tortured for one day, the day of his torture is equivalent to a whole year. For all the days of luxury, therefore, there are as many years of torture to be undergone. You see, then," he continued, "that the time of luxury and deceit is very short, but that of punishment and torture long."

3 SHEPHERD OF HERMAS CHAPTER 5

"Still," I said, "I do not quite understand about the time of deceit, and luxury, and torture; explain it to me more clearly." He answered, and said to me, "Your folly is persistent; and you do not wish to purify your heart, and serve God. Have a care," he added, "lest the time be fulfilled, and you be found foolish. Hear now," he added, "as you desire, that you may understand these things. He who indulges in luxury, and is deceived for one day, and who does what he wishes, is clothed with much foolishness, and does not understand the act which he does until the morrow; for he forgets what he did the day before. For luxury and deceit have no memories, on account of the folly with which they are clothed; but when punishment and torture cleave to a man for one day, he is punished and tortured for a year; for punishment and torture have powerful memories. While tortured and punished, therefore, for a whole year, he remembers at last a his luxury and deceit, and knows that an their account he suffers evil. Every man, therefore, who is luxurious and deceived is thus tormented, because, although having life, they have given themselves over to death." "What kinds of luxury, sir," I asked, "are hurtful?" "Every act of a man which he performs with pleasure," he replied, "is an act of luxury; for the sharp-tempered man, when gratifying his tendency, indulges in luxury; and the adulterer, and the drunkard, and the back-biter, and the liar, and the covetous man, and the thief, and he who does things like these, gratifies his peculiar propensity, and in so doing indulges in luxury. All these acts of luxury are hurtful to the servants of God. On account of these deceits, therefore, do they suffer, who are punished and tortured. And there are also acts of luxury which save men; for many who do good indulge in luxury, being carried away by their own pleasure: this luxury, however, is beneficial to the servants of God, and gains life for such a man; but the injurious acts of luxury before enumerated bring tortures and punishment upon them; and if they continue in them and do not repent, they bring death upon themselves."

SEVENTH SIMILITUDE

They Who Repent Must Bring Forth Fruits Worthy Of Repentance.

After a few days I saw him in the same plain where I had also. seen the shepherds; and he said to me, "What do you wish with me?" I said to him, "Sir, that you would order the shepherd who punishes to depart out of my house, because he afflicts me exceedingly." "It is necessary," he replied, "that you be afflicted; for thus," he continued, "did the glorious angel command concerning you, as he wishes you to be tried." "What have I done which is so bad, sir," I replied, "that I should be delivered over to this angel?"

"Listen," he said: "Your sins are many, but not so great as to require that you be delivered over to this angel; but your household has committed great iniquities and sins, and the glorious angel has been incensed at them on account of their deeds; and for this reason he commanded you to be afflicted for a certain time, that they also might repent, and purify themselves from every desire of this world. When, therefore, they repent and are purified, then the angel of punishment will depart." I said to him, "Sir, if they have done such things as to incense the glorious angel against them, yet what have I done?" He replied, "They cannot be afflicted at all, unless you, the head of the house, be afflicted: for when you are afflicted, of necessity they also suffer affliction; but if you are in comfort, they can feel no affliction."

"Well, sir," I said, "they have repented with their whole heart." "I know, too," he answered, "that they have repented with their whole heart: do you think, however, that the sins of those who repent are remitted? Not altogether, but he who repents must torture his own soul, and be exceedingly humble in all his conduct, and be afflicted with many kinds of affliction; and if he endure the afflictions that come upon him, He who created all things, and endued them with power, will assuredly have compassion, and will heal him; and this will He do when He sees the heart of every penitent pure from every evil thing: and it is profitable for you and for your house to suffer affliction now. But why should I say much to you? You must be afflicted, as that angel of the Lord commanded who delivered you to me. And for this give thanks to the Lord, because He has deemed you worthy of showing you beforehand this affliction, that, knowing it before it comes, you may be able to bear it with courage." I said to him, "Sir, be thou with me, and I will be able to bear

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all affliction." "I will be with you," he said, "and I will ask the angel of punishment to afflict you more lightly; nevertheless, you will be afflicted for a little time, and again you will be re-established in your house. Only continue humble, and serve the Lord in all purity of heart, you and your children, and your house, and walk in my commands which I enjoin upon you, and your repentance will be deep and pure; and if you observe these things with your household, every affliction will depart from you. And affliction," he added, "will depart from all who walk in these my commandments."

EIGHTH SIMILITUDE

The Sins Of The Elect And Of The Penitent Are Of Many Kinds, But All Will Be Rewarded According To The Measure Of Their Repentance And Good Works.

3 SHEPHERD OF HERMAS CHAPTER 1

He showed me a large willow tree overshadowing plains and mountains, and under the shade of this willow had assembled all those who were called by the name of the Lord. And a glorious angel of the Lord, who was very tall, was standing beside the willow, having a large, pruning-knife, and he was cutting little twigs from the willow and distributing them among the people that were overshadowed by the willow; and the twigs which he gave them were small, about a cubit, as it were, in length. And after they had all received the twigs, the angel laid down the pruning-knife, and that tree was sound, as I had seen it at first. And I marvelled within myself, saying, "How is the tree sound, after so many branches have been cut off?" And the Shepherd said to me, "Do not be surprised if the tree remains sound after so many branches were lopped off; [but wait,] and when you shall have seen everything, then it will be explained to you what it means." The angel who had distributed the branches among the people again asked them from them, and in the order in which they had received them were they summoned to him, and each one of them returned his branch. And the angel of the Lord took and looked at them. From some he received the branches withered and moth-eaten; those who returned branches in that state the angel of the Lord ordered to stand apart. Others, again, returned them withered, but not moth-eaten; and these he ordered to stand apart. And others returned them half-withered, and these stood apart; and others returned their branches half-withered and having cracks in them, and these stood apart. [And others returned their branches green and having cracks in them; and these stood apart.] And others returned their branches, one-half withered and the other green; and these stood apart. And others brought their branches two-thirds green and the remaining third withered; and these stood apart. And others returned them two-thirds withered and one-third green; and these stood apart. And others returned their branches nearly all green, the smallest part only, the top, being withered, but they had cracks in them; and these stood apart. And of others very little was green, but the remaining parts withered; and these stood apart. And others came bringing their branches green, as they had received them from the angel. And the majority of the crowd returned branches of that kind, and with these the angel was exceedingly pleased; and these stood apart. [And others returned their branches green and having offshoots; and these stood apart, and with these the angel was exceedingly delighted.] And others returned their branches green and with offshoots, and the offshoots had some fruit, as it were; and those men whose branches were found to be of that kind were exceedingly joyful. And the angel was exultant because of them; and the Shepherd also rejoiced greatly because of them.

3 SHEPHERD OF HERMAS CHAPTER 2

And the angel of the Lord ordered crowns to be brought; and there were brought crowns, formed, as it were, of palms; and he crowned the men who had returned the branches Which had offshoots and some fruit, and sent them away into the tower. And the others also he sent into the tower, those, namely, who had returned branches that were green and had offshoots but no fruit, having given them seals. And all who went into the tower had the same clothing--white as snow. And those who returned their branches green, as they had received them, he set free, giving them clothing and seals. Now after the angel had finished these things, he said to the Shepherd, "I am going away, and you will send these away within the walls, according as each one is worthy to have his dwelling. And examine their branches carefully, and so dismiss them; but examine them with care. See that no one escape you,". he added; "and if any escape you, I will try them at the altar." Having said these words to the Shepherd, he departed. And after the angel had departed, the Shepherd said to me, "Let us take the branches of all these and plant them, and see if any of them will live." I said to him, "Sir, how can these withered branches live?" He answered, and said, "This tree is a willow, and of a kind that is very tenacious of life. If, therefore, the branches be planted, and receive a little moisture, many of them will live. And now let us try, and pour waters upon them; and if any of them live I shall rejoice with them, and if they do not I at least will not be found neglectful." And the Shepherd bade me call them as each one was placed. And they came, rank by rank, and gave their branches to the Shepherd. And the Shepherd received the branches, and planted them in rows; and after he had planted them he poured much water upon them, so that the branches could not be seen for the water; and after the branches had drunk it in, he said to me, "Let us go, and return after a few days, and inspect all the branches; for He who created this tree wishes all those to live who received branches from it. And I also hope that the greater part of these branches which received moisture and drank of the water will live."

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3 SHEPHERD OF HERMAS CHAPTER 3

I said to him, "Sir, explain to me what this tree means, for I am perplexed about it, because, after so many branches have been cut off, it continues sound, and nothing appears to have been cut away from it. By this, now, I am perplexed." "Listen," he said: "This great tree that casts its shadow over plains, and mountains, and all the earth, is the law of God that was given to the whole world; and this law is the Son of God, proclaimed to the ends of the earth; and the people who are under its shadow are they who have heard the proclamation, and have believed upon Him. And the great and glorious angel Michael is he who has authority over this people, and governs them; for this is he who gave them the law into the hearts of believers: he accordingly superintends them to whom he gave it, to see if they have kept the same. And you see the branches of each one, for the branches are the law You see, accordingly, many branches that have been rendered useless, and you will know them all--those who have not kept the law; and you will see the dwelling of each one." I said to him, "Sir, why did he dismiss some into the tower, and leave others to you?" "All," he answered, "who transgressed the law which they received from him, he left under my power for repentance; but all who have satisfied the law, and kept it, he retains under his own authority." "Who, then," I continued, "are they who were crowned, and who go to the tower?" "These are they who have suffered on account of the law; but the others, and they who returned their branches green, and with offshoots, but without fruit, are they who have been afflicted on account of the law, but who have not suffered nor denied their law; and they who returned their branches green as they had received them, are the venerable, and the just, and they who have walked carefully in a pure heart, and have kept the commandments of the Lord. And the rest you will know when I have examined those branches which have been planted and watered."

3 SHEPHERD OF HERMAS CHAPTER 4

And after a few days we came to the place, and the Shepherd sat down in the angel's place, and I stood beside him. And he said to me, "Gird yourself with pure, undressed linen made of sackcloth;" and seeing me girded, and ready to minister to him, "Summon," he said, "the men to whom belong the branches that were planted, according to the order in which each one gave them in." So I went away to the plain, and summoned them all, and they all stood in their ranks. He said to them, "Let each one pull out his own branch, and bring it to me." The first to give in were those who had them withered and cut; and because they were found to be thus withered and cut, he commanded them to stand apart. And next they gave them in who had them withered, but not cut. And some of them gave in their branches green, and some withered and eaten as by a moth. Those that gave them in green, accordingly, he ordered to stand apart; and those who gave them in dry and cut, he ordered to stand along with the first. Next they gave them in who had them half-withered and cracked; and many of them gave them in green and without crocks; and some green and with offshoots and fruits upon the offshoots, such as they had who went, after being crowned, into the tower. And some handed them in withered and eaten, and some withered and uneaten; and some as they were, half-withered and cracked. And he commanded them each one to stand apart, some towards their own rows, and others apart from them.

3 SHEPHERD OF HERMAS CHAPTER 5

Then they gave in their branches who had them green, but cracked: all these gave them in green, and stood in their own row. And the Shepherd was pleased with these, because they were all changed, and had lost their cracks. And they also gave them in who had them half-green and half-withered: of some, accordingly, the branches were found completely green; of others, half-withered; of others, withered and eaten; of others, green, and having offshoots. All these were sent away, each to his own row. [Next they gave in who had them two parts green and one-third withered. Many of them gave them half-withered; and others withered and rotten; and others half-withered and cracked, and a few green. These all stood in their own row.] And they gave them in who had them green, but to a very slight extent withered and cracked. Of these, some gave them in green, and others green and with offshoots. And these also went away to their own row. Next they gave them who had a very small part green and the other parts withered. Of these the branches were found for the most part green and having offshoots, and fruit upon the offshoots, and others altogether green. With these branches the Shepherd was exceedingly pleased, because they were found in this state. And these went away, each to his own row.

3 SHEPHERD OF HERMAS CHAPTER 6

After the Shepherd had examined the branches of them all, he said to me, "I told you that this tree was tenacious of life. You see," he continued, "how many repented and were saved." "I see, sir," I replied. "That you may behold," he added, "the great mercy of the Lord, that it is great and glorious, and that He has given His Spirit to those who are worthy of repentance." "Why then, sir," I said, "did not all these repent?" He answered, "To them whose heart He saw would become pure, and obedient to Him, He gave power to repent with the whole heart. But to them whose deceit and wickedness He perceived, and saw that they intended to repent hypocritically, He did not grant repentance, lest they should again profane His name." I said to him, "Sir, show me now, with respect to those who gave in the branches, of what sort they are, and their abode, in order that they hearing it who believed, and received the seal, and broke it, and did not keep it whole, may, on coming to a knowledge of their deeds, repent, and receive from you. a seal, and may glorify the Lord because He had compassion upon them, and sent you to renew their spirits." "Listen," he said: "they whose branches were found withered and moth-eaten are the apostates and

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traitors of the Church, who have blasphemed the Lord in their sins, and have, moreover, been ashamed of the name of the Lord by which they were called. These, therefore, at the end were lost unto God. And you see that not a single one of them repented, although they heard the words which I spake to them, which I enjoined upon you. From such life departed? And they who gave them in withered and undecayed, these also were near to them; for they were hypocrites, and introducers of strange doctrines, and subverters of the servants Of God, especially of those who had sinned, not allowing them to repent, but persuading them by foolish doctrines. These, accordingly, have a hope of repentance. And you see that many of them also have repented since I spake to them, and they will still repent. But all who will not repent have lost their lives; and as many of them as repented became good, and their dwelling was appointed within the first walls; and some of them ascended even into the tower. You see, then," he said, "that repentance involves life to sinners, but non-repentance death.

3 SHEPHERD OF HERMAS CHAPTER 7

"And as many as gave in the branches half-withered and cracked, hear also about them. They whose branches were half-withered to the same extent are the wavering; for they neither live, nor are they dead. And they who have them half-withered and cracked are both waverers and slanderers, [railing against the absent,] and never at peace with one another, but always at variance. And yet to these also," he continued, "repentance is possible. You see," he said, "that some of them have repented, and there is still remaining in them," he continued, "a hope of repentance. And as many of them," he added, "as have repented, shall have their dwelling in the tower. And those of them who have been slower in repenting shall dwell within the walls. And as many as do not repent at all, but abide in their deeds, shall utterly perish. And they who gave in their branches green and cracked were always faithful and good, though emulous of each other about the foremost places, and about fame: now all these are foolish, in indulging in such a rivalry. Yet they also, being naturally good, on hearing my commandments, purified themselves, and soon repented. Their dwelling, accordingly, was in the tower. But if any one relapse into strife, he will be east out of the tower, and will lose his life. Life is the possession of all who keep the commandments of the Lord; but in the commandments there is no rivalry in regard to the first places, or glory of any kind, but in regard to patience and personal humility. Among such persons, then, is the life of the Lord, but amongst the quarrelsome and transgressors, death.

3 SHEPHERD OF HERMAS CHAPTER 8

"And they who gave in their branches half-green and half-withered, are those who are immersed in business, and do not cleave to the saints. For this reason, the one half of them is living, and the other half dead. Many, accordingly, who heard my commands repented, and those at least who repented had their dwelling in the tower. But some of them at last fell away: these, accordingly, have not repentance, for on account of their business they blasphemed the Lord, and denied Him. They therefore lost their lives through the wickedness which they committed. And many of them doubted. These still have repentance in their power, if they repent speedily; and their abode will be in the tower. But if they are slower in repenting, they will dwell within the walls; and if they do not repent, they too have lost their lives. And they who gave in their branches two-thirds withered and one-third green, are those who have denied [the Lord] in various ways. Many, however, repented, but some of them hesitated and were in doubt. These, then, have repentance within their reach, if they repent quickly, and do not remain in their pleasures; but if they abide in their deeds, these, too, work to themselves death.

3 SHEPHERD OF HERMAS CHAPTER 9

"And they who returned their branches two-thirds withered and one-third green, are those that were faithful indeed; but after acquiring wealth, and becoming distinguished amongst the heathen, they clothed themselves with great pride, and became lofty-minded, and deserted the truth, and did not cleave to the righteous, but lived with the heathen, and this way of life became more agreeable to them. They did not, however, depart from God, but remained in the faith, although not working the works of faith. Many of them accordingly repented, and their dwelling was in the tower. And others continuing to live until the end with the heathen, and being corrupted by their vain glories, [departed from God, serving the works and deeds of the heathen.] These were reckoned with the heathen. But others of them hesitated, not hoping to be saved on account of the deeds which they had done; while others were in doubt, and caused divisions among themselves. To those, therefore, who were in doubt on account of their deeds, repentance is still open; but their repentance ought to be speedy, that their dwelling may be in the tower. And to those who do not repent, but abide in their pleasures, death is near.

3 SHEPHERD OF HERMAS CHAPTER 10

"And they who give in their branches green, but having the tips withered and cracked, these were always good, and faithful, and distinguished before God; but they sinned a very little through indulging small desires, and finding little faults with one another. But on hearing my words the greater part of them quickly repented, and their dwelling was upon the tower. Yet some of them were in doubt; and certain of them who were in doubt wrought greater dissension. Among these, therefore, is hope of repentance, because they were always good; and with difficulty will any one of them perish. And they who gave up their branches withered, but having a very small part green, are those who believed only, yet continue working the works of iniquity. They never, however, departed from God, but gladly bore His name, and joyfully received His servants into their houses.

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Having accordingly heard of this repentance, they unhesitatingly repented, and practise all virtue and righteousness; and some of them even [suffered, being willingly put to death]. knowing their deeds which they had done. Of all these, therefore, the dwelling shall be in the tower."

3 SHEPHERD OF HERMAS CHAPTER 11

And after he had finished the explanations of all the branches, he said to me, "Go and tell them to every one, that they may repent, and they shall live unto God. Because the Lord, having had compassion on all men, has sent me to give repentance, although some are not worthy of it on account of their works; but the Lord, being long-suffering, desires those who were called by His Son to be saved." I said to him, "Sir, I hope that all who have heard them will repent; for I am persuaded that each one, on coming to a knowledge of his own works, and fearing the Lord, will repent." He answered me, and said, "All who with their whole heart shall purify themselves from their wickedness before enumerated, and shah add no more to their sins, will receive healing from the Lord for their former transgressions, if they do not hesitate at these commandments; and they will live unto God. But do you walk in my commandments, and live." Having shown me these things, and spoken all these words, he said to me, "And the rest I will show you after a few days."

NINTH SIMILITUDE

The Great Mysteries In The Building Of The Militant And Triumphant Church,

3 SHEPHERD OF HERMAS CHAPTER 1

After I had written down the commandments and similitudes of the Shepherd, the angel of repentance, he came to me and said, "I wish to explain to you what the HOly Spirit that spake with you in the form of the Church showed you, for that Spirit is the Son of God. For, as you were somewhat weak in the flesh, it was not explained to you by the angel. When, however, you were strengthened by the Spirit, and your strength was increased, so that you were able to see the angel also, then accordingly was the building of the tower shown you by the Church. In a noble and solemn manner did you see everything as if shown you by a virgin; but now you see [them] through the same Spirit as if shown by an angel. You must, however, learn everything from me with greater accuracy. For I was sent for this purpose by the glorious angel to dwell in your house, that you might see all things with power, entertaining no fear, even as it was before." And he led me away into Arcadia, to a round hill; and he placed me on the top of the hill, and showed me a large plain, and round about the plain twelve mountains, all having different forms. The first was black as soot; and the second bare, without grass; and the third full of thorns and thistles; and the fourth with grass half-withered, the upper parts of the plants green, and the parts about the roots withered; and some of the grasses, when the sun scorched them, became withered. And the fifth mountain had green grass, and was ragged. And the sixth mountain was quite full of clefts, some small and others large; and the clefts were grassy, but the plants were not very vigorous, but rather, as it were, decayed. The seventh mountain, again, had cheerful pastures, and the whole mountain was blooming, and every kind of cattle and birds were feeding upon that mountain; and the more the cattle and the birds ate, the more the grass of that mountain flourished. And the eighth mountain was full of fountains, and every kind of the Lord's creatures drank of the fountains of that mountain. But the ninth mountain [had no water at all, and was wholly a desert, and had within it deadly serpents, which destroy men. And the tenth mountain] had very large trees, and was completely shaded, and under the shadow of the trees sheep lay resting and ruminating. And the eleventh mountain was very thickly wooded, and those trees were productive, being adorned with various sons of fruits, so that any one seeing them would desire to eat of their fruits. The twelfth mountain, again, was wholly white, and its aspect was cheerful, and the mountain in itself was very beautiful.

3 SHEPHERD OF HERMAS CHAPTER 2

And in the middle of the plain he showed me a large white rock that had arisen out of the plain. And the rock was more lofty than the mountains, rectangular in shape, so as to be capable of containing the whole world: and that rock Was old, having a gate cut out of it; and the cutting out of the gate seemed to me as if recently done. And the gate glittered to such a degree under the sunbeams, that I marvelled at the splendour of the gate; and round about the gate were standing twelve virgins. The four who stood at the corners seemed to me more distinguished than the others--they were all, however, distinguished--and they were standing at the four parts of the gate; two virgins between each part. And they were clothed with linen tunics, and gracefully girded, having their right shoulders exposed, as if about to bear some burden. Thus they stood ready; for they were exceedingly cheerful and eager. After I had seen these things, I marvelled in myself, because I was beholding great and glorious sights. And again I was perplexed about the virgins, because, although so delicate, they were standing courageously, as if about to carry the whole heavens. And the Shepherd said to me "Why are you reasoning in yourself, and perplexing your mind, and distressing yourself? for the things which you cannot understand, do not attempt to comprehend, as if you were wise; but ask the Lord, that you may receive understanding and know them. You cannot see what is behind you, but you see what is before. Whatever, then, you cannot see, let alone, and do not torment yourself about it: but what you see, make yourself master of it, and do not waste your labour about other things; and I will explain to you everything that I show you. Look therefore, on the things that remain."

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3 SHEPHERD OF HERMAS CHAPTER 3

I saw six men come, tall, and distinguished, and similar in appearance, and they summoned, a multitude of men. And they who came were also tall men, and handsome, and powerful; and the six men commanded them to build a tower above the rock. And great was the noise of those men who came to build the tower, as they ran hither and thither around the gate. And the virgins who stood around the gate told the men to hasten to build the tower. Now the virgins had spread out their hands, as if about to receive something from the men. And the six men commanded stones to ascend out of a certain pit, and to go to the building of the tower. And there went up ten shining rectangular stones, not hewn in a quarry. And the six men called the virgins, and bade them carry all the stones that were intended for the building, and to pass through the gate, and give them to the men who were about to build the tower. And the virgins put upon one another the ten first stones which had ascended from the pit, and carried them together, each stone by itself.

3 SHEPHERD OF HERMAS CHAPTER 4

And as they stood together around the gate, those who seemed to be strong carried them, and they stooped down under the corners of the stone; and the others stooped down under the sides of the stones. And in this way they carried all the stones. And they carried them through the gate as they were commanded, and gave them to the men for the tower; and they took the stones and proceeded with the building. Now the tower was built upon the great rock, and above the gate. Those ten stones were prepared as the foundation for the building of the tower. And the rock and gate were the support of the whole of the tower. And after the ten stones other twenty [five] came up out of the pit, and these were fired into the building of the tower, being carried by the virgins as before. And after these ascended thirty-five. And these in like manner were fitted into the tower. And after these other forty stones came up; and all these were cast into the building of the tower, [and there were four rows in the foundation of the tower,] and they ceased ascending from the pit. And the builders also ceased for a little. And again the six men commanded the multitude of the crowd to bear stones from the mountains for the building of the tower. They were accordingly brought from all the mountains of various, colours, and being hewn by the men were given to the virgins; and the virgins carried them through the gate, and gave them for the building of the tower. And when the stones of various colours were placed in the building, they all became white alike, and lost their different colours. And certain stones were given by the men for the building, and these did not become shining; but as they were placed, such also were they found to remain: for they were not given by the virgins, nor carried through the gate. These stones, therefore, were not in keeping with the others in the building of the tower. And the six men, seeing these unsuitable stones in the building, commanded them to be taken away, and to be carried away down to their own place whence they had been taken; [and being removed one by one, they were laid aside; and] they say to the men who brought the stones, "Do not ye bring any stones at all for the building, but lay them down beside the tower, that the virgins may carry them through the gate, and may give them for the building. For unless," they said, "they be carried through the gate by the hands of the virgins, they cannot change their colours: do not toil, therefore," they said, "to no purpose."

3 SHEPHERD OF HERMAS CHAPTER 5

And on that day the building was finished, but the tower was not completed; for additional building was again about to be added, and there was a cessation in the building. And the six men commanded the builders all to withdraw a little distance, and to rest, but enjoined the virgins not to withdraw from the tower; and it seemed to me that the virgins had been left to guard the tower. Now after all had withdrawn, and were resting themselves, I said to the Shepherd, "What is the reason that the building of the tower was not finished? "The tower," he answered, "cannot be finished just yet, until the Lord of it come and examine the building, in order that, if any of the stones be found to be decayed, he may change them: for the tower is built according to his pleasure." "I would like to know, sir," I said, "what is the meaning of the building of this tower, and what the rock and gate, and the mountains, and the virgins mean, and the stones that ascended from the pit, and were not hewn, but came as they were to the building. Why, in the first place, were ten stones placed in the foundation, then twenty-five, then thirty-five, then forty? and I wish also to know about the stones that went to the building, and were again taken out and returned to their own place? On all these points put my mind at rest, sir, and explain them to me." "If you are not found to be curious about trifles," he replied, "you shall know everything. For after a few days [we shall come hither, and you will see the other things that happen to this tower, and will know accurately all the similitudes." After a few days] we came to the place where we sat down. And he said to me, "Let us go to the tower; for the master of the tower is coming to examine it." And we came to the tower, and there was no one at all near it, save the virgins only. And the Shepherd asked the virgins if perchance the master of the tower had come; and they replied that he was about to come to examine the building.

3 SHEPHERD OF HERMAS CHAPTER 6

And, behold, after a little I see an array of many men coming, and in the midst of them one man of so remarkable a size as to overtop the tower. And the six men who had worked upon the building were with him, and many other honourable men were around him. And the virgins who kept the tower ran forward and kissed him, and began to walk near him around the tower. And that man examined the building carefully, feeling every stone separately; and holding a rod in his hand, he struck every stone in the building three times. And when he struck them, some of them

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became black as soot, and some appeared as if covered with scabs, and some cracked, and some mutilated, and some neither white nor black, and some rough and not in keeping with the other stones, and some having Every many] stains: such were the varieties of decayed stones that were found in the building. He ordered all these to be taken out of the tower, and to be laid down beside it, and other stones to be brought and put in their stead. [And the builders asked him from what mountain he wished them to be brought and put in their place.] And he did not command them to be brought from the mountains, [but he bade them be brought from a certain plain which was near at hand.] And the plain was dug up, and shining rectangular stones were found, and some also of a round shape; and all the stones which were in that plain were brought, and carried through the gate by the virgins. And the rectangular stones were hewn, and put in place of those that were taken away; but the rounded stones were not put into the building, because they were hard to hew, and appeared to field slowly to the chisel; they were deposited, however, beside the tower, as if intended to be hewn and used in the building, for they were exceedingly brilliant.

3 SHEPHERD OF HERMAS CHAPTER 7

The glorious man, the lord of the whole tower, having accordingly finished these alterations, called to him the Shepherd, and delivered to him all the stones that were lying beside the tower, that had been rejected from the building, and said to him, "Carefully clean all these stones, and put aside such for the building of the tower as may harmonize with the others; and those that do not, throw far away from the tower." [Having given these orders to the Shepherd, he departed from the tower], with all those with whom he had come. Now the virgins were standing around the tower, keeping it. I said again to the Shepherd, "Can these stones return to the building of the tower, after being rejected?" He answered me, and said, "Do you see these stones?" "I see them, sir," I replied. "The greater part of these stones," he said, "I will hew, and put into the building, and they will harmonize with the others."

"How, sir," I said, "can they, after being cut all round about, fill up the same space?" He answered, "Those that shall be found small will be thrown into the middle of the building, and those that are larger will be placed on the outside, and they will hold them together." Having spoken these words, he said to me, "Let us go, and after two days let us come and clean these stones, and cast them into the building; for all things around the tower must be cleaned, lest the Master come suddenly? and find the places about the tower dirty, and be displeased, and these stones be not returned for the building of the tower, and I also shall seem to be neglectful towards the Master." And after two days we came to the tower, and he said to me, "Let us examine all the stones, and ascertain those which may return to the building." I said to him, "Sir, let us examine them!"

3 SHEPHERD OF HERMAS CHAPTER 8

And beginning, we first examined the black stones: And such as they had been taken out of the building, were they found to remain; and the Shepherd ordered them to be removed out of the tower, and to be placed apart. Next he examined those that had scabs; and he took and hewed many of these, and commanded the virgins to take them up and cast them into the building. And the virgins lifted them up, and put them in the middle of the building of the tower. And the rest he ordered to be laid down beside the black ones; for these, too, were found to be black. He next examined those that had cracks; and he hewed many of these, and commanded them to be carried by the virgins to the building: and they were placed on the outside, because they were found to be sounder than the others; but the rest, on account of the multitude of the cracks, could not be hewn, and for this reason, therefore, they were rejected from the building of the tower. He next examined the chipped stones, and many amongst these were found to be black, arid some to have great crocks. And these also he commanded to be laid down along with those which had been rejected. But the remainder, after being cleaned and hewn, he commanded to be placed in the building. And the virgins took them up, and fitted them into the middle of the building of the tower, for they were somewhat weak. He next examined those that were half white and half black, and many of them were found to be black. And he commanded these also to be taken away along with those which had been rejected. And the rest were all taken away by the virgins; for, being white, they were fitted by the virgins themselves into the building. And they were placed upon the outside, because they were found to be sound, so as to be able to support those which were placed in the middle, for no part of them at all was chipped. He next examined those that were rough and hard; and a few of them were rejected because they could not be hewn, as they were found exceedingly hard. But the rest of them were hewn, and carried by the virgins, and fitted into the middle of the building of the tower; for they were somewhat weak. He next examined those that had stains; and of these a very few were black, and were thrown aside with the others; but the greater part were found to be bright, and these were fitted by the virgins into the building, but on account of their strength were placed on the outside.

3 SHEPHERD OF HERMAS CHAPTER 9

He next came to examine the white and rounded stones, and said to me, "What are we to do with these stones? "How do I know, sir? "I replied. "Have you no intentions regarding them? "Sir," I answered, "I am not acquainted with this art, neither am I a stone-cutter, nor can I tell." "Do you not see," he said, "that they are exceedingly round? and if I wish to make them ractangular, a large portion of them must be cut away; for some of them must of necessity be put into the building." "If therefore," I said, "they must, why do you torment yourself, and not at once choose for the building those which you prefer, and fit them into it?" He selected the

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larger ones among them, and the shining ones, and hewed them; and the virgins carried and fitted them into the outside parts of the building. And the rest which remained over were carded away, and laid down on the plain from which they were brought. They were not, however, rejected, "because," he said, "there remains yet a little addition to be built to the tower. And the lord of this tower wishes all the stones to be fitted into the building, because they are exceedingly bright." And twelve women were called, very beautiful in form, clothed in black, and with dishevelled hair. And these women seemed to me to be fierce. But the Shepherd commanded them to lift the stones that were rejected from the building, and to carry them away to the mountains from which they had been brought. And they were merry, and carded away all the stones, and put them in the place whence they had been taken. Now after all the stones were removed, and there was no longer a single one lying around the tower, he said, "Let us go round the tower and see, lest there be any defect in it." So I went round the tower along with him. And the Shepherd, seeing that the tower was beautifully built, rejoiced exceedingly; for the tower was built in such a way, that, on seeing it, I coveted the building of it, for it was constructed as if built of one stone, without a single joining. And the stone seemed as if hewn out of the rock; having to me the appearance of a monolith.

3 SHEPHERD OF HERMAS CHAPTER 10

And as I walked along with him, I was full of joy, beholding so many excellent things. And the Shepherd said to me, "Go and bring unslacked lime and fine-baked clay, that I may fill up the forms of the stones that were taken and thrown into the building; for everything about the tower must be smooth." And I did as he commanded me, and brought it to him. "Assist me," he said, "and the work will soon be finished." He accordingly filled up the forms of the stones that were returned to the building, and commanded the places around the tower to be swept and to be cleaned; and the virgins took brooms and swept the place, and carried all the dirt out of the tower, and brought water, and the ground around the tower became cheerful and very beautiful. Says the Shepherd to me, "Everything has been cleared away; if the lord of the tower come to inspect it, he can have no fault to find with us." Having spoken these words, he wished to depart; but I laid hold of him by the wallet, and began to adjure him by the Lord that he would explain what he had showed me. He said to me, "I must rest a little, and then I shall explain to you everything; wait for me here until I return." I said to him, "Sir, what can I do here alone?" "You are not alone," he said, "for these virgins are with you." "Give me in charge to them, then," I replied. The Shepherd called them to him, and said to them, "I entrust him to you until I come," and went away. And I was alone with the virgins; and they were rather merry, but were friendly to me, especially the four more distinguished of them.

3 SHEPHERD OF HERMAS CHAPTER 11

The virgins said to me, "The Shepherd does not come here today." "What, then," said I, "am I to do?" They replied, "Wait for him until he comes; and if he comes he will converse with you, and if he does not come you will remain here with us until he does come." I said to them, "I will wait for him until it is late; and if he does not arrive, I will go away into the house, and come back early in the morning." And they answered and said to me, "You were entrusted to us; you cannot go away from us." "Where, then," I said, "am I to remain? "You will sleep with us," they replied, "as a brother, and not as a husband: for you are our brother, and for the time to come we intend to abide with you, for we love you exceedingly!" But I was ashamed to remain with them. And she who seemed to be the first among them began to kiss me. [And the others seeing her kissing me, began also to kiss me], and to lead me round the tower, and to play with me. And I, too, became like a young man, and began to play with them: for some of them formed a chorus, and others danced, and others sang; and I, keeping silence, walked with them around the tower, and was merry with them. And when it grew late I wished to go into the house; and they would not let me, but detained me. So I remained with them during the night, and slept beside the tower. Now the virgins spread their linen tunics on the ground, and made me lie down in the midst of them; and they did nothing at all but pray; and I without ceasing prayed with them, and not less than they. And the virgins rejoiced because I thus prayed. And I remained there with the virgins until the next day at the second hour. Then the Shepherd returned, and said to the virgins, "Did you offer him any insult? "Ask him," they said. I said to him, "Sir, I was delighted that I remained with them." "On what," he asked, "did you sup? "I supped, sir," I replied, "on the words of the Lord the whole night." "Did they receive you well?" he inquired. "Yes, sir," I answered. "Now," he said, "what do you wish to hear first?" "I wish to hear in the order," I said, "in which you showed me from the beginning. I beg of you, sir, that as I shall ask you, so also you will give me the explanation." "As you wish," he replied, "so also will I explain to you, and will conceal nothing at all from you."

3 SHEPHERD OF HERMAS CHAPTER 12

"First of all, sir," I said, "explain this to me: What is the meaning of the rock and the gate?" "This rock," he answered, "and this gate are the Son of God." "How, sir?" I said; "the rock is old, and the gate is new." "Listen," he said, "and understand, O ignorant man. The Son of God is older than all His creatures, so that He was a fellow-councillor with the Father in His work of creation: for this reason is He old." "And why is the gate new, sir?" I said. "Because," he answered, "He became manifest in the last days of the dispensation: for this reason the gate was made new, that they who are to be saved by it might enter into the kingdom of God. You saw," he said, "that those stones which came in through the gate were used for the building of the tower, and

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that those which did not come, were again thrown back to their own place? "I saw, sir," I replied. "In like manner," he continued, "no one shall enter into the kingdom of God unless he receive His holy name. For if you desire to enter into a city, and that city is surrounded by a wall, and has but one gate, can you enter into that city save through the gate which it has?" "Why, how can it be otherwise, sir?" I said. "If, then, you cannot enter into the city except through its gate, so, in like manner, a man cannot otherwise enter into the kingdom of God than by the name of His beloved Son. You saw," he added, "the multitude who were building the tower?" "I saw them, sir," I said. "Those," he said, "are all glorious angels, and by them accordingly is the Lord surrounded. And the gate is the Son of God. This is the one entrance to the Lord. In no other way, then, shall any one enter in to Him except through His Son. You saw," he continued, "the six men, and the tail and glorious man in the midst of them, who walked round the tower, and rejected the stones from the building? "I saw him, sir," I answered. "The glorious man," he said, "is the Son of God, and those six glorious angels are those who support Him on the right hand and on the left. None of these glorious angels," he continued, "will enter in unto God apart from Him. Whosoever does not receive His name, shall not enter into the kingdom of God."

3 SHEPHERD OF HERMAS CHAPTER 13

"And the tower," I asked, "what does it mean? "This tower," he replied, "is the Church." "And these virgins, who are they?" "They are holy spirits, and men cannot otherwise be found in the kingdom of God unless these have put their clothing upon them: for if you receive the name only, and do not receive from them the clothing, they are of no advantage to you. For these virgins are the powers of the Son of God. If you bear His name but possess not His power, it will be in vain that you bear His name. Those stones," he continued, "which you saw rejected bore His name, but did not put on the clothing of the virgins." "Of what nature is their clothing, sir?" I asked. "Their very names," he said, "are their clothing. Every one who bears the name of the Son of God, ought to bear the names also of these; for the Son Himself bears the names of these virgins. As many stones," he continued, "as you saw [come into the building of the tower through the hands] of these virgins, and remaining, have been clothed with their strength. For this reason you see that the tower became of one stone with the rock. So also they who have believed on the Lord through His Son, and are clothed with these spirits, shall become one spirit, one body, and the colour of their garments shall be one. And the dwelling of such as bear the names of the virgins is in the tower." "Those stones, sir, that were rejected," I inquired, "on what account were they rejected? for they passed through the gate, and were placed by the hands of the virgins in the building of the tower." "Since you take an interest in everything," he replied, "and examine minutely, hear about the stones that were rejected. These all," he said, "received the name of God, and they received also the strength of these virgins. Having received, then, these spirits, they were made strong, and were with the servants of God; and theirs was one spirit, and one body, and one clothing. For they were of the same mind, and wrought righteousness. After a certain time, however, they were persuaded by the women whom you saw clothed in black, and having their shoulders exposed and their hair dishevelled, and beautiful in appearance. Having seen these women, they desired to have them, and clothed themselves with their strength, and put off the strength of the virgins. These, accordingly, were rejected from the house of God, and were given over to these women. But they who were not deceived by the beauty of these women remained in the house of God. You have," he said, "the explanation of those who were rejected."

3 SHEPHERD OF HERMAS CHAPTER 14

"What, then, sir," I said, "if these men, being such as they are, repent and put away their desires after these women, and return again to the virgins, and walk in their strength and in their works, shall they not enter into the house of God? "They shall enter in," he said, "if they put away the works of these women, and put on again the strength of the virgins, and walk in their works. For on this account was there a cessation in the building, in order that, if these repent, they may depart into the building of the tower. But if they do not repent, then others will come in their place, and these at the end will be cast out. For all these things I gave thanks to the Lord, because He had pity on all that call upon His name; and sent the angel of repentance to us who sinned against Him, and renewed our spirit; and when we were already destroyed, and had no hope of life, He restored us to newness of life." "Now, sir," I continued, "show me why the tower was not built upon the ground, but upon the rock and upon the gate." "Are you still," he said, "without sense and understanding? "I must, sir," I said, "ask you of all things, because I am wholly unable to understand them; for all these things are great and glorious, and difficult for man to understand." "Listen," he said: "the name of the Son of God is great, and cannot be contained, and supports the whole world. If, then, the whole creation is supported by the Son of God, what think ye of those who are called by Him, and bear the name of the Son of God, and walk in His commandments? do you see what kind of persons He supports? Those who bear His name with their whole heart. He Himself, accordingly, became a foundation to them, and supports them with joy, because they are not ashamed to bear His name."

3 SHEPHERD OF HERMAS CHAPTER 15

"Explain to me, sir," I said, "the names of these virgins, and of those women who were clothed in black raiment." "Hear," he said, "the names of the stronger virgins who stood at the comers. The first is Faith, the second Continence, the third Power, the fourth Patience. And the others standing in the midst of these have the following names: Simplicity,

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Innocence, Purity, Cheerfulness, Truth, Understanding, Harmony, Love. He who bears these names and that of the Son of God will be able to enter into the kingdom of God. Hear, also," he continued, "the names of the women who had the black garments; and of these four are stronger than the rest. The first is Unbelief, the second: Incontinence, the third Disobedience, the fourth Deceit. And their followers are called Sorrow, Wickedness, Wantonness, Anger, Falsehood, Folly, Backbiting, Hatred. The servant of God who bears these names shall see, indeed, the kingdom of God, but shall not enter into it." "And the stones, sir," I said, "which were taken out of the pit and fitted into the building: what are they?" "The first," he said, "the ten, viz, that were placed as a foundation, are the first generation, and the twenty-five the second generation, of righteous men; and the thirty-five are the prophets of God and His ministers; and the forty are the apostles and teachers of the preaching of the Son of God." "Why, then, sir," I asked, "did the virgins carry these stones also through the gate, and give them for the building of the tower?" "Because," he answered, "these were the first who bore these spirits, and they never departed from each other, neither the spirits from the men nor the men from the spirits, but the spirits remained with them until their falling asleep. And unless they had had these spirits with them, they would not have been of use for the building of this tower."

3 SHEPHERD OF HERMAS CHAPTER 16

"Explain to me a little further, sir," I said. "What is it that you desire?" he asked. "Why, sir," I said, "did these stones ascend out of the pit, and be applied to the building of the tower, after having borne these spirits? "They were obliged," he answered, "to ascend through water in order that they might be made alive; for, unless they laid aside the deadness of their life, they could not in any other way enter into the kingdom of God. Accordingly, those also who fell asleep received the seal of the Son of God. For," he continued, "before a man bears the name of the Son of God s he is dead; but when he receives the seal he lays aside his deadness, and obtains life. The seal, then, is the water: they descend into the water dead, and they arise alive. And to them, accordingly, was this seal preached, and they made use of it that they might enter into the kingdom of God." "Why, sir," I asked, "did the forty stones also ascend with them out of the pit, having already received the seal?" "Because," he said, "these apostles and teachers who preached the name of the Son of God, after falling asleep in the power and faith of the Son of God, preached it not only to those who were asleep, but themselves also gave them the seal of the preaching. Accordingly they descended with them into the water, and again ascended. [But these descended alive and rose up again alive; whereas they who had previously fallen asleep descended dead, but rose up again alive.] By these, then, were they quickened and made to know the name of the Son of God. For this reason also did they ascend with them, and were fitted along with them into the building of the tower, and, untouched by the chisel, were built in along with them. For they slept in righteousness and in great purity, but only they had not this seal. You have accordingly the explanation of these also."

3 SHEPHERD OF HERMAS CHAPTER 17

"I understand, sir," I replied. "Now, sir," I continued, "explain to me, with respect to the mountains, why their forms are various and diverse."

"Listen," he said: "these mountains are the twelve tribes, which inhabit the whole world. The Son of God, accordingly, was preached unto them by the apostles." "But why are the mountains of various kinds, some having one form, and others another? Explain that to me, sir." "Listen," he answered: "these twelve tribes that inhabit the whole world are twelve nations. And they vary in prudence and understanding. As numerous, then, as are the varieties of the mountains which you saw, are also the diversities of mind and understanding among these nations. And I will explain to you the actions of each one." "First, sir," I said, "explain this: why, when the mountains are so diverse, their stones, when placed in the building, became one colour, shining like those also that had ascended out of the pit." "Because," he said, "all the nations that dwell under heaven were called by hearing and believing upon the name of the Son of God. Having, therefore, received the seal, they had one understanding and one mind; and their faith became one, and their love one, and with the name they bore also the spirits of the virgins. On this account the building of the tower became of one colour, bright as the sun. But after they had entered into the same place, and became one body, certain of these defiled themselves, and were expelled from the race of the righteous, and became again what they were before, or rather worse."

3 SHEPHERD OF HERMAS CHAPTER 18

"How, sir," I said, "did they become worse, after having known God?" "He that does not know God," he answered, "and practises evil, receives a certain chastisement for his wickedness; but he that has known God, ought not any longer to do evil, but to do good. If, accordingly, when he ought to do good, he do evil, does not he appear to do greater evil than he who does not know God? For this reason, they who have not known God and do evil are condemned to death; but they who have known God, and have seen His mighty works, and still continue in evil, shall be chastised doubly, and shall die for ever. In this way, then, will the Church of God be purified. For as you saw the stones rejected from the tower, and delivered to the evil spirits, and cast out thence, so [they also shall be cast out, and] there shall be one body of the purified; as the tower also became, as it were, of one stone after its purification. In like manner also shall it be with the Church of God, after it has been purified, and has rejected the wicked, and the hypocrites, and the blasphemers, and the waverers, and those who commit wickedness of different kinds. After these have been cast away, the Church of God shall be one body, of one mind, of one understanding,

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of one faith, of one love. And then the Son of God will be exceeding glad, and shall rejoice over them, because He has received His people pure." "All these things, sir," I said, "are great and glorious.

"Moreover, sir," I said, "explain to me the power and the actions of each one of the mountains, that every soul, trusting in the Lord, and hearing it, may glorify His great, and marvellous, and glorious name." "Hear," he said, "the diversity of the mountains and of the twelve nations.

3 SHEPHERD OF HERMAS CHAPTER 19

"From the first mountain, which was black, they that believed are the following: apostates and blasphemers against the Lord, and betrayers of the servants of God. To these repentance is not open; but death lies before them, and on this account also are they black, for their race is a lawless one. And from the second mountain, which was bare, they who believed are the following: hypocrites, and teachers of wickedness. And these, accordingly, are like the former, not having any fruits of righteousness; for as their mountain was destitute of fruit, so also such men have a name indeed, but are empty of faith, and there is no fruit of truth in them. They indeed have repentance in their power, if they repent quickly; but if they are slow in so doing, they shall die along with the former." "Why, sir," I said, "have these repentance, but the former not? for their actions are nearly the same." "On this account," he said, "have these repentance, because they did not blaspheme their Lord, nor become betrayers of the servants of God; but on account of their desire of possessions they became hypocritical, and each one taught according to the desires of men that were sinners. But they will suffer a certain punishment; and repentance is before them, because they were not blasphemers or traitors.

3 SHEPHERD OF HERMAS CHAPTER 20

"And from the third mountain, which had thorns and thistles, they who believed are the following. There are some of them rich, and others immersed in much business. The thistles are the rich, and the thorns are they who are immersed in much business. Those, [accordingly, who are entangled in many various kinds of business, do not] cleave to the servants of God, but wander away, being choked by their business transactions; and the rich cleave with difficulty to the servants of God, fearing lest these should ask something of them. Such persons, accordingly, shall have difficulty in entering the kingdom of God. For as it is disagreeable to walk among thistles with naked feet, so also it is hard for such to enter the kingdom of God.

But to all these repentance, and that speedy, is open, in order that what they did not do in former times they may make up for in these days, and do some good, and they shall live unto God. But if they abide in their deeds, they shall be delivered to those women, who will put them to death.

3 SHEPHERD OF HERMAS CHAPTER 21

"And from the fourth mountain, which had much grass, the upper parts of the plants green, and the parts about the roots withered, and some also scorched by the sun, they who believed are the following: the doubtful, and they who have the Lord upon their lips, but have Him not in their heart. On this account their foundations are withered, and have no strength; and their words alone live, while their works are dead. Such persons are [neither alive nor] dead. They resemble, therefore, the waverers: for the wavering are neither withered nor green, being neither living nor dead. For as their blades, on seeing the sun, were withered, so also the wavering, when they hear of affliction, on account of their fear, worship idols, and are ashamed of the name of their Lord. Such, then, are neither alive nor dead. But these also may yet live, if they repent quickly; and if they do not repent, they are already delivered to the women, who take away their life.

3 SHEPHERD OF HERMAS CHAPTER 22

"And from the fifth mountain, which had green grass, and was rugged, they who believed are the following: believers, indeed, but slow to learn, and obstinate, and pleasing themselves, wishing to know everything, and knowing nothing at all. On account of this obstinacy of theirs, understanding departed from them, and foolish senselessness entered into them. And they praise themselves as having wisdom, and desire to become teachers, although destitute of sense. On account, therefore, of this loftiness of mind, many became vain, exalting themselves: for self-will and empty confidence is a great demon. Of these, accordingly, many were rejected, but some repented and believed, and subjected themselves to those that had understanding, knowing their own foolishness. And to the rest of this class repentance is open; for they were not wicked, but rather foolish, and without understanding. If these therefore repent, they will live unto God; but if they do not repent, they shall have their dwelling with the women who wrought wickedness among them.

3 SHEPHERD OF HERMAS CHAPTER 23

"And those from the sixth mountain, which had clefts large and small, and decayed grass in the clefts, who believed, were the following: they who occupy the small clefts are those who bring charges against one another, and by reason of their slanders have decayed in the faith. Many of them, however, repented; and the rest also will repent when they hear my commandments, for their slanders are small, and they will quickly repent. But they who occupy the large clefts are persistent in their slanders, and vindictive in their anger against each other. These, therefore, were thrown away from the tower, and rejected from having a part in its building. Such persons, accordingly, shall have difficulty in living. If our God and Lord, who rules over all things, and has power over all His creation, does not remember evil against those who confess their sins, but is merciful, does man, who is

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corruptible and full of sins, remember evil against a fellow-man, as if he were able to destroy or to save him? I, the angel of repentance, say unto you, As many of you as are of this way of thinking, lay it aside, and repent, and the Lord will heal your former sins, if you purify yourselves from this demon; but if not, you will be delivered over to him for death.

3 SHEPHERD OF HERMAS CHAPTER 24

"And those who believed from the seventh mountain, on which the grass was green and flourishing, and the whole of the mountain fertile, and every kind of cattle and the fowls of heaven were feeding on the grass on this mountain, and the grass on which they pastured became more abundant, were the following: they were always simple, and harmless, and blessed, bringing no charges against one another, but always rejoicing greatly because of the servants of God, and being clothed with the holy spirit of these virgins, and always having pity on every man, and giving aid from their own labour to every man, without reproach and without hesitation. The Lord, therefore, seeing their simplicity and all their meekness, multiplied them amid the labours of their hands, and gave them grace in all their doings. And I, the angel of repentance, say to you who are such, Continue to be such as these, and your seed will never be blotted out; for the Lord has made trial of you, and inscribed you in the number of us, and the whole of your seed will dwell with the Son of God; for ye have received of His Spirit.

3 SHEPHERD OF HERMAS CHAPTER 25

"And they who believed from the eighth mountain, where were the many fountains, and where all the creatures of God drank of the fountains, were the following: apostles, and teachers, who preached to the whole world, and who taught solemnly and purely the word of the Lord, and did not at all fall into evil desires, but walked always in righteousness and truth, according as they had received the Holy Spirit. Such persons, therefore, shall enter in with the angels.

3 SHEPHERD OF HERMAS CHAPTER 26

"And they who believed from the ninth mountain, which was deserted, and had in it creeping things and wild beasts which destroy men, were the following: they who had the stains as servants, who discharged their duty ill, and who plundered widows and orphans of their livelihood, and gained possessions for themselves from the ministry, which they had received. If, therefore, they remain under the dominion of the same desire, they are dead, and there is no hope of life for them; but if they repent, and finish their ministry in a holy manner, they shall be able to live. And they who were covered with scabs are those who have denied their Lord, and have not returned to Him again; but becoming withered and desert-like, and not cleaving to the servants of God, but living in solitude, they destroy their own souls. For as a vine, when left within an enclosure, and meeting with neglect, is destroyed, and is made desolate by the weeds, and in time grows wild, and is no longer of any use to its master, so also are such men as have given themselves up, and become useless to their Lord, from having contracted savage habits. These men, therefore, have repentance in their power, unless they are found to have denied from the heart; but if any one is found to have denied from the heart, I do not know if he may live. And I say this not for these present days, in order that any one who has denied may obtain repentance, for It is impossible for him to be saved who now intends to deny his Lord; but to those who denied Him long ago, repentance seems to be possible. If, therefore, any one intends to repent, let him do so quickly, before the tower is completed; for if not, he will be utterly destroyed by the women. And the chipped stones are the deceitful and the slanderers; and the wild beasts. which you saw on the ninth mountain, are the same. For as wild beasts destroy and kill a man by their poison, so also do the words of such men destroy and ruin a man. These, accordingly, are mutilated in their faith, on account of the deeds which they have done in themselves; yet some repented, and were saved. And the rest, who are of such a character, can be saved if they repent; but if they do not repent, they will perish with those women, whose strength they have assumed.

3 SHEPHERD OF HERMAS CHAPTER 27

"And from the tenth mountain, where were trees which overshadowed certain sheep, they who believed were the following: bishops given to hospitality, who always gladly received into their houses the servants of God, without dissimulation. And the bishops never failed to protect, by their service, the widows, and those who were in want, and always maintained a holy conversation. All these, accordingly, shall be protected by the Lord for ever. They who do these things are honourable before God, and their place is already with the angels, if they remain to the end serving God.

3 SHEPHERD OF HERMAS CHAPTER 28

"And from the eleventh mountain, where were trees full of fruits, adorned with fruits of various kinds, they who believed were the following: they who suffered for the name of the Son of God, and who also suffered cheerfully with their whole heart, and laid down their lives." "Why, then, sir," I said, "do all these trees bear fruit, and some of them fairer than the rest? "Listen," he said: "all who once suffered for the name of the Lord are honourable before God; and of all these the sins were remitted, because they suffered for the name of the Son of God. And why their fruits are of various kinds, and some of them superior, listen. All," he continued, "who were brought before the authorities and were examined, and did not deny, but suffered cheerfully--these are held in greater honour with God, and of these the fruit is superior; but all who were cowards, and in doubt, and who reasoned in their hearts whether they would deny or confess, and yet suffered, of these the fruit is less, because that suggestion came into their hearts; for that suggestion--that a servant should deny his Lord--is evil. Have a care, therefore, ye who

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are planning such things, lest that suggestion remain in your hearts, and ye perish unto God. And ye who suffer for His name ought to glorify God, because He deemed you worthy to bear His name, that all your sins might be healed. [Therefore, rather deem yourselves happy], and think that ye have done a great thing, if any of you suffer on account of God. The Lord bestows upon you life, and ye do not understand, for your sins were heavy; but if you had not suffered for the name of the Lord, ye would have died to God on account of your sins. These things I say to you who are hesitating about denying or confessing: acknowledge that ye have the Lord, lest, denying Him, ye be delivered up to prison. If the heathen chastise their slaves, when one of them denies his master, what, think ye, will your Lord do, who has authority over all men? Put away these counsels out of your hearts, that you may live continually unto God.

3 SHEPHERD OF HERMAS CHAPTER 29

"And they who believed from the twelfth mountain, which was white, are the following: they are as infant children, in whose hearts no evil originates; nor did they know what wickedness is, but always remained as children. Such accordingly, without doubt, dwell in the kingdom of God, because they defiled in nothing the commandments of God; but they remained like children all the days of their life in the same mind. All of you, then, who shall remain stedfast, and be as children, without doing evil, will be more honoured than all who have been previously mentioned; for all infants are honourable before God, and are the first persons with Him. Blessed, then, are ye who put away wickedness from yourselves, and put on innocence. As the first of all will you live unto God."

After he had finished the similitudes of the mountains, I said to him, "Sir, explain to me now about the stones that were taken out of the plain, and put into the building instead of the stones that were taken out of the tower; and about the round stones that were put into the building; and those that still remain round."

3 SHEPHERD OF HERMAS CHAPTER 30

"Hear," he answered, "about all these also. The stones taken out of the plain and put into the building of the tower instead of those that were rejected, are the roots of this white mountain. When, therefore, they who believed from the white mountain were all found guileless, the Lord of the tower commanded those from the roots of this mountain to be cast into the building of the tower; for he knew that if these stones were to go to the building of the tower, they would remain bright, and not one of them become black. But if he had so resolved with respect to the other mountains, it would have been necessary for him to visit that tower again, and to cleanse it. Now all these persons were found white who believed, and who will yet believe, for they are of the same race. This is a happy race, because it is innocent. Hear now, further, about these round and shining stones. All these also are from the white mountain. Hear, moreover, why they were found round: because their riches had obscured and darkened them a little from the truth, although they never departed from God; nor did any evil word proceed out of their mouth, but all justice, virtue, and truth. When the Lord, therefore, saw the mind of these persons, that they were born good, and could be good, He ordered their riches to be cut down, not to be taken s away for ever, that they might be able to do some good with what was left them; and they will live unto God, because they are of a good race. Therefore were they rounded a little by the chisel, and put in the building of the tower.

3 SHEPHERD OF HERMAS CHAPTER 31

"But the other round stones, which had not yet been adapted to the building of the tower, and had not yet received the seal, were for this reason put back into their place, because they are exceedingly round. Now this age must be cut down in these things, and in the vanities of their riches, and then they will meet in the kingdom of God; for they must of necessity enter into the kingdom of God, because the Lord has blessed this innocent race. Of this race. therefore, no one will perish; for although any of them be tempted by the most wicked devil, and commit sin, he will quickly return to his Lord.

I deem you happy, I, who am the messenger of repentance, whoever of you are innocent as children, because your part is good, and honourable before God.

Moreover, I say to you all, who have received the seal of the Son of God, be clothed with simplicity, and be not mindful of offences, nor remain in wickedness. Lay aside, therefore, the recollection of your offences and bitternesses, and you will be formed in one spirit. And heal and take away from you those wicked schisms, that if the Lord of the flocks come, He may rejoice concerning you. And He will rejoice, if He find all things sound, and none of you shall perish. But if He find any one of these sheep strayed, woe to the shepherds! And if the shepherds themselves have strayed, what answer will they give Him for their flocks? Will they perchance say that they were harassed by their flocks? They will not be believed, for the thing is incredible that a shepherd could suffer from his flock; rather will he be punished on account of his falsehood. And I myself am a shepherd, and I am under a most stringent necessity of rendering an account of you.

3 SHEPHERD OF HERMAS CHAPTER 32

"Heal yourselves, therefore, while the tower is still building. The Lord dwells in men that love peace, because He loved peace; but from the contentious and the utterly wicked He is far distant. Restore to Him, therefore, a spirit sound as ye received it. For when you have given to a fuller a new garment, and desire to receive it back entire at the end, if, then, the fuller return you a torn garment, will you take it from him, and not rather be angry, and abuse him, saying, 'I gave you a garment that was entire: why have you rent it, and made it useless, so that it can be of no use on account of the rent which you have made in it?' Would you not say all

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this to the fuller about the rent which you found in your garment? If, therefore, you grieve about your garment, and complain because you have not received it entire, what do you think the Lord will do to you, who gave you a sound spirit, which you have rendered altogether useless, so that it can be of no service to its possessor? for its use began to be unprofitable, seeing it was corrupted by you. Will not the Lord, therefore, because of this conduct of yours regarding His Spirit, act in the same way, and deliver you over to death? Assuredly, I say, he will do the same to all those whom He shall find retaining a recollection of offences. Do not trample His mercy under foot, He says, but rather honour Him, because He is so patient with your sins, and is not as ye are. Repent, for it is useful to you.

3 SHEPHERD OF HERMAS CHAPTER 33

"All these things which are written above, I, the Shepherd, the messenger of repentance, have showed and spoken to the servants of God. If therefore ye believe, and listen to my words, and walk in them, and amend your ways, you shall have it in your power to live: but if you remain in wickedness, and in the recollection of offences, no sinner of that class will live unto God. All these words which I had to say have been spoken unto you."

The Shepherd said to me," Have you asked me everything?" And I replied, "Yes, sir." "Why did you not ask me about the shape of the stones that were put into the building, that I might explain to you why we filled up the shapes?" And I said, "I forgot, sir." "Hear now, then," he said, "about this also. These are they who have now heard my commandments, and repented with their whole hearts. And when the Lord saw that their repentance was good and pure, and that they were able to remain in it, He ordered their former sins to be blotted out. For these shapes were their sins, and they were levelled down, that they might not appear."

TENTH SIMILITUDE

Concerning Repentance And Alms-Giving.

3 SHEPHERD OF HERMAS CHAPTER 1

After I had fully written down this book, that messenger who had delivered me to the Shepherd came into the house in which I was, and sat down upon a couch, and the Shepherd stood on his fight hand. He then called me, and spoke to me as follows: "I have delivered you and your house to the Shepherd, that you may be protected by him." "Yes, sir," I said. "If you wish, therefore, to be protected," he said, from all annoyance, and from all harsh treatment, and to have success in every good work and word, and to possess all the virtues of righteousness, walk in these commandments which he has given you, and you will be able to subdue all wickedness. For if you keep those commandments, every desire and pleasure of the world will be subject to you, and success will attend you in every good work. Take unto yourself his experience and moderation, and say to all that he is in great honour and dignity with God, and that he is a president with great power, and mighty in his office. To him alone throughout the whole world is the power of repentance assigned. Does he seem to you to be powerful? But you despise his experience, and the moderation which he exercises towards you."

3 SHEPHERD OF HERMAS CHAPTER 2

I said to him, "Ask himself, sir, whether from the time that he has entered my house I have done anything improper, or have offended him in any respect." He answered, "I also know that you neither have done nor will do anything improper, and therefore I speak these words to you, that you may persevere. For he had a good report of you to me, and you will say these words to others, that they also who have either repented or will still repent may entertain the same feelings with you, and he may report well of these to me, and I to the Lord." And I said, "Sir, I make known to every man the great works of God: and I hope that all those who love them, and have sinned before, on heating these words, may repent, and receive life again." "Continue, therefore, in this ministry, and finish it. And all who follow out his commands shall have life, and great honour with the Lord. But those who do not keep his commandments, flee from his life, and despise him. But he has his own honour with the LOrd. All, therefore, who shall despise him, and not follow his commands, deliver themselves to death, and every one of them will be guilty of his own blood.

But I enjoin you, that you obey his commands, and you will have a cure for your former sins.

3 SHEPHERD OF HERMAS CHAPTER 3

"Moreover, I sent you these virgins, that they may dwell with you. For I saw that they were courteous to you. You will therefore have them as assistants, that you may be the better able to keep his commands: for it is impossible that these commandments can be observed without these virgins. I see, moreover, that they abide with you willingly; but I will also instruct them not to depart at all from your house: do you only keep your house pure, as they will delight to dwell in a pure abode. For they are pure, and chaste, and industrious, and have all influence with the Lord. Therefore, if they find your house to be pure, they will remain with you; but if any defilement, even a little, befall it, they will immediately withdraw from your house. For these virgins do not at all like any defilement." I said to him, "I hope, sir, that I will please them, so that they may always be willing to inhabit my house. And as he to whom you entrusted me has no complaint against me, so neither will they have." He said to the Shepherd, "I see that the servant of God wishes to live, and to keep these commandments, and will place these virgins in a pure habitation." When he had spoken these words he again delivered me to the Shepherd, and called those virgins, and said to them, "Since I see that you are willing to dwell in his house, I commend him and his house

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to you, asking that you withdraw not at all from it." And the virgins heard these words with pleasure.

3 SHEPHERD OF HERMAS CHAPTER 4

The angel then said to me, "Conduct yourself manfully in this service, and make known to every one the great things of God, and you will have favour in this ministry. Whoever, therefore, shall walk in these commandments, shall have life, and will be happy in his life; but whosoever shall neglect them shall not have life, and will be unhappy in this life. Enjoin all, who are able to act rightly, not to cease well-doing; for, to practise good works is useful to them. And I say that every man ought to be saved from inconveniences. For both he who is in want, and he who suffers inconveniences in his daily life, is in great torture and necessity. Whoever, therefore, rescues a soul of this kind from necessity, will gain for himself great joy. For he who is harassed by inconveniences of this kind, suffers equal torture with him who is in chains. Moreover many, on account of calamities of this sort, when they could not endure them, hasten their own deaths. Whoever, then, knows a calamity of this kind afflicting a man, and does not save him, commits a great sin, and becomes guilty of his blood. Do good works, therefore, ye who have received good from the Lord; lest, while ye delay to do them, the building of the tower be finished, and you be rejected from the edifice: there is now no other tower a-building. For on your account was the work of building suspended. Unless, then, you make haste to do rightly, the tower will be completed, and you will be excluded."

After he had spoken with me he rose up from the couch, and taking the Shepherd and the virgins, he departed. But he said to me that he would send back the Shepherd and the virgins to my dwelling. Amen.

SUPPLEMENT FROM THE ETHIOPIAN ORTHODOX TEWAHEDO CHURCH

• Book of Jubilees / Lesser Genesis

THE BOOK OF JUBILEES

or The Book of Division
or Leptogenesis (Lesser or Little Genesis)
Source: Ethiopic text in Amharic language and Ge'ez script
Translation: Robert Henry Charles 1913
Estimated Range of Dating: 250-150 B.C.

(The Book of Jubilees, sometimes called "Lesser Genesis" (Leptogenesis), is an ancient Jewish religious work of 50 chapters, considered canonical by the Ethiopian Orthodox Church as well as the Beta Israel (lit. "the House of Israel", meaning the Ethiopian Jews), where it is known as the Book of Division (Amharic: Mets'hafe Kufale). Jubilees is considered one of the pseudepigrapha by Protestant, Roman Catholic, and Eastern Orthodox Churches. It is also not considered canonical within Judaism outside of Beta Israel.

It was well known to Early Christians, as evidenced by the writings of Epiphanius, Origen, Diodorus of Tarsus, George Syncellus, and others. The text was also utilised by the community that originally collected the Dead Sea Scrolls. No complete Greek or Latin version is known to have survived, but the Ge'ez version has been shown to be an accurate translation of the versions found in the Dead Sea Scrolls.

The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years (seven "year-weeks"), into which all of time has been divided.

Until the discovery of extensive fragments among the Dead Sea Scrolls, the only surviving manuscripts of Jubilees were four complete Ge'ez texts dating to the 15th and 16th centuries, and several quotations by the Church fathers such as Epiphanius, Origen as well as Diodorus of Tarsus, and George Syncellus, among others. There is also a preserved fragment of a Latin translation of the Greek that contains about a quarter of the whole work. The Ethiopic texts, now numbering twenty-seven, are the primary basis for translations into English. Passages in the texts of Jubilees that are directly parallel to verses in Genesis do not directly reproduce either of the two surviving manuscript traditions

Between 1947 and 1956, approximately 15 Jubilees scrolls were found in five caves at Qumran, all written in Hebrew. The large number of manuscripts (more than for any biblical books except for Psalms, Deuteronomy, Isaiah, Exodus, and Genesis, in descending order) indicates that Jubilees was widely used at Qumran. The dating of Jubilees has been

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problematic for biblical scholars. While the oldest extant copies of Jubilees can be assigned on the basis of the handwriting to about 100 BC, there is much evidence to suggest Jubilees was written prior to this date. Jubilees could not have been written very long prior. Jubilees at 4:17-25 records that Enoch "saw in a vision what has happened and what will occur", and the book contains many points of information otherwise found earliest in the Enochian "Animal Apocalypse" (1 Enoch chapters 83-90), such as Enoch's wife being Edna. The Animal Apocalypse claims to predict the Maccabean Revolt (which occurred 167-160 BC) and is commonly dated to that time. The direction of dependence has been controversial, but the consensus since 2008 has been that the Animal Apocalypse came first and Jubilees after. As a result the work can be dated to 160–150 BC.

The Maccabean Revolt was a Jewish rebellion organised by groups that were in the Dead Sea Scrolls called "the sons of Light" now better known as the ancient Jewish "Messianic Movement", lasting from 167 to 160 BC. They were led by the Maccabees against the Greek Seleucid Empire and its influence on Jewish life. The recapture of Jerusalem in 164 BC from the armies Antiochus IV was a significant early victory for Judah Maccabee's fighters, who came to be known as the Maccabees. The subsequent cleansing of the temple and rededication of the Altar on the 25th of Kislev, was celebrated in following years as the Hanukkah festival.

After Mattathias' death about one year later in 166 BC, his son Judah Maccabee led an army of Jewish dissidents to victory over the Seleucid dynasty in guerrilla warfare, which at first was directed against Hellenized Jews, of whom there were many. The Maccabees destroyed Greek altars in the villages, circumcised boys and forced Hellenized Jews into outlawry. Judah's nickname "Maccabbeus," now used in popular culture to describe the Jewish partisans as a whole, is taken from the Hebrew word for "hammer"

The revolt itself involved many battles [In particular six main campaigns such as the Battle of Wadi Haramia, 167 BC; of Beth Horon, 166 BC; of Emmaus, 166 BC; of Beth Zur, 164 BC; of Beth Zechariah, 162 BC and the Battle of Adasa, 161 BC.], in which the Maccabean forces gained notoriety for their use of guerrilla tactics and their speed and mobility, in contrast to the slow and bulky Seleucid army. After the victory, the Maccabees entered Jerusalem in triumph and ritually cleansed the Temple, reestablishing traditional Jewish worship there and installing Jonathan Apphus, Judah's youngest brother, as high priest. A large Seleucid army was sent to quash the revolt, but returned to Syria on the death of Antiochus IV. Beforehand, Judas Maccabbeus made an agreement with Rome and became allied, tying the hands of the weaker Seleucid Empire. Its commander Lysias, preoccupied with internal Seleucid affairs, agreed to a political compromise that revoked Antiochus IV's ban on Jewish practices. The Jewish festival of Hanukkah celebrates the re-dedication of the Temple following Judah Maccabee's victory over the Greek Seleucids.

After the success of the Maccabean Revolt, kings of the Hasmonean dynasty continued their conquest to the surrounding areas of Judaea. Those who remained of the Jewish party favouring Greek influence, forced to submit to Mosaic Law, repeatedly called upon the Seleucid Empire for assistance. At the time, however, the Seleucid Empire was weakened by political infighting and other wars, including against Ptolemaic Egypt, reducing their ability to reconquer Judea. In one particular instance, however, Jonathan Apphus (son of Mattathias) was convinced by Tryphon to dismiss 40,000 of his men and meet him for a "conference", which turned to be a trap. Jonathan was captured and later executed, against a deal Tryphon had made with Jonathan's brother Simon for Jonathan's liberation, in exchange for one hundred talents and Jonathan's two sons as hostages. Simeon was later murdered by his son-in-law, Ptolemy son of Abubus. Afterwards, Simon's third son, John Hyrcanus, became ruler and High Priest of Israel. Essentially the dynasty became independent with the decline of Seleucids and would last until 37 BC, when Herod, making use of heavy Roman support, defeated the last Hasmonean ruler to become a Roman client king.

A conflict between the brothers Aristobulus II and Hyrcanus II over the succession to the Hasmonean throne began in Judaea in 69 BC. Aristobulus deposed Hyrcanus. Syria had once been the heart of the vast Seleucid Empire, after the death of Antiochus IV in 164 BC, it had become increasingly unstable. The Roman Republic was concerned about the political instability to the southeast of Rome's new provinces in Asia Minor, Syria and Judaea because they built the land-connexion of the northern Mediterranean with Egypt and the north of Africa which was about to become the "bread basket" of the rising Roman Empire. In Syria, the Seleucid state was disintegrating, in Judaea there was a civil war. The Senate in Rome assigned Gnaeus Pompeius Magnus [106–48 BC, in English better known as Pompey the Great] to solve the problem. In 63 BC, Pompey and his Legions left Antioch and marched south taking Syria, Phoenicia and Judaea. The last renegate rulers of the Hasmonean Dynasty were deposed by the Romans.

Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. Antipater I the Idumaean (113 / 114-43 BC) was the founder of the Herodian Dynasty and father of Herod the Great. According to Josephus, he was the son of Antipas and had formerly held that name. Idumaea is the Greek-Roman name of Edom, better known as Nabataean Kingdom with its capital Petra. The Idumaeans were Arabs. Herod the Great's Siege of Jerusalem (37 BC) was the final step in his campaign to secure the throne of Judaea. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias, ending Hasmonean rule.)

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Text:

This is the history of the division of the days of the law and of the testimony, of the events of the years, of their (year) weeks, of their Jubilees throughout all the years of the world, as the Lord spake to Moses on Mount Sinai when he went up to receive the tables of the law and of the commandment, according to the voice of God as he said unto him, 'Go up to the top of the Mount.'

[A "jubilee" is a Hebrew calendar unit containing seven years. Such a "jubilee-unit" of seven years is called "AM." which means "anno mundi", that is "in the year of the World". The year 0 of the Hebrew Calendar begins at the 6th of October in 3761 BC. The year 2017 AD. is equivalent to the year 5778 of the Hebrew Calendar.]

JUBILEES CHAPTER 1

1 And it came to pass in the first year of the exodus of the children of Israel out of Egypt, in the third month, on the sixteenth day of the month, [2450 Anno Mundi] that God spake to Moses, saying: 'Come up to Me on the Mount, and I will give thee two tables of stone of the law and of the commandment, which I have written, that thou mayst teach them.'

2 And Moses went up into the mount of God, and the glory of the Lord abode on Mount Sinai, and a cloud overshadowed it six days.

3 And He called to Moses on the seventh day out of the midst of the cloud, and the appearance of the glory of the Lord was like a flaming fire on the top of the mount.

4 And Moses was on the Mount forty days and forty nights, and God taught him the earlier and the later history of the division of all the days of the law and of the testimony.

5 And He said: 'Incline thine heart to every word which I shall speak to thee on this mount, and write them in a book in order that their generations may see how I have not forsaken them for all the evil which they have wrought in transgressing the covenant which I establish between Me and thee for their generations this day on Mount Sinai.

6 And thus it will come to pass when all these things come upon them, that they will recognise that I am more righteous than they in all their judgements and in all their actions, and they will recognise that I have been truly with them.

7 And do thou write for thyself all these words which I declare unto, thee this day, for I know their rebellion and their stiff neck, before I bring them into the land of which I sware to their fathers, to Abraham and to Isaac and to Jacob, saying: ' Unto your seed will I give a land flowing with milk and honey.

8 And they will eat and be satisfied, and they will turn to strange gods, to (gods) which cannot deliver them from aught of their tribulation: and this witness shall be heard for a witness against them. For they will forget all My commandments, (even) all that I command them, and they will walk after the Gentiles, and after their uncleanness, and after their shame, and will serve their gods, and these will prove unto them an offence and a tribulation and an affliction and a snare.

9 And many will perish and they will be taken captive, and will fall into the hands of the enemy, because they have forsaken My ordinances and My commandments, and the festivals of My covenant, and My sabbaths, and My holy place which I have hallowed for Myself in their midst, and My tabernacle, and My sanctuary, which I have hallowed for Myself in the midst of the land, that I should set my name upon it, and that it should dwell (there).

10 And they will make to themselves high places and groves and graven images, and they will worship, each his own (graven image), so as to go astray, and they will sacrifice their children to demons, and to all the works of the error of their hearts.

11 And I will send witnesses unto them, that I may witness against them, but they will not hear, and will slay the witnesses also, and they will persecute those who seek the law, and they will abrogate and change everything so as to work evil before My eyes.

12 And I will hide My face from them, and I will deliver them into the hand of the Gentiles for captivity, and for a prey, and for devouring, and I will remove them from the midst of the land, and I will scatter them amongst the Gentiles.

13 And they will forget all My law and all My commandments and all My judgements, and will go astray as to new moons, and sabbaths, and festivals, and jubilees, and ordinances.

14 And after this they will turn to Me from amongst the Gentiles with all their heart and with all their soul and with all their strength, and I will gather them from amongst all the Gentiles, and they will seek me, so that I shall be found of them, when they seek me with all their heart and with all their soul.

15 And I will disclose to them abounding peace with righteousness, and I will remove them the plant of uprightness, with all My heart and with all My soul, and they shall be for a blessing and not for a curse, and they shall be the head and not the tail.

16 And I will build My sanctuary in their midst, and I will dwell with them, and I will be their God and they shall be My people in truth and righteousness.

17 And I will not forsake them nor fail them; for I am the Lord their God.'

18 And Moses fell on his face and prayed and said, 'O Lord my God, do not forsake Thy people and Thy inheritance, so that they should wander in the error of their hearts, and do not deliver them into the hands of their enemies, the Gentiles, lest they should rule over them and cause them to sin against Thee.

19 Let thy mercy, O Lord, be lifted up upon Thy people, and create in them an upright spirit, and let not the spirit of Beliar rule over them to accuse them before Thee, and to ensnare them from all the paths of righteousness, so that they may perish from before Thy face.

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20 But they are Thy people and Thy inheritance, which thou hast delivered with thy great power from the hands of the Egyptians: create in them a clean heart and a holy spirit, and let them not be ensnared in their sins from henceforth until eternity.'

21 And the Lord said unto Moses: 'I know their contrariness and their thoughts and their stiffneckedness, and they will not be obedient till they confess their own sin and the sin of their fathers.

22 And after this they will turn to Me in all uprightness and with all (their) heart and with all (their) soul, and I will circumcise the foreskin of their heart and the foreskin of the heart of their seed, and I will create in them a holy spirit, and I will cleanse them so that they shall not turn away from Me from that day unto eternity.

23 And their souls will cleave to Me and to all My commandments, and they will fulfil My commandments, and I will be their Father and they shall be My children.

24 And they all shall be called children of the living God, and every angel and every spirit shall know, yea, they shall know that these are My children, and that I am their Father in uprightness and righteousness, and that I love them.

25 And do thou write down for thyself all these words which I declare unto thee on this mountain, the first and the last, which shall come to pass in all the divisions of the days in the law and in the testimony and in the weeks and the jubilees unto eternity, until I descend and dwell with them throughout eternity.'

26 And He said to the angel of the presence: Write for Moses from the beginning of creation till My sanctuary has been built among them for all eternity.

27 And the Lord will appear to the eyes of all, and all shall know that I am the God of Israel and the Father of all the children of Jacob, and King on Mount Zion for all eternity. And Zion and Jerusalem shall be holy.'

28 And the angel of the presence who went before the camp of Israel took the tables of the divisions of the years -from the time of the creation- of the law and of the testimony of the weeks of the jubilees, according to the individual years, according to all the number of the jubilees [according, to the individual years], from the day of the [new] creation when the heavens and the earth shall be renewed and all their creation according to the powers of the heaven, and according to all the creation of the earth, until the sanctuary of the Lord shall be made in Jerusalem on Mount Zion, and all the luminaries be renewed for healing and for peace and for blessing for all the elect of Israel, and that thus it may be from that day and unto all the days of the earth.

JUBILEES CHAPTER 2

1 And the angel of the presence spake to Moses according to the word of the Lord, saying: Write the complete history of the creation, how in six days the Lord God finished all His works and all that He created, and kept Sabbath on the seventh day and hallowed it for all ages, and appointed it as a sign for all His works.

2 For on the first day He created the heavens which are above and the earth and the waters and all the spirits which serve before him -the angels of the presence, and the angels of sanctification, and the angels [of the spirit of fire and the angels] of the spirit of the winds, and the angels of the spirit of the clouds, and of darkness, and of snow and of hail and of hoar frost, and the angels of the voices and of the thunder and of the lightning, and the angels of the spirits of cold and of heat, and of winter and of spring and of autumn and of summer and of all the spirits of his creatures which are in the heavens and on the earth, (He created) the abysses and the darkness, eventide <and night>, and the light, dawn and day, which He hath prepared in the knowledge of his heart.

3 And thereupon we saw His works, and praised Him, and lauded before Him on account of all His works; for seven great works did He create on the first day.

4 And on the second day He created the firmament in the midst of the waters, and the waters were divided on that day -half of them went up above and half of them went down below the firmament (that was) in the midst over the face of the whole earth. And this was the only work (God) created on the second day.

5 And on the third day He commanded the waters to pass from off the face of the whole earth into one place, and the dry land to appear.

6 And the waters did so as He commanded them, and they retired from off the face of the earth into one place outside of this firmament, and the dry land appeared.

7 And on that day He created for them all the seas according to their separate gathering-places, and all the rivers, and the gatherings of the waters in the mountains and on all the earth, and all the lakes, and all the dew of the earth, and the seed which is sown, and all sprouting things, and fruit-bearing trees, and trees of the wood, and the garden of Eden, in Eden and all plants after their kind.

8 These four great works God created on the third day. And on the fourth day He created the sun and the moon and the stars, and set them in the firmament of the heaven, to give light upon all the earth, and to rule over the day and the night, and divide the light from the darkness.

9 And God appointed the sun to be a great sign on the earth for days and for sabbaths and for months and for feasts and for years and for sabbaths of years and for jubilees and for all seasons of the years.

10 And it divideth the light from the darkness [and] for prosperity, that all things may prosper which shoot and grow on the earth.

11 These three kinds He made on the fourth day. And on the fifth day He created great sea monsters in the depths of the waters, for these were the first things of flesh that were created by his hands, the fish and everything that moves in the waters, and everything that flies, the birds and all their kind.

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12 And the sun rose above them to prosper (them), and above everything that was on the earth, everything that shoots out of the earth, and all fruit-bearing trees, and all flesh.

13 These three kinds He created on the fifth day. And on the sixth day He created all the animals of the earth, and all cattle, and everything that moves on the earth.

14 And after all this He created man, a man and a woman created He them, and gave him dominion over all that is upon the earth, and in the seas, and over everything that flies, and over beasts and over cattle, and over everything that moves on the earth, and over the whole earth, and over all this He gave him dominion.

15 And these four kinds He created on the sixth day. And there were altogether two and twenty kinds.

16 And He finished all his work on the sixth day -all that is in the heavens and on the earth, and in the seas and in the abysses, and in the light and in the darkness, and in everything.

17 And He gave us a great sign, the Sabbath day, that we should work six days, but keep Sabbath on the seventh day from all work.

18 And all the angels of the presence, and all the angels of sanctification, these two great classes -He hath bidden us to keep the Sabbath with Him in heaven and on earth.

19 And He said unto us: 'Behold, I will separate unto Myself a people from among all the peoples, and these shall keep the Sabbath day, and I will sanctify them unto Myself as My people, and will bless them; as I have sanctified the Sabbath day and do sanctify (it) unto Myself, even so will I bless them, and they shall be My people and I will be their God.

20 And I have chosen the seed of Jacob from amongst all that I have seen, and have written him down as My first-born son,and have sanctified him unto Myself for ever and ever; and I will teach them the Sabbath day, that they may keep Sabbath thereon from all work.'

21 And thus He created therein a sign in accordance with which they should keep Sabbath with us on the seventh day, to eat and to drink, and to bless Him who has created all things as He has blessed and sanctified unto Himself a peculiar people above all peoples, and that they should keep Sabbath together with us.

22 And He caused His commands to ascend as a sweet savour acceptable before Him all the days . . .

23 There (were) two and twenty heads of mankind from Adam to Jacob, and two and twenty kinds of work were made until the seventh day; this is blessed and holy; and the former also is blessed and holy; and this one serves with that one for sanctification and blessing.

24 And to this (Jacob and his seed) it was granted that they should always be the blessed and holy ones of the first testimony and law, even as He had sanctified and blessed the Sabbath day on the seventh day.

25 He created heaven and earth and everything that He created in six days, and God made the seventh day holy, for all His works; therefore He commanded on its behalf that, whoever does any work thereon shall die, and that he who defiles it shall surely die.

26 Wherefore do thou command the children of Israel to observe this day that they may keep it holy and not do thereon any work, and not to defile it, as it is holier than all other days.

27 And whoever profanes it shall surely die, and whoever does thereon any work shall surely die eternally, that the children of Israel may observe this day throughout their generations, and not be rooted out of the land; for it is a holy day and a blessed day.

28 And every one who observes it and keeps Sabbath thereon from all his work, will be holy and blessed throughout all days like unto us.

29 Declare and say to the children of Israel the law of this day both that they should keep Sabbath thereon, and that they should not forsake it in the error of their hearts; (and) that it is not lawful to do any work thereon which is unseemly, to do thereon their own pleasure, and that they should not prepare thereon anything to be eaten or drunk, and (that it is not lawful) to draw water, or bring in or take out thereon through their gates any burden, which they had not prepared for themselves on the sixth day in their dwellings.

30 And they shall not bring in nor take out from house to house on that day; for that day is more holy and blessed than any jubilee day of the jubilees; on this we kept Sabbath in the heavens before it was made known to any flesh to keep Sabbath thereon on the earth.

31 And the Creator of all things blessed it, but he did not sanctify all peoples and nations to keep Sabbath thereon, but Israel alone: them alone he permitted to eat and drink and to keep Sabbath thereon on the earth.

32 And the Creator of all things blessed this day which He had created for blessing and holiness and glory above all days.

33 This law and testimony was given to the children of Israel as a law for ever unto their generations.

JUBILEES CHAPTER 3

1 And on the six days of the second week we brought, according to the word of God, unto Adam all the beasts, and all the cattle, and all the birds, and everything that moves on the earth, and everything that moves in the water, according to their kinds, and according to their types: the beasts on the first day; the cattle on the second day; the birds on the third day; and all that which moves on the earth on the fourth day; and that which moves in the water on the fifth day.

2 And Adam named them all by their respective names, and as he called them, so was their name.

3 And on these five days Adam saw all these, male and female, according to every kind that was on the earth, but he was alone and found no helpmeet for him.

4 And the Lord said unto us: 'It is not good that the man should be alone: let us make a helpmeet for him.'

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5 And the Lord our God caused a deep sleep to fall upon him, and he slept, and He took for the woman one rib from amongst his ribs, and this rib was the origin of the woman from amongst his ribs, and He built up the flesh in its stead, and built the woman.

6 And He awaked Adam out of his sleep and on awaking he rose on the sixth day, and He brought her to him, and he knew her, and said unto her: 'This is now bone of my bones and flesh of my flesh; she shall be called [my] wife; because she was taken from her husband.'

7 Therefore shall man and wife be one and therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh.

8 In the first week was Adam created, and the rib -his wife: in the second week He showed her unto him: and for this reason the commandment was given to keep in their defilement, for a male seven days, and for a female twice seven days.

9 And after Adam had completed forty days in the land where he had been created, we brought him into the garden of Eden to till and keep it, but his wife they brought in on the eightieth day, and after this she entered into the garden of Eden.

10 And for this reason the commandment is written on the heavenly tablets in regard to her that gives birth: 'if she bears a male, she shall remain in her uncleanness seven days according to the first week of days, and thirty and three days shall she remain in the blood of her purifying, and she shall not touch any hallowed thing, nor enter into the sanctuary, until she accomplishes these days which (are enjoined) in the case of a male child.

11 But in the case of a female child she shall remain in her uncleanness two weeks of days, according to the first two weeks, and sixty-six days in the blood of her purification, and they will be in all eighty days.'

12 And when she had completed these eighty days we brought her into the garden of Eden, for it is holier than all the earth besides and every tree that is planted in it is holy.

13 Therefore, there was ordained regarding her who bears a male or a female child the statute of those days that she should touch no hallowed thing, nor enter into the sanctuary until these days for the male or female child are accomplished.

14 This is the law and testimony which was written down for Israel, in order that they should observe (it) all the days.

15 And in the first week of the first jubilee, [1-7 A.M.] Adam and his wife were in the garden of Eden for seven years tilling and keeping it, and we gave him work and we instructed him to do everything that is suitable for tillage.

16 And he tilled (the garden), and was naked and knew it not, and was not ashamed, and he protected the garden from the birds and beasts and cattle, and gathered its fruit, and eat, and put aside the residue for himself and for his wife [and put aside that which was being kept].

17 And after the completion of the seven years, which he had completed there, seven years exactly, [8 A.M.] and in the second month, on the seventeenth day (of the month), the serpent came and approached the woman, and the serpent said to the woman, 'Hath God commanded you, saying, Ye shall not eat of every tree of the garden?'

18 And she said to it, 'Of all the fruit of the trees of the garden God hath said unto us, Eat; but of the fruit of the tree which is in the midst of the garden God hath said unto us, Ye shall not eat thereof, neither shall ye touch it, lest ye die.'

19 And the serpent said unto the woman, 'Ye shall not surely die: for God doth know that on the day ye shall eat thereof, your eyes will be opened, and ye will be as gods, and ye will know good and evil.

20 And the woman saw the tree that it was agreeable and pleasant to the eye, and that its fruit was good for food, and she took thereof and eat.

21 And when she had first covered her shame with figleaves, she gave thereof to Adam and he eat, and his eyes were opened, and he saw that he was naked.

22 And he took figleaves and sewed (them) together, and made an apron for himself, and ,covered his shame.

23 And God cursed the serpent, and was wroth with it for ever . . .

24 And He was wroth with the woman, because she harkened to the voice of the serpent, and did eat; and He said unto her: 'I will greatly multiply thy sorrow and thy pains: in sorrow thou shalt bring forth children, and thy return shall be unto thy husband, and he will rule over thee.'

25 And to Adam also he said, ' Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee that thou shouldst not eat thereof, cursed be the ground for thy sake: thorns and thistles shall it bring forth to thee, and thou shalt eat thy bread in the sweat of thy face, till thou returnest to the earth from whence thou wast taken; for earth thou art, and unto earth shalt thou return.'

26 And He made for them coats of skin, and clothed them, and sent them forth from the Garden of Eden.

27 And on that day on which Adam went forth from the Garden, he offered as a sweet savour an offering, frankincense, galbanum, and stacte, and spices in the morning with the rising of the sun from the day when he covered his shame.

28 And on that day was closed the mouth of all beasts, and of cattle, and of birds, and of whatever walks, and of whatever moves, so that they could no longer speak: for they had all spoken one with another with one lip and with one tongue.

29 And He sent out of the Garden of Eden all flesh that was in the Garden of Eden, and all flesh was scattered according to its kinds, and according to its types unto the places which had been created for them.

30 And to Adam alone did He give (the wherewithal) to cover his shame, of all the beasts and cattle.

31 On this account, it is prescribed on the heavenly tablets as touching all those who know the judgement of the law, that they should cover their shame, and should not uncover themselves as the Gentiles uncover themselves.

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32 And on the new moon of the fourth month, Adam and his wife went forth from the Garden of Eden, and they dwelt in the land of Elda in the land of their creation.

33 And Adam called the name of his wife Eve.

34 And they had no son till the first jubilee, [8 A.M.] and after this he knew her.

35 Now he tilled the land as he had been instructed in the Garden of Eden.

JUBILEES CHAPTER 4

1 And in the third week in the second jubilee [64-70 A.M.] she gave birth to Cain, and in the fourth [71-77 A.M.] she gave birth to Abel, and in the fifth [78-84 A.M.] she gave birth to her daughter Âwân.

2 And in the first (year) of the third jubilee [99-105 A.M.], Cain slew Abel because (God) accepted the sacrifice of Abel, and did not accept the offering of Cain.

3 And he slew him in the field: and his blood cried from the ground to heaven, complaining because he had slain him.

4 And the Lord reproved Cain because of Abel, because he had slain him, and he made him a fugitive on the earth because of the blood of his brother, and he cursed him upon the earth.

5 And on this account it is written on the heavenly tables, 'Cursed is ,he who smites his neighbour treacherously, and let all who have seen and heard say, So be it; and the man who has seen and not declared (it), let him be accursed as the other.'

6 And for this reason we announce when we come before the Lord our God all the sin which is committed in heaven and on earth, and in light and in darkness, and everywhere.

7 And Adam and his wife mourned for Abel four weeks of years, [99-127 A.M] and in the fourth year of the fifth week [130 A.M.] they became joyful, and Adam knew his wife again, and she bare him a son, and he called his name Seth; for he said 'GOD has raised up a second seed unto us on the earth instead of Abel; for Cain slew him.'

8 And in the sixth week [134-40 A.M.] he begat his daughter Azûrâ.

9 And Cain took Âwân his sister to be his wife and she bare him Enoch at the close of the fourth jubilee. [190-196 A.M.] And in the first year of the first week of the fifth jubilee, [197 A.M.] houses were built on the earth, and Cain built a city, and called its name after the name of his son Enoch.

10 And Adam knew Eve his wife and she bare yet nine sons.

11 And in the fifth week of the fifth jubilee [225-31 A.M.] Seth took Azûrâ his sister to be his wife, and in the fourth (year of the sixth week) [235 A.M.] she bare him Enos.

12 He began to call on the name of the Lord on the earth.

13 And in the seventh jubilee in the third week [309-15 A.M.] Enos took Nôâm his sister to be his wife, and she bare him a son in the third year of the fifth week, and he called his name Kenan.

14 And at the close of the eighth jubilee [325, 386-3992 A.M.] Kenan took Mûalêlêth his sister to be his wife, and she bare him a son in the ninth jubilee, in the first week in the third year of this week, [395 A.M] and he called his name Mahalalel.

15 And in the second week of the tenth jubilee [449-55 A.M.] Mahalalel took unto him to wife DinaH, the daughter of Barakiel the daughter of his father's brother, and she bare him a son in the third week in the sixth year, [461 A.M.] and he called his name Jared, for in his days the angels of the Lord descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do judgement and uprightness on the earth.

16 And in the eleventh jubilee [512-18 A.M.] Jared took to himself a wife, and her name was Baraka, the daughter of Râsûjâl, a daughter of his father's brother, in the fourth week of this jubilee, [522 A.M.] and she bare him a son in the fifth week, in the fourth year of the jubilee, and he called his name Enoch.

17 And he was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months.

18 And he was the first to write a testimony and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Sabbaths of the years as we made (them), known to him.

19 And what was and what will be he saw in a vision of his sleep, as it will happen to the children of men throughout their generations until the day of judgement; he saw and understood everything, and wrote his testimony, and placed the testimony on earth for all the children of men and for their generations.

20 And in the twelfth jubilee, [582-88] in the seventh week thereof, he took to himself a wife, and her name was Edna, the daughter of Danel, the daughter of his father's brother, and in the sixth year in this week [587 A.M.] she bare him a son and he called his name Methuselah.

21 And he was moreover with the angels of God these six jubilees of years, and they showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote down everything.

22 And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men, and Enoch testified against (them) all.

23 And he was taken from amongst the children of men, and we conducted him into the Garden of Eden in majesty and honour, and behold there he writes down the condemnation and judgement of the world, and all the wickedness of the children of men.

24 And on account of it (God) brought the waters of the flood upon all the land of Eden; for there he was set as a sign and that he should testify against all the children of men, that he should recount all the deeds of the generations until the day of condemnation.

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25 And he burnt the incense of the sanctuary, (even) sweet spices acceptable before the Lord on the Mount.

26 For the Lord has four places on the earth, the Garden of Eden, and the Mount of the East, and this mountain on which thou art this day, Mount Sinai, and Mount Zion (which) will be sanctified in the new creation for a sanctification of the earth; through it will the earth be sanctified from all (its) guilt and its uncleanness throughout the generations of the world.

27 And in the fourteenth jubilee [652 A.M.] Methuselah took unto himself a wife, Edna the daughter of Azrial, the daughter of his father's brother, in the third week, in the first year of this week, [701-7 A.M.] and he begat a son and called his name Lamech.

28 And in the fifteenth jubilee in the third week Lamech took to himself a wife, and her name was Betenos the daughter of Baraki'il, the daughter of his father's brother, and in this week she bare him a son and he called his name Noah, saying, 'This one will comfort me for my trouble and all my work, and for the ground which the Lord hath cursed.'

29 And at the close of the nineteenth jubilee, in the seventh week in the sixth year [930 A.M.] thereof, Adam died, and all his sons buried him in the land of his creation, and he was the first to be buried in the earth.

30 And he lacked seventy years of one thousand years; for one thousand years are as one day in the testimony of the heavens and therefore was it written concerning the tree of knowledge: 'On the day that ye eat thereof ye shall die.' For this reason he did not complete the years of this day; for he died during it.

31 At the close of this jubilee Cain was killed after him in the same year; for his house fell upon him and he died in the midst of his house, and he was killed by its stones; for with a stone he had killed Abel, and by a stone was he killed in righteous judgement.

32 For this reason it was ordained on the heavenly tablets: With the instrument with which a man kills his neighbour with the same shall he be killed; after the manner that he wounded him, in like manner shall they deal with him.'

33 And in the twenty-fifth [1205 A.M.] jubilee Noah took to himself a wife, and her name was `Emzârâ, the daughter of Râkê'êl, the daughter of his father's brother, in the first year in the fifth week [1207 A.M.]: and in the third year thereof she bare him Shem, in the fifth year thereof [1209 A.M.] she bare him Ham, and in the first year in the sixth week [1212 A.M.] she bare him Japheth.

JUBILEES CHAPTER 5

1 And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they chose, and they bare unto them sons and they were giants.

2 And lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the earth -all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and every imagination of the thoughts of all men (was) thus evil continually.

3 And God looked upon the earth, and behold it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth had wrought all manner of evil before His eyes.

4 And He said that He would destroy man and all flesh upon the face of the earth which He had created.

5 But Noah found grace before the eyes of the Lord.

6 And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He bade us to bind them in the depths of the earth, and behold they are bound in the midst of them, and are (kept) separate.

7 And against their sons went forth a command from before His face that they should be smitten with the sword, and be removed from under heaven.

8 And He said 'My spirit shall not always abide on man; for they also are flesh and their days shall be one hundred and twenty years'.

9 And He sent His sword into their midst that each should slay his neighbour, and they began to slay each other till they all fell by the sword and were destroyed from the earth.

10 And their fathers were witnesses (of their destruction), and after this they were bound in the depths of the earth for ever, until the day of the great condemnation, when judgement is executed on all those who have corrupted their ways and their works before the Lord.

11 And He destroyed all from their places, and there was not left one of them whom He judged not according to all their wickedness.

12 And he made for all his works a new and righteous nature, so that they should not sin in their whole nature for ever, but should be all righteous each in his kind alway.

13 And the judgement of all is ordained and written on the heavenly tablets in righteousness -even (the judgement of) all who depart from the path which is ordained for them to walk in; and if they walk not therein, judgement is written down for every creature and for every kind.

14 And there is nothing in heaven or on earth, or in light or in darkness, or in Sheol or in the depth, or in the place of darkness (which is not judged); and all their judgements are ordained and written and engraved.

15 In regard to all He will judge,the great according to his greatness, and the small according to his smallness, and each according to his way.

16 And He is not one who will regard the person (of any), nor is He one who will receive gifts, if He says that He will execute judgement on each: if one gave everything that is on the earth, He will not regard the gifts or the person (of any), nor accept anything at his hands, for He is a righteous judge.

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17 [And of the children of Israel it has been written and ordained: If they turn to him in righteousness He will forgive all their transgressions and pardon all their sins.

18 It is written and ordained that He will show mercy to all who turn from all their guilt once each year.]

19 And as for all those who corrupted their ways and their thoughts before the flood, no man's person was accepted save that of Noah alone; for his person was accepted in behalf of his sons, whom (God) saved from the waters of the flood on his account; for his heart was righteous in all his ways, according as it was commanded regarding him, and he had not departed from aught that was ordained for him.

20 And the Lord said that he would destroy everything which was upon the earth, both men and cattle, and

21 beasts, and fowls of the air, and that which moveth on the earth. And He commanded Noah to make him an ark, that he might save himself from the waters of the flood.

22 And Noah made the ark in all respects as He commanded him, in the twenty-seventh jubilee of years, in the fifth week in the fifth year (on the new moon of the first month). [1307 A.M.]

23 And he entered in the sixth (year) thereof, [1308 A.M.] in the second month, on the new moon of the second month, till the sixteenth; and he entered, and all that we brought to him, into the ark, and the Lord closed it from without on the seventeenth evening.

24 And the Lord opened seven flood-gates of heaven, And the mouths of the fountains of the great deep, seven mouths in number.

25 And the flood-gates began to pour down water from the heaven forty days and forty nights, And the fountains of the deep also sent up waters, until the whole world was full of water.

26 And the waters increased upon the earth: Fifteen cubits did the waters rise above all the high mountains, And the ark was lift up above the earth, And it moved upon the face of the waters.

27 And the water prevailed on the face of the earth five months -one hundred and fifty days.

28 And the ark went and rested on the top of Lubar, one of the mountains of Ararat.

29 And (on the new moon) in the fourth month the fountains of the great deep were closed and the flood-gates of heaven were restrained; and on the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the water began to descend into the deep below.

30 And on the new moon of the tenth month the tops of the mountains were seen, and on the new moon of the first month the earth became visible.

31 And the waters disappeared from above the earth in the fifth week in the seventh year [1309 A.M.] thereof, and on the seventeenth day in the second month the earth was dry.

32 And on the twenty-seventh thereof he opened the ark, and sent forth from it beasts, and cattle, and birds, and every moving thing.

JUBILEES CHAPTER 6

1 And on the new moon of the third month he went forth from the ark, and built an altar on that mountain.

2 And he made atonement for the earth, and took a kid and made atonement by its blood for all the guilt of the earth; for everything that had been on it had been destroyed, save those that were in the ark with Noah.

3 And he placed the fat thereof on the altar, and he took an ox, and a goat, and a sheep and kids, and salt, and a turtle-dove, and the young of a dove, and placed a burnt sacrifice on the altar, and poured thereon an offering mingled with oil, and sprinkled wine and strewed frankincense over everything, and caused a goodly savour to arise, acceptable before the Lord.

4 And the Lord smelt the goodly savour, and He made a covenant with him that there should not be any more a flood to destroy the earth; that all the days of the earth seed-time and harvest should never cease; cold and heat, and summer and winter, and day and night should not change their order, nor cease for ever.

5 'And you, increase ye and multiply upon the earth, and become many upon it, and be a blessing upon it. The fear of you and the dread of you I will inspire in everything that is on earth and in the sea.

6 And behold I have given unto you all beasts, and all winged things, and everything that moves on the earth, and the fish in the waters, and all things for food; as the green herbs, I have given you all things to eat.

7 But flesh, with the life thereof, with the blood, ye shall not eat; for the life of all flesh is in the blood, lest your blood of your lives be required. At the hand of every man, at the hand of every (beast) will I require the blood of man.

8 Whoso sheddeth man's blood by man shall his blood be shed, for in the image of God made He man.

9 And you, increase ye, and multiply on the earth.'

10 And Noah and his sons swore that they would not eat any blood that was in any flesh, and he made a covenant before the Lord God for ever throughout all the generations of the earth in this month.

11 On this account He spake to thee that thou shouldst make a covenant with the children of Israel in this month upon the mountain with an oath, and that thou shouldst sprinkle blood upon them because of all the words of the covenant, which the Lord made with them for ever.

12 And this testimony is written concerning you that you should observe it continually, so that you should not eat on any day any blood of beasts or birds or cattle during all the days of the earth, and the man who eats the blood of beast or of cattle or of birds during all the days of the earth, he and his seed shall be rooted out of the land.

13 And do thou command the children of Israel to eat no blood, so that their names and their seed may be before the Lord our God continually.

14 And for this law there is no limit of days, for it is for ever. They shall observe it throughout their generations, so that they may continue supplicating on your behalf with

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blood before the altar; every day and at the time of morning and evening they shall seek forgiveness on your behalf perpetually before the Lord that they may keep it and not be rooted out.

15 And He gave to Noah and his sons a sign that there should not again be a flood on the earth.

16 He set His bow in the cloud for a sign of the eternal covenant that there should not again be a flood on the earth to destroy it all the days of the earth.

17 For this reason it is ordained and written on the heavenly tablets, that they should celebrate the feast of weeks in this month once a year, to renew the covenant every year.

18 And this whole festival was celebrated in heaven from the day of creation till the days of Noah -twenty-six jubilees and five weeks of years [1309-1659 A.M.]: and Noah and his sons observed it for seven jubilees and one week of years, till the day of Noah's death, and from the day of Noah's death his sons did away with (it) until the days of Abraham, and they eat blood.

19 But Abraham observed it, and Isaac and Jacob and his children observed it up to thy days, and in thy days the children of Israel forgot it until ye celebrated it anew on this mountain.

20 And do thou command the children of Israel to observe this festival in all their generations for a commandment unto them: one day in the year in this month they shall celebrate the festival.

21 For it is the feast of weeks and the feast of first fruits: this feast is twofold and of a double nature: according to what is written and engraven concerning it, celebrate it.

22 For I have written in the book of the first law, in that which I have written for thee, that thou shouldst celebrate it in its season, one day in the year, and I explained to thee its sacrifices that the children of Israel should remember and should celebrate it throughout their generations in this month, one day in every year.

23 And on the new moon of the first month, and on the new moon of the fourth month, and on the new moon of the seventh month, and on the new moon of the tenth month are the days of remembrance, and the days of the seasons in the four divisions of the year. These are written and ordained as a testimony for ever.

24 And Noah ordained them for himself as feasts for the generations for ever, so that they have become thereby a memorial unto him.

25 And on the new moon of the first month he was bidden to make for himself an ark, and on that (day) the earth became dry and he opened (the ark) and saw the earth.

26 And on the new moon of the fourth month the mouths of the depths of the abyss beneath were closed. And on the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the waters began to descend into them.

27 And on the new moon of the tenth month the tops of the mountains were seen, and Noah was glad.

28 And on this account he ordained them for himself as feasts for a memorial for ever, and thus are they ordained.

29 And they placed them on the heavenly tablets, each had thirteen weeks; from one to another (passed) their memorial, from the first to the second, and from the second to the third, and from the third to the fourth.

30 And all the days of the commandment will be two and fifty weeks of days, and (these will make) the entire year complete. Thus it is engraven and ordained on the heavenly tablets.

31 And there is no neglecting (this commandment) for a single year or from year to year.

32 And command thou the children of Israel that they observe the years according to this reckoning- three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to their testimony, and they will not leave out any day nor disturb any feasts.

33 But if they do neglect and do not observe them according to His commandment, then they will disturb all their seasons and the years will be dislodged from this (order), [and they will disturb the seasons and the years will be dislodged] and they will neglect their ordinances.

34 And all the children of Israel will forget and will not find the path of the years, and will forget the new moons, and seasons, and sabbaths and they will go wrong as to all the order of the years.

35 For I know and from henceforth will I declare it unto thee, and it is not of my own devising; for the book (lies) written before me, and on the heavenly tablets the division of days is ordained, lest they forget the feasts of the covenant and walk according to the feasts of the Gentiles after their error and after their ignorance.

36 For there will be those who will assuredly make observations of the moon -how (it) disturbs the seasons and comes in from year to year ten days too soon.

37 For this reason the years will come upon them when they will disturb (the order), and make an abominable (day) the day of testimony, and an unclean day a feast day, and they will confound all the days, the holy with the unclean, and the unclean day with the holy; for they will go wrong as to the months and sabbaths and feasts and jubilees.

38 For this reason I command and testify to thee that thou mayst testify to them; for after thy death thy children will disturb (them), so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the new moons and seasons and sabbaths and festivals, and they will eat all kinds of blood with all kinds of flesh.

JUBILEES CHAPTER 7

1 And in the seventh week in the first year [1317 A.M.] thereof, in this jubilee, Noah planted vines on the mountain on which the ark had rested, named Lubar, one of the Ararat Mountains, and they produced fruit in the fourth year, [1320

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A.M.] and he guarded their fruit, and gathered it in this year in the seventh month.

2 And he made wine therefrom and put it into a vessel, and kept it until the fifth year, [1321 A.M.] until the first day, on the new moon of the first month.

3 And he celebrated with joy the day of this feast, and he made a burnt sacrifice unto the Lord, one young ox and one ram, and seven sheep, each a year old, and a kid of the goats, that he might make atonement thereby for himself and his sons.

4 And he prepared the kid first, and placed some of its blood on the flesh that was on the altar which he had made, and all the fat he laid on the altar where he made the burnt sacrifice, and the ox and the ram and the sheep, and he laid all their flesh upon the altar.

5 And he placed all their offerings mingled with oil upon it, and afterwards he sprinkled wine on the fire which he had previously made on the altar, and he placed incense on the altar and caused a sweet savour to ascend acceptable before the Lord his God.

6 And he rejoiced and drank of this wine, he and his children with joy.

7 And it was evening, and he went into his tent, and being drunken he lay down and slept, and was uncovered in his tent as he slept.

8 And Ham saw Noah his father naked, and went forth and told his two brethren without.

9 And Shem took his garment and arose, he and Japheth, and they placed the garment on their shoulders and went backward and covered the shame of their father, and their faces were backward.

10 And Noah awoke from his sleep and knew all that his younger son had done unto him, and he cursed his son and said: 'Cursed be Canaan; an enslaved servant shall he be unto his brethren.'

11 And he blessed Shem, and said: 'Blessed be the Lord God of Shem, and Canaan shall be his servant.

12 God shall enlarge Japheth, and God shall dwell in the dwelling of Shem, and Canaan shall be his servant.'

13 And Ham knew that his father had cursed his younger son, and he was displeased that he had cursed his son. and he parted from his father, he and his sons with him, Cush and Mizraim and Put and Canaan.

14 And he built for himself a city and called its name after the name of his wife Ne'elatama'uk.

15 And Japheth saw it, and became envious of his brother, and he too built for himself a city, and he called its name after the name of his wife 'Adataneses.

16 And Shem dwelt with his father Noah, and he built a city close to his father on the mountain, and he too called its name after the name of his wife Sedeqetelebab.

17 And behold these three cities are near Mount Lubar; Sedeqetelebab fronting the mountain on its east; and Na'eltama'uk on the south; 'Adatan'eses towards the west.

18 And these are the sons of Shem: Elam, and Asshur, and Arpachshad -this (son) was born two years after the flood- and Lud, and Aram.

19 The sons of Japheth: Gomer and Magog and Madai and Javan, Tubal and Meshech and Tiras: these are the sons of Noah.

20 And in the twenty-eighth jubilee [1324-1372 A.M.] Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgements that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and mother, and love their neighbour, and guard their souls from fornication and uncleanness and all iniquity.

21 For owing to these three things came the flood upon the earth, namely, owing to the fornication wherein the Watchers against the law of their ordinances went a whoring after the daughters of men, and took themselves wives of all which they chose: and they made the beginning of uncleanness.

22 And they begat sons the Naphidim, and they were all unlike, and they devoured one another: and the Giants slew the Naphil, and the Naphil slew the Eljo, and the Eljo mankind, and one man another.

23 And every one sold himself to work iniquity and to shed much blood, and the earth was filled with iniquity.

24 And after this they sinned against the beasts and birds, and all that moves and walks on the earth: and much blood was shed on the earth, and every imagination and desire of men imagined vanity and evil continually.

25 And the Lord destroyed everything from off the face of the earth; because of the wickedness of their deeds, and because of the blood which they had shed in the midst of the earth He destroyed everything.

26 'And we were left, I and you, my sons, and everything that entered with us into the ark, and behold I see your works before me that ye do not walk in righteousness: for in the path of destruction ye have begun to walk, and ye are parting one from another, and are envious one of another, and (so it comes) that ye are not in harmony, my sons, each with his brother.

27 For I see, and behold the demons have begun (their) seductions against you and against your children and now I fear on your behalf, that after my death ye will shed the blood of men upon the earth, and that ye, too, will be destroyed from the face of the earth.

28 For whoso sheddeth man's blood, and whoso eateth the blood of any flesh, shall all be destroyed from the earth.

29 And there shall not be left any man that eateth blood, or that sheddeth the blood of man on the earth, Nor shall there be left to him any seed or descendants living under heaven; For into Sheol shall they go, And into the place of condemnation shall they descend, And into the darkness of the deep shall they all be removed by a violent death.

30 There shall be no blood seen upon you of all the blood there shall be all the days in which ye have killed any beasts or cattle or whatever flies upon the earth, and work ye a

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good work to your souls by covering that which has been shed on the face of the earth.

31 And ye shall not be like him who eats with blood, but guard yourselves that none may eat blood before you: cover the blood, for thus have I been commanded to testify to you and your children, together with all flesh.

32 And suffer not the soul to be eaten with the flesh, that your blood, which is your life, may not be required at the hand of any flesh that sheds (it) on the earth.

33 For the earth will not be clean from the blood which has been shed upon it; for (only) through the blood of him that shed it will the earth be purified throughout all its generations.

34 And now, my children, harken: work judgement and righteousness that ye maybe planted in righteousness over the face of the whole earth, and your glory lifted up before my God, who saved me from the waters of the flood.

35 And behold, ye will go and build for yourselves cities, and plant in them all the plants that are upon the earth, and moreover all fruit-bearing trees.

36 For three years the fruit of everything that is eaten will not be gathered: and in the fourth year its fruit will be accounted holy [and they will offer the first-fruits], acceptable before the Most High God, who created heaven and earth and all things. Let them offer in abundance the first of the wine and oil (as) first-fruits on the altar of the Lord, who receives it, and what is left let the servants of the house of the Lord eat before the altar which receives (it).

37 And in the fifth year make ye the release so that ye release it in righteousness and uprightness, and ye shall be righteous, and all that you plant shall prosper.

38 For thus did Enoch, the father of your father command Methuselah, his son, and Methuselah his son Lamech, and Lamech commanded me all the things which his fathers commanded him.

39 And I also will give you commandment, my sons, as Enoch commanded his son in the first jubilees: whilst still living, the seventh in his generation, he commanded and testified to his son and to his son's sons until the day of his death.'

JUBILEES CHAPTER 8

1 In the twenty-ninth jubilee, in the first week, [1373 A.M.] in the beginning thereof Arpachshad took to himself a wife and her name was Rasu'eja, the daughter of Susan, the daughter of Elam, and she bare him a son in the third year in this week, [1375 A.M.] and he called his name Kainam.

2 And the son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city.

3 And he found a writing which former (generations) had carved on the rock, and he read what was thereon, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the sun and moon and stars in all the signs of heaven.

4 And he wrote it down and said nothing regarding it; for he was afraid to speak to Noah about it lest he should be angry with him on account of it.

5 And in the thirtieth jubilee, [1429 A.M.] in the second week, in the first year thereof, he took to himself a wife, and her name was Melka, the daughter of Madai, the son of Japheth, and in the fourth year [1432 A.M.] he begat a son, and called his name Shelah; for he said: 'Truly I have been sent.'

6 [And in the fourth year he was born], and Shelah grew up and took to himself a wife, and her name was Mu'ak, the daughter of Kesed, his father's brother, in the one and thirtieth jubilee, in the fifth week, in the first year [1499 A.M.] thereof.

7 And she bare him a son in the fifth year [1503 A.M.] thereof, and he called his name Eber: and he took unto himself a wife, and her name was 'Azûrâd, the daughter of Nebrod, in the thirty-second jubilee, in the seventh week, in the third year thereof. [1564 A.M.]

8 And in the sixth year [1567 A.M.] thereof, she bare him son, and he called his name Peleg; for in the days when he was born the children of Noah began to divide the earth amongst themselves: for this reason he called his name Peleg.

9 And they divided (it) secretly amongst themselves, and told it to Noah.

10 And it came to pass in the beginning of the thirty-third jubilee [1569 A.M.] that they divided the earth into three parts, for Shem and Ham and Japheth, according to the inheritance of each, in the first year in the first week, when one of us who had been sent, was with them.

11 And he called his sons, and they drew nigh to him, they and their children, and he divided the earth into the lots, which his three sons were to take in possession, and they reached forth their hands, and took the writing out of the bosom of Noah, their father.

12 And there came forth on the writing as Shem's lot the middle of the earth which he should take as an inheritance for himself and for his sons for the generations of eternity, from the middle of the mountain range of Rafa, from the mouth of the water from the river Tina, and his portion goes towards the west through the midst of this river, and it extends till it reaches the water of the abysses, out of which this river goes forth and pours its waters into the sea Me'at, and this river flows into the great sea. And all that is towards the north is Japheth's, and all that is towards the south belongs to Shem.

13 And it extends till it reaches Karaso: this is in the bosom of the tongue which looks towards the south.

14 And his portion extends along the great sea, and it extends in a straight line till it reaches the west of the tongue which looks towards the south: for this sea is named the tongue of the Egyptian Sea.

15 And it turns from here towards the south towards the mouth of the great sea on the shore of (its) waters, and it extends to the west to 'Afra, and it extends till it reaches the

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waters of the river Gihon, and to the south of the waters of Gihon, to the banks of this river.

16 And it extends towards the east, till it reaches the Garden of Eden, to the south thereof, [to the south] and from the east of the whole land of Eden and of the whole east, it turns to the east and proceeds till it reaches the east of the mountain named Rafa, and it descends to the bank of the mouth of the river Tina.

17 This portion came forth by lot for Shem and his sons, that they should possess it for ever unto his generations for evermore.

18 And Noah rejoiced that this portion came forth for Shem and for his sons, and he remembered all that he had spoken with his mouth in prophecy; for he had said: 'Blessed be the Lord God of Shem And may the Lord dwell in the dwelling of Shem.'

19 And he knew that the Garden of Eden is the holy of holies, and the dwelling of the Lord, and Mount Sinai the centre of the desert, and Mount Zion -the centre of the navel of the earth: these three were created as holy places facing each other.

20 And he blessed the God of gods, who had put the word of the Lord into his mouth, and the Lord for evermore.

21 And he knew that a blessed portion and a blessing had come to Shem and his sons unto the generations for ever -the whole land of Eden and the whole land of the Red Sea, and the whole land of the east and India, and on the Red Sea and the mountains thereof, and all the land of Bashan, and all the land of Lebanon and the islands of Kaftur, and all the mountains of Sanir and 'Amana, and the mountains of Asshur in the north, and all the land of Elam, Asshur, and Babel, and Susan and Ma'edai, and all the mountains of Ararat, and all the region beyond the sea, which is beyond the mountains of Asshur towards the north, a blessed and spacious land, and all that is in it is very good.

22 And for Ham came forth the second portion, beyond the Gihon towards the south to the right of the Garden, and it extends towards the south and it extends to all the mountains of fire, and it extends towards the west to the sea of 'Atel and it extends towards the west till it reaches the sea of Ma'uk -that (sea) into which everything which is not destroyed descends.

23 And it goes forth towards the north to the limits of Gadir, and it goes forth to the coast of the waters of the sea to the waters of the great sea till it draws near to the river Gihon, and goes along the river Gihon till it reaches the right of the Garden of Eden.

24 And this is the land which came forth for Ham as the portion which he was to occupy for ever for himself and his sons unto their generations for ever.

25 And for Japheth came forth the third portion beyond the river Tina to the north of the outflow of its waters, and it extends north- easterly to the whole region of Gog, and to all the country east thereof.

26 And it extends northerly to the north, and it extends to the mountains of Qelt towards the north, and towards the sea of Ma'uk, and it goes forth to the east of Gadir as far as the region of the waters of the sea.

27 And it extends until it approaches the west of Fara and it returns towards 'Aferag, and it extends easterly to the waters of the sea of Me'at.

28 And it extends to the region of the river Tina in a north-easterly direction until it approaches the boundary of its waters towards the mountain Rafa, and it turns round towards the north.

29 This is the land which came forth for Japheth and his sons as the portion of his inheritance which he should possess for himself and his sons, for their generations for ever; five great islands, and a great land in the north.

30 But it is cold, and the land of Ham is hot, and the land of Shem is neither hot nor cold, but it is of blended cold and heat.

JUBILEES CHAPTER 9

1 And Ham divided amongst his sons, and the first portion came forth for Cush towards the east, and to the west of him for Mizraim, and to the west of him for Put, and to the west of him [and to the west thereof] on the sea for Canaan.

2 And Shem also divided amongst his sons, and the first portion came forth for Ham and his sons, to the east of the river Tigris till it approachcs the east, the whole land of India, and on the Red Sea on its coast, and the waters of Dedan, and all the mountains of Mebri and Ela, and all the land of Susan and all that is on the side of Pharnak to the Red Sea and the river Tina.

3 And for Asshur came forth the second Portion, all the land of Asshur and Nineveh and Shinar and to the border of India, and it ascends and skirts the river.

4 And for Arpachshad came forth the third portion, all the land of the region of the Chaldees to the east of the Euphrates, bordering on the Red Sea, and all the waters of the desert close to the tongue of the sea which looks towards Egypt, all the land of Lebanon and Sanir and 'Amana to the border of the Euphrates.

5 And for Aram there came forth the fourth portion, all the land of Mesopotamia between the Tigris and the Euphrates to the north of the Chaldees to the border of the mountains of Asshur and the land of 'Arara.

6 And there came forth for Lud the fifth portion, the mountains of Asshur and all appertaining to them till it reaches the Great Sea, and till it reaches the east of Asshur his brother.

7 And Japheth also divided the land of his inheritance amongst his sons.

8 And the first portion came forth for Gomer to the east from the north side to the river Tina; and in the north there came forth for Magog all the inner portions of the north until it reaches to the sea of Me'at.

9 And for Madai came forth as his portion that he should posses from the west of his two brothers to the islands, and to the coasts of the islands.

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10 And for Javan came forth the fourth portion every island and the islands which are towards the border of Lud.

11 And for Tubal there came forth the fifth portion in the midst of the tongue which approaches towards the border of the portion of Lud to the second tongue, to the region beyond the second tongue unto the third tongue.

12 And for Meshech came forth the sixth portion, all the region beyond the third tongue till it approaches the east of Gadir.

13 And for Tiras there came forth the seventh portion, four great islands in the midst of the sea, which reach to the portion of Ham [and the islands of Kamaturi came out by lot for the sons of Arpachshad as his inheritance].

14 And thus the sons of Noah divided unto their sons in the presence of Noah their father, and he bound them all by an oath, imprecating a curse on every one that sought to seize the portion which had not fallen (to him) by his lot.

15 And they all said, 'So be it; so be it ' for themselves and their sons for ever throughout their generations till the day of judgement, on which the Lord God shall judge them with a sword and with fire for all the unclean wickedness of their errors, wherewith they have filled the earth with transgression and uncleanness and fornication and sin.

JUBILEES CHAPTER 10

1 And in the third week of this jubilee the unclean demons began to lead astray the children of the sons of Noah, and to make to err and destroy them.

2 And the sons of Noah came to Noah their father, and they told him concerning the demons which were leading astray and blinding and slaying his sons' sons.

3 And he prayed before the Lord his God, and said:

'God of the spirits of all flesh, who hast shown mercy unto me

And hast saved me and my sons from the waters of the flood,

And hast not caused me to perish as Thou didst the sons of perdition;

For Thy grace has been great towards me,

And great has been Thy mercy to my soul;

Let Thy grace be lift up upon my sons,

And let not wicked spirits rule over them

Lest they should destroy them from the earth.

4 But do Thou bless me and my sons, that we may increase and Multiply and replenish the earth.

5 And Thou knowest how Thy Watchers, the fathers of these spirits, acted in my day: and as for these spirits which are living, imprison them and hold them fast in the place of condemnation, and let them not bring destruction on the sons of thy servant, my God; for these are malignant, and created in order to destroy.

6 And let them not rule over the spirits of the living; for Thou alone canst exercise dominion over them. And let them not have power over the sons of the righteous from henceforth and for evermore.'

7 And the Lord our God bade us to bind all.

8 And the chief of the spirits, Mastêmâ, came and said: 'Lord, Creator, let some of them remain before me, and let them harken to my voice, and do all that I shall say unto them; for if some of them are not left to me, I shall not be able to execute the power of my will on the sons of men; for these are for corruption and leading astray before my judgement, for great is the wickedness of the sons of men.'

9 And He said: Let the tenth part of them remain before him, and let nine parts descend into the place of condemnation.'

10 And one of us He commanded that we should teach Noah all their medicines; for He knew that they would not walk in uprightness, nor strive in righteousness.

11 And we did according to all His words: all the malignant evil ones we bound in the place of condemnation and a tenth part of them we left that they might be subject before Satan on the earth.

12 And we explained to Noah all the medicines of their diseases, together with their seductions, how he might heal them with herbs of the earth.

13 And Noah wrote down all things in a book as we instructed him concerning every kind of medicine. Thus the evil spirits were precluded from (hurting) the sons of Noah.

14 And he gave all that he had written to Shem, his eldest son; for he loved him exceedingly above all his sons.

15 And Noah slept with his fathers, and was buried on Mount Lubar in the land of Ararat.

16 Nine hundred and fifty years he completed in his life, nineteen jubilees and two weeks and five years. [1659 A.M.]

17 And in his life on earth he excelled the children of men save Enoch because of the righteousness, wherein he was perfect. For Enoch's office was ordained for a testimony to the generations of the world, so that he should recount all the deeds of generation unto generation, till the day of judgement.

18 And in the three and thirtieth jubilee, in the first year in the second week, Peleg took to himself a wife, whose name was Lomna the daughter of Sina'ar, and she bare him a son in the fourth year of this week, and he called his name Reu; for he said: 'Behold the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shinar.'

19 For they departed from the land of Ararat eastward to Shinar; for in his days they built the city and the tower, saying, 'Go to, let us ascend thereby into heaven.'

20 And they began to build, and in the fourth week they made brick with fire, and the bricks served them for stone, and the clay with which they cemented them together was asphalt which comes out of the sea, and out of the fountains of water in the land of Shinar.

21 And they built it: forty and three years [1645-1688 A.M.] were they building it; its breadth was 203 bricks, and the height (of a brick) was the third of one; its height amounted to 5433 cubits and 2 palms, and (the extent of one wall was) thirteen stades (and of the other thirty stades).

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22 And the Lord our God said unto us: Behold, they are one people, and (this) they begin to do, and now nothing will be withholden from them. Go to, let us go down and confound their language, that they may not understand one another's speech, and they may be dispersed into cities and nations, and one purpose will no longer abide with them till the day of judgement.'

23 And the Lord descended, and we descended with him to see the city and the tower which the children of men had built.

24 And he confounded their language, and they no longer understood one another's speech, and they ceased then to build the city and the tower.

25 For this reason the whole land of Shinar is called Babel, because the Lord did there confound all the language of the children of men, and from thence they were dispersed into their cities, each according to his language and his nation.

26 And the Lord sent a mighty wind against the tower and overthrew it upon the earth, and behold it was between Asshur and Babylon in the land of Shinar, and they called its name 'Overthrow'.

27 In the fourth week in the first year [1688 A.M.] in the beginning thereof in the four and thirtieth jubilee, were they dispersed from the land of Shinar.

28 And Ham and his sons went into the land which he was to occupy, which he acquired as his portion in the land of the south.

29 And Canaan saw the land of Lebanon to the river of Egypt, that it was very good, and he went not into the land of his inheritance to the west (that is to) the sea, and he dwelt in the land of Lebanon, eastward and westward from the border of Jordan and from the border of the sea.

30 And Ham, his father, and Cush and Mizraim his brothers said unto him: 'Thou hast settled in a land which is not thine, and which did not fall to us by lot: do not do so; for if thou dost do so, thou and thy sons will fall in the land and (be) accursed through sedition; for by sedition ye have settled, and by sedition will thy children fall, and thou shalt be rooted out for ever.

31 Dwell not in the dwelling of Shem; for to Shem and to his sons did it come by their lot.

32 Cursed art thou, and cursed shalt thou be beyond all the sons of Noah, by the curse by which we bound ourselves by an oath in the presence of the holy judge, and in the presence of Noah our father.'

33 But he did not harken unto them, and dwelt in the land of Lebanon from Hamath to the entering of Egypt, he and his sons until this day.

34 And for this reason that land is named Canaan.

35 And Japheth and his sons went towards the sea and dwelt in the land of their portion, and Madai saw the land of the sea and it did not please him, and he begged a (portion) from Ham and Asshur and Arpachshad, his wife's brother, and he dwelt in the land of Media, near to his wife's brother until this day.

36 And he called his dwelling-place, and the dwelling-place of his sons, Media, after the name of their father Madai.

JUBILEES CHAPTER 11

1 And in the thirty-fifth jubilee, in the third week, in the first year [1681 A.M.] thereof, Reu took to himself a wife, and her name was 'Ôrâ, the daughter of 'Ûr, the son of Kesed, and she bare him a son, and he called his name Sêrôh, in the seventh year of this week in this jubilee. [1687 A.M.]

2 And the sons of Noah began to war on each other, to take captive and to slay each other, and to shed the blood of men on the earth, and to eat blood, and to build strong cities, and walls, and towers, and individuals (began) to exalt themselves above the nation, and to found the beginnings of kingdoms, and to go to war people against people, and nation against nation, and city against city, and all (began) to do evil, and to acquire arms, and to teach their sons war, and they began to capture cities, and to sell male and female slaves.

3 And 'Ûr, the son of Kesed, built the city of 'Ara of the Chaldees, and called its name after his own name and the name of his father. And they made for themselves molten images, and they worshipped each the idol, the molten image which they had made for themselves, and they began to make graven images and unclean simulacra, and malignant spirits assisted and seduced (them) into committing transgression and uncleanness.

4 And the prince Mastêmâ exerted himself to do all this, and he sent forth other spirits, those which were put under his hand, to do all manner of wrong and sin, and all manner of transgression, to corrupt and destroy, and to shed blood upon the earth.

5 For this reason he called the name of Sêrôh, Serug, for every one turned to do all manner of sin and transgression.

6 And he grew up, and dwelt in Ur of the Chaldees (kingdom of Uruk / Erech), near to the father of his wife's mother, and he worshipped idols, and he took to himself a wife in the thirty-sixth jubilee, in the fifth week, in the first year thereof, [1744 A.M.] and her name was Melka, the daughter of Kaber, the daughter of his father's brother.

7 And she bare him Nahor, in the first year of this week, and he grew and dwelt in Ur of the Chaldees, and his father taught him the researches of the Chaldees to divine and augur, according to the signs of heaven.

8 And in the thirty-seventh jubilee in the sixth week, in the first year thereof, [1800 A.M.] he took to himself a wife, and her name was 'Ijaska, the daughter of Nestag of the Chaldees.

9 And she bare him Terah in the seventh year of this week. [1806 A.M.]

10 And the prince Mastêmâ sent ravens and birds to devour the seed which was sown in the land, in order to destroy the land, and rob the children of men of their labours. Before they could plough in the seed, the ravens picked (it) from the surface of the ground.

11 And for this reason he called his name Terah because the ravens and the birds reduced them to destitution and devoured their seed.

12 And the years began to be barren, owing to the birds, and they devoured all the fruit of the trees from the trees: it

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was only with great effort that they could save a little of all the fruit of the earth in their days.

13 And in this thirty-ninth jubilee, in the second week in the first year, [1870 A.M.] Terah took to himself a wife, and her name was 'Edna, the daughter of 'Abram, the daughter of his father's sister. And in the seventh year of this week [1876 A.M.] she bare him a son, and he called his name Abram, by the name of the father of his mother;

14 for he had died before his daughter had conceived a son.

15 And the child began to understand the errors of the earth that all went astray after graven images and after uncleanness, and his father taught him writing, and he was two weeks of years old, [1890 A.M.] and he separated himself from his father, that he might not worship idols with him.

16 And he began to pray to the Creator of all things that He might save him from the errors of the children of men, and that his portion should not fall into error after uncleanness and vileness.

17 And the seed time came for the sowing of seed upon the land, and they all went forth together to protect their seed against the ravens, and Abram went forth with those that went, and the child was a lad of fourteen years.

18 And a cloud of ravens came to devour the seed, and Abram ran to meet them before they settled on the ground, and cried to them before they settled on the ground to devour the seed, and said, ' Descend not: return to the place whence ye came,' and they proceeded to turn back.

19 And he caused the clouds of ravens to turn back that day seventy times, and of all the ravens throughout all the land where Abram was there settled there not so much as one.

20 And all who were with him throughout all the land saw him cry out, and all the ravens turn back, and his name became great in all the land of the Chaldees.

21 And there came to him this year all those that wished to sow, and he went with them until the time of sowing ceased: and they sowed their land, and that year they brought enough grain home and eat and were satisfied.

22 And in the first year of the fifth week [1891 A.M.] Abram taught those who made implements for oxen, the artificers in wood, and they made a vessel above the ground, facing the frame of the plough, in order to put the seed thereon, and the seed fell down therefrom upon the share of the plough, and was hidden in the earth, and they no longer feared the ravens.

23 And after this manner they made (vessels) above the ground on all the frames of the ploughs, and they sowed and tilled all the land, according as Abram commanded them, and they no longer feared the birds.

JUBILEES CHAPTER 12

1 And it came to pass in the sixth week, in the seventh year thereof, [1904 A.M.] that Abram said to Terah his father, saying, 'Father!'

2 And he said, 'Behold, here am I, my son.' And he said, 'What help and profit have we from those idols which thou dost worship, And before which thou dost bow thyself?

3 For there is no spirit in them, For they are dumb forms, and a misleading of the heart. Worship them not:

4 Worship the God of heaven, Who causes the rain and the dew to descend on the earth And does everything upon the earth, And has created everything by His word, And all life is from before His face.

5 Why do ye worship things that have no spirit in them? For they are the work of (men's) hands, And on your shoulders do ye bear them, And ye have no help from them, But they are a great cause of shame to those who make them, And a misleading of the heart to those who worship them: Worship them not.'

6 And his father said unto him, I also know it, my son, but what shall I do with a people who have made me to serve before them?

7 And if I tell them the truth, they will slay me; for their soul cleaves to them to worship them and honour them.

8 Keep silent, my son, lest they slay thee.' And these words he spake to his two brothers, and they were angry with him and he kept silent.

9 And in the fortieth jubilee, in the second week, in the seventh year thereof, [1925 A.M.] Abram took to himself a wife, and her name was Sarai, the daughter of his father, and she became his wife.

10 And Haran, his brother, took to himself a wife in the third year of the third week, [1928 A.M.] and she bare him a son in the seventh year of this week, [1932 A.M.] and he called his name Lot.

11 And Nahor, his brother, took to himself a wife.

12 And in the sixtieth year of the life of Abram, that is, in the fourth week, in the fourth year thereof, [1936 A.M.] Abram arose by night, and burned the house of the idols, and he burned all that was in the house and no man knew it.

13 And they arose in the night and sought to save their gods from the midst of the fire.

14 And Haran hasted to save them, but the fire flamed over him, and he was burnt in the fire, and he died in Ur of the Chaldees before Terah his father, and they buried him in Ur of the Chaldees.

15 And Terah went forth from Ur of the Chaldees, he and his sons, to go into the land of Lebanon and into the land of Canaan, and he dwelt in the land of Haran, and Abram dwelt with Terah his father in Haran two weeks of years.

16 And in the sixth week, in the fifth year thereof, [1951 A.M.] Abram sat up throughout the night on the new moon of the seventh month to observe the stars from the evening to the morning, in order to see what would be the character of the year with regard to the rains, and he was alone as he sat and observed.

17 And a word came into his heart and he said: All the signs of the stars, and the signs of the moon and of the sun are all in the hand of the Lord. Why do I search (them) out?

18 If He desires, He causes it to rain, morning and evening; And if He desires, He withholds it, And all things are in his hand.'

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19 And he prayed that night and said, 'My God, God Most High, Thou alone art my God, And Thee and Thy dominion have I chosen. And Thou hast created all things, And all things that are the work of thy hands.

20 Deliver me from the hands of evil spirits who have dominion over the thoughts of men's hearts, And let them not lead me astray from Thee, my God. And stablish Thou me and my seed for ever That we go not astray from henceforth and for evermore.'

21 And he said, 'Shall I return unto Ur of the Chaldees who seek my face that I may return to them, am I to remain here in this place? The right path before Thee prosper it in the hands of Thy servant that he may fulfil (it) and that I may not walk in the deceitfulness of my heart, O my God.'

22 And he made an end of speaking and praying, and behold the word of the Lord was sent to him through me, saying: 'Get thee up from thy country, and from thy kindred and from the house of thy father unto a land which I will show thee, and I shall make thee a great and numerous nation.

23 And I will bless thee And I will make thy name great, And thou shalt be blessed in the earth, And in Thee shall all families of the earth be blessed, And I will bless them that bless thee, And curse them that curse thee.

24 And I will be a God to thee and thy son, and to thy son's son, and to all thy seed: fear not, from henceforth and unto all generations of the earth I am thy God.'

25 And the Lord God said: 'Open his mouth and his ears, that he may hear and speak with his mouth, with the language which has been revealed'; for it had ceased from the mouths of all the children of men from the day of the overthrow (of Babel).

26 And I opened his mouth, and his ears and his lips, and I began to speak with him in Hebrew in the tongue of the creation.

27 And he took the books of his fathers, and these were written in Hebrew, and he transcribed them, and he began from henceforth to study them, and I made known to him that which he could not (understand), and he studied them during the six rainy months. 28 And it came to pass in the seventh year of the sixth week [1953 A.M.] that he spoke to his father and informed him, that he would leave Haran to go into the land of Canaan to see it and return to him.

29 And Terah his father said unto him; Go in peace: May the eternal God make thy path straight. And the Lord [(be) with thee, and] protect thee from all evil, And grant unto thee grace, mercy and favour before those who see thee, And may none of the children of men have power over thee to harm thee; Go in peace.

30 And if thou seest a land pleasant to thy eyes to dwell in, then arise and take me to thee and take Lot with thee, the son of Haran thy brother as thine own son: the Lord be with thee.

31 And Nahor thy brother leave with me till thou returnest in peace, and we go with thee all together.'

JUBILEES CHAPTER 13

1 And Abram journeyed from Haran, and he took Sarai, his wife, and Lot, his brother Haran's son, to the land of Canaan, and he came into Asshur, and proceeded to Shechem, and dwelt near a lofty oak.

2 And he saw, and, behold, the land was very pleasant from the entering of Hamath to the lofty oak.

3 And the Lord said to him: 'To thee and to thy seed will I give this land.'

4 And he built an altar there, and he offered thereon a burnt sacrifice to the Lord, who had appeared to him.

5 And he removed from thence unto the mountain . . . Bethel on the west and Ai on the east, and pitched his tent there.

6 And he saw and behold, the land was very wide and good, and everything grew thereon -vines and figs and pomegranates, oaks and ilexes, and terebinths and oil trees, and cedars and cypresses and date trees, and all trees of the field, and there was water on the mountains.

7 And he blessed the Lord who had led him out of Ur of the Chaldees, and had brought him to this land.

8 And it came to pass in the first year, in the seventh week, on the new moon of the first month, 1954 A.M.] that he built an altar on this mountain, and called on the name of the Lord: 'Thou, the eternal God, art my God.'

9 And he offered on the altar a burnt sacrifice unto the Lord that He should be with him and not forsake him all the days of his life.

10 And he removed from thence and went towards the south, and he came to Hebron and Hebron was built at that time, and he dwelt there two years, and he went (thence) into the land of the south, to Bealoth, and there was a famine in the land.

11 And Abram went into Egypt in the third year of the week, and he dwelt in Egypt five years before his wife was torn away from him.

12 Now Tanais in Egypt was at that time built- seven years after Hebron.

13 And it came to pass when Pharaoh seized Sarai, the wife of Abram that the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

14 And Abram was very glorious by reason of possessions in sheep, and cattle, and asses, and horses, and camels, and menservants, and maidservants, and in silver and gold exceedingly. And Lot also his brother's son, was wealthy.

15 And Pharaoh gave back Sarai, the wife of Abram, and he sent him out of the land of Egypt, and he journeyed to the place where he had pitched his tent at the beginning, to the place of the altar, with Ai on the east, and Bethel on the west, and he blessed the Lord his God who had brought him back in peace.

16 And it came to pass in the forty-first jubilee in the third year of the first week, [1963 A.M.] that he returned to this place and offered thereon a burnt sacrifice, and called on the name of the Lord, and said: 'Thou, the most high God, art my God for ever and ever.'

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17 And in the fourth year of this week [1964 A.M.] Lot parted from him, and Lot dwelt in Sodom, and the men of Sodom were sinners exceedingly.

18 And it grieved him in his heart that his brother's son had parted from him; for he had no children.

19 In that year when Lot was taken captive, the Lord said unto Abram, after that Lot had parted from him, in the fourth year of this week: 'Lift up thine eyes from the place where thou art dwelling, northward and southward, and westward and eastward.

20 For all the land which thou seest I will give to thee and to thy seed for ever, and I will make thy seed as the sand of the sea: though a man may number the dust of the earth, yet thy seed shall not be numbered.

21 Arise, walk (through the land) in the length of it and the breadth of it, and see it all; for to thy seed will I give it.' And Abram went to Hebron, and dwelt there.

22 And in this year came Chedorlaomer, king of Elam, and Amraphel, king of Shinar, and Arioch king of Sellasar, and Tergal, king of nations, and slew the king of Gomorrah, and the king of Sodom fled, and many fell through wounds in the vale of Siddim, by the Salt Sea.

23 And they took captive Sodom and Adam and Zeboim, and they took captive Lot also, the son of Abram's brother, and all his possessions, and they went to Dan.

24 And one who had escaped came and told Abram that his brother's son had been taken captive and (Abram) armed his household servants . . .

25 . . . . for Abram, and for his seed, a tenth of the first fruits to the Lord, and the Lord ordained it as an ordinance for ever that they should give it to the priests who served before Him, that they should possess it for ever.

26 And to this law there is no limit of days; for He hath ordained it for the generations for ever that they should give to the Lord the tenth of everything, of the seed and of the wine and of the oil and of the cattle and of the sheep.

27 And He gave (it) unto His priests to eat and to drink with joy before Him.

28 And the king of Sodom came to him and bowed himself before him, and said: 'Our Lord Abram, give unto us the souls which thou hast rescued, but let the booty be thine.'

29 And Abram said unto him: 'I lift up my hands to the Most High God, that from a thread to a shoe-latchet I shall not take aught that is thine lest thou shouldst say, I have made Abram rich; save only what the young men have eaten, and the portion of the men who went with me -Aner, Eschol, and Mamre. These shall take their portion.'

JUBILEES CHAPTER 14

1 After these things, in the fourth year of this week, on the new moon of the third month, the word of the Lord came to Abram in a dream, saying: 'Fear not, Abram; I am thy defender, and thy reward will be exceeding great.'

2 And he said: 'Lord, Lord, what wilt thou give me, seeing I go hence childless, and the son of Maseq, the son of my handmaid, is the Dammasek Eliezer: he will be my heir, and to me thou hast given no seed.'

3 And he said unto him: 'This (man) will not be thy heir, but one that will come out of thine own bowels; he will be thine heir.'

4 And He brought him forth abroad, and said unto him: 'Look toward heaven and number the stars if thou art able to number them.'

5 And he looked toward heaven, and beheld the stars. And He said unto him: 'So shall thy seed be.'

6 And he believed in the Lord, and it was counted to him for righteousness.

7 And He said unto him: 'I am the Lord that brought thee out of Ur of the Chaldees, to give thee the land of the Canaanites to possess it for ever; and I will be God unto thee and to thy seed after thee.'

8 And he said: 'Lord, Lord, whereby shall I know that I shall inherit (it)?'

9 And He said unto him: 'Take Me an heifer of three years, and a goat of three years, and a sheep of three years, and a turtle-dove, and a pigeon.'

10 And he took all these in the middle of the month and he dwelt at the oak of Mamre, which is near Hebron.

11 And he built there an altar, and sacrificed all these; and he poured their blood upon the altar, and divided them in the midst, and laid them over against each other; but the birds divided he not.

12 And birds came down upon the pieces, and Abram drove them away, and did not suffer the birds to touch them.

13 And it came to pass, when the sun had set, that an ecstasy fell upon Abram, and lo ! an horror of great darkness fell upon him, and it was said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land (that is) not theirs, and they shall bring them into bondage, and afflict them four hundred years.

14 And the nation also to whom they will be in bondage will I judge, and after that they shall come forth thence with much substance.

15 And thou shalt go to thy fathers in peace, and be buried in a good old age.

16 But in the fourth generation they shall return hither; for the iniquity of the Amorites is not yet full.'

17 And he awoke from his sleep, and he arose, and the sun had set; and there was a flame, and behold ! a furnace was smoking, and a flame of fire passed between the pieces.

18 And on that day the Lord made a covenant with Abram, saying: 'To thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates, the Kenites, the Kenizzites, the Kadmonites, the Perizzites, and the Rephaim, the Phakorites, and the Hivites, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

19 And the day passed, and Abram offered the pieces, and the birds, and their fruit offerings, and their drink offerings, and the fire devoured them.

20 And on that day we made a covenant with Abram, according as we had covenanted with Noah in this month;

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and Abram renewed the festival and ordinance for himself for ever.

21And Abram rejoiced, and made all these things known to Sarai his wife; and he believed that he would have seed, but she did not bear.

22And Sarai advised her husband Abram, and said unto him: 'Go in unto Hagar, my Egyptian maid: it may be that I shall build up seed unto thee by her.'

23And Abram harkened unto the voice of Sarai his wife, and said unto her, 'Do (so).' And Sarai took Hagar, her maid, the Egyptian, and gave her to Abram, her husband, to be his wife.

24And he went in unto her, and she conceived and bare him a son, and he called his name Ishmael, in the fifth year of this week [1965 A.M.]; and this was the eighty-sixth year in the life of Abram.

JUBILEES CHAPTER 15

1 And in the fifth year of the fourth week of this jubilee, [1979 A.M.] in the third month, in the middle of the month, Abram celebrated the feast of the first-fruits of the grain harvest.

2 And he offered new offerings on the altar, the first-fruits of the produce, unto the Lord, an heifer and a goat and a sheep on the altar as a burnt sacrifice unto the Lord; their fruit offerings and their drink offerings he offered upon the altar with frankincense.

3 And the Lord appeared to Abram, and said unto him: 'I am God Almighty; approve thyself before me and be thou perfect.

4 And I will make My covenant between Me and thee, and I will multiply thee exceedingly.'

5 And Abram fell on his face, and God talked with him, and said:

6 'Behold my ordinance is with thee, And thou shalt be the father of many nations.

7 Neither shall thy name any more be called Abram, But thy name from henceforth, even for ever, shall be Abraham. For the father of many nations have I made thee.

8 And I will make thee very great, And I will make thee into nations, And kings shall come forth from thee.

9 And I shall establish My covenant between Me and thee, and thy seed after thee, throughout their generations, for an eternal covenant, so that I may be a God unto thee, and to thy seed after thee.

10 <And I will give to thee and to thy seed after thee> the land where thou hast been a sojourner, the land of Canaan, that thou mayst possess it for ever, and I will be their God.'

11 And the Lord said unto Abraham: 'And as for thee, do thou keep my covenant, thou and thy seed after thee: and circumcise ye every male among you, and circumcise your foreskins, and it shall be a token of an eternal covenant between Me and you.

12 And the child on the eighth day ye shall circumcise, every male throughout your generations, him that is born in the house, or whom ye have bought with money from any stranger, whom ye have acquired who is not of thy seed.

13 He that is born in thy house shall surely be circumcised, and those whom thou hast bought with money shall be circumcised, and My covenant shall be in your flesh for an eternal ordinance.

14 And the uncircumcised male who is not circumcised in the flesh of his foreskin on the eighth day, that soul shall be cut off from his people, for he has broken My covenant.'

15 And God said unto Abraham: 'As for Sarai thy wife, her name shall no more be called Sarai, but Sarah shall be her name.

16 And I will bless her, and give thee a son by her, and I will bless him, and he shall become a nation, and kings of nations shall proceed from him.'

17 And Abraham fell on his face, and rejoiced, and said in his heart: 'Shall a son be born to him that is a hundred years old, and shall Sarah, who is ninety years old, bring forth?'

18 And Abraham said unto God: 'O that Ishmael might live before thee!'

19 And God said: 'Yea, and Sarah also shall bear thee a son, and thou shalt call his name Isaac, and I will establish My covenant with him, an everlasting covenant, and for his seed after him.

20 And as for Ishmael also have I heard thee, and behold I will bless him, and make him great, and multiply him exceedingly, and he shall beget twelve princes, and I will make him a great nation.

21 But My covenant will I establish with Isaac, whom Sarah shall bear to thee, in these days, in the next year.'

22 And He left off speaking with him, and God went up from Abraham.

23 And Abraham did according as God had said unto him, and he took Ishmael his son, and all that were born in his house, and whom he had bought with his money, every male in his house, and circumcised the flesh of their foreskin.

24 And on the selfsame day was Abraham circumcised, and all the men of his house, <and those born in the house>, and all those, whom he had bought with money from the children of the stranger, were circumcised with him.

25 This law is for all the generations for ever, and there is no circumcision of the days, and no omission of one day out of the eight days; for it is an eternal ordinance, ordained and written on the heavenly tablets.

26 And every one that is born, the flesh of whose foreskin is not circumcised on the eighth day, belongs not to the children of the covenant which the Lord made with Abraham, but to the children of destruction; nor is there, moreover, any sign on him that he is the Lord's, but (he is destined) to be destroyed and slain from the earth, and to be rooted out of the earth, for he has broken the covenant of the Lord our God.

27 For all the angels of the presence and all the angels of sanctification have been so created from the day of their creation, and before the angels of the presence and the angels

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of sanctification He hath sanctified Israel, that they should be with Him and with His holy angels.

28 And do thou command the children of Israel and let them observe the sign of this covenant for their generations as an eternal ordinance, and they will not be rooted out of the land.

29 For the command is ordained for a covenant, that they should observe it for ever among all the children of Israel.

30 For Ishmael and his sons and his brothers and Esau, the Lord did not cause to approach Him, and he chose them not because they are the children of Abraham, because He knew them, but He chose Israel to be His people.

31 And He sanctified it, and gathered it from amongst all the children of men; for there are many nations and many peoples, and all are His, and over all hath He placed spirits in authority to lead them astray from Him.

32 But over Israel He did not appoint any angel or spirit, for He alone is their ruler, and He will preserve them and require them at the hand of His angels and His spirits, and at the hand of all His powers in order that He may preserve them and bless them, and that they may be His and He may be theirs from henceforth for ever.

33 And now I announce unto thee that the children of Israel will not keep true to this ordinance, and they will not circumcise their sons according to all this law; for in the flesh of their circumcision they will omit this circumcision of their sons, and all of them, sons of Beliar, will leave their sons uncircumcised as they were born.

34 And there will be great wrath from the Lord against the children of Israel. because they have forsaken His covenant and turned aside from His word, and provoked and blasphemed, inasmuch as they do not observe the ordinance of this law; for they have treated their members like the Gentiles, so that they may be removed and rooted out of the land. And there will no more be pardon or forgiveness unto them [so that there should be forgiveness and pardon] for all the sin of this eternal error.

JUBILEES CHAPTER 16

1 And on the new moon of the fourth month we appeared unto Abraham, at the oak of Mamre, and we talked with him, and we announced to him that a son would be given to him by Sarah his wife.

2 And Sarah laughed, for she heard that we had spoken these words with Abraham, and we admonished her, and she became afraid, and denied that she had laughed on account of the words.

3 And we told her the name of her son, as his name is ordained and written in the heavenly tablets (i.e.) Isaac,

4 And (that) when we returned to her at a set time, she would have conceived a son.

5 And in this month the Lord executed his judgements on Sodom, and Gomorrah, and Zeboim, and all the region of the Jordan, and He burned them with fire and brimstone, and destroyed them until this day, even as [lo] I have declared unto thee all their works, that they are wicked and sinners exceedingly, and that they defile themselves and commit fornication in their flesh, and work uncleanness on the earth.

6 And, in like manner, God will execute judgement on the places where they have done according to the uncleanness of the Sodomites, like unto the judgement of Sodom.

7 But Lot we saved; for God remembered Abraham, and sent him out from the midst of the overthrow.

8 And he and his daughters committed sin upon the earth, such as had not been on the earth since the days of Adam till his time; for the man lay with his daughters.

9 And, behold, it was commanded and engraven concerning all his seed, on the heavenly tablets, to remove them and root them out, and to execute judgement upon them like the judgement of Sodom, and to leave no seed of the man on earth on the day of condemnation.

10 And in this month Abraham moved from Hebron, and departed and dwelt between Kadesh and Shur in the mountains of Gerar.

11 And in the middle of the fifth month he moved from thence, and dwelt at the Well of the Oath.

12 And in the middle of the sixth month the Lord visited Sarah and did unto her as He had spoken and she conceived.

13 And she bare a son in the third month, and in the middle of the month, at the time of which the Lord had spoken to Abraham, on the festival of the first fruits of the harvest, Isaac was born.

14 And Abraham circumcised his son on the eighth day: he was the first that was circumcised according to the covenant which is ordained for ever.

15 And in the sixth year of the fourth week we came to Abraham, to the Well of the Oath, and we appeared unto him [as we had told Sarah that we should return to her, and she would have conceived a son.

16 And we returned in the seventh month, and found Sarah with child before us] and we blessed him, and we announced to him all the things which had been decreed concerning him, that he should not die till he should beget six sons more, and should see (them) before he died; but (that) in Isaac should his name and seed be called:

17 And (that) all the seed of his sons should be Gentiles, and be reckoned with the Gentiles; but from the sons of Isaac one should become a holy seed, and should not be reckoned among the Gentiles.

18 For he should become the portion of the Most High, and all his seed had fallen into the possession of God, that it should be unto the Lord a people for (His) possession above all nations and that it should become a kingdom and priests and a holy nation.

19 And we went our way, and we announced to Sarah all that we had told him, and they both rejoiced with exceeding great joy.

20 And he built there an altar to the Lord who had delivered him, and who was making him rejoice in the land of his sojourning, and he celebrated a festival of joy in this month seven days, near the altar which he had built at the Well of the Oath.

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21 And he built booths for himself and for his servants on this festival, and he was the first to celebrate the feast of tabernacles on the earth.

22 And during these seven days he brought each day to the altar a burnt offering to the Lord, two oxen, two rams, seven sheep, one he-goat, for a sin offering, that he might atone thereby for himself and for his seed.

23 And, as a thank-offering, seven rams, seven kids, seven sheep, and seven he-goats, and their fruit offerings and their drink offerings; and he burnt all the fat thereof on the altar, a chosen offering unto the Lord for a sweet smelling savour.

24 And morning and evening he burnt fragrant substances, frankincense and galbanum, and stackte, and nard, and myrrh, and spice, and costum; all these seven he offered, crushed, mixed together in equal parts (and) pure.

25 And he celebrated this feast during seven days, rejoicing with all his heart and with all his soul, he and all those who were in his house, and there was no stranger with him, nor any that was uncircumcised.

26 And he blessed his Creator who had created him in his generation, for He had created him according to His good pleasure; for He knew and perceived that from him would arise the plant of righteousness for the eternal generations, and from him a holy seed, so that it should become like Him who had made all things.

27 And he blessed and rejoiced, and he called the name of this festival the festival of the Lord, a joy acceptable to the Most High God.

28 And we blessed him for ever, and all his seed after him throughout all the generations of the earth, because he celebrated this festival in its season, according to the testimony of the heavenly tablets.

29 For this reason it is ordained on the heavenly tablets concerning Israel, that they shall celebrate the feast of tabernacles seven days with joy, in the seventh month, acceptable before the Lord -a statute for ever throughout their generations every year.

30 And to this there is no limit of days; for it is ordained for ever regarding Israel that they should celebrate it and dwell in booths, and set wreaths upon their heads, and take leafy boughs, and willows from the brook.

31 And Abraham took branches of palm trees, and the fruit of goodly trees, and every day going round the altar with the branches seven times [a day] in the morning, he praised and gave thanks to his God for all things in joy.

JUBILEES CHAPTER 17

1 And in the first year of the fifth week Isaac was weaned in this jubilee, [1982 A.M.] and Abraham made a great banquet in the third month, on the day his son Isaac was weaned.

2 And Ishmael, the son of Hagar, the Egyptian, was before the face of Abraham, his father, in his place, and Abraham rejoiced and blessed God because he had seen his sons and had not died childless.

3 And he remembered the words which He had spoken to him on the day on which Lot had parted from him, and he rejoiced because the Lord had given him seed upon the earth to inherit the earth, and he blessed with all his mouth the Creator of all things.

4 And Sarah saw Ishmael playing and dancing, and Abraham rejoicing with great joy, and she became jealous of Ishmael and said to Abraham, 'Cast out this bondwoman and her son; for the son of this bondwoman will not be heir with my son, Isaac.'

5 And the thing was grievous in Abraham's sight, because of his maidservant and because of his son, that he should drive them from him.

6 And God said to Abraham 'Let it not be grievous in thy sight, because of the child and because of the bondwoman; in all that Sarah hath said unto thee, harken to her words and do (them); for in Isaac shall thy name and seed be called.

7 But as for the son of this bondwoman I will make him a great nation, because he is of thy seed.'

8 And Abraham rose up early in the morning, and took bread and a bottle of water, and placed them on the shoulders of Hagar and the child, and sent her away.

9 And she departed and wandered in the wilderness of Beersheba, and the water in the bottle was spent, and the child thirsted, and was not able to go on, and fell down.

10 And his mother took him and cast him under an olive tree, and went and sat her down over against him, at the distance of a bow-shot; for she said, 'Let me not see the death of my child,' and as she sat she wept.

11 And an angel of God, one of the holy ones, said unto her, 'Why weepest thou, Hagar? Arise take the child, and hold him in thine hand; for God hath heard thy voice, and hath seen the child.'

12 And she opened her eyes, and she saw a well of water, and she went and filled her bottle with water, and she gave her child to drink, and she arose and went towards the wilderness of Paran.

13 And the child grew and became an archer, and God was with him, and his mother took him a wife from among the daughters of Egypt.

14 And she bare him a son, and he called his name Nebaioth; for she said, 'The Lord was nigh to me when I called upon him.'

15 And it came to pass in the seventh week, in the first year thereof, [2003 A.M.] in the first month in this jubilee, on the twelfth of this month, there were voices in heaven regarding Abraham, that he was faithful in all that He told him, and that he loved the Lord, and that in every affliction he was faithful.

16 And the prince Mastêmâ came and said before God, 'Behold, Abraham loves Isaac his son, and he delights in him above all things else; bid him offer him as a burnt-offering on the altar, and Thou wilt see if he will do this command, and Thou wilt know if he is faithful in everything wherein Thou dost try him.

17 And the Lord knew that Abraham was faithful in all his afflictions; for He had tried him through his country and with famine, and had tried him with the wealth of kings, and

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had tried him again through his wife, when she was torn (from him), and with circumcision; and had tried him through Ishmael and Hagar, his maid-servant, when he sent them away.

18 And in everything wherein He had tried him, he was found faithful, and his soul was not impatient, and he was not slow to act; for he was faithful and a lover of the Lord.

JUBILEES CHAPTER 18

1 And God said to him, 'Abraham, Abraham'; and he said, Behold, (here) am I.'

2 And he said, Take thy beloved son whom thou lovest, (even) Isaac, and go unto the high country, and offer him on one of the mountains which I will point out unto thee.'

3 And he rose early in the morning and saddled his ass, and took his two young men with him, and Isaac his son, and clave the wood of the burnt offering, and he went to the place on the third day, and he saw the place afar off.

4 And he came to a well of water, and he said to his young men, 'Abide ye here with the ass, and I and the lad shall go (yonder), and when we have worshipped we shall come again to you.'

5 And he took the wood of the burnt-offering and laid it on Isaac his son, and he took in his hand the fire and the knife, and they went both of them together to that place.

6 And Isaac said to his father, 'Father;' and he said, 'Here am I, my son.' And he said unto him, 'Behold the fire, and the knife, and the wood; but where is the sheep for the burnt-offering, father?'

7 And he said, 'God will provide for himself a sheep for a burnt-offering, my son.' And he drew near to the place of the mount of God.

8 And he built an altar, and he placed the wood on the altar, and bound Isaac his son, and placed him on the wood which was upon the altar, and stretched forth his hand to take the knife to slay Isaac his son.

9 And I stood before him, and before the prince Mastêmâ, and the Lord said, 'Bid him not to lay his hand on the lad, nor to do anything to him, for I have shown that he fears the Lord.'

10 And I called to him from heaven, and said unto him: 'Abraham, Abraham;' and he was terrified and said: 'Behold, (here) am I.'

11 And I said unto him: 'Lay not thy hand upon the lad, neither do thou anything to him; for now I have shown that thou fearest the Lord, and hast not withheld thy son, thy first-born son, from me.'

12 And the prince Mastêmâ was put to shame; and Abraham lifted up his eyes and looked, and, behold a ram caught . . . by his horns, and Abraham went and took the ram and offered it for a burnt-offering in the stead of his son.

13 And Abraham called that place 'The Lord hath seen', so that it is said in the mount the Lord hath seen: that is Mount Sion.

14 And the Lord called Abraham by his name a second time from heaven, as he caused us to appear to speak to him in the name of the Lord.

15 And he said: 'By Myself have I sworn, saith the Lord, Because thou hast done this thing, And hast not withheld thy son, thy beloved son, from Me, That in blessing I will bless thee, And in multiplying I will multiply thy seed As the stars of heaven, And as the sand which is on the seashore. And thy seed shall inherit the cities of its enemies,

16 And in thy seed shall all nations of the earth be blessed; Because thou hast obeyed My voice, And I have shown to all that thou art faithful unto Me in all that I have said unto thee: Go in peace.'

17 And Abraham went to his young men, and they arose and went together to Beersheba, and Abraham [2010 A.M.] dwelt by the Well of the Oath.

18 And he celebrated this festival every year, seven days with joy, and he called it the festival of the Lord according to the seven days during which he went and returned in peace.

19 And accordingly has it been ordained and written on the heavenly tablets regarding Israel and its seed that they should observe this festival seven days with the joy of festival.

JUBILEES CHAPTER 19

1 And in the first year of the first week in the forty-second jubilee, Abraham returned and dwelt opposite Hebron, that is Kirjath Arba, two weeks of years.

2 And in the first year of the third week of this jubilee the days of the life of Sarah were accomplished, and she died in Hebron.

3 And Abraham went to mourn over her and bury her, and we tried him [to see] if his spirit were patient and he were not indignant in the words of his mouth; and he was found patient in this, and was not disturbed.

4 For in patience of spirit he conversed with the children of Heth, to the intent that they should give him a place in which to bury his dead.

5 And the Lord gave him grace before all who saw him, and he besought in gentleness the sons of Heth, and they gave him the land of the double cave over against Mamre, that is Hebron, for four hundred pieces of silver.

6 And they besought him saying, We shall give it to thee for nothing; but he would not take it from their hands for nothing, for he gave the price of the place, the money in full, and he bowed down before them twice, and after this he buried his dead in the double cave.

7 And all the days of the life of Sarah were one hundred and twenty-seven years, that is, two jubilees and four weeks and one year: these are the days of the years of the life of Sarah.

8 This is the tenth trial wherewith Abraham was tried, and he was found faithful, patient in spirit.

9 And he said not a single word regarding the rumour in the land how that God had said that He would give it to him and to his seed after him, and he begged a place there to bury his dead; for he was found faithful, and was recorded on the heavenly tablets as the friend of God.

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10 And in the fourth year thereof he took a wife for his son Isaac and her name was Rebecca [2020 A.M.] [the daughter of Bethuel, the son of Nahor, the brother of Abraham] the sister of Laban and daughter of Bethuel; and Bethuel was the son of Melca, who was the wife of Nahor, the brother of Abraham.

11 And Abraham took to himself a third wife, and her name was Keturah, from among the daughters of his household servants, for Hagar had died before Sarah. And she bare him six sons, Zimram, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah, in the two weeks of years.

12 And in the sixth week, in the second year thereof, Rebecca bare to Isaac two sons, Jacob and Esau,

13 and [2046 A.M.] Jacob was a smooth and upright man, and Esau was fierce, a man of the field, and hairy, and Jacob dwelt in tents.

14 And the youths grew, and Jacob learned to write; but Esau did not learn, for he was a man of the field and a hunter, and he learnt war, and all his deeds were fierce.

15 And Abraham loved Jacob, but Isaac loved Esau.

16 And Abraham saw the deeds of Esau, and he knew that in Jacob should his name and seed be called; and he called Rebecca and gave commandment regarding Jacob, for he knew that she (too) loved Jacob much more than Esau.

17 And he said unto her: My daughter, watch over my son Jacob, For he shall be in my stead on the earth, And for a blessing in the midst of the children of men, And for the glory of the whole seed of Shem.

18 For I know that the Lord will choose him to be a people for possession unto Himself, above all peoples that are upon the face of the earth.

19 And behold, Isaac my son loves Esau more than Jacob, but I see that thou truly lovest Jacob.

20 Add still further to thy kindness to him, And let thine eyes be upon him in love; For he shall be a blessing unto us on the earth from henceforth unto all generations of the earth.

21 Let thy hands be strong And let thy heart rejoice in thy son Jacob; For I have loved him far beyond all my sons. He shall be blessed for ever, And his seed shall fill the whole earth.

22 If a man can number the sand of the earth, His seed also shall be numbered.

23 And all the blessings wherewith the Lord hath blessed me and my seed shall belong to Jacob and his seed alway.

24 And in his seed shall my name be blessed, and the name of my fathers, Shem, and Noab, and Enoch, and Mahalalel, and Enos, and Seth, and Adam.

25 And these shall serve To lay the foundations of the heaven, And to strengthen the earth, And to renew all the luminaries which are in the firmament.

26 And he called Jacob before the eyes of Rebecca his mother, and kissed him, and blessed him, and said:

27 'Jacob, my beloved son, whom my soul loveth, may God bless thee from above the firmament, and may He give thee all the blessings wherewith He blessed Adam, and Enoch, and Noah, and Shem; and all the things of which He told me, and all the things which He promised to give me, may he cause to cleave to thee and to thy seed for ever, according to the days of heaven above the earth.

28 And the Spirits of Mastêmâ shall not rule over thee or over thy seed to turn thee from the Lord, who is thy God from henceforth for ever.

29 And may the Lord God be a father to thee and thou the first-born son, and to the people alway.

30 Go in peace, my son.' And they both went forth together from Abraham.

31 And Rebecca loved Jacob, with all her heart and with all her soul, very much more than Esau; but Isaac loved Esau much more than Jacob.

JUBILEES CHAPTER 20

1 And in the forty-second jubilee, in the first year of the seventh week, Abraham called Ishmael, [2052 (2045?) A.M.] and his twelve sons, and Isaac and his two sons, and the six sons of Keturah, and their sons.

2 And he commanded them that they should observe the way of the Lord; that they should work righteousness, and love each his neighbour, and act on this manner amongst all men; that they should each so walk with regard to them as to do judgement and righteousness on the earth.

3 That they should circumcise their sons, according to the covenant which He had made with them, and not deviate to the right hand or the left of all the paths which the Lord had commanded us; and that we should keep ourselves from all fornication and uncleanness, [and renounce from amongst us all fornication and uncleanness].

4 And if any woman or maid commit fornication amongst you, burn her with fire and let them not commit fornication with her after their eyes and their heart; and let them not take to themselves wives from the daughters of Canaan; for the seed of Canaan will be rooted out of the land.

5 And he told them of the judgement of the giants, and the judgement of the Sodomites, how they had been judged on account of their wickedness, and had died on account of their fornication, and uncleanness, and mutual corruption through fornication.

6 'And guard yourselves from all fornication and uncleanness, And from all pollution of sin, Lest ye make our name a curse, And your whole life a hissing, And all your sons to be destroyed by the sword, And ye become accursed like Sodom, And all your remnant as the sons of Gomorrah.

7 I implore you, my sons, love the God of heaven And cleave ye to all His commandments. And walk not after their idols, and after their uncleannesses,

8 And make not for yourselves molten or graven gods; For they are vanity, And there is no spirit in them; For they are work of (men's) hands, And all who trust in them, trust in nothing.

9 Serve them not, nor worship them, But serve ye the most high God, and worship Him continually: And hope for His countenance always, And work uprightness and

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righteousness before Him, That He may have pleasure in you and grant you His mercy, And send rain upon you morning and evening, And bless all your works which ye have wrought upon the earth, And bless thy bread and thy water, And bless the fruit of thy womb and the fruit of thy land, And the herds of thy cattle, and the flocks of thy sheep.

10 And ye will be for a blessing on the earth, And all nations of the earth will desire you, And bless your sons in my name, That they may be blessed as I am.

11 And he gave to Ishmael and to his sons, and to the sons of Keturah, gifts, and sent them away from Isaac his son, and he gave everything to Isaac his son.

12 And Ishmael and his sons, and the sons of Keturah and their sons, went together and dwelt from Paran to the entering in of Babylon in all the land which is towards the East facing the desert.

13 And these mingled with each other, and their name was called Arabs, and Ishmaelites.

JUBILEES CHAPTER 21

1 And in the sixth year of the seventh week of this jubilee Abraham called Isaac his son, and [2057 (2050?) A.M.] commanded him: saying, 'I am become old, and know not the day of my death, and am full of my days.

2 And behold, I am one hundred and seventy-five years old, and throughout all the days of my life I have remembered the Lord, and sought with all my heart to do His will, and to walk uprightly in all His ways.

3 My soul has hated idols, <and I have despised those that served them, and I have given my heart and spirit> that I might observe to do the will of Him who created me.

4 For He is the living God, and He is holy and faithful, and He is righteous beyond all, and there is with Him no accepting of (men's) persons and no accepting of gifts; for God is righteous, and executeth judgement on all those who transgress His commandments and despise His covenant.

5 And do thou, my son, observe His commandments and His ordinances and His judgements, and walk not after the abominations and after the graven images and after the molten images.

6 And eat no blood at all of animals or cattle, or of any bird which flies in the heaven.

7 And if thou dost slay a victim as an acceptable peace offering, slay ye it, and pour out its blood upon the altar, and all the fat of the offering offer on the altar with fine flour and the meat offering mingled with oil, with its drink offering -offer them all together on the altar of burnt offering; it is a sweet savour before the Lord.

8 And thou wilt offer the fat of the sacrifice of thank offerings on the fire which is upon the altar, and the fat which is on the belly, and all the fat on the inwards and the two kidneys, and all the fat that is upon them, and upon the loins and liver thou shalt remove, together with the kidneys.

9 And offer all these for a sweet savour acceptable before the Lord, with its meat-offering and with its drink- offering, for a sweet savour, the bread of the offering unto the Lord.

10 And eat its meat on that day and on the second day, and let not the sun on the second day go down upon it till it is eaten, and let nothing be left over for the third day; for it is not acceptable [for it is not approved] and let it no longer be eaten, and all who eat thereof will bring sin upon themselves; for thus I have found it written in the books of my forefathers, and in the words of Enoch, and in the words of Noah.

11 And on all thy oblations thou shalt strew salt, and let not the salt of the covenant be lacking in all thy oblations before the Lord.

12 And as regards the wood of the sacrifices, beware lest thou bring (other) wood for the altar in addition to these: cypress, bay, almond, fir, pine, cedar, savin, fig, olive, myrrh, laurel, aspalathus.

13 And of these kinds of wood lay upon the altar under the sacrifice, such as have been tested as to their appearance, and do not lay (thereon) any split or dark wood, (but) hard and clean, without fault, a sound and new growth; and do not lay (thereon) old wood, [for its fragrance is gone] for there is no longer fragrance in it as before.

14 Besides these kinds of wood there is none other that thou shalt place (on the altar), for the fragrance is dispersed, and the smell of its fragrance goes not up to heaven.

15 Observe this commandment and do it, my son, that thou mayst be upright in all thy deeds.

16 And at all times be clean in thy body, and wash thyself with water before thou approachest to offer on the altar, and wash thy hands and thy feet before thou drawest near to the altar; and when thou art done sacrificing, wash again thy hands and thy feet.

17 And let no blood appear upon you nor upon your clothes; be on thy guard, my son, against blood, be on thy guard exceedingly; cover it with dust.

18 And do not eat any blood for it is the soul; eat no blood whatever.

19 And take no gifts for the blood of man, lest it be shed with impunity, without judgement; for it is the blood that is shed that causes the earth to sin, and the earth cannot be cleansed from the blood of man save by the blood of him who shed it.

20 And take no present or gift for the blood of man: blood for blood, that thou mayest be accepted before the Lord, the Most High God; for He is the defence of the good: and that thou mayest be preserved from all evil, and that He may save thee from every kind of death.

21 I see, my son, That all the works of the children of men are sin and wickedness, And all their deeds are uncleanness and an abomination and a pollution, And there is no righteousness with them.

22 Beware, lest thou shouldest walk in their ways And tread in their paths, And sin a sin unto death before the Most High God. Else He will [hide His face from thee And] give thee back into the hands of thy transgression, And root thee out of the land, and thy seed likewise from under heaven, And thy name and thy seed shall perish from the whole earth.

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23 Turn away from all their deeds and all their uncleanness, And observe the ordinance of the Most High God, And do His will and be upright in all things.

24 And He will bless thee in all thy deeds, And will raise up from thee a plant of righteousness through all the earth, throughout all generations of the earth, And my name and thy name shall not be forgotten under heaven for ever.

25 Go, my son in peace. May the Most High God, my God and thy God, strengthen thee to do His will, And may He bless all thy seed and the residue of thy seed for the generations for ever, with all righteous blessings, That thou mayest be a blessing on all the earth.'

26 And he went out from him rejoicing.

JUBILEES CHAPTER 22

1 And it came to pass in the first week in the forty-fourth jubilee, in the second year, that is, the year in which Abraham died, that Isaac and Ishmael came from the Well of the Oath to celebrate the feast of weeks -that is, the feast of the first fruits of the harvest-to Abraham, their father, and Abraham rejoiced because his two sons had come.

2 For Isaac had many possessions in Beersheba, and Isaac was wont to go and see his possessions and to return to his father.

3 And in those days Ishmael came to see his father, and they both came together, and Isaac offered a sacrifice for a burnt offering, and presented it on the altar of his father which he had made in Hebron.

4 And he offered a thank offering and made a feast of joy before Ishmael, his brother: and Rebecca made new cakes from the new grain, and gave them to Jacob, her son, to take them to Abraham, his father, from the first fruits of the land, that he might eat and bless the Creator of all things before he died.

5 And Isaac, too, sent by the hand of Jacob to Abraham a best thank offering, that he might eat and drink.

6 And he eat and drank, and blessed the Most High God, Who hath created heaven and earth, Who hath made all the fat things of the earth, And given them to the children of men That they might eat and drink and bless their Creator.

7 'And now I give thanks unto Thee, my God, because thou hast caused me to see this day: behold, I am one hundred three score and fifteen years, an old man and full of days, and all my days have been unto me peace.

8 The sword of the adversary has not overcome me in all that Thou hast given me and my children all the days of my life until this day.

9 My God, may Thy mercy and Thy peace be upon Thy servant, and upon the seed of his sons, that they may be to Thee a chosen nation and an inheritance from amongst all the nations of the earth from henceforth unto all the days of the generations of the earth, unto all the ages.'

10 And he called Jacob and said: 'My son Jacob, may the God of all bless thee and strengthen thee to do righteousness, and His will before Him, and may He choose thee and thy seed that ye may become a people for His inheritance according to His will alway.

11 And do thou, my son, Jacob, draw near and kiss me.' And he drew near and kissed him, and he said: 'Blessed be my son Jacob And all the sons of God Most High, unto all the ages: May God give unto thee a seed of righteousness; And some of thy sons may He sanctify in the midst of the whole earth; May nations serve thee, And all the nations bow themselves before thy seed.

12 Be strong in the presence of men, And exercise authority over all the seed of Seth. Then thy ways and the ways of thy sons will be justified, So that they shall become a holy nation.

13 May the Most High God give thee all the blessings Wherewith He has blessed me And wherewith He blessed Noah and Adam; May they rest on the sacred head of thy seed from generation to generation for ever.

14 And may He cleanse thee from all unrighteousness and impurity, That thou mayest be forgiven all the transgressions; which thou hast committed ignorantly. And may He strengthen thee, And bless thee. And mayest thou inherit the whole earth,

15 And may He renew His covenant with thee. That thou mayest be to Him a nation for His inheritance for all the ages, And that He may be to thee and to thy seed a God in truth and righteousness throughout all the days of the earth.

16 And do thou, my son Jacob, remember my words, And observe the commandments of Abraham, thy father: Separate thyself from the nations, And eat not with them: And do not according to their works, And become not their associate; For their works are unclean, And all their ways are a Pollution and an abomination and uncleanness.

17 They offer their sacrifices to the dead And they worship evil spirits, And they eat over the graves, And all their works are vanity and nothingness.

18 They have no heart to understand And their eyes do not see what their works are, And how they err in saying to a piece of wood: 'Thou art my God,' And to a stone: 'Thou art my Lord and thou art my deliverer.' [And they have no heart.]

19 And as for thee, my son Jacob, May the Most High God help thee And the God of heaven bless thee And remove thee from their uncleanness and from all their error.

20 Be thou ware, my son Jacob, of taking a wife from any seed of the daughters of Canaan; For all his seed is to be rooted out of the earth.

21 For, owing to the transgression of Ham, Canaan erred, And all his seed shall be destroyed from off the earth and all the residue thereof, And none springing from him shall be saved on the day of judgement.

22 And as for all the worshippers of idols and the profane. There shall be no hope for them in the land of the living; And there shall be no remembrance of them on the earth; For they shall descend into Sheol, And into the place of condemnation shall they go, As the children of Sodom were taken away from the earth So will all those who worship idols be taken away.

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23 Fear not, my son Jacob, And be not dismayed, O son of Abraham: May the Most High God preserve thee from destruction, And from all the paths of error may he deliver thee.

24 This house have I built for myself that I might put my name upon it in the earth: [it is given to thee and to thy seed for ever], and it will be named the house of Abraham; it is given to thee and to thy seed for ever; for thou wilt build my house and establish my name before God for ever: thy seed and thy name will stand throughout all generations of the earth.'

25 And he ceased commanding him and blessing him.

26 And the two lay together on one bed, and Jacob slept in the bosom of Abraham, his father's father and he kissed him seven times, and his affection and his heart rejoiced over him.

27 And he blessed him with all his heart and said: 'The Most High God, the God of all, and Creator of all, who brought me forth from Ur of the Chaldees that he might give me this land to inherit it for ever, and that I might establish a holy seed-blessed be the Most High for ever.'

28 And he blessed Jacob and said: 'My son, over whom with all my heart and my affection I rejoice, may Thy grace and Thy mercy be lift up upon him and upon his seed alway.

29 And do not forsake him, nor set him at nought from henceforth unto the days of eternity, and may Thine eyes be opened upon him and upon his seed, that Thou mayst preserve him, and bless him, and mayest sanctify him as a nation for Thine inheritance;

30 And bless him with all Thy blessings from henceforth unto all the days of eternity, and renew Thy covenant and Thy grace with him and with his seed according to all Thy good pleasure unto all the generations of the earth.'

JUBILEES CHAPTER 23

1 And he placed two fingers of Jacob on his eyes, and he blessed the God of gods, and he covered his face and stretched out his feet and slept the sleep of eternity, and was gathered to his fathers.

2 And notwithstanding all this Jacob was lying in his bosom, and knew not that Abraham, his father's father, was dead.

3 And Jacob awoke from his sleep, and behold Abraham was cold as ice, and he said 'Father, father'; but there was none that spake, and he knew that he was dead.

4 And he arose from his bosom and ran and told Rebecca, his mother; and Rebecca went to Isaac in the night, and told him; and they went together, and Jacob with them, and a lamp was in his hand, and when they had gone in they found Abraham lying dead.

5 And Isaac fell on the face of his father and wept and kissed him.

6 And the voices were heard in the house of Abraham, and Ishmael his son arose, and went to Abraham his father, and wept over Abraham his father, he and all the house of Abraham, and they wept with a great weeping.

7 And his sons Isaac and Ishmael buried him in the double cave, near Sarah his wife, and they wept for him forty days, all the men of his house, and Isaac and Ishmael, and all their sons, and all the sons of Keturah in their places; and the days of weeping for Abraham were ended.

8 And he lived three jubilees and four weeks of years, one hundred and seventy-five years, and completed the days of his life, being old and full of days.

9 For the days of the forefathers, of their life, were nineteen jubilees; and after the Flood they began to grow less than nineteen jubilees, and to decrease in jubilees, and to grow old quickly, and to be full of their days by reason of manifold tribulation and the wickedness of their ways, with the exception of Abraham.

10 For Abraham was perfect in all his deeds with the Lord, and well-pleasing in righteousness all the days of his life; and behold, he did not complete four jubilees in his life, when he had grown old by reason of the wickedness, and was full of his days.

11 And all the generations which shall arise from this time until the day of the great judgement shall grow old quickly, before they complete two jubilees, and their knowledge shall forsake them by reason of their old age Land all their knowledge shall vanish away].

12 And in those days, if a man live a jubilee and a-half of years, they shall say regarding him: 'He has lived long, and the greater part of his days are pain and sorrow and tribulation, and there is no peace:

13 For calamity follows on calamity, and wound on wound, and tribulation on tribulation, and evil tidings on evil tidings, and illness on illness, and all evil judgements such as these, one with another, illness and overthrow, and snow and frost and ice, and fever, and chills, and torpor, and famine, and death, and sword, and captivity, and all kinds of calamities and pains.'

14 And all these shall come on an evil generation, which transgresses on the earth: their works are uncleanness and fornication, and pollution and abominations.

15 Then they shall say: 'The days of the forefathers were many (even), unto a thousand years, and were good; but behold, the days of our life, if a man has lived many, are three score years and ten, and, if he is strong, four score years, and those evil, and there is no peace in the days of this evil generation.'

16 And in that generation the sons shall convict their fathers and their elders of sin and unrighteousness, and of the words of their mouth and the great wickednesses which they perpetrate, and concerning their forsaking the covenant which the Lord made between them and Him, that they should observe and do all His commandments and His ordinances and all His laws, without departing either to the right hand or the left.

17 For all have done evil, and every mouth speaks iniquity and all their works are an uncleanness and an abomination, and all their ways are pollution, uncleanness and destruction.

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18 Behold the earth shall be destroyed on account of all their works, and there shall be no seed of the vine, and no oil; for their works are altogether faithless, and they shall all perish together, beasts and cattle and birds, and all the fish of the sea, on account of the children of men.

19 And they shall strive one with another, the young with the old, and the old with the young, the poor with the rich, the lowly with the great, and the beggar with the prince, on account of the law and the covenant; for they have forgotten commandment, and covenant, and feasts, and months, and Sabbaths, and jubilees, and all judgements.

20 And they shall stand <with bows and> swords and war to turn them back into the way; but they shall not return until much blood has been shed on the earth, one by another.

21 And those who have escaped shall not return from their wickedness to the way of righteousness, but they shall all exalt themselves to deceit and wealth, that they may each take all that is his neighbour's, and they shall name the great name, but not in truth and not in righteousness, and they shall defile the holy of holies with their uncleanness and the corruption of their pollution.

22 And a great punishment shall befall the deeds of this generation from the Lord, and He will give them over to the sword and to judgement and to captivity, and to be plundered and devoured.

23 And He will wake up against them the sinners of the Gentiles, who have neither mercy nor compassion, and who shall respect the person of none, neither old nor young, nor any one, for they are more wicked and strong to do evil than all the children of men. And they shall use violence against Israel and transgression against Jacob, And much blood shall be shed upon the earth, And there shall be none to gather and none to bury.

24 In those days they shall cry aloud, And call and pray that they may be saved from the hand of the sinners, the Gentiles; But none shall be saved.

25 And the heads of the children shall be white with grey hair, And a child of three weeks shall appear old like a man of one hundred years, And their stature shall be destroyed by tribulation and oppression.

26 And in those days the children shall begin to study the laws, And to seek the commandments, And to return to the path of righteousness.

27 And the days shall begin to grow many and increase amongst those children of men Till their days draw nigh to one thousand years. And to a greater number of years than (before) was the number of the days.

28 And there shall be no old man Nor one who is <not> satisfied with his days, For all shall be (as) children and youths.

29 And all their days they shall complete and live in peace and in joy, And there shall be no Satan nor any evil destroyer; For all their days shall be days of blessing and healing.

30 And at that time the Lord will heal His servants, And they shall rise up and see great peace, And drive out their adversaries. And the righteous shall see and be thankful, And rejoice with joy for ever and ever, And shall see all their judgements and all their curses on their enemies.

31 And their bones shall rest in the earth, And their spirits shall have much joy, And they shall know that it is the Lord who executes judgement, And shows mercy to hundreds and thousands and to all that love Him

32 And do thou, Moses, write down these words; for thus are they written, and they record (them) on the heavenly tablets for a testimony for the generations for ever.

JUBILEES CHAPTER 24

1 And it came to pass after the death of Abraham, that the Lord blessed Isaac his son, and he arose from Hebron and went and dwelt at the Well of the Vision in the first year of the third week [2073 A.M.] of this jubilee, seven years.

2 And in the first year of the fourth week a famine began in the land, [2080 A.M.] besides the first famine, which had been in the days of Abraham.

3 And Jacob sod lentil pottage, and Esau came from the field hungry. And he said to Jacob his brother: 'Give me of this red pottage.' And Jacob said to him: 'Sell to me thy [primogeniture, this] birthright and I will give thee bread, and also some of this lentil pottage.'

4 And Esau said in his heart: 'I shall die; of what profit to me is this birthright?

5 'And he said to Jacob: 'I give it to thee.' And Jacob said: 'Swear to me, this day,' and he sware unto him.

6 And Jacob gave his brother Esau bread and pottage, and he eat till he was satisfied, and Esau despised his birthright; for this reason was Esau's name called Edom, on account of the red pottage which Jacob gave him for his birthright.

7 And Jacob became the elder, and Esau was brought down from his dignity.

8 And the famine was over the land, and Isaac departed to go down into Egypt in the second year of this week, and went to the king of the Philistines to Gerar, unto Abimelech.

9 And the Lord appeared unto him and said unto him: 'Go not down into Egypt; dwell in the land that I shall tell thee of, and sojourn in this land, and I will be with thee and bless thee.

10 For to thee and to thy seed will I give all this land, and I will establish My oath which I sware unto Abraham thy father, and I will multiply thy seed as the stars of heaven, and will give unto thy seed all this land.

11 And in thy seed shall all the nations of the earth be blessed, because thy father obeyed My voice, and kept My charge and My commandments, and My laws, and My ordinances, and My covenant; and now obey My voice and dwell in this land.'

12 And he dwelt in Gelar three weeks of years.

13 And Abimelech charged concerning him, [2080-2101 A.M.] and concerning all that was his, saying: 'Any man that shall touch him or aught that is his shall surely die.'

14 And Isaac waxed strong among the Philistines, and he got many possessions, oxen and sheep and camels and asses and a great household.

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15 And he sowed in the land of the Philistines and brought in a hundred-fold, and Isaac became exceedingly great, and the Philistines envied him.

16 Now all the wells which the servants of Abraham had dug during the life of Abraham, the Philistines had stopped them after the death of Abraham, and filled them with earth.

17 And Abimelech said unto Isaac: 'Go from us, for thou art much mightier than we', and Isaac departed thence in the first year of the seventh week, and sojourned in the valleys of Gerar.

18 And they digged again the wells of water which the servants of Abraham, his father, had digged, and which the Philistines had closed after the death of Abraham his father, and he called their names as Abraham his father had named them.

19 And the servants of Isaac dug a well in the valley, and found living water, and the shepherds of Gerar strove with the shepherds of Isaac, saying: 'The water is ours'; and Isaac called the name of the well 'Perversity', because they had been perverse with us.

20 And they dug a second well, and they strove for that also, and he called its name 'Enmity'. And he arose from thence and they digged another well, and for that they strove not, and he called the name of it 'Room', and Isaac said: 'Now the Lord hath made room for us, and we have increased in the land.'

21 And he went up from thence to the Well of the Oath in the first year of the first week in the [2108 A.M.] forty-fourth jubilee.

22 And the Lord appeared to him that night, on the new moon of the first month, and said unto him: 'I am the God of Abraham thy father; fear not, for I am with thee, and shall bless thee and shall surely multiply thy seed as the sand of the earth, for the sake of Abraham my servant.'

23 And he built an altar there, which Abraham his father had first built, and he called upon the name of the Lord, and he offered sacrifice to the God of Abraham his father.

24 And they digged a well and they found living water.

25 And the servants of Isaac digged another well and did not find water, and they went and told Isaac that they had not found water, and Isaac said: 'I have sworn this day to the Philistines and this thing has been announced to us.'

26 And he called the name of that place the Well of the Oath; for there he had sworn to Abimelech and Ahuzzath his friend and Phicol the prefect Or his host.

27 And Isaac knew that day that under constraint he had sworn to them to make peace with them.

28 And Isaac on that day cursed the Philistines and said: 'Cursed be the Philistines unto the day of wrath and indignation from the midst of all nations; may God make them a derision and a curse and an object of wrath and indignation in the hands of the sinners the Gentiles and in the hands of the Kittim.

29 And whoever escapes the sword of the enemy and the Kittim, may the righteous nation root out in judgement from under heaven; for they shall be the enemies and foes of my children throughout their generations upon the earth.

30 And no remnant shall be left to them, Nor one that shall be saved on the day of the wrath of judgement; For destruction and rooting out and expulsion from the earth is the whole seed of the Philistines (reserved), And there shall no longer be left for these Caphtorim a name or a seed on the earth.

31 For though he ascend unto heaven, Thence shall he be brought down, And though he make himself strong on earth, Thence shall he be dragged forth, And though he hide himself amongst the nations, Even from thence shall he be rooted out; And though he descend into Sheol, There also shall his condemnation be great, And there also he shall have no peace.

32 And if he go into captivity, By the hands of those that seek his life shall they slay him on the way, And neither name nor seed shall be left to him on all the earth; For into eternal malediction shall he depart.'

33 And thus is it written and engraved concerning him on the heavenly tablets, to do unto him on the day of judgement, so that he may be rooted out of the earth.

JUBILEES CHAPTER 25

1 And in the second year of this week in this jubilee, Rebecca called Jacob her son, and spake unto [2109 A.M.] him, saying: 'My son, do not take thee a wife of the daughters of Canaan, as Esau, thy brother, who took him two wives of the daughters of Canaan, and they have embittered my soul with all their unclean deeds: for all their deeds are fornication and lust, and there is no righteousness with them, for (their deeds) are evil.

2 And I, my son, love thee exceedingly, and my heart and my affection bless thee every hour of the day and watch of the night.

3 And now, my son, hearken to my voice, and do the will of thy mother, and do not take thee a wife of the daughters of this land, but only of the house of my father, and of my father's kindred. Thou shalt take thee a wife of the house of my father, and the Most High God will bless thee, and thy children shall be a righteous generation and a holy seed.'

4 And then spake Jacob to Rebecca, his mother, and said unto her: 'Behold, mother, I am nine weeks of years old, and I neither know nor have I touched any woman, nor have I betrothed myself to any, nor even think of taking me a wife of the daughters of Canaan.

5 For I remember, mother, the words of Abraham, our father, for he commanded me not to take a wife of the daughters of Canaan, but to take me a wife from the seed of my father's house and from my kindred.

6 I have heard before that daughters have been born to Laban, thy brother, and I have set my heart on them to take a wife from amongst them.

7 And for this reason I have guarded myself in my spirit against sinning or being corrupted in all my ways

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throughout all the days of my life; for with regard to lust and fornication, Abraham, my father, gave me many commands.

8 And, despite all that he has commanded me, these two and twenty years my brother has striven with me, and spoken frequently to me and said: 'My brother, take to wife a sister of my two wives'; but I refuse to do as he has done.

9 I swear before thee, mother, that all the days of my life I will not take me a wife from the daughters of the seed of Canaan, and I will not act wickedly as my brother has done.

10 Fear not, mother; be assured that I shall do thy will and walk in uprightness, and not corrupt my ways for ever.'

11 And thereupon she lifted up her face to heaven and extended the fingers of her hands, and opened her mouth and blessed the Most High God, who had created the heaven and the earth, and she gave Him thanks and praise.

12 And she said: 'Blessed be the Lord God, and may His holy name be blessed for ever and ever, who has given me Jacob as a pure son and a holy seed; for he is Thine, and Thine shall his seed be continually and throughout all the generations for evermore.

13 Bless him, O Lord, and place in my mouth the blessing of righteousness, that I may bless him.'

14 And at that hour, when the spirit of righteousness descended into her mouth, she placed both her hands on the head of Jacob, and said:

15 Blessed art thou, Lord of righteousness and God of the ages And may He bless thee beyond all the generations of men.May He give thee, my Son, the path of righteousness, And reveal righteousness to thy seed.

16 And may He make thy sons many during thy life, And may they arise according to the number of the months of the year. And may their sons become many and great beyond the stars of heaven, And their numbers be more than the sand of the sea.

17 And may He give them this goodly land -as He said He would give it to Abraham and to his seed after him alway - And may they hold it as a possession for ever.

18 And may I see (born) unto thee, my son, blessed children during my life, And a blessed and holy seed may all thy seed be.

19 And as thou hast refreshed thy mother's spirit during her life, The womb of her that bare thee blesses thee thus, [My affection] and my breasts bless thee And my mouth and my tongue praise thee greatly.

20 Increase and spread over the earth, And may thy seed be perfect in the joy of heaven and earth for ever; And may thy seed rejoice, And on the great day of peace may it have peace.

21 And may thy name and thy seed endure to all the ages, And may the Most High God be their God, And may the God of righteousness dwell with them, And by them may His sanctuary be built unto all the ages.

22 Blessed be he that blesseth thee, And all flesh that curseth thee falsely, may it be cursed.'

23 And she kissed him, and said to him; 'May the Lord of the world love thee As the heart of thy mother and her affection rejoice in thee and bless thee.' And she ceased from blessing.

JUBILEES CHAPTER 26

1 And in the seventh year of this week Isaac called Esau, his elder Son, and said unto him: ' I am [2114 A.M.] old, my son, and behold my eyes are dim in seeing, and I know not the day of my death.

2 And now take thy hunting weapons thy quiver and thy bow, and go out to the field, and hunt and catch me (venison), my son, and make me savoury meat, such as my soul loveth, and bring it to me that I may eat, and that my soul may bless thee before I die.'

3 But Rebecca heard Isaac speaking to Esau.

4 And Esau went forth early to the field to hunt and catch and bring home to his father.

5 And Rebecca called Jacob, her son, and said unto him: 'Behold, I heard Isaac, thy father, speak unto Esau, thy brother, saying: "Hunt for me, and make me savoury meat, and bring (it) to me that

6 I may eat and bless thee before the Lord before I die." And now, my son, obey my voice in that which I command thee: Go to thy flock and fetch me two good kids of the goats, and I will make them savoury meat for thy father, such as he loves, and thou shalt bring (it) to thy father that he may eat and bless thee before the Lord before he die, and that thou mayst be blessed.'

7 And Jacob said to Rebecca his mother: 'Mother, I shall not withhold anything which my father would eat, and which would please him: only I fear, my mother, that he will recognise my voice and wish to touch me.

8 And thou knowest that I am smooth, and Esau, my brother, is hairy, and I shall appear before his eyes as an evildoer, and shall do a deed which he had not commanded me, and he will be wroth with me, and I shall bring upon myself a curse, and not a blessing.'

9 And Rebecca, his mother, said unto him: 'Upon me be thy curse, my son, only obey my voice.'

10 And Jacob obeyed the voice of Rebecca, his mother, and went and fetched two good and fat kids of the goats, and brought them to his mother, and his mother made them ~savoury meat~ such as he loved.

11 And Rebecca took the goodly rainment of Esau, her elder son, which was with her in the house, and she clothed Jacob, her younger son, (with them), and she put the skins of the kids upon his hands and on the exposed parts of his neck.

12 And she gave the meat and the bread which she had prepared into the hand of her son Jacob.

13 And Jacob went in to his father and said: 'I am thy son: I have done according as thou badest me: arise and sit and eat of that which I have caught, father, that thy soul may bless me.'

14 And Isaac said to his son: 'How hast thou found so quickly, my son?

15 'And Jacob said: 'Because <the Lord> thy God caused me to find.'

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16 And Isaac said unto him: Come near, that I may feel thee, my son, if thou art my son Esau or not.'

17 And Jacob went near to Isaac, his father, and he felt him and said: 'The voice is Jacob's voice, but the hands are the hands of Esau,'

18 and he discerned him not, because it was a dispensation from heaven to remove his power of perception and Isaac discerned not, for his hands were hairy as his brother Esau's, so that he blessed him.

19 And he said: 'Art thou my son Esau? ' and he said: 'I am thy son': and he said, 'Bring near to me that I may eat of that which thou hast caught, my son, that my soul may bless thee.'

20 And he brought near to him, and he did eat, and he brought him wine and he drank.

21 And Isaac, his father, said unto him: 'Come near and kiss me, my son.

22 And he came near and kissed him. And he smelled the smell of his raiment, and he blessed him and said: 'Behold, the smell of my son is as the smell of a <full> field which the Lord hath blessed.

23 And may the Lord give thee of the dew of heaven And of the dew of the earth, and plenty of corn and oil: Let nations serve thee, And peoples bow down to thee.

24 Be lord over thy brethren, And let thy mother's sons bow down to thee; And may all the blessings wherewith the Lord hath blessed me and blessed Abraham, my father; Be imparted to thee and to thy seed for ever: Cursed be he that curseth thee, And blessed be he that blesseth thee.'

25 And it came to pass as soon as Isaac had made an end of blessing his son Jacob, and Jacob had gone forth from Isaac his father he hid himself and Esau, his brother, came in from his hunting.

26 And he also made savoury meat, and brought (it) to his father, and said unto his father: 'Let my father arise, and eat of my venison that thy soul may bless me.'

27 And Isaac, his father, said unto him: 'Who art thou? 'And he said unto him: 'I am thy first born, thy son Esau: I have done as thou hast commanded me.'

28 And Isaac was very greatly astonished, and said: 'Who is he that hath hunted and caught and brought (it) to me, and I have eaten of all before thou camest, and have blessed him: (and) he shall be blessed, and all his seed for ever.'

29 And it came to pass when Esau heard the words of his father Isaac that he cried with an exceeding great and bitter cry, and said unto his father: 'Bless me, (even) me also, father.'

30 And he said unto him: 'Thy brother came with guile, and hath taken away thy blessing.' And he said: 'Now I know why his name is named Jacob: behold, he hath supplanted me these two times: he took away my birth-right, and now he hath taken away my blessing.'

31 And he said: 'Hast thou not reserved a blessing for me, father?' and Isaac answered and said unto Esau: 'Behold, I have made him thy lord, And all his brethren have I given to him for servants,And with plenty of corn and wine and oil have I strengthened him: And what now shall I do for thee, my son?' 32. And Esau said to Isaac, his father: 'Hast thou but one blessing, O father? Bless me, (even) me also, father: '

33 And Esau lifted up his voice and wept. And Isaac answered and said unto him: 'Behold, far from the dew of the earth shall be thy dwelling, And far from the dew of heaven from above.

34 And by thy sword wilt thou live, And thou wilt serve thy brother. And it shall come to pass when thou becomest great, And dost shake his yoke from off thy neck, Thou shalt sin a complete sin unto death, And thy seed shall be rooted out from under heaven.'

35 And Esau kept threatening Jacob because of the blessing wherewith his father blessed him, and he: said in his heart: 'May the days of mourning for my father now come, so that I may slay my brother Jacob.'

JUBILEES CHAPTER 27

1 And the words of Esau, her elder son, were told to Rebecca in a dream, and Rebecca sent and called Jacob her younger son,

2 and said unto him: 'Behold Esau thy brother will take vengeance on thee so as to kill thee.

3 Now, therefore, my son, obey my voice, and arise and flee thou to Laban, my brother, to Haran, and tarry with him a few days until thy brother's anger turns away, and he remove his anger from thee, and forget all that thou hast done; then I will send and fetch thee from thence.'

4 And Jacob said: 'I am not afraid; if he wishes to kill me, I will kill him.'

5 But she said unto him: 'Let me not be bereft of both my sons on one day.'

6 And Jacob said to Rebecca his mother: 'Behold, thou knowest that my father has become old, and does not see because his eyes are dull, and if I leave him it will be evil in his eyes, because I leave him and go away from you, and my father will be angry, and will curse me. I will not go; when he sends me, then only will I go.'

7 And Rebecca said to Jacob: 'I will go in and speak to him, and he will send thee away.'

8 And Rebecca went in and said to Isaac: 'I loathe my life because of the two daughters of Heth, whom Esau has taken him as wives; and if Jacob take a wife from among the daughters of the land such as these, for what purpose do I further live, for the daughters of Canaan are evil.'

9 And Isaac called Jacob and blessed him, and admonished him and said unto him: 'Do not take thee a wife of any of the daughters of Canaan;

10 arise and go to Mesopotamia, to the house of Bethuel, thy mother's father, and take thee a wife from thence of the daughters of Laban, thy mother's brother.

11 And God Almighty bless thee and increase and multiply thee that thou mayest become a company of nations, and give thee the blessings of my father Abraham, to thee and to thy seed after thee, that thou mayest inherit the land of thy

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sojournings and all the land which God gave to Abraham: go, my son, in peace.'

12 And Isaac sent Jacob away, and he went to Mesopotamia, to Laban the son of Bethuel the Syrian, the brother of Rebecca, Jacob's mother.

13 And it came to pass after Jacob had arisen to go to Mesopotamia that the spirit of Rebecca was grieved after her son, and she wept.

14 And Isaac said to Rebecca: 'My sister, weep not on account of Jacob, my son; for he goeth in peace, and in peace will he return.

15 The Most High God will preserve him from all evil, and will be with him; for He will not forsake him all his days;

16 For I know that his ways will be prospered in all things wherever he goes, until he return in peace to us, and we see him in peace.

17 Fear not on his account, my sister, for he is on the upright path and he is a perfect man: and he is faithful and will not perish. Weep not.'

18 And Isaac comforted Rebecca on account of her son Jacob, and blessed him.

19 And Jacob went from the Well of the Oath to go to Haran on the first year of the second week in the forty-fourth jubilee, and he came to Luz on the mountains, that is, Bethel, on the new moon of the first month of this week, [2115 A.M.] and he came to the place at even and turned from the way to the west of the road that night: and he slept there; for the sun had set.

20 And he took one of the stones of that place and laid <it at his head> under the tree, and he was journeying alone, and he slept.

21 And he dreamt that night, and behold a ladder set up on the earth, and the top of it reached to heaven, and behold, the angels of the Lord ascended and descended on it: and behold, the Lord stood upon it.

22 And he spake to Jacob and said: 'I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou art sleeping, to thee will I give it, and to thy seed after thee.

23 And thy seed shall be as the dust of the earth, and thou shalt increase to the west and to the east, to the north and the south, and in thee and in thy seed shall all the families of the nations be blessed.

24 And behold, I will be with thee, and will keep thee whithersoever thou goest, and I will bring thee again into this land in peace; for I will not leave thee until I do everything that I told thee of.'

25 And Jacob awoke from his sleep, and said, 'Truly this place is the house of the Lord, and I knew it not.' And he was afraid and said: 'Dreadful is this place which is none other than the house of God, and this is the gate of heaven.'

26 And Jacob arose early in the morning, and took the stone which he had put under his head and set it up as a pillar for a sign, and he poured oil upon the top of it. And he called the name of that place Bethel; but the name of the place was Luz at the first.

27 And Jacob vowed a vow unto the Lord, saying: 'If the Lord will be with me, and will keep me in this way that I go, and give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone which I have set up as a pillar for a sign in this place, shall be the Lord's house, and of all that thou givest me, I shall give the tenth to thee, my God.'

JUBILEES CHAPTER 28

1 And he went on his journey, and came to the land of the east, to Laban, the brother of Rebecca, and he was with him, and served him for Rachel his daughter one week.

2 And in the first year of the third week [2122 A.M.] he said unto him: 'Give me my wife, for whom I have served thee seven years '; and Laban said unto Jacob: 'I will give thee thy wife.'

3 And Laban made a feast, and took Leah his elder daughter, and gave (her) to Jacob as a wife, and gave her Zilpah his handmaid for an hand- maid; and Jacob did not know, for he thought that she was Rachel.

4 And he went in unto her, and behold, she was Leah; and Jacob was angry with Laban, and said unto him: 'Why hast thou dealt thus with me? Did not I serve thee for Rachel and not for Leah? Why hast thou wronged me?

5 Take thy daughter, and I will go; for thou hast done evil to me.' For Jacob loved Rachel more than Leah; for Leah's eyes were weak, but her form was very handsome; but Rachel had beautiful eyes and a beautiful and very handsome form.

6 And Laban said to Jacob: 'It is not so done in our country, to give the younger before the elder.' And it is not right to do this; for thus it is ordained and written in the heavenly tablets, that no one should give his younger daughter before the elder; but the elder, one gives first and after her the younger -and the man who does so, they set down guilt against him in heaven, and none is righteous that does this thing, for this deed is evil before the Lord.

7 And command thou the children of Israel that they do not this thing; let them neither take nor give the younger before they have given the elder, for it is very wicked.

8 And Laban said to Jacob: 'Let the seven days of the feast of this one pass by, and I shall give thee Rachel, that thou mayst serve me another seven years, that thou mayst pasture my sheep as thou didst in the former week.'

9 And on the day when the seven days of the feast of Leah had passed, Laban gave Rachel to Jacob, that he might serve him another seven years, and he gave to Rachel Bilhah, the sister of Zilpah, as a handmaid.

10 And he served yet other seven years for Rachel, for Leah had been given to him for nothing.

11 And the Lord opened the womb of Leah, and she conceived and bare Jacob a son, and he called his name Reuben, on the fourteenth day of the ninth month, in the first year of the third week. [2122 A.M.]

12 But the womb of Rachel was closed, for the Lord saw that Leah was hated and Rachel loved.

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13 And again Jacob went in unto Leah, and she conceived, and bare Jacob a second son, and he called his name Simeon, on the twenty-first of the tenth month, and in the third year of this week. [2124 A.M.]

14 And again Jacob went in unto Leah, and she conceived, and bare him a third son, and he called his name Levi, in the new moon of the first month in the sixth year of this week. [2127 A.M.]

15 And again Jacob went in unto her, and she conceived, and bare him a fourth son, and he called his name Judah, on the fifteenth of the third month, in the first year of the fourth week. [2129 A.M.]

16 And on account of all this Rachel envied Leah, for she did not bear, and she said to Jacob: 'Give me children'; and Jacob said: 'Have I withheld from thee the fruits of thy womb? Have I forsaken thee?'

17 And when Rachel saw that Leah had borne four sons to Jacob, Reuben and Simeon and Levi and Judah, she said unto him: 'Go in unto Bilhah my handmaid, and she will conceive, and bear a son unto me.' (And she gave (him) Bilhah her handmaid to wife).

18 And he went in unto her, and she conceived, and bare him a son, and he called his name Dan, on the ninth of the sixth month, in the sixth year of the third week. [2127 A.M.]

19 And Jacob went in again unto Bilhah a second time, and she conceived, and bare Jacob another son, and Rachel called his name Napthali, on the fifth of the seventh month, in the second year of the fourth week. [2130 A.M.]

20 And when Leah saw that she had become sterile and did not bear, she envied Rachel, and she also gave her handmaid Zilpah to Jacob to wife, and she conceived, and bare a son, and Leah called his name Gad, on the twelfth of the eighth month, in the third year of the fourth week. [2131 A.M.]

21 And he went in again unto her, and she conceived, and bare him a second son, and Leah called his name Asher, on the second of the eleventh month, in the fifth year of the fourth week. [2133 A.M.]

22 And Jacob went in unto Leah, and she conceived, and bare a son, and she called his name Issachar, on the fourth of the fifth month, in the fourth year of the fourth week,[2132 A.M.] and she gave him to a nurse.

23 And Jacob went in again unto her, and she conceived, and bare two (children), a son and a daughter, and she called the name of the son Zabulon, and the name of the daughter Dinah, in the seventh of the seventh month, in the sixth year of the fourth week. [2134 A.M.]

24 And the Lord was gracious to Rachel, and opened her womb, and she conceived, and bare a son, and she called his name Joseph, on the new moon of the fourth month, in the sixth year in this fourth week. [2134 A.M.]

25 And in the days when Joseph was born, Jacob said to Laban: 'Give me my wives and sons, and let me go to my father Isaac, and let me make me an house; for I have completed the years in which I have served thee for thy two daughters, and I will go to the house of my father.'

26 And Laban said to Jacob: 'Tarry with me for thy wages, and pasture my flock for me again, and take thy wages.'

27 And they agreed with one another that he should give him as his wages those of the lambs and kids which were born black and spotted and white, (these) were to be his wages.

28 And all the sheep brought forth spotted and speckled and black, variously marked, and they brought forth again lambs like themselves, and all that were spotted were Jacob's and those which were not were Laban's.

29 And Jacob's possessions multiplied exceedingly, and he possessed oxen and sheep and asses and camels, and menservants and maid-servants.

30 And Laban and his sons envied Jacob, and Laban took back his sheep from him, and he observed him with evil intent.

JUBILEES CHAPTER 29

1 And it came to pass when Rachel had borne Joseph, that Laban went to shear his sheep; for they were distant from him a three days' journey.

2 And Jacob saw that Laban was going to shear his sheep, and Jacob called Leah and Rachel, and spake kindly unto them that they should come with him to the land of Canaan.

3 For he told them how he had seen everything in a dream, even all that He had spoken unto him that he should return to his father's house, and they said: 'To every place whither thou goest we will go with thee.'

4 And Jacob blessed the God of Isaac his father, and the God of Abraham his father's father, and he arose and mounted his wives and his children, and took all his possessions and crossed the river, and came to the land of Gilead, and Jacob hid his intention from Laban and told him not.

5 And in the seventh year of the fourth week Jacob turned (his face) toward Gilead in the first month, on the twenty-first thereof. [2135 A.M.] And Laban pursued after him and overtook Jacob in the mountain of Gilead in the third month, on the thirteenth thereof.

6 And the Lord did not suffer him to injure Jacob; for he appeared to him in a dream by night. And Laban spake to Jacob.

7 And on the fifteenth of those days Jacob made a feast for Laban, and for all who came with him, and Jacob sware to Laban that day, and Laban also to Jacob, that neither should cross the mountain of Gilead to the other with evil purpose.

8 And he made there a heap for a witness; wherefore the name of that place is called: 'The Heap of Witness,' after this heap.

9 But before they used to call the land of Gilead the land of the Rephaim; for it was the land of the Rephaim, and the Rephaim were born (there), giants whose height was ten, nine, eight down to seven cubits.

10 And their habitation was from the land of the children of Ammon to Mount Hermon, and the seats of their kingdom were Karnaim and Ashtaroth, and Edrei, and Misur, and Beon.

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11 And the Lord destroyed them because of the evil of their deeds; for they were very malignant, and the Amorites dwelt in their stead, wicked and sinful, and there is no people to-day which has wrought to the full all their sins, and they have no longer length of life on the earth.

12 And Jacob sent away Laban, and he departed into Mesopotamia, the land of the East, and Jacob returned to the land of Gilead.

13 And he passed over the Jabbok in the ninth month, on the eleventh thereof. And on that day Esau, his brother, came to him, and he was reconciled to him, and departed from him unto the land of Seir, but Jacob dwelt in tents.

14 And in the first year of the fifth week in this jubilee [2136 A.M.] he crossed the Jordan, and dwelt beyond the Jordan, and he pastured his sheep from the sea of the heap unto Bethshan, and unto Dothan and unto the forest of Akrabbim.

15 And he sent to his father Isaac of all his substance, clothing, and food, and meat, and drink, and milk, and butter, and cheese, and some dates of the valley.

16 And to his mother Rebecca also four times a year, between the times of the months, between ploughing and reaping, and between autumn and the rain (season) and between winter and spring, to the tower of Abraham.

17 For Isaac had returned from the Well of the Oath and gone up to the tower of his father Abraham, and he dwelt there apart from his son Esau.

18 For in the days when Jacob went to Mesopotamia, Esau took to himself a wife Mahalath, the daughter of Ishmael, and he gathered together all the flocks of his father and his wives, and went Up and dwelt on Mount Seir, and left Isaac his father at the Well of the Oath alone.

19 And Isaac went up from the Well of the Oath and dwelt in the tower of Abraham his father on the mountains of Hebron,

20 And thither Jacob sent all that he did send to his father and his mother from time to time, all they needed, and they blessed Jacob with all their heart and with all their soul.

JUBILEES CHAPTER 30

1 And in the first year of the sixth week [2143 A.M.] he went up to Salem, to the east of Shechem, in peace, in the fourth month.

2 And there they carried off Dinah, the daughter of Jacob, into the house of Shechem, the son of Hamor, the Hivite, the prince of the land, and he lay with her and defiled her, and she was a little girl, a child of twelve years.

3 And he besought his father and her brothers that she might be given to him to wife. And Jacob and his sons were wroth because of the men of Shechem; for they had defiled Dinah, their sister, and they spake to them with evil intent and dealt deceitfully with them and beguiled them.

4 And Simeon and Levi came unexpectedly to Shechem and executed judgement on all the men of Shechem, and slew all the men whom they found in it, and left not a single one remaining in it: they slew all in torments because they had dishonoured their sister Dinah.

5 And thus let it not again be done from henceforth that a daughter of Israel be defiled; for judgement is ordained in heaven against them that they should destroy with the sword all the men of the Shechemites because they had wrought shame in Israel.

6 And the Lord delivered them into the hands of the sons of Jacob that they might exterminate them with the sword and execute judgement upon them, and that it might not thus again be done in Israel that a virgin of Israel should be defiled.

7 And if there is any man who wishes in Israel to give his daughter or his sister to any man who is of the seed of the Gentiles he shall surely die, and they shall stone him with stones; for he hath wrought shame in Israel; and they shall burn the woman with fire, because she has dishonoured the name of the house of her father, and she shall be rooted out of Israel.

8 And let not an adulteress and no uncleanness be found in Israel throughout all the days of the generations of the earth; for Israel is holy unto the Lord, and every man who has defiled (it) shall surely die: they shall stone him with stones.

9 For thus has it been ordained and written in the heavenly tablets regarding all the seed of Israel: he who defileth (it) shall surely die, and he shall be stoned with stones.

10 And to this law there is no limit of days, and no remission, nor any atonement: but the man who has defiled his daughter shall be rooted out in the midst of all Israel, because he has given of his seed to Moloch, and wrought impiously so as to defile it.

11 And do thou, Moses, command the children of Israel and exhort them not to give their daughters to the Gentiles, and not to take for their sons any of the daughters of the Gentiles, for this is abominable before the Lord.

12 For this reason I have written for thee in the words of the Law all the deeds of the Shechemites, which they wrought against Dinah, and how the sons of Jacob spake, saying: 'We will not give our daughter to a man who is uncircumcised; for that were a reproach unto us.'

13 And it is a reproach to Israel, to those who live, and to those that take the daughters of the Gentiles; for this is unclean and abominable to Israel.

14 And Israel will not be free from this uncleanness if it has a wife of the daughters of the Gentiles, or has given any of its daughters to a man who is of any of the Gentiles.

15 For there will be plague upon plague, and curse upon curse, and every judgement and plague and curse will come upon him: if he do this thing, or hide his eyes from those who commit uncleanness, or those who defile the sanctuary of the Lord, or those who profane His holy name, (then) will the whole nation together be judged for all the uncleanness and profanation of this man.

16 And there will be no respect of persons [and no consideration of persons] and no receiving at his hands of fruits and offerings and burnt-offerings and fat, nor the

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fragrance of sweet savour, so as to accept it: and so fare every man or woman in Israel who defiles the sanctuary.

17 For this reason I have commanded thee, saying: 'Testify this testimony to Israel: see how the Shechemites fared and their sons: how they were delivered into the hands of two sons of Jacob, and they slew them under tortures, and it was (reckoned) unto them for righteousness, and it is written down to them for righteousness.

18 And the seed of Levi was chosen for the priesthood, and to be Levites, that they might minister before the Lord, as we, continually, and that Levi and his sons may be blessed for ever; for he was zealous to execute righteousness and judgement and vengeance on all those who arose against Israel.

19 And so they inscribe as a testimony in his favour on the heavenly tablets blessing and righteousness before the God of all:

20 And we remember the righteousness which the man fulfilled during his life, at all periods of the year; until a thousand generations they will record it, and it will come to him and to his descendants after him, and he has been recorded on the heavenly tablets as a friend and a righteous man.

21 All this account I have written for thee, and have commanded thee to say to the children of Israel, that they should not commit sin nor transgress the ordinances nor break the covenant which has been ordained for them, (but) that they should fulfil it and be recorded as friends.

22 But if they transgress and work uncleanness in every way, they will be recorded on the heavenly tablets as adversaries, and they will be destroyed out of the book of life, and they will be recorded in the book of those who will be destroyed and with those who will be rooted out of the earth.

23 And on the day when the sons of Jacob slew Shechem a writing was recorded in their favour in heaven that they had executed righteousness and uprightness and vengeance on the sinners, and it was written for a blessing.

24 And they brought Dinah, their sister, out of the house of Shechem, and they took captive everything that was in Shechem, their sheep and their oxen and their asses, and all their wealth, and all their flocks, and brought them all to Jacob their father.

25 And he reproached them because they had put the city to the sword for he feared those who dwelt in the land, the Canaanites and the Perizzites.

26 And the dread of the Lord was upon all the cities which are around about Shechem, and they did not rise to pursue after the sons of Jacob; for terror had fallen upon them.

JUBILEES CHAPTER 31

1 And on the new moon of the month Jacob spake to all the people of his house. saying: 'Purify yourselves and change your garments, and let us arise and go up to Bethel, where I vowed a vow to Him on the day when I fled from the face of Esau my brother, because he has been with me and brought me into this land in peace, and put ye away the strange gods that arc among you.'

2 And they gave up the strange gods and that which was in their ears and which was on their necks and the idols which Rachel stole from Laban her father she gave wholly to Jacob. And he burnt and brake them to pieces and destroyed them, and hid them under an oak which is in the land of Shechem.

3 And he went up on the new moon of the seventh month to Bethel. And he built an altar at the place where he had slept, and he set up a pillar there, and he sent word to his father Isaac to come to him to his sacrifice, and to his mother Rebecca.

4 And Isaac said: 'Let my son Jacob come, and let me see him before I die.'

5 And Jacob went to his father Isaac and to his mother Rebecca, to the house of his father Abraham, and he took two of his sons with him, Levi and Judah, and he came to his father Isaac and to his mother Rebecca.

6 And Rebecca came forth from the tower to the front of it to kiss Jacob and embrace him; for her spirit had revived when she heard: 'Behold Jacob thy son has come'; and she kissed him.

7 And she saw his two sons, and she recognised them, and said unto him: 'Are these thy sons, my son?' and she embraced them and kissed them, and blessed them, saying: 'In you shall the seed of Abraham become illustrious, and ye shall prove a blessing on the earth.'

8 And Jacob went in to Isaac his father, to the chamber where he lay, and his two sons were with him, and he took the hand of his father, and stooping down he kissed him, and Isaac clung to the neck of Jacob his son, and wept upon his neck.

9 And the darkness left the eyes of Isaac, and he saw the two sons of Jacob, Levi, and Judah, and he said: 'Are these thy sons, my son? for they are like thee.'

10 And he said unto him that they were truly his sons: 'And thou hast truly seen that they are truly my sons'.

11 And they came near to him, and he turned and kissed them and embraced them both together.

12 And the spirit of prophecy came down into his mouth, and he took Levi by his right hand and Judah by his left.

13 And he turned to Levi first, and began to bless him first, and said unto him: May the God of all, the very Lord of all the ages, bless thee and thy children throughout all the ages.

14 And may the Lord give to thee and to thy seed greatness and great glory, and cause thee and thy seed, from among all flesh, to approach Him to serve in His sanctuary as the angels of the presence and as the holy ones. (Even) as they, shall the seed of thy sons be for glory and greatness and holiness, and may He make them great unto all the ages.

15 And they shall be judges and princes, and chiefs of all the seed of the sons of Jacob; They shall speak the word of the Lord in righteousness, And they shall judge all His judgements in righteousness. And they shall declare My ways to Jacob And My paths to Israel. The blessing of the Lord

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shall be given in their mouths To bless all the seed of the beloved.

16 Thy mother has called thy name Levi, And justly has she called thy name; Thou shalt be joined to the Lord And be the companion of all the sons of Jacob; Let His table be thine, And do thou and thy sons eat thereof; And may thy table be full unto all generations, And thy food fail not unto all the ages.

17 And let all who hate thee fall down before thee, And let all thy adversaries be rooted out and perish; And blessed be he that blesses thee, And cursed be every nation that curses thee.'

18 And to Judah he said: 'May the Lord give thee strength and power To tread down all that hate thee; A prince shalt thou be, thou and one of thy sons, over the sons of Jacob; May thy name and the name of thy sons go forth and traverse every land and region. Then shall the Gentiles fear before thy face, And all the nations shall quake [And all the peoples shall quake].

19 In thee shall be the help of Jacob, And in thee be found the salvation of Israel.

20 And when thou sittest on the throne of honour of thy righteousness There shall be great peace for all the seed of the sons of the beloved; Blessed be he that blesseth thee, And all that hate thee and afflict thee and curse thee Shall be rooted out and destroyed from the earth and be accursed.'

21 And turning he kissed him again and embraced him, and rejoiced greatly; for he had seen the sons of Jacob his son in very truth.

22 And he went forth from between his feet and fell down and bowed down to him, and he blessed them and rested there with Isaac his father that night, and they eat and drank with joy.

23 And he made the two sons of Jacob sleep, the one on his right hand and the other on his left, and it was counted to him for righteousness.

24 And Jacob told his father everything during the night, how the Lord had shown him great mercy, and how he had prospered (him in) all his ways, and protected him from all evil.

25 And Isaac blessed the God of his father Abraham, who had not withdrawn his mercy and his righteousness from the sons of his servant Isaac.

26 And in the morning Jacob told his father Isaac the vow which he had vowed to the Lord, and the vision which he had seen, and that he had built an altar, and that everything was ready for the sacrifice to be made before the Lord as he had vowed, and that he had come to set him on an ass.

27 And Isaac said unto Jacob his son: 'I am not able to go with thee; for I am old and not able to bear the way: go, my son, in peace; for I am one hundred and sixty-five years this day; I am no longer able to journey; set thy mother (on an ass) and let her go with thee.

28 And I know, my son, that thou hast come on my account, and may this day be blessed on which thou hast seen me alive, and I also have seen thee, my son.

29 Mayest thou prosper and fulfil the vow which thou hast vowed; and put not off thy vow; for thou shalt be called to account as touching the vow; now therefore make haste to perform it, and may He be pleased who has made all things, to whom thou hast vowed the vow.'

30 And he said to Rebecca: 'Go with Jacob thy son'; and Rebecca went with Jacob her son, and Deborah with her, and they came to Bethel.

31 And Jacob remembered the prayer with which his father had blessed him and his two sons, Levi and Judah, and he rejoiced and blessed the God of his fathers, Abraham and Isaac.

32 And he said: 'Now I know that I have an eternal hope, and my sons also, before the God of all'; and thus is it ordained concerning the two; and they record it as an eternal testimony unto them on the heavenly tablets how Isaac blessed them.

JUBILEES CHAPTER 32

1 And he abode that night at Bethel, and Levi dreamed that they had ordained and made him the priest of the Most High God, him and his sons for ever; and he awoke from his sleep and blessed the Lord.

2 And Jacob rose early in the morning, on the fourteenth of this month, and he gave a tithe of all that came with him, both of men and cattle, both of gold and every vessel and garment, yea, he gave tithes of all.

3 And in those days Rachel became pregnant with her son Benjamin. And Jacob counted his sons from him upwards and Levi fell to the portion of the Lord, and his father clothed him in the garments of the priesthood and filled his hands.

4 And on the fifteenth of this month, he brought to the altar fourteen oxen from amongst the cattle, and twenty-eight rams, and forty-nine sheep, and seven lambs, and twenty-one kids of the goats as a burnt-offering on the altar of sacrifice, well pleasing for a sweet savour before God.

5 This was his offering, in consequence of the vow which he had vowed that he would give a tenth, with their fruit-offerings and their drink- offerings.

6 And when the fire had consumed it, he burnt incense on the fire over the fire, and for a thank-offering two oxen and four rams and four sheep, four he-goats, and two sheep of a year old, and two kids of the goats; and thus he did daily for seven days.

7 And he and all his sons and his men were eating (this) with joy there during seven days and blessing and thanking the Lord, who had delivered him out of all his tribulation and had given him his vow.

8 And he tithed all the clean animals, and made a burnt sacrifice, but the unclean animals he gave (not) to Levi his son, and he gave him all the souls of the men.

9 And Levi discharged the priestly office at Bethel before Jacob his father in preference to his ten brothers, and he was a priest there, and Jacob gave his vow: thus he tithed again

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the tithe to the Lord and sanctified it, and it became holy unto Him.

10 And for this reason it is ordained on the heavenly tablets as a law for the tithing again the tithe to eat before the Lord from year to year, in the place where it is chosen that His name should dwell, and to this law there is no limit of days for ever.

11 This ordinance is written that it may be fulfilled from year to year in eating the second tithe before the Lord in the place where it has been chosen, and nothing shall remain over from it from this year to the year following.

12 For in its year shall the seed be eaten till the days of the gathering of the seed of the year, and the wine till the days of the wine, and the oil till the days of its season.

13 And all that is left thereof and becomes old, let it be regarded as polluted: let it be burnt with fire, for it is unclean.

14 And thus let them eat it together in the sanctuary, and let them not suffer it to become old.

15 And all the tithes of the oxen and sheep shall be holy unto the Lord, and shall belong to his priests, which they will eat before Him from year to year; for thus is it ordained and engraven regarding the tithe on the heavenly tablets.

16 And on the following night, on the twenty-second day of this month, Jacob resolved to build that place, and to surround the court with a wall, and to sanctify it and make it holy for ever, for himself and his children after him.

17 And the Lord appeared to him by night and blessed him and said unto him: 'Thy name shall not be called Jacob, but Israel shall they name thy name.'

18 And He said unto him again: 'I am the Lord who created the heaven and the earth, and I will increase thee and multiply thee exceedingly, and kings shall come forth from thee, and they shall judge everywhere wherever the foot of the sons of men has trodden.

19 And I will give to thy seed all the earth which is under heaven, and they shall judge all the nations according to their desires, and after that they shall get possession of the whole earth and inherit it for ever.'

20 And He finished speaking with him, and He went up from him. and Jacob looked till He had ascended into heaven.

21 And he saw in a vision of the night, and behold an angel descended from heaven with seven tablets in his hands, and he gave them to Jacob, and he read them and knew all that was written therein which would befall him and his sons throughout all the ages.

22 And he showed him all that was written on the tablets, and said unto him: 'Do not build this place, and do not make it an eternal sanctuary, and do not dwell here; for this is not the place. Go to the house of Abraham thy father and dwell with Isaac thy father until the day of the death of thy father.

23 For in Egypt thou shalt die in peace, and in this land thou shalt be buried with honour in the sepulchre of thy fathers, with Abraham and Isaac.

24 Fear not, for as thou hast seen and read it, thus shall it all be; and do thou write down everything as thou hast seen and read.'

25 And Jacob said: 'Lord, how can I remember all that I have read and seen? 'And he said unto him: 'I will bring all things to thy remembrance.'

26 And he went up from him, and he awoke from his sleep, and he remembered everything which he had read and seen, and he wrote down all the words which he had read and seen.

27 And he celebrated there yet another day, and he sacrificed thereon according to all that he sacrificed on the former days, and called its name 'Addition,' for this day was added and the former days he called 'The Feast '.

28 And thus it was manifested that it should be, and it is written on the heavenly tablets: wherefore it was revealed to him that he should celebrate it, and add it to the seven days of the feast.

29 And its name was called 'Addition,' because that it was recorded amongst the days of the feast days, according to the number of the days of the year.

30 And in the night, on the twenty-third of this month, Deborah Rebecca's nurse died, and they buried her beneath the city under the oak of the river, and he called the name of this place, 'The river of Deborah,' and the oak, 'The oak of the mourning of Deborah.'

31 And Rebecca went and returned to her house to his father Isaac, and Jacob sent by her hand rams and sheep and he-goats that she should prepare a meal for his father such as he desired.

32 And he went after his mother till he came to the land of Kabratan, and he dwelt there.

33 And Rachel bare a son in the night, and called his name 'Son of my sorrow '; for she suffered in giving him birth: but his father called his name Benjamin, on the eleventh of the eighth month in the first of the sixth week of this jubilee. [2143 A.M.] 34 And Rachel died there and she was buried in the land of Ephrath, the same is Bethlehem, and Jacob built a pillar on the grave of Rachel, on the road above her grave.

JUBILEES CHAPTER 33

1 And Jacob went and dwelt to the south of Magdaladra'ef. And he went to his father Isaac, he and Leah his wife, on the new moon of the tenth month.

2 And Reuben saw Bilhah, Rachel's maid, the concubine of his father, bathing in water in a secret place, and he loved her.

3 And he hid himself at night, and he entered the house of Bilhah [at night], and he found her sleeping alone on a bed in her house.

4 And he lay with her, and she awoke and saw, and behold Reuben was lying with her in the bed, and she uncovered the border of her covering and seized him, and cried out, and discovered that it was Reuben.

5 And she was ashamed because of him, and released her hand from him, and he fled.

6 And she lamented because of this thing exceedingly, and did not tell it to any one.

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7 And when Jacob returned and sought her, she said unto him: 'I am not clean for thee, for I have been defiled as regards thee; for Reuben has defiled me, and has lain with me in the night, and I was asleep, and did not discover until he uncovered my skirt and slept with me.'

8 And Jacob was exceedingly wroth with Reuben because he had lain with Bilhah, because he had uncovered his father's skirt.

9 And Jacob did not approach her again because Reuben had defiled her. And as for any man who uncovers his father's skirt his deed is wicked exceedingly, for he is abominable before the Lord.

10 For this reason it is written and ordained on the heavenly tablets that a man should not lie with his father's wife, and should not uncover his father's skirt, for this is unclean: they shall surely die together, the man who lies with his father's wife and the woman also, for they have wrought uncleanness on the earth.

11 And there shall be nothing unclean before our God in the nation which He has chosen for Himself as a possession.

12 And again, it is written a second time: 'Cursed be he who lieth with the wife of his father, for he hath uncovered his father's shame'; and all the holy ones of the Lord said 'So be it; so be it.'

13 And do thou, Moses, command the children of Israel that they observe this word; for it (entails) a punishment of death; and it is unclean, and there is no atonement for ever to atone for the man who has committed this, but he is to be put to death and slain, and stoned with stones, and rooted out from the midst of the people of our God.

14 For to no man who does so in Israel is it permitted to remain alive a single day on the earth, for he is abominable and unclean.

15 And let them not say: to Reuben was granted life and forgiveness after he had lain with his father's concubine, and to her also though she had a husband, and her husband Jacob, his father, was still alive.

16 For until that time there had not been revealed the ordinance and judgement and law in its completeness for all, but in thy days (it has been revealed) as a law of seasons and of days, and an everlasting law for the everlasting generations.

17 And for this law there is no consummation of days, and no atonement for it, but they must both be rooted out in the midst of the nation: on the day whereon they committed it they shall slay them.

18 And do thou, Moses, write (it) down for Israel that they may observe it, and do according to these words, and not commit a sin unto death; for the Lord our God is judge, who respects not persons and accepts not gifts.

19 And tell them these words of the covenant, that they may hear and observe, and be on their guard with respect to them, and not be destroyed and rooted out of the land; for an uncleanness, and an abomination, and a contamination, and a pollution are all they who commit it on the earth before our God.

20 And there is no greater sin than the fornication which they commit on earth; for Israel is a holy nation unto the Lord its God, and a nation of inheritance, and a priestly and royal nation and for (His own) possession; and there shall no such uncleanness appear in the midst of the holy nation.

21 And in the third year of this sixth week [2145 A.M.] Jacob and all his sons went and dwelt in the house of Abraham, near Isaac his father and Rebecca his mother.

22 And these were the names of the sons of Jacob: the first-born Reuben, Simeon, Levi, Judah, Issachar, Zebulon, the sons of Leah; and the sons of Rachel, Joseph and Benjamin; and the sons of Bilhah, Dan and Naphtali; and the sons of Zilpah, Gad and Asher; and Dinah, the daughter of Leah, the only daughter of Jacob.

23 And they came and bowed themselves to Isaac and Rebecca, and when they saw them they blessed Jacob and all his sons, and Isaac rejoiced exceedingly, for he saw the sons of Jacob, his younger son and he blessed them.

JUBILEES CHAPTER 34

1 And in the sixth year of this week of this forty-fourth jubilee [2148 A.M.] Jacob sent his sons to pasture their sheep, and his servants with them to the pastures of Shechem.

2 And the seven kings of the Amorites assembled themselves together against them, to slay them, hiding themselves under the trees, and to take their cattle as a prey.

3 And Jacob and Levi and Judah and Joseph were in the house with Isaac their father; for his spirit was sorrowful, and they could not leave him: and Benjamin was the youngest, and for this reason remained with his father.

4 And there came the king[s] of Taphu and the king[s] of 'Aresa, and the king[s] of Seragan, and the king[s] of Selo, and the king[s] of Ga'as, and the king of Bethoron, and the king of Ma'anisakir, and all those who dwell in these mountains (and) who dwell in the woods in the land of Canaan.

5 And they announced this to Jacob saying: 'Behold, the kings of the Amorites have surrounded thy sons, and plundered their herds.'

6 And he arose from his house, he and his three sons and all the servants of his father, and his own servants, and he went against them with six thousand men, who carried swords.

7 And he slew them in the pastures of Shechem, and pursued those who fled, and he slew them with the edge of the sword, and he slew 'Aresa and Taphu and Saregan and Selo and 'Amani- sakir and Ga[ga]'as, and he recovered his herds.

8 And he prevailed over them, and imposed tribute on them that they should pay him tribute, five fruit products of their land, and he built Robel and Tamnatares.

9 And he returned in peace, and made peace with them, and they became his servants, until the day that he and his sons went down into Egypt.

10 And in the seventh year of this week [2149 A.M.] he sent Joseph to learn about the welfare of his brothers from his house to the land of Shechem, and he found them in the land of Dothan.

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11 And they dealt treacherously with him, and formed a plot against him to slay him, but changing their minds, they sold him to Ishmaelite merchants, and they brought him down into Egypt, and they sold him to Potiphar, the eunuch of Pharaoh, the chief of the cooks, priest of the city of 'Elew.

12 And the sons of Jacob slaughtered a kid, and dipped the coat of Joseph in the blood, and sent (it) to Jacob their father on the tenth of the seventh month.

13 And he mourned all that night, for they had brought it to him in the evening, and he became feverish with mourning for his death, and he said: 'An evil beast hath devoured Joseph'; and all the members of his house [mourned with him that day, and they] were grieving and mourning with him all that day.

14 And his sons and his daughter rose up to comfort him, but he refused to be comforted for his son.

15 And on that day Bilhah heard that Joseph had perished, and she died mourning him, and she was living in Qafratef, and Dinah also, his daughter, died after Joseph had perished.

16 And there came these three mournings upon Israel in one month. And they buried Bilhah over against the tomb of Rachel, and Dinah also. his daughter, they buried there.

17 And he mourned for Joseph one year, and did not cease, for he said 'Let me go down to the grave mourning for my son'.

18 For this reason it is ordained for the children of Israel that they should afflict themselves on the tenth of the seventh month -on the day that the news which made him weep for Joseph came to Jacob his father- that they should make atonement for themselves thereon with a young goat on the tenth of the seventh month, once a year, for their sins; for they had grieved the affection of their father regarding Joseph his son.

19 And this day has been ordained that they should grieve thereon for their sins, and for all their transgressions and for all their errors, so that they might cleanse themselves on that day once a year.

20 And after Joseph perished, the sons of Jacob took unto themselves wives. The name of Reuben's wife is 'Ada; and the name of Simeon's wife is 'Adlba'a, a Canaanite; and the name of Levi's wife is Melka, of the daughters of Aram, of the seed of the sons of Terah; and the name of Judah's wife, Betasu'el, a Canaanite; and the name of Issachar's wife, Hezaqa: and the name of Zabulon's wife, Ni'iman; and the name of Dan's wife, 'Egla; and the name of Naphtali's wife, Rasu'u, of Mesopotamia; and the name of Gad's wife, Maka; and the name of Asher's wife, 'Ijona; and the name of Joseph's wife, Asenath, the Egyptian; and the name of Benjamin's wife, 'Ijasaka.

21 And Simeon repented, and took a second wife from Mesopotamia as his brothers.

JUBILEES CHAPTER 35

1 And in the first year of the first week of the forty-fifth jubilee [2157 A.M.] Rebecca called Jacob, her son, and commanded him regarding his father and regarding his brother, that he should honour them all the days of his life.

2 And Jacob said: 'I will do everything as thou hast commanded me; for this thing will be honour and greatness to me, and righteousness before the Lord, that I should honour them.

3 And thou too, mother, knowest from the time I was born until this day, all my deeds and all that is in my heart, that I always think good concerning all.

4 And how should I not do this thing which thou hast commanded me, that I should honour my father and my brother!

5 Tell me, mother, what perversity hast thou seen in me and I shall turn away from it, and mercy will be upon me.'

6 And she said unto him: 'My son, I have not seen in thee all my days any perverse but (only) upright deeds. And yet I will tell thee the truth, my son: I shall die this year, and I shall not survive this year in my life; for I have seen in a dream the day of my death, that I should not live beyond a hundred and fifty-five years: and behold I have completed all the days of my life which I am to live.'

7 And Jacob laughed at the words of his mother. because his mother had said unto him that she should die; and she was sitting opposite to him in possession of her strength, and she was not infirm in her strength; for she went in and out and saw, and her teeth were strong, and no ailment had touched her all the days of her life.

8 And Jacob said unto her: 'Blessed am I, mother, if my days approach the days of thy life, and my strength remain with me thus as thy strength: and thou wilt not die, for thou art jesting idly with me regarding thy death.'

9 And she went in to Isaac and said unto him: 'One petition I make unto thee: make Esau swear that he will not injure Jacob, nor pursue him with enmity; for thou knowest Esau's thoughts that they are perverse from his youth, and there is no goodness in him; for he desires after thy death to kill him.

10 And thou knowest all that he has done since the day Jacob his brother went to Haran until this day: how he has forsaken us with his whole heart, and has done evil to us; thy flocks he has taken to himself, and carried off all thy possessions from before thy face.

11 And when we implored and besought him for what was our own, he did as a man who was taking pity on us.

12 And he is bitter against thee because thou didst bless Jacob thy perfect and upright son; for there is no evil but only goodness in him, and since he came from Haran unto this day he has not robbed us of aught, for he brings us everything in its season always, and rejoices with all his heart when we take at his hands and he blesses us, and has not parted from us since he came from Haran until this day, and he remains with us continually at home honouring us.'

13 And Isaac said unto her: 'I, too, know and see the deeds of Jacob who is with us, how that with all his heart he honours us; but I loved Esau formerly more than Jacob, because he was the firstborn; but now I love Jacob more than Esau, for he has done manifold evil deeds, and there is no

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righteousness in him, for all his ways are unrighteousness and violence, [and there is no righteousness around him.]

14 And now my heart is troubled because of all his deeds, and neither he nor his seed is to be saved, for they are those who will be destroyed from the earth and who will be rooted out from under heaven, for he has forsaken the God of Abraham and gone after his wives and after their uncleanness and after their error, he and his children.

15 And thou dost bid me make him swear that he will not slay Jacob his brother; even if he swear he will not abide by his oath, and he will not do good but evil only.

16 But if he desires to slay Jacob, his brother, into Jacob's hands will he be given, and he will not escape from his hands, [for he will descend into his hands.]

17 And fear thou not on account of Jacob; for the guardian of Jacob is great and powerful and honoured, and praised more than the guardian of Esau.'

18 And Rebecca sent and called Esau and he came to her, and she said unto him: 'I have a petition, my son, to make unto thee, and do thou promise to do it, my son.'

19 And he said: 'I will do everything that thou sayest unto me, and I will not refuse thy petition.'

20 And she said unto him: 'I ask you that the day I die, thou wilt take me in and bury me near Sarah, thy father's mother, and that thou and Jacob will love each other and that neither will desire evil against the other, but mutual love only, and (so) ye will prosper, my sons, and be honoured in the midst of the land, and no enemy will rejoice over you, and ye will be a blessing and a mercy in the eyes of all those that love you.'

21 And he said: 'I will do all that thou hast told me, and I shall bury thee on the day thou diest near Sarah, my father's mother, as thou hast desired that her bones may be near thy bones.

22 And Jacob, my brother, also, I shall love above all flesh; for I have not a brother in all the earth but him only: and this is no great merit for me if I love him; for he is my brother, and we were sown together in thy body, and together came we forth from thy womb, and if I do not love my brother, whom shall I love?

23 And I, myself, beg thee to exhort Jacob concerning me and concerning my sons, for I know that he will assuredly be king over me and my sons, for on the day my father blessed him he made him the higher and me the lower.

24 And I swear unto thee that I shall love him, and not desire evil against him all the days of my life but good only.'

25 And he sware unto her regarding all this matter. And she called Jacob before the eyes of Esau, and gave him commandment according to the words which she had spoken to Esau.

26 And he said: 'I shall do thy pleasure; believe me that no evil will proceed from me or from my sons against Esau, and I shall be first in naught save in love only.'

27 And they eat and drank, she and her sons that night, and she died, three jubilees and one week and one year old, on that night, and her two sons, Esau and Jacob, buried her in the double cave near Sarah, their father's mother.

JUBILEES CHAPTER 36

1 And in the sixth year of this week [2162 A.M.] Isaac called his two sons Esau and Jacob, and they came to him, and he said unto them: 'My sons, I am going the way of my fathers, to the eternal house where my fathers are.

2 Wherefore bury me near Abraham my father, in the double cave in the field of Ephron the Hittite, where Abraham purchased a sepulchre to bury in; in the sepulchre which I digged for myself, there bury me.

3 And this I command you, my sons, that ye practise righteousness and uprightness on the earth, so that the Lord may bring upon you all that the Lord said that he would do to Abraham and to his seed.

4 And love one another, my sons, your brothers as a man who loves his own soul, and let each seek in what he may benefit his brother, and act together on the earth; and let them love each other as their own souls.

5 And concerning the question of idols, I command and admonish you to reject them and hate them, and love them not, for they are full of deception for those that worship them and for those that bow down to them.

6 Remember ye, my sons, the Lord God of Abraham your father, and how I too worshipped Him and served Him in righteousness and in joy, that He might multiply you and increase your seed as the stars of heaven in multitude, and establish you on the earth as the plant of righteousness which will not be rooted out unto all the generations for ever.

7 And now I shall make you swear a great oath -for there is no oath which is greater than it by the name glorious and honoured and great and splendid and wonderful and mighty, which created the heavens and the earth and all things together- that ye will fear Him and worship Him.

8 And that each will love his brother with affection and righteousness, and that neither will desire evil against his brother from henceforth for ever all the days of your life so that ye may prosper in all your deeds and not be destroyed.

9 And if either of you devises evil against his brother, know that from henceforth everyone that devises evil against his brother shall fall into his hand, and shall be rooted out of the land of the living, and his seed shall be destroyed from under heaven.

10 But on the day of turbulence and execration and indignation and anger, with flaming devouring fire as He burnt Sodom, so likewise will He burn his land and his city and all that is his, and he shall be blotted out of the book of the discipline of the children of men, and not be recorded in the book of life, but in that which is appointed to destruction, and he shall depart into eternal execration; so that their condemnation may be always renewed in hate and in execration and in wrath and in torment and in indignation and in plagues and in disease for ever.

11 I say and testify to you, my sons, according to the judgement which shall come upon the man who wishes to injure his brother.

12 And he divided all his possessions between the two on that day and he gave the larger portion to him that was the

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first-born, and the tower and all that was about it, and all that Abraham possessed at the Well of the Oath.

13 And he said: 'This larger portion I will give to the firstborn.'

14 And Esau said, 'I have sold to Jacob and given my birthright to Jacob; to him let it be given, and I have not a single word to say regarding it, for it is his.'

15 And Isaac said, May a blessing rest upon you, my sons, and upon your seed this day, for ye have given me rest, and my heart is not pained concerning the birthright, lest thou shouldest work wickedness on account of it.

16 May the Most High God bless the man that worketh righteousness, him and his seed for ever.'

17 And he ended commanding them and blessing them, and they eat and drank together before him, and he rejoiced because there was one mind between them, and they went forth from him and rested that day and slept.

18 And Isaac slept on his bed that day rejoicing; and he slept the eternal sleep, and died one hundred and eighty years old. He completed twenty-five weeks and five years; and his two sons Esau and Jacob buried him.

19 And Esau went to the land of Edom, to the mountains of Seir, and dwelt there.

20 And Jacob dwelt in the mountains of Hebron, in the tower of the land of the sojournings of his father Abraham, and he worshipped the Lord with all his heart and according to the visible commands according as He had divided the days of his generations.

21 And Leah his wife died in the fourth year of the second week of the forty-fifth jubilee, [2167 A.M.] and he buried her in the double cave near Rebecca his mother to the left of the grave of Sarah, his father's mother

22 and all her sons and his sons came to mourn over Leah his wife with him and to comfort him regarding her, for he was lamenting her for he loved her exceedingly after Rachel her sister died;

23 for she was perfect and upright in all her ways and honoured Jacob,and all the days that she lived with him he did not hear from her mouth a harsh word, for she was gentle and peaceable and upright and honourable.

24 And he remembered all her deeds which she had done during her life and he lamented her exceedingly; for he loved her with all his heart and with all his soul.

JUBILEES CHAPTER 37

1 And on the day that Isaac the father of Jacob and Esau died, [2162 A.M.] the sons of Esau heard that Isaac had given the portion of the elder to his younger son Jacob and they were very angry.

2 And they strove with their father, saying 'Why has thy father given Jacob the portion of the elder and passed over thee, although thou art the elder and Jacob the younger?'

3 And he said unto them 'Because I sold my birthright to Jacob for a small mess of lentils, and on the day my father sent me to hunt and catch and bring him something that he should eat and bless me, he came with guile and brought my father food and drink, and my father blessed him and put me under his hand.

4 And now our father has caused us to swear, me and him, that we shall not mutually devise evil, either against his brother, and that we shall continue in love and in peace each with his brother and not make our ways corrupt.'

5 And they said unto him, 'We shall not hearken unto thee to make peace with him; for our strength is greater than his strength, and we are more powerful than he; we shall go against him and slay him, and destroy him and his sons. And if thou wilt not go with us, we shall do hurt to thee also.

6 And now hearken unto us: Let us send to Aram and Philistia and Moab and Ammon, and let us choose for ourselves chosen men who are ardent for battle, and let us go against him and do battle with him, and let us exterminate him from the earth before he grows strong.'

7 And their father said unto them, 'Do not go and do not make war with him lest ye fall before him.'

8 And they said unto him, 'This too, is exactly thy mode of action from thy youth until this day, and thou art putting thy neck under his yoke.

9 We shall not hearken to these words.' And they sent to Aram, and to 'Aduram to the friend of their father, and they hired along with them one thousand fighting men, chosen men of war.

10 And there came to them from Moab and from the children of Ammon, those who were hired, one thousand chosen men, and from Philistia, one thousand chosen men of war, and from Edom and from the Horites one thousand chosen fighting men, and from the Kittim mighty men of war.

11 And they said unto their father: Go forth with them and lead them, else we shall slay thee.'

12 And he was filled with wrath and indignation on seeing that his sons were forcing him to go before (them) to lead them against Jacob his brother.

13 But afterward he remembered all the evil which lay hidden in his heart against Jacob his brother; and he remembered not the oath which he had sworn to his father and to his mother that he would devise no evil all his days against Jacob his brother.

14 And notwithstanding all this, Jacob knew not that they were coming against him to battle, and he was mourning for Leah, his wife, until they approached very near to the tower with four thousand warriors and chosen men of war.

15 And the men of Hebron sent to him saying, 'Behold thy brother has come against thee, to fight thee, with four thousand girt with the sword, and they carry shields and weapons'; for they loved Jacob more than Esau. So they told him; for Jacob was a more liberal and merciful man than Esau.

16 But Jacob would not believe until they came very near to the tower.

17 And he closed the gates of the tower; and he stood on the battlements and spake to his brother Esau and said, 'Noble is the comfort wherewith thou hast come to comfort me for my wife who has died. Is this the oath that thou didst swear to

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thy father and again to thy mother before they died? Thou hast broken the oath, and on the moment that thou didst swear to thy father wast thou condemned.'

18 And then Esau answered and said unto him, 'Neither the children of men nor the beasts of the earth have any oath of righteousness which in swearing they have sworn (an oath valid) for ever; but every day they devise evil one against another, and how each may slay his adversary and foe.

19 And thou dost hate me and my children for ever. And there is no observing the tie of brotherhood with thee.

20 Hear these words which I declare unto thee, If the boar can change its skin and make its bristles as soft as wool, Or if it can cause horns to sprout forth on its head like the horns of a stag or of a sheep, Then will I observe the tie of brotherhood with thee And if the breasts separated themselves from their mother, for thou hast not been a brother to me.

21 And if the wolves make peace with the lambs so as not to devour or do them violence, And if their hearts are towards them for good, Then there shall be peace in my heart towards thee

22 And if the lion becomes the friend of the ox and makes peace with him And if he is bound under one yoke with him and ploughs with him, Then will I make peace with thee.

23 And when the raven becomes white as the raza, Then know that I have loved thee And shall make peace with thee Thou shalt be rooted out, And thy sons shall be rooted out, And there shall be no peace for thee'

24 And when Jacob saw that he was (so) evilly disposed towards him with his heart, and with all his soul as to slay him, and that he had come springing like the wild boar which comes upon the spear that pierces and kills it, and recoils not from it;

25 then he spake to his own and to his servants that they should attack him and all his companions.

JUBILEES CHAPTER 38

1 And after that Judah spake to Jacob, his father, and said unto him: 'Bend thy bow, father, and send forth thy arrows and cast down the adversary and slay the enemy; and mayst thou have the power, for we shall not slay thy brother, for he is such as thou, and he is like thee let us give him (this) honour.'

2 Then Jacob bent his bow and sent forth the arrow and struck Esau, his brother (on his right breast) and slew him.

3 And again he sent forth an arrow and struck 'Adoran the Aramaean, on the left breast, and drove him backward and slew him.

4 And then went forth the sons of Jacob, they and their servants, dividing themselves into companies on the four sides of the tower.

5 And Judah went forth in front, and Naphtali and Gad with him and fifty servants with him on the south side of the tower, and they slew all they found before them, and not one individual of them escaped.

6 And Levi and Dan and Asher went forth on the east side of the tower, and fifty (men) with them, and they slew the fighting men of Moab and Ammon.

7 And Reuben and Issachar and Zebulon went forth on the north side of the tower, and fifty men with them, and they slew the fighting men of the Philistines.

8 And Simeon and Benjamin and Enoch, Reuben's son, went forth on the west side of the tower, and fifty (men) with them, and they slew of Edom and of the Horites four hundred men, stout warriors; and six hundred fled, and four of the sons of Esau fled with them, and left their father lying slain, as he had fallen on the hill which is in 'Aduram.

9 And the sons of Jacob pursued after them to the mountains of Seir. And Jacob buried his brother on the hill which is in 'Aduram, and he returned to his house.

10 And the sons of Jacob pressed hard upon the sons of Esau in the mountains of Seir, and bowed their necks so that they became servants of the sons of Jacob.

11 And they sent to their father (to inquire) whether they should make peace with them or slay them.

12 And Jacob sent word to his sons that they should make peace, and they made peace with them, and placed the yoke of servitude upon them, so that they paid tribute to Jacob and to his sons always.

13 And they continued to pay tribute to Jacob until the day that he went down into Egypt.

14 And the sons of Edom have not got quit of the yoke of servitude which the twelve sons of Jacob had imposed on them until this day.

15 And these are the kings that reigned in Edom before there reigned any king over the children of Israel [until this day] in the land of Edom.

16 And Balaq, the son of Beor, reigned in Edom, and the name of his city was Danaba.

17 And Balaq died, and Jobab, the son of Zara of Boser, reigned in his stead.

18 And Jobab died, and 'Asam, of the land of Teman, reigned in his stead.

19 And 'Asam died, and 'Adath, the son of Barad, who slew Midian in the field of Moab, reigned in his stead, and the name of his city was Avith.

20 And 'Adath died, and Salman, from 'Amaseqa, reigned in his stead.

21 And Salman died,and Saul of Ra'aboth (by the) river, reigned in his stead.

22 And Saul died, and Ba'elunan, the son of Achbor, reigned in his stead.

23 And Ba'elunan, the son of Achbor died, and 'Adath reigned in his stead, and the name of his wife was Maitabith, the daughter of Matarat, the daughter of Metabedza'ab.

24 These are the kings who reigned in the land of Edom.

JUBILEES CHAPTER 39

1 And Jacob dwelt in the land of his father's sojournings in the land of Canaan. These are the generations of Jacob.

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2 And Joseph was seventeen years old when they took him down into the land of Egypt, and Potiphar, an eunuch of Pharaoh, the chief cook bought him.

3 And he set Joseph over all his house and the blessing of the Lord came upon the house of the Egyptian on account of Joseph, and the Lord prospered him in all that he did.

4 And the Egyptian committed everything into the hands of Joseph; for he saw that the Lord was with him, and that the Lord prospered him in all that he did.

5 And Joseph's appearance was comely [and very beautiful was his appearance], and his master's wife lifted up her eyes and saw Joseph, and she loved him and besought him to lie with her.

6 But he did not surrender his soul, and he remembered the Lord and the words which Jacob, his father, used to read from amongst the words of Abraham, that no man should commit fornication with a woman who has a husband; that for him the punishment of death has been ordained in the heavens before the Most High God, and the sin will be recorded against him in the eternal books continually before the Lord.

7 And Joseph remembered these words and refused to lie with her.

8 And she besought him for a year, but he refused and would not listen.

9 But she embraced him and held him fast in the house in order to force him to lie with her, and closed the doors of the house and held him fast; but he left his garment in her hands and broke through the door and fled without from her presence.

10 And the woman saw that he would not lie with her, and she calumniated him in the presence of his lord, saying 'Thy Hebrew servant, whom thou lovest, sought to force me so that he might lie with me; and it came to pass when I lifted up my voice that he fled and left his garment in my hands when I held him, and he brake through the door.'

11 And the Egyptian saw the garment of Joseph and the broken door, and heard the words of his wife, and cast Joseph into prison into the place where the prisoners were kept whom the king imprisoned.

12 And he was there in the prison; and the Lord gave Joseph favour in the sight of the chief of the prison guards and compassion before him, for he saw that the Lord was with him, and that the Lord made all that he did to prosper.

13 And he committed all things into his hands, and the chief of the prison guards knew of nothing that was with him, for Joseph did every thing, and the Lord perfected it.

14 And he remained there two years. And in those days Pharaoh, king of Egypt was wroth against his two eunuchs, against the chief butler, and against the chief baker, and he put them in ward in the house of the chief cook, in the prison where Joseph was kept.

15 And the chief of the prison guards appointed Joseph to serve them; and he served before them.

16 And they both dreamed a dream, the chief butler and the chief baker, and they told it to Joseph.

17 And as he interpreted to them so it befell them, and Pharaoh restored the chief butler to his office and the (chief) baker he slew, as Joseph had interpreted to them.

18 But the chief butler forgot Joseph in the prison, although he had informed him what would befall him, and did not remember to inform Pharaoh how Joseph had told him, for he forgot.

JUBILEES CHAPTER 40

1 And in those days Pharaoh dreamed two dreams in one night concerning a famine which was to be in all the land, and he awoke from his sleep and called all the interpreters of dreams that were in Egypt, and magicians, and told them his two dreams, and they were not able to declare (them).

2 And then the chief butler remembered Joseph and spake of him to the king, and he brought him forth from the prison, and he to]d his two dreams before him.

3 And he said before Pharaoh that his two dreams were one, and he said unto him: 'Seven years shall come (in which there shall be) plenty over all the land of Egypt, and after that seven years of famine, such a famine as has not been in all the land.

4 And now let Pharaoh appoint overseers in all the land of Egypt, and let them store up food in every city throughout the days of the years of plenty, and there will be food for the seven years of famine, and the land will not perish through the famine, for it will be very severe.'

5 And the Lord gave Joseph favour and mercy in the eyes of Pharaoh, and Pharaoh said unto his servants. We shall not find such a wise and discreet man as this man, for the spirit of the Lord is with him.'

6 And he appointed him the second in all his kingdom and gave him authority over all Egypt, and caused him to ride in the second chariot of Pharaoh.

7 And he clothed him with byssus garments, and he put a gold chain upon his neck, and (a herald) proclaimed before him ' 'El 'El wa 'Abirer,' and placed a ring on his hand and made him ruler over all his house, and magnified him, and said unto him. 'Only on the throne shall I be greater than thou.'

8 And Joseph ruled over all the land of Egypt, and all the princes of Pharaoh, and all his servants, and all who did the king's business loved him, for he walked in uprightness, for he was without pride and arrogance, and he had no respect of persons, and did not accept gifts, but he judged in uprightness all the people of the land.

9 And the land of Egypt was at peace before Pharaoh because of Joseph, for the Lord was with him, and gave him favour and mercy for all his generations before all those who knew him and those who heard concerning him, and Pharaoh's kingdom was well ordered, and there was no Satan and no evil person (therein).

10 And the king called Joseph's name Sephantiphans, and gave Joseph to wife the daughter of Potiphar, the daughter of the priest of Heliopolis, the chief cook.

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11 And on the day that Joseph stood before Pharaoh he was thirty years old [when he stood before Pharaoh].

12 And in that year Isaac died. And it came to pass as Joseph had said in the interpretation of his two dreams, according as he had said it, there were seven years of plenty over all the land of Egypt, and the land of Egypt abundantly produced, one measure (producing) eighteen hundred measures.

13 And Joseph gathered food into every city until they were full of corn until they could no longer count and measure it for its multitude.

JUBILEES CHAPTER 41

1 And in the forty-fifth jubilee, in the second week, (and) in the second year, [2165 A.M.] Judah took for his first-born Er, a wife from the daughters of Aram, named Tamar.

2 But he hated, and did not lie with her, because his mother was of the daughters of Canaan, and he wished to take him a wife of the kinsfolk of his mother, but Judah, his father, would not permit him.

3 And this Er, the first-born of Judah, was wicked, and the Lord slew him.

4 And Judah said unto Onan, his brother 'Go in unto thy brother's wife and perform the duty of a husband's brother unto her, and raise up seed unto thy brother.'

5 And Onan knew that the seed would not be his, (but) his brother's only, and he went into the house of his brother's wife, and spilt the seed on the ground, and he was wicked in the eyes of the Lord, and He slew him.

6 And Judah said unto Tamar, his daughter-in-law: 'Remain in thy father's house as a widow till Shelah my son be grown up, and I shall give thee to him to wife.'

7 And he grew up; but Bedsu'el, the wife of Judah, did not permit her son Shelah to marry. And Bedsu'el, the wife of Judah, died [2168 A.M.] in the fifth year of this week.

8 And in the sixth year Judah went up to shear his sheep at Timnah. [2169 A.M.] And they told Tamar: 'Behold thy father-in-law goeth up to Timnah to shear his sheep.'

9 And she put off her widow's clothes, and put on a veil, and adorned herself, and sat in the gate adjoining the way to Timnah.

10 And as Judah was going along he found her, and thought her to be an harlot, and he said unto her: 'Let me come in unto thee'; and she said unto him Come in,' and he went in.

11 And she said unto him: 'Give me my hire'; and he said unto her: 'I have nothing in my hand save my ring that is on my finger, and my necklace, and my staff which is in my hand.'

12 And she said unto him 'Give them to me until thou dost send me my hire', and he said unto her: 'I will send unto thee a kid of the goats'; and he gave them to her, and he went in unto her, and she conceived by him.

13 And Judah went unto his sheep, and she went to her father's house.

14 And Judah sent a kid of the goats by the hand of his shepherd, an Adullamite, and he found her not; and he asked the people of the place, saying: 'Where is the harlot who was here?' And they said unto him; 'There is no harlot here with us.'

15 And he returned and informed him, and said unto him that he had not found her: 'I asked the people of the place, and they said unto me: "There is no harlot here." '

16 And he said: 'Let her keep (them) lest we become a cause of derision.' And when she had completed three months, it was manifest that she was with child, and they told Judah, saying: 'Behold Tamar, thy daughter-in-law, is with child by whoredom.'

17 And Judah went to the house of her father, and said unto her father and her brothers: 'Bring her forth, and let them burn her, for she hath wrought uncleanness in Israel.'

18 And it came to pass when they brought her forth to burn her that she sent to her father-in-law the ring and the necklace, and the staff, saying: 'Discern whose are these, for by him am I with child.'

19 And Judah acknowledged, and said: 'Tamar is more righteous than I am.

20 And therefore let them burn her not' And for that reason she was not given to Shelah, and he did not again approach her.

21 And after that she bare two sons, Perez [2170 A.M.] and Zerah, in the seventh year of this second week.

22 And thereupon the seven years of fruitfulness were accomplished, of which Joseph spake to Pharaoh.

23 And Judah acknowledged that the deed which he had done was evil, for he had lain with his daughter-in-law, and he esteemed it hateful in his eyes, and he acknowledged that he had transgressed and gone astray, for he had uncovered the skirt of his son, and he began to lament and to supplicate before the Lord because of his transgression.

24 And we told him in a dream that it was forgiven him because he supplicated earnestly, and lamented, and did not again commit it.

25 And he received forgiveness because he turned from his sin and from his ignorance, for he transgressed greatly before our God; and every one that acts thus, every one who lies with his mother-in-law, let them burn him with fire that he may burn therein, for there is uncleanness and pollution upon them, with fire let them burn them.

26 And do thou command the children of Israel that there be no uncleanness amongst them, for every one who lies with his daughter-in-law or with his mother-in-law hath wrought uncleanness; with fire let them burn the man who has lain with her, and likewise the woman, and He will turn away wrath and punishment from Israel.

27 And unto Judah we said that his two sons had not lain with her, and for this reason his seed was stablished for a second generation, and would not be rooted out.

28 For in singleness of eye he had gone and sought for punishment, namely, according to the judgement of

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Abraham, which he had commanded his sons, Judah had sought to burn her with fire.

JUBILEES CHAPTER 42

1 And in the first year of the third week of the forty-fifth jubilee the famine began to come into the [2171 A.M.] land, and the rain refused to be given to the earth, for none whatever fell.

2 And the earth grew barren, but in the land of Egypt there was food, for Joseph had gathered the seed of the land in the seven years of plenty and had preserved it.

3 And the Egyptians came to Joseph that he might give them food, and he opened the store-houses where was the grain of the first year, and he sold it to the people of the land for gold.

4 <Now the famine was very sore in the land of Canaan>, and Jacob heard that there was food in Egypt, and he sent his ten sons that they should procure food for him in Egypt; but Benjamin he did not send, and <the ten sons of Jacob> arrived <in Egypt> among those that went (there).

5 And Joseph recognised them, but they did not recognise him, and he spake unto them and questioned them, and he said unto them; 'Are ye not spies and have ye not come to explore the approaches of the land? 'And he put them in ward.

6 And after that he set them free again, and detained Simeon alone and sent off his nine brothers.

7 And he filled their sacks with corn, and he put their gold in their sacks, and they did not know.

8 And he commanded them to bring their younger brother, for they had told him their father was living and their younger brother.

9 And they went up from the land of Egypt and they came to the land of Canaan; and they told their father all that had befallen them, and how the lord of the country had spoken roughly to them, and had seized Simeon till they should bring Benjamin.

10 And Jacob said: 'Me have ye bereaved of my children! Joseph is not and Simeon also is not, and ye will take Benjamin away. On me has your wickedness come.

11 'And he said: 'My son will not go down with you lest perchance he fall sick; for their mother gave birth to two sons, and one has perished, and this one also ye will take from me. If perchance he took a fever on the road, ye would bring down my old age with sorrow unto death.'

12 For he saw that their money had been returned to every man in his sack, and for this reason he feared to send him.

13 And the famine increased and became sore in the land of Canaan, and in all lands save in the land of Egypt, for many of the children of the Egyptians had stored up their seed for food from the time when they saw Joseph gathering seed together and putting it in storehouses and preserving it for the years of famine.

14 And the people of Egypt fed themselves thereon during the first year of their famine.

15 But when Israel saw that the famine was very sore in the land, and that there was no deliverance, he said unto his sons: 'Go again, and procure food for us that we die not.'

16 And they said: 'We shall not go; unless our youngest brother go with us, we shall not go.'

17 And Israel saw that if he did not send him with them, they should all perish by reason of the famine

18 And Reuben said: 'Give him into my hand, and if I do not bring him back to thee, slay my two sons instead of his soul.'

19 And he said unto him: 'He shall not go with thee.' And Judah came near and said: 'Send him with me, and if I do not bring him back to thee, let me bear the blame before thee all the days of my life.'

20 And he sent him with them in the second year of this week on the [2172 A.m.] first day of the month, and they came to the land of Egypt with all those who went, and (they had) presents in their hands, stacte and almonds and terebinth nuts and pure honey.

21 And they went and stood before Joseph, and he saw Benjamin his brother, and he knew him, and said unto them: Is this your youngest brother?' And they said unto him: 'It is he.' And he said The Lord be gracious to thee, my son!'

22 And he sent him into his house and he brought forth Simeon unto them and he made a feast for them, and they presented to him the gift which they had brought in their hands.

23 And they eat before him and he gave them all a portion, but the portion of Benjamin was seven times larger than that of any of theirs.

24 And they eat and drank and arose and remained with their asses.

25 And Joseph devised a plan whereby he might learn their thoughts as to whether thoughts of peace prevailed amongst them, and he said to the steward who was over his house: 'Fill all their sacks with food, and return their money unto them into their vessels, and my cup, the silver cup out of which I drink, put it in the sack of the youngest, and send them away.'

JUBILEES CHAPTER 43

1 And he did as Joseph had told him, and filled all their sacks for them with food and put their money in their sacks, and put the cup in Benjamin's sack.

2 And early in the morning they departed, and it came to pass that, when they had gone from thence, Joseph said unto the steward of his house: 'Pursue them, run and seize them, saying, "For good ye have requited me with evil; you have stolen from me the silver cup out of which my lord drinks." And bring back to me their youngest brother, and fetch (him) quickly before I go forth to my seat of judgement.'

3 And he ran after them and said unto them according to these words.

4 And they said unto him: 'God forbid that thy servants should do this thing, and steal from the house of thy lord any utensil, and the money also which we found in our sacks the

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first time, we thy servants brought back from the land of Canaan.

5 How then should we steal any utensil? Behold here are we and our sacks search, and wherever thou findest the cup in the sack of any man amongst us, let him be slain, and we and our asses will serve thy lord.'

6 And he said unto them: 'Not so, the man with whom I find, him only shall I take as a servant, and ye shall return in peace unto your house.'

7And as he was searching in their vessels, beginning with the eldest and ending with the youngest, it was found in Benjamin's sack.

8 And they rent their garments, and laded their asses, and returned to the city and came to the house of Joseph, and they all bowed themselves on their faces to the ground before him.

9 And Joseph said unto them: 'Ye have done evil.' And they said: 'What shall we say and how shall we defend ourselves? Our lord hath discovered the transgression of his servants; behold we are the servants of our lord, and our asses also.

10 'And Joseph said unto them: 'I too fear the Lord; as for you, go ye to your homes and let your brother be my servant, for ye have done evil. Know ye not that a man delights in his cup as I with this cup? And yet ye have stolen it from me.'

11 And Judah said: 'O my lord, let thy servant, I pray thee, speak a word in my lord's ear two brothers did thy servant's mother bear to our father: one went away and was lost, and hath not been found, and he alone is left of his mother, and thy servant our father loves him, and his life also is bound up with the life of this (lad).

12 And it will come to pass, when we go to thy servant our father, and the lad is not with us, that he will die, and we shall bring down our father with sorrow unto death.

13 Now rather let me, thy servant, abide instead of the boy as a bondsman unto my lord, and let the lad go with his brethren, for I became surety for him at the hand of thy servant our father, and if I do not bring him back, thy servant will hear the blame to our father for ever.'

14 And Joseph saw that they were all accordant in goodness one with another, and he could not refrain himself, and he told them that he was Joseph.

15 And he conversed with them in the Hebrew tongue and fell on their neck and wept.

16 But they knew him not and they began to weep. And he said unto them: 'Weep not over me, but hasten and bring my father to me; and ye see that it is my mouth that speaketh and the eyes of my brother Benjamin see.

17 For behold this is the second year of the famine, and there are still five years without harvest or fruit of trees or ploughing.

18 Come down quickly ye and your households, so that ye perish not through the famine, and do not be grieved for your possessions, for the Lord sent me before you to set things in order that many people might live.

19 And tell my father that I am still alive, and ye, behold, ye see that the Lord has made me as a father to Pharaoh, and ruler over his house and over all the land of Egypt.

20 And tell my father of all my glory, and all the riches and glory that the Lord hath given me.'

21 And by the command of the mouth of Pharaoh he gave them chariots and provisions for the way, and he gave them all many-coloured raiment and silver.

22 And to their father he sent raiment and silver and ten asses which carried corn, and he sent them away.

23 And they went up and told their father that Joseph was alive, and was measuring out corn to all the nations of the earth, and that he was ruler over all the land of Egypt.

24 And their father did not believe it, for he was beside himself in his mind; but when he saw the wagons which Joseph had sent, the life of his spirit revived, and he said: 'It is enough for me if Joseph lives; I will go down and see him before I die.'

JUBILEES CHAPTER 44

1 And Israel took his journey from Haran from his house on the new moon of the third month, and he went on the way of the Well of the Oath, and he offered a sacrifice to the God of his father Isaac on the seventh of this month.

2 And Jacob remembered the dream that he had seen at Bethel, and he feared to go down into Egypt.

3 And while he was thinking of sending word to Joseph to come to him, and that he would not go down, he remained there seven days, if perchance he could see a vision as to whether he should remain or go down.

4 And he celebrated the harvest festival of the first-fruits with old grain, for in all the land of Canaan there was not a handful of seed [in the land], for the famine was over all the beasts and cattle and birds, and also over man.

5 And on the sixteenth the Lord appeared unto him, and said unto him, 'Jacob, Jacob'; and he said, 'Here am I.' And He said unto him: 'I am the God of thy fathers, the God of Abraham and Isaac; fear not to go down into Egypt, for I will there make of thee a great nation I will go down with thee, and I will bring thee up (again), and in this land shalt thou be buried, and Joseph shall put his hands upon thy eyes.

6 Fear not; go down into Egypt.'

7 And his sons rose up, and his sons' sons, and they placed their father and their possessions upon wagons.

8 And Israel rose up from the Well of the Oath on the sixteenth of this third month, and he went to the land of Egypt.

9 And Israel sent Judah before him to his son Joseph to examine the Land of Goshen, for Joseph had told his brothers that they should come and dwell there that they might be near him.

10 And this was the goodliest (land) in the land of Egypt, and near to him, for all (of them) and also for the cattle.

11 And these are the names of the sons of Jacob who went into Egypt with Jacob their father.

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12 Reuben, the First-born of Israel; and these are the names of his sons Enoch, and Pallu, and Hezron and Carmi-five.

13 Simeon and his sons; and these are the names of his sons: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of the Zephathite woman-seven.

14 Levi and his sons; and these are the names of his sons: Gershon, and Kohath, and Merari-four.

15 Judah and his sons; and these are the names of his sons: Shela, and Perez, and Zerah-four.

16 Issachar and his sons; and these are the names of his sons: Tola, and Phua, and Jasub, and Shimron-five.

17 Zebulon and his sons; and these are the names of his sons: Sered, and Elon, and Jahleel-four.

18 And these are the sons of Jacob and their sons whom Leah bore to Jacob in Mesopotamia, six, and their one sister, Dinah and all the souls of the sons of Leah, and their sons, who went with Jacob their father into Egypt, were twenty-nine, and Jacob their father being with them, they were thirty.

19 And the sons of Zilpah, Leah's handmaid, the wife of Jacob, who bore unto Jacob Gad and Ashur.

20 And these are the names of their sons who went with him into Egypt. The sons of Gad: Ziphion, and Haggi, and Shuni, and Ezbon, <and Eri>, and Areli, and Arodi-eight.

21 And the sons of Asher: Imnah, and Ishvah, <and Ishvi>, and Beriah, and Serah, their one sister-six.

22 All the souls were fourteen, and all those of Leah were forty-four.

23 And the sons of Rachel, the wife of Jacob: Joseph and Benjamin.

24 And there were born to Joseph in Egypt before his father came into Egypt, those whom Asenath, daughter of Potiphar priest of Heliopolis bare unto him, Manasseh, and Ephraim-three.

25 And the sons of Benjamin: Bela and Becher and Ashbel, Gera, and Naaman, and Ehi, and Rosh, and Muppim, and Huppim, and Ard-eleven.

26 And all the souls of Rachel were fourteen.

27 And the sons of Bilhah, the handmaid of Rachel, the wife of Jacob, whom she bare to Jacob, were Dan and Naphtali.

28 And these are the names of their sons who went with them into Egypt. And the sons of Dan were Hushim, and Samon, and Asudi. and 'Ijaka, and Salomon-six.

29 And they died the year in which they entered into Egypt, and there was left to Dan Hushim alone.

30 And these are the names of the sons of Naphtali Jahziel, and Guni and Jezer, and Shallum, and 'Iv.

31 And 'Iv, who was born after the years of famine, died in Egypt.

32 And all the souls of Rachel were twenty-six.

33 And all the souls of Jacob which went into Egypt were seventy souls. These are his children and his children's children, in all seventy, but five died in Egypt before Joseph, and had no children.

34 And in the land of Canaan two sons of Judah died, Er and Onan, and they had no children, and the children of Israel buried those who perished, and they were reckoned among the seventy Gentile nations.

JUBILEES CHAPTER 45

1 And Israel went into the country of Egypt, into the land of Goshen, on the new moon of the fourth [2172 A.M]. month, in the second year of the third week of the forty-fifth jubilee.

2 And Joseph went to meet his father Jacob, to the land of Goshen, and he fell on his father's neck and wept.

3 And Israel said unto Joseph: 'Now let me die since I have seen thee, and now may the Lord God of Israel be blessed the God of Abraham and the God of Isaac who hath not withheld His mercy and His grace from His servant Jacob.

4 It is enough for me that I have seen thy face whilst I am yet alive; yea, true is the vision which I saw at Bethel. Blessed be the Lord my God for ever and ever, and blessed be His name.'

5 And Joseph and his brothers eat bread before their father and drank wine, and Jacob rejoiced with exceeding great joy because he saw Joseph eating with his brothers and drinking before him, and he blessed the Creator of all things who had preserved him, and had preserved for him his twelve sons.

6 And Joseph had given to his father and to his brothers as a gift the right of dwelling in the land of Goshen and in Rameses and all the region round about, which he ruled over before Pharaoh. And Israel and his sons dwelt in the land of Goshen, the best part of the land of Egypt and Israel was one hundred and thirty years old when he came into Egypt.

7 And Joseph nourished his father and his brethren and also their possessions with bread as much as sufficed them for the seven years of the famine.

8 And the land of Egypt suffered by reason of the famine, and Joseph acquired all the land of Egypt for Pharaoh in return for food, and he got possession of the people and their cattle and everything for Pharaoh.

9 And the years of the famine were accomplished, and Joseph gave to the people in the land seed and food that they might sow (the land) in the eighth year, for the river had overflowed all the land of Egypt.

10 For in the seven years of the famine it had (not) overflowed and had irrigated only a few places on the banks of the river, but now it overflowed and the Egyptians sowed the land, and it bore much corn that year.

11 And this was the first year of [2178 A.M.] the fourth week of the forty-fifth jubilee.

12 And Joseph took of the corn of the harvest the fifth part for the king and left four parts for them for food and for seed, and Joseph made it an ordinance for the land of Egypt until this day.

13 And Israel lived in the land of Egypt seventeen years, and all the days which he lived were three jubilees, one hundred and forty-seven years, and he died in the fourth [2188 A.M.] year of the fifth week of the forty-fifth jubilee.

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14 And Israel blessed his sons before he died and told them everything that would befall them in the land of Egypt; and he made known to them what would come upon them in the last days, and blessed them and gave to Joseph two portions in the land.

15 And he slept with his fathers, and he was buried in the double cave in the land of Canaan, near Abraham his father in the grave which he dug for himself in the double cave in the land of Hebron.

16 And he gave all his books and the books of his fathers to Levi his son that he might preserve them and renew them for his children until this day.

JUBILEES CHAPTER 46

1 And it came to pass that after Jacob died the children of Israel multiplied in the land of Egypt, and they became a great nation, and they were of one accord in heart, so that brother loved brother and every man helped his brother, and they increased abundantly and multiplied exceedingly, ten [2242 A.M.] weeks of years, all the days of the life of Joseph.

2 And there was no Satan nor any evil all the days of the life of Joseph which he lived after his father Jacob, for all the Egyptians honoured the children of Israel all the days of the life of Joseph.

3 And Joseph died being a hundred and ten years old; seventeen years he lived in the land of Canaan, and ten years he was a servant, and three years in prison, and eighty years he was under the king, ruling all the land of Egypt.

4 And he died and all his brethren and all that generation.

5 And he commanded the children of Israel before he died that they should carry his bones with them when they went forth from the land of Egypt.

6 And he made them swear regarding his bones, for he knew that the Egyptians would not again bring forth and bury him in the land of Canaan, for Makamaron, king of Canaan, while dwelling in the land of Assyria, fought in the valley with the king of Egypt and slew him there, and pursued after the Egyptians to the gates of 'Ermon.

7 But he was not able to enter, for another, a new king, had become king of Egypt, and he was stronger than he, and he returned to the land of Canaan, and the gates of Egypt were closed, and none went out and none came into Egypt.

8 And Joseph died in the forty-sixth jubilee, in the sixth week, in the second year, and they buried him in the land of Egypt, and [2242 A.M.] all his brethren died after him.

9 And the king of Egypt went forth to war with the king of Canaan [2263 A.M.] in the forty-seventh jubilee, in the second week in the second year, and the children of Israel brought forth all the bones of the children of Jacob save the bones of Joseph, and they buried them in the field in the double cave in the mountain.

10 And the most (of them) returned to Egypt, but a few of them remained in the mountains of Hebron, and Amram thy father remained with them.

11 And the king of Canaan was victorious over the king of Egypt, and he closed the gates of Egypt.

12 And he devised an evil device against the children of Israel of afflicting them and he said unto the people of Egypt: 'Behold the people of the children of Israel have increased and multiplied more than we.

13 Come and let us deal wisely with them before they become too many, and let us afflict them with slavery before war come upon us and before they too fight against us; else they will join themselves unto our enemies and get them up out of our land, for their hearts and faces are towards the land of Canaan.'

14 And he set over them taskmasters to afflict them with slavery; and they built strong cities for Pharaoh, Pithom, and Raamses and they built all the walls and all the fortifications which had fallen in the cities of Egypt.

15 And they made them serve with rigour, and the more they dealt evilly with them, the more they increased and multiplied.

16 And the people of Egypt abominated the children of Israel

JUBILEES CHAPTER 47

1 And in the seventh week, in the seventh year, in the forty-seventh jubilee, thy father went forth [2303 A.M.] from the land of Canaan, and thou wast born in the fourth week, in the sixth year thereof, in the [2330 A.M.] forty-eighth jubilee; this was the time of tribulation on the children of Israel.

2 And Pharaoh, king of Egypt, issued a command regarding them that they should cast all their male children which were born into the river.

3 And they cast them in for seven months until the day that thou wast born

4 And thy mother hid thee for three months, and they told regarding her. And she made an ark for thee, and covered it with pitch and asphalt, and placed it in the flags on the bank of the river, and she placed thee in it seven days, and thy mother came by night and suckled thee, and by day Miriam, thy sister, guarded thee from the birds.

5 And in those days Tharmuth, the daughter of Pharaoh, came to bathe in the river, and she heard thy voice crying, and she told her maidens to bring thee forth, and they brought thee unto her.

6 And she took thee out of the ark, and she had compassion on thee.

7 And thy sister said unto her: 'Shall I go and call unto thee one of the Hebrew women to nurse and suckle this babe for thee?'

8 And she said <unto her>: 'Go.' And she went and called thy mother Jochebed, and she gave her wages, and she nursed thee.

9 And afterwards, when thou wast grown up, they brought thee unto the daughter of Pharaoh, and thou didst become her son, and Amram thy father taught thee writing, and after thou hadst completed three weeks they brought thee into the royal court.

10 And thou wast three weeks of years at court until the time [2351-] when thou didst go forth from the royal court

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and didst see an Egyptian smiting thy friend who was [2372 A.M.] of the children of Israel, and thou didst slay him and hide him in the sand.

11 And on the second day thou didst and two of the children of Israel striving together, and thou didst say to him who was doing the wrong: 'Why dost thou smite thy brother?'

12 And he was angry and indignant, and said: 'Who made thee a prince and a judge over us? Thinkest thou to kill me as thou killedst the Egyptian yesterday?' And thou didst fear and flee on account of these words.

JUBILEES CHAPTER 48

1 And in the sixth year of the third week of the forty-ninth jubilee thou didst depart and dwell <in [2372 A.M.] the land of Midian>, five weeks and one year. And thou didst return into Egypt in the second week in the second year in the fiftieth jubilee.

2 And thou thyself knowest what He spake unto thee on [2410 A.M.] Mount Sinai, and what prince Mastêmâ desired to do with thee when thou wast returning into Egypt <on the way when thou didst meet him at the lodging-place>.

3 Did he not with all his power seek to slay thee and deliver the Egyptians out of thy hand when he saw that thou wast sent to execute judgement and vengeance on the Egyptians?

4 And I delivered thee out of his hand, and thou didst perform the signs and wonders which thou wast sent to perform in Egypt against Pharaoh, and against all his house, and against his servants and his people.

5 And the Lord executed a great vengeance on them for Israel's sake, and smote them through (the plagues of) blood and frogs, lice and dog-flies, and malignant boils breaking forth in blains; and their cattle by death; and by hail-stones, thereby He destroyed everything that grew for them; and by locusts which devoured the residue which had been left by the hail, and by darkness; and <by the death> of the first-born of men and animals, and on all their idols the Lord took vengeance and burned them with fire.

6 And everything was sent through thy hand, that thou shouldst declare (these things) before they were done, and thou didst speak with the king of Egypt before all his servants and before his people.

7 And everything took place according to thy words; ten great and terrible judgements came on the land of Egypt that thou mightest execute vengeance on it for Israel.

8 And the Lord did everything for Israel's sake, and according to His covenant, which he had ordained with Abraham that He would take vengeance on them as they had brought them by force into bondage.

9 And the prince Mastêmâ stood up against thee, and sought to cast thee into the hands of Pharaoh, and he helped the Egyptian sorcerers,

10 and they stood up and wrought before thee the evils indeed we permitted them to work, but the remedies we did not allow to be wrought by their hands.

11 And the Lord smote them with malignant ulcers, and they were not able to stand, for we destroyed them so that they could not perform a single sign.

12 And notwithstanding all (these) signs and wonders the prince Mastêmâ was not put to shame because he took courage and cried to the Egyptians to pursue after thee with all the powers of the Egyptians, with their chariots, and with their horses, and with all the hosts of the peoples of Egypt.

13 And I stood between the Egyptians and Israel, and we delivered Israel out of his hand, and out of the hand of his people, and the Lord brought them through the midst of the sea as if it were dry land.

14 And all the peoples whom he brought to pursue after Israel, the Lord our God cast them into the midst of the sea, into the depths of the abyss beneath the children of Israel, even as the people of Egypt had cast their children into the river He took vengeance on 1,000,000 of them, and one thousand strong and energetic men were destroyed on account of one suckling of the children of thy people which they had thrown into the river.

15 And on the fourteenth day and on the fifteenth and on the sixteenth and on the seventeenth and on the eighteenth the prince Mastêmâ was bound and imprisoned behind the children of Israel that he might not accuse them.

16 And on the nineteenth we let them loose that they might help the Egyptians and pursue the children of Israel.

17 And he hardened their hearts and made them stubborn, and the device was devised by the Lord our God that He might smite the Egyptians and cast them into the sea.

18 And on the fourteenth we bound him that he might not accuse the children of Israel on the day when they asked the Egyptians for vessels and garments, vessels of silver, and vessels of gold, and vessels of bronze, in order to despoil the Egyptians in return for the bondage in which they had forced them to serve.

19 And we did not lead forth the children of Israel from Egypt empty handed.

JUBILEES CHAPTER 49

1 Remember the commandment which the Lord commanded thee concerning the passover, that thou shouldst celebrate it in its season on the fourteenth of the first month, that thou shouldst kill it before it is evening, and that they should eat it by night on the evening of the fifteenth from the time of the setting of the sun.

2 For on this night -the beginning of the festival and the beginning of the joy- ye were eating the passover in Egypt, when all the powers of Mastêmâ had been let loose to slay all the first-born in the land of Egypt, from the first-born of Pharaoh to the first-born of the captive maid-servant in the mill, and to the cattle.

3 And this is the sign which the Lord gave them: Into every house on the lintels of which they saw the blood of a lamb of the first year, into (that) house they should not enter to slay, but should pass by (it), that all those should be saved that

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were in the house because the sign of the blood was on its lintels.

4 And the powers of the Lord did everything according as the Lord commanded them, and they passed by all the children of Israel, and the plague came not upon them to destroy from amongst them any soul either of cattle, or man, or dog.

5 And the plague was very grievous in Egypt, and there was no house in Egypt where there was not one dead, and weeping and lamentation.

6 And all Israel was eating the flesh of the paschal lamb, and drinking the wine, and was lauding, and blessing, and giving thanks to the Lord God of their fathers, and was ready to go forth from under the yoke of Egypt, and from the evil bondage.

7 And remember thou this day all the days of thy life, and observe it from year to year all the days of thy life, once a year, on its day, according to all the law thereof, and do not adjourn (it) from day to day, or from month to month.

8 For it is an eternal ordinance, and engraven on the heavenly tablets regarding all the children of Israel that they should observe it every year on its day once a year, throughout all their generations; and there is no limit of days, for this is ordained for ever.

9 And the man who is free from uncleanness, and does not come to observe it on occasion of its day, so as to bring an acceptable offering before the Lord, and to eat and to drink before the Lord on the day of its festival, that man who is clean and close at hand shall be cut off: because he offered not the oblation of the Lord in its appointed season, he shall take the guilt upon himself.

10 Let the children of Israel come and observe the passover on the day of its fixed time, on the fourteenth day of the first month, between the evenings, from the third part of the day to the third part of the night, for two portions of the day are given to the light, and a third part to the evening.

11 This is that which the Lord commanded thee that thou shouldst observe it between the evenings.

12 And it is not permissible to slay it during any period of the light, but during the period bordering on the evening, and let them eat it at the time of the evening, until the third part of the night, and whatever is left over of all its flesh from the third part of the night and onwards, let them burn it with fire.

13 And they shall not cook it with water, nor shall they eat it raw, but roast on the fire: they shall eat it with diligence, its head with the inwards thereof and its feet they shall roast with fire, and not break any bone thereof; for of the children of Israel no bone shall be crushed.

14 For this reason the Lord commanded the children of Israel to observe the passover on the day of its fixed time, and they shall not break a bone thereof; for it is a festival day, and a day commanded, and there may be no passing over from day to day, and month to month, but on the day of its festival let it be observed.

15 And do thou command the children of Israel to observe the passover throughout their days, every year, once a year on the day of its fixed time, and it shall come for a memorial well pleasing before the Lord, and no plague shall come upon them to slay or to smite in that year in which they celebrate the passover in its season in every respect according to His command.

16 And they shall not eat it outside the sanctuary of the Lord, but before the sanctuary of the Lord, and all the people of the congregation of Israel shall celebrate it in its appointed season.

17 And every man who has come upon its day shall eat it in the sanctuary of your God before the Lord from twenty years old and upward; for thus is it written and ordained that they should eat it in the sanctuary of the Lord.

18 And when the children of Israel come into the land which they are to possess, into the land of Canaan, and set up the tabernacle of the Lord in the midst of the land in one of their tribes until the sanctuary of the Lord has been built in the land, let them come and celebrate the passover in the midst of the tabernacle of the Lord, and let them slay it before the Lord from year to year.

19 And in the days when the house has been built in the name of the Lord in the land of their inheritance, they shall go there and slay the passover in the evening, at sunset, at the third part of the day.

20 And they shall offer its blood on the threshold of the altar, and shall place its fat on the fire which is upon the altar, and they shall eat its flesh roasted with fire in the court of the house which has been sanctified in the name of the Lord.

21 And they may not celebrate the passover in their cities, nor in any place save before the tabernacle of the Lord, or before His house where His name hath dwelt; and they shall not go astray from the Lord.

22 And do thou, Moses, command the children of Israel to observe the ordinances of the passover, as it was commanded unto thee; declare thou unto them every year and the day of its days, and the festival of unleavened bread, that they should eat unleavened bread seven days, (and) that they should observe its festival, and that they bring an oblation every day during those seven days of joy before the Lord on the altar of your God.

23 For ye celebrated this festival with haste when ye went forth from Egypt till ye entered into the wilderness of Shur; for on the shore of the sea ye completed it.

JUBILEES CHAPTER 50

1 And after this law I made known to thee the days of the Sabbaths in the desert of Sin[ai], which is between Elim and Sinai.

2 And I told thee of the Sabbaths of the land on Mount Sinai, and I told thee of the jubilee years in the sabbaths of years: but the year thereof have I not told thee till ye enter the land which ye are to possess.

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3 And the land also shall keep its sabbaths while they dwell upon it, and they shall know the jubilee year.

4 Wherefore I have ordained for thee the year-weeks and the years and the jubilees: there are forty-nine jubilees from the days of Adam until this day, [2410 A.M.] and one week and two years: and there are yet forty years to come (lit. 'distant') for learning the [2450 A.M.] commandments of the Lord, until they pass over into the land of Canaan, crossing the Jordan to the west.

5 And the jubilees shall pass by, until Israel is cleansed from all guilt of fornication, and uncleanness, and pollution, and sin, and error, and dwells with confidence in all the land, and there shall be no more a Satan or any evil one, and the land shall be clean from that time for evermore.

6 And behold the commandment regarding the Sabbaths -I have written (them) down for thee- and all the judgements of its laws.

7 Six days shalt thou labour, but on the seventh day is the Sabbath of the Lord your God. In it ye shall do no manner of work, ye and your sons, and your men- servants and your maid-servants, and all your cattle and the sojourner also who is with you.

8 And the man that does any work on it shall die: whoever desecrates that day, whoever lies with (his) wife, or whoever says he will do something on it, that he will set out on a journey thereon in regard to any buying or selling: and whoever draws water thereon which he had not prepared for himself on the sixth day, and whoever takes up any burden to carry it out of his tent or out of his house shall die.

9 Ye shall do no work whatever on the Sabbath day save what ye have prepared for yourselves on the sixth day, so as to eat, and drink, and rest, and keep Sabbath from all work on that day, and to bless the Lord your God, who has given you a day of festival and a holy day: and a day of the holy kingdom for all Israel is this day among their days for ever.

10 For great is the honour which the Lord has given to Israel that they should eat and drink and be satisfied on this festival day, and rest thereon from all labour which belongs to the labour of the children of men save burning frankincense and bringing oblations and sacrifices before the Lord for days and for Sabbaths.

11 This work alone shall be done on the Sabbath-days in the sanctuary of the Lord your God; that they may atone for Israel with sacrifice continually from day to day for a memorial well-pleasing before the Lord, and that He may receive them always from day to day according as thou hast been commanded.

12 And every man who does any work thereon, or goes a journey, or tills (his) farm, whether in his house or any other place, and whoever lights a fire, or rides on any beast, or travels by ship on the sea, and whoever strikes or kills anything, or slaughters a beast or a bird, or whoever catches an animal or a bird or a fish, or whoever fasts or makes war on the Sabbaths:

13 The man who does any of these things on the Sabbath shall die, so that the children of Israel shall observe the Sabbaths according to the commandments regarding the Sabbaths of the land, as it is written in the tablets, which He gave into my hands that I should write out for thee the laws of the seasons, and the seasons according to the division of their days.

Herewith is completed the account of the division of the days.

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SUPPLEMENT FROM THE APOSTOLIC FATHERS

- 1 Clement
- 2 Clement

THE FIRST EPISTLE OF CLEMENT TO THE CORINTHIANS

or the First Epistle of Clement, or 1 Clement
Author: Titus Flavius Clemens (Clement I of Rome)
From: Apostolic Fathers
Translation by Charles H. Hoole, 1885
Estimated Range of Dating: 70-140 A.D.

(Author: probably Pope Clement I. of Rome who died c. 95 AD. His real name was Titus Flavius Clemens and there is a possibility that he actually was a grand-nephew of emperor Flavius Vespasianus and the cousin of Emperor Flavius Domitianus and the husband of his cousin Flavia Domitilla, better known as Saint Domitilla, one of the first saints of the Christian Church. He was consul for some time and he wrote discourses involving the Apostle Peter, together with an account of the circumstances under which Clement came to be Peter's travelling companion, and of other details of Clement's family history.
The letter was composed at some time between AD 70 and AD 140, mostly likely c 96. It ranks with Didache as one of the earliest—if not the earliest—of extant Christian documents outside the canonical New Testament. As the name suggests, a Second Epistle of Clement is known, but this is a later work by a different author. Neither 1 nor 2 Clement are part of the canonical New Testament, but they are part of the Apostolic Fathers collection. There are some New Testament allusions that could make one think it was written in Corinthian communities.)

PROLOGUE

The Church of God which sojourneth at Rome, to the Church of God which sojourneth at Corinth, to them that are called and sanctified in the will of God through our Lord Jesus Christ: Grace and peace be multiplied unto you from Almighty God through Jesus Christ.

1 CLEMENT CHAPTER 1

1 On account of the sudden and repeated calamities and mischances, brethren, that have come upon us, we suppose that we have the more slowly given heed to the things that are disputed among you, beloved, and to the foul and unholy sedition, alien and foreign to the elect of God, which a few headstrong and self-willed persons have kindled to such a degree of madness, that your venerable and famous name, worthy to be loved of all men, is greatly blasphemed.

2 For who that hath tarried among you hath not approved your most virtuous and firm faith, hath not admired your sober and seemly piety in Christ, hath not proclaimed your splendid disposition of hospitality, hath not deemed blessed your perfect and unerring knowledge?

3 For ye did all things without respect of persons, and walked in the laws of God, submitting yourselves to them that have the rule over you, and giving the due honour to the presbyters that are among you. Young men ye enjoined to think such things as be sober and grave. Women ye exhorted to perform all things in a blameless and honourable and pure conscience, loving dutifully their own husbands; and ye taught them to manage the affairs of their houses with gravity, keeping in the rule of obedience, being temperate in all things.

1 CLEMENT CHAPTER 2

1 And ye were all humble, boasting of nothing, submitting yourselves rather than subjecting others, more gladly giving than receiving, content with the provision that God had given you; and attending diligently to his words, ye received them into your very hearts, and his sufferings were before your eyes.

2 Thus a deep and rich peace was given to all, and an insatiable longing for doing good, and a plentiful outpouring of the Holy Spirit was upon all of you.

3 And ye, being filled with a holy desire, with excellent zeal and pious confidence, stretched out your arms to Almighty God, beseeching him to be merciful unto you, if ye had in anything unwillingly done amiss.

4 Ye contended day and night for the whole brotherhood, that in his mercy and good pleasure the number of his elect might be saved.

5 Ye were simple and sincere without malice one toward another:

6 all sedition and all schism were abominable unto you. Ye grieved over the transgressions of your neighbour, judging his short-comings your own.

7 Ye repented not of any well-doing, being ready to every good work;

8 and being adorned with a very virtuous and holy habit of life, ye did all things in his fear. The commandments and ordinances of the Lord were written on the breadth of your heart.

1 CLEMENT CHAPTER 3

1 All honour and enlargement was given to you, and then was fulfilled that which is written: -- The beloved ate and drank, and was enlarged and grew fat and kicked.

2 From this came emulation and envy, strife and sedition, persecution and disorder, war and captivity.

3 Thus the mean men were lifted up against the honourable; those of no repute against those of good repute; the foolish against the wise; the young against the elder.

4 Through this justice and peace are afar off, because each of you leaveth off the fear of God and is dimsighted in his faith, nor walketh in the laws of his commandments, nor behaveth as becometh a citizen of Christ; but each walketh according to his own evil lusts, having taken up unjust and unholy envy, by which also death entered into the world.

1 CLEMENT CHAPTER 4

1 For it is thus written: And it came to pass after certain days, that Cain brought of the fruits of the ground a sacrifice to God,

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and Abel brought also of the firstlings of the sheep and of their fat.

2 And God had respect unto Abel and unto his gifts; but unto Cain and his gifts he had no regard.

3 And Cain was grieved greatly, and his countenance fell.

4 And God said unto Cain, Why art thou very sorrowful, and why hath thy countenance fallen? If thou hast rightly offered, but hast not rightly divided, hast thou not sinned?

5 Hold thy peace; thy gift returneth unto thee, and thou shalt be master over it.

6 And Cain said unto Abel, Let us pass over into the field. And it came to pass while they were in the field, Cain rose up against Abel his brother and slew him.

7 Ye see, brethren, jealousy and envy wrought the slaughter of a brother.

8 Through envy our father Jacob fled from the face of his brother Esau.

9 Envy caused Joseph to be persecuted unto death, and to enter into bondage.

10 Envy compelled Moses to flee from the face of Pharaoh, king of Egypt, because he heard his countryman say, Who made thee a judge or a decider over us? Wilt thou kill me, as thou didst the Egyptian yesterday?

11 Through envy Aaron and Miriam pitched their tents without the camp.

12 Envy brought down Dathan and Abiram alive to the grave, because they contended against Moses, the servant of God.

13 Through envy David suffered jealousy not only of foreigners, but was persecuted also by Saul, king of Israel.

1 CLEMENT CHAPTER 5

1 But let us pass from ancient examples, and come unto those who have in the times nearest to us, wrestled for the faith.

2 Let us take the noble examples of our own generation. Through jealousy and envy the greatest and most just pillars of the Church were persecuted, and came even unto death.

3 Let us place before our eyes the good Apostles.

4 Peter, through unjust envy, endured not one or two but many labours, and at last, having delivered his testimony, departed unto the place of glory due to him.

5 Through envy Paul, too, showed by example the prize that is given to patience:

6 seven times was he cast into chains; he was banished; he was stoned; having become a herald, both in the East and in the West, he obtained the noble renown due to his faith;

7 and having preached righteousness to the whole world, and having come to the extremity of the West, and having borne witness before rulers, he departed at length out of the world, and went to the holy place, having become the greatest example of patience.

1 CLEMENT CHAPTER 6

1 To these men, who walked in holiness, there was gathered a great multitude of the elect, who, having suffered, through envy, many insults and tortures, became a most excellent example among us.

2 Through envy women were persecuted, even the Danaides and Dircae, who, after enduring dreadful and unholy insults, attained to the sure course of the faith; and they who were weak in body received a noble reward.

3 Envy hath estranged the minds of wives from their husbands, and changed the saying of our father Adam: This is now bone of my bone, and flesh of my flesh.

4 Envy and strife have overthrown mighty cities and rooted out great nations.

1 CLEMENT CHAPTER 7

1 These things we enjoin you, beloved, not only by way of admonition to you, but as putting ourselves also in mind. For we are in the same arena, and the same contest is imposed upon us.

2 Wherefore, let us leave empty and vain thoughts, and come unto the glorious and venerable rule of our holy calling.

3 Let us consider what is good and pleasing and acceptable before him who made us.

4 Let us look steadfastly to the blood of Christ, and see how precious in the sight of God is his blood, which having been poured out for our salvation, brought to the whole world the grace of repentance.

5 Let us go back to all generations, and learn that in every generation God hath granted a place for repentance to such as wished to return unto him.

6 Noah preached repentance, and as many as hearkened unto him were saved.

7 Jonah prophesied destruction to the Ninevites, and they, repenting of their sins, appeased God through prayer, and, though alien from God, obtained salvation.

1 CLEMENT CHAPTER 8

1 The ministers of the grace of God spake by the Holy Spirit concerning repentance;

2 and the Lord of all himself spake concerning repentance with an oath. As I live, saith the Lord, I desire not the death of a sinner, as I desire his repentance; adding thereto an excellent saying:

3 Repent, O house of Israel, from your iniquity: Say unto the sons of my people, Though your sins reach from earth to heaven, and though they be redder than scarlet, and blacker than sackcloth, and ye turn unto me with your whole heart and say, My father, I will hearken unto you as to an holy people.

4 And in another place he speaketh in this wise: Wash, and be ye clean; take away the wickedness from your souls from before my eyes; cease from your evil deeds, learn to do well; seek judgement; deliver him that is oppressed; give judgement for the orphan, and justify the widow; and come and let us reason together, saith he; and though your sins be as purple, I will make them white as snow; and though they be as scarlet, I will make them white as wool. And if ye be willing and hearken unto me, ye shall eat the good things of the earth; but if ye be not willing, and hearken not, the sword shall devour you; for the mouth of the Lord hath said this.

5 Desiring, therefore, that all his beloved ones should partake of repentance, he hath confirmed it by his almighty will.

1 CLEMENT CHAPTER 9

1 Wherefore, let us submit ourselves to his excellent and glorious will, and, becoming suppliants of his mercy and

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goodness, let us fall before him and betake ourselves to his mercies, having laid aside the vain toil and the strife and the jealousy that leadeth unto death.

2 Let us look steadfastly at those that have ministered with perfectness to his excellent glory.

3 Let us take as example Enoch, who, having been found just by reason of obedience, was translated, and his death was not found.

4 Noah, having been found faithful, preached, by his ministry, regeneration unto the world, and by him God preserved the animals that entered with one consent into the ark.

1 CLEMENT CHAPTER 10

1 Abraham, who was called the friend, was found faithful, inasmuch as he became obedient to the words of God.

2 This man, by obedience, went out from his land and his kinsfolk, and the house of his father, that, by leaving a scanty land and weak kinsfolk and a small house, he might inherit the promises of God.

3 For he saith unto him, Go out from thy land and thy kinsfolk, and the house of thy father, unto the land that I shall show thee, and I will make thee a great nation, and bless thee, and magnify thy name, and thou shalt be blessed; and I will bless them that bless thee, and curse them that curse thee, and in thee shall all the tribes of the earth be blessed.

4 And again, when he separated from Lot, God said unto him, Lift up thine eyes, and look from the place where thou now art unto the north and unto the south, and unto the east and unto the sea; for all the land which thou seest, to thee will I give it and to thy seed for ever,

5 and I will make thy seed as the dust of the earth: if any man can number the dust of the earth, thy seed also shall be numbered.

6 And again he saith, God brought forth Abraham, and said unto him: Look up to heaven and number the stars, if thou art able to number them, so shall thy seed be. And Abraham believed God, and it was counted to him for righteousness.

7 Through faith and hospitality a son was given unto him in old age, and through obedience he offered him a sacrifice unto God on one of the mountains that he showed him.

1 CLEMENT CHAPTER 11

1 By hospitality and goodness Lot was saved out of Sodom when the whole region round about was judged with fire and brimstone; the Lord making it manifest that he leaveth not them that hope upon him, but appointeth to punishment and torment them that turn in another way.

2 For his wife, who went out together with him, being of another mind, and not being in concord with him, was on that account placed as a sign, so that she became a pillar of salt even to this day; that it might be known to all that the double-minded, and they who doubt concerning the power of God, are for a judgement and a sign to all generations.

1 CLEMENT CHAPTER 12

1 Through faith and hospitality Rahab the harlot was saved;

2 for when spies were sent unto Jericho by Jesus, the son of Nun, the king of the land knew that they had come to spy out his country, and sent out men to apprehend them that they might be taken and put to death.

3 But the hospitable Rahab having received them, hid them in an upper story under the stalks of flax.

4 When, therefore, the men from the king came upon her, and said, There came unto thee men who are spies of this our land; bring them out, for the king so commandeth it; she answered, The two men whom ye are seeking entered in unto me, but they departed quickly and are on their way; but she showed not the men unto them.

5 And she said unto the men, Of a surety I know that the Lord your God has given over this city unto you; for the fear and trembling of you hath fallen upon them that inhabit it; when, therefore, it hath happened unto you to take it, save me and the house of my father.

6 And they say unto her, So shall it be, even as thou hast spoken unto us. When, therefore, thou hast perceived that we are coming, thou shalt gather together all thy household under thy roof, and they shall be saved; but as many as shall be found without the house shall be destroyed.

7 And they proceeded further to give her a sign, that she should hang from her house scarlet, making it manifest beforehand that through the blood of the Lord there shall be redemption to all who believe and hope upon God.

8 Behold, beloved, how there was not only faith, but prophecy in the woman.

1 CLEMENT CHAPTER 13

1 Let us therefore, brethren, be humble, laying aside all boasting and pride, and folly and wrath, and let us do that which is written; for the Holy Spirit saith, Let not the wise boast in his wisdom, nor the strong in his strength, nor the rich in his riches; but let him that boasteth make his boast in the Lord, even by seeking him and doing judgement and justice. Let us especially remember the words of our Lord Jesus Christ which he spake when teaching gentleness and long-suffering, for he spake thus:

2 Show mercy, that ye may obtain mercy; forgive, that it may be forgiven unto you; as ye do, so shall it be done unto you; as ye give, so shall it be given unto you; as ye judge, so shall ye be judged; as ye are kindly affectioned, so shall kindness be showed unto you; with whatsover measure ye measure, with the same shall it be measured unto you.

3 With this commandment and with these exhortations let us strengthen ourselves, that we may walk obedient to his holy words with all humility. For the Holy Scripture saith,

4 Upon whom shall I have respect but upon him that is meek and quiet, and that trembleth at my words?

1 CLEMENT CHAPTER 14

1 It is therefore meet and right, men and brethren, that we should be obedient unto God rather than follow them that in pride and disorderliness are leaders of detestable sedition.

2 For we shall incur no slight harm, but rather a great danger, if we rashly give ourselves up to the wills of men who launch out into strife and sedition so as to estrange us from that which is good.

3 Let us, therefore, show kindness towards them according to the mercy and sweetness of him that made us.

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4 For it is written, The men of kindness shall inherit the land. The innocent shall be left upon it; but they that be lawless shall be destroyed out of it.

5 And again he saith, I saw the unrighteous man exalted on high and lifted up like the cedars of Lebanon. And I passed by, and behold he was not; I sought his place and found it not. Keep innocence, and regard righteousness; for there is a remnant that remaineth to the man of peace.

1 CLEMENT CHAPTER 15

1 Let us therefore cleave unto them who live in peace and godliness, not unto them who hypocritically profess to desire peace.

2 For he saith in a certain place, This people honoureth me with their lips, but their heart is far from me.

3 And again, With their mouth did they bless, but with their heart did they curse.

4 And again he saith, They loved him with their mouth, and with their tongue they lied against him. For their heart was not right with him, nor were they faithful in his covenant.

5 Let the crafty lips be put to silence, and may the Lord destroy all the deceitful lips, even the haughty tongue, they who said, Let us magnify our tongue, our lips are our own; who is master over us?

6 On account of the misery of the poor, and on account of the groaning of the needy, I will now arise, saith the Lord; I will set him in safety, I will deal confidently with him.

1 CLEMENT CHAPTER 16

1 For Christ belongeth unto them that are humble, not unto them that exalt themselves over his flock.

2 Our Lord Jesus Christ, who is the sceptre of the majesty of God, came not in the arrogance of boasting and pride, though he was able to do so; but in humility, even as the Holy Spirit spake concerning him.

3 For he saith, Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed? Like a child have we delivered our message before him; he is as a root in a thirsty land. There is no form nor glory in him, and we beheld him, and he had neither form nor comeliness, but his form was despised, lacking comeliness, beyond the form of the sons of men. He was a man stricken and in toil, knowing how to bear infirmity, for his face was turned away; it was dishonoured and held in no reputation.

4 He beareth our sins and suffereth pain on our account, and we esteemed him as one in toil, stricken and afflicted.

5 He was wounded for our sins, and for our transgressions did he suffer infirmity; the chastisement of our peace was upon him, and by his stripes we were healed.

6 All we, like sheep, have gone astray, every one hath erred in his own way,

7 and the Lord hath given him up for our sins; and he, through affliction, openeth not his mouth. He was led like a sheep to the slaughter, and as a lamb before its shearers is dumb, so openeth he not his mouth.

8 In his humiliation his judgement was taken away, and who shall declare his generation, for his life is taken from the earth;

9 for the iniquity of my people he hath come unto death.

10 And I will give the wicked in requital for his burial, and the rich for his death: for he did no sin, neither was guile found in his mouth: and the Lord willeth to purify him from stripes.

11 If ye make an offering for sin your soul shall prolong its days.

12 And the Lord willeth to take away from the travail of his soul, to show him light and to form him by knowledge, to justify the righteous man who serveth many well; and their sins he shall bear himself.

13 Wherefore he shall receive the inheritance of many, and shall divide the spoils of the strong, because his soul was delivered up unto death, and he was numbered among the transgressors,

14 and he bore the sins of many, and was given up for their sins.

15 And again he saith, I am a worm and no man -- a reproach of men and despised of the people;

16 all they who saw me mocked me, they spake with their lips, they shook the head; he hoped in God, let him deliver him, let him save him, because he desireth him.

17 See, beloved, what is the example that hath been given unto us; for if the Lord so humbled himself, what shall we do who have through his mercy come under the yoke of his grace?

1 CLEMENT CHAPTER 17

1 Let us be imitators of them also who went about in goat-skins and sheep-skins, preaching the coming of Christ; we mean Elias and Elisaeus and Ezekiel the prophets, and beside them those who have obtained a good report.

2 Abraham obtained an exceeding good report, and was called the friend of God, and saith, looking steadfastly to the glory of God in humility, I am but earth and ashes.

3 And, moreover, concerning Job, it is thus written: Job was a just man and blameless, truthful, one that feared God, and abstained from all evil.

4 But he himself, accusing himself, saith, No one is pure from pollution, though his life be but for one day.

5 Moses was called faithful in all his house, and by his ministry God judged his people Israel by stripes and punishment. But he, though he was greatly glorified, spake not haughtily, but said, when the oracle was given him out of the bush, Who am I that thou sendest me? I am weak of voice and slow of tongue.

6 And again he saith, I am but as the smoke from a pot.

1 CLEMENT CHAPTER 18

1 But what shall we say of David, who obtained a good report; unto whom God said, I have found a man after my own heart, David, the son of Jesse, with my everlasting mercy have I anointed him.

2 But he himself saith unto God, Have mercy upon me, O God, according to thy great mercy, according to the multitude of thy compassion do away with mine iniquity;

3 Wash me throughly from my iniquity, and cleanse me from my sin. For I know my iniquity, and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy words, and overcome when thou art judged.

5 Behold, I was shapen in wickedness, and in sin did my mother conceive me.

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6 Behold, thou hast loved truth; thou hast shown me the secret and hidden things of thy wisdom.

7 Thou shalt sprinkle me with hyssop, and I shall be clean. Thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me to hear of joy and gladness; the bones that have been humiliated shall rejoice.

9 Turn away thy face from my sins, and blot out all my misdeeds.

10 Create in me a new heart, O Lord, and renew a right spirit within me.

11 Cast me not away from thy presence, and take not thy Holy Spirit from me.

12 O give me again the joy of thy salvation, and establish me with thy guiding Spirit.

13 I will teach sinners thy ways; the ungodly shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou God of my salvation;

15 My tongue shall rejoice in thy righteousness. O Lord, thou shalt open my mouth, and my lips shall show forth thy praise.

16 For if thou hadst desired sacrifice, I would have given it; in whole burnt offerings thou wilt not delight.

17 The sacrifice of God is a broken spirit; a broken and a contrite heart God will not despise.

1 CLEMENT CHAPTER 19

1 The humility of men so many in number and so great, and who have obtained so good a report, and their subjection through obedience, hath made not only us but the generations before us better, namely, those who in fear and truth have received his oracles.

2 Since, therefore, we have become the partakers in many great and glorious actions, let us finally return to that goal of peace that was given us from the beginning; let us look steadfastly to the Father and Creator of the whole world, and let us cleave to the glorious and excellent gifts and benefits of his peace.

3 Let us behold him in spirit, and look with the eyes of the soul to his long-suffering will. Let us consider how gentle he is toward all his creation.

1 CLEMENT CHAPTER 20

1 The heavens, being put in motion by his appointment, are subject to him in peace;

2 night and day accomplish the course ordered by him, in nothing hindering one another.

3 The sun and the moon and the dances of the stars according to his appointment, in harmony and without any violation of order, roll on the courses appointed to them.

4 The fruitful earth bringeth forth in due season, according to his will, abundant nourishment for men and beasts; nothing doubting, nor changing in anything from the things that are decreed by him.

5 The unsearchable things of the abyss, and the secret ordinances of the lower parts of the earth, are held together by the same command.

6 The hollow of the vast sea, gathered together by his hand into its reservoirs, transgresseth not the bounds placed around it; but even as he hath appointed to it, so it doeth;

7 for he said, Thus far shalt thou come, and thy waves shall be broken within thee.

8 The ocean, impassable to men, and the worlds that are beyond it, are governed by the same commandments of their Master.

9 The seasons of spring and summer, autumn and winter, in peace succeed one another.

10 The fixed stations of the winds, each in their due time, perform their services without offence. The ever-flowing fountains, made for enjoyment and health, offer their breasts without fail to sustain the lives of men. Even the smallest of animals come together in peace and harmony.

11 All these things the great Maker and Master of all things hath appointed to be in peace and harmony, doing good unto all things, but more especially unto us, who have fled for refuge to his mercies, through our Lord Jesus Christ,

12 to whom be glory and majesty for ever and ever. Amen.

1 CLEMENT CHAPTER 21

1 Beware, beloved, lest his many blessings come to be a condemnation to all of us, unless, walking worthily of him, we do what is honourable and well pleasing before him with oneness of mind.

2 For he saith in a certain place, The Spirit of the Lord is a candle, searching out the secret places of the heart.

3 Let us see how near he is at hand, and how none of our thoughts and reasonings do escape him.

4 It is right, therefore, that we should not desert from his will.

5 Let us offend against men who are foolish, and senseless, and puffed up in the pride of their own speech, rather than against God.

6 Let us have respect to our Lord Jesus Christ, whose blood was given for us. Let us reverence them that are over us. Let us honour our elders. Let us instruct the young in the discipline of the fear of God. Let us direct our wives to that which is good;

7 let them show forth the lovely habit of chastity, and exhibit the pure disposition of meekness. Let them make manifest by their conversation the government of their tongues; let them show love, not according to partiality, but equally to all that fear the Lord in holiness.

8 Let your children be partakers of the discipline of Christ; let them learn how much humility availeth before God; what power a pure love hath with God; how his fear is honourable and great, preserving all who, with a pure mind, walk in holiness before him.

9 For he is a searcher out of thoughts and counsels, his breath is in us, and when he willeth he will take it away.

1 CLEMENT CHAPTER 22

1 All these things doth the faith which is in Christ assure. For he himself, through the Holy Spirit, thus calleth unto us: Come, ye children, hearken unto me, I will teach you the fear of the Lord.

2 What man is he that wisheth for life and would fain see good days?

3 Keep thy tongue from evil, and thy lips that they speak no guile.

4 Turn away from evil and do good;

5 seek peace and pursue it.

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6 The eyes of the Lord are over the just, and his ears are open to their prayer. But the face of the Lord is against them that do evil, to destroy their memorial out of the land.

7 The righteous cried, and the Lord heard him, and delivered him out of all his troubles.

8 Many are the afflictions of the sinner, but they that hope in the Lord, mercy shall compass them round about.

1 CLEMENT CHAPTER 23

1 The Father whose mercies are over all things, who loveth to do good, hath bowels of compassion for them that fear him, and with gentleness and kindness bestoweth his favour upon them that come unto him with a pure mind.

2 Wherefore let us not be double-minded, nor let our hearts form vain imaginations concerning his excellent and glorious gifts.

3 Let not that scripture be applicable unto us which saith, Wretched are the double-minded, even they that doubt in their heart and say, We have heard these things in the time of our fathers; and lo, we have grown old, and none of them hath happened unto us.

4 O foolish ones! compare yourselves to a tree. Take, for example, the vine: first it sheddeth its leaves, then cometh the bud, then the leaf, then the flower, after that the unripe grape, then the ripe grape. See how in a little time the fruit of the tree attaineth to maturity.

5 Of a truth, quickly and suddenly shall his will be fulfilled; the scripture also bearing witness that he shall come quickly, and shall not tarry; and the Lord shall come suddenly into his temple, even the holy one, whom ye expect.

1 CLEMENT CHAPTER 24

1 Let us consider, beloved, how the Master showeth to us continually the resurrection that is about to be, of which he hath made our Lord Jesus Christ the first fruit, having raised him from the dead.

2 Let us look, beloved, at the resurrection that is ever taking place.

3 Day and night show to us the resurrection; the night is lulled to rest, the day ariseth; the day departeth, the night cometh on.

4 Let us consider the fruits, in what way a grain of corn is sown.

5 The sower goeth forth and casteth it into the ground, and when the seeds are cast into the ground, they that fell into the ground dry and naked are dissolved; then after their dissolution, the mighty power of the providence of the Lord raiseth them up, and from one seed many grow up and bring forth fruits.

1 CLEMENT CHAPTER 25

1 Let us consider the wonderful sign that happeneth in the region of the east, even about Arabia.

2 There is a bird which is called the phoenix. This, being the only one of its kind, liveth for five hundred years. And when the time of its death draweth near, it maketh for itself a nest of frankincense and myrrh and the other perfumes, into which, when its time is fulfilled, it entereth, and then dieth.

3 But as its flesh rotteth, a certain worm is produced, which being nourished by the moisture of the dead animal, putteth forth feathers. Then, when it hath become strong, it taketh the nest wherein are the bones of its ancestor, and bearing them, it flieth from the region of Arabia to that of Egypt, to the city which is called Heliopolis;

4 there, in day-time, in the sight of all, it flieth up, and placeth them upon the altar of the sun, and having done so, returneth back.

5 The priests, therefore, look into the registers of the times, and find that it has come at the completion of the five-hundredth year.

1 CLEMENT CHAPTER 26

1 Shall we then think it great and wonderful, if the Maker of all things shall make a resurrection of those who, in the confidence of a good faith, have piously seized him, when even by means of a bird he showeth the greatness of his promises?

2 For he saith in a certain place, And thou shalt raise me up, and I will give thanks unto thee; and again: I slumbered and slept; I arose up because thou art with me.

3 And again Job saith, Thou shalt raise up this my flesh, which hath suffered all these things.

1 CLEMENT CHAPTER 27

1 In this hope, therefore, let our souls be bound unto him who is faithful in his promises and just in his judgements.

2 He who hath commanded men not to lie, much more shall he not lie; for nothing is impossible with God, except to lie.

3 Let our faith, therefore, in him be kindled afresh within us, and let us consider that all things are near unto him.

4 By the word of his majesty did he constitute all things, and by a word he is able to destroy them.

5 Who shall say unto him, What hast thou done? or who shall resist the might of his strength? He will do all things when he willeth and as he willeth, and none of the things decreed by him shall pass away.

6 All things are before him, and nothing hath escaped his counsel:

7 seeing that the heavens declare the glory of God, and the firmament showeth the work of his hands: day unto day uttereth speech, and night unto night proclaimeth knowledge; and there is no speech nor language where their voices are not heard.

1 CLEMENT CHAPTER 28

1 Since, therefore, all things are seen and heard of him, let us fear him and abandon the filthy desires for evil deeds, that we may be sheltered by his mercy from the judgements to come.

2 For whither can any of us fly from his mighty hand, and what world shall receive any of them that desert from him?

3 For the scripture saith in a certain place, Whither shall I go, and where shall I conceal myself from thy face? If I ascend into heaven, thou art there; if I depart into the uttermost parts of the earth, there is thy right hand; if I shall make my bed in the abyss, there is thy Spirit.

4 Whither then shall we depart, and where shall we fly from him that embraceth all things?

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1 CLEMENT CHAPTER 29

1 Let us, therefore, approach him with holiness of spirit, lifting unto him pure and undefiled hands; loving the kind and compassionate Father who hath made us a part of his elect.

2 For it is thus written, When The Most High divided the nations, when he dispersed the sons of Adam, he settled the boundaries of the nations according to the number of the angels of God. The portion of the Lord was his people Jacob.

3 Israel was the measurement of his inheritance. And in another place he saith, Behold the Lord taketh to himself a nation from the midst of the nations, even as a man taketh the firstfruits of his threshingfloor; and there shall go forth from that nation the Holy of Holies.

1 CLEMENT CHAPTER 30

1 Since, therefore, we are a portion of the Holy One, let us do all such things as pertain unto holiness, avoiding evil-speaking, foul and impure embraces, drunkenness, disorderliness, abominable desires, detestable adultery, execrable pride;

2 for God, he saith, resisteth the proud, but giveth grace unto the humble.

3 Let us cleave, therefore, to them to whom grace has been given from God. Let us clothe ourselves with concord, being humble, temperate, keeping ourselves far from all whispering and evil speaking, justified by our deeds, and not by our words.

4 For he saith, He who saith many things shall, in return, hear many things. Doth he that is eloquent think himself to be just?

5 -- doth he that is born of woman and liveth but for a short time think himself to be blessed? Be not abundant in speech.

6 Let our praise be in God, and not for ourselves, for God hateth the self-praisers.

7 Let the testimony of right actions be given us from others, even as it was given to our fathers who were just.

8 Audacity, self-will, and boldness belong to them who are accursed of God; but moderation, humility, and meekness, to them that are blessed of God.

1 CLEMENT CHAPTER 31

1 Let us cleave, therefore, to his blessing, and let us see what are the ways of blessing. Let us consult the records of the things that happened from the beginning.

2 On what account was our father Abraham blessed? Was it not that he wrought righteousness and truth through faith?

3 Isaac, with confidence, knowing the future, willingly became a sacrifice.

4 Jacob, with humility, flying from his brother, went out from his own land and journeyed unto Laban and served as a slave, and there were given unto him the twelve tribes of Israel.

1 CLEMENT CHAPTER 32

1 If any one will consider these things with sincerity and one by one, he will recognise the magnificence of the gifts that were given by him.

2 For from Jacob came the priests and all the Levites that serve the altar of God. From him came our Lord Jesus Christ according to the flesh; from him came the kings and rulers and governors of the tribe of Judah; and the remainder of his tribes are of no small glory, since God hath promised, Thy seed shall be as the stars of heaven.

3 All these, therefore, have been glorified and magnified, not through themselves or through their works, or through the righteousness that they have done, but through his will.

4 And we who through his will have been called in Christ Jesus are justified, not by ourselves, or through our wisdom or understanding or godliness, or the works that we have done in holiness of heart, but by faith, by which all men from the beginning have been justified by Almighty God, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 33

1 What, then, shall we do, brethren? Shall we cease from well-doing, and abandon charity? May the Master never allow that this should happen to us! but let us rather with diligence and zeal hasten to fulfil every good work.

2 For the Maker and Lord of all things rejoiceth in his works.

3 By his supreme power he founded the heavens, and by his incomprehensible understanding he ordered them. The earth he separated from the water that surrounded it, and fixed it on the firm foundation of his own will. The animals which inhabit therein he commanded to be by his ordinance. Having made beforehand the sea and the animals that are therein, he shut them in by his own power.

4 Man, the most excellent of all animals, infinite in faculty, he moulded with his holy and faultless hands, in the impress of his likeness.

5 For thus saith God: Let us make man in our own image, and after our own likeness. And God made man. Male and female made he them.

6 When, therefore, he had finished all things, he praised and blessed them, and said, Be fruitful, and multiply.

7 Let us see, therefore, how all the just have been adorned with good works. Yea, the Lord himself rejoiced when he had adorned himself with his works.

8 Having, therefore, this example, let us come in without shrinking to his will; let us work with all our strength the work of righteousness.

1 CLEMENT CHAPTER 34

1 The good workman receiveth boldly the bread of his labour, but the slothful and remiss looketh not his employer in the face.

2 It is therefore right that we should be zealous in well-doing, for from Him are all things;

3 for he telleth us beforehand, Behold the Lord cometh, and his reward is before his face, to give to every one according to his work.

4 He exhorteth us, therefore, with this reward in view, to strive with our whole heart not to be slothful or remiss towards every good work.

5 Let our glorying and our confidence be in him; let us submit ourselves to his will; let us consider the whole multitude of his angels, how they stand by and serve his will.

6 For the scripture saith, Ten thousand times ten thousand stood beside him, and thousands of thousands served him; and they cried, Holy, holy, holy Lord of Sabaoth! all creation is full of his glory.

7 And let us, being gathered together in harmony and a good conscience, cry earnestly, as it were with one mouth, unto him,

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that we may become partakers of his great and glorious promises;

8 for he saith, Eye hath not seen, and ear hath not heard, neither hath there entered into the heart of man, what things he hath prepared for them that wait for him.

1 CLEMENT CHAPTER 35

1 Behold, beloved, how blessed and wonderful are the gifts of God

2 -- life in immortality, cheerfulness in righteousness, truth in liberty, faith in confidence, temperance in sanctification; and all these things have already come within our cognizance.

3 What therefore are the things that are prepared for them that abide in patience? The Maker and Father of the worlds, the all-holy one, he knoweth how many and how beautiful they are.

4 Let us, therefore, strive to be found in the number of them that await him, that we may partake of the promised gifts.

5 And how will this be, beloved? If our mind be established by faith toward God; if we seek out what is pleasant and acceptable in his sight; if we perform such things as harmonize with his blameless will, and follow in the way of truth, casting from us all unrighteousness and lawlessness, covetousness, strife, malice and fraud, whispering and evil speaking, hatred of God, pride and insolence, vainglory and churlishness.

6 For they who do these things are hateful unto God, and not only they who do them, but also they who have pleasure in them that do them.

7 For the scripture saith: But unto the sinner God hath said, Why dost thou speak of my ordinances, and takest my covenant in thy mouth:

8 but thou hast hated instruction and hast cast my words behind thee. When thou sawest a thief thou wentest with him, and hast cast in thy portion with the adulterers; thy mouth hath abounded with evil, and thy tongue hath contrived deceit. Thou satest and spakest against thy brother, and hast slandered the son of thy mother.

9 This hast thou done, and I kept silence. Thou thoughtest, O wicked one, that I was like unto thee;

10 but I will convict thee, and set thyself before thee.

11 Consider this, ye who forget God, lest he seize you as a lion, and there be none to save you.

12 The sacrifice of praise shall honour me; and there is the way by which I will show him the salvation of God.

1 CLEMENT CHAPTER 36

1 This is the way, beloved, in which we found our salvation; even Jesus Christ, the high priest of our oblations, the champion and defender of our weakness.

2 Through him we look steadfastly to the heights of the heavens; through him we behold, as in a glass, the immaculate and lofty countenance of God the Father; through him the eyes of our heart were opened; through him our foolish and darkened understanding springeth up again to his marvellous light; through him the Lord hath willed us to taste of immortal knowledge; who, being the brightness of his glory, is so far better than the angels, as he hath, by inheritance, obtained a more excellent name than they.

3 For it is thus written: Who maketh his angels spirits, his ministers a flame of fire.

4 But of his Son the Lord hath thus said: Thou art my Son, to-day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the world for thy possession.

5 And, again, he saith unto him: Sit on my right hand until I make thy enemies thy footstool.

6 Who then are the enemies? Even the wicked, and they who resist the will of God.

1 CLEMENT CHAPTER 37

1 Let us, therefore, men and brethren, carry on our warfare with all earnestness in his faultless ordinances.

2 Let us consider those who fight under our rulers, how orderly and obediently and submissively they perform what is commanded them.

3 All are not prefects, or commanders of thousands, or commanders of hundreds, or commanders of fifties, or such-like; but each in his own rank performeth what has been ordered by the king or the commanders.

4 The great cannot exist without the small, nor the small without the great. There is a certain mixture in all things, and from thence ariseth their use.

5 Let us take, for example, our body; the head is nothing without the feet, nor the feet without the head. The smallest members of the body are necessary and useful to the whole body, and all unite and work with harmonious obedience for the preservation of the whole body.

1 CLEMENT CHAPTER 38

1 Let, therefore, our whole body be saved in Christ Jesus, and let each be subject to his neighbour, according to the gift which he hath received.

2 Let not the strong man despise the weak, and let the weak pay regard to the strong. Let him that is rich minister to him that is poor. Let him that is poor praise God that he hath given unto him one by whom his want may be supplied. Let the wise show his wisdom, not in words, but in good deeds; let him that is humble not bear witness to himself, but leave another to bear witness to him. Let him that is pure in the flesh boast not of it, knowing that it is another that giveth him the power of continence.

3 Let us consider, brethren, of what matter we are made, of what sort and who we are that have come into the world, as it were out of the tomb and darkness. He that made and fashioned us hath brought us into this world, having prepared beforehand his benefactions, even before we were born.

4 Having, therefore, all these things from him, we ought in all respects to give thanks unto him, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 39

1 The senseless and unwise, the foolish and unruly, make a mock of us, wishing to exalt themselves in their own imagination.

2 For what can a mortal do? or what strength hath he that is born of earth?

3 For it is written, There was no form before my eyes, only I heard a breath and a voice.

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4 For what? shall a mortal be pure before the Lord? or is a man blameless from his works? seeing that he putteth no trust in his servants, and beholdeth somewhat of iniquity in his angels;

5 yea, the heaven is not pure in his sight. Away, ye who dwell in houses of clay, of whom are we also even of the same clay. He hath smitten them even as it were a moth, and in a single day they are no more. Because they could not help themselves they perished:

6 he blew among them, and they died, because they had no wisdom.

7 Call, now, and see if there is any one that will obey thee, if thou shalt behold any of the holy angels. For anger destroyeth the fool, and envy putteth him to death that is gone out of the way.

8 I have beheld the foolish casting forth roots, but straightway his habitation was eaten up.

9 Let his sons be far from safety, let them be mocked at the gates of their inferiors, and there shall be none to deliver them. For that which had been prepared for them the just shall eat, and they shall not be delivered out of their troubles.

1 CLEMENT CHAPTER 40

1 Since, therefore, these things have been made manifest before unto us, and since we have looked into the depths of the divine knowledge, we ought to do everything in order, whatsoever the Lord hath commanded us to do at the appointed seasons, and to perform the offerings and liturgies.

2 These he hath not commanded to be done at random or in disorder, but at fixed times and seasons.

3 But when and by whom he wisheth them to be fulfilled he himself hath decided by his supreme will; that all things, being done piously, according to his good pleasure, might be acceptable to his will.

4 They, therefore, who at the appointed seasons make their offerings are acceptable and blessed; for while following the laws of the Master they do not completely sin.

5 For to the High Priest were assigned special services, and to the priests a special place hath been appointed; and on the Levites special duties are imposed. But he that is a layman is bound by the ordinances of laymen.

1 CLEMENT CHAPTER 41

1 Let each of you, brethren, in his own order, give thanks unto God, continuing in a good conscience, not transgressing the fixed rule of his ministry, with all gravity.

2 Not in every place, brethren, are sacrifices offered continually, either in answer to prayer, or concerning sin and neglect, but in Jerusalem only; and even there the offering is not made in every place, but before the temple in the court of the altar, after that which is offered has been diligently examined by the high priest and the appointed ministers.

3 They, therefore, who do anything contrary to that which is according to his will have for their punishment death.

4 Ye see, brethren, by as much as we have been thought worthy of greater knowledge, by so much the more are we exposed to danger.

1 CLEMENT CHAPTER 42

1 The Apostles received for us the gospel from our Lord Jesus Christ; our Lord Jesus Christ received it from God.

2 Christ, therefore, was sent out from God, and the Apostles from Christ; and both these things were done in good order, according to the will of God.

3 They, therefore, having received the promises, having been fully persuaded by the resurrection of our Lord Jesus Christ, and having been confirmed by the word of God, with the full persuasion of the Holy Spirit, went forth preaching the good tidings that the kingdom of God was at hand.

4 Preaching, therefore, through the countries and cities, they appointed their firstfruits to be bishops and deacons over such as should believe, after they had proved them in the Spirit.

5 And this they did in no new way, for in truth it had in long past time been written concerning bishops and deacons; for the scripture, in a certain place, saith in this wise: I will establish their bishops in righteousness, and their deacons in faith.

1 CLEMENT CHAPTER 43

1 And wherein is it wonderful, if they who, in Christ, were entrusted by God with this work appointed the aforesaid officers? since even the blessed Moses, the faithful servant in all his house, signified in the sacred books all the things that were commanded unto him, whom also the prophets have followed, bearing witness together to the laws which were appointed by him.

2 For he, when a strife arose concerning the priesthood, and when the tribes contended which of them should be adorned with that glorious name, commanded the twelve chiefs of the tribes to bring to him rods, each inscribed with the name of a tribe; and when he had taken them, he bound them together, and sealed them with the seals of the heads of the tribes, and laid them up on the table of God, in the tabernacle of the testimony.

3 And when he had closed the tabernacle, he sealed the keys, and likewise the rods,

4 and said unto them, Men and brethren, of whatever tribe the rod shall bud, this hath God chosen to be his priest, and to serve him.

5 And when morning was come, he called together all Israel, even six hundred thousand men, and showed unto the heads of the tribes the seals, and opened the tabernacle of the testimony and brought forth the rods, and the rod of Aaron was found not only to have budded, but also bearing fruit.

6 What think ye, beloved? did not Moses know beforehand that this was about to happen? Most assuredly did he know it. But, that there might be no disorder in Israel, he did thus that the name of the true and only God might be glorified, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 44

1 Our Apostles, too, by the instruction of our Lord Jesus Christ, knew that strife would arise concerning the dignity of a bishop;

2 and on this account, having received perfect foreknowledge, they appointed the above-mentioned as bishops and deacons: and then gave a rule of succession, in order that, when they had fallen asleep, other men, who had been approved, might succeed to their ministry.

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3 Those who were thus appointed by them, or afterwards by other men of good repute, with the consent of the whole Church, who have blamelessly ministered to the flock of Christ with humility, quietly, and without illiberality, and who for a long time have obtained a good report from all, these, we think, have been unjustly deposed from the ministry.

4 For it will be no small sin in us if we depose from the office of bishop those who blamelessly and piously have made the offerings.

5 Happy are the presbyters who finished their course before, and died in mature age after they had borne fruit; for they do not fear lest any one should remove them from the place appointed for them.

6 For we see that ye have removed some men of honest conversation from the ministry, which had been blamelessly and honourably performed by them.

1 CLEMENT CHAPTER 45

1 Ye are contentious, brethren, and are zealous concerning things that pertain not unto salvation.

2 Look diligently into the scriptures, which are the true sayings of the Holy Spirit.

3 Ye know how that nothing unjust or corrupt hath been written in them; for ye will not in them find the just expelled by holy men.

4 The just were persecuted, but it was by the lawless; they were thrown into prison, but it was by the unholy; they were stoned, but it was by sinners; they were slain, but it was by wicked men, even by those who had taken up an unjust envy against them.

5 They, therefore, when they suffered all these things, suffered them with a good report.

6 For what shall we say, brethren? was it by those that feared God that Daniel was cast into the den of lions?

7 Was it by those who practised the magnificent and glorious worship of the Most High that Ananias, Azarias, and Misael, were shut up in the fiery furnace? Let us not suppose that such was the case. Who, then, were the men who did these things? Abominable men and full of all wickedness were inflamed to such a degree of wrath that they cast into tortures those who, with a holy and a blameless purpose, served God, not knowing that the Most High is a champion and defender of those who with a pure conscience serve his most excellent name, to whom be glory world without end. Amen.

8 But they, abiding steadfastly in their confidence, have inherited honour and glory, and have both been exalted and made beautiful by God, in the memory that is made of them world without end. Amen.

1 CLEMENT CHAPTER 46

1 To such examples ought we also to cleave, brethren.

2 For it is written, Cleave unto them that are holy, for they that cleave unto them shall be made holy.

3 And again, in another place he saith, With the guiltless man thou shalt be guiltless, and with the excellent thou shalt be excellent, and with him that is crooked thou shalt be perverse.

4 Let us, therefore, cleave to the guiltless and the just, for they are the elect of God.

5 Why are there strivings, and anger, and division, and war among you?

6 Have we not one God and one Christ? Is not the Spirit of grace, which was poured out upon us, one? Is not our calling one in Christ?

7 Why do we tear apart and rend asunder the members of Christ, and make sedition against our body, and come to such a degree of madness that we forget we are members one of another? Remember the words of our Lord Jesus,

8 for he said, Woe unto that man; it were good for him if he had never been born, rather than that he should cause one of my elect to offend. It were better for him that a millstone were tied about him, and that he were cast into the sea, rather than that he should cause one of my little ones to offend.

9 This your schism has perverted many; hath cast many into despondency; many into doubt; all of us into grief, and, as yet, your sedition remaineth.

1 CLEMENT CHAPTER 47

1 Take into your hands the epistle of the blessed Apostle Paul.

2 What did he first write unto you in the beginning of his gospel?

3 Of a truth, he warned you spiritually, in a letter, concerning himself, and concerning Cephas and Apollos, because even then there were factions among you;

4 but the faction of that time brought less sin upon you; for ye inclined unto Apostles of good repute, and unto a man approved among them.

5 But now consider who they are that have perverted you, and have diminished the glory of your famous brotherly love.

6 Disgraceful, brethren, yea, very disgraceful is it, and unworthy of the conduct which is in Christ, that it should be reported that the most firm and ancient Church of the Corinthians hath, on account of one or two persons, made sedition against its presbyters.

7 And this report came not only unto us, but also unto the Gentiles, who go not with us. So that ye heap blasphemies on the name of the Lord through your folly, and withal cause danger to yourselves.

1 CLEMENT CHAPTER 48

1 Let us, therefore, remove this thing as quickly as possible, and let us fall before the feet of the Master, and beseech him with tears, that he will have mercy and be reconciled unto us, and restore us again to the grave and pure conversation of brotherly love.

2 For this is a gate of righteousness opened unto life, as it is written, Open unto me the gates of righteousness; I will go in unto them, and give thanks unto the Lord:

3 this is the gate of the Lord; the righteous shall enter thereby.

4 Now, since many gates have been opened, the gate of righteousness is that which is in Christ. Happy are all they that enter therein, and who keep their path straight in holiness and righteousness, quietly performing all their duties.

5 If a man be faithful, if he be mighty to expound knowledge, if he be wise in the interpretation of words, if he be pure in his deeds,

6 by so much the more ought he to be humble, and by as much as he seemeth to be greater, by so much the more ought he to seek the common advantage of all, and not of himself alone.

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1 CLEMENT CHAPTER 49

1 Let him that hath the love which is in Christ keep the commandments of Christ.

2 Who can describe sufficiently the bond of the love of God?

3 Who is sufficient to speak as he ought of the excellence of its beauty?

4 The height to which love leads up is unspeakable.

5 Love joineth us unto God; love hideth a multitude of sins; love beareth all things; is long suffering in all things. In love there is nothing illiberal, nothing haughty. Love hath no schism; love maketh not sedition; love doth all things in harmony; in love all the elect of God have been made perfect. Without love nothing is acceptable unto God.

6 In love, our Master hath taken us to himself. Through the love that he hath for us, Jesus Christ our Lord hath given his blood for us, by the will of God, his flesh for our flesh, his soul for our soul.

1 CLEMENT CHAPTER 50

1 Ye see, brethren, how great and wonderful a thing love is, and how there is no describing its perfection.

2 Who is sufficient to be found in it, except those whom God shall have deemed worthy? Let us pray, therefore, and ask from his mercy that we may live in love, without human partiality, blameless.

3 All the generations, from Adam even unto this day, are gone by; but they who have been made perfect in love according to the grace of God inhabit the abode of the pious, and shall be made manifest in the visitation of the kingdom of Christ.

4 For it is written, Enter into the secret chambers but a little while, until my anger and wrath be passed, and I will remember the good day, and will raise you up from your sepulchres.

5 Blessed are we, beloved, if we do the commandments of God in the harmony of love, so that through love our sins may be forgiven us.

6 For it is written, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord imputeth not sin, and in whose mouth there is no guile.

7 This blessedness cometh unto them who are elect by God, through Jesus Christ our Lord, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 51

1 Whatever errors, therefore, we have committed through the assaults of the adversary, let us for these ask pardon; and they who have been leaders of the sedition and division ought to consider the common ground of our hope.

2 For they who have their conversation in fear and love wish that they themselves, rather than their neighbours, should fall into suffering; and would rather that themselves should undergo condemnation, than that the harmony which hath been honourably and justly handed down to us should do so.

3 For it is better that a man should make confession concerning his sins, than that he should harden his heart, even as the heart of them was hardened who made sedition against Moses the servant of God; whose condemnation was manifest,

4 for they went down alive into hell, and death swallowed them up.

5 Pharaoh and his army, and all the leaders of Egypt, their chariots and their riders, through no other cause were sunk in the Red Sea, and perished there, than through the hardening of their foolish hearts, after that the signs and wonders happened in Egypt through the hand of Moses the servant of God.

1 CLEMENT CHAPTER 52

1 The Lord of all things, brethren, is in need of naught; neither requireth he anything of any one, except to confess unto him.

2 For the elect David saith, I will confess unto the Lord, and that shall please him more than a young calf that putteth forth horns and hoofs. Let the poor behold and rejoice thereat.

3 And again he saith, Offer unto the Lord the sacrifice of praise: pay thy vows unto the Most High. And call upon me in the day of thy affliction, and I will deliver thee, and thou shalt glorify me.

4 For the sacrifice unto God is a broken spirit.

1 CLEMENT CHAPTER 53

1 Ye know, beloved, and know well, the sacred scriptures, and have looked into the oracles of God; call, therefore, these things to remembrance.

2 For, when Moses had gone up into the mount, and had tarried there forty days and forty nights in fasting and humiliation, the Lord said unto him, Moses, Moses, get thee down quickly hence, for thy people, whom thou broughtest out of the land of Egypt, have wrought iniquity. They have gone astray quickly out of the way that thou commandest them, and have made unto themselves molten images.

3 And the Lord said unto him, I have spoken unto thee once and twice, saying, I have beheld this people, and, lo, it is a stiffnecked people. Let me alone, that I may destroy them, and I will wipe out their name from under heaven, and make of thee a nation great and wonderful, and far more numerous than they.

4 And Moses said, Be it far from thee, O Lord. Forgive this people their sin, or wipe my name also out of the book of the living.

5 Oh, the great love! Oh, the unsurpassable perfection! The servant is bold towards the Lord: he asketh remission for the people, or demands otherwise that he himself should be destroyed together with them.

1 CLEMENT CHAPTER 54

1 Who among you is noble? who is compassionate? who is filled with love?

2 Let him speak in this wise: If through me sedition and strife arise, I will depart, I will go away whithersoever ye will, and I will do that which is commanded by the majority, only let the flock of Christ be at peace together with the appointed presbyters.

3 He who doeth this shall gain for himself great glory in the Lord, and every place shall receive him; for the earth is the Lord's, and the fulness thereof.

4 These things have they done who are citizens of the kingdom of God, which needeth not to be repented of, and these things will they yet do.

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1 CLEMENT CHAPTER 55

1 But, to bring forward examples from the Gentiles, also many kings and leaders, when a time of pestilence had arisen, being warned by oracles, gave themselves unto death, that they might deliver their citizens by their blood. Many went out from their own cities, that there might be no more sedition therein.

2 We know that many among us gave themselves up unto bonds, that they might deliver others. Many have given themselves up unto slavery, and, having received their own price, have therewith fed others.

3 Many women, waxing strong through the grace of God, have performed many manly deeds.

4 The blessed Judith, when the city was besieged, asked of the elders that she should be permitted to go forth into the camp of the aliens.

5 She therefore delivered herself unto danger, and went out through love of her country and of her people, who were besieged. And the Lord delivered Olophernes into the hands of a woman.

6 To no smaller danger did Esther, being perfect in faith, expose herself, that she might deliver the twelve tribes of Israel, who were about to perish. For by fasting and humiliation she besought the Master, who overlooketh all things, the God of Ages, who, seeing the humiliation of her soul, delivered the people for whose sake she put herself in jeopardy.

1 CLEMENT CHAPTER 56

1 Let us, therefore, pray for those who have fallen into any transgression, that moderation and humility may be given unto them, to the end that they should submit themselves, I do not say unto us, but unto the will of God; for so shall they obtain a fruitful and perfect remembrance and compassion before God and his saints.

2 Let us accept, brethren, that discipline at which no one needeth to be offended. The admonition which we make one toward another is good and useful exceedingly, for it joineth us unto the will of God.

3 For thus speaketh the holy word: The Lord hath chastened me with chastisements, but he hath not given me over unto death.

4 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

5 The righteous shall chastise me in pity and shall rebuke me, but let not the oil of sinners anoint mine head.

6 And again he saith: Blessed is the man whom the Lord hath rebuked; refuse not thou the admonition of the Almighty, for he maketh thee to grieve, and again he restoreth thee;

7 he hath smitten, and his hands have healed thee;

8 six times shall he deliver thee from calamity, and the seventh time evil shall not touch thee.

9 In the time of famine he shall deliver thee from death, in war he shall redeem thee from the hand of iron.

10 From the scourge of the tongue shall he hide thee, and thou shalt not be afraid when evils approach.

11 The unjust and the sinner shalt thou laugh to scorn;

12 and of the wild beasts thou shalt not be afraid, for the wild beasts shall be at peace with thee.

13 Then shalt thou know that thy house shall be at peace; the habitation of thy tabernacle shall not fail.

14 Thou shalt know that thy seed is abundant, thy children like all the herb of the field.

15 Thou shalt come to thy tomb like a ripe ear of corn reaped in due season, like the heap of a threshing-floor that is gathered at its proper time.

16 Ye see, beloved, that there is a protection for them that are chastened by the Master, for God chasteneth us because he is good, to the end that we should be admonished by his holy discipline.

1 CLEMENT CHAPTER 57

1 Do ye, therefore, that have laid the foundation of the sedition submit yourselves to the presbyters, and be chastised to repentance, bending the knees of your hearts.

2 Learn to submit yourselves, laying aside the vain and haughty self-will of your tongues; for it is better that you should be small and approved in the flock of Christ, rather than that, seeming to be superior to others, ye should be cast out of his hope.

3 For thus saith the most excellent Wisdom, Behold, I will send upon you the language of my Spirit; I will teach you my word.

4 Since I called and ye did not hearken, and prolonged my words, and ye attended not, but made my counsels of none effect, and were not obedient to my reproofs, therefore I will laugh at your destruction, I will exult when desolation cometh upon you; when perturbation hath suddenly come upon you, and ruin is at hand like a whirlwind, when tribulation and oppression cometh upon you.

5 For the time shall come when ye shall call upon me, and I shall not hearken unto you; the wicked shall seek me, and shall not find me. They hated wisdom and chose not the fear of the Lord; they were not willing to attend to my counsels, they mocked at my rebukes.

6 Wherefore they shall eat the fruits of their own way; they shall be filled with their own unrighteousness.

7 For because they wronged the innocent they shall be slain, and judgement shall destroy the unrighteous; but he who hearkeneth unto me shall abide trusting in hope, and shall rest securely from all evil.

1 CLEMENT CHAPTER 58

1 Let us, therefore, submit to his all-holy and glorious name, and escape the threats that have been before spoken by Wisdom against the disobedient, that we may abide trusting in the most holy name of his greatness.

2 Accept this our advice, and it will not be repented of by you. For as God liveth, and as the Lord Jesus Christ liveth, and the Holy Spirit, the confidence and hope of the elect, he who observeth in humility with earnest obedience, and repining not, the ordinances and commands given by God, he shall be reckoned and counted in the number of them that are saved by Jesus Christ, through whom is there to him glory, world without end. Amen.

1 CLEMENT CHAPTER 59

1 But if some should be disobedient to the things spoken by him through us, let them know that they will entangle themselves in no small transgression and danger,

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2 but that we shall be guiltless of this sin; and we will ask, making with earnestness our prayer and supplication, that the Maker of all things may keep uninjured in all the world the number of those that have been numbered as his elect, through his beloved Son, Jesus Christ, through whom he hath called us from darkness unto light, and from ignorance to a knowledge of the glory of his name.

3 That we may hope in thy name, which is the first of all things, open the eyes of our heart to know thee, who art alone highest among the highest, holy among the holy, who puttest down the haughtiness of the proud, who scatterest the reasonings of the Gentiles, who exaltest the humble on high, and lowerest the lofty, who makest rich and makest poor, who killest and makest to live, the only benefactor of spirits, and God of all flesh, who lookest into the abysses, who beholdest the works of men, who art the helper of those in danger, the saviour of those who have lost hope, who art the maker and bishop of every soul, who makest the nations to multiply upon earth, and out of all hast chosen those that love thee through Jesus Christ thy beloved Son, through whom thou hast taught us, hast sanctified us, hast honoured us.

4 We ask thee, Lord, to be our helper and assister, save those of us who are in affliction, have compassion on the humble, raise the fallen, appear to those who are in need, heal the sinners, convert those of thy people who are wandering from the way, feed the hungry, ransom our prisoners, raise up the sick, encourage the feeble-hearted, let all the nations know that thou art God alone and Jesus Christ thy Son, and that we are thy people and the sheep of thy pasture.

1 CLEMENT CHAPTER 60

1 Thou hast made manifest the everlasting constitution of the world by the things that happen. Thou, Lord, who art faithful in all generations, hast founded the world; thou who art just in thy judgements, who art wonderful in strength and greatness; thou who art wise in creating and prudent in establishing the things that are made; thou that art good in the things that are seen and faithful among them that trust upon thee, merciful and compassionate, forgive us our transgressions and unrighteousnesses, our sins and our negligences.

2 Take not into account every sin of thy servants and handmaids, but purify us with the purification of thy truth, and make straight our steps in holiness and righteousness and singleness of heart, that we may so walk and do such things as are right and well pleasing before thee, and before our rulers.

3 Yea, Lord, cause thy face to appear to us in peace to our good, that we may be sheltered by thy mighty hand, and preserved from all sin by thy lofty arm, and deliver us from those that hate us unjustly.

4 Give unity and peace both to us and to all that dwell upon the earth, as thou gavest to our fathers when they called upon thee with faith and truth, so that we should become obedient to thy all-powerful and most excellent name, and to those who rule and govern us upon the earth.

1 CLEMENT CHAPTER 61

1 Thou, Lord, hast given the authority of the kingdom to them through thy almighty and unspeakable power, so that we, knowing the estimation and honour given to them by thee, might submit ourselves to them, in no way opposing thy will; to whom give, O Lord, health, peace, concord, stability, so that they may discharge the rule given unto them by thee without offence;

2 for thou, heavenly Lord, everlasting King, givest to the sons of men glory and honour and authority over the things that are upon the earth. Do thou, Lord, direct their counsel according to what is good and pleasing before thee, that, fulfilling with peace and meekness and piety the authority given unto them by thee, they may obtain mercy from thee.

3 Thou who alone art able to do these and greater good things among us, to thee do we give thanks through the high priest and protector of our souls, Jesus Christ, through whom to thee be the glory and majesty, now and to all generations, world without end. Amen.

1 CLEMENT CHAPTER 62

1 Concerning the things that pertain to our religion, and the things that are most useful to a virtuous life, for those who are willing to live piously and righteously, we have sufficiently charged you, men and brethren.

2 For we have handled every argument concerning faith and repentance, and genuine love and temperance, and moderation and patience, reminding you that ye must by righteousness and truth and long-suffering approve yourselves with piety to almighty God, being of one mind, without malice, in love and peace with earnest obedience, even as our fathers, who were beforementioned, approved themselves with humility both with regard to God the Father and Creator and to all men.

3 And these things have we so much the more gladly put you in mind of, inasmuch as we knew plainly that we wrote unto men who are faithful and of high repute, and who have looked into the oracles of the instruction of God.

1 CLEMENT CHAPTER 63

1 It is right, therefore, that those who have attended to so great and so many examples should submit their necks, and fill the place of obedience, so that being at peace from the vain sedition we may attain, without any blame, to the end set before us in truth.

2 For joy and rejoicing will ye afford us if, becoming obedient to the things that have been written by us, ye put an end, by the suggestion of the Holy Spirit, to the unlawful wrath of your discord, according to the supplication which we have made concerning peace and unity in this epistle.

3 But we have also sent unto you men who are faithful and prudent, who from youth up to old age have behaved blamelessly among us, who also will be witnesses between yourselves and us;

4 and this we have done that ye may know that our whole thought has been and is this, that ye may speedily be at peace among yourselves.

1 CLEMENT CHAPTER 64

1 Finally, my God, who overlooketh all things, who is the Master of spirits and Lord of all flesh, who hath chosen our Lord Jesus Christ, and us through him to be a peculiar people, give unto every soul that is called after his glorious and holy name, faith, fear, peace, patience, long-suffering, continence,

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purity, sobriety, to the well-pleasing of his name, through our high priest and protector, Jesus Christ, through whom be ascribed unto him glory and greatness, strength and honour, both now and world without end. Amen.

1 CLEMENT CHAPTER 65

1 See that ye send back quickly unto us in peace and with joy Claudius Ephebus and Valerius Bito, together also with Fortunatus, who were sent unto you from us, that they may the more quickly bring us news of your peace and order, which we pray for and desire, so that we may the sooner have joy concerning your good order.

2 The grace of our Lord Jesus Christ be with you, and with all who everywhere are called of God through him, to whom through him be glory, honour, might, majesty, and eternal dominion, world without end. Amen.

THE SECOND EPISTLE OF CLEMENT TO THE CORINTHIANS

or the Second Epistle of Clement, or 2 Clement
Author: Titus Flavius Clemens (Clement I of Rome)
From: Apostolic Fathers
Translation by Charles H. Hoole, 1885
Estimated Range of Dating: 80-140 A.D.

(The Second Epistle of Clement (Greek: Klementos pros Korinthious, lit. 'from Clement to Corinthians'), often referred to as 2 Clement (pronounced "Second Clement"), is an early Christian writing. It is considered canon by the Coptic Orthodox Church. 2 Clement appears to be a transcript of a homily or sermon that was originally delivered orally at a Christian worship service. Like most early Christian texts, 2 Clement was written in Greek, the common language of the Roman upper class.

2 Clement was traditionally believed to have been an epistle to the Christian Church in Corinth written by Clement of Rome sometime in the late 1st century. Modern scholars believe that Second Clement is actually a sermon written around 80–140 AD by an anonymous author, one who was neither the author of 1 Clement nor Clement of Rome. Nonetheless, scholars still generally refer to the work by its traditional name "Second Clement".)

2 CLEMENT CHAPTER 1

1 Brethren, we ought so to think of our Lord Jesus Christ as of God, as of the judge of quick and dead, and we ought not to think meanly concerning our salvation;

2 for if we think meanly concerning him, we expect also that we shall receive mean things; and if we listen to it as though it were a small thing, we err, not knowing from whence we are called, nor by whom, nor unto what place, nor what great things Jesus Christ hath endured to suffer on our behalf.

3 What recompense, therefore, shall we give unto him, or what fruit worthy of that which he hath given unto us? How many things that help unto holiness hath he given unto us?

4 For he hath given us the light, he hath called us sons as though he were our father, he hath saved us when we were ready to perish.

5 What praise, therefore, shall we give unto him, or what recompense of reward for the things that we have received?

6 for we were maimed in our understanding, worshipping stocks and stones, and gold and silver and iron, the work of men, and our whole life was nothing but death. We, therefore, who were surrounded with darkness, and who had our sight filled with such gloom, have recovered our sight, having, according to his will, laid aside the cloud that was around us.

7 For he hath had compassion upon us, and, pitying us, hath saved us, having beheld in us much wandering and destruction, when we had no hope of salvation except that which is from him.

8 For he hath called us when as yet we were not, and hath willed us to be when we were nothing.

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2 CLEMENT CHAPTER 2

1 |Rejoice, thou barren that bearest not; break forth and shout, thou that travailest not, for the desolate hath many more children than she that hath an husband. In that he said, Rejoice, thou barren that bearest not, he hath spoken of us, for our church was barren before that children were given unto her.

2 But in that he said, Shout, thou that travailest not, he meaneth that we should offer our prayers to God with simplicity, that we faint not like women in travail.

3 But in that he said, The children of the desolate are many more than they of her that hath an husband, he meaneth that our people seemed to be deserted of God, and now, after that we have believed, we have become more in number than they which seemed to have God.

4 And another scripture saith, I came not to call the righteous but sinners.

5 He meaneth this, that it behoveth to save them that are perishing.

6 For this is great and wonderful, not to establish the things that are standing, but the things that are falling;

7 thus Christ willed to save the things that were perishing, and he saved many, having come and called us who were already perishing.

2 CLEMENT CHAPTER 3

1 |Since, therefore, he hath showed such compassion unto us; first, that he hath caused that we who live should not sacrifice unto gods that are dead, neither worship them, but know through him the Father of truth. What is this knowledge of him except the not denying him through whom we know him?

2 For he himself saith, Whosoever hath confessed me before men, him will I confess before my Father.

3 This, therefore, is our reward if we confess him through whom we have been saved.

4 But whereby shall we confess him? Even by doing what he commandeth, and not disobeying his commandments, and honouring him not only with our lips but with our whole heart and whole understanding.

5 For he saith in Esaias, This people honoureth me with their lips, but their heart is far from me.

2 CLEMENT CHAPTER 4

1 |Let us not, therefore, only call him Lord, for that will not save us.

2 For he saith, It is not every one that sayeth unto me, Lord, Lord! that shall be saved, but he that doeth righteousness.

3 Wherefore, brethren, let us confess him in our deeds, by loving one another, by not committing adultery, and not speaking ill of each other, neither being envious, but by being continent, compassionate, kind. We ought also to sympathize one with another, and to abstain from covetousness; it is by these works that we acknowledge him, and not by the contrary;

4 and we ought not to fear men but rather God.

5 Wherefore, if we do these things, the Lord hath said, Though ye have been gathered together with me in my bosom and do not my commandments I will cast you from me, and I will say unto you, Depart from me; I know you not whence ye are, ye workers of iniquity.

2 CLEMENT CHAPTER 5

1 |Wherefore, brethren, having left our sojourning in this world, let us do the will of him who called us, and let us not fear to depart from this world.

2 For the Lord saith, Ye shall be as lambs in the midst of wolves.

3 But Peter answered and saith unto him, What, then, if the wolves rend the sheep?

4 Jesus saith unto Peter, Let not the lambs after that they are dead fear the wolves; and do not ye fear them that kill you but can do nothing more unto you, but fear him who after ye are dead hath authority over body and soul, even to cast them into hell fire.

5 And ye know, brethren, that the sojourning of our flesh in this world is but short and for a little while, but the promise of Christ is great and wonderful, even the rest of the kingdom which is to come, and of eternal life.

6 What, therefore, shall we do that we may attain unto them, except to lead a holy and just conversation, and to deem the things of this world to be alien unto us, and not to desire them?

7 for while we desire to obtain these things we fall from the right way.

2 CLEMENT CHAPTER 6

1 |For the Lord saith, No servant can serve two masters. If, therefore, we wish to serve both God and Mammon, it is inexpedient for us;

2 for what advantage is it if a man gain the whole world, but lose his soul?

3 Now this life and the life to come are two enemies.

4 This life preacheth adultery, corruption, covetousness, and deceit; but the life that is to come renounceth these things.

5 We cannot, therefore, be friends to both; it behoveth us then to renounce the one and to use the other.

6 Let us consider, therefore, that it is better to hate the things that are here, as being small and short-lived and corruptible, but to love the things that are there, as being good and incorruptible.

7 If, therefore, we do the will of Christ, we shall find rest; but if not, nothing will deliver us from eternal punishment, if we obey not his commandments.

8 For the scripture saith in Ezekiel, If Noah, and Job, and Daniel should rise up, they shall not deliver their children in the captivity.

9 If, therefore, such righteous men as these cannot by their righteousness deliver their children, with what confidence shall we, if we keep not our baptism pure and undefiled, come unto the kingdom of God? or who shall be our advocate unless we be found having the works that are holy and just?

2 CLEMENT CHAPTER 7

1 |Wherefore, my brethren, let us strive, knowing that the contest is at hand. We know, too, that many put in for corruptible contests, but all are not crowned, but they only who have laboured much and fought a good fight.

2 Let us, therefore, contend that we may all be crowned.

3 Let us run in the straight course, in the incorruptible contest; and let us be many that put into it, and let us so contend that we

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may also be crowned. And if we cannot all be crowned, let us at least come near to the crown.

4 It behoveth us to know that he who contendeth in a corruptible contest, if he be found acting unfairly is flogged, and taken away, and cast out of the course.

5 What think ye? what shall he suffer that acteth unfairly in an incorruptible contest?

6 For of them who have not kept their seal he saith, Their worm shall die not, and their fire shall not be quenched, and they shall be for a spectacle to all flesh.

2 CLEMENT CHAPTER 8

1 |While, therefore, we are upon the earth, let us repent.

2 For we are as clay in the hands of the workman. In like manner as the potter, if while he be making a vessel, it turn amiss in his hands, or be crushed, can mould it again, but if he have once cast it into the fiery furnace can no longer amend it; so let us, so long as we are in this world repent with all our hearts of the wickedness that we have committed in the flesh, that we may be saved of the Lord while as yet we have time for repentance.

3 For after that we are departed out of this world, we are no longer able there to confess or repent.

4 Wherefore, brethren, if we have done the will of the Father, and preserved our flesh pure, and kept the commandments of the Lord, we shall receive eternal life.

5 For the Lord saith in the Gospel, If ye have not kept that which is little, who shall give you that which is great? for I say unto you, he that is faithful in that which is least is faithful also in much.

6 Doth he not, therefore, say this, Keep your flesh pure and your seal unspotted, that ye may inherit eternal life?

2 CLEMENT CHAPTER 9

1 |And let not any one of you say that this our flesh is not judged nor raised again.

2 Consider this: in what were ye saved, in what did ye recover your sight, if not in this flesh?

3 We ought, therefore, to guard our flesh as the temple of God;

4 for in the same manner as ye were called in the flesh, in the flesh also shall ye come.

5 There is one Christ, our Lord who saved us, who being at the first spirit, was made flesh, and thus called us. So also shall we in this flesh receive the reward.

6 Let us, therefore, love one another, that we may all come to the kingdom of God.

7 While we have opportunity to be healed, let us give ourselves up unto God who healeth, giving a recompense unto him.

8 And of what kind? repentance from a sincere heart.

9 For he foreknoweth all things, and knoweth the things that are in our hearts.

10 Let us, therefore, give him praise, not from the mouth alone, but also from the heart, that he may receive us as sons.

11 For of a truth the Lord hath said, My brethren are they who do the will of my Father.

2 CLEMENT CHAPTER 10

1 |Wherefore, my brethren, let us do the will of the Father who hath called us, that we may live; and let us the rather pursue virtue, and abandon vice which leadeth us into sins, and let us fly ungodliness lest evil seize us; for if we are zealous to do good peace shall pursue us.

2 For this cause it is not possible that a man should find peace.

3 For they introduce the fear of men, choosing rather the present enjoyment that is here than the future promise.

4 For they are ignorant how great a torment the enjoyment of this world bringeth, and what delight hath the future promise.

5 And if they themselves alone did these things it were endurable; but now they continue to instruct in evil innocent souls, not knowing that they will have a twofold condemnation -- both themselves and they that hearken to them.

2 CLEMENT CHAPTER 11

1 |Let us, therefore, serve God with a pure heart, and we shall be righteous; but if we serve him not, because we believe not the promise of God, we shall be wretched.

2 For the prophetic word saith, Wretched are the double-minded who doubt in their heart, and say, We have heard these things of old, even in the time of our fathers, but we have seen none of them, though we expect them from day to day.

3 Ye fools, compare yourselves unto a tree; take for an example the vine. In the first place it sheddeth its leaves, then there cometh a shoot, after that the unripe grape, then the mature cluster.

4 In like manner my people hath in time past had disorder and trouble, but afterward it shall receive the things that are good.

5 Wherefore, my brethren, let us not be double-minded, but let us abide in hope, that we may obtain our reward.

6 Faithful is he that hath promised that he will give unto each the recompense of his works.

7 If, therefore, we do righteousness before God, we shall enter into his kingdom, and receive the promises which ear hath not heard nor eye seen, neither have entered into the heart of man.

2 CLEMENT CHAPTER 12

1 |Let us, therefore, in love and righteousness expect every hour the kingdom of God, since we know not the day of the appearing of God.

2 For the Lord himself, when he was asked by a certain man when his kingdom should come, replied, When two shall be one, and that which is without as that which is within, and the male with the female neither male nor female.

3 Now two are one when we speak the truth one to another, and there is, without hypocrisy, one soul in two bodies.

4 And by that which is without being as that which is within, he meaneth this: He calleth the soul that which is within, and the body that which is without; in like manner, therefore, as thy body is visible, let thy soul be made manifest by good deeds.

5 And by the male with the female neither male nor female, he meaneth this: When a brother seeing a sister doth not in any way regard her as a female, nor doth she regard him as a male; 12:6 when ye do these things, he saith, the kingdom of my Father will come.

2 CLEMENT CHAPTER 13

1 |My brethren, let us therefore repent forthwith; let us be sober and followers of what is good, for we are burdened with much folly and wickedness. Let us wipe out from among us our

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former sins, and repent sincerely and be saved. And let us not be pleasers of men, nor let us wish to please one another alone, but let us also please them that are without by our righteous conduct, that the Divine name may not be blasphemed on our account.

2 For the Lord saith, My name is continually blasphemed among all the Gentiles; and again, Wherefore is my name blasphemed, whereby is it blasphemed? in that ye do not the things that I will.

3 |For the Gentiles, when they hear from our mouth the oracles of God, admire them as beautiful and weighty; but afterwards perceiving our deeds, that they are not worthy of the words that we say, they turn thereafter to blasphemy, saying that the matter is but fable and deceit.

4 For when they hear from us that God saith, There is no thanks for you if ye love them that love you, but there is thanks for you if ye love your enemies and them that hate you; when they hear these things, they wonder at the excess of the goodness. But when they see that we do not only not love those that hate us, but do not even love those that love us, they turn us to ridicule, and the Divine name is blasphemed.

2 CLEMENT CHAPTER 14

1 |Wherefore, my brethren, by doing the will of our Father, God, we shall be of the first, the spiritual Church, which was founded before the sun and moon were made; but if we do not the will of the Lord, we shall be of the scripture that saith, My house hath become a den of thieves. Let us therefore choose to be of the Church of life that we may be saved.

2 But I do not think that you are ignorant that the living Church is the body of Christ. For the scripture saith, God made man, male and female. Now, the male signifieth Christ, the female the Church. Ye know also that both the Bible and the Apostles say that the Church is not new, but was from the beginning; for it was of a spiritual kind, as was also our Jesus, but was made manifest in the last days that it might save us.

3 But the Church, though spiritual, was manifested in the flesh of Christ, showing to us that if any one keep it in his flesh, and corrupt it not, he will receive it in the Holy Spirit; for this flesh is the counterpart of the Spirit; no one, therefore, who corrupteth the copy will receive the original in exchange. He therefore meaneth this, my brethren: Keep pure the flesh, that ye may partake of the Spirit.

4 But if we say that the flesh is the Church, and the Spirit, Christ, he then who doeth injury to the flesh doeth injury to the Church. Such an one therefore shall not partake of the Spirit, which is Christ.

5 Such life and immortality is this flesh able to partake of by the union of the Holy Spirit with it. Nor can any say or declare what the Lord hath prepared for his elect.

2 CLEMENT CHAPTER 15

1 |Now, I do not think that I have given advice of little importance concerning temperance, which, if a man practice, he will not repent of it, but will save both himself and me who advise him. For it is no small service to convert a wandering and perishing soul to salvation.

2 For this recompense are we able to give in return to God who created us, if he who speaketh and heareth both speak and hear with faith and love.

3 Let us therefore remain with righteousness and holiness in the things in which we have believed, that we may with boldness ask of God, who saith, While thou art still speaking, I will say, Lo I am here.

4 For this saying is the token of a great promise. For the Lord saith of himself that he is more ready to give than him that asketh.

5 Since, therefore, we partake in so much goodness, let us not grudge ourselves the attaining of so many good things; for by so much as his words bring pleasure to those who do them, by so much do they bring condemnation to those who disobey them.

2 CLEMENT CHAPTER 16

1 |Wherefore, brethren, since we have received no small opportunity for repentance, let us, while we have time, turn unto the God who hath called us, while we still have one who will receive us.

2 For if we bid farewell to the luxuries of this world, and conquer our soul so that we do not fulfil evil lusts, we shall partake of the mercy of Jesus.

3 But know that the day of judgement is already coming as a burning furnace, and certain of the heavens shall be melted, and the whole earth shall be as lead melting on the fire; and then shall both the secret and open deeds of men be made manifest.

4 Good, therefore, is almsgiving, as showing repentance from sin; better is fasting than prayer, and almsgiving than both; for love covereth a multitude of sins, and prayer that goeth forth from a good conscience saveth from death. Happy is every one who is found full of these things, for almsgiving becometh a lightening of sin.

2 CLEMENT CHAPTER 17

1 |Let us therefore repent with our whole heart lest any of us perish by the way. For if we have received commandments and make this our business -- to tear men away from idols and instruct them -- how much more ought a soul not to perish that hath already come to a knowledge of God?

2 Let us therefore endeavour to elevate with regard to what is good them that are weak, to the end that we may all be saved; and let us convert one another and reprove one another.

3 And let us not seem to attend and believe now only, while we are being admonished by the presbyters, but also when we have departed to our homes, let us remember the commandments of the Lord; and let us not, on the other hand, be drawn aside by the lusts of the world, but let us endeavour, by coming more frequently, to make progress in the commandments of the Lord, to the end that we all being of one mind may be gathered together unto life.

4 For the Lord hath said, I come to gather together all the nations, tribes, and tongues. And this he saith of the day of his appearing, when he shall come and recompense each of us according to his works.

5 And the unbelieving shall behold his glory and strength, and shall be astonished when they see the kingdom of the world in the hands of Jesus, and shall say, Woe unto us, for thou wast and we knew it not, and did not believe, nor did we obey the

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presbyters who preached to us concerning our salvation. And their worm shall not die, nor their fire be quenched, and they shall be for a spectacle to all flesh.

6 He speaketh of that day of judgement when they shall see punished those among us who have lived ungodly and set at nought the commandments of Jesus Christ.

7 But the just, who have done well, and have abided the tests, and have hated the luxuries of the soul, when they behold those who have missed the way and have denied Jesus either by words or deeds, how they are punished with dreadful tortures in unquenchable fire, shall give glory to their God, saying, that there shall be a hope for him who hath served God with his whole heart.

2 CLEMENT CHAPTER 18

1 |Let us, therefore, be of those who give thanks, of those who have served God, and not of the ungodly who are judged.

2 For I myself, being in all respects a sinner, and not having yet escaped temptation, but being still in the midst of the snares of the devil, yet endeavour to follow after righteousness, that I may be able, at any rate, to be near it, fearing the judgement to come.

2 CLEMENT CHAPTER 19

1 |Wherefore, my brethren and sisters, after the reading of the words of the God of truth, I read also unto you an exhortation, to the end that ye should attend to what has been written, that ye may both save yourselves and him who preacheth among you; for I ask of you, as my reward, that ye should repent with your whole heart, gaining for yourselves salvation and life. For by so doing we shall offer an aim to all the young, who are willing to labour cheerfully for the worship and goodness of God.

2 And let not those of us who are unlearned be vexed or offended when one exhorteth us and turneth us from sin to righteousness. For we at times when doing what is wrong, know it not, from the doubt and unbelief that is in our hearts, and are blinded in our understanding by vain lusts.

3 Let us, therefore, practise righteousness, that we may be saved at the last. Blessed are they who obey these commands, for if for a short time they suffer in the world that now is, they shall gather hereafter the immortal fruit of the resurrection.

4 Let not, therefore, the pious man be vexed if he be afflicted in the times that now are, a blessed time awaiteth him. He shall live above again with the fathers, and shall rejoice without sorrow for ever.

2 CLEMENT CHAPTER 20

1 |And let not even that trouble your mind, that we see the unjust prosperous and the servants of God in misery.

2 Let us have faith, my brethren and sisters. We are making trial of the living God, and contending in the present life that we may be crowned in the life to come.

3 For none of the just receiveth a speedy reward, but waiteth for it.

4 For if God gave speedily the reward of the righteous, we should forthwith practise gain and not godliness; for we should seem to be righteous, not on account of what is pious, but on account of what is profitable. And on this account hath the Divine judgement overtaken a spirit that is not righteous, and hath burdened it with chains.

5 Now to the only God, the invisible, the father of truth, who hath sent unto us the Saviour and leader of immortality, through whom he hath made known unto us the truth and the heavenly life, to him be the glory, world without end. Amen.

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SUPPLEMENT ACCORDING TO THE MURATORIAN CANON

- The (Greek) Apocalypse of Peter
- The (Coptic) Apocalypse of Peter *(comparison sample)*

THE APOCALYPSE OF PETER

The Greek Apocalypse Of Peter
From "The Apocryphal New Testament"
Translation: M.R. James, 1924
Estimated Range of Dating: 2nd - 4th centuries A.D.

(There is no complete version of this book. Therefore it was necessary to build a reconstruction from several fragment and text elements: From Clement of Alexandria's so-called Prophetical Extracts: A fragment in Greek, called the Akhmim fragment, found with the Passion-fragment of the Gospel of Peter in a manuscript known as the Gizeh manuscript. (discovered in a tomb) now at Cairo. Other fragments are from the Symposium of Methodius of Olympus, a fragment from the Bodleian Library, text from an Ethiopic version contained in one of the numerous forms of the books of Clement, and the last chapter was found in the Sibylline Oracles. The scientific translation by M. R. James has lots of notes and paragraphs. They had to be left out in order to make reading easier and smooth. However, the text is the original translation.

Mind that there is another book in existence with the same name but different contents in Coptic. It was found in Nag Hammadi, Egypt, in 1945. It will follow this book.)

APOCALYPSE OF PETER CHAPTER 1

1 (From Clement of Alexandria's so-called Prophetical Extracts): The Scripture saith that the children which have been exposed (by their parents) are delivered to a care-taking angel by whom they are educated, and made to grow up, and they shall be, it saith, as the faithful of an hundred years old are here in this life.

Wherefore also Peter in the Apocalypse saith: And a flash (lightning) of fire leaping from those children and smiting the eyes of the women.

2 The providence of God doth not light upon them only that are in the flesh. For example, Peter in the Apocalypse saith that the children born out of due time abortively that would have been of the better part (would have been saved if they had lived)--these are delivered to a care-taking angel, that they may partake of knowledge and obtain the better abode, having suffered what they would have suffered had they been in the body. But the others (those who would not have been saved, had they lived) shall only obtain salvation, as beings that have been injured and had mercy shown to them, and shall continue without torment, receiving that as a reward.

But the milk of the mothers, flowing from their breasts and congealing, saith Peter in the Apocalypse, shall engender small beasts (snakes) devouring the flesh, and these running upon them devour them: teaching that the torments come to pass because of the sins (correspond to the sins).

3. (From the Symposium, 2.6, of Methodius of Olympus): Whence also we have received in inspired writings that children born untimely -even if they be the offspring of adultery- are delivered to care-taking angels. For if they had come into being contrary to the will and ordinance of that blessed nature of God, how could they have been delivered to angels to be nourished up in all repose and tranquillity? And how could they have confidently summoned their parents before the judgement seat of Christ to accuse them? saying: Thou, O Lord, didst not begrudge us this light that is common to all, but these exposed us to death, contemning thy commandment.

4. (From the Apocritica, 4.6-7 of Macarius Magnes): And by way of superfluity let this also be cited which is said in the Apocalypse of Peter. He introduces the Heaven, to be judged along with the earth, thus: The earth, he says, shall present all men to God to be judged in the day of judgement being itself also to be judged along with the heaven that encompasseth it.

5. And this again he says, which is a statement full of impiety: And every power of heaven shall be melted, and the heaven shall be rolled up like a book, and all the stars shall fall like leaves from the vine, and as the leaves from the fig-tree.

6. (From an old Latin homily on the Ten Virgins): The closed door is the river of fire by which the ungodly shall be kept out of the kingdom of God, as is written in Daniel and in Peter, in his Apocalypse.... That company of the foolish also shall arise and find the door shut, that is, the fiery river set against them.

APOCALYPSE OF PETER CHAPTER 2

(From The Akhmim Fragment,)

1 Many of them shall be false prophets, and shall teach ways and diverse doctrines of perdition.

2 And they shall become sons of perdition.

3 And then shall God come unto my faithful ones that hunger and thirst and are afflicted and prove their souls in this life, and shall judge the sons of iniquity.

4 And the Lord added and said: Let us go unto the mountain (and) pray.

5 And going with him, we the twelve disciples besought him that he would show us one of our righteous brethren that had departed out of the world, that we might see what manner of men they are in their form, and take courage, and encourage also the men that should hear us.

6 And as we prayed, suddenly there appeared two men standing before the Lord (perhaps add, to the east) upon whom we were not able to look.

7 For there issued from their countenance a ray as of the sun, and their raiment was shining so as the eye of man never

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saw the like: for no mouth is able to declare nor heart to conceive the glory wherewith they were clad and the beauty of their countenance.

8 Whom when we saw we were astonied, for their bodies were whiter than any snow and redder than any rose.

9 And the redness of them was mingled with the whiteness, and, in a word, I am not able to declare their beauty.

10 For their hair was curling and flourishing (flowery), and fell comely about their countenance and their shoulders like a garland woven of nard and various flowers, or like a rainbow in the air: such was their comeliness.

11 We, then, seeing the beauty of them were astonied at them, for they appeared suddenly.

12 And I drew near to the Lord and said: Who are these?

13 He saith to me: These are your (our) righteous brethren whose appearance ye did desire to see.

14 And I said unto him: And where are all the righteous? or of what sort is the world wherein they are, and possess this glory?

15 And the Lord showed me a very great region outside this world exceeding bright with light, and the air of that place illuminated with the beams of the sun, and the earth of itself flowering with blossoms that fade not, and full of spices and plants, fair-flowering and incorruptible, and bearing blessed fruit.

16 And so great was the blossom that the odour thereof was borne thence even unto us.

17 And the dwellers in that place were clad with the raiment of shining angels, and their raiment was like unto their land.

18 And angels ran round about them there.

19 And the glory of them that dwelt there was all equal, and with one voice they praised the Lord God, rejoicing in that place.

20 The Lord saith unto us: This is the place of your leaders (or, high priests), the righteous men.

21 And I saw also another place over against that one, very squalid; and it was a place of punishment, and they that were punished and the angels that punished them had their raiment dark, according to the air of the place.

22 And some there were there hanging by their tongues; and these were they that blasphemed the way of righteousness, and under them was laid fire flaming and tormenting them.

23 And there was a great lake full of flaming mire, wherein were certain men that turned away from righteousness; and angels, tormentors, were set over them.

24 And there were also others, women, hanged by their hair above that mire which boiled up; and these were they that adorned themselves for adultery. And the men that were joined with them in the defilement of adultery were hanging by their feet, and had their heads hidden in the mire, and said: We believed not that we should come unto this place.

25 And I saw the murderers and them that were consenting to them cast into a strait place full of evil, creeping things, and smitten by those beasts, and so turning themselves about in that torment. And upon them were set worms like clouds of darkness. And the souls of them that were murdered stood and looked upon the torment of those murderers and said: O God, righteous is thy judgement.

26 And hard by that place I saw another strait place wherein the discharge and the stench of them that were in torment ran down, and there was as it were a lake there. And there sat women up to their necks in that liquor, and over against them many children which were born out of due time sat crying: and from them went forth rays of fire and smote the women in the eyes: and these were they that conceived out of wedlock (?) and caused abortion.

27 And other men and women were being burned up to their middle and cast down in a dark place and scourged by evil spirits, and having their entrails devoured by worms that rested not. And these were they that had persecuted the righteous and delivered them up.

28 And near to them again were women and men gnawing their lips and in torment, and having iron heated in the fire set against their eyes. And these were they that did blaspheme and speak evil of the way of righteousness.

29 And over against these were yet others, men and women, gnawing their tongues and having flaming fire in their mouths. And these were the false witnesses.

30 And in another place were gravel-stones sharper than swords or any spit, heated with fire, and men and women clad in filthy rags rolled upon them in torment. [This is suggested by the LXX of two passages in Job: xli. 30, his bed is of sharp spits; viii. 17, on an heap of stones doth he rest, and shall live in the midst of gravel-stones.] And these were they that were rich and trusted in their riches, and had no pity upon orphans and widows but neglected the commandments of God.

31 And in another great lake full of foul matter (pus) and blood and boiling mire stood men and women up to their knees And these were they that lent money and demanded usury upon usury.

32 And other men and women being cast down from a great rock (precipice) fell (came) to the bottom, and again were driven by them that were set over them, to go up upon the rock, and thence were cast down to the bottom and had no rest from this torment. And these were they that did defile their bodies behaving as women: and the women that were with them were they that lay with one another as a man with a woman.

33 And beside that rock was a place full of much fire, and there stood men which with their own hands had made images for themselves instead of God, [And beside them other men and women] having rods of fire and smiting one another and never resting from this manner of torment....

34 And yet others near unto them, men and women, burning and turning themselves about and roasted as in a pan. And these were they that forsook the way of God.

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APOCALYPSE OF PETER CHAPTER 3

(From The Bodleian Leaf

[. . .] women holding chains and scourging themselves before those idols of deceit. And they shall unceasingly have this torment. And near [. . .]

[. . .] them shall be other men and women burning in the burning of them that were mad after idols. And these are they which forsook the way of God wholly (?) and [. . .]

APOCALYPSE OF PETER CHAPTER 4

(From The Ethiopic Text)

1 The Second Coming of Christ and Resurrection of the Dead (which Christ revealed unto Peter) who died because of their sins, for that they kept not the commandment of God their creator.

2 And Peter pondered thereon, that he might perceive the mystery of the Son of God, the merciful and lover of mercy.

And when the Lord was seated upon the Mount of Olives, his disciples came unto him.

3 And we besought and entreated him severally and prayed him, saying unto him: Declare unto us what are the signs of thy coming and of the end of the world, that we may perceive and mark the time of thy coming and instruct them that come after us, unto whom we preach the word of thy gospel, and whom we set over (in) thy church, that they when they hear it may take heed to themselves and mark the time of thy coming.

4 And our Lord answered us, saying: Take heed that no man deceive you, and that ye be not doubters and serve other gods. Many shall come in my name, saying: I am the Christ. Believe them not, neither draw near unto them. For the coming of the Son of God shall not be plain (i.e. foreseen); but as the lightning that shineth from the east unto the west, so will I come upon the clouds of heaven with a great host in my majesty; with my cross going before my face will I come in my majesty, shining sevenfold more than the sun will I come in my majesty with all my saints, mine angels (mine holy angels). And my Father shall set a crown upon mine head, that I may judge the quick and the dead and recompense every man according to his works.

5 And ye, take ye the likeness thereof (learn a parable) from the fig-tree: so soon as the shoot thereof is come forth and the twigs grown, the end of the world shall come.

6 And I, Peter, answered and said unto him: Interpret unto me concerning the fig-tree, whereby we shall perceive it; for throughout all its days doth the fig-tree send forth shoots, and every year it bringeth forth its fruit for its master. What then meaneth the parable of the fig-tree? We know it not.

7 And the Master (Lord) answered and said unto me: Understandest thou not that the fig-tree is the house of Israel? Even as a man that planted a fig-tree in his garden, and it brought forth no fruit. And he sought the fruit thereof many years and when he found it not, he said to the keeper of his garden: Root up this fig-tree that it make not our ground to be unfruitful. And the gardener said unto God: (Suffer us) to rid it of weeds and dig the ground round about it and water it. If then it bear not fruit, we will straightway remove its roots out of the garden and plant another in place of it. Hast thou not undErstood that the fig-tree is the house of Israel? Verily I say unto thee, when the twigs thereof have sprouted forth in the last days, then shall feigned Christs come and awake expectation saying: I am the Christ, that am now come into the world. And when they (Israel) shall perceive the wickedness of their deeds they shall turn away after them and deny him [whom our fathers did praise], even the first Christ whom they crucified and therein sinned a great sin. But this deceiver is not the Christ. [something is wrong here: the sense required is that Israel perceives the wickedness of antichrist and does not follow him.] And when they reject him he shall slay with the sword, and there shall be many martyrs. Then shall the twigs of the fig-tree, that is, the house of Israel, shoot forth: many shall become martyrs at his hand. Enoch and Elias shall be sent to teach them that this is the deceiver which must come into the world and do signs and wonders to deceive. And therefore shall they that die by his hand be martyrs, and shall be reckoned among the good and righteous martyrs who have pleased God in their life. [Hermas, Vision III.i.9, speaks of 'those that have already been well-pleasing unto God and have suffered for the Name's sake'.]

And he showed me in his right hand the souls of all men, And on the palm of his right hand the image of that which shall be accomplished at the last day: and how the righteous and the sinners shall be separated, and how they do that are upright in heart, and how the evil-doers shall be rooted out unto all eternity. We beheld how the sinners wept (weep) in great affliction and sorrow, until all that saw it with their eyes wept, whether righteous or angels, and he himself also.

8 And I asked him and said unto him: Lord, suffer me to speak thy word concerning the sinners: It were better for them if they had not been created. And the Saviour answered and said unto me: Peter, wherefore speakest thou thus, that not to have been created were better for them? Thou resistest God. Thou wouldest not have more compassion than he for his image: for he hath created them and brought them forth out of not being. Now because thou hast seen the lamentation which shall come upon the sinners in the last days, therefore is thine heart troubled; but I will show thee their works, whereby they have sinned against the Most High.

9 Behold now what shall come upon them in the last days, when the day of God and the day of the decision of the judgement of God cometh. From the east unto the west shall all the children of men be gathered together before my Father that liveth for ever. And he shall command hell to open its bars of adamant and give up all that is therein.

10 And the wild beasts and the fowls shall he command to restore all the flesh that they have devoured, because he willeth that men should appear; for nothing perisheth before God, and nothing is impossible with him, because all things are his.

11 For all things come to pass on the day of decision, on the day of judgement, at the word of God: and as all things were

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done when he created the world and commanded all that is therein and it was done -even so shall it be in the last days; for all things are possible with God. And therefore saith he in the scripture: [Ezek. xxxvii.] Son of man, prophesy upon the several bones and say unto the bones: bone unto bone in joints, sinew. nerves, flesh and skin and hair thereon [and soul and spirit].

12 And soul and spirit shall the great Uriel give them at the commandment of God; for him hath God set over the rising again of the dead at the day of judgement.

13 Behold and consider the corns of wheat that are sown in the earth. As things dry and without soul do men sow them in the earth: and they live again and bear fruit, and the earth restoreth them as a pledge entrusted unto it.

[And this that dieth, that is sown as seed in the earth, and shall become alive and be restored unto life, is man. Probably a gloss.]

14 How much more shall God raise up on the day of decision them that believe in him and are chosen of him, for whose sake he made the world? And all things shall the earth restore on the day of decision, for it also shall be judged with them, and the heaven with it.

15 And this shall come at the day of judgement upon them that have fallen away from faith in God and that have committed sin: Floods (cataracts) of fire shall be let loose; and darkness and obscurity shall come up and clothe and veil the whole world and the waters shall be changed and turned into coals of fire and all that is in them shall burn, and the sea shall become fire. Under the heaven shall be a sharp fire that cannot be quenched and floweth to fulfil the judgement of wrath. And the stars shall fly in pieces by flames of fire, as if they had not been created and the powers (firmaments) of the heaven shall pass away for lack of water and shall be as though they had not been. And the lightnings of heaven shall be no more, and by their enchantment they shall affright the world (probably: The heaven shall turn to lightning and the lightnings thereof shall affright the world. The spirits also of the dead bodies shall be like unto them (the lightnings?) and shall become fire at the commandment of God.

16 And so soon as the whole creation dissolveth, the men that are in the east shall flee unto the west, unto the east; they that are in the south shall flee to the north, and they that are in the south. And in all places shall the wrath of a fearful fire overtake them and an unquenchable flame driving them shall bring them unto the judgement of wrath, unto the stream of unquenchable fire that floweth, flaming with fire, and when the waves thereof part themselves one from another, burning, there shall be a great gnashing of teeth among the children of men.

17 Then shall they all behold me coming upon an eternal cloud of brightness: and the angels of God that are with me shall sit (prob. And I shall sit) upon the throne of my glory at the right hand of my Heavenly Father; and he shall set a crown upon mine head. And when the nations behold it, they shall weep, every nation apart.

18 Then shall he command them to enter into the river of fire while the works of every one of them shall stand before them (something is wanting) to every man according to his deeds. As for the elect that have done good, they shall come unto me and not see death by the devouring fire. But the unrighteous the sinners, and the hypocrites shall stand in the depths of darkness that shall not pass away, and their chastisement is the fire, and angels bring forward their sins and prepare for them a place wherein they shall be punished for ever (every one according to his transgression).

19 Uriel (Urael) the angel of God shall bring forth the souls of those sinners (every one according to his transgression: perhaps this clause should end the preceding paragraph: so Grebaut takes it) who perished in the flood, and of all that dwelt in all idols, in every molten image, in every (object of) love, and in pictures, and of those that dwelt on all hills and in stones and by the wayside, whom men called gods: they shall burn them with them (the objects in which they dwelt, or their worshippers?) in everlasting fire; and after that all of them with their dwelling places are destroyed, they shall be punished eternally.

APOCALYPSE OF PETER CHAPTER 5

(description of torments, the Akhmim fragment.)

1 Then shall men and women come unto the place prepared for them. By their tongues wherewith they have blasphemed the way of righteousness shall they be hanged up. There is spread under them unquenchable fire, that they escape it not.

2 Behold, another place: therein is a pit, great and full (of . .) In it are they that have denied righteousness: and angels of punishment chastise them and there do they kindle upon them the fire of their torment.

3 And again behold [two: corrupt] women: they hang them up by their neck and by their hair; they shall cast them into the pit. These are they which plaited their hair, not for good (or, not to make them beautiful) but to turn them to fornication, that they might ensnare the souls of men unto perdition. And the men that lay with them in fornication shall be hung by their loins in that place of fire; and they shall say one to another: We knew not that we should come unto everlasting punishment.

4 And the murderers and them that have made common cause with them shall they cast into the fire, in a place full of venomous beasts, and they shall be tormented without rest, feeling their pains; and their worms shall be as many in number as a dark cloud. And the angel Ezrael shall bring forth the souls of them that have been slain, and they shall behold the torment of them that slew them, and say one to another: Righteousness and justice is the judgement of God. For we heard, but we believed not, that we should come into this place of eternal judgement.

5 And near by this flame shall be a pit, great and very deep, and into it floweth from above all manner of torment, foulness, and issue. And women are swallowed up therein up to their necks and tormented with great pain. These are they that have caused their children to be born untimely, and have

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corrupted the work of God that created them. Over against them shall be another place where sit their children [both] alive, and they cry unto God. And flashes (lightnings) go forth from those children and pierce the eyes of them that for fornication's sake have caused their destruction.

6 Other men and women shall stand above them, naked; and their children stand over against them in a place of delight, and sigh and cry unto God because of their parents, saying: These are they that have despised and cursed and transgressed thy commandments and delivered us unto death: they have cursed the angel that formed us, and have hanged us up, and withheld from us (or, begrudged us) the light which thou hast given unto all creatures. And the milk of their mothers flowing from their breasts shall congeal, and from it shall come beasts devouring flesh, which shall come forth and turn and torment them for ever with their husbands, because they forsook the commandments of God and slew their children. As for their children, they shall be delivered unto the angel Temlakos (i.e. a care-taking angel: see above, in the Fragments). And they that slew them shall be tormented eternally, for God willeth it so.

7 Ezrael the angel of wrath shall bring men and women, the half of their bodies burning, and cast them into a place of darkness, even the hell of men; and a spirit of wrath shall chastise them with all manner of torment, and a worm that sleepeth not shall devour their entrails: and these are the persecutors and betrayers of my righteous ones.

8 And beside them that are there, shall be other men and women, gnawing their tongues; and they shall torment them with red-hot iron and burn their eyes. These are they that slander and doubt of my righteousness. Other men and women whose works were done in deceitfulness shall have their lips cut off, and fire entereth into their mouth and their entrails. These are the false witnesses (al. these are they that caused the martyrs to die by their lying).

9 And beside them, in a place near at hand, upon the stone shall be a pillar of fire, and the pillar is sharper than swords. And there shall be men and women clad in rags and filthy garments, and they shall be cast thereon, to suffer the judgement of a torment that ceaseth not: these are they that trusted in their riches and despised the widows and the woman with fatherless children . . . before God.

10 And into another place hard by, full of filth, do they cast men and women up to the knees. These are they that lent money and took usury.

11 And other men and women cast themselves down from an high place and return again and run, and devils drive them. [These are the worshippers of idols] and they put them to the end of their witst (drive them up to the top of the height) and they cast themselves down. And thus do they continually, and are tormented for ever. These are they which have cut their flesh as [apostles] of a man: and the women that were with them . . . and these are the men that defiled themselves together as women. (This is very corrupt: but the sense is clear in the (Greek.)

12 And beside them (shall be a brazier ?) . . . and beneath them shall the angel Ezrael prepare a place of much fire: and all the idols of gold and silver, all idols, the work of men's hands, and the semblances of images of cats and lions, of creeping things and wild beasts, and the men and women that have prepared the images thereof, shall be in chains of fire and shall be chastised because of their error before the idols, and this is their judgement for ever. (In the Greek they beat each other with rods of fire: and this is better.)

13 And beside them shall be other men and women, burning in the fire of the judgement, and their torment is everlasting. These are they that have forsaken the commandment of God and followed the (persuasions ?) of devils.

APOCALYPSE OF PETER CHAPTER 6

(Parts of these two sections are in the Bodleian Fragment. At this point the Akhmim fragment ends. The Ethiopic continues):

1 And there shall be another place, very high (corrupt sentences follow. Duensing omits them: Grebaut renders doubtfully: There shall be a furnace and a brazier wherein shall burn fire. The fire that shall burn shall come from one end of the brazier). The men and women whose feet slip, shall go rolling down into a place where is fear. And again while the fire that is prepared floweth, they mount up and fall down again and continue to roll down. (This suggests a narrow bridge over a stream of fire which they keep trying to cross.) Thus shall they be tormented for ever. These are they that honoured not their father and mother and of their own accord withheld (withdrew) themselves from them. Therefore shall they be chastised eternally.

2 Furthermore the angel Ezrael shall bring children and maidens to show them those that are tormented. They shall be chastised with pains, with hanging (their bodies) up and with a multitude of wounds which flesh-devouring birds shall inflict upon them. These are they that boast themselves (trust) in their sins, and obey not their parents and follow not the instruction of their fathers, and honour not them that are more aged than they.

3 Beside them shall be girls clad in darkness for a garment and they shall be sore chastised and their flesh shall be torn in pieces. These are they that kept not their virginity until they were given in marriage, and with these torments shall they be punished, and shall feel them.

4 And again, other men and women, gnawing their tongues without ceasing, and being tormented with everlasting fire. These are the servants (slaves) which were not obedient unto their masters; and this then is their judgement for ever.

5 And hard by this place of torment shall be men and women dumb and blind, whose raiment is white. They shall crowd one upon another, and fall upon coals of unquenchable fire. These are they that give alms and say: We are righteous before God: whereas they have not sought after righteousness.

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6 Ezrael the angel of God shall bring them forth out of this fire and establish a judgement of decision. This then is their judgement. A river of fire shall flow and all judgement (they that are judged) shall be drawn down into the middle of the river. And Uriel shall set them there.

7 And there are wheels of fire and men and women hung thereon by the strength of the whirling thereof. And they that are in the pit shall burn: now these are the sorcerers and sorceresses. Those wheels shall be in a]l decision (judgement, punishment) by fire without number.

8 Thereafter shall the angels bring mine elect and righteous which are perfect in all uprightness, and bear them in their hands, and clothe them with the raiment of the life that is above. They shall see their desire on them that hated them, when he punisheth them, and the torment of every one shall be for ever according to his works.

9 And all they that are in torment shall say with one voice: have mercy upon us, for now know we the judgement of God, which he declared unto us aforetime, and we believed not. And the angel Tatirokos (Tartaruchus, keeper of hell: a word corresponding in formation to Temeluchus) shall come and chastise them with yet greater torment, and say unto them: Now do ye repent, when it is no longer the time for repentance, and nought of life remaineth. And they shall say: Righteous is the judgement of God, for we have heard and perceived that his judgement is good; for we are recompensed according to our deeds.

10 Then will I give unto mine elect and righteous the washing (baptism) and the salvation for which they have besought me, in the field of Akrosja (Acherousia, a lake in other writings, e.g. Apocalypse of Moses -where the soul of Adam is washed in it: see also Paul 22, 23) which is called Aneslasleja (Elysium). They shall adorn with flowers the portion of the righteous, and I shall go . . . I shall rejoice with them. I will cause the peoples to enter in to mine everlasting kingdom, and show them that eternal thing (life ?) whereon I have made them to set their hope, even I and my Father which is in heaven.

11 I have spoken this unto thee, Peter, and declared it unto thee. Go forth therefore and go unto the land (or city) of the west. (Duensing omits the next sentences as unintelligible; Grebaut and N. McLean render thus: and enter into the vineyard which I shall tell thee of, in order that by the sickness (sufferings) of the Son who is without sin the deeds of corruption may be sanctified. As for thee, thou art chosen according to the promise which I have given thee. Spread thou therefore my gospel throughout all the world in peace. Verily men shall rejoice: my words shall be the source of hope and of life, and suddenly shall the world be ravished.)

APOCALYPSE OF PETER CHAPTER 7

(We now have the section descriptive of paradise, which in the Akhmim text precedes that about hell.)

1 And my Lord Jesus Christ our King said unto me: Let us go unto the holy mountain. And his disciples went with him, praying. And behold there were two men there, and we could not look upon their faces, for a light came from them, shining more than the sun, and their rairment also was shining, and cannot be described, and nothing is sufficient to be compared unto them in this world. And the sweetness of them . . . that no mouth is able to utter the beauty of their appearance (or, the mouth hath not sweetness to express, &c.), for their aspect was astonishing and wonderful. And the other, great, I say (probably: and, in a word, I cannot describe it), shineth in his (sic) aspect above crystal. Like the flower of roses is the appearance of the colour of his aspect and of his body . . . his head (al. their head was a marvel). And upon his (their) shoulders (evidently something about their hair has dropped out) and on their foreheads was a crown of nard woven of fair flowers. As the rainbow in the water (in the time of rain) so was their hair. And such was the comeliness of their countenance, adorned with all manner of ornament. And when we saw them on a sudden, we marvelled. And I drew near unto the Lord (God) Jesus Christ and said unto him: O my Lord, who are these? And he said unto me: They are Moses and Elias. And I said unto him: Abraham and Isaac and Jacob and the rest of the righteous fathers? And he showed us a great garden, open, full of fair trees and blessed fruits, and of the odour of perfumes. The fragrance thereof was pleasant and came even unto us. And thereof (al. of that tree) . . . saw I much fruit. And my Lord and God Jesus Christ said unto me: Hast thou seen the companies of the fathers?

2 As is their rest, such also is the honour and the glory of them that are persecuted for my righteousness' sake. And I rejoiced and believed [and believed] and understood that which is written in the book of my Lord Jesus Christ. And I said unto him: O my Lord, wilt thou that I make here three tabernacles, one for thee, and one for Moses, and one for Elias? And he said unto me in wrath: Satan maketh war against thee, and hath veiled thine understanding; and the good things of this world prevail against thee. Thine eyes therefore must be opened and thine ears unstopped that a tabernacle, not made with men's hands, which my heavenly Father hath made for me and for the elect. And we beheld it and were full of gladness.

3 And behold, suddenly there came a voice from heaven, saying: This is my beloved Son in whom I am well pleased: my commandments. And then came a great and exceeding white cloud over our heads and bare away our Lord and Moses and Elias. And I trembled and was afraid: and we looked up and the heaven opened and we beheld men in the flesh, and they came and greeted our Lord and Moses and Elias and went into another heaven. And the word of the scripture was fulfilled: This is the generation that seeketh him and seeketh the face of the God of Jacob. And great fear and commotion was there in heaven and the angels pressed one upon another that the word of the scripture might be fulfilled which saith: Open the gates, ye princes.

4 Thereafter was the heaven shut, that had been open. And we prayed and went down from the mountain, glorifying God, which hath written the names of the righteous in

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heaven in the book of life. There is a great deal more of the Ethiopic text, but it is very evidently of later date; the next words are:

5 'Peter opened his mouth and said to me: Hearken, my son Clement, God created all things for his glory,' and this proposition is dwelt upon. The glory of those who duly praise God is described in terms borrowed from the Apocalypse: 'The Son at his coming will raise the dead . . . and will make my righteous ones shine seven times more than the sun, and will make their crowns shine like crystal and like the rainbow in the time of rain (crowns) which are perfumed with nard and cannot be contemplated (adorned) with rubies, with the colour of emeralds shining brightly, with topazes, gems, and yellow pearls that shine like the stars of heaven, and like the rays of the sun, sparkling which cannot be gazed upon.' Again, of the angels: ' Their faces shine more than the sun; their crowns are as the rainbow in the time of rain. (They are perfumed) with nard. Their eyes shine like the morning star. The beauty of their appearance cannot be expressed.... Their raiment is not woven, but white as that of the fuller, according as I saw on the mountain where Moses and Elias were. Our Lord showed at the transfiguration the apparel of the last days, of the day of resurrection, unto Peter, James and John the sons of Zebedee, and a bright cloud overshadowed us, and we heard the voice of the Father saying unto us: This is my Son whom I love and in whom I am well pleased: hear him. And being afraid we forgat all the things of this life and of the flesh, and knew not what we said because of the greatness of the wonder of that day, and of the mountain whereon he showed us the second coming in the kingdom that passeth not away.'

6 ' The Father hath committed all judgement unto the Son.' The destiny of sinners -their eternal doom- is more than Peter can endure: he appeals to Christ to have pity on them.

7 And my Lord answered me and said to me: 'Hast thou understood that which I said unto thee before? It is permitted unto thee to know that concerning which thou askest: but thou must not tell that which thou hearest unto the sinners lest they transgress the more, and sin.' Peter weeps many hours, and is at last consoled by an answer which, though exceedingly diffuse and vague does seem to promise ultimate pardon for all: 'My Father will give unto them all the life, the glory, and the kingdom that passeth not away,' . . . 'It is because of them that have believed in me that I am come. It is also because of them that have believed in me, that, at their word, I shall have pity on men.'

APOCALYPSE OF PETER CHAPTER 8

(From The Sibylline Oracles, Many lines are borrowed from the older books, especially 3 and 8.) After saying (1.187) that Elias will descend on earth and do three great signs, it proceeds:

1 Woe unto all them that are found great with child in that day, and to them that give suck to infant children, and to them that dwell by the sea (the waves). Woe to them that shall behold that day. For a dark mist shall cover the boundless world, of the east and west, the south and north. And then shall a great river of flaming fire flow from heaven and consume all places, the earth and the great ocean and the grey sea, lakes and rivers and fountains, and merciless

2 Hades and the pole of heaven: but the lights of heaven shall melt together in one and into a void (desolate) shape (?). For the stars shall all fall from heaven into the sea (?), and all souls of men shall gnash their teeth as they burn in the river of brimstone and the rush of the fire in the blazing plain, and ashes shall cover all things. And then shall all the elements of the world be laid waste, air, earth, sea, light poles, days and nights, and no more shall the multitudes of birds fly in the air nor swimming creatures any more swim the sea no ship shall sail with its cargo over the waves;

3 No straight-going oxen shall plough the tilled land; there shall be no more sound of swift winds, but he shall fuse all things together into one, and purge them clean.

4 Now when the immortal angels of the undying God Barakiel, Ramiel, Uriel, Samiel, and Azael, [These names are from Enoch.] knowing all the evil deeds that any hath wrought aforetime -then out of the misty darkness they shall bring all the souls of men to judgement, unto the seat of God the immortal, the great.

5 For he only is incorruptible, himself the Almighty, who shall be the judge of mortal men. And then unto them of the underworld shall the heavenly one give their souls and spirit and speech, and their bones joined together, with all the joints, and the flesh and sinews and veins, and skin also over the flesh, and hair as before, and the bodies of the dwellers upon earth shall be moved and arise in one day, joined together in immortal fashion and breathing.

6 Then shall the great angel Uriel break the monstrous bars framed of unyielding and unbroken adamant, of the brazen

7 gates of Hades, and cast them down straightway, and bring forth to judgement all the sorrowful forms, yea, of the ghosts of the ancient Titans, and of the giants, and all whom the flood overtook. And all whom the wave of the sea hath destroyed in the waters, and all whom beasts and creeping things and fowls have feasted on: all these shall he bring to the judgement seat; and again those whom flesh-devouring fire hath consumed in the flames, them also shall he gather and set before God's seat. And when he shall overcome Fate and raise the dead, then shall Adonai Sabaoth the high thunderer sit on his heavenly

8 throne, and set up the great pillar, and Christ himself, the undying unto the undying, shall come in the clouds in glory with the pure angels, and shall sit on the seat on the right of the Great One, judging the life of the godly and the walk of ungodly men.

9 Moses also the great, the friend of the Most High shall come, clad in flesh, and the great Abraham himself shall come, and Isaac and Jacob, Jesus, Daniel, Elias, Ambacum (Habakkuk), and Jonas, and they whom the Hebrews slew: and all the Hebrews that were with (after ?) Jeremias shall be judged at the judgement seat, and he shall destroy them, that

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they may receive a due reward and expiate all that they did in their mortal life.

10 then shall all men pass through a blazing river and unquenchable flame, and the righteous shall be saved whole all of them, but the ungodly shall perish therein unto all ages, even as many as wrought evil aforetime, and committed murders, and all that were privy thereto, liars, thieves, deceivers, cruel destroyers of houses, gluttons, marriers by stealth, shedders of evil rumours, sorely insolent lawless, idolaters: and all that forsook the great immortal God and became blasphemers and harmers of the godly, breakers of faith and destroyers of righteous men. And all that look with guileful and shameless double faces -reverend priests and deacons- and judge unjustly, dealing perversely, obeying false rumours . . . more deadly than leopards and wolves, and very evil: and all that are high-minded, and usurers that heap up in their houses usury out of usury and injure orphans and widows continually: and they that give alms of unjust gain unto widows and orphans, and they that when they give alms of their own toil, reproach them; and they that have forsaken their parents in their old age and not repaid them at all, nor recompensed them for their nurture; yea, and they that have disobeyed and spoken hard words against their parents: they also that have received pledges and denied them, and servants that have turned against their masters; and again they which have defiled their flesh in lasciviousness, and have loosed the girdle of virginity in secret union, and they that make the child in the womb miscarry, and that cast out their offspring against right: sorcerers also and sorceresses with these shall the wrath of the heavenly and immortal God bring near unto the pillar, all round about which the untiring river of fire shall flow. And all of them shall the undying angels of the immortal everlasting God chastise terribly with flaming scourges, and shall bind them fast from above in fiery chains, bonds unbreakable. And then shall they cast them down in the darkness of night into Gehenna among the beasts of hell, many and frightful, where is darkness without measure.

11 And when they have dealt out many torments unto all whose heart was evil, thereafter out of the great river shall a wheel of fire encompass them, because they devised wicked works. And then shall they lament apart every one from another in miserable fate, fathers and infant children, mothers and sucklings weeping, nor shall they be sated with tears nor shall the voice of them that mourn piteously apart be heard (?); but far under dark and squalid Tartarus shall they cry in torment, and in no holy place shall they abide and expiate threefold every evil deed that they have done, burning in a great flame; and shall gnash their teeth, all of them worn out with fierce thirst and hunger (al. force violence), and shall call death lovely and it shall flee from them: for no more shall death nor night give them rest, and oft-times shall they beseech in vain the Almighty God, and then shall he openly turn away his face from them. For he hath granted the limit of seven ages for repentance unto men that err, by the hand of a pure virgin.

12 But the residue which have cared for justice and good deeds, yea, and godliness and righteous thoughts, shall angels bear up and carry through the flaming river unto light, and life without care, where is the immortal path of the great God; and three fountains, of wine and honey and milk. And the earth, common to all, not parted out with walls or fences, shall then bring forth of her own accord much fruit, and life and wealth shall be common and undistributed. For there shall be no poor man, nor rich, nor tyrant, nor slave, none great nor small any longer, no kings, no princes; but all men shall be together in common. And no more shall any man say ' night is come ', nor ' the morrow ', nor ' it was yesterday '. He maketh no more of days, nor of spring, nor winter, nor summer, nor autumn, neither marriage,nor death, nor selling, nor buying, nor set of sun, nor rising. For God shall make one long day.

13 And unto them, the godly, shall the almighty and immortal God grant another boon, when they shall ask it of him. He shall grant them to save men out of the fierce fire and the eternal gnashing of teeth: and this will he do, for he will gather them again out of the everlasting flame and remove them else whither, sending them for the sake of his people unto another life eternal and immortal, in the Elysian plain where are the long waves of the Acherusian lake exhaustless and deep bosomed;

14 'Plainly false: for the fire will never cease to torment the damned. I indeed could pray that it might be so, who am branded with the deepest scars of transgressions which stand in need of utmost mercy. But let Origen be ashamed of his lying words, who saith that there is a term set to the torments.'

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THE APOCALYPSE OF PETER

The Coptic Apocalypse of Peter
From: Nag Hammadi Library, Egypt
Translation: James Brashler and Roger A. Bullard
Estimated Range of Dating: 100-180 AD.

(The Coptic Apocalypse of Peter is a text found amongst the Nag Hammadi library, and part of the New Testament apocrypha. It was probably written around 100-200 AD. Since it represents Gnostic views, it is also known as the Gnostic Apocalypse of Peter.

The text takes gnostic interpretations of the crucifixion to the extreme, picturing Jesus as laughing and warning against people who cleave to the name of a dead man, thinking they shall become pure. Like some of the rarer Gnostic writings, this one also doubts the established Crucifixion story which places Jesus on the cross. Instead, according to this text, there was a substitute: "He whom you saw on the tree, glad and laughing, this is the living Jesus. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me.")

1 As the Saviour was sitting in the temple in the three hundredth (year) of the covenant and the agreement of the tenth pillar, and being satisfied with the number of the living, incorruptible Majesty, he said to me, "Peter, blessed are those above belonging to the Father, who revealed life to those who are from the life, through me, since I reminded they who are built on what is strong, that they may hear my word, and distinguish words of unrighteousness and transgression of law from righteousness, as being from the height of every word of this Pleroma of truth, having been enlightened in good pleasure by him whom the principalities sought. But they did not find him, nor was he mentioned among any generation of the prophets. He has now appeared among these, in him who appeared, who is the Son of Man, who is exalted above the heavens in a fear of men of like essence. But you yourself, Peter, become perfect in accordance with your name with myself, the one who chose you, because from you I have established a base for the remnant whom I have summoned to knowledge. Therefore be strong until the imitation of righteousness - of him who had summoned you, having summoned you to know him in a way which is worth doing because of the rejection which happened to him, and the sinews of his hands and his feet, and the crowning by those of the middle region, and the body of his radiance which they bring in hope of service because of a reward of honour - as he was about to reprove you three times in this night."

2 And as he was saying these things, I saw the priests and the people running up to us with stones, as if they would kill us; and I was afraid that we were going to die.

3 And he said to me, "Peter, I have told you many times that they are blind ones who have no guide. If you want to know their blindness, put your hands upon (your) eyes - your robe - and say what you see."

4 But when I had done it, I did not see anything. I said "No one sees (this way)."

5 Again he told me, "Do it again."

6 And there came in me fear with joy, for I saw a new light greater than the light of day. Then it came down upon the Saviour. And I told him about those things which I saw.

7 And he said to me again, "Lift up your hands and listen to what the priests and the people are saying."

8 And I listened to the priests as they sat with the scribes. The multitudes were shouting with their voice.

9 When he heard these things from me he said to me, "Prick up your ears and listen to the things they are saying."

10 And I listened again, "As you sit, they are praising you".

11 And when I said these things, the Saviour said, "I have told you that these (people) are blind and deaf. Now then, listen to the things which they are telling you in a mystery, and guard them, Do not tell them to the sons of this age. For they shall blaspheme you in these ages since they are ignorant of you, but they will praise you in knowledge."

12 "For many will accept our teaching in the beginning. And they will turn from them again by the will of the Father of their error, because they have done what he wanted. And he will reveal them in his judgement, i.e., the servants of the Word. But those who became mingled with these shall become their prisoners, since they are without perception. And the guileless, good, pure one they push to the worker of death, and to the kingdom of those who praise Christ in a restoration. And they praise the men of the propagation of falsehood, those who will come after you. And they will cleave to the name of a dead man, thinking that they will become pure. But they will become greatly defiled and they will fall into a name of error, and into the hand of an evil, cunning man and a manifold dogma, and they will be ruled without law."

13 "For some of them will blaspheme the truth and proclaim evil teaching. And they will say evil things against each other. Some will be named: (those) who stand in (the) strength of the archons, of a man and a naked woman who is manifold and subject to much suffering. And those who say these things will ask about dreams. And if they say that a dream came from a demon worthy of their error, then they shall be given perdition instead of incorruption."

14 "For evil cannot produce good fruit. For the place from which each of them is produces that which is like itself; for not every soul is of the truth, nor of immortality. For every soul of these ages has death assigned to it in our view, because it is always a slave, since it is created for its desires and their eternal destruction, in which they are and from which they are. They love the creatures of the matter which came forth with them."

15 "But the immortal souls are not like these, O Peter. But indeed, as long as the hour is not yet come, it (the immortal soul) shall resemble a mortal one. But it shall not reveal its nature, that it alone is the immortal one, and thinks about

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immortality, having faith, and desiring to renounce these things."

16 "For people do not gather figs from thorns or from thorn trees, if they are wise, nor grapes from thistles. For, on the one hand, that which is always becoming is in that from which it is, being from what is not good, which becomes destruction for it and death. But that which comes to be in the Eternal One is in the One of the life and the immortality of the life which they resemble."

17 "Therefore all that which exists not will dissolve into what exists not. For deaf and blind ones join only with their own kind."

18 "But others shall change from evil words and misleading mysteries. Some who do not understand mystery speak of things which they do not understand, but they will boast that the mystery of the truth is theirs alone. And in haughtiness they shall grasp at pride, to envy the immortal soul which has become a pledge. For every authority, rule, and power of the aeons wishes to be with these in the creation of the world, in order that those who are not, having been forgotten by those that are, may praise them, though they have not been saved, nor have they been brought to the Way by them, always wishing that they may become imperishable ones. For if the immortal soul receives power in an intellectual spirit -. But immediately they join with one of those who misled them."

19 "But many others, who oppose the truth and are the messengers of error, will set up their error and their law against these pure thoughts of mine, as looking out from one (perspective) thinking that good and evil are from one (source). They do business in my word. And they will propagate harsh fate. The race of immortal souls will go in it in vain, until my Parousia. For they shall come out of them - and my forgiveness of their transgressions, into which they fell through their adversaries, whose ransom I got from the slavery in which they were, to give them freedom that they may create an imitation remnant in the name of a dead man, who is Hermas, of the first-born of unrighteousness, in order that the light which exists may not believed by the little ones. But those of this sort are the workers who will be cast into the outer darkness, away from the sons of light. For neither will they enter, nor do they permit those who are going up to their approval for their release."

20 "And still others of them who suffer think that they will perfect the wisdom of the brotherhood which really exists, which is the spiritual fellowship of those united in communion, through which the wedding of incorruptibility shall be revealed. The kindred race of the sisterhood will appear as an imitation. These are the ones who oppress their brothers, saying to them, "Through this our God has pity, since salvation comes to us through this," not knowing the punishment of those who are made glad by those who have done this thing to the little ones whom they saw, (and) whom they took prisoner."

21 "And there shall be others of those who are outside our number who name themselves bishop and also deacons, as if they have received their authority from God. They bend themselves under the judgement of the leaders. Those people are dry canals."

22 But I said " I am afraid because of what you have told me, that indeed little (ones) are, in our view, the counterfeit ones, indeed, that there are multitudes that will mislead other multitudes of living ones, and destroy them among themselves. And when they speak your name they will be believed."

23 The Saviour said, "For a time determined for them in proportion to their error they will rule over the little ones. And after the completion of the error, the never-aging one of the immortal understanding shall become young, and they (the little ones) shall rule over those who are their rulers. The root of their error he shall pluck out, and he shall put it to shame so that it shall be manifest in all the impudence which it has assumed to itself. And such ones shall become unchangeable, O Peter."

24 "Come therefore, let us go on with the completion of the will of the incorruptible Father. For behold, those who will bring them judgement are coming, and they will put them to shame. But me they cannot touch. And you, O Peter, shall stand in their midst. Do not be afraid because of your cowardice. Their minds shall be closed, for the invisible one has opposed them."

25 When he had said those things, I saw him seemingly being seized by them. And I said "What do I see, O Lord? That it is you yourself whom they take, and that you are grasping me? Or who is this one, glad and laughing on the tree? And is it another one whose feet and hands they are striking?"

26 The Saviour said to me, "He whom you saw on the tree, glad and laughing, this is the living Jesus. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me."

27 But I, when I had looked, said "Lord, no one is looking at you. Let us flee this place."

28 But he said to me, "I have told you, 'Leave the blind alone!'. And you, see how they do not know what they are saying. For the son of their glory instead of my servant, they have put to shame."

29 And I saw someone about to approach us resembling him, even him who was laughing on the tree. And he was <filled> with a Holy Spirit, and he is the Saviour. And there was a great, ineffable light around them, and the multitude of ineffable and invisible angels blessing them. And when I looked at him, the one who gives praise was revealed.

30 And he said to me, "Be strong, for you are the one to whom these mysteries have been given, to know them through revelation, that he whom they crucified is the first-born, and the home of demons, and the stony vessel in which they dwell, of Elohim, of the cross, which is under the Law. But he who stands near him is the living Saviour, the first in him, whom they seized and released, who stands joyfully looking at those who did him violence, while they are

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divided among themselves. Therefore he laughs at their lack of perception, knowing that they are born blind. So then the one susceptible to suffering shall come, since the body is the substitute. But what they released was my incorporeal body. But I am the intellectual Spirit filled with radiant light. He whom you saw coming to me is our intellectual Pleroma, which unites the perfect light with my Holy Spirit."

31 "These things, then, which you saw you shall present to those of another race who are not of this age. For there will be no honour in any man who is not immortal, but only (in) those who were chosen from an immortal substance, which has shown that it is able to contain him who gives his abundance. Therefore I said, 'Every one who has, it will be given to him, and he will have plenty.' But he who does not have, that is, the man of this place, who is completely dead, who is removed from the planting of the creation of what is begotten, whom, if one of the immortal essence appears, they think that they possess him - it will be taken from him and be added to the one who is. You, therefore, be courageous and do not fear at all. For I shall be with you in order that none of your enemies may prevail unto you. Peace be to you, Be strong!"

32 When he (Jesus) had said these things, he (Peter) came to himself.

SUPPLEMENT FROM THE GNOSTIC LIBRARY

- The Gospel of Didymus Judas Thomas
- The Gospel of Mary Magdalene
- The Gospel of Philip (the brother of Mary Magdalene)
- The Gospel of Judas (Iscariot)
- The Apocryphon (Secret Book) of James (the Just)
- The Apocryphon (Secret Book) of John
- The Sentence of Sextus
- The Gospel of Truth

THE GOSPEL ACCORDING TO THOMAS

or The Gospel of Didymus Judas Thomas
or The Gospel of Thomas, or The Sayings of Jesus
From: Nag Hammadi Library, Egypt
Translation: W. R. Schoedel
Estimated Range of Dating: 50-140 A.D.

(The Gospel of Thomas is extant in three Greek fragments discovered in the Egyptian town of Oxyrhynchus in 1897. The Papyrus Oxyrhynchus is a papyrus in three fragments of the logia (sayings) of Jesus written in Greek. The fragments are dated to the first half of the third century. In Nag Hammadi, Egypt, a complete Coptic copy was unearthed in 1945.

The Gospel of Thomas is an account of Jesus' sayings and teachings, not a narrative. That is why some scientist have claimed it to be the "Q-document" (Q stands for the German word Quelle meaning the "source" which the Four Synoptic Gospels have been copied from.) The Coptic text copy was written shortly before the year 350 AD. The non-canonical Gospel of Thomas, is however, according to its old-fashioned writing style, the oldest gospel and was probably written c. 50 or 60 AD. It seems likely that it was written by the apostle Thomas himself. He was one of Jesus' original disciples and was very successful as apostle in Persia and India.

Who was Thomas? As for the very unusual name, "Didymus" and "Thomas" are titles rather than just common names. The Greek word "didymos" means "twin". Curiously, the Aramaic word tuoma, "thomas," means exactly the same thing: "twin." We can thus read the whole name as "Judas the twin of the twin" or as "Judas the twin brother". Greek was the language of commerce and government. Aramaic was the language of the people and Jesus' family. The fact that the word "twin" was mentioned twice underscores its importance. We know that the entire family of Jesus was "written out of history" by being intentionally camouflaged under various epithets such as "the brother of" instead of the formal, customary, and correct form "the son of." Jesus had four brothers, James, Simon, Judas, Joses and two sisters whose names were probably Mary and Salome.

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For the Roman Christians of the apostle Paul, it was important to erase the family of Jesus from history because they wanted Jesus to appear uniquely like a god, which is a forbidden and despicable act in Judaism, as it is clearly expressed in the first three of the 10 Commandments. The attempt to make Jesus a god brought the Roman citizen Saul of Tarsus [Apostle Paul] into conflict with all who knew the true Jesus, especially his brother James, a devout Jew and the undisputed leader of the Judeo-Christian church. Another figure, the apostle Peter, was known as a woman-hater.

In the Gospel of Thomas we read: Simon Peter said to them: "Let Mary [Magdalene, companion of Jesus] go forth from among us, for women are not worthy of the life [enlightenment]". Jesus said, "Behold, I shall lead [teach] her, that I may make her male, in order that she also may become a living spirit [of righteousness and wisdom] like you males. For every woman who makes herself male [a disciple] shall enter into the kingdom of heaven [of wisdom]". This is one of the most remarkable Christian texts in history because it is a quotation from the Buddhist Lotus Sutra. [See: Lotus Sutra, Grand Bible, page 7065, towards the end of chapter 11; see also page 7384, towards the end of chapter 12.]

This story is a little more detailed and understandable in the Lotus Sutra, and it can be given briefly: Shariputra (the Buddha's chief disciple) says to the daughter of the king: "You state that you attained the supreme Way [the highest level of Buddhist scholarship and experience]. This thing is hard to believe because the body of a women is filthy and not a vessel of the Law." Now, the king's daughter presented a precious pearl to the Buddha [as alms] which the Buddha immediately accepted. And so the king's daughter transformed into a male [a disciple], perfect in bodhisattva-deeds [high level of righteousness and wisdom], and attained Perfect Enlightenment of the Wonderful Law of all living creatures in the universe [the kingdom of wisdom]."

This text is not about gender but about wisdom, which in ancient times was identified with masculinity. The question here is, "How did the author of the Gospel of Thomas come up with this remarkable quote?" The answer is not far away. If we assume that Jesus' family lived in Nazareth, then Sepphoris, a Silk Road station and the great capital of Galilee, was only 5 km away. Buddhist scholars often passed through this area on their way to Alexandria, Athens or Rome. The Apostle Thomas, whose real name was probably "Judas", was one of Jesus' brothers and he is known for his journey to India, where he founded the church of the Malabar Christians. [See: The Acts of Thomas, Grand Bible, p. 850].)

The entire text of the Gospel of Thomas breathes a certain Buddhist spirit. Its Buddhist teaching becomes obvious each time we read about anything that can be interpreted as the "cycle of life" in one form or another; the same applies when willful deprivation (Asceticism) is mentioned, or righteousness, purity law, purification, or the Five Precepts, which are almost identical to the 2nd half of the Ten Commandments (Thou shalt not kill, etc.). Therefore it might be useful to remember that, after the Third Buddhist Council, held under the patronage of Ashoka in his capital Pataliputra (Patna) in c. 250 BC, the Indian emperor sent emissaries (including his own children) abroad in order to spread the Buddha's teaching of Dharma (righteousness) among foreign scholars. Ashoka made this almost forgotten fact internationally public on his Rock Inscriptions that were composed in Indian, in Greek, and in Aramaic (the language of the Hebrews and Jesus).

Ashoka's Major Rock Edict No.13 reads: "Now, it is the conquest by the Dharma that the Beloved of the Gods (Ashoka) considers as the best conquest. And this one (the conquest by the Dharma) was won here, on the borders, and even 600 yojanas (c.2,400km) from here, where the king Amtiyaka (or Amtiyoga, Antiochos II Theos, 286–246 BC, Seleucid Empire) reigns, and beyond where reign the four kings Tulamāya (Ptolemy II Philadelphos of Egypt 309–246 BC), Amtekina (Antigonos II Gonatas of Macedon; 320–239 BC), Maka (Magas of Cyrene, Libya; 276–250 BC) and Alikyasadala (Alexander II of Epirus, Albania; 272-255 BC), likewise in the south, where live the Cholas, the Pandyas, and as far as Tamraparni." (see: the Grand Bible, p.2823 / 2825)

To the five mentioned Greek countries, Ashoka sent his scholar Maharakkhita with entourage and gifts (Indian medicine), probably due to his ability to speak Greek and Aramaic. Ashoka made his inscriptions in Prakrit (Vulgar Sanskrit in Brahmi and Karoshti script), but also in Greek, and Hebrew Aramaic. His grandfather Chandragupta Maurya already had the famous Greek historian Megasthenes at his court as ambassador for the Seleucid Empire. (see: The Indika, in the Grand Bible, pp.3405, 3664, 7478).

Undoubtedly, Ashoka's mission was successful because it fell onto fertile ground prepared by Zenoism, better known today as Stoicism. It is a set of teachings first formulated by Zeno of Citium (c.334–262 BC). Philo of Alexandria (c.20 BC – 50 AD) and Titus Flavius Clemens, (Clement of Alexandria, c.150–215 AD) have pointed to the presence of Buddhist, monastic communities they called "Therapeutae" (Theravada) in the Greek-speaking world around that period, in particular in Alexandria, Egypt. Well, the Gospel of Didymus Judas Thomas was found in Nag Hammadi, Egypt.*

[The Pali word Theravada originally means School of the Elder; from this word derives the English word Therapist or the word Therapeut in other languages which means "healing practitioner." And this is precisely what the teaching of the Buddha was all about. The Buddha developed a thing that we today would call "psycho analysis;" he called it The Four Noble Truths. The Buddha also offered a "psycho therapy" which he called The Noble Eightfold Path. See a short description after the Gospel of Thomas. Philo of Alexandria reported that he sought and got a therapy delivered by Buddhist monks residing in a Buddhist monastery in the Greek City of Alexandria, Egypt.]*

From a religious-ideological point of view, the following text could have been written by a Buddhist as well as by a

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Christian: "Constantly regard the universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being; and how all things act with one movement; and how all things are the cooperating causes of all things that exist; observe too the continuous spinning of the thread and the structure of the web."— Emperor Marcus Aurelius, Meditations, 4,40 [Grand Bible, p.3073]

Short description of Siddharta Gautama Buddha's psycho analysis and therapy

Buddhism originally has evolved from Hinduism. It was not a religion in the first place but actually the first a kind of psycho analysis plus its psycho therapy in recorded history. It became a religion founded later by people who wished to express their gratitude towards the Buddha. Most of the following teachings are still part of modern psychology and its treatments. Their tremendous success is based on their astounding briefness that could be written down in the palm of a hand:

***The Four Noble Truths** (Psycho-Analysis)*

1. Accept facts: life is full of suffering.

2. Be aware: the reason for suffering is that you constantly want some things. Ignoring this fact leads you to evil actions and suffering.

3. Steer away: Free yourself from suffering by no longer wanting things.

4. Therapy: Stop wanting things, follow a set of rules, a psycho therapy if you will, called the Noble Eightfold Path.

***The Noble Eightfold Path**, the appropriate psycho therapy, consists of eight principles or qualities:*

1. Right View: Try to see things the way they really are. [recognise reality and the cycle of life]

2. Right Values: Try to turn your mind away from the world and towards the Dharma (towards wisdom and salvation, the teaching of righteousness, the 5 precepts).

3. Right Speech: Try to be truthful and kind when you talk.

4. Right Actions: Try to do good things. If you cannot do a good thing, then do not do a bad thing. [obey the Golden Rule]

5. Right Livelihood: Do not work at something that can hurt yourself or other people.

6. Right Effort: Try to increase your goodness and get rid of your evil (selfishness and egoism).

7. Right Mindfulness: Remember the Dharma and use it all times. (Darma, that is at least your acceptance of the basic laws of society, the 5 Precepts [2nd half of the 10 Commandments] which is, in short, the Abstention from: 1. killing, 2. theft, 3. sexual misconduct [adultery, etc.], 4. falsehood and speaking lies, 5. intoxication of your mind and soul by coveting, boozing, or do drugs.).

8. Right Meditation: Try to reach enlightenment, discipline, and happiness. In short, use meditation (learning, concentrating, and thinking, because it makes you wise and relaxed), gain discipline by organised activities because it keeps you together, use the gained discipline to do Yoga (physical exercise or sport, because the endorphines produced by your brain can make you happy without you wanting anything else).

Text:

These are the secret words which the living Jesus spake, and Didymus Judas Thomas wrote them down.

1 And he said: He who shall find the interpretation of the words shall not taste of death.

2 Jesus said: He who seeks, let him not cease seeking until: finds; and when he finds he will be troubled, and if he is troubled, he will be amazed, and he will reign over the All.

3 Jesus said: If those who lead you say unto you: Behold, the Kingdom is in heaven, then the birds of the heaven will be before you. If they say unto you: It is in the sea, then the fish will be before you. But the Kingdom is within you, and it is outside of you. When you know yourselves, then shall you be known, and you shall know that you are the sons of the living Father. But if ye do not know yourselves, then you are in poverty, and you are poverty.

4 Jesus said: The man aged in his days will not hesitate ask a little child of seven days about the place of life, and he shall live. For there are many first who shall be last, and they shall become a single one.

5 Jesus said: Know what is before thy face, and what hidden from thee shall be revealed unto thee; for there is nothing hidden which shall not be made manifest.

6 His disciples asked him and said unto him: Wilt thou that we fast? And how shall we pray? Shall we give alms? And what rules shall we observe in eating? Jesus said: Do not lie; and that which you hate, do not do. For all things are revealed before heaven. For there is nothing hidden which shall not be manifest, and there is nothing covered which shall remain without being uncovered.

7 Jesus said: Blessed is the lion which the man shall eat, and the lion become man*; and cursed is the man whom the lion shall eat, and the lion become man. [the cycle of life.]

8 And he said: Man is like a wise fisherman, who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a large good fish. He threw down all the small fish into the sea; he chose the large fish without trouble. He that hath ears to hear, let him hear.

9 Jesus said: Behold, the sower went forth, he filled his hand, he cast. Some fell upon the road; the birds came and gathered them. Others fell on the rock, and sent no root down to the earth nor did they sprout any ear up to heaven. And others fell on the thorns; they choked the seed, and the worm ate them. And others fell on the good earth, and brought forth good fruit unto heaven, some sixtyfold and some an hundred and twentyfold.

10 Jesus said: I have cast fire upon the world, and behold I guard it until it is ablaze.

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11 Jesus said: This heaven shall pass away, and that which above it shall pass away; and they that are dead are not alive and they that live shall not die. In the days when you were eating that which is dead, you were making it alive. When you come in the light, what will you do? On the day when you were one, you became two. But when you have become two (a twin), what will you do? [the Greek word didymos, as well as the Aramaic word tuoma / thomas, mean "Zwilling".]

12 The disciples said to Jesus: We know that thou wilt go from us. Who is he who shall be great over us? Jesus said to them: In the place to which you come, you shall go to James the Just for whose sake heaven and earth came into being.

13 Jesus said to his disciples: Make a comparison to me, and tell me whom I am like. Simon Peter said to him: Thou art like a righteous angel. Matthew said to him: Thou art like a wise man of understanding. Thomas said to him: Master, my mouth will no wise suffer that I say whom thou art like (for I am thy twin). Jesus said: I am not thy master, because thou hast drunk, thou hast become drunk from the bubbling spring which I have measured (explored) out. And he took him, went aside, and spoke to him three words. Now when Thomas came to his companions, they asked him: What did Jesus say unto thee? Thomas said to them: If I tell you one of the words which he said to me, you will take up stones and throw them me; and a fire will come out of the stones and burn you up.

14 Jesus said to them: If you fast, you will beget a sin for yourselves; and if you pray, you will be condemned; and if you give alms, you will do an evil to your spirits. And if you go into any land and travel in its regions, if they receive you eat what they set before you. Heal the sick among them. For that which goes into your mouth will not defile you, but that which comes forth from your mouth, that is what will defile you.

15 Jesus said: When you see him who was not born of a woman, throw yourselves down upon your face and worship him. He is your Father. [as God cannot be created, God is the creation itself.]

16 Jesus said: Perhaps men think that I am come to cast peace upon the world, and know not that I am come to cast divisions upon the earth, fire, sword, war*. For there shall be five in a house; there shall be three against two, and two against three, the father against the son and the son against the father, and they shall stand as solitaries. [* This chapter reflects the view of the Jewish Messianic Movement whose desired messiah was supposed to bring military victory over Greeks, Romans, and those who have supported them.]

17 Jesus said: I will give you that which eye has not seen, an ear has not heard, and hand has not touched, and which has not entered into the heart of man.

18 The disciples said to Jesus: Tell us how our end shall be. Jesus said: Have you then discovered the beginning, that you seek after the end? For where the beginning is, there shall the end be. Blessed is he who shall stand in the beginning, and he shall know the end and shall not taste of death (for he will be born again as a new form of life.).

19 Jesus said: Blessed is he who was before he came into being. If you become my disciples and hear my words (teachings), these stones shall minister unto you. For you have five trees in Paradise which do not move in summer or in winter, and their leaves do not fall. He who knows them shall not taste of death.

20 The disciples said to Jesus: Tell us what the kingdom of heaven* is like. He said to them: It is like a grain of mustard-seed, smaller than all seeds; but when it falls on the earth which is tilled, it puts forth a great branch, and becomes shelter for the birds of heaven. [the kingdom of heaven is the enlightenment of wisdom that, if nurtured, florishes like branches of a plant.]

21 Mary said to Jesus: Whom are thy disciples like? He said They are like little children dwelling in a field which is not theirs. When the owners of the field come, they will say: Yield up to us our field. They are naked before them, to yield it up to them and to give them back their field. Therefore I say: If the master of the house knows that the thief is coming, he will keep watch before he comes, and will not let him dig into his house of his kingdom to carry off his vessels. You, then, be watchful over against the world. Gird up your loins* with great strength, that the brigands may not find a way to come at you, since the advantage for which you look they will find. May there be among you a man of understanding! When the fruit was ripe, he came quickly, his sickle in his hand, and reaped it. He that hath ears to hear, let him hear. [* Protect your assets / wisdom of life.]

22 Jesus saw some infants at the breast. He said to his disciples: These little ones at the breast are like those who enter into the kingdom. They said to him: If we then be children, shall we enter the kingdom? Jesus said to them: When you make the two one, and when you make the inside as the outside, and the outside as the inside, and the upper side as the lower; and when you make the male and the female into a single one, that the male be not male and the female female; when you make eyes in the place of an eye, and a hand in place of a hand, and a foot in place of a foot, an image in place of an image, then shall you enter [The text is not talking about sex per se but about education and the to it connected ability to achieve enlightenment. Women at this period of time had no education to speak of. The "kingdom of heaven" or wisdom of life refers always to the cycle of life, to righteousness or 5 precepts, and to the 4 Noble Truths and the Noble eightfold path that all together lead to that kingdom of enlightenment.].

23 Jesus said: I shall choose you, one out of a thousand, and two out of ten thousand, and they shall stand as a single one.

24 His disciples said: Teach us concerning the place where thou art, for it is necessary for us to seek after it. He said to them: He that hath ears, let him hear. There is a light within a man of light, and it gives light to the whole world. If it does not give light, there is darkness.

25 Jesus said: Love thy brother as thy soul; keep him as the apple of thine eye.

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26 Jesus said: The mote which is in thy brother's eye, thou seest; but the beam which is in thine eye, thou seest not. When thou dost cast out the beam from thine own eye, then wilt thou see to cast out the mote from thy brother's eye. [We all are too ready to see the faults of the other instead of recognising our own failures.]

27 Jesus said: If you do not fast* [turn away] from the (bad influence of the) world, you will not find the kingdom (of enlightenment); if you keep not the Sabbath as Sabbath, you will not see the Father (you will not find God in the strength of His community). [*See: 2nd point of the Buddha's Noble Eightfold Path. Right Values: Try to turn your mind away from the world and towards the Dharma; meaning: towards wisdom and salvation = the teaching of righteousness = the 5 Precepts.].

28 Jesus said: I stood in the midst of the world, and I appeared to them in flesh. I found them all drunk, I found none among them thirsting; and my soul was afflicted for the sons of men, for they are blind in their heart and they do not see. For empty came they into the world, seeking also to depart empty from the world. But now they are drunk. When they have thrown off their wine (of bad influence), then will they repent (regret).

29 Jesus said: If the flesh has come into being because of the spirit, it is a marvel; but if the spirit has come into being because of the body, it is a marvel of marvels. But as for me, I marvel at this, how this great wealth has settled in this poverty.

30 Jesus said: Where there are three gods, they are gods; where there are two or one, I am with him. [No matter how many gods you believe in, you always will be a part of the one Creator.)

31 Jesus said: No prophet is acceptable in his village; a physician does not heal those who know him.

32 Jesus said: A city that is built on a high mountain and fortified cannot fall, nor can it remain hidden.

33 Jesus said: What thou shalt hear in thine ear, proclaim to the other ear on your roof-tops. For no man lights a lamp and sets it under a bushel, nor does he put it in a hidden place; but he sets it upon the lamp-stand, that all who go in and come out may see its light.

34 Jesus said: If a blind man lead a blind man, both fall into a pit.

35 Jesus said: It is not possible for anyone to go into the strong man's house and take it or him by force, unless he bind his hands; then he will plunder his house.

36 Jesus said: Be not anxious from morning to evening and from evening to morning about what you shall put on.

37 His disciples said: On what day wilt thou be revealed us, and on what day shall we see thee? Jesus said: When you unclothe yourselves and are not ashamed, and take your garments and lay them beneath your feet like little children, and tread upon them, then [shall ye see] the Son of the living One, and ye shall not fear.

38 Jesus said: Many times have you desired to hear these words which I speak unto you, and you have none other from whom to hear them. Days will come when you will seek after me, and you will not find me.

39 Jesus said: The Pharisees (the Roman Jews) and the scribes have receive the keys of knowledge (the teachings of Platonism, Stoicism, Buddhism); they have hidden them. They did not go in, and those who wanted to go in they did not allow (Interested people were not taught). But you be ye wise as serpents and innocent as doves.

40 Jesus said: A vine was planted apart from the Father, and since it is not established it will be pulled up by its roots and destroyed.

41 Jesus said: He who has in his hand, to him shall be given; and he who has not, from him shall be taken even the little that he has.

42 Jesus said: Become passers-by.

43 His disciples said to him: Who art thou, that thou shouldst say these things to us? Jesus said to them From what I say unto you, you do not understand who I am, but you have become as the [messianic] Jews; for they love the tree and hate its fruit, and they love the fruit and hate the tree.

44 Jesus said: He who blasphemes against the Father will be forgiven, and he who blasphemes against the Son will be forgiven but he who blasphemes against the Holy Spirit will not be forgiven, either on earth or in heaven.

45 Jesus said: They do not gather grapes from thorns, no pluck figs from camel-thistles; they do not yield fruit. A good man brings forth a good thing from his treasure; a bad man bring forth evil things from his evil treasure which is in his heart, and he says evil things; for out of the abundance of his heart he brings forth evil things.

46 Jesus said: From Adam to John the Baptist there is none born of woman who is higher than John the Baptist, so that his eyes will not be broken ? But I have said, He who shall be among you as a little one shall know the kingdom, and shall be higher than John.

47 Jesus said: It is not possible for a man to ride two horses or draw two bows, and it is not possible for a servant to serve two masters; or he will honour the one and insult the other. A man does not drink old wine and immediately desire to drink new wine; and they do not pour new wine into old skins, lest they burst, nor do they pour old wine into new skins, lest it spoil. They do not sew an old patch on a new garment, for a rent will come.

48 Jesus said: If two make peace with one another in this or house, they shall say to the mountain: Be moved, and it shall be moved.

49 Jesus said: Blessed are the solitary and the elect, for you shall find the kingdom; for you came forth thence, and shall go there again.

50 Jesus said: If they say to you: Whence have you come?, tell them: We have come from the light, the place where the light came into being through itself alone. It [stood], and it re- vealed itself in their image. If they say to you: Who are you?, say: We are his sons, and we are the elect of the living Father. If they ask you: What is the sign of your Father in you?, tell them: It is a movement and a rest.

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51 His disciples said to him: On what day will the rest of the dead come into being? And on what day will the new world come? He said to them: That which ye await has come, but ye know it not.

52 His disciples said to him: Twenty-four prophets spoke in Israel, and they all spoke concerning lit. in thee. He said them: You have neglected him who is alive before you, and have spoken about the dead.

53 His disciples said to him: Is circumcision profitable or not? He said to them: Were it profitable, their father would beget them from their mother circumcised. But the true circum- cision in spirit has proved entirely profitable lit.: has found usefulness altogether.

54 Jesus said: Blessed are the poor, for yours is the kingdom of heaven.

55 Jesus said: He who shall not hate his father and his mother cannot be my disciple, and he who does not hate his brethren and his sisters and take up his cross like me shall not be worthy of me.

56 Jesus said: He who has known the world has found corpse, and he who has found a corpse, the world is not worthy of him.

57 Jesus said: The kingdom of the Father is like a man who had [good] seed. His enemy came by night, he sowed a weed among the good seed. The man did not allow them to pull up the weed. He said to them: Lest perhaps you go to pull up the weed, and pull up the wheat with it. For on the day of harvest the weeds will be manifest; they will be pulled up and burned.

58 Jesus said: Blessed is the man who has suffered; he has found the life.

59 Jesus said: Look upon the living One so long as you live, that you may not die and seek to see him, and be unable to see.

60 They saw a Samaritan carrying a lamb going into Judaea. He said to his disciples: Why does he carry the lamb? They said to him: That he may kill it and eat it. He said to them: So long as it is alive he will not eat it, but if he kill it and it become a corpse. They said: Otherwise he will not be able to do it. He said to them: You also, seek for yourselves a place within for rest, lest you become a corpse and be eaten.

61 Jesus said: Two shall rest upon a bed; one shall die, the other live.

Salome said: Who art thou; O man? And whose son? Thou hast mounted my bed, and eaten from my table. Jesus said to her I am he who is from that which is equal; to me was given of the things of my Father. Salome said I am thy disciple. Jesus said to her Therefore I say, when it is equal it will be filled with light, but when it is divided it will be filled with darkness

62 Jesus said: I tell my mysteries to those [who are worthy of my] mysteries. What thy right hand shall do, let not thy left hand know what it does.

63 Jesus said: There was a rich man who had many possessions. He said: I will use my possessions that I may sow and reap and plant, and fill my barns with fruit, that I may have need of nothing. These were his thoughts in his heart. And in that night he died. He that hath ears, let him hear.

64 Jesus said: A man had guests, and when he had prepared the dinner he sent his servant to summon the guests. He came to the first; he said to him: My master summons thee. He said: I have money with some merchants. They are coming to me in the evening. I will go and give them orders. I pray to be excused from he dinner. He went to another; he said to him: My master has summoned thee. He said to him: I have bought a house, and they ask me for a day. I shall not have time. He came to another; he aid to him: My master summons thee. He said to him: My friend is about to be married, and I am to hold a dinner. I shall not be able to come. I pray to be excused from the dinner. He went to another; he said to him: My master summons thee. He said him: I have bought a village; I go to collect the rent. I shall not be able to come. I pray to be excused. The servant came, he said to his master: Those whom thou didst summon to the dinner have excused themselves. The master said to his servant: Go out to the roads. Bring those whom thou shall find, that they may dine. The buyers and the merchants [shall] not [enter] the places of my Father.

65 He said: A good man had a vineyard. He gave it to husbandmen that they might work it, and he receive its fruit their hand. He sent his servant, that the husbandmen might give him the fruit of the vineyard. They seized his servant, they beat him, and all but killed him. The servant came and told his master. His master said: Perhaps they did not know him. He sent another servant; the husbandmen beat the other also. Then the master sent his son. He said: Perhaps they will reverence my son. Those husbandmen, since they knew that he was the heir the vineyard, they seized him and killed him. He that hath ears, let him hear.

66 Jesus said: Teach me concerning this stone which the builders rejected; it is the corner -stone.

67 Jesus said: He who knows the All but fails to know himself lacks everything.

68 Jesus said: Blessed are you when they hate you, and persecute you, and do not find a place in the spot where they persecuted you.

69 Jesus said: Blessed are they who have been persecuted in their heart; these are they who have known the Father in truth. Blessed are they that hunger, that they may fill the belly him who desires.

70 Jesus said: When you bring forth that in yourselves, that which you have will save you. If you do not have that in yourselves, that which you do not have in you will kill you.

71 Jesus said: I will des[troy this] house, and none shall able to build it [again].

72 [A man said] to him: Speak to my brethren, that they may divide my father's possessions with me. He said to him: O man, who made me a divider? He turned to his disciples and said to them: I am not a divider, am I ?

73 Jesus said: The harvest indeed is great, but the labourers are few; but pray the Lord, that he send forth labourers into the harvest.

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74 He said: Lord, there are many about the well, but no one in the well.

75 Jesus said: There are many standing at the door, but the solitary are they who shall enter the bridal chamber.

76 Jesus said: The kingdom of the Father is like a merchant was who had a load of goods and found a pearl. That merchant was wise. He sold the load, and bought for himself the pearl alone. You also, seek after his treasure which does not perish but endures, where moth does not enter to devour, nor does worm destroy.

77 Jesus said: I am the light that is over them all. I am the All; the All has come forth from me, and the All has attained unto me. Cleave a piece of wood: I am there. Raise up the stone, an ye shall find me there.

78 Jesus said: Why came ye forth into the field? To see reed shaken by the wind? And to see a man clothed in soft raiment? [Behold, your] kings and your great men are they who are clothed in soft [raiment], and they [shall] not be able to know the truth.

79 A woman in the crowd said to him: Blessed is the womb which bore thee, and the breasts which nourished thee. He said to her: Blessed are they who have heard the word of the Father and have kept it in truth. For there shall be days when you will say: Blessed is that womb which has not conceived, and those breasts which have not given suck.

80 Jesus said: He who has known the world has found the body, and he who has found the body, the world is not worthy of him.

81 Jesus said: He who has become rich, let him become king, and he who has power let him deny.

82 Jesus said: He who is near to me is near the fire, and he who is far from me is far from the kingdom.

83 Jesus said: The images are revealed to the man, and the light which is in them is hidden in the image of the light of the Father. He shall be revealed, and his image is hidden by his light.

84 Jesus said: When you see your likeness, you rejoice; but when you see your images which came into being before you -- they neither die nor are made manifest -- how much will you bear?

85 Jesus said: Adam came into being out of a great power and a great wealth, and yet he was not worthy of you. For if he tad been worthy, he would not have tasted of death.

86 Jesus said: [The foxes have] the[ir holes] and the birds have [theirs nest, but the Son of Man has no place to lay his head and rest.

87 Jesus said: Wretched is the body which depends upon a body, and wretched is the soul which depends on these two.

88 Jesus said: The angels come to you, and the prophets, and they shall give you what belongs to you; and you also, give the what is in your hands, and say to yourselves: On what day do they come and take what is theirs?

89 Jesus said: Why do you wash the outside of the cup? Do you not understand that he who made the inside is also he who made the outside?

90 Jesus said: Come unto me, for easy is my yoke and my lordship is gentle, and you shall find rest for yourselves.

91 They said to him: Tell us who thou art, that we may believe in thee. He said to them: You test the face of the heaven and the earth, and him who is before you you do not know, and you know not to test this moment.

92 Jesus said: Seek, and ye shall find; but those things concerning which ye asked me in those days, I did not tell you then. Now I wish to tell them, and ye seek not after them.

93 Jesus said: Give not that which is holy to the dogs, lest they cast them on the dung- heap; cast not the pearls to the swine lest they grind it [to bits].

94 Jesus [said]: He who seeks shall find, and he who knock to him it shall be opened.

95 [Jesus said]: If you have money, do not lend at interest, but give [it] to him from whom you will not receive them back.

96 Jesus [said]: The kingdom of the Father is like a woman who took a little leaven and [hid] it in meal; she made large loaves of it. He that hath ears, let him hear.

97 Jesus said: The kingdom of the [Father] is like a woman; carrying a jar full of meal and walking a long way. The handle the jar broke; the meal poured out behind her on the road. She was unaware, she knew not her loss. When she came into her house, she put down the jar and found it empty.

98 Jesus said: The kingdom of the Father is like a man who wanted to kill a great man. He drew the sword in his house and drove it into the wall, that he might know that his hand would be strong. Then he slew the great man.

99 The disciples said to him: Thy brethren and thy mother are standing outside. He said to them: Those here who do the will of my Father, these are my brethren and my mother; these are they who shall enter into the kingdom of my Father.

100 They showed Jesus a gold piece and said to him: They who belong to Caesar demand tribute from us. He said to them: What belongs to Caesar give to Caesar, what belongs to God give to God, and what is mine give unto me.

101 Jesus said He who shall not hate his father and: mother like me cannot be my [disciple], and he who shall [not] love [his father] and his mother like me cannot be my [disciple]; for my mother [. . .] but my true [mother] gave me life.

102 And Jesus said: Woe to them, the Pharisees! For they are like a dog sleeping in the manger of the cattle; for he neither eats, nor does he let the cattle eat.

103 Jesus said: Blessed is the man who knows in what part the robbers are coming, that he may rise and gather his [domain] and gird up his loins before they come in.

104 They said [to him]: Come, let us pray today and fast. Jesus said: What then is the sin that I have done, or wherein have I been vanquished? But when the bridegroom comes forth from the bridal chamber, then let them fast and pray.

105 Jesus said: He who shall know father and mother shall be called the son of a harlot.

106 Jesus said: When you make the two one, you shall become sons of man, and when you say: Mountain, be moved, it shall be moved.

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I07 Jesus said: The kingdom is like a shepherd who had hundred sheep. One of them, the biggest, went astray. He left the ninety-nine and sought after the one till he found it. When he had laboured, he said to the sheep: I love thee more than the ninety-nine.

I08 Jesus said: He who shall drink from my mouth shall become like me; I myself will become he, and the hidden thing shall be revealed to him.

109 Jesus said: The kingdom is like a man who had in his field a [hidden] treasure about which he did not know; and [after] he died he left it to his [son. The] son also did not know; he took possession of that field and sold it. The man who bough it came to plough, and [found] the treasure. He began to lend money at interest to whomsoever he chose.

110 Jesus said: He who has found the world and become rich, let him deny the world.

111 Jesus said: The heavens shall be rolled up and the earth before your face, and he who lives in the living One shall neither see death nor fear; because Jesus says: He who shall find himself, of him the world is not worthy.

112 Jesus said: Woe to the flesh which depends upon the soul; woe to the soul which depends upon the flesh.

113 His disciples said to him: On what day will the kingdom come? (Jesus said): It cometh not with observation. They will not say: Lo, here! or: Lo, there! But the kingdom of the Father is spread out upon the earth, and men do not see it.

114 Simon Peter said to them: Let Mary go forth from among us, for women are not worthy of the life. Jesus said: Behold, I shall lead her, that I may make her male, in order that she also may become a living spirit like you males. For every woman who makes herself male shall enter into the kingdom of heaven.

The Gospel According to Didymus Judas Thomas.

End of Text.

THE GOSPEL ACCORDING TO MARY MAGDALENE

The Gospel of Mary of Magdala (also: Mariamne Mara)
From: Berlin Codex, Akhmim, Coptic, Egypt 1896
Translation: Andrew Bernhard
Estimated Range of Dating: 120-180 A.D.

(The Gospel of Mary is an apocryphal book discovered in 1896 in a 5th-century papyrus codex called the Berlin Codex, also known as the Akhmim Codex. It also contains the Apocryphon of John, the Sophia [knowledge] of Jesus Christ, and a summary of the Act of Peter. All four works contained in the manuscript are written in the Sahidic dialect of Coptic. Two other fragments of the Gospel of Mary have been discovered since, both written in Greek (Papyrus Oxyrhynchus L 3525 and Papyrus Rylands 463). P.Oxy. L 3525", were in fact found by Grenfell and Hunt some time between 1897 and 1906, but only published in 1983," by P. J. Parsons.

Although the work is popularly known as the Gospel of Mary, it is not technically classed as a gospel because the term 'gospel' is used as a label for any written text that is primarily focused on teachings or activities of Jesus during his adult life.

Scholars are not sure if Mary is the central character of the Gospel of Mary. However, on one osuary in the cemetary of Talpiot (Jerusalem) which is identified as tomb of "Jesus' son of Joseph," bears the name Mariamne Mara (Mary the Master /teacher) denoting her as leader of the early Jesus movement.

Arguments in favour of Mary Magdalene are based on her status as a known follower of Jesus, the tradition of being the first witness of his resurrection, and her appearance in other early Christian writings. Most scholars seem to be in favour of naming Mary Magdalene as the central figure in the Gospel of Mary because it was the traditions of Mary as a woman, as an exemplary disciple, a witness to the ministry of Jesus, a visionary of the glorified Jesus, and someone traditionally in contest with Peter, that made her the only figure who could play all the roles required to convey the messages and meanings of the Gospel of Mary.

The text reveals tensions within 2nd-century Christianity, reflected in the confrontation of Mary with Peter (Simon Kepa), which is a scene also found in The Gospel of Thomas, the Pistis Sophia, and the Coptic Gospel of the Egyptians. Peter and Andrew represent chauvinistic positions which deny the leadership of women and their authority to teach.)

[. . .]
MARY MAGALENE CHAPTER 4
(Pages 1 to 6 of the manuscript,
containing chapters 1 - 3, are lost.
The extant text starts on page 7...)

. . . Will matter then be destroyed or not?

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22 The Saviour said, All nature, all formations, all creatures exist in and with one another, and they will be resolved again into their own roots.

23 For the nature of matter is resolved into the roots of its own nature alone.

24 He who has ears to hear, let him hear.

25 Peter said to him, Since you have explained everything to us, tell us this also: What is the sin of the world?

26 The Saviour said There is no sin, but it is you who make sin when you do the things that are like the nature of adultery, which is called sin.

27 That is why the Good came into your midst, to the essence of every nature in order to restore it to its root.

28 Then He continued and said, That is why you become sick and die, for you are deprived of the one who can heal you.

29 He who has a mind to understand, let him understand.

30 Matter gave birth to a passion that has no equal, which proceeded from something contrary to nature. Then there arises a disturbance in its whole body.

31 That is why I said to you, Be of good courage, and if you are discouraged be encouraged in the presence of the different forms of nature.

32 He who has ears to hear, let him hear.

33 When the Blessed One had said this, He greeted them all,saying, Peace be with you. Receive my peace unto yourselves.

34 Beware that no one lead you astray saying Lo here or lo there! For the Son of Man is within you.

35 Follow after Him!

36 Those who seek Him will find Him.

37 Go then and preach the gospel of the Kingdom.

38 Do not lay down any rules beyond what I appointed you, and do not give a law like the lawgiver lest you be constrained by it.

39 When He said this He departed.

MARY MAGALENE CHAPTER 5

1 But they were grieved. They wept greatly, saying, How shall we go to the Gentiles and preach the gospel of the Kingdom of the Son of Man? If they did not spare Him, how will they spare us?

2 Then Mary stood up, greeted them all, and said to her brethren, Do not weep and do not grieve nor be irresolute, for His grace will be entirely with you and will protect you.

3 But rather, let us praise His greatness, for He has prepared us and made us into Men.

4 When Mary said this, she turned their hearts to the Good, and they began to discuss the words of the Saviour.

5 Peter said to Mary, Sister we know that the Saviour loved you more than the rest of woman.

6 Tell us the words of the Saviour which you remember which you know, but we do not, nor have we heard them.

7 Mary answered and said, What is hidden from you I will proclaim to you.

8 And she began to speak to them these words: I, she said, I saw the Lord in a vision and I said to Him, Lord I saw you today in a vision. He answered and said to me,

9 Blessed are you that you did not waver at the sight of Me. For where the mind is there is the treasure.

10 I said to Him, Lord, how does he who sees the vision see it, through the soul or through the spirit?

11 The Saviour answered and said, He does not see through the soul nor through the spirit, but the mind that is between the two that is what sees the vision and it is [...]

(pages 11 - 14 are missing from the manuscript)

MARY MAGALENE CHAPTER 8:

. . . it.

10 And desire said, I did not see you descending, but now I see you ascending. Why do you lie since you belong to me?

11 The soul answered and said, I saw you. You did not see me nor recognise me. I served you as a garment and you did not know me.

12 When it said this, it (the soul went away rejoicing greatly.

13 Again it came to the third power, which is called ignorance.

14 The power questioned the soul, saying, Where are you going? In wickedness are you bound. But you are bound; do not judge!

15 And the soul said, Why do you judge me, although I have not judged?

16 I was bound, though I have not bound.

17 I was not recognised. But I have recognised that the All is being dissolved, both the earthly things and the heavenly.

18 When the soul had overcome the third power, it went upwards and saw the fourth power, which took seven forms.

19 The first form is darkness, the second desire, the third ignorance, the fourth is the excitement of death, the fifth is the kingdom of the flesh, the sixth is the foolish wisdom of flesh, the seventh is the wrathful wisdom. These are the seven powers of wrath.

20 They asked the soul, Whence do you come slayer of men, or where are you going, conqueror of space?

21 The soul answered and said, What binds me has been slain, and what turns me about has been overcome,

22 and my desire has been ended, and ignorance has died.

23 In a aeon I was released from a world, and in a Type from a type, and from the fetter of oblivion which is transient.

24 From this time on will I attain to the rest of the time, of the season, of the aeon, in silence.

MARY MAGALENE CHAPTER 9

1 When Mary had said this, she fell silent, since it was to this point that the Saviour had spoken with her.

2 But Andrew answered and said to the brethren, Say what you wish to say about what she has said. I at least do not believe that the Saviour said this. For certainly these teachings are strange ideas.

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3 Peter answered and spoke concerning these same things.

4 He questioned them about the Saviour: Did He really speak privately with a woman and not openly to us? Are we to turn about and all listen to her? Did He prefer her to us?

5 Then Mary wept and said to Peter, My brother Peter, what do you think? Do you think that I have thought this up myself in my heart, or that I am lying about the Saviour?

6 Levi answered and said to Peter, Peter you have always been hot tempered.

7 Now I see you contending against the woman like the adversaries.

8 But if the Saviour made her worthy, who are you indeed to reject her? Surely the Saviour knows her very well.

9 That is why He loved her more than us. Rather let us be ashamed and put on the perfect Man, and separate as He commanded us and preach the gospel, not laying down any other rule or other law beyond what the Saviour said.

10 And when they heard this they began to go forth to teach and to preach.

The Gos]pel according to Mary.

THE GOSPEL ACCORDING TO PHILIP

The Gospel of Philip (the brother of Mary Magdalene)
From: Nag Hammadi Library, Egypt
Translation: Wesley W. Isenberg
Estimated Range of Dating: 140-250 A.D.

(The Gospel of Philip is one of the Gnostic Gospels, a text of New Testament apocrypha, dated to around the 2nd century but lost in medieval times until it was rediscovered by accident, buried in a cave near Nag Hammadi, Egypt, in 1945.

The text is not related to the canonical gospels or to any text of the Roman Empire's "Pauline Church". The Gospel of Philip is a text that reveals some connexions with Early Christian writings. It is a series of sentences which are quotations and excerpts of lost writings, without any attempt at a narrative context. It is similar to the Gospel of Thomas.

The gospel's title appears at the end of the Coptic manuscript in a colophon; the only connexion with Philip. The Gospel of Philip was written probably between 150 and 250; the papyrus copy was made at around 350 AD. A single manuscript of the Gospel of Philip, in Coptic (CG II), was found in the Nag Hammadi library, a leather folder of documents that was stored in a jar and buried in the Egyptian desert at the end of the 4th century. The text was bound in the same codex that contained the better-known Gospel of Thomas.

Scholars debate whether the original language was Aramaic or Greek. Wesley W. Isenberg, the text's translator, places the date the 2nd half of the 3rd century" and places its probable origin in Syria due to its references to Syriac-Aramaic words and eastern baptismal practices as well as its ascetic outlook.

It is still a question whether the text is a single discourse or a collection of Valentinian sayings. Valentinus (also spelled Valentinius; c. 100–160 AD), was the most successful early Christian gnostic theologian at the time. Gnosticism (those who know [the truth]) most likely derived from a non-Pauline movement close to the Christian groups whose beliefs were developed by Jesus and his brother James the Just.

Major theme is the institution of marriage. As in the other gnostic texts, the Gospel of Thomas and Gospel of Mary, the Gospel of Philip defends the tradition that gives Mary Magdalene special insight into Jesus' teachings. The Ancient Coptic manuscript describes Jesus as Mary's "koinonos", a Greek word for "companion", which implies a sexual and therefore marital relationship. Jesus was a rabbi (priest) and it was normal for a rabbi to be married with children.

Remarkable is this gospel foremostly because it shows no sign of despise and hatred against women' stuff and sexuality as we find it in the teachings of Peter and Paul in the canonical texts of the New Testament. Their miserable

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depiction of women, marriage, sex, in favour for unnatural celebacy, has caused people to suffer for generations.

From the mix of aphorisms, parables, brief polemics, narrative dialogue, biblical exegesis (especially of Genesis), and dogmatic propositions, Wesley T. Isenberg, the translator of the text, has attributed seventeen sayings (logia) to Jesus, nine of which characterise citations and interpretations of those in the canonical gospels. The Gospel emphasises the sacramental nature of the embrace between man and woman in their bedroom, which is an archetype of spiritual unity, which entails the indissoluble nature of marriage.

In different places in the Gospel of Philip, Mary Magdalene is called Jesus's companion, partner or consort, using Coptic variants of the Greek word koinonos or the Egyptian word hotre. In this text koinonos is used. There is a very interesting passage, referring to Jesus kissing Mary Magdalene:

"And the companion of the [Lord is] Mary Magdalene. [He loved] her more than [all] the disciples [and used to] kiss her [often] on her [mouth]. The rest of [the disciples jealously complained]. They said to him, "Why do you love her more than all of us?" The Saviour answered and said to them, "Why do I not love you like her? When a blind man and one who sees are both together in the darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness."

The text is incomplete because of damage to the original manuscript. Several words are missing. Guesses as to what they were are shown in brackets. In the text, the disciples jealously complain that Jesus loved Mary more than he loved them. Jesus explains to them what she means to him. Most notably, there is a hole in the manuscript after the phrase "and used to kiss her [often] on her...." Some scholars speculate whether the word after "kiss her... on her" might be cheek, forehead, hand or feet, to simply show respect. However, Isenberg (1996, pp. 139) translates it as "on her mouth" because it is the only logical translation within the text's contexts that mainly relates to marriage and sex.

The Gospel of Philip ends with a reference to Genesis 9:7, "And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein." Yet in the Gospel of Philip, the verse is rendered into a highly philosophical masterpiece:

"If anyone becomes a 'son of the bridechamber' [got married] he will receive the Light [create life]. If anyone does not receive it while he is in these places, he cannot receive it in the other place [is impotent]. He who receives any Light will not be seen, nor can he be held fast [for creating life is an invisible biological act]. No one will be able to trouble him in this way, whether he lives in the world or leaves the world [the effort to create life decides whether you stay alive in your children or die]. He has already received the Truth in images [of sexual fantasies], and the World has become the Aeon [and this is the power of life]. For the Aeon [power of life, sperma] already exists for him as Pleroma [full divine powers since birth], and he exists in this way. It is revealed to him alone, since it is not hidden in darkness and night but is hidden in a perfect Day and a holy Light [This is the truth of life.].")

1 A Hebrew makes another Hebrew, and such a person is called "proselyte". But a proselyte does not make another proselyte. [...] just as they [...] and make others like themselves, while others simply exist.

2 The slave seeks only to be free, but he does not hope to acquire the estate of his master. But the son is not only a son but lays claim to the inheritance of the father. Those who are heirs to the dead are themselves dead, and they inherit the dead. Those who are heirs to what is living are alive, and they are heirs to both what is living and the dead. The dead are heirs to nothing. For how can he who is dead inherit? If he who is dead inherits what is living he will not die, but he who is dead will live even more.

3 A Gentile does not die, for he has never lived in order that he may die. He who has believed in the truth has found life, and this one is in danger of dying, for he is alive. Since Christ came, the world has been created, the cities adorned, the dead carried out. When we were Hebrews, we were orphans and had only our mother, but when we became Christians, we had both father and mother.

4 Those who sow in winter reap in summer. The winter is the world, the summer the other Aeon (eternal realm). Let us sow in the world that we may reap in the summer. Because of this, it is fitting for us not to pray in the winter. Summer follows winter. But if any man reap in winter he will not actually reap but only pluck out, since it will not provide a harvest for such a person. It is not only [...] that it will [...] come forth, but also on the Sabbath [...] is barren.

5 Christ came to ransom some, to save others, to redeem others. He ransomed those who were strangers and made them his own. And he set his own apart, those whom he gave as a pledge according to his plan. It was not only when he appeared that he voluntarily laid down his life, but he voluntarily laid down his life from the very day the world came into being. Then he came first in order to take it, since it had been given as a pledge. It fell into the hands of robbers and was taken captive, but he saved it. He redeemed the good people in the world as well as the evil.

6 Light and Darkness, life and death, right and left, are brothers of one another. They are inseparable. Because of this neither are the good good, nor evil evil, nor is life life, nor death death. For this reason each one will dissolve into its earliest origin. But those who are exalted above the world are indissoluble, eternal.

7 Names given to the worldly are very deceptive, for they divert our thoughts from what is correct to what is incorrect. Thus one who hears the word "God" does not perceive what is correct, but perceives what is incorrect. So also with "the Father" and "the Son" and "the Holy Spirit" and "life" and

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"light" and "resurrection" and "the Church (Ekklesia)" and all the rest - people do not perceive what is correct but they perceive what is incorrect, unless they have come to know what is correct. The names which are heard are in the world [...] deceive. If they were in the Aeon (eternal realm), they would at no time be used as names in the world. Nor were they set among worldly things. They have an end in the Aeon.

8 One single name is not uttered in the world, the name which the Father gave to the Son; it is the name above all things: the name of the Father. For the Son would not become Father unless he wore the name of the Father. Those who have this name know it, but they do not speak it. But those who do not have it do not know it.

9 But truth brought names into existence in the world for our sakes, because it is not possible to learn it (truth) without these names. Truth is one single thing; it is many things and for our sakes to teach about this one thing in love through many things. The rulers (archons) wanted to deceive man, since they saw that he had a kinship with those that are truly good. They took the name of those that are good and gave it to those that are not good, so that through the names they might deceive him and bind them to those that are not good. And afterward, what a favor they do for them! They make them be removed from those that are not good and place them among those that are good. These things they knew, for they wanted to take the free man and make him a slave to them forever.

10 These are powers which [...] man, not wishing him to be saved, in order that they may [...]. For if man is saved, there will not be any sacrifices [...] and animals will not be offered to the powers. Indeed, the animals were the ones to whom they sacrificed. They were indeed offering them up alive, but when they offered them up, they died. As for man, they offered him up to God dead, and he lived.

11 Before Christ came, there was no bread in the world, just as Paradise, the place were Adam was, had many trees to nourish the animals but no wheat to sustain man. Man used to feed like the animals, but when Christ came, the perfect man, he brought bread from heaven in order that man might be nourished with the food of man. The rulers thought that it was by their own power and will that they were doing what they did, but the Holy Spirit in secret was accomplishing everything through them as it wished. Truth, which existed since the beginning, is sown everywhere. And many see it being sown, but few are they who see it being reaped.

12 Some said, "Mary conceived by the Holy Spirit." They are in error. They do not know what they are saying. When did a woman ever conceive by a woman? Mary is the virgin whom no power defiled. She is a great anathema to the Hebrews, who are the apostles and the apostolic men. This virgin whom no power defiled [...] the powers defile themselves. And the Lord would not have said "My Father who is in Heaven" (Mt 16:17), unless he had had another father, but he would have said simply "My father".

13 The Lord said to the disciples, "[...] from every house. Bring into the house of the Father. But do not take (anything) in the house of the Father nor carry it off."

14 "Jesus" is a hidden name, "Christ" is a revealed name. For this reason "Jesus" is not particular to any language; rather he is always called by the name "Jesus". While as for "Christ", in Syriac it is "Messiah", in Greek it is "Christ". Certainly all the others have it according to their own language. "The Nazarene" is he who reveals what is hidden. Christ has everything in himself, whether man, or angel, or mystery, and the Father.

15 Those who say that the Lord died first and (then) rose up are in error, for he rose up first and (then) died. If one does not first attain the resurrection, he will not die. As God lives, he would [...].

16 No one will hide a large valuable object in something large, but many a time one has tossed countless thousands into a thing worth a penny. Compare the soul. It is a precious thing and it came to be in a contemptible body.

17 Some are afraid lest they rise naked. Because of this they wish to rise in the flesh, and they do not know that it is those who wear the flesh who are naked. It is those who [...] to unclothe themselves who are not naked. "Flesh and blood shall not inherit the kingdom of God" (1 Co 15:50). What is this which will not inherit? This which is on us. But what is this, too, which will inherit? It is that which belongs to Jesus and his blood. Because of this he said "He who shall not eat my flesh and drink my blood has not life in him" (Jn 6:53). What is it? His flesh is the word, and his blood is the Holy Spirit. He who has received these has food and he has drink and clothing. I find fault with the others who say that it will not rise. Then both of them are at fault. You say that the flesh will not rise. But tell me what will rise, that we may honour you. You say the Spirit in the flesh, and it is also this light in the flesh. (But) this too is a matter which is in the flesh, for whatever you shall say, you say nothing outside the flesh. It is necessary to rise in this flesh, since everything exists in it. In this world, those who put on garments are better than the garments. In the Kingdom of Heaven, the garments are better than those that put them on.

18 It is through water and fire that the whole place is purified - the visible by the visible, the hidden by the hidden. There are some things hidden through those visible. There is water in water, there is fire in chrism.

19 Jesus took them all by stealth, for he did not appear as he was, but in the manner in which they would be able to see him. He appeared to them all. He appeared to the great as great. He appeared to the small as small. He appeared to the angels as an angel, and to men as a man. Because of this, his word hid itself from everyone. Some indeed saw him, thinking that they were seeing themselves, but when he appeared to his disciples in glory on the mount, he was not small. He became great, but he made the disciples great, that they might be able to see him in his greatness.

20 He said on that day in the thanksgiving, "You who have joined the perfect light with the Holy Spirit, unite the angels

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with us also, as being the images." Do not despise the lamb, for without it, it is not possible to see the king. No one will be able to go in to the king if he is naked.

21 The heavenly man has many more sons than the earthly man. If the sons of Adam are many, although they die, how much more the sons of the perfect man, they who do not die but are always begotten. The father makes a son, and the son has not the power to make a son. For he who has been begotten has not the power to beget, but the son gets brothers for himself, not sons. All who are begotten in the world are begotten in a natural way, and the others are nourished from the place whence they have been born. It is from being promised to the heavenly place that man receives nourishment. [...] him from the mouth. And had the word gone out from that place, it would be nourished from the mouth and it would become perfect. For it is by a kiss that the perfect conceive and give birth. For this reason we also kiss one another. We receive conception from the grace which is in one another.

22 There were three who always walked with the Lord: Mary, his mother, and her sister, and Magdalene, the one who was called his companion. His sister and his mother and his companion were each a Mary.

23 "The Father" and "the Son" are single names; "the Holy Spirit" is a double name. For they are everywhere: they are above, they are below; they are in the concealed, they are in the revealed. The Holy Spirit is in the revealed: it is below. It is in the concealed: it is above.

24 The saints are served by evil powers, for they are blinded by the Holy Spirit into thinking that they are serving an (ordinary) man whenever they do so for the saints. Because of this, a disciple asked the Lord one day for something of this world. He said to him, "Ask your mother, and she will give you of the things which are another's."

25 The apostles said to the disciples, "May our entire offering obtain salt." They called Sophia "salt". Without it, no offering is acceptable. But Sophia is barren, without child. For this reason, she is called "a trace of salt". Wherever they will [...] in their own way, the Holy Spirit [...], and her children are many.

26 What the father possesses belongs to the son, and the son himself, so long as he is small, is not entrusted with what is his. But when he becomes a man, his father gives him all that he possesses.

26 Those who have gone astray, whom the spirit begets, usually go astray also because of the Spirit. Thus, by one and the same breath, the fire blazes and is put out.

27 Echamoth is one thing and Echmoth, another. Echamoth is Wisdom simply, but Echmoth is the Wisdom of death, which is the one who knows death, which is called "the little Wisdom".

28 There are domestic animals, like the bull and the ass and others of this kind. Others are wild and live apart in the deserts. Man ploughs the field by means of the domestic animals, and from this he is nourished, he and the animals, whether tame or wild. Compare the perfect man. It is through powers which are submissive that he ploughs, preparing for everything to come into being. For it is because of this that the whole place stands, whether the good or the evil, the right and the left. The Holy Spirit shepherds everyone and rules all the powers, the "tame" ones and the "wild" ones, as well as those which are unique. For indeed he [...] shuts them in, in order that [...] wish, they will not be able to escape.

29 He who has been created is beautiful, but you would <not> find his sons noble creations. If he were not created, but begotten, you would find that his seed was noble. But now he was created (and) he begot. What nobility is this? First, adultery came into being, afterward murder. And he was begotten in adultery, for he was the child of the Serpent. So he became a murderer, just like his father, and he killed his brother. Indeed, every act of sexual intercourse which has occurred between those unlike one another is adultery.

30 God is a dyer. As the good dyes, which are called "true", dissolve with the things dyed in them, so it is with those whom God has dyed. Since his dyes are immortal, they become immortal by means of his colors. Now God dips what he dips in water.

31 It is not possible for anyone to see anything of the things that actually exist unless he becomes like them. This is not the way with man in the world: he sees the sun without being a sun; and he sees the heaven and the earth and all other things, but he is not these things. This is quite in keeping with the truth. But you saw something of that place, and you became those things. You saw the Spirit, you became spirit. You saw Christ, you became Christ. You saw the Father, you shall become Father. So in this place you see everything and do not see yourself, but in that place you do see yourself - and what you see you shall become.

32 Faith receives, love gives. No one will be able to receive without faith. No one will be able to give without love. Because of this, in order that we may indeed receive, we believe, and in order that we may love, we give, since if one gives without love, he has no profit from what he has given. He who has received something other than the Lord is still a Hebrew.

33 The apostles who were before us had these names for him: "Jesus, the Nazorean, Messiah", that is, "Jesus, the Nazorean, the Christ". The last name is "Christ", the first is "Jesus", that in the middle is "the Nazarene". "Messiah" has two meanings, both "the Christ" and "the measured". "Jesus" in Hebrew is "the redemption". "Nazara" is "the Truth". "The Nazarene" then, is "the Truth". "Christ" [...] has been measured. "The Nazarene" and "Jesus" are they who have been measured.

34 When the pearl is cast down into the mud, it becomes greatly despised, nor if it is anointed with balsam oil will it become more precious. But it always has value in the eyes of its owner. Compare the Sons of God: wherever they may be, they still have value in the eyes of their Father.

35 If you say, "I am a Jew," no one will be moved. If you say, "I am a Roman," no one will be disturbed. If you say, "I am a

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Greek, a barbarian, a slave, a free man," no one will be troubled. If you say, "I am a Christian," the [...] will tremble. Would that I might [...] like that - the person whose name [...] will not be able to endure hearing.

36 God is a man-eater. For this reason, men are sacrificed to him. Before men were sacrificed, animals were being sacrificed, since those to whom they were sacrificed were not gods.

37 Glass decanters and earthenware jugs are both made by means of fire. But if glass decanters break, they are done over, for they came into being through a breath. If earthenware jugs break, however, they are destroyed, for they came into being without breath.

38 An ass which turns a millstone did a hundred miles walking. When it was loosed, it found that it was still at the same place. There are men who make many journeys, but make no progress towards any destination. When evening came upon them, they saw neither city nor village, neither human artifact nor natural phenomenon, power nor angel. In vain have the wretches laboured.

39 The eucharist is Jesus. For he is called in Syriac "Pharisatha," which is "the one who is spread out," for Jesus came to crucify the world.

40 The Lord went into the dye works of Levi. He took seventy-two different colours and threw them into the vat. He took them out all white. And he said, "Even so has the Son of Man come as a dyer."

41 As for the [Sophia, the goddess of] Wisdom who is called "the barren," she is the mother of the angels. And the companion of the [Lord is] Mary Magdalene. [He] loved her more than all the disciples, and used to kiss her often on her [mouth]. The rest of the disciples [jealously complained]. They said to him "Why do you love her more than all of us?" The Saviour answered and said to them,"Why do I not love you like her? When a blind man and one who sees are both together in darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness."

42 The Lord said, "Blessed is he who is before he came into being. For he who is, has been and shall be."

43 The superiority of man is not obvious to the eye, but lies in what is hidden from view. Consequently, he has mastery over the animals which are stronger than he is and great in terms of the obvious and the hidden. This enables them to survive. But if man is separated from them, they slay one another and bite one another. They ate one another because they did not find any food. But now they have found food because man tilled the soil.

44 If one goes down into the water and comes up without having received anything, and says "I am a Christian," he has borrowed the name at interest. But if he receives the Holy Spirit, he has the name as a gift. He who has received a gift does not have to give it back, but of him who has borrowed it at interest, payment is demanded. This is the way it happens to one when he experiences a mystery.

45 Great is the mystery of marriage! For without it, the world would not exist. Now the existence of the world [is obvious], and the existence of [it owes it to] marriage. Think of the [sexual] relationship, for it possesses [the life's] power. Its image consists of a defilement (bad reputation).

46 The forms of evil spirit (however) include male ones and female ones. The males are they which unite with the souls which inhabit a female form, but the females are they which are mingled with those in a male form, though one who was disobedient. And none shall be able to escape them, since they detain him if he does not receive a male power or a female power, the bridegroom and the bride. One receives them from the mirrored bridal chamber. When the wanton women see a male sitting alone, they leap down on him and play with him and defile him. So also the lecherous men, when they see a beautiful woman sitting alone, they persuade her and compel her, wishing to defile her. But if they see the man and his wife sitting beside one another, the female cannot come into the man, nor can the male come into the woman. So if the image and the angel are united with one another, neither can any venture to go into the man or the woman.

47 He who comes out of the world, and so can no longer be detained on the grounds that he was in the world, evidently is above the desire of the [...] and fear. He is master over [...]. He is superior to envy. If [...] comes, they seize him and throttle him. And how will this one be able to escape the great [...] powers? How will he be able to [...]? There are some who say, "We are faithful" in order that [...] the unclean spirits and the demons. For if they had the Holy Spirit, no unclean spirit would cleave to them. Fear not the flesh nor love it. If you fear it, it will gain mastery over you. If you love it, it will swallow and paralyse you.

48 And so he dwells either in this world or in the resurrection or in the middle place. God forbid that I be found in there! In this world, there is good and evil. Its good things are not good, and its evil things not evil. But there is evil after this world which is truly evil - what is called "the middle". It is death. While we are in this world, it is fitting for us to acquire the resurrection, so that when we strip off the flesh, we may be found in rest and not walk in the middle. For many go astray on the way. For it is good to come forth from the world before one has sinned.

49 There are some who neither will nor have the power to; and others who, if they will, do not profit; for they did not act since [...] makes them sinners. And if they do not will, justice will elude them in both cases: and it is always a matter of the will, not the act.

50 An apostolic man in a vision saw some people shut up in a house of fire and bound with fiery [...], lying [...] flaming [...], them in [...] faith [...]. And he said to them, "[...] able to be saved?" [...], "They did not desire it. They received [...] punishment, what is called 'the [...] darkness', because he [...]."

51 It is from water and fire that the soul and the spirit came into being. It is from water and fire and light that the son of

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the bridal chamber (came into being). The fire is the chrism, the light is the fire. I am not referring to that fire which has no form, but to the other fire whose form is white, which is bright and beautiful, and which gives beauty.

52 Truth did not come into the world naked, but it came in types and images. The world will not receive truth in any other way. There is a rebirth and an image of rebirth. It is certainly necessary to be born again through the image. Which one? Resurrection. The image must rise again through the image. The bridal chamber and the image must enter through the image into the truth: this is the restoration. Not only must those who produce the name of the Father and the Son and the Holy Spirit, do so, but have produced them for you. If one does not acquire them, the name ("Christian") will also be taken from him. But one receives the unction of the [...] of the power of the cross. This power the apostles called "the right and the left." For this person is no longer a Christian but a Christ.

53 The Lord did everything in a mystery, a baptism and a chrism and a eucharist and a redemption and a bridal chamber. [...] he said, "I came to make the things below like the things above, and the things outside like those inside. I came to unite them in the place." [...] here through types [...]and images.

54 Those who say, "There is a heavenly man and there is one above him" are wrong. For it is the first of these two heavenly men, the one who is revealed, that they call "the one who is below"; and he to whom the hidden belongs is that one who is above him. For it would be better for them to say, "The inner and outer, and what is outside the outer". Because of this, the Lord called destruction the "the outer darkness": there is not another outside of it. He said, "My Father who is in secret". He said, "Go into your chamber and shut the door behind you, and pray to your Father who is in secret" (Mt 6:6), the one who is within them all. But that which is within them all is the fullness. Beyond it, there is nothing else within it. This is that of which they say, "That which is above them".

55 Before Christ, some came from a place they were no longer able to enter, and they went where they were no longer able to come out. Then Christ came. Those who went in, he brought out, and those who went out, he brought in.

56 When Eve was still with Adam, death did not exist. When she was separated from him, death came into being. If he enters again and attains his former self, death will be no more.

57 "My God, my God, why, O Lord, have you forsaken me?" (Mk 15:34). It was on the cross that he said these words, for he had departed from that place.

58 [...] who has been begotten through him who [...] from God.

59 The [...] from the dead. [...] to be, but now [...] perfect. [...] flesh, but this [...] is true flesh. [...] is not true, but [...] only possess an image of the true.

60 A bridal chamber is not for the animals, nor is it for the slaves, nor for defiled women; but it is for free men and virgins.

61 Through the Holy Spirit we are indeed begotten again, but we are begotten through Christ in the two. We are anointed through the Spirit. When we were begotten, we were united. None can see himself either in water or in a mirror without light. Nor again can you see in light without mirror or water. For this reason, it is fitting to baptise in the two, in the light and the water. Now the light is the chrism.

62 There were three buildings specifically for sacrifice in Jerusalem. The one facing the west was called "The Holy". Another, facing south, was called "The Holy of the Holy". The third, facing east, was called "The Holy of the Holies", the place where only the high priest enters. Baptism is "the Holy" building. Redemption is the "Holy of the Holy". "The Holy of the Holies" is the bridal chamber. Baptism includes the resurrection and the redemption; the redemption (takes place) in the bridal chamber. But the bridal chamber is in that which is superior to [...] you will not find [...] are those who pray [...] Jerusalem who [...] Jerusalem, [...] those called the "Holy of the Holies" [...] the veil was rent, [...] bridal chamber except the image [...] above. Because of this, its veil was rent from top to bottom. For it was fitting for some from below to go upward.

63 The powers do not see those who are clothed in the perfect light, and consequently are not able to detain them. One will clothe himself in this light sacramentally in the union.

64 If the woman had not separated from the man, she should not die with the man. His separation became the beginning of death. Because of this, Christ came to repair the separation, which was from the beginning, and again unite the two, and to give life to those who died as a result of the separation, and unite them. But the woman is united to her husband in the bridal chamber. Indeed, those who have united in the bridal chamber will no longer be separated. Thus Eve separated from Adam because it was not in the bridal chamber that she united with him (out of wedlock).

65 The soul of Adam came into being by means of a breath. The partner of his soul is the spirit. His mother is the thing that was given to him. His soul was taken from him and replaced by a spirit. When he was united (to the spirit), he spoke words incomprehensible to the powers. They envied him [...] spiritual partner [...] hidden [...] opportunity [...] for themselves alone [...] bridal chamber, so that [...].

66 Jesus appeared [...] Jordan - the fullness of the Kingdom of Heaven. He who was begotten before everything, was begotten anew. He who was once anointed, was anointed anew. He who was redeemed, in turn redeemed (others).

67 Indeed, one must utter a mystery. The Father of everything united with the virgin who came down, and a fire shone for him on that day. He appeared in the great bridal chamber. Therefore his body came into being on that very day. It left the bridal chamber as one who came into being from the bridegroom and the bride. So Jesus established

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everything in it through these. It is fitting for each of the disciples to enter into his rest.

68 Adam came into being from two virgins, from the Spirit and from the virgin earth. Christ therefore, was born from a virgin to rectify the Fall which occurred in the beginning.

69 There are two trees growing in Paradise. The one bears animals, the other bears men. Adam ate from the tree which bore animals. He became an animal and he brought forth animals. For this reason the children of Adam worship animals. The tree [...] fruit is [...] increased. [...] ate the [...] fruit of the [...] bears men, [...] man. [...] God created man. [...] men create God. That is the way it is in the world - men make gods and worship their creation. It would be fitting for the gods to worship men!

70 Surely what a man accomplishes depends on his abilities. For this reason, we refer to one`s accomplishments as "abilities". Among his accomplishments are his children. They originate in a moment of ease. Thus his abilities determine what he may accomplish, but this ease is clearly evident in the children. You will find that this applies directly to the image. Here is the man made after the image accomplishing things with his physical strength, but producing his children with ease.

71 In this world, the slaves serve the free. In the Kingdom of Heaven, the free will minister to the slaves: the children of the bridal chamber will minister to the children of the marriage. The children of the bridal chamber have just one name: rest. Altogether, they need take no other form, because they have contemplation, [...]. They are numerous [...] in the things [...] the glories [...].

72 Those [...] go down into the water. [...] out (of the water), will consecrate it, [...] they who have [...] in his name. For he said, "Thus we should fulfill all righteousness." (Mt 3:15)

73 Those who say they will die first and then rise are in error. If they do not first receive the resurrection while they live, when they die they will receive nothing. So also when speaking about baptism they say, "Baptism is a great thing," because if people receive it they will live.

74 Philip the apostle said, "Joseph the carpenter planted a garden because he needed wood for his trade. It was he who made the cross from the trees which he planted. His own offspring hung on that which he planted. His offspring was Jesus, and the planting was the cross." But the Tree of Life is in the middle of the Garden. However, it is from the olive tree that we got the chrism, and from the chrism, the resurrection.

75 This world is a corpse-eater. All the things eaten in it themselves die also. Truth is a life-eater. Therefore no one nourished by truth will die. It was from that place that Jesus came and brought food. To those who so desired, he gave life, that they might not die.

76 God [...] garden. Man [...] garden. There are [...] and [...] of God. [...] The things which are in [...] I wish. This garden is the place where they will say to me, "[...] eat this or do not eat that, just as you wish." In the place where I will eat all things is the Tree of Knowledge. That one killed Adam, but here the Tree of Knowledge made men alive. The law was the tree. It has power to give the knowledge of good and evil. It neither removed him from evil, nor did it set him in the good, but it created death for those who ate of it. For when he said, "Eat this, do not eat that", it became the beginning of death.

77 The chrism is superior to baptism, for it is from the word "Chrism" that we have been called "Christians," certainly not because of the word "baptism". And it is because of the chrism that "the Christ" has his name. For the Father anointed the Son, and the Son anointed the apostles, and the apostles anointed us. He who has been anointed possesses everything. He possesses the resurrection, the light, the cross, the Holy Spirit. The Father gave him this in the bridal chamber; he merely accepted (the gift). The Father was in the Son and the Son in the Father. This is the Kingdom of Heaven.

78 The Lord said it well: "Some have entered the Kingdom of Heaven laughing, and they have come out [...] because [...] a Christian, [...]. And as soon as [...] went down into the water, he came [...] everything (of this world), [...] because he [...] a trifle, but [...] full of contempt for this [...] the Kingdom of Heaven [...] If he despises [...], and scorns it as a trifle, [...] out laughing. So it is also with the bread and the cup and the oil, even though there is another one superior to these.

79 The world came about through a mistake. For he who created it wanted to create it imperishable and immortal. He fell short of attaining his desire. For the world never was imperishable, nor, for that matter, was he who made the world. For things are not imperishable, but sons are. Nothing will be able to receive imperishability if it does not first become a son. But he who has not the ability to receive, how much more will he be unable to give?

80 The cup of prayer contains wine and water, since it is appointed as the type of the blood for which thanks is given. And it is full of the Holy Spirit, and it belongs to the wholly perfect man. When we drink this, we shall receive for ourselves the perfect man. The living water is a body. It is necessary that we put on the living man. Therefore, when he is about to go down into the water, he unclothes himself, in order that he may put on the living man.

81 A horse sires a horse, a man begets man, a god brings forth a god. Compare the bridegroom and the bride. They have come from the [...]. No Jew [...] has existed. And [...] from the Jews. [...] Christians [...] these [...] are referred to as "The chosen people of [...]," and "The true man" and "Son of Man" and "the seed of the Son of Man". This true race is renowned in the world [...] that the sons of the bridal chamber dwell.

82 Whereas in this world the union is one of husband with wife - a case of strength complemented by weakness(?) - in the Aeon (eternal realm), the form of the union is different, although we refer to them by the same names. There are other names, however; they are superior to every other name that is named and are stronger than the strong. For where

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there is a show of strength, there those who excel in strength appear. These are not separate things, but both of them are this one single thing. This is the one which will not be able to rise above the heart of flesh.

83 Is it not necessary for all those who possess everything to know themselves? Some indeed, if they do not know themselves, will not enjoy what they possess. But those who have come to know themselves will enjoy their possessions.

84 Not only will they be unable to detain the perfect man, but they will not be able to see him, for if they see him, they will detain him. There is no other way for a person to acquire this quality except by putting on the perfect light and he too becoming perfect light. He who has put it on will enter [...]. This is the perfect [...] that we [...] become [...] before we leave [...]. Whoever receives everything [...] hither [...] be able [...] that place, but will [...] the Middle as imperfect. Only Jesus knows the end of this person.

85 The priest is completely holy, down to his very body. For if he has taken the bread, he will consecrate it. Or the cup or anything else that he gets, he will consecrate. Then how will he not consecrate the body also?

86 By perfecting the water of baptism, Jesus emptied it of death. Thus we do go down into the water, but we do not go down into death, in order that we may not be poured out into the spirit of the world. When that spirit blows, it brings the winter. When the Holy Spirit breathes, the summer comes.

87 He who has knowledge of the truth is a free man, but the free man does not sin, for "He who sins is the slave of sin" (Jn 8:34). Truth is the mother, knowledge the father. Those who think that sinning does not apply to them are called "free" by the world. Knowledge of the truth merely makes such people arrogant, which is what the words, "it makes them free" mean. It even gives them a sense of superiority over the whole world. But "Love builds up" (1 Co 8:1). In fact, he who is really free, through knowledge, is a slave, because of love for those who have not yet been able to attain to the freedom of knowledge. Knowledge makes them capable of becoming free. Love never calls something its own, [...] it [...] possess [...]. It never says,"This is yours" or "This is mine," but "All these are yours". Spiritual love is wine and fragrance. All those who anoint themselves with it take pleasure in it. While those who are anointed are present, those nearby also profit (from the fragrance). If those anointed with ointment withdraw from them and leave, then those not anointed, who merely stand nearby, still remain in their bad odour. The Samaritan gave nothing but wine and oil to the wounded man. It is nothing other than the ointment. It healed the wounds, for "love covers a multitude of sins" (1 P 4:8).

88 The children a woman bears resemble the man who loves her. If her husband loves her, then they resemble her husband. If it is an adulterer, then they resemble the adulterer. Frequently, if a woman sleeps with her husband out of necessity, while her heart is with the adulterer with whim she usually has intercourse, the child she will bear is born resembling the adulterer. Now you who live together with the Son of God, love not the world, but love the Lord, in order that those you will bring forth may not resemble the world, but may resemble the Lord.

89 The human being has intercourse with the human being. The horse has intercourse with the horse, the ass with the ass. Members of a race usually have associated with those of like race. So spirit mingles with spirit, and thought consorts with thought, and light shares with light. If you are born a human being, it is the human being who will love you. If you become a spirit, it is the spirit which will be joined to you. If you become thought, it is thought which will mingle with you. If you become light, it is the light which will share with you. If you become one of those who belong above, it is those who belong above who will rest upon you. If you become horse or ass or bull or dog or sheep, or another of the animals which are outside or below, then neither human being nor spirit nor thought nor light will be able to love you. Neither those who belong above nor those who belong within will be able to rest in you, and you have no part in them.

90 He who is a slave against his will, will be able to become free. He who has become free by favor of his master, and has sold himself into slavery, will no longer be able to be free.

91 Farming in the world requires the cooperation of four essential elements. A harvest is gathered into the barn only as a result of the natural action of water, earth, wind and light. God's farming likewise has four elements - faith, hope, love, and knowledge. Faith is our earth, that in which we take root. And hope is the water through which we are nourished. Love is the wind through which we grow. Knowledge, then, is the light through which we ripen. Grace exists in four ways: it is earthborn; it is heavenly; [...] the highest heaven; [...] in [...].

92 Blessed is the one who on no occasion caused a soul [...]. That person is Jesus Christ. He came to the whole place and did not burden anyone. Therefore, blessed is the one who is like this, because he is a perfect man. For the Word tells us that this kind is difficult to define. How shall we be able to accomplish such a great thing? How will he give everyone comfort? Above all, it is not proper to cause anyone distress - whether the person is great or small, unbeliever or believer - and then give comfort only to those who take satisfaction in good deeds. Some find it advantageous to give comfort to the one who has fared well. He who does good deeds cannot give comfort to such people, for he does not seize whatever he likes. He is unable to cause distress, however, since he does not afflict them. To be sure, the one who fares well sometimes causes people distress - not that he intends to do so; rather, it is their own wickedness which is responsible for their distress. He who possesses the qualities (of the perfect man) bestows joy upon the good. Some, however, are terribly distressed by all this.

93 There was a householder who had every conceivable thing, be it son or slave or cattle or dog or pig or corn or barley or chaff or grass or [...] or meat and acorn. Now he was a sensible fellow, and he knew what the food of each one was. He served the children bread [...]. He served the slaves

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[...] and meal. And he threw barley and chaff and grass to the cattle. He threw bones to the dogs, and to the pigs he threw acorns and slop. Compare the disciple of God: if he is a sensible fellow, he understands what discipleship is all about. The bodily forms will not deceive him, but he will look at the condition of the soul of each one and speak with him. There are many animals in the world which are in a human form. When he identifies them, to the swine he will throw acorns, to the cattle he will throw barley and chaff and grass, to the dogs he will throw bones. To the slaves he will give only the elementary lessons, to the children he will give the complete instruction.

94 There is the Son of Man and there is the son of the Son of Man. The Lord is the Son of Man, and the son of the Son of Man is he who creates through the Son of Man. The Son of Man received from God the capacity to create. He also has the ability to beget. He who has received the ability to create is a creature. He who has received the ability to beget is an offspring. He who creates cannot beget. He who begets also has power to create. Now they say, "He who creates begets". But his so-called "offspring" is merely a creature. Because of [...] of birth, they are not his offspring but [...]. He who creates works openly, and he himself is visible. He who begets, begets in private, and he himself is hidden, since [...] image. Also, he who creates, creates openly. But one who begets, begets children in private.

95 No one can know when the husband and the wife have intercourse with one another, except the two of them. Indeed, marriage in the world is a mystery for those who have taken a wife. If there is a hidden quality to the marriage of defilement, how much more is the undefiled marriage a true mystery! It is not fleshly, but pure. It belongs not to desire, but to the will. It belongs not to the darkness or the night, but to the day and the light. If a marriage is open to the public, it has become prostitution, and the bride plays the harlot not only when she is impregnated by another man, but even if she slips out of her bedroom and is seen. Let her show herself only to her father and her mother, and to the friend of the bridegroom and the sons of the bridegroom. These are permitted to enter every day into the bridal chamber. But let the others yearn just to listen to her voice and to enjoy her ointment, and let them feed from the crumbs that fall from the table, like the dogs. Bridegrooms and brides belong to the bridal chamber. No one shall be able to see the bridegroom with the bride unless he become such a one.

96 When Abraham [...] that he was to see what he was to see, he circumcised the flesh of the foreskin, teaching us that it is proper to destroy the flesh.

97 Most things in the world, as long as their inner parts are hidden, stand upright and live. If they are revealed, they die, as is illustrated by the visible man: as long as the intestines of the man are hidden, the man is alive; when his intestines are exposed and come out of him, the man will die. So also with the tree: while its root is hidden, it sprouts and grows. If its root is exposed, the tree dries up. So it is with every birth that is in the world, not only with the revealed but with the hidden. For so long as the root of wickedness is hidden, it is strong. But when it is recognised, it is dissolved. When it is revealed, it perishes. That is why the Word says, "Already the axe is laid at the root of the trees" (Mt 3:10). It will not merely cut - what is cut sprouts again - but the ax penetrates deeply, until it brings up the root. Jesus pulled out the root of the whole place, while others did it only partially. As for ourselves, let each one of us dig down after the root of evil which is within one, and let one pluck it out of one's heart from the root. It will be plucked out if we recognise it. But if we are ignorant of it, it takes root in us and produces its fruit in our heart. It masters us. We are its slaves. It takes us captive, to make us do what we do not want; and what we do want, we do not do. It is powerful because we have not recognised it. While it exists it is active. Ignorance is the mother of all evil. Ignorance will result in death, because those who come from ignorance neither were nor are nor shall be. [...] will be perfect when all the truth is revealed. For truth is like ignorance: while it is hidden, it rests in itself, but when it is revealed and is recognised, it is praised, inasmuch as it is stronger than ignorance and error. It gives freedom. The Word said, "If you know the truth, the truth will make you free" (Jn 8:32). Ignorance is a slave. Knowledge is freedom. If we know the truth, we shall find the fruits of the truth within us. If we are joined to it, it will bring our fulfillment.

98 At the present time, we have the manifest things of creation. We say, "The strong who are held in high regard are great people. And the weak who are despised are the obscure." Contrast the manifest things of truth: they are weak and despised, while the hidden things are strong and held in high regard. The mysteries of truth are revealed, though in type and image. The bridal chamber, however, remains hidden. It is the Holy in the Holy. The veil at first concealed how God controlled the creation, but when the veil is rent and the things inside are revealed, this house will be left desolate, or rather will be destroyed. And the whole (inferior) godhead will flee from here, but not into the holies of the holies, for it will not be able to mix with the unmixed light and the flawless fullness, but will be under the wings of the cross and under its arms. This ark will be their salvation when the flood of water surges over them. If some belong to the order of the priesthood, they will be able to go within the veil with the high priest. For this reason, the veil was not rent at the top only, since it would have been open only to those above; nor was it rent at the bottom only, since it would have been revealed only to those below. But it was rent from the top to bottom. Those above opened to us the things below, in order that we may go in to the secret of the truth. This truly is what is held in high regard, (and) what is strong! But we shall go in there by means of lowly types and forms of weakness. They are lowly indeed when compared with the perfect glory. There is glory which surpasses glory. There is power which surpasses power. Therefore, the perfect things have opened to us, together with the hidden things of

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truth. The holies of the holies were revealed, and the bridal chamber invited us in.

99 As long as it is hidden, wickedness is indeed ineffectual, but it has not been removed from the midst of the seed of the Holy Spirit. They are slaves of evil. But when it is revealed, then the perfect light will flow out on every one. And all those who are in it will receive the chrism. Then the slaves will be free and the captives ransomed. "Every plant which my father who is in heaven has not planted will be plucked out." (Mt 15:13) Those who are separated will unite [...] and will be filled. Every one who will enter the bridal chamber will kindle the light, for [...] just as in the marriages which are [...] happen at night. That fire [...] only at night, and is put out. But the mysteries of that marriage are perfected rather in the day and the light. Neither that day nor its light ever sets. If anyone becomes a 'son of the bridechamber' [got married] he will receive the Light [create life]. If anyone does not receive it while he is in these places, he cannot receive it in the other place [is impotent]. He who receives any Light will not be seen, nor can he be held fast [for creating life is an invisible biological act]. No one will be able to trouble him in this way, whether he lives in the world or leaves the world [the effort to create life decides whether you stay alive in your children or die]. He has already received the Truth in images [of sexual fantasies], and the World has become the Aeon [and this is the power of life]. For the Aeon [power of life, sperma] already exists for him as Pleroma [full divine powers since birth], and he exists in this way. It is revealed to him alone, since it is not hidden in darkness and night but is hidden in a perfect Day and a holy Light [This is the truth of life.].

The Gospel according to Philip.

THE GOSPEL ACCORDING TO JUDAS

The Gospel Of Judas Iscariot
(The Gospel Of Judas the Sicarius)
From: Codex Tchacos, El Minya, near Nag Hammadi, Egypt
Translation: R. Kasser, M. Meyer, G. Wurst; F. Gaudard
Estimated Range of Dating: 130-170 A.D.

(The Gospel of Judas is a non-canonical gospel which belongs to the Apocrypha. The contents consist of conversations between Jesus and Judas Iscariot. Given that it includes typical late 2nd century theology, it is thought to have been composed in the 2nd century by Gnostic Christians, rather than by the historic Judas himself. The only copy of it known to exist is a Coptic language text that has been carbon dated to 280 AD, plus or minus 60 years. It has been suggested that the text derives from an earlier manuscript in the Greek language. An English translation was first published in early 2006 by the National Geographic Society.

In contrast to the canonical gospels, which depicts Judas as a traitor who handed Jesus over to the authorities for crucifixion in exchange for money, the Gospel of Judas portrays Judas's actions as done in obedience to instructions given to him by Jesus himself. It asserts that the other disciples had not grasped Jesus' teachings fully. Jesus taught only to Judas Iscariot, the sole follower belonging to the "holy generation" [probably Jesus' family members] among the disciples.

The Codex Tchacos is important, because it contains the first known surviving copy of the Gospel of Judas, a text that was rejected as heresy by the early Christian church and was lost for 1700 years. The Gospel of Judas was mentioned and summarised by the Church Father Irenaeus of Lyons (c. 130–202 AD) in his work 'Against Heresies'. This would make the Gospel of Judas, with about 1850 years, older than the codex.

A leather-bound Coptic language papyrus document that surfaced during the 1970s, near Beni Masar, Egypt, was named the Codex Tchacos after the antiquities dealer Frieda Nussberger-Tchacos, who became concerned about the deteriorating condition of the manuscript for she could not buy the manuscript from another dealer due to lack of the staggering amount of money he wanted. It took many years until she was able to retrieve the gospel and give it to scientists. The manuscript was in a pitiful state by then. It had fallen apart into over a thousand pieces. The manuscript was radiocarbon dated, and described by the National Geographic as showing a likely date between 220-340 AD.

First translated in the early 2000s, the codex contains text that appears to be from the late 2nd century, and includes the self-titled "Gospel of Judas." (Evangelion Ioudas) which narrates the story of Jesus's death from the viewpoint of Judas. Numerous sections are missing as a result of poor handling and storage. Some passages are only scattered words; others contain many lines. According to Coptic scholar Rodolphe Kasser, the codex originally contained 31

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pages, with writing on both sides; by the time it came to the market in 1999, only 13 pages survived. Individual pages may have been removed and sold.

It has also been speculated, on the basis of textual analysis concerning features of dialect and Greek loan words, that the Coptic text contained in the codex may be a translation from an older Greek manuscript dating it between 130 and 170 AD. Cited in support is the reference to a "Gospel of Judas" by the early Christian writer Irenaeus of Lyons, who, in arguing against Gnosticism, described the text as "fictitious history". However, it is uncertain whether the text mentioned by Irenaeus is in fact the same text as the Coptic "Gospel of Judas" found in the Codex Tchacos.

The Gospel of Judas consists of 16 chapters which document Jesus's teaching about spiritual matters and cosmology. According to the text, Judas is the only one of Jesus's disciples who accurately understands the words of his master. This document reveals that both men had an unusual close relationship with each other. That brings scholars to the ideas that the name Judas Iscariot represents a soubriquet. When we analyse his name, we can solve that problem in parts. The origin of "Judas" is the Aramaic form "Yudah" which is the short form of the Hebrew name Yehudah. Now, Yehudah (translated "God is thanked") means "Jew".

There are only two other Judases mentioned in Christian texts that may be significant: One was Jude [Judas the younger brother of Jesus], and "Didymos Judas Thomas", known as Thomas the Apostle. Now, here it is interesting what the latter person's name means. "Thomas" ist the Greek form of the original Aramaic word "ta'oma" which means "twin". so the full Aramaic name was Yehuda Ta'oma, "Judas the Twin". The issue even gets a more urgent note when we know that the Greek byname Didymos also means "twin". It is as if Didymos emphasises that the twin [or brother] is meant because twin, of course, also can mean "brother". In other words: When the New Testament talks about Jude (Judas, Yehuda) the brother of Jesus, it also talks about Didymus Judas Thomas, Thomas the Apostle.

Judas' byname "Iscariot" is usually thought to be a Greek rendering of the Hebrew phrase Is-Keriyot), meaning "the man from Kerioth", an interpretation which is supported by the statement in the Gospel of John 6:71 that Judas was "the son of Simon Iscariot". This might point to three different places: (1st) a town in the south of Judea (Joshua 15:25); (2nd) the ruins of el-Kureitein, an ancient fortress in northern Galilee, about 10 miles south of Hebron; and (3rd) a city of Moab, called Kirioth (Amos 2:2). This interpretation is supported by the statement in the Gospel of John 6:71 that Judas was "the son of Simon Iscariot".

However, the theory of having a place name is not very convincing. Any child in all Semitic languages always bears the name of the father; a son would be called Yehudah bar Simeon ("Judas son of Simon"), and a daughter Yehudit bat Simeon ("Judith daughter of Simon"). Why did Judas not bear his father's name? Suspicious scholars have therefore doubts.

What was a little more common was a byname that could represent an attribute such as in "Jesus the Nazorean" (the Keeper of the Law) or James the Just (the Righteous). Similarly, "Iscariot" could just come from the Aramaic name 'Skaryota', which is a corruption of the Latin word "sicarius", meaning "dagger man". And this word touches a very dangerous subject of the time because the "Sicarii", were a jihadist terrorist group of the Jewish Zealots.

This group was already identified by Cornelius Sulla as those people who also conducted the circumcisions (genital mutilation) which was forbidden by him in in 82 BC and written down in the Lex Cornelia (Sullae) de sicariis et veneficis (Cornelius Sulla's Laws concerning assassins and sorcerers). In the decades previous to the Roman-Jewish War (66-73 AD) those terrorists were assassinating hated people in crowds using sharp daggers hidden under their cloaks. Some scholars find this interpretation problematic because there be nothing in the gospels to associate Judas with the Sicarii. Wrong! In fact, there are many such indications that lead even directly into "Jesus' backyard".

One of the most obscure characters among the apostles of Jesus was Simon the Zealot (Acts 1:13, Luke 6:15) often named Simon o Kananites in Greek, Simon the Canaanite (Matthew 10:4, Mark 3:18) which is an obfuscation or wrong translation made in the 1st century AD by Christian writers. The term "zealot", the correct translation of the Hebrew 'kanai', frequently used in its plural form 'kana'im', means "one who is zealous on behalf of God." The English term derives from Greek 'zelotes' for "fanatic", via zelos ("zeal, jealousy"), from zelou (to rival, to be jealous).

What if this "Simon the Fanatic" is connected to Eleazar [Lazarus] ben Simon? He was a Zealot leader during the First Jewish-Roman War who fought against the armies of General Flavius Vespasian and his son General Titus Flavius. What if Simon bar Giora, another Zealot fanatic who (together with John of Giscala) was responsible for the reign of terror against his own people during the first Roman-Jewish War? Robert Eisenman has pointed out that the zealot element in the original apostle group was disguised and overwritten to make it support the assimilative Pauline Christianity of the Romans. There are some more facts we could put under consideration:

Fact number 1: the Sicarii and the Zealots were one and the same people, the Zealots were the theorisers while the Sicarii were the acting practitioners.

Fact number 2: They were fundamentalists and nationalists who wanted to erect a theocratic dictatorship in the Holy Land.

Fact number 3: Their organisation, which we also could call the Messianic Movement, was founded in 6 AD, their leaders: Leaders: Judas of Gamala or Galilee, Menahem ben Judah, John of Giscala, Simon bar Giora, Eleazar ben Simon, Eleazar ben Yair.

Fact number 4: They all ended in the Roman-Jewish War, either slain or nailed on the cross.

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Fact number 5: With the end of the war, that organisation was dissolved in 73 AD, at least in the territories of the Roman Empire; the surviving Zealots and Sicarii fled to Arabia and returned to fight in the next Roman-Jewish Wars.

Fact number 6: There were at least 10 significant Roman-Jewish Wars. And in the last one, the Messianists were decisively beaten by Mohammed in about 624 AD. What survived was their fanatic fundamentalism and doctrine in Islam.)

JUDAS ISCARIOT CHAPTER 1;
Prologue

1 The secret account of the revelation that Jesus spake in conversation with Judas Iscariot during a week three days before he celebrated Passover.

JUDAS ISCARIOT CHAPTER 2;
The Earthly Ministry Of Jesus

1 When Jesus appeared on earth, he performed miracles and great wonders for the salvation of humanity. And since some [walked] in the way of righteousness while others walked in their transgressions, the twelve disciples were called.

2 He began to speak with them about the mysteries beyond the world and what would take place at the end. Often he did not appear to his disciples as himself, but he was found among them as a child.

JUDAS ISCARIOT CHAPTER 3;
First Dialogue (Jesus dialogues with his disciples: The prayer of thanksgiving or the eucharist

1 One day he was with his disciples in Judea, and he found them gathered together and seated in pious observance. When he [approached] his disciples, [34] gathered together and seated and offering a prayer of thanksgiving over the bread, [he] laughed.

2 The disciples said to [him], "Master, why art thou laughing at [our] prayer of thanksgiving? We have done what is right."

3 He answered and said to them, "I am not laughing at you. <You> are not doing this because of your own will but because it is through this that your god [will be] praised."

4 They said, "Master, thou art […] the son of our god."

5 Jesus said to them, "How do you know me? Truly [I] say to you, no generation of the people that are among you will know me."

JUDAS ISCARIOT CHAPTER 4;
The Disciples Become Angry

1 When his disciples heard this, they started getting angry and infuriated and began blaspheming against him in their hearts.

2 When Jesus observed their lack of [understanding, he said] to them, "Why has this agitation led you to anger? Your god who is within you and […] have provoked you to anger [within] your souls. [Let] any one of you who is [strong enough] among human beings bring out the perfect human and stand before my face."

3 They all said, "We have the strength."

4 But their spirits did not dare to stand before [him], except for Judas Iscariot. He was able to stand before him, but he could not look him in the eyes, and he turned his face away.

5 Judas [said] to him, "I know who you are and where you have come from. You are from the immortal realm of Barbelo. And I am not worthy to utter the name of the one who has sent you."

JUDAS ISCARIOT CHAPTER 5;
Jesus Speaks To Judas Privately

1 Knowing that Judas was reflecting upon something that was exalted, Jesus said to him, "Step away from the others and I shall tell thee the mysteries of the kingdom. It is possible for thee to reach it, but thou wilt grieve a great deal. For someone else will replace thee, in order that the twelve [disciples] may again come to completion with their god."

2 Judas said to him, "When wilt thou tell me these things, and [when] will the great day of light dawn for the generation?"

3 But when he said this, Jesus left him.

JUDAS ISCARIOT CHAPTER 6;
Second Dialogue (Jesus Appears To The Disciples Again)

1 The next morning, after this happened, Jesus [appeared] to his disciples again.

2 They said to him, "Master, where didst thou go and what didst thou do when you left us?"

3 Jesus said to them, "I went to another great and holy generation."

4 His disciples said to him, "Lord, what is the great generation that is superior to us and holier than us, that is not now in these realms?"

5 When Jesus heard this, he laughed and said to them, "Why are you thinking in your hearts about the strong and holy generation? Truly [I] say to you, no one born [of] this aeon will see that [generation], and no host of angels of the stars will rule over that generation, and no person of mortal birth can associate with it, because that generation does not come from […] which has become […]. The generation of people among [you] is from the generation of humanity […] power, which [… the] other powers […] by [which] you rule."

6 When [his] disciples heard this, they each were troubled in spirit. They could not say a word.

7 Another day Jesus came up to [them]. They said to [him], "Master, we have seen thee in a [vision], for we have had great [dreams …] night […]."

8 [He said], "Why hast [thou … when] <thou> hast gone into hiding?"

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JUDAS ISCARIOT CHAPTER 7;

The Disciples See The Temple And Discuss It

1 They [said, "We have seen] a great [house with a large] altar [in it, and] twelve men----they are the priests, we would say----and a name; and a crowd of people is waiting at that altar, [until] the priests [… and receive] the offerings. [But] we kept waiting."

2 [Jesus said], "What are [the priests] like?"

3 They [said, "Some …] two weeks; [some] sacrifice their own children, others their wives, in praise [and] humility with each other; some sleep with men; some are involved in [slaughter]; some commit a multitude of sins and deeds of lawlessness. And the men who stand [before] the altar invoke your [name], and in all the deeds of their deficiency, the sacrifices are brought to completion […]."

4 After they said this, they were quiet, for they were troubled.

JUDAS ISCARIOT CHAPTER 8;

Jesus Offers An Allegorical Interpretation Of The Vision Of The Temple

1 Jesus said to them, "Why are you troubled? Truly I say to you, all the priests who stand before that altar invoke my name. Again I say to you, my name has been written on this […] of the generations of the stars through the human generations. [And they] have planted trees without fruit, in my name, in a shameful manner."

2 Jesus said to them, "Those you have seen receiving the offerings at the altar----that is who you are. That is the god you serve, and you are those twelve men you have seen. The cattle you have seen brought for sacrifice are the many people you lead astray before that altar. […] will stand and make use of my name in this way, and generations of the pious will remain loyal to him. After hi another man will stand there from [the fornicators], and another [will] stand there from the slayers of children, and another from those who sleep with men, and those who abstain, and the rest of the people of pollution and lawlessness and error, and those who say, 'We are like angels'; they are the stars that bring everything to its conclusion. For to the human generations it has been said, 'Look, God has received your sacrifice from the hands of a priest'----that is, a minister of error.

3 But it is the Lord, the Lord of the universe, who commands, 'On the last day they will be put to shame.'"

4 Jesus said [to them], "Stop sac[rificing …] which you have […] over the altar, since they are over your stars and your angels and have already come to their conclusion there. So let them be [ensnared] before you, and let them go [----about 15 lines missing----] generations […]. A baker cannot feed all creation under [heaven]. And […] to them […] and […] to us and […].

5 Jesus said to them, "Stop struggling with me. Each of you has his own star, and every[body----about 17 lines missing----] in […] who has come [… spring] for the tree […] of this aeon […] for a time […] but he has come to water God's paradise, and the [generation] that will last, because [he] will not defile the [walk of life of] that generation, but […] for all eternity."

JUDAS ISCARIOT CHAPTER 9;

(Judas Asks Jesus About That Generation And Human Generations)

1 Judas said to [him, "Rabb]i, what kind of fruit doth this generation produce?"

2 Jesus said, "The souls of every human generation will die. When these people, however, have completed the time of the kingdom and the spirit leaves them, their bodies will die but their souls will be alive, and they will be taken up."

3 Judas said, "And what will the rest of the human generations do?"

4 Jesus said, "It is impossible to sow seed on [rock] and harvest its fruit. [This] is also the way […] the [defiled] generation […] and corruptible Sophia […] the hand that has created mortal people, so that their souls go up to the eternal realms above. [Truly] I say to you, […] angel […] power will be able to see that […] these to whom […] holy generations […]."

5 After Jesus said this, he departed.

JUDAS ISCARIOT CHAPTER 10;

Third Dialogue (Judas Recounts A Vision And Jesus Responds)

1 Judas said, "Master, as thou hast listened to all of them, now also listen to me. For I have seen a great vision."

2 When Jesus heard this, he laughed and said to him, "Thou thirteenth spirit, why dost thou try so hard? But speak up, and I shall bear with you."

3 Judas said to him, "In the vision I saw myself as the twelve disciples were stoning me and persecuting [me severely]. And I also came to the place where […] after you. I saw [a house …], and my eyes could not [comprehend] its size. Great people were surrounding it, and that house <had> a roof of greenery, and in the middle of the house was [a crowd----two lines missing----], saying, 'Master, take me in along with these people.'"

4 [Jesus] answered and said, "Judas, thy star has led you astray." He continued, "No person of mortal birth is worthy to enter the house you have seen, for that place is reserved for the holy. Neither the sun nor the moon will rule there, nor the day, but the holy will abide there always, in the eternal realm with the holy angels. Look, I have explained to you the mysteries of the kingdom and I have taught you about the error of the stars; and […] send it […] on the twelve aeons."

JUDAS ISCARIOT CHAPTER 11;

Judas Asks About His Own Fate

1 Judas said, "Master, could it be that my seed is under the control of the rulers?"

2 Jesus answered and said to him, "Come, that I [----two lines missing----], but that you will grieve much when you see the kingdom and all its generation."

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3 When he heard this, Judas said to him, "What good is it that I have received it? For you have set me apart for that generation."

4 Jesus answered and said, "Thou wilt become the thirteenth, and thou wilt be cursed by the other generations----and thou will come to rule over them. In the last days they will curse your ascent to the holy [generation]."

JUDAS ISCARIOT CHAPTER 12;

Jesus Teaches Judas About Cosmology: The Spirit And The Self-Generated

1 Jesus said, "[Come], that I may teach you about [secrets] no person [has] ever seen. For there exists a great and boundless realm, whose extent no generation of angels has seen, [in which] there is [a] great invisible [Spirit], which no eye of an angel has ever seen, no thought of the heart has ever comprehended, and it was never called by any name.

2 "And a luminous cloud appeared there. He said, 'Let an angel come into being as my attendant.'

3 "A great angel, the enlightened divine Self-Generated, emerged from the cloud. Because of him, four other angels came into being from another cloud, and they became attendants for the angelic Self-Generated. The Self-Generated said, [48] 'Let […] come into being […],' and it came into being […]. And he [created] the first luminary to reign over him. He said, 'Let angels come into being to serve [him],' and myriads without number came into being. He said, '[Let] an enlightened aeon come into being,' and he came into being. He created the second luminary [to] reign over him, together with myriads of angels without number, to offer service. That is how he created the rest of the enlightened aeons. He made them reign over them, and he created for them myriads of angels without number, to assist them.

JUDAS ISCARIOT CHAPTER 13;

Adamas And The Luminaries

1 "Adamas was in the first luminous cloud that no angel has ever seen among all those called 'God.' He […] that […] the image […] and after the likeness of [this] angel. He made the incorruptible [generation] of Seth appear […] the twelve […] the twentyfour […]. He made seventy-two luminaries appear in the incorruptible generation, in accordance with the will of the Spirit. The seventy-two luminaries themselves made three hundred sixty luminaries appear in the incorruptible generation, in accordance with the will of the Spirit, that their number should be five for each.

2 "The twelve aeons of the twelve luminaries constitute their father, with six heavens for each aeon, so that there are seventy-two heavens for the seventy-two luminaries, and for each [of them five] firmaments, [for a total of] three hundred sixty [firmaments …]. They were given authority and a [great] host of angels [without number], for glory and adoration, [and after that also] virgin spirits, for glory and [adoration] of all the aeons and the heavens and their firmaments.

JUDAS ISCARIOT CHAPTER 14;

The Cosmos, Chaos, And The Underworld

1 "The multitude of those immortals is called the cosmos----that is, perdition----by the Father and the seventy-two luminaries who are with the Self-Generated and his seventytwo aeons. In him the first human appeared with his incorruptible powers. And the aeon that appeared with his generation, the aeon in whom are the cloud of knowledge and the angel, is called El. […] aeon […] after that […] said, 'Let twelve angels come into being [to] rule over chaos and the [underworld].' And look, from the cloud there appeared an [angel] whose face flashed with fire and whose appearance was defiled with blood. His name was Nebro, which means 'rebel'; others call him Yaldabaoth. Another angel, Saklas, also came from the cloud. So Nebro created six angels----as well as Saklas----to be assistants, and these produced twelve angels in the heavens, with each one receiving a portion in the heavens.

JUDAS ISCARIOT CHAPTER 15;

The Rulers And Angels

1 "The twelve rulers spake with the twelve angels: 'Let each of you […] and let them […] generation [----one line lost----] angels': The first is [S]eth, who is called Christ.

2 The [second] is Harmathoth, who is […].

3 The [third] is Galila.

5 The fourth is Yobel.

6 The fifth [is] Adonaios.

7 These are the five who ruled over the underworld, and first of all over chaos.

JUDAS ISCARIOT CHAPTER 16;

The Creation Of Humanity

1 "Then Saklas said to his angels, 'Let us create a human being after the likeness and after the image.' They fashioned Adam and his wife Eve, who is called, in the cloud, Zoe. For by this name all the generations seek the man, and each of them calls the woman by these names. Now, Sakla did not com[mand …] except […] the gene[rations …] this […]. And the [ruler] said to Adam, 'You shall live long, with your children.'"

JUDAS ISCARIOT CHAPTER 17;

Judas Asks About The Destiny Of Adam And Humanity

1 Judas said to Jesus, "[What] is the long duration of time that the human being will live?"

2 Jesus said, "Why are you wondering about this, that Adam, with his generation, has lived his span of life in the place where he has received his kingdom, with longevity with his ruler?"

3 Judas said to Jesus, "Does the human spirit die?"

4 Jesus said, "This is why God ordered Michael to give the spirits of people to them as a loan, so that they might offer service, but the Great One ordered Gabriel to grant spirits to the great generation with no ruler over it----that is, the

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spirit and the soul. Therefore, the [rest] of the souls [----one line missing----].

JUDAS ISCARIOT CHAPTER 18;

Jesus Discusses The Destruction Of The Wicked With Judas And Others

1 "[…] light [----nearly two lines missing----] around […] let […] spirit [that is] within you dwell in this [flesh] among the generations of angels. But God caused knowledge to be [given] to Adam and those with him, so that the kings of chaos and the underworld might not lord it over them."

2 Judas said to Jesus, "So what will those generations do?"

3 Jesus said, "Truly I say to you, for all of them the stars bring matters to completion. When Saklas completes the span of time assigned for him, their first star will appear with the generations, and they will finish what they said they would do. Then they will fornicate in my name and slay their children and they will […] and [----about six and a half lines missing----] my name, and he will […] your star over the [thir]teenth aeon."

4 After that Jesus [laughed].

5 [Judas said], "Master, [why art thou laughing at us]?"

6 [Jesus] answered [and said], "I am not laughing [at thee] but at the error of the stars, because these six stars wander about with these five combatants, and they all will be destroyed along with their creatures."

JUDAS ISCARIOT CHAPTER 19;

Jesus Speaks Of Those Who Are Baptised, And Judas's Hand Over

1 Judas said to Jesus, "Look, what will those who have been baptised in your name do?"

2 Jesus said, "Truly I say [to you], this baptism […] my name [----about nine lines missing----] to me. Truly [I] say to thee, Judas, [those who] offer sacrifices to Saklas […] God [----three lines missing----] everything that is evil.

3 "But thou wilt exceed all of them. For thou wilt sacrifice the man that clothes me. Already thine horn has been raised, thy wrath has been kindled, thy star has shown brightly, and thine heart has […].

4 "Truly […] thy last […] become [----about two and a half lines missing----], grieve [----about two lines missing----] the ruler, since he will be destroyed. And then the image of the great generation of Adam will be exalted, for prior to heaven, earth, and the angels, that generation, which is from the eternal realms, exists. Look, thou hast been told everything. Lift up thine eyes and look at the cloud and the light within it and the stars surrounding it. The star that leads the way is your star."

5 Judas lifted up his eyes and saw the luminous cloud, and he entered it. Those standing on the ground heard a voice coming from the cloud, saying, […] great generation […] … image […] [----about five lines missing----].

JUDAS ISCARIOT CHAPTER 20;

Epilogue (Judas Hands Jesus Over)

1 […] Their high priests murmured because [he] had gone into the guest room for his prayer. But some scribes were there watching carefully in order to arrest him during the prayer, for they were afraid of the people, since he was regarded by all as a prophet. They approached Judas and said to him, "What art thou doing here? Thou art Jesus' disciple."

2 Judas answered them as they wished. And he received some money and handed him over to them.

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THE APOCRYPHON OF JAMES

or The Secret Book of James, the brother of Jesus
From: Nag Hammadi Library, Egypt
Translation: Francis E. Williams
Estimated Range of Dating: 100-150 A.D.

(The Apocryphon of James, also known by the translation of its title – the Secret Book of James, is a pseudonymous text amongst the New Testament apocrypha. It describes the secret teachings of Jesus to Peter and James, given after the Resurrection but before the Ascension. A major theme is that one must accept suffering as inevitable. The prominence of James and Peter suggest that the work has its origin in the Jewish Christian community once founded by James the brother of Jesus. It shows no dependence on texts of Rome's Pauline Christianity invented by Saul of Tarsos.

The text was probably written in the first half of the 2nd century. It survives in a single, damaged manuscript as the second section of the Jung Codex, first of the thirteen codices in the Nag Hammadi library. Although the text appears to be a Coptic translation from Greek, the author claims to have written in Hebrew. References to persecution and martyrdom makes it likely that the text was written by followers of James the brother of Jesus [or the him following groups of Ebionites, Nazoreans, and early Gnostics].

In this context it may be appropriate to point out that persecution and martyrdom of "Christians" as a whole, conducted by Romans, is dissimilation. After the Flavian Dynasty, persecutions increased. However, they were largely conducted by Rome's "Pauline Christians" against all other groups which they branded as "heretics", particularly when they followed the original Jewish-Christian teachings. From very early on, a battle among all variations of Christian groups ensued.

Pauline Christians quite clearly were on their path to power and they did not leave alive anyone who stood in their way. They deliberately vilified Jews, Ebionites, Marcionites, Arians, Gnostics, and others. Their own "Church Fathers" described development of Christian theology by combating heresy and defining orthodoxy.

And their texts make a chilling reading indeed. The most [in]famous authors are: Irenaeus of Lyon (c. 130–202 AD; work: Against Herecies); Titus Flavius Clemens, known as Clement of Alexandria (c. 150–c. 215 AD; works: Protrepticus, Paedagogus, Stromata, etc.); Tertullian or Quintus Septimius Florens Tertullianus (c. 155–222 AD; work: Tertullian's Works, etc.); Origen Adamantius or Origen of Alexandria (c. 185–254 AD; work: Origen's Works, etc.); Eusebius of Caesarea or Eusebius Pamphili (c. 260–340 AD; works: Life of Constantine [an unreliable propaganda work], Apologetic and dogmatic works, etc.); Athanasius of Alexandria (c. 293–373 AD; work: Athanasius' Works); John Chrysostom of Constantinople (c. 347–407 AD; work: Homilies against Jews and Judaising Christians, Homily against homosexuality, etc.); Cyril of Alexandria (c. 376 – 444 AD; work: Against Julian the Apostate [Flavius Claudius Julianus], etc.).

Lots of things they said and wrote built the path on which the Roman [Catholic and Orthodox] Church sent thousands to death and consequently smoothened the tracks to Auschwitz. The decomposing state Christianity is in today can be traced back to their propaganda and, in modern times, their failure to strongly speak up for peace before World War I and again before World War II. Speaking up against any foul doctrine of totalitarian suppremacy, promoted in Fascist, Islamic, National-Socialist, Communist, Socialist, Globalist, Utopianist egalitarian frameworks of ideologies, by bluntly exposing them, is the only way Christian virtues may have a chance to thrive again.)

Text:

James writes to [you]: Peace be with you from Peace, love from Love, grace from Grace, faith from Faith, life from Holy Life!

Since you asked that I send you a secret book which was revealed to me and Peter by the Lord, I could not turn you away or gainsay (?) you; but I have written it in the Hebrew alphabet and sent it to you, and you alone. But since you are a minister of the salvation of the saints, endeavor earnestly and take care not to rehearse this text to many - this that the Saviour did not wish to tell to all of us, his twelve disciples. But blessed will they be who will be saved through the faith of this discourse.

I also sent you, ten months ago, another secret book which the Saviour had revealed to me. Under the circumstances, however, regard that one as revealed to me, James; but this one ... [untranslatable fragments]

[Now] the twelve disciples were all sitting together and recalling what the Saviour had said to each one of them, whether in secret or openly, and putting it in books - But I was writing that which was in my book - lo, the Saviour appeared, after departing from us while we gazed after him. And five hundred and fifty days since he had risen from the dead, we said to him, "Have you departed and removed yourself from us?" But Jesus said, "No, but I shall go to the place from whence I came. If you wish to come with me, come!"

They all answered and said, "If you bid us, we come."

He said, "Verily I say unto you, no one will ever enter the kingdom of heaven at my bidding, but (only) because you yourselves are full. Leave James and Peter to me, that I may fill them." And having called these two, he drew them aside and bade the rest occupy themselves with that which they were about.

The Saviour said, "You have received mercy ...

(7 lines missing)

Do you not, then, desire to be filled? And your heart is drunken; do you not, then, desire to be sober? Therefore, be ashamed! Henceforth, waking or sleeping, remember that you have seen the Son of Man, and spoken with him in person,

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and listened to him in person. Woe to those who have seen the Son of Man; blessed will they be who have not seen the man, and they who have not consorted with him, and they who have not spoken with him, and they who have not listened to anything from him; yours is life! Know, then, that he healed you when you were ill, that you might reign. Woe to those who have found relief from their illness, for they will relapse into illness. Blessed are they who have not been ill, and have known relief before falling ill; yours is the kingdom of God. Therefore, I say to you, 'Become full, and leave no space within you empty, for he who is coming can mock you."

Then Peter replied, "Lo, three times you have told us, 'Become full'; but we are full."

The Saviour answered and said, "For this cause I have said to you, 'Become full,' that you may not be in want. They who are in want, however, will not be saved. For it is good to be full, and bad to be in want. Hence, just as it is good that you be in want and, conversely, bad that you be full, so he who is full is in want, and he who is in want does not become full as he who is in want becomes full, and he who has been filled, in turn attains due perfection. Therefore, you must be in want while it is possible to fill you, and be full while it is possible for you to be in want, so that you may be able to fill yourselves the more. Hence, become full of the Spirit, but be in want of reason, for reason <belongs to> the soul; in turn, it is (of the nature of) soul."

But I answered and said to him, "Lord, we can obey you if you wish, for we have forsaken our fathers and our mothers and our villages, and followed you. Grant us, therefore, not to be tempted by the devil, the evil one."

The Lord answered and said, "What is your merit if you do the will of the Father and it is not given to you from him as a gift while you are tempted by Satan? But if you are oppressed by Satan, and persecuted, and you do his (i.e., the Father's) will, I say that he will love you, and make you equal with me, and reckon you to have become beloved through his providence by your own choice. So will you not cease loving the flesh and being afraid of sufferings? Or do you not know that you have yet to be abused and to be accused unjustly; and have yet to be shut up in prison, and condemned unlawfully, and crucified <without> reason, and buried as I myself, by the evil one? Do you dare to spare the flesh, you for whom the Spirit is an encircling wall? If you consider how long the world existed <before> you, and how long it will exist after you, you will find that your life is one single day, and your sufferings one single hour. For the good will not enter into the world. Scorn death, therefore, and take thought for life! Remember my cross and my death, and you will live!"

But I answered and said to him, "Lord, do not mention to us the cross and death, for they are far from you."

The Lord answered and said, "Verily, I say unto you, none will be saved unless they believe in my cross. But those who have believed in my cross, theirs is the kingdom of God. Therefore, become seekers for death, like the dead who seek for life; for that which they seek is revealed to them. And what is there to trouble them? As for you, when you examine death, it will teach you election. Verily, I say unto you, none of those who fear death will be saved; for the kingdom belongs to those who put themselves to death. Become better than I; make yourselves like the son of the Holy Spirit!"

Then I asked him, "Lord, how shall we be able to prophesy to those who request us to prophesy to them? For there are many who ask us, and look to us to hear an oracle from us."

The Lord answered and said, "Do you not know that the head of prophecy was cut off with John?"

But I said, "Lord, can it be possible to remove the head of prophecy?"

The Lord said to me, "When you come to know what 'head' means, and that prophecy issues from the head, (then) understand the meaning of 'Its head was removed.' At first I spoke to you in parables, and you did not understand; now I speak to you openly, and you (still) do not perceive. Yet, it was you who served me as a parable in parables, and as that which is open in the (words) that are open.

"Hasten to be saved without being urged! Instead, be eager of your own accord, and, if possible, arrive even before me; for thus the Father will love you."

"Come to hate hypocrisy and the evil thought; for it is the thought that gives birth to hypocrisy; but hypocrisy is far from truth."

"Do not allow the kingdom of heaven to wither; for it is like a palm shoot whose fruit has dropped down around it. They (i.e., the fallen fruit) put forth leaves, and after they had sprouted, they caused their womb to dry up. So it is also with the fruit which had grown from this single root; when it had been picked (?), fruit was borne by many (?). It (the root) was certainly good, (and) if it were possible for you to produce the new plants now, <you> would find it."

"Since I have already been glorified in this fashion, why do you hold me back in my eagerness to go? For after the labour, you have compelled me to stay with you another eighteen days for the sake of the parables. It was enough for some <to listen> to the teaching and understand 'The Shepherds' and 'The Seed' and 'The Building' and 'The Lamps of the Virgins' and 'The Wage of the Workmen' and the 'Didrachmae' and 'The Woman.'"

"Become earnest about the word! For as to the word, its first part is faith; the second, love; the third, works; for from these comes life. For the word is like a grain of wheat; when someone had sown it, he had faith in it; and when it had sprouted, he loved it, because he had seen many grains in place of one. And when he had worked, he was saved, because he had prepared it for food, (and) again he left (some) to sow. So also can you yourselves receive the kingdom of heaven; unless you receive this through knowledge, you will not be able to find it."

"Therefore, I say to you, be sober; do not be deceived! And many times have I said to you all together, and also to you alone, James, have I said, 'Be saved!' And I have commanded you to follow me, and I have taught you what to say before

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the archons. Observe that I have descended and have spoken and undergone tribulation, and carried off my crown after saving you. For I came down to dwell with you, so that you in turn might dwell with me. And, finding your houses unceiled, I have made my abode in the houses that could receive me at the time of my descent."

"Therefore, trust in me, my brethren; understand what the great light is. The Father has no need of me, - for a father does not need a son, but it is the son who needs the father - though I go to him. For the Father of the Son has no need of you."

"Hearken to the word, understand knowledge, love life, and no one will persecute you, nor will anyone oppress you, other than you yourselves."

"O you wretches; O you unfortunates; O you pretenders to the truth; O you falsifiers of knowledge; O you sinners against the Spirit: can you still bear to listen, when it behooved you to speak from the first? Can you still bear to sleep, when it behooved you to be awake from the first, so that the kingdom of heaven might receive you? Verily, I say unto you, had I been sent to those who listen to me, and had I spoken with them, I would never have come down to earth. So, then, be ashamed for these things."

"Behold, I shall depart from you and go away, and do not wish to remain with you any longer, just as your yourselves have not wished it. Now, therefore, follow me quickly. This is why I say unto you, 'For your sakes I came down.' You are the beloved; you are they who will be the cause of life in many. Invoke the Father, implore God often, and he will give to you. Blessed is he who has seen you with Him when He was proclaimed among the angels, and glorified among the saints; yours is life. Rejoice, and be glad, as sons of God. Keep his will, that you may be saved; accept reproof from me and save yourselves. I intercede on your behalf with the Father, and he will forgive you much."

And when we had heard these words, we became glad, for we had been grieved at the words we have mentioned before. But when he saw us rejoicing, he said, "Woe to you who lack an advocate! Woe to you who stand in need of grace! Blessed will they be who have spoken out and obtained grace for themselves. Liken yourselves to foreigners; of what sort are they in the eyes of your city? Why are you disturbed when you cast yourselves away of your own accord and separate yourselves from your city? Why do you abandon your dwelling place of your own accord, making it ready for those who want to dwell in it? O you outcasts and fugitives, woe to you, for you will be caught! Or do you perhaps think that the Father is a lover of mankind, or that he is won over without prayers, or that he grants remission to one on another's behalf, or that he bears with one who asks? - For he knows the desire, and also what it is that the flesh needs! - (Or do you think) that it is not this (flesh) that desires the soul? For without the soul, the body does not sin, just as the soul is not saved without the spirit. But if the soul is saved (when it is) without evil, and the spirit is also saved, then the body becomes free from sin. For it is the spirit that raises the soul, but the body that kills it; that is, it is it (the soul) which kills itself. Verily, I say unto you, he will not forgive the soul the sin by any means, nor the flesh the guilt; for none of those who have worn the flesh will be saved. For do you think that many have found the kingdom of heaven? Blessed is he who has seen himself as a fourth one in heaven!"

When we heard these words, we were distressed. But when he saw that we were distressed, he said, "For this cause I tell you this, that you may know yourselves. For the kingdom of heaven is like an ear of grain after it had sprouted in a field. And when it had ripened, it scattered its fruit and again filled the field with ears for another year. You also, hasten to reap an ear of life for yourselves, that you may be filled with the kingdom!"

"And as long as I am with you, give heed to me, and obey me; but when I depart from you, remember me. And remember me because when I was with you, you did not know me. Blessed will they be who have known me; woe to those who have heard and have not believed! Blessed will they be who have not see, yet have believed!"

"And once more I prevail upon you, for I am revealed to you building a house which is of great value to you when you find shelter beneath it, just as it will be able to stand by your neighbours' house when it threatens to fall. Verily, I say unto you, woe to those for whose sakes I was sent down to this place; blessed will they be who ascend to the Father! Once more I reprove you, you who are; become like those who are not, that you may be with those who are not."

"Do not make the kingdom of heaven a desert within you. Do not be proud because of the light that illumines, but be to yourselves as I myself am to you. For your sakes I have placed myself under the curse, that you may be saved."

But Peter replied to these words and said, "Sometimes you urge us on to the kingdom of heaven, and then again you turn us back, Lord; sometimes you persuade and draw us to faith and promise us life, and then again you cast us forth from the kingdom of heaven."

But the Lord answered and said to us, "I have given you faith many times; moreover, I have revealed myself to you, James, and you (all) have not known me. Now again, I see you rejoicing many times; and when you are elated at the promise of life, are you yet sad, and do you grieve, when you are instructed in the kingdom? But you, through faith and knowledge, have received life. Therefore, disdain the rejection when you hear it, but when you hear the promise, rejoice the more. Verily, I say unto you, he who will receive life and believe in the kingdom will never leave it, not even if the Father wishes to banish him."

"These are the things that I shall tell you so far; now, however, I shall ascend to the place from whence I came. But you, when I was eager to go, have cast me out, and instead of accompanying me, you have pursued me. But pay heed to the glory that awaits me, and, having opened your heart, listen to the hymns that await me up in the heavens; for today I must take (my place at) the right hand of the Father. But I have said (my) last word to you, and I shall depart from you,

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for a chariot of spirit has borne me aloft, and from this moment on, I shall strip myself, that I may clothe myself. But give heed; blessed are they who have proclaimed the Son before his descent, that when I have come, I might ascend (again). Thrice blessed are they who were proclaimed by the Son before they came to be, that you might have a portion among them."

Having said these words, he departed. But we bent (our) knee(s), I and Peter, and gave thanks, and sent our heart(s) upwards to heaven. We heard with our ears, and saw with our eyes, the noise of wars, and a trumpet blare, and a great turmoil.

And when we had passed beyond that place, we sent our mind(s) farther upwards, and saw with our eyes and heard with our ears hymns, and angelic benedictions, and angelic rejoicing. And heavenly majesties were singing praise, and we, too, rejoiced.

After this again, we wished to send our spirit upward to the Majesty, and after ascending, we were not permitted to see or hear anything, for the other disciples called us and asked us, "What did you hear from the Master. And what has he said to you? And where did he go?"

But we answered them, "He has ascended, and has given us a pledge, and promised life to us all, and revealed to us children (?) who are to come after us, after bidding us love them, as we would be saved for their sakes."

And when they heard (this), they indeed believed the revelation, but were displeased about those to be born. And so, not wishing to give them offense, I sent each one to another place. But I myself went up to Jerusalem, praying that I might obtain a portion among the beloved, who will be made manifest.

And I pray that the beginning may come from you, for thus I shall be capable of salvation, since they will be enlightened through me, by my faith - and through another (faith) that is better than mine, for I would that mine be the lesser. Endeavor earnestly, then, to make yourself like them, and pray that you may obtain a portion with them. For because of what I have said, the Saviour did not make the revelation to us for their sakes. We do, indeed, proclaim a portion with those for whom the proclamation was made - those whom the Lord has made his sons.

THE APOCRYPHON OF JOHN

or The Secret Book of John, or The Secret Revelation of John, or The Apocryphon According to John
From: Nag Hammadi Library, Egypt
Translation: Frederik Wisse
Estimated Range of Dating: 120-180 A.D.

(The "Apocryphon of John", also called the "Secret Book of John" or the "Secret Revelation of John", is a Gnostic Christian text. Since it was known to the church father Irenaeus, it must have been written before 180 AD. There are four separate surviving manuscripts of "The Secret Book of John": two long versions and two short versions.

The text describes Jesus appearing and giving secret knowledge (gnosis) to John the Apostle. The author describes this having occurred after Jesus "has gone back to the place from which he came". This book is reputed to bear this revelation. The opening words of the Secret Book of John are, "The teaching of the saviour, and the revelation of the mysteries and the things hidden in silence, even these things which he taught John, his disciple." The author John is immediately specified as "John, the brother of James—who are the sons of Zebedee." The remainder of the book is a vision of spiritual realms and of the prior history of spiritual humanity.

Three of these were found in the Nag Hammadi codices in 1945, while the fourth was found independently 50 years earlier from another site in Egypt. All four copies date to the 4th century. Three of these appear to be independently produced Coptic translations of an original Greek text. Two of the four are similar enough that they probably represent copies of a single source. Although the different versions of the texts have minor variants (the Berlin Codex has many minor differences with Nag Hammadi II and IV), all texts generally agree on the assertion that the main revealing entity was Jesus.

The Apocryphon of John was among the texts discovered at Nag Hammadi in Egypt, in three Coptic versions translated from the Greek. Two of the versions are very similar and represent one manuscript tradition; they incorporate a lengthy excerpt from a certain Book of Zoroaster appended to the Apocryphon (as chapters 15:29 – 19:8f). The shorter version of the Apocryphon found at Nag Hammadi does not contain the interpolation and represents another manuscript tradition. This is a clear indication that Christians in Egypt (as in Arabia and Persia) did not follow the Roman state Church which was promoting the Pauline Christiamity created by Saul of Tarsos and promoted by the Flavian Dynasty [69-96 AD]. A shorter version of the Apocryphon found at Nag Hammadi does not contain the interpolation and represents another manuscript tradition.

Still another version of this short edition of the text was discovered in an ancient Coptic Codex acquired by Dr. Carl Reinhardt in Cairo in 1896. This manuscript (identified as the "Berlin Gnostic Codex" or BG 8502) was used along

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with the three versions found at Nag Hammadi to produce the translations now available.

Little more was known of this text until 1945, when a sealed amphora was discovered at Nag Hammadi in Egypt. It contained thirteen leather folders (or codices) with 60 saparate texts or books that had been hidden away in the 4th century. The Apocryphon of John was among the texts, in three Coptic versions translated from the Greek.

In the three Nag Hammadi codices the Apocryphon of John appears always in the first version. The fact that four manuscript "editions" of this text survived—two "long" versions and two "short" versions—suggests how important this text was in early gnostic Christian circles. Some of the gnostic texts might have their earliest origin in those groups that thrived around James the Just the brother of Jesus; and they may have inspired the Manichaeans and Mandaeans of Persia.)

Text:

1 The teaching of the Saviour, and the revelation of the mysteries and the things hidden in silence, even these things which he taught John, his disciple.

2 And it happened one day, when John, the brother of James - who are the sons of Zebedee - had come up to the temple, that a Pharisee named Arimanius approached him and said to him, "Where is your master whom you followed?" And he said to him, "He has gone to the place from which he came." The Pharisee said to him, "With deception did this Nazarene deceive you (pl.), and he filled your ears with lies, and closed your hearts (and) turned you from the traditions of your fathers."

When I, John, heard these things I turned away from the temple to a desert place. And I grieved greatly in my heart, saying, "How then was the Saviour appointed, and why was he sent into the world by his Father, and who is his Father who sent him, and of what sort is that aeon to which we shall go? For what did he mean when he said to us, 'This aeon to which you will go is of the type of the imperishable aeon, but he did not teach us concerning the latter, of what sort it is."

3 Straightway, while I was contemplating these things, behold, the heavens opened and the whole creation which is below heaven shone, and the world was shaken.

I was afraid, and behold I saw in the light a youth who stood by me. While I looked at him, he became like an old man. And he changed his likeness (again), becoming like a servant. There was not a plurality before me, but there was a likeness with multiple forms in the light, and the likenesses appeared through each other, and the likeness had three forms.

He said to me, "John, John, why do you doubt, or why are you afraid? You are not unfamiliar with this image, are you? - that is, do not be timid! - I am the one who is with you (pl.) always. I am the Father, I am the Mother, I am the Son. I am the undefiled and incorruptible one.

Now I have come to teach you what is and what was and what will come to pass, that you may know the things which are not revealed and those which are revealed, and to teach you concerning the unwavering race of the perfect Man.

Now, therefore, lift up your face, that you may receive the things that I shall teach you today, and may tell them to your fellow spirits who are from the unwavering race of the perfect Man."

4 And I asked to know it, and he said to me, "The Monad is a monarchy with nothing above it. It is he who exists as God and Father of everything, the invisible One who is above everything, who exists as incorruption, which is in the pure light into which no eye can look.

"He is the invisible Spirit, of whom it is not right to think of him as a god, or something similar. For he is more than a god, since there is nothing above him, for no one lords it over him. For he does not exist in something inferior to him, since everything exists in him. For it is he who establishes himself. He is eternal, since he does not need anything. For he is total perfection. He did not lack anything, that he might be completed by it; rather he is always completely perfect in light. He is illimitable, since there is no one prior to him to set limits to him. He is unsearchable, since there exists no one prior to him to examine him. He is immeasurable, since there was no one prior to him to measure him. He is invisible, since no one saw him. He is eternal, since he exists eternally. He is ineffable, since no one was able to comprehend him to speak about him. He is unnameable, since there is no one prior to him to give him a name.

"He is immeasurable light, which is pure, holy (and) immaculate. He is ineffable, being perfect in incorruptibility. (He is) not in perfection, nor in blessedness, nor in divinity, but he is far superior. He is not corporeal nor is he incorporeal. He is neither large nor is he small. There is no way to say, 'What is his quantity?' or, 'What is his quality?', for no one can know him. He is not someone among (other) beings, rather he is far superior. Not that he is (simply) superior, but his essence does not partake in the aeons nor in time. For he who partakes in an aeon was prepared beforehand. Time was not apportioned to him, since he does not receive anything from another, for it would be received on loan. For he who precedes someone does not lack, that he may receive from him. For rather, it is the latter that looks expectantly at him in his light.

"For the perfection is majestic. He is pure, immeasurable mind. He is an aeon-giving aeon. He is life-giving life. He is a blessedness-giving blessed one. He is knowledge-giving knowledge. He is goodness-giving goodness. He is mercy and redemption-giving mercy. He is grace-giving grace, not because he possesses it, but because he gives the immeasurable, incomprehensible light.

"How am I to speak with you about him? His aeon is indestructible, at rest and existing in silence, reposing (and) being prior to everything. For he is the head of all the aeons, and it is he who gives them strength in his goodness. For we

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know not the ineffable things, and we do not understand what is immeasurable, except for him who came forth from him, namely (from) the Father. For it is he who told it to us alone. For it is he who looks at himself in his light which surrounds him, namely the spring of the water of life. And it is he who gives to all the aeons and in every way, (and) who gazes upon his image which he sees in the spring of the Spirit. It is he who puts his desire in his water-light which is in the spring of the pure light-water which surrounds him.

"And his thought performed a deed and she came forth, namely she who had appeared before him in the shine of his light. This is the first power which was before all of them (and) which came forth from his mind, She is the forethought of the All - her light shines like his light - the perfect power which is the image of the invisible, virginal Spirit who is perfect. The first power, the glory of Barbelo, the perfect glory in the aeons, the glory of the revelation, she glorified the virginal Spirit and it was she who praised him, because thanks to him she had come forth. This is the first thought, his image; she became the womb of everything, for it is she who is prior to them all, the Mother-Father, the first man, the holy Spirit, the thrice-male, the thrice-powerful, the thrice-named androgynous one, and the eternal aeon among the invisible ones, and the first to come forth.

"<She> requested from the invisible, virginal Spirit - that is Barbelo - to give her foreknowledge. And the Spirit consented. And when he had consented, the foreknowledge came forth, and it stood by the forethought; it originates from the thought of the invisible, virginal Spirit. It glorified him and his perfect power, Barbelo, for it was for her sake that it had come into being.

"And she requested again to grant her indestructibility, and he consented. When he had consented, indestructibility came forth, and it stood by the thought and the foreknowledge. It glorified the invisible One and Barbelo, the one for whose sake they had come into being.

6 "And Barbelo requested to grant her eternal life. And the invisible Spirit consented. And when he had consented, eternal life came forth, and they attended and glorified the invisible Spirit and Barbelo, the one for whose sake they had come into being.

"And she requested again to grant her truth. And the invisible Spirit consented. And when he had consented, truth came forth, and they attended and glorified the invisible, excellent Spirit and his Barbelo, the one for whose sake they had come into being.

"This is the pentad of the aeons of the Father, which is the first man, the image of the invisible Spirit; it is the forethought, which Barbelo, and the thought, and the foreknowledge, and the indestructibility, and the eternal life, and the truth. This is the androgynous pentad of the aeons, which is the decad of the aeons, which is the Father.

"And he looked at Barbelo with the pure light which surrounds the invisible Spirit, and (with) his spark, and she conceived from him. He begot a spark of light with a light resembling blessedness. But it does not equal his greatness. This was an only-begotten child of the Mother-Father which had come forth; it is the only offspring, the only-begotten one of the Father, the pure Light.

"And the invisible, virginal Spirit rejoiced over the light which came forth, that which was brought forth first by the first power of his forethought, which is Barbelo.

7 And he anointed it with his goodness until it became perfect, not lacking in any goodness, because he had anointed it with the goodness of the invisible Spirit. And it attended him as he poured upon it. And immediately when it had received from the Spirit, it glorified the holy Spirit and the perfect forethought, for whose sake it had come forth.

"And it requested to give it a fellow worker, which is the mind, and he consented gladly.

And when the invisible Spirit had consented, the mind came forth, and it attended Christ, glorifying him and Barbelo. And all these came into being in silence.

"And the mind wanted to perform a deed through the word of the invisible Spirit. And his will became a deed and it appeared with the mind; and the light glorified it. And the word followed the will. For because of the word, Christ the divine Autogenes created everything. And the eternal life <and> his will and the mind and the foreknowledge attended and glorified the invisible Spirit and Barbelo, for whose sake they had come into being.

"And the holy Spirit completed the divine Autogenes, his son, together with Barbelo, that he may attend the mighty and invisible, virginal Spirit as the divine Autogenes, the Christ whom he had honoured with a mighty voice. He came forth through the forethought. And the invisible, virginal Spirit placed the divine Autogenes of truth over everything. And he subjected to him every authority, and the truth which is in him, that he may know the All which had been called with a name exalted above every name. For that name will be mentioned to those who are worthy of it.

8 "For from the light, which is the Christ, and the indestructibility, through the gift of the Spirit the four lights (appeared) from the divine Autogenes. He expected that they might attend him. And the three (are) will, thought, and life. And the four powers (are) understanding, grace, perception, and prudence. And grace belongs to the light-aeon Armozel, which is the first angel. And there are three other aeons with this aeon: grace, truth, and form. And the second light (is) Oriel, who has been placed over the second aeon. And there are three other aeons with him: conception, perception, and memory.

And the third light is Daveithai, who has been placed over the third aeon. And there are three other aeons with him: understanding, love, and idea. And the fourth aeon was placed over the fourth light Eleleth. And there are three other aeons with him: perfection, peace, and wisdom. These are the four lights which attend the divine Autogenes, (and) these are the twelve aeons which attend the son of the mighty one, the Autogenes, the Christ, through the will and the gift of the invisible Spirit. And the twelve aeons belong to the son of the Autogenes.

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And all things were established by the will of the holy Spirit through the Autogenes.

"And from the foreknowledge of the perfect mind, through the revelation of the will of the invisible Spirit and the will of the Autogenes, the perfect Man (appeared), the first revelation, and the truth. It is he whom the virginal Spirit called Pigera-Adamas, and he placed him over the first aeon with the mighty one, the Autogenes, the Christ, by the first light Armozel; and with him are his powers.

And the invisible one gave him a spiritual, invincible power. And he spoke and glorified and praised the invisible Spirit, saying, 'It is for thy sake that everything has come into being and everything will return to thee. I shall praise and glorify thee and the Autogenes and the aeons, the three: the Father, the Mother, and the Son, the perfect power.'

"And he placed his son Seth over the second aeon in the presence of the second light Oriel. And in the third aeon the seed of Seth was placed over the third light Daveithai. And the souls of the saints were placed (there). And in the fourth aeon the souls were placed of those who do not know the Pleroma and who did not repent at once, but who persisted for a while and repented afterwards; they are by the fourth light Eleleth. These are creatures which glorify the invisible Spirit.

10 "And the Sophia of the Epinoia, being an aeon, conceived a thought from herself and the conception of the invisible Spirit and foreknowledge. She wanted to bring forth a likeness out of herself without the consent of the Spirit, - he had not approved - and without her consort, and without his consideration. And though the person of her maleness had not approved, and she had not found her agreement, and she had thought without the consent of the Spirit and the knowledge of her agreement, (yet) she brought forth. And because of the invincible power which is in her, her thought did not remain idle, and something came out of her which was imperfect and different from her appearance, because she had created it without her consort. And it was dissimilar to the likeness of its mother, for it has another form.

"And when she saw (the consequences of) her desire, it changed into a form of a lion-faced serpent. And its eyes were like lightning fires which flash. She cast it away from her, outside that place, that no one of the immortal ones might see it, for she had created it in ignorance. And she surrounded it with a luminous cloud, and she placed a throne in the middle of the cloud that no one might see it except the holy Spirit who is called the mother of the living. And she called his name Yaltabaoth.

"This is the first archon [ruler] who took a great power from his mother.

11 And he removed himself from her and moved away from the places in which he was born. He became strong and created for himself other aeons with a flame of luminous fire which (still) exists now. And he joined with his arrogance which is in him and begot authorities for himself. The name of the first one is Athoth, whom the generations call the reaper. The second one is Harmas, who is the eye of envy. The third one is Kalila-Oumbri. The fourth one is Yabel. The fifth one is Adonaiou, who is called Sabaoth. The sixth one is Cain, whom the generations of men call the sun. The seventh is Abel. The eighth is Abrisene. The ninth is Yobel. The tenth is Armoupieel. The eleventh is Melceir-Adonein. The twelfth is Belias, it is he who is over the depth of Hades. And he placed seven kings - each corresponding to the firmaments of heaven - over the seven heavens, and five over the depth of the abyss, that they may reign.

12 And he shared his fire with them, but he did not send forth from the power of the light which he had taken from his mother, for he is ignorant darkness.

"And when the light had mixed with the darkness, it caused the darkness to shine. And when the darkness had mixed with the light, it darkened the light and it became neither light nor dark, but it became dim.

"Now the archon who is weak has three names. The first name is Yaltabaoth, the second is Saklas, and the third is Samael. And he is impious in his arrogance which is in him. For he said, 'I am God and there is no other God beside me,' for he is ignorant of his strength, the place from which he had come.

"And the archons created seven powers for themselves, and the powers created for themselves six angels for each one until they became 365 angels. And these are the bodies belonging with the names: the first is Athoth, a he has a sheep's face; the second is Eloaiou, he has a donkey's face; the third is Astaphaios, he has a hyena's face; the fourth is Yao, he has a serpent's face with seven heads; the fifth is Sabaoth, he has a dragon's face; the sixth is Adonin, he had a monkey's face; the seventh is Sabbede, he has a shining fire-face. This is the sevenness of the week.

"But Yaltabaoth had a multitude of faces, more than all of them, so that he could put a face before all of them, according to his desire, when he is in the midst of seraphs.

13 He shared his fire with them; therefore he became lord over them. Because of the power of the glory he possessed of his mother's light, he called himself God. And he did not obey the place from which he came. And he united the seven powers in his thought with the authorities which were with him. And when he spoke it happened. And he named each power beginning with the highest: the first is goodness with the first (authority), Athoth; the second is foreknowledge with the second one, Eloaio; and the third is divinity with the third one, Astraphaio); the fourth is lordship with the fourth one, Yao; the fifth is kingdom with the fifth one, Sabaoth; the sixth is envy with the sixth one, Adonein; the seventh is understanding with the seventh one, Sabbateon. And these have a firmament corresponding to each aeon-heaven. They were given names according to the glory which belongs to heaven for the destruction of the powers. And in the names which were given to them by their Originator there was power. But the names which were given them according to the glory which belongs to heaven mean for

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them destruction and powerlessness. Thus they have two names.

"And having created [...] everything, he organised according to the model of the first aeons which had come into being, so that he might create them like the indestructible ones. Not because he had seen the indestructible ones, but the power in him, which he had taken from his mother, produced in him the likeness of the cosmos.

14 And when he saw the creation which surrounds him, and the multitude of the angels around him which had come forth from him, he said to them, 'I am a jealous God, and there is no other God beside me.' But by announcing this he indicated to the angels who attended him that there exists another God. For if there were no other one, of whom would he be jealous?

"Then the mother began to move to and fro. She became aware of the deficiency when the brightness of her light diminished. And she became dark because her consort had not agreed with her."

And I said, "Lord, what does it mean that she moved to and fro?" But he smiled and said, "Do not think it is, as Moses said, 'above the waters.' No, but when she had seen the wickedness which had happened, and the theft which her son had committed, she repented. And she was overcome by forgetfulness in the darkness of ignorance and she began to be ashamed. And she did not dare to return, but she was moving about. And the moving is the going to and fro.

"And the arrogant one took a power from his mother. For he was ignorant, thinking that there existed no other except his mother alone. And when he saw the multitude of the angels which he had created, then he exalted himself above them.

"And when the mother recognised that the garment of darkness was imperfect, then she knew that her consort had not agreed with her. She repented with much weeping. And the whole pleroma heard the prayer of her repentance, and they praised on her behalf the invisible, virginal Spirit. And he consented; and when the invisible Spirit had consented, the holy Spirit poured over her from their whole pleroma. For it was not her consort who came to her, but he came to her through the pleroma in order that he might correct her deficiency. And she was taken up not to her own aeon but above her son, that she might be in the ninth until she has corrected her deficiency.

15 "And a voice came forth from the exalted aeon-heaven: 'The Man exists and the son of Man.' And the chief archon, Yaltabaoth, heard (it) and thought that the voice had come from his mother. And he did not know from where it came. And he taught them, the holy and perfect Mother-Father, the complete foreknowledge, the image of the invisible one who is the Father of the all (and) through whom everything came into being, the first Man. For he revealed his likeness in a human form.

"And the whole aeon of the chief archon trembled, and the foundations of the abyss shook. And of the waters which are above matter, the underside was illuminated by the appearance of his image which had been revealed. And when all the authorities and the chief archon looked, they saw the whole region of the underside which was illuminated. And through the light they saw the form of the image in the water.

"And he said to the authorities which attend him, 'Come, let us create a man according to the image of God and according to our likeness, that his image may become a light for us.' And they created by means of their respective powers in correspondence with the characteristics which were given.

And each authority supplied a characteristic in the form of the image which he had seen in its natural (form). He created a being according to the likeness of the first, perfect Man. And they said, 'Let us call him Adam, that his name may become a power of light for us.'

"And the powers began: the first one, goodness, created a bone-soul; and the second, foreknowledge, created a sinew-soul; the third, divinity, created a flesh-soul; and the fourth, the lordship, created a marrow-soul; the fifth, kingdom created a blood-soul; the sixth, envy, created a skin-soul; the seventh, understanding, created a hair-soul.

THE ZOROASTRIAN BOOK

(starts here and finishes at the end of Chapter 18.)

And the multitude of the angels attended him and they received from the powers the seven substances of the natural (form) in order to create the proportions of the limbs and the proportion of the rump and the proper working together of each of the parts.

16 "The first one began to create the head. Eteraphaope-Abron created his head; Meniggesstroeth created the brain; Asterechme (created) the right eye; Thaspomocha, the left eye; Yeronumos, the right ear; Bissoum, the left ear; Akioreim, the nose; Banen-Ephroum, the lips; Amen, the teeth; Ibikan, the molars; Basiliademe, the tonsils; Achcha, the uvula; Adaban, the neck; Chaaman, the vertebrae; Dearcho, the throat; Tebar, the right shoulder; [...], the left shoulder; Mniarcon, the right elbow; [...], the left elbow; Abitrion, the right underarm; Evanthen, the left underarm; Krys, the right hand; Beluai, the left hand; Treneu, the fingers of the right hand; Balbel, the fingers of the left hand; Kriman, the nails of the hands; Astrops, the right breast; Barroph, the left breast; Baoum, the right shoulder joint; Ararim, the left shoulder joint; Areche, the belly; Phthave, the navel; Senaphim, the abdomen; Arachethopi, the right ribs; Zabedo, the left ribs; Barias, the right hip; Phnouth the left hip; Abenlenarchei, the marrow; Chnoumeninorin, the bones; Gesole, the stomach; Agromauna, the heart; Bano, the lungs; Sostrapal, the liver; Anesimalar, the spleen; Thopithro, the intestines; Biblo, the kidneys; Roeror, the sinews; Taphreo, the spine of the body; Ipouspoboba, the veins; Bineborin, the arteries; Atoimenpsephei, theirs are the breaths which are in all the limbs; Entholleia, all the flesh; Bedouk, the right buttock (?); Arabeei, the left penis; Eilo, the testicles; Sorma, the genitals; Gorma-Kaiochlabar, the right thigh; Nebrith, the left thigh; Pserem, the kidneys of

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the right leg; Asaklas, the left kidney; Ormaoth, the right leg; Emenun, the left leg; Knyx, the right shin-bone; Tupelon, the left shin-bone; Achiel, the right knee; Phnene, the left knee; Phiouthrom, the right foot; Boabel, its toes; Trachoun, the left foot; Phikna, its toes; Miamai, the nails of the feet; Laberniοum -. "And those who were appointed over all of these are: Zathoth, Armas, Kalila, Jabel, (Sabaoth, Cain, Abel).

17 And those who are particularly active in the limbs (are) the head Diolimodraza, the neck Yammeax, the right shoulder Yakouib, the left shoulder Verton, the right hand Oudidi, the left one Arbao, the fingers of the right hand Lampno, the fingers of the left hand Leekaphar, the right breast Barbar, the left breast Imae, the chest Pisandriaptes, the right shoulder joint Koade, the left shoulder joint Odeor, the right ribs Asphixix, the left ribs Synogchouta, the belly Arouph, the womb Sabalo, the right thigh Charcharb, the left thigh Chthaon, all the genitals Bathinoth, the right leg Choux, the left leg Charcha, the right shin-bone Aroer, the left shin-bone Toechtha, the right knee Aol, the left knee Charaner, the right foot Bastan, its toes Archentechtha, the left foot Marephnounth, its toes Abrana.

"Seven have power over all of these: Michael, Ouriel, Asmenedas, Saphasatoel, Aarmouriam, Richram, Amiorps. And the ones who are in charge over the senses (are) Archendekta; and he who is in charge over the receptions (is) Deitharbathas; and he who is in charge over the imagination (is) Oummaa; and he who is over the composition Aachiaram, and he who is over the whole impulse Riaramnacho.

"And the origin of the demons which are in the whole body is determined to be four: heat, cold, wetness, and dryness. And the mother of all of them is matter. And he who reigns over the heat (is) Phloxopha; and he who reigns over the cold is Oroorrothos; and he who reigns over what is dry (is) Erimacho; and he who reigns over the wetness (is) Athuro. And the mother of all of these, Onorthochrasaei, stands in their midst, since she is illimitable, and she mixes with all of them. And she is truly matter, for they are nourished by her.

"The four chief demons are: Ephememphi, who belongs to pleasure, Yoko, who belongs to desire, Nenentophni, who belongs to grief, Blaomen, who belongs to fear. And the mother of them all is Aesthesis-Ouch-Epi-Ptoe. And from the four demons passions came forth. And from grief (came) envy, jealousy, distress, trouble, pain, callousness, anxiety, mourning, etc. And from pleasure much wickedness arises, and empty pride, and similar things. And from desire (comes) anger, wrath, and bitterness, and bitter passion, and unsatedness, and similar things. And from fear (comes) dread, fawning, agony, and shame. All of these are like useful things as well as evil things. But the insight into their true (character) is Anaro, who is the head of the material soul, for it belongs with the seven senses, Ouch-Epi-Ptoe.

"This is the number of the angels: together they are 365. They all worked on it until, limb for limb, the natural and the material body was completed by them. Now there are other ones in charge over the remaining passions whom I did not mention to you. But if you wish to know them, it is written in the book of Zoroaster.

And all the angels and demons worked until they had constructed the natural body. And their product was completely inactive and motionless for a long time.

"And when the mother wanted to retrieve the power which she had given to the chief archon, she petitioned the Mother-Father of the All, who is most merciful. He sent, by means of the holy decree, the five lights down upon the place of the angels of the chief archon. They advised him that they should bring forth the power of the mother. And they said to Yaltabaoth, 'Blow into his face something of your spirit and his body will arise.'

18 And he blew into his face the spirit which is the power of his mother; he did not know (this), for he exists in ignorance. And the power of the mother went out of Yaltabaoth into the natural body, which they had fashioned after the image of the one who exists from the beginning. The body moved and gained strength, and it was luminous.

"And in that moment the rest of the powers became jealous, because he had come into being through all of them and they had given their power to the man, and his intelligence was greater than that of those who had made him, and greater than that of the chief archon. And when they recognised that he was luminous, and that he could think better than they, and that he was free from wickedness, they took him and threw him into the lowest region of all matter.

"But the blessed One, the Mother-Father, the beneficent and merciful One, had mercy on the power of the mother which had been brought forth out of the chief archon, for they (the archons) might gain power over the natural and perceptible body. And he sent, through his beneficent Spirit and his great mercy, a helper to Adam, luminous Epinoia which comes out of him, who is called Life. And she assists the whole creature, by toiling with him and by restoring him to his fullness and by teaching him about the descent of his seed (and) by teaching him about the way of ascent, (which is) the way he came down. And the luminous Epinoia was hidden in Adam, in order that the archons might not know her, but that the Epinoia might be a correction of the deficiency of the mother.

THE END OF THE ZOROASTRIAN BOOK.

19 "And the man came forth because of the shadow of the light which is in him. And his thinking was superior to all those who had made him. When they looked up, they saw that his thinking was superior. And they took counsel with the whole array of archons and angels. They took fire and earth and water and mixed them together with the four fiery winds. And they wrought them together and caused a great disturbance. And they brought him (Adam) into the shadow of death, in order that they might form (him) again from earth and water and fire and the spirit which originates in matter, which is the ignorance of darkness and desire, and their counterfeit spirit. This is the tomb of the newly-formed body with which the robbers had clothed the man, the bond

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of forgetfulness; and he became a mortal man. This is the first one who came down, and the first separation. But the Epinoia of the light which was in him, she is the one who was to awaken his thinking.

20 "And the archons [rulers] took him and placed him in paradise. And they said to him, 'Eat, that is at leisure,' for their luxury is bitter and their beauty is depraved. And their luxury is deception and their trees are godlessness and their fruit is deadly poison and their promise is death. And the tree of their life they had placed in the midst of paradise.

"And I shall teach you (pl.) what is the mystery of their life, which is the plan which they made together, which is the likeness of their spirit. The root of this (tree) is bitter and its branches are death, its shadow is hate and deception is in its leaves, and its blossom is the ointment of evil, and its fruit is death and desire is its seed, and it sprouts in darkness. The dwelling place of those who taste from it is Hades, and the darkness is their place of rest.

"But what they call the tree of knowledge of good and evil, which is the Epinoia of the light, they stayed in front of it in order that he (Adam) might not look up to his fullness and recognise the nakedness of his shamefulness. But it was I who brought about that they ate."

And to I said to the Saviour, "Lord, was it not the serpent that taught Adam to eat?"

The Saviour smiled and said, "The serpent taught them to eat from wickedness of begetting, lust, (and) destruction, that he (Adam) might be useful to him. And he (Adam) knew that he was disobedient to him (the chief archon) due to light of the Epinoia which is in him, which made him more correct in his thinking than the chief archon [ruler].

21 And (the latter) wanted to bring about the power which he himself had given him. And he brought a forgetfulness over Adam."

And I said to the Saviour, "What is the forgetfulness?" And he said "It is not the way Moses wrote (and) you heard. For he said in his first book, 'He put him to sleep' (Gn 2:21), but (it was) in his perception. For also he said through the prophet, 'I will make their hearts heavy, that they may not pay attention and may not see' (Is 6:10).

"Then the Epinoia of the light hid herself in him (Adam). And the chief archon wanted to bring her out of his rib. But the Epinoia of the light cannot be grasped. Although darkness pursued her, it did not catch her. And he brought a part of his power out of him. And he made another creature, in the form of a woman, according to the likeness of the Epinoia which had appeared to him. And he brought the part which he had taken from the power of the man into the female creature, and not as Moses said, 'his rib-bone.'

"And he (Adam) saw the woman beside him. And in that moment the luminous Epinoia appeared, and she lifted the veil which lay over his mind. And he became sober from the drunkenness of darkness. And he recognised his counter-image, and he said, 'This is indeed bone of my bones and flesh of my flesh.' Therefore the man will leave his father and his mother, and he will cleave to his wife, and they will both be one flesh. For they will send him his consort, and he will leave his father and his mother ... (3 lines unreadable)

"And our sister Sophia (is) she who came down in innocence in order to rectify her deficiency. Therefore she was called Life, which is the mother of the living, by the foreknowledge of the sovereignty of heaven. And through her they have tasted the perfect Knowledge. I appeared in the form of an eagle on the tree of knowledge, which is the Epinoia from the foreknowledge of the pure light, that I might teach them and awaken them out of the depth of sleep. For they were both in a fallen state, and they recognised their nakedness. The Epinoia appeared to them as a light; she awakened their thinking.

22 "And when Yaltabaoth noticed that they withdrew from him, he cursed his earth. He found the woman as she was preparing herself for her husband. He was lord over her, though he did not know the mystery which had come to pass through the holy decree. And they were afraid to blame him. And he showed his angels his ignorance which is in him. And he cast them out of paradise and he clothed them in gloomy darkness. And the chief archon saw the virgin who stood by Adam, and that the luminous Epinoia of life had appeared in her. And Yaltabaoth was full of ignorance. And when the foreknowledge of the All noticed (it), she sent some and they snatched life out of Eve.

"And the chief archon seduced her and he begot in her two sons; the first and the second (are) Eloim and Yave. Eloim has a bear-face and Yave has a cat-face. The one is righteous but the other is unrighteous. (Yave is righteous but Eloim is unrighteous.) Yave he set over the fire and the wind, and Eloim he set over the water and the earth. And these he called with the names Cain and Abel with a view to deceive.

"Now up to the present day, sexual intercourse continued due to the chief archon. And he planted sexual desire in her who belongs to Adam. And he produced through intercourse the copies of the bodies, and he inspired them with his counterfeit spirit.

"And the two archons he set over principalities, so that they might rule over the tomb. And when Adam recognised the likeness of his own foreknowledge, he begot the likeness of the son of man. He called him Seth, according to the way of the race in the aeons.

Likewise, the mother also sent down her spirit, which is in her likeness and a copy of those who are in the pleroma, for she will prepare a dwelling place for the aeons which will come down. And he made them drink water of forgetfulness, from the chief archon, in order that they might not know from where they came. Thus, the seed remained for a while assisting (him), in order that, when the Spirit comes forth from the holy aeons, he may raise up and heal him from the deficiency, that the whole pleroma may (again) become holy and faultless."

23 And I said to the Saviour, "Lord, will all the souls then be brought safely into the pure light?" He answered and said to me, "Great things have arisen in your mind, for it is difficult to explain them to others except to those who are

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from the immovable race. Those on whom the Spirit of life will descend and (with whom) he will be with the power, they will be saved and become perfect and be worthy of the greatness and be purified in that place from all wickedness and the involvements in evil. Then they have no other care than the incorruption alone, to which they direct their attention from here on, without anger or envy or jealousy or desire and greed of anything. They are not affected by anything except the state of being in the flesh alone, which they bear while looking expectantly for the time when they will be met by the receivers (of the body). Such then are worthy of the imperishable, eternal life and the calling. For they endure everything and bear up under everything, that they may finish the good fight and inherit eternal life."

I said to him, "Lord, the souls of those who did not do these works (but) on whom the power and Spirit descended, (will they be rejected?" He answered and said to me, "If) the Spirit (descended upon them), they will in any case be saved, and they will change (for the better). For the power will descend on every man, for without it no one can stand. And after they are born, then, when the Spirit of life increases and the power comes and strengthens that soul, no one can lead it astray with works of evil. But those on whom the counterfeit spirit descends are drawn by him and they go astray."

And I said, "Lord, where will the souls of these go when they have come out of their flesh?" And he smiled and said to me, "The soul in which the power will become stronger than the counterfeit spirit, is strong and it flees from evil and, through the intervention of the incorruptible one, it is saved, and it is taken up to the rest of the aeons."

And I said, "Lord, those, however, who have not known to whom they belong, where will their souls be?" And he said to me, "In those, the despicable spirit has gained strength when they went astray. And he burdens the soul and draws it to the works of evil, and he casts it down into forgetfulness. And after it comes out of (the body), it is handed over to the authorities, who came into being through the archon, and they bind it with chains and cast it into prison, and consort with it until it is liberated from the forgetfulness and acquires knowledge. And if thus it becomes perfect, it is saved."

And I said, "Lord, how can the soul become smaller and return into the nature of its mother or into man?" Then he rejoiced when I asked him this, and he said to me, "Truly, you are blessed, for you have understood! That soul is made to follow another one (fem.), since the Spirit of life is in it. It is saved through him. It is not again cast into another flesh."

And I said, "Lord, these also who did not know, but have turned away, where will their souls go?" Then he said to me, "To that place where the angels of poverty go they will be taken, the place where there is no repentance. And they will be kept for the day on which those who have blasphemed the spirit will be tortured, and they will be punished with eternal punishment."

24 And I said, "Lord, from where did the counterfeit spirit come?" Then he said to me, "The Mother-Father, who is rich in mercy, the holy Spirit in every way, the One who is merciful and who sympathizes with you (pl.), i.e., the Epinoia of the foreknowledge of light, he raised up the offspring of the perfect race and its thinking and the eternal light of man. When the chief archon realized that they were exalted above him in the height - and they surpass him in thinking - then he wanted to seize their thought, not knowing that they surpassed him in thinking, and that he will not be able to seize them.

"He made a plan with his authorities, which are his powers, and they committed together adultery with Sophia, and bitter fate was begotten through them, which is the last of the changeable bonds. And it is of a sort that is interchangeable. And it is harder and stronger than she with whom the gods united, and the angels and the demons and all the generations until this day. For from that fate came forth every sin and injustice and blasphemy, and the chain of forgetfulness and ignorance and every severe command, and serious sins and great fears. And thus the whole creation was made blind, in order that they may not know God, who is above all of them. And because of the chain of forgetfulness, their sins were hidden. For they are bound with measures and times and moments, since it (fate) is lord over everything.

"And he (the chief archon) repented for everything which had come into being through him. This time he planned to bring a flood upon the work of man. But the greatness of the light of the foreknowledge informed Noah, and he proclaimed (it) to all the offspring which are the sons of men. But those who were strangers to him did not listen to him. It is not as Moses said, 'They hid themselves in an ark' (Gn 7: 7), but they hid themselves in a place, not only Noah, but also many other people from the immovable race. They went into a place and hid themselves in a luminous cloud. And he (Noah) recognised his authority, and she who belongs to the light was with him, having shone on them because he (the chief archon / ruler) had brought darkness upon the whole earth.

25 "And he made a plan with his powers. He sent his angels to the daughters of men, that they might take some of them for themselves and raise offspring for their enjoyment. And at first they did not succeed. When they had no success, they gathered together again and they made a plan together. They created a counterfeit spirit, who resembles the Spirit who had descended, so as to pollute the souls through it. And the angels changed themselves in their likeness into the likeness of their mates (the daughters of men), filling them with the spirit of darkness, which they had mixed for them, and with evil. They brought gold and silver and a gift and copper and iron and metal and all kinds of things. And they steered the people who had followed them into great troubles, by leading them astray with many deceptions. They (the people) became old without having enjoyment. They died, not having found truth and without knowing the God of truth. And thus the whole creation became enslaved forever, from the foundation of the world until now. And they took women and begot children out of the darkness according to

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the likeness of their spirit. And they closed their hearts, and they hardened themselves through the hardness of the counterfeit spirit until now.

26 "I, therefore, the perfect Pronoia of the all, changed myself into my seed, for I existed first, going on every road. For I am the richness of the light; I am the remembrance of the pleroma.

"And I went into the realm of darkness and I endured till I entered the middle of the prison. And the foundations of chaos shook. And I hid myself from them because of their wickedness, and they did not recognise me.

"Again I returned for the second time, and I went about. I came forth from those who belong to the light, which is I, the remembrance of the Pronoia. I entered into the midst of darkness and the inside of Hades, since I was seeking (to accomplish) my task. And the foundations of chaos shook, that they might fall down upon those who are in chaos and might destroy them. And again I ran up to my root of light, lest they be destroyed before the time.

"Still for a third time I went - I am the light which exists in the light, I am the remembrance of the Pronoia - that I might enter into the midst of darkness and the inside of Hades. And I filled my face with the light of the completion of their aeon. And I entered into the midst of their prison, which is the prison of the body. And I said, 'He who hears, let him get up from the deep sleep.' And he wept and shed tears. Bitter tears he wiped from himself and he said, 'Who is it that calls my name, and from where has this hope come to me, while I am in the chains of the prison?' And I said, 'I am the Pronoia of the pure light; I am the thinking of the virginal Spirit, who raised you up to the honoured place. Arise and remember that it is you who hearkened, and follow your root, which is I, the merciful one, and guard yourself against the angels of poverty and the demons of chaos and all those who ensnare you, and beware of the deep sleep and the enclosure of the inside of Hades. "And I raised him up, and sealed him in the light of the water with five seals, in order that death might not have power over him from this time on.

27 "And behold, now I shall go up to the perfect aeon. I have completed everything for you in your hearing. And I have said everything to you that you might write them down and give them secretly to your fellow spirits, for this is the mystery of the immovable race." And the Saviour presented these things to him that he might write them down and keep them secure.

And he said to him, "Cursed be everyone who will exchange these things for a gift or for food or for drink or for clothing or for any other such thing." And these things were presented to him in a mystery, and immediately he disappeared from him. And he went to his fellow disciples and related to them what the Saviour had told him.

Jesus Christ, Amen.

The Secret Revelation according to John

THE SENTENCES OF SEXTUS

The Wisdom (or Precepts) of Sextus
The Nag Hammadi Library
Translation: Frederik Wisse
Estimated Range of Dating: 1st - 2nd centuries A.D.

(The Sentences of Sextus is a Greek Pythagorean text, modified to reflect a Christian viewpoint which was popular among Christians. The earliest mention of the Sentences is in the mid 3rd century by Origen. Origen quotes Sextus on self-castration, a widespread habit among ascetic early Christians, which Origen deplores, and mentions in passing that the work is one "that many considered to be tested by time." While previously known from other versions, a partial Coptic translation appears in one of the books of the New Testament apocrypha recovered in the Nag Hammadi library. One possible author of the Sentences is Quintus Sextius, a Roman philosopher who combined Stoicism with Pythagoreanism, and who lived in the 1st century BC.

The work is similar to the sayings gospels called the Gospel of Phillip and the Gospel of Thomas in that it is purely a collection of sayings, with no bridging framework. Unlike the Christian sayings gospels, the wisdom comes from a man named Sextus rather than Jesus. Sextus appears to have been a Pythagorean. Whoever wrote this text, the contents and wordings of the sentences bear a striking similarity to The Instructions of Shuruppak, The Teachings of Ptah-Hotep, The Meditations of Marcus Aurelius, and even Hindu and Buddhist texts such as The Yoga Sutras of Patanjali or The Lotus Sutra.)

(beginning is missing)

[. . .] is a sign of ignorance.

Love the truth, and the lie use like poison. May the right time precede your words.

Speak when it is not proper to be silent, but speak concerning the things you know (only) then when it is fitting.

The untimely word is characteristic of an evil mind. When it is proper to act, do not use a word. Do not wish to speak first in the midst of a crowd.

While it is a skill to speak, it is also a skill to be silent. It is better for you to be defeated while speaking the truth, than to be victorious through deceit.

He who is victorious through deceit is defeated by the truth. Untrue words are a characteristic of evil persons. There has to be a great crisis before the lie is necessary.

When there is someone, while you speak the truth, even if you lie there is no sin. Do not deceive anyone, especially him who needs advice.

Faithful is he who is first with all good works. Wisdom leads the soul to the place of God. There is no kinsman of the truth except wisdom. It is not possible for a believing nature to become fond of lying.

A fearful and slavish nature will not be able to partake in faith. When you are faithful, what it is fitting to say is not of

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greater value than the hearing. When you are with believing persons, desire to listen rather than to speak.

A pleasure-loving man is useless in everything. When there is no (accounting of) sin, do not speak in anything (which is) from God. The sins of those who are ignorant are the shame of those who have taught them. Those on account of whom the name of God is blasphemed are dead before God.

A wise man is a doer of good works after God. May your life confirm your words before those who hear. What it is not right to do, do not even consider doing it.

What you do not want to happen to you, do not do it yourself either. What it is shameful to do, is also [. . .].

(pages 17-26 are missing)

He is a wise man who commends God to men, and God thinks more highly of the wise man than his own works.

After God, no one is as free as the wise man. Everything God possesses, the wise man has also. The wise man shares in the kingdom of God; an evil man does not want the foreknowledge of God to come to pass.

An evil soul flees from God. Everything bad is the enemy of God.

What thinks in you, say with your mind that it is man. Where your thought is, there is your goodness.

Do not seek goodness in flesh. He who does not harm the soul neither does (so) to man. After God, honour a wise man, since he is the servant of God.

To make the body of your soul a burden is pride, but to be able to restrain it gently when it is necessary, is blessedness.

Do not become guilty of your own death. Do not be angry at him who will take you out of (the) body and kill you. If someone brings the wise man out of the body wickedly, he rather does what is good for him, for he has been released from bonds. The fear of death grieves man because of the ignorance of the soul.

It were better for you had the man-killing sword not come into being; but when it comes, say with your mind that it does not exist. Someone who says "I believe," even if he spends a long time pretending, he will not prevail, but he will fall; as your heart is, (so) will be your life.

A godly heart produces a blessed life. He who will plot evil against another, he is the first [. . .].

Let not an ungrateful man cause you to cease to do good. Do not say with your mind that these things which were asked, (and) you gave immediately, are more valuable than the receiver.

You will use great property, if you give to the needy willingly. Persuade a senseless brother not to be senseless; if he is mad, protect him.

Strive eagerly to be victorious over every man in prudence; maintain self-sufficiency.

You cannot receive understanding unless you know first that you possess <it>. In everything there is again this sentence.

The members of the body are a burden to those who do not use them. It is better to serve others than to make others serve you.

He whom God will not bring out of (the) body, let him not burden himself. Not only do not hold an opinion which does not benefit the needy, but also do not listen to it.

He who gives something without respect commits an outrage. [. . .].

If you take on the guardianship of orphans, you will be the father of many children (and) you will be beloved of God.

He whom you serve because of honour, you have served for a wage. If you have given that which honours you ..., you have given not to man, but you have given for your own pleasure.

Do not provoke the anger of a mob. Know, then, what is fitting for the fortunate man to do. It is better to die than to darken the soul because of the immoderation of the belly.

Say with your mind that the body is the garment of your soul: keep it, therefore, pure since it is innocent. Whatever the soul will do while it is in (the) body, it has as witnesses when it goes into judgement.

Unclean demons do lay claim to a polluted soul; a faithful (and) good soul, evil demons will not be able to hinder in the way of God.

Do not give the word of God to everyone. For those who are corrupted by glory it is not assuring to hear about God.

It is not a small danger for us to speak the truth about God; do not say anything about God before you have learned from God.

Do not speak with a godless person about God; if you are polluted on account of impure works, do not speak about God. The true word about God is the word of God.

Speak concerning the word about God as if you were saying it in the presence of God. If first your mind is persuaded that you have been god-loving, then speak to whomever you wish about God. May your pious works precede every word about God.

Do not wish to speak with a crowd about God. Be (more) sparing with a word about God (than) about a soul. It is better to dispose of a soul than to discard at random a word about God.

You conceive the body of a god-loving man, but you will not be able to rule over his speech. The lion also rules over the body of the wise man; also the tyrant rules over it alone.

If a tyrant threatens you, then, especially, remember God. He who speaks the word of God to those for whom it is not lawful, he is the betrayer of God.

It is better for you to be silent about the word of God, than to speak recklessly.

He who speaks lies about God is lying to God; a man who does not have anything truthful to say about God is abandoned by God.

It is not possible for you to know God when you do not worship him.

A man who does evil to someone will not be able to worship God. The love of man is the beginning of godliness.

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He who takes care of men while praying for all of them - this is the truth of God.

It is God`s business to save whom he wants; on the other hand, it is the business of the pious man to beseech God to save everyone.

When you pray for something and it happens to you through God, then say with your mind that you have [...].

A man who is worthy of God, he is God among men, and he is the son of God.

Both the great one exists and he who is next to the great one exists. It is better for man to be without anything than to have many things while not giving to the needy; so also you, if you pray to God, he will not give to you.

If you, from your whole heart, give your bread to the hungry, the gift is small, but the willingness is great with God.

He who thinks that no one is in the presence of God, he is not humble towards God. He who makes his mind like unto God as far as he is able, he is the one who honours God greatly.

God does not need anything, but he rejoices over those who give to the needy. The faithful do not speak many words, but their works are numerous.

It is a faithful person fond of learning who is the worker of the truth. Adjust [. . .] the calamities, in order that [. . .].

If you do not do evil to anyone, you will not be afraid of anyone. The tyrant will not be able to take away happiness.

What is right to do, do it willingly. What is not right to do, do not do it in any way. Promise everything rather than to say "I am wise".

What you do well, say with your mind that it is God who does it. No man who <looks> down upon the earth and upon tables is wise.

The philosopher who is an outer body, he is not the one to whom it is fitting to pay respect, but (the) philosopher according to the inner man.

Guard yourself from lying; there is he who deceives and there is he who is deceived. Know who God is, and know who is the one who thinks in you; a good man is the good work of God.

They are miserable because of whom the word is blasphemed. Death will not be able to destroy [. . .].

(pages 35-end are missing)

THE GOSPEL OF TRUTH

The Gospel of Valentinus of Rome
From: Nag Hammadi Library, Egypt
Translation: Paterson Brown
Estimated Range of Date:130-160 AD

(The Gospel of Truth is one of the Gnostic texts from the New Testament apocrypha found in the Nag Hammadi codices ("NHC"). It exists in two Coptic translations, a Subakhmimic rendition surviving almost in full in the first codex (the "Jung Codex") and a Sahidic in fragments in the twelfth.

The Gospel of Truth was probably written in Greek between 140 and 180 by Valentinian Gnostics or by Valentinus himself. It was known to Irenaeus of Lyons, who objected to its Gnostic content and declared it heresy. After its Coptic translations and their burial at Nag Hammadi, the text had been lost until the Nag Hammadi discovery.

The text is written with strong poetic skill (notable even in translation), and includes a heavily cyclical presentation of themes. It is not a "gospel" in the sense of an account of the works of Jesus of Nazareth, but is better understood as a homily. The text is generally considered by scholars one of the best written texts in the whole Nag Hammadi collection, considering its worth highly as both a great literary work and a gnostic exegesis on several gospels, canonical and otherwise.

Not all scholars, however, agree that the text is to be considered Gnostic. The writing is thought to cite or allude to the New Testament Gospels of Matthew and John, as well as 1 and 2 Corinthians, Galatians, Ephesians, Colossians, Hebrews, 1 John and the Book of Revelation--John's Gospel the most often. It is also influenced by Thomas; for instance at one point (22:13-19) it cites John 3:8 alongside Thomas 28.

The text describes a theory of the rise of Error in personified form. The ignorance and yearning to see the Father bred fear, which coalesced into a fog by which Error gained power. It then describes Jesus as having been sent down by God to remove ignorance. Jesus was a teacher confounding the other scribes and teachers, and asserted they were foolish since they tried to understand the world by analyzing the law. But Error grew angry at this, and nailed Jesus to a cross. It also proceeds to describe how it is knowledge of the father that grants salvation, which constitutes eternal rest, describing ignorance as a nightmare.

Having next described the parable of the good shepherd, in an esoteric manner, it then describes how feeding the hungry and giving rest to the weary is to be understood as feeding spiritual hunger, and resting the world weary.

This is followed by a parable about anointing. The remainder of the text concerns a treatise on the connection between the relationship between the Son and the Father, and the relationship of a name to its owner. The prime example of this is the phrase it uses that the name of the Father is the Son, which is to be understood in the esoteric

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manner that the Son is the name, rather than as meaning that Son was a name for the Father. Unlike the canonical gospels, this gospel does not contain an account of Jesus' life or teaching. It does contain insights concerning the resurrected Jesus' 40-day ministry.)

1 The Gospel of Truth is joy for those who have received from the Father of Truth the gift of recognising him, through the power of the meaning who comes forth from the fullness which is in the thought and mind of the Father. This is he who is called the Saviour---That being the name of the task which he is to do for the atonement of those who had been unacquainted with the name of the Father.

2 Now the the gospel is the revelation of the hopeful, it is the finding of those who seek him. For since the totality were searching for him from whom they came forth--and the totality were within him, the Incomprehensible Inconceivable--One, he who is beyond all thought--Hence Un-acquaintance with the Father caused anxiety and fear. Then the Anxiety condensed like a fog so that no one could see.

3 Wherefore delusion grew strong, contriving its matter in emptiness and unacquaintance with the Truth, preparing to substitute a potent and alluring fabrication for truthfulness. But this was no humiliation for him, the Incomprehensible Inconceivable-One. For the anxiety and the amnesia and the deceitful fabrication were nothing--whereas the established Truth is immutable, imperturbable, and of unadornable beauty. Therefore despise delusion ! It has no roots and was in a fog concerning the Father, preparing labours and amnesia and fear in order thereby to entice those of the transition and take them captive.

4 The amnesia of delusion was not made as a revelation, it is not the handiwork of the Father. Forgetfulness does not occur under his directive, although it does happen because of him. But rather what exists within him is acquaintanceship -- this being revealed so that forgetfulness might dissolve and the Father be recognised. Since amnesia occurred because the Father was not recognised, thereafter when the Father is recognised there will be no more forgetting.

5 This is the Gospel of him who is sought, which he has revealed those perfected thur the mercies of the Father as the Secrecy Mystery: JESUS the Christ! He enlightened those who were in the darkness because of forgetfulness. He illumined them. He gave them a path, and that path is the Truth which he proclaimed.

6 Therefore delusion was enraged at him, and pursued him in order to suppress and eliminate him. He was nailed to a tree, he became the fruit of recognising the Father. Yet it did not cause those who consume it to perish, but rather to those who consumed it he gave a rejoicing at such a discovery. For he found them in himself and they found him in themselves--the Incomprehensible Inconceivable--One, the Father, this Perfect--One who created the totality, in whom the totality exists and of whom the totality has need. For he had withheld within himself their perfection, which he had not yet bestowed upon them all.

7 The Father is not jealous, for what envy could there be between him and his members? For if the way of this Aeon had prevailed they would not have been able to come unto the Father, who retains within himself their fulfillment and bestows it upon them as a return to himself with a recognition which is single in perfection. It is he who ordained the totality, and the totality is within him and the totality had need of him. It is like a person with whom some have been unacquainted, yet who desires that they recognise and love him. For what did they all lack except acquaintance with the Father?

8 Thus he became a reposeful and leisurely guide in the place of instruction. The Logos came to the midst And spoke as their appointed teacher. There approached those who considered themselves wise, putting him to the test--yet he shamed them in their vanity. They hated him because they were not truly wise. Then after them all, there also approached the little Children, those who have the acquaintance of the Father. Having been confirmed, they learned of the Face-Forms of the Father. They recognised, they were recognised, they were glorified, they glorified. Revealed in their heart was the Living Book of Life, this which is inscribed in the thought and mind of the Father and which has been within his Incomprehensibility since before the foundation of the totality. No one can take this away, because it was appointed for him who would take it and be slain.

9 No one of those who trusted in salvation could have become manifest unless this book had come to the midst. This is why the merciful and faithful-One---JESUS!--patiently endured the sufferings in order to take this book, since he knew that his death would become life for many. Just as the fortune of the deceased master of the estate remains secret until his bequest is opened, so also the totality remained hidden so long as the Father of the totality was invisible--this--One thur who all dimension originate. This is why JESUS appeared, clothed in that book.

10 He was nailed to a tree in order to publish the edict of the Father on the Cross. Oh sublime teaching, such that he humbled himself unto death clad in eternal life! He stripped himself off the rags of mortality in order to don this imperishability which none has the power to take from him. Entering into the empty spaces of the terrors, he brought forth those who had been divested by amnesia. Acting with recognition and perfection, he proclaimed what is in the heart [of the Father, in order to] make wise those who are to receive the teaching. Yet those who are instructed are the Living, inscribed in this Book of Life, who are taught about themselves and who receive themselves from the Father in again returning to him.

11 Because the perfection of the totality is in the Father, it is necessary that they all ascend unto him. When someone recognises, he receives the things that are his own and gathers them to himself. For he who is unacquainted has

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lack--and what he lacks is great, since what he lacks is that which will make him perfect. Because the perfection of the totality is in the Father, it is necessary for them all to ascend unto him. Thus each and every one receives himself.

12 He pre-inscribed them, having prepared this gift for those who came forth from him. Those whose names are foreknew are all called at the end. Thus someone who recognises has his name spoken by the Father. For he whose name has not been spoken remains unacquainted. How indeed can anyone harken whose name has not been called? For he who remains unacquainted until the end is a figment of forgetfulness and will vanish with it. Otherwise why indeed is there no name for those wretches, and why do they not heed the call?

13 Thus someone with acquaintance is from above. When he is called he hears and responds and returns to him who called, ascending unto him. He discovers who it is that calls him. In recognition he does the will of him who called. He desires to please him, and granted repose he receives the name of the One. He who recognises thus discovers from whence he has come and whither he is going. He understands like someone who was intoxicated and who has shaken off his drunkenness and returned to himself, to set upright those things which are his own.

14 He has brought many back from delusion. He went before them into the spaces thur which their hearts had migrated in going astray due to the depth of him who encompasses all dimensions without himself being encompassed. It is a great wonder that they were within the Father without recognising him, and that they were able to depart unto themselves because they could neither comprehend nor recognise him in whom they were. For thus his violation had not yet emerged from within himself. For he revealed himself so that his emanations would reunite with him in recognition.

15 This is acquaintance with the Living Book, whereby at the ending he has manifested the eternal-ones as the alphabet of his revelation. These are not vowels nor are they consonants, such that someone might read them and think of emptiness, but rather they are the true alphabet by which those who recognise it are them selves expressed. Each letter is perfect thought, each letter is like a complete book written in the alphabet of unity by the Father, who inscribes the Eternal-Ones so that thur his alphabet they might recognise the Father.

16 His Wisdom meditates on the meaning,His Teaching expresses it, His Acquaintance revealed it,

His Dignity is Crowned by it, His Joy unites with it, His Glory Exalted it, His Appearance manifested it, Hid Repose received it, His Love embodied it, His Faith embraced it.

17 Thus the Logos of the Father comes into the totality as the fruit of his heart and the Face-form of his will. But he supports them all, he atones them and moreover he assumes the Face-form of everyone, purifying them, bringing them back--

Within the Father,

Within the Mother,

Jesus of Infinite Kindness.

The Father uncovers his bosom, which is the Holy Spirit, revealing his secret. His Secret is his Son! Thus through the compassions of the Father the Eternal-Ones recognise him. And they cease their toil of seeking the Father and repose in him, recognising that this is the repose.

18 Having replenished the deficiency, he dissolved the scheme . For the scheme is this world in which he served as a slave, and deficiency is the place of jealousy and quarreling. Yet the place of unity is perfect. Since deficiency occurred because the Father was not recognised, thereafter when the Father is recognised there shall be no deficiency. Just as with ignorance, when someone comes to know, the ignorance dissolves of itself--and also as darkness dissipates when the light shines--so also deficiency vanishes when perfection appears. Thus from that moment on there is no more scheme , but rather it disappears in the fusion of the unity. For now their involvements are made equal, in the moment when the fusion perfects the spaces.

19 Each one shall receive himself in the unification, and shall be purified in acquaintanceship from the multiplicity into unity--consuming matter in himself like a flame, darkness with light, and death with life. Since these things have thus happened to each one of us, it is appropriate that we think of the totality so that the house be holy and silent for the unity.

20 It is like some who move jars from their proper places to unsafe places, where they are broken. And yet the Master of the house suffered no loss but rather rejoiced, for those unsound jars were replaced by this which are fully perfect. This the judgement which has come from above, like a double-edged sword drawn to cut this way and that as each one is judged.

21 There came to the midst the Logos, which is in the heart of those who speak it. This was not a mere sound, but rather it was incarnate. A great disturbance occurred among the jars---for lo some were emptied, others were filled, some were supplied, others were overturned, some were cleansed, others were broken. All of the spaces quaked and were agitated, having neither order nor stability. delusion was in anguish at not discerning what to do--distressed and lamenting and cropping-hair from understanding nothing.

22 Then when recognition approached with all its emanations, this was the annihilation of delusion which was emptied into nothingness. The Truth came to the midst, and all his emanations recognised and embraced the Father in Truth and united with him in perfect power. For everyone who loves the Truth attaches himself to the mouth of the Father with his language by receiving the Holy Spirit. Truth is the mouth of the Father, his language is the Holy Spirit joined to him in Truth. This it the revelation of the Father and self-manifestation to his Eternal-Ones. He has revealed his secret, explaining it all. .

23 For who is the Existent-One, except for the Father alone? All dimensions are his emanations, recognised in coming

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forth from his heart likes sons from a mature person who knows them. Each one whom the Father begets had previously received neither form nor name. Then they were formed through his self-awareness. Although indeed they had been in his mind, they had not recognised him. The Father however is perfectly acquainted with all dimensions, which are within him.

24 Whenever he wishes he manifests whomever he wishes, forming him and naming him. And in giving him a name, he causes him to come into being. Before they came into being, these assuredly were unacquainted with him who fashioned them. I do not say however that those who have not yet come into being are nothings--but rather they pre-exist within him who shall intend their becoming when he desires it, like a season yet to come. Before anyone is manifest (the Father) knows what he will bring forth. But the fruit which is not yet manifest neither recognises nor accomplishes anything. Thus all dimensions themselves exist within the Father who exists, from whom they come forth, and who established them unto himself from that which is not.

25 Whoever lacks root also lacks fruit, but still he thinks to himself: "I have become, so I shall decease---For everything that (earlier) did not (yet) exist, (later) shall no (longer) exist." What therefore does the Father desire that such a person think about them self?: "I have been like the shadows and the phantoms of the night!" When the dawn shines upon him, this person ascertains that the terror which had seized him was nothing. They were thus unacquainted with the Father because the did not behold him. Hence there occurred terror and turmoil and weakness and doubt and division, with many deceptions and empty fictions at work through these.

26 It was as if they were sunk in sleep and found themselves in troubled dreams--either fleeing somewhere, powerlessly pursuing others, or delivering blows in brawls, or themselves suffering blows, or falling from high place, or sailing through the air without wings. Sometimes it even seems as if they are being murdered although no one pursues them, or as if they themselves are murdering their neighbours since they are sullied by their blood.

27 Then the moment comes when those who have endured all this awaken, no longer to see all those troubles--for they are naught. Such is the way of those who have cast off un-acquaintance like sleep and consider it to be nothing, neither considering its various events as real, but rather leaving it behind like a dream of the night. Recognising the Father brings the dawn! This is what each one has done, sleeping in the time when he was unacquainted. And this is how, thus awakened, he comes to recognition.

28 How good for the person who returns to himself and Awakens, and blest is this-One who has open the eyes of the blind! And the spirit ran after him, resurrecting him swiftly. Extending her hand to him was was prostrate on the ground, she lifted him up on his feet who had not yet arisen. Now the recognition which gives understanding is through the Father and the revelation of his Son. Once they have seen him and heard him, he grants them to taste and to smell and to touch the beloved Son.

29 When he appeared, telling them about the Incomprehensible Father, he breathed into them what is in the thought of doing his will. Many received the Light and returned to him. But the materialists were alien and did not behold his likeness nor recognise him, although he came forth incarnate in form. Nothing obstructs his course--for imperishability is indomitable. Furthermore he proclaimed beforehand that which was new, expressing what is in the heart of the Father and bringing forth the flawless Logos.

30. Light spoke through his mouth, and his voice gave birth to life. He gave to them the thought of Wisdom, of Mercy, of Salvation, of the Spirit of Power, from the Infinity and the Kindness of the Father. He abolished punishment and torment, for these caused some who had need of mercy to go astray from his face in delusion and bondage. And with Power he pardoned them, and he humbled them in acquaintanceship.

31 He became a path for those who strayed, Acquaintance for the unaware, Discovery for those who seek, Stability for the wavering, and Immaculate Purity for those who were defiled.

32 He is the Shepherd who left behind the 99 sheep which were not lost, in order to go searching for This-One which had strayed. And he rejoiced when he found it. For 99 is a number that is counted on the left hand, which tallies it. But when 1 is added, the entire sum passes to the right hand. So it is with him who lacks the one, which is the entire right hand--he takes from the left what is deficient in order to transfer it to the right, and thus the number becomes 100. Now the signification of what is in these words is the Father.

33 Even on the Sabbath he laboured for the sheep which he found fallen into the pit. He restored the sheep to life. bringing it up from the pit, so that you sons of heart--understanding may discern this Sabbath on which the work of Salvation must never cease, and so that you may speak from this day which is above, which has no night and from the perfect Light which never sets.

34 Speak therefore from your hearts,

For you are this perfect day and within you dwells this abiding Light.

Speak of the Truth with those who seek it, and of acquaintanceship unto those who in delusion have transgressed.

Support those who stumble,
Reach out your hand to the sick,
Feed those who are hungry,
Give repose to the weary ,
Uplift those who yearn to arise,
Awaken those who sleep--
For you are the Wisdom that rescues!

35 Thus strength grows in action. Give heed to yourselves--be not concerned with those other things which you have already cast out of yourselves. Do not return to what you have regurgitated, be not moth-eaten, be not worm-eaten--

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for you have already cast that out. Do not become a place for the Devil, for you have already eliminated him. Do not reinforce those things that made you stumble and fall. Thus is uprightness!

36 For Someone who violates the Torah harms himself more than the judgement harms him. For he does his deeds illicitly, whereas he who is righteous does his deeds for others. Do therefore the will of the Father, because you are from him. For the Father is kind, and things are good through his will. He has taken cognizance of whatever is yours, so that you may repose yourselves about such things--for in their fruition it is recognised whose they are.

37 The Sons of the Father are his fragrance, for they are from the grace of his face. Therefore the Father Loves his fragrance and manifests it everywhere. And blending it with matter, he bestows his fragrance upon the Light, and his repose he exalts it over every likeness and every sound. For it is not the ears that inhale the fragrance, but rather the Breath (Spirit) has the sense of smell and draws it to Oneself--and thus is someone baptised in the fragrance of the Father.

38 Thus he brings it to harbour, drawing his original fragrance which had grown cold unto the place from which it came. It was something which is psychic form had become like cold water permeating loose soil, such that those who see it think it to be dirt. Then afterwards, when a warm and fragrant breeze blows, it evaporates. Thus coldness results from the separation. This is why the Faithful-One came--to abolish division and bring the warm fullness of Love, so that the cold would not return but rather there should be the unification perfect thought. This is the Logos of the Gospel of the finding of the fullness by those who await the Salvation which comes from on high. Prolonged is the hope of those who await--those whose likeness is the light which contains no shadow--at that time when the fullness finally comes.

39 The deficiency of matter did not originate through the infinity of the Father, who came in the time of inadequacy--although no one could say that the indestructible would arrive in this manner. But the profundity of the Father abounded, and the thought of delusion was not with him. It is a topic for falling prostrate, it is a reposeful topic--to be set upright on his feet, in being found by This-One who came to bring him back. For the return is called Metanoia .

40 This is why imperishability breathed forth--to follow after the transgressor so that he may have repose. For to forgive is to remain behind with the light, the Logos of the fullness, in the deficiency. Thus the physician hastens to the place where there is illness, for this is his hearts desire. But he who has a lack cannot hide it from him who has what he needs. Thus the fullness, which has no deficiency, replenishes the lack.

41 (The Father) gave of himself to replenish whomever is lacking, in order that thereby he may receive grace. In the time of his deficiency he had no grace. Thus wherever grace is absent, there is inferiority. At the time when he received this smallness which he lacked, (then the Father) revealed to him a fullness, which he lacked, (then the Father) revealed to him a fullness, which is this finding of the Light of Truth that dawned upon him in unchangeability. This is why the Christ was invoked in their midst--so that they would receive their returning. He anoints with the Chrism those who have been troubled. The anointing is the compassion of the Father who will have mercy upon them. Yet those whom he has anointed are those who are perfected.

42 For Jars which are full are those which are sealed . Yet when its sealant is destroyed, a jar leaks. And the cause of its being emptied is the absence of its sealant. For then something in the dynamics of the air evaporates it. But that is not emptied from which no sealant has been removed, nor does anything leak away, but rather the perfect Father replenishes whatever is lacking.

43 He is good. He knows his seedlings, for it is he who planted them in his Paradise. Now his Paradise is his realm of repose. This is the perfection in the thought of the Father, and these are the "Logoi" of his meditation. Each on of is Logoi is the product of his unitary will in the revelation of his meaning. While they were still in the depths of his thought, the Logos was the first to come forth. Furthermore he revealed them from a mind that expresses the unique Logos in the silent grace called thought, since they existed therein prior to being revealed. So it occurred that he (The Logos) was the first to come forth at the time when it pleased the will of him who intended it.

44 Now the will of the Father is that which reposes in his heart and pleases him. Nothing exists without him, nor does anything occur without the volition of the Father. But his will is Unfathomable. His will is his imprint, and none can ascertain it nor come to concern it in order to control it. But whenever he wills, what he wills exists--even if the sight does not please them. They are nothing before the Face of God and the will of the Father. For he knows the beginning and the ending of them all--at their end he shall question them Face-to-Face. Yet the ending is to receive acquaintance with This-One who was hidden. Now this is the Father--This-One from whom the beginning came forth, This-One to whom all these shall return who came forth from him. Yet they have been manifest for the Glory and Joy of his Name.

45 Now the Name of the Father is the Son. He first named him who came forth from himself, and who is himself. And he begot him as a Son. He bestowed his own Name upon him. It is the Father who from his heart possesses all things. He has the Name, he has the Son who can be seen. Yet his name is Transcendental---For it alone is the Mystery of the invisible, which through him comes to ears completely filled with it.

46 For indeed the Name of the Father is "Not Spoken", yet rather it is manifested in a Son. Accordingly, Great is the Name! Who therefore could proclaim a Name for him, the Supreme Name, except him alone whose Name this is--together with the Sons of the Name, those in whose heart the Name of the Father reposes and who themselves likewise repose in his Name? Because the Father is unchangeable, it is he alone who begot him as his own Name before he fashioned

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the Eternal-Ones, so that the Name of the Father would be Lord over their heads--This-One who is truly the name, secure in his command of Perfect Power.

47 The Name is not mere "Wordage", nor is it only "Terminology", but rather it is transcendental. He alone named him, he alone seeing him, he alone having the Power to give him a Name. Whoever does not exist has no Name--For what names are given to the Non-Existent? But this Existing-One exists together with his Name. And the Father alone knows him, and he alone names him.

48 The Son is his Name. He did not keep him hidden as a secret--but rather the Son came to be, and (The Father) alone named him. Thus the name belongs to the Father, such that the name of The Father is the Son. How otherwise would compassion find a Name, except from The Father? For after all, anyone will say to his companion: "Whoever could give a name to someone who existed before him?--As if children do not thus receive their names through those who gave them birth!"

49 Firstly, therefore, it is appropriate that we think on this topic: What is the Name? Truly he is the Name--Thus also he is the Name from The Father. He is the Existent Name of the Lord. Thus he did not receive the Name on loan as do others, according to the pattern of each one who is to be created in his heart. Yet This-One is the Lords Name. There is no one else who bestowed it upon him, but he was unnamable and it was ineffable until the time when he who is perfect gave expression to him alone. And it is he who has the Power to express his name and to see him. Thus it pleased him in his heart that his desired Name be his Son and he gave the Name to him--This-One who came forth from the profundity.

50 He expressed his secret, knowing that The Father is benevolent. This is exactly why he brought This-One forth--so that he might speak of the realm and his place of repose from which he came, and render Glory to the fullness, the Majesty of his Name, and the Kindness of The Father. He shall speak of the Realm from which each One came--and each one who issued from that place shall thus be hastened to return unto it again, to share in receiving the taste of that place, receiving nourishment and growth. And his own realm of repose is his fullness.

51 Thus all the emanations of The Father are plentitudes, and the source of all his emanation is within the Heart of him from whom they all flourish. He bestowed their destinies upon them. Thus is each one made manifest, such that through their own meditation they [return to] the place to which they direct their thought. That place is their source, which lifts them through all the heights of Heaven unto the Father. They attain unto his head, which becomes their repose. And they are embraced as they approach him, so that they say that they have partaken of his face in kisses. Yet they are not thus made manifest by exalting themselves. They neither lack the Glory of The Father, nor do they think of him being trite or bitter or wrathful. But rather he is benevolent, imperturbable, and kind--knowing all the dimensionalities before they come into existence, and having no need of edification.

52 This is the form of those who themselves belong on High through the grandeur of the Immeasurable, as they await the single and Perfect-One who makes himself there for them. And they do not descend unto the Abode of the Dead . They have neither jealousy nor lamentation nor mortality there among them, but rather they repose in him who is reposeful. They are neither troubled nor devious concerning the Truth, but rather they themselves are the Truth. The Father is within them and they are within the Father--perfected and made indivisible in the Truly Good, not inadequate in anything but rather given repose and refreshed in the Spirit. And they shall obey their source in leisure, these in whom his root is found and who harm no soul. "This Is The Place Of The Blest, This Is Their Place!"

53 Wherefore let the remainder understand in their places that is not appropriate for me, having been in the realm of repose, to anything further. But it is within his heart that I shall be--forever devoted to The Father of the totality, together with those true Brothers upon whom pours the Love of The Father and among whom there is no lack of him. These are they who are genuinely manifest, being in the True and Eternal Life and speaking the Perfect Light which is filled with the seed of The Father, and who are in his heart and in the fullness and in whom his Spirit rejoices, Glorifying him in whom they exist. His good and his Sons are perfect and worthy of his Name. For it is children of this kind that he The Father desires.

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TEXTS ON CHRISTIANITY AS STATE RELIGION

• The Life of Josephus, Titus Flavius Josephus
• Muratorium Fragment
• The Edict of Toleration / Edict of Serdica
• The Edict of Milan by Constantine and Licinius
• The Imperial Decrees of Flavius Constantinus; Eusebius of Caesarea: Ecclesiastical History:
• The Life of Flavius Constantinus (Constantine I)

THE LIFE OF FLAVIUS JOSEPHUS

Author: Titus Flavius Josephus
Translation: William Whiston, 1737
Estimated Range of Dating: 79-85 A.D.

(The Life of [Flavius] Josephus [Greek: Iosepou bios], also called the "Life of Flavius Josephus", or simply Vita, is an autobiographical text written by Titus Flavius Josephus in c. 79-81 AD where the author for the most part re-visits the events of the War.

The works of Titus Flavius Josephus belong to the most extra-ordinary books on history ever written. They provide crucial information about the Hebrew-Jewish civilisation and also represent important literary source material for understanding the context of the Dead Sea Scrolls which represent the only untampered Jewish texts that have ever been found. His 4 works are the chief source next to the Bible for the history of the Holy Land, and provide a significant extra-Biblical account of the events in the 1st century AD.

1. War of the Jews, The Jewish War, Jewish Wars, or History of the Jewish War (commonly abbreviated JW, BJ or War; 7 volumes, published one by one between c. 70 and 75 AD).

2. The Life of Flavius Josephus, or Autobiography of Flavius Josephus (abbreviated Life or Vita; 1 volume c. 79-81 AD).

3. The Antiquities of the Jews, The Jewish Antiquities, The Antiquities of the Jews, The Jewish Archaeology (frequently abbreviated AJ, AotJ or Ant. or Antiq.; 20 volumes, published one by one between c. 75 and 94 AD)

4. Flavius Josephus Against Apion, Against Apion, Contra Apionem, or Against the Greeks, on the antiquity of the Jewish people (usually abbreviated CA; 2 volumes, c. 80-95 AD).

5. The Discourse to the Greeks concerning Hades is a short treatise that once was attributed to Flavius Josephus. It is now believed to be the work of Hippolytus of Rome (c. 170 – c. 235 AD).

Manuscripts, textual Criticism, and Editions

For many years, the works of Josephus were largely known in Europe only in an imperfect Latin translation from the original Greek. Only in 1544 did a version of the standard Greek text become available in French, edited by the Dutch humanist Arnoldus Arlenius. The first English translation, by Thomas Lodge, appeared in 1602, with subsequent editions appearing throughout the 17th century. The 1544 Greek edition formed the basis of the 1732 English translation by William Whiston, which achieved enormous popularity in the English-speaking world.

Later editions of the Greek text include that of Benedikt Niese, who made a detailed examination of all the available manuscripts. Henry St. John Thackeray used Niese's version for the Loeb Classical Library edition widely used today. There also exist late Old Slavonic translations of the Greek, but these contain a large number of Christian interpolations.

Impact on History and Archaeology

The works of Josephus include useful material for historians about individuals, groups, customs, and geographical places. Josephus mentions that in his day there were 240 towns and villages scattered across Upper and Lower Galilee, some of which he names. A few of the Jewish customs named by him include the practice of hanging a linen curtain at the entrance to one's house, and the Jewish custom to partake of a Sabbath-day's meal around the sixth-hour of the day (at noon). He notes also that it was permissible for Jewish men to marry many wives (polygamy). His writings provide a significant, extra-Biblical account of the post-Exilic period of the Maccabees, the Hasmonean dynasty, and the rise of Herod the Great. He describes the Sadducees, Jewish High Priests of the time, Pharisees and Essenes, the Herodian Temple, Quirinius' census and the Zealots, and such figures as Pontius Pilate, Herod the Great, Agrippa I and Agrippa II, John the Baptist, James the brother of Jesus, and Jesus (found only in the Slavonic version of the Jewish War). Josephus represents an important source for studies of immediate post-Temple Judaism and the context of early Christianity.

Josephus's writings provide not only the first-known source for many stories considered as Biblical history but they also seem to be extremely truthful, at least in comparison with texts of other historians of that era. A careful reading of Josephus's writings and years of excavation allowed Ehud Netzer, an archaeologist from Hebrew University, to discover what he considered to be the location of Herod's Tomb, after searching for 35 years. It was above aqueducts and pools, at a flattened desert site, halfway up the hill to the Herodium, 12 km south of Jerusalem—as described in Josephus's writings. Above all, according to Joseph Atwill, some of Josephus' texts seem to have been used as blueprint for the gospels. The military campaign of Vespasian and Titus bears striking similarities with Jesus' journey to Jerusalem in the gospels; this includes the exact sequence of events. The crucifixion of Jesus may be based on a similar crucifixion scene in Josephus autobiography. The Gospel of Matthew bears Josephus original name Joseph bar Matathias, the Greek transcription of the Aramaic original Yosip bar Matityahu. The English name Matthew is a curruption. It

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comes from the earlier Matheu, from Old French Mathieu, from Latin Matthaeus, from Ancient Greek transcriptions Matthaios, Matathias, Matthias or Mathia, from Hebrew Aramaic Mattityahu or Matityahu, meaning: "gift of God".

The Author

Titus Flavius Josephus (37 – c. 96 AD; Aramaic: Yosep bar Matityahu (Hebrew: Yosef ben Matityahu; Greek: Iosepos Matthiou pais), was a first-century Roman-Jewish historian who was born in Jerusalem—then part of Roman Judaea—to a father of priestly descent and a mother who claimed royal ancestry of the Hasmonean family that had ruled Jerusalem a century earlier, and by birthright he was a priest. In Jerusalem he received a superb education, and at the age of 27 (in 64 AD.) he led a delegation to the court of the Roman emperor Nero.

By the radical Messianic Movement, he was forced to take part in the First Jewish–Roman War [66-73 AD]; the Messianic leaders held his family hostage giving him no chance to refuse. They knew that he symphacised with the advanced civilisation of the Roman Empire and the Pharisee party that also supported it. He was appointed General of the northern Jewish forces in Galilee, until surrendering in 67 AD to Roman forces led by Vespasian and Titus after the six-week siege of Jotapata. The radical Messianists subsequently murdered some of Josephus' family members for which he took terrible revenge on them by telling Vespasian and his son General Titus everything they needed to know to win the war and catch the perpetrators. Thousands of them ended on the cross.

Josephus claimed the Jewish Messianic prophecies that initiated the First Jewish–Roman War made reference to Vespasian becoming Emperor of Rome. In response Vespasian decided to keep Josephus as a slave and presumably interpreter. After Vespasian became Emperor in 69 AD, he granted Josephus his freedom, at which time Josephus assumed the emperor's family name of Flavius due to patronage or adoption.

In Rome Josephus resided in an apartment within the emperor's house and devoted much of his time to writing. Vespasian placed Josephus in the library of his palace in Rome where Josephus recorded Jewish history, with special emphasis on the first century AD and the First Jewish–Roman War [66–70 AD], including the Siege of Masada and his autobiography. Soon he was granted Roman citizenship. He became an advisor and became a close friend of Vespasian's son Titus, serving as his translator when Titus led the Siege of Jerusalem in 70 AD. Since the siege proved ineffective at stopping the Jewish revolt, the city's pillaging and the looting and destruction of Herod's Temple [the so-called Second Temple] soon followed. Josephus rose to higher positions. He published one volume of his books after another. He was in charge of the emperor's library and presumably also of the state propaganda in general. He remained loyal also to Domitian, and when he was murdered in 96 AD, Josephus also vanished into oblivion, just like the rest of the Flavian Dynasty.

Josephus either supported the Pharisees or was one of them. Scholars identify Pharisees as members of a sect which is however a misconception. The Pharisees can be described best as political party of the Roman Jews. Roughly 5 to 10% of the population of the entire Roman Empire were Jews. They immigrated to regions of Greek-Roman civilisation between 800 and 400 BC. They became so much integrated that they forgot their Aramaic and Hebrew languages. Proof of this fact lies in the Septuagint, the Bible that has been translated From Hebrew to Greek in the 3rd and 2nd centuries BC. The Pharisees were pious Jews, following the Laws od Moses, who, at the same time, rejected the stone-age theocracy of the Messianists and embraced the modern achievements of the Greeks and Romans. Scholars often depict Flavius Josephus as traitor to the Jewish course. That is however not acceptable because his writings show that he loved the Greek-Roman civilisaton. He was closely associated to the party of the Pharisees.

The Messianists, meaning the Sadducees [Seduqim / Zaddokites, meaning "sons of Zadok", from sadaq "to be righteous, just], Zealots [Greek: follower], Sicarii [plural form of Sicarius "dagger-man", meaning Jewish jihadists, assassins], and all the other radical groups and parties, loathed the Greek and Romans, their language and their achievements. They wanted, as the Dead Sea Scrolls reported, engulf all non-Jews in an apocalyptic war, carrying it right into the territories of the infidels [sounds like Islam which might have derived from Messianist survivors who fled into the Arabian deserts].

Josephus spoke Greek. That is why he was sent to Rome in the first place. It seems more likely that Josephus was on the Roman payroll already in 63 or 64 AD when he went to Rome to see the emperor. He befriended Poppea Sabina, Nero's wife and empress, who was fond of him. There is the possibility that he went there at the same time as Saul of Tarsos [another Greek speaker, better known as Paul the Apostle]; this conveniently coincided with the murder of James the Just [the brother of Jesus. He was probably also a Pharisee who propagated peaceful co-existence of Greeks and Romans] committed by the radical High Priest Ananias. The fundamental differences between the Roman-haters and the Roman-admirers ensued in a Jewish civil war. It was fought at the same time as the Roman-Jewish War [66-73 AD]. We can assume with some certainty that all events around the Messianists, beginning already with the Herod Dynasty, the Julio-Claudian Dynasty, "the Teacher of Righteousness" [mentioned in the Dead Sea Scrolls], John the Baptist, the High Priests of the The Temple, Jesus the Nazoraean, James the Just and Saul of Tarsos, Ananus ben Ananus, Yosef ben Gurion, Joshua ben Gamla, Eleazar ben Hanania, Simon bar Giora, Jacob ben Sosa, Yohanan of Gush Halav, Eleazar ben Simon, Jacob ben Sosa, Menahem ben Yehuda, Eleazar ben Ya'ir, the Flavian Dynasty, they all knew each other in some ways, and they all contributed to the triggering of the war.

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After the war, that cost the lives of 1.1 million people, The FlavianJosephus made sure that the Messianic Movement got crushed, their books and papers got destroyed, and in the end, the Pharsees were the only Jewish party that survived in the Roman Empire. They represented the kind of Roman Judaism that we today know as Rabbinic Judaism.)

Text:

1. The family from which I am derived is not an ignoble one, but hath descended all along from the priests; and as nobility among several people is of a different origin, so with us to be of the sacerdotal dignity, is an indication of the splendour of a family. Now, I am not only sprung from a sacerdotal family in general, but from the first of the twenty-four courses; and as among us there is not only a considerable difference between one family of each course and another, I am of the chief family of that first course also; nay, further, by my mother I am of the royal blood; for the children of Asamoneus, from whom that family was derived, had both the office of the high priesthood, and the dignity of a king, for a long time together. I will accordingly set down my progenitors in order. My grandfather's father was named Simon, with the addition of Psellus: he lived at the same time with that son of Simon the high priest, who first of all the high priests was named Hyrcanus. This Simon Psellus had nine sons, one of whom was Matthias, called Ephlias: he married the daughter of Jonathan the high priest, which Jonathan was the first of the sons of Asamoneus, who was high priest, and was the brother of Simon the high priest also. This Matthias had a son called Matthias Curtus, and that in the first year of the government of Hyrcanus: his son's name was Joseph, born in the ninth year of the reign of Alexandra: his son Matthias was born in the tenth year of the reign of Archclaus; as was I born to Matthias in the first year of the reign of Caius Caesar. I have three sons: Hyrcanus, the eldest, was born in the fourth year of the reign of Vespasian [74 AD], as was Justus born in the seventh [77 AD], and Agrippa in the ninth [79 AD]. Thus have I set down the genealogy of my family as I have found it described in the public records, and so bid adieu to those who calumniate me [as of a lower original].

2. Now, my father Matthias was not only eminent on account of his nobility, but had a higher commendation on account of his righteousness, and was in great reputation in Jerusalem, the greatest city we have. I was myself brought up with my brother, whose name was Matthias, for he was my own brother, by both father and mother; and I made mighty proficiency in the improvements of my learning, and appeared to have both a great memory and understanding. Moreover, when I was a child, and about fourteen years of age, I was commended by all for the love I had to learning; on which account the high priests and principal men of the city came then frequently to me together, in order to know my opinion about the accurate understanding of points of the law. And when I was about sixteen years old, I had a mind to make trim of the several sects that were among us. These sects are three:— The first is that of the Pharisees, the second that Sadducees, and the third that of the Essens, as we have frequently told you; for I thought that by this means I might choose the best, if I were once acquainted with them all; so I contented myself with hard fare, and underwent great difficulties, and went through them all. Nor did I content myself with these trials only; but when I was informed that one, whose name was Banus, lived in the desert, and used no other clothing than grew upon trees, and had no other food than what grew of its own accord, and bathed himself in cold water frequently, both by night and by day, in order to preserve his chastity, I imitated him in those things, and continued with him three years. So when I had accomplished my desires, I returned back to the city, being now nineteen years old, and began to conduct myself according to the rules of the sect of the Pharisees, which is of kin to the sect of the Stoics, as the Greeks call them.

3. But when I was in the twenty-sixth year of my age, it happened that I took a voyage to Rome, and this on the occasion which I shall now describe. At the time when Felix was procurator of Judea there were certain priests of my acquaintance, and very excellent persons they were, whom on a small and trifling occasion he had put into bonds, and sent to Rome to plead their cause before Caesar. These I was desirous to procure deliverance for, and that especially because I was informed that they were not unmindful of piety towards God, even under their afflictions, but supported themselves with figs and nuts. Accordingly I came to Rome, though it were through a great number of hazards by sea; for as our ship was drowned in the Adriatic Sea, we that were in it, being about six hundred in number, swam for our lives all the night; when, upon the first appearance of the day, and upon our sight of a ship of Cyrene, I and some others, eighty in all, by God's providence, prevented the rest, and were taken up into the other ship. And when I had thus escaped, and was come to Dieearchia, which the Italians call Puteoli, I became acquainted with Aliturius, an actor of plays, and much beloved by Nero, but a Jew by birth; and through his interest became known to Poppea, Caesar's wife, and took care, as soon as possible, to entreat her to procure that the priests might be set at liberty. And when, besides this favour, I had obtained many presents from Poppea, I returned home again.

4. And now I perceived innovations were already begun, and that there were a great many very much elevated in hopes of a revolt from the Romans. I therefore endeavored to put a stop to these tumultuous persons, and persuaded them to change their minds; and laid before their eyes against whom it was that they were going to fight, and told them that they were inferior to the Romans not only in martial skill, but also in good fortune; and desired them not rashly, and after the most foolish manner, to bring on the dangers of the most terrible mischiefs upon their country, upon their families, and upon themselves. And this I said with vehement exhortation, because I foresaw that the end of such a war

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would be most unfortunate to us. But I could not persuade them; for the madness of desperate men was quite too hard for me.

5. I was then afraid, lest, by inculcating these things so often, I should incur their hatred and their suspicions, as if I were of our enemies' party, and should run into the danger of being seized by them, and slain; since they were already possessed of Antonia, which was the citadel; so I retired into the inner court of the temple. Yet did I go out of the temple again, after Manahem and the principal of the band of robbers were put to death, when I abode among the high priests and the chief of the Pharisees. But no small fear seized upon us when we saw the people in arms, while we ourselves knew not what we should do, and were not able to restrain the seditious. However, as the danger was directly upon us, we pretended that we were of the same opinion with them, but only advised them to be quiet for the present, and to let the enemy go away, still hoping that Gessius [Florus] would not be long ere he came, and that with great forces, and so put an end to these seditious proceedings.

6. But, upon his coming and fighting, he was beaten, and a great many of those that were with him fell. And this disgrace which Gessius [with Cestius] received, became the calamity of our whole nation; for those that were fond of the war were so far elevated with this success, that they had hopes of finally conquering the Romans. Of which war another occasion was ministered; which was this:— Those that dwelt in the neighbouring cities of Syria seized upon such Jews as dwelt among them, with their wives and children, and slew them, when they had not the least occasion of complaint against them; for they did neither attempt any innovation or revolt from the Romans, nor had they given any marks of hatred or treacherous designs towards the Syrians. But what was done by the inhabitants of Scythopolis was the most impious and most highly criminal of all; for when the Jews their enemies came upon them from without, they forced the Jews that were among them to bear arms against their own countrymen, which it is unlawful for us to do; and when, by their assistance, they had joined battle with those who attacked them, and had beaten them, after that victory they forgot the assurances they had given these their fellow citizens and confederates, and slew them all, being in number many ten thousands [13,000]. The like miseries were undergone by those Jews that were the inhabitants of Damascus. But we have given a more accurate account of these things in the books of the Jewish war. I only mention them now, because I would demonstrate to my readers, that the Jews' war with the Romans was not voluntary, but that, for the main, they were forced by necessity to enter into it.

7. So when Gessius had been beaten, as we have said already, the principal men of Jerusalem, seeing that the robbers and innovators had arms in great plenty, and fearing lest they, while they were unprovided of arms, should be in subjection to their enemies, which also came to be the case afterward; and, being informed that all Galilee had not yet revolted from the Romans, but that some part of it was still quiet; they sent me and two others of the priests, who were men of excellent characters, Joazar and Judas, in order to persuade the ill men there to lay down their arms, and to teach them this lesson,—That it were better to have those arms reserved for the most courageous men that the nation had [than to be kept there]; for that it had been resolved, That those our best men should always have their arms ready against futurity; but still so, that they should wait to see what the Romans would do.

8. When I had therefore received these instructions, I came into Galilee, and found the people of Sepphoris in no small agony about their country, by reason that the Galileans had resolved to plunder it, on account of the friendship they had with the Romans, and because they had given their right hand, and made a league with Cestius Gallus, the president of Syria. But I delivered them all out of the fear they were in, and persuaded the multitude to deal kindly with them, and permitted them to send to those that were their own hostages with Gessius to Dora, which is a city of Phoenicia, as often as they pleased; though I still found the inhabitants of Tiberias ready to take arms, and that on the occasion following:—

9. There were three factions in this city. The first was composed of men of worth and gravity; of these Julius Capellus was the head. Now he, as well as all his companions, Herod the son of Miarus, and Herod the son of Gamalus, and Compsus the son of Compsus; [for as to Compsus's brother Crispus, who had once been governor of the city under the great king [Agrippa] he was beyond Jordan in his own possessions;] all these persons before named gave their advice, that the city should then continue in their allegiance to the Romans and to the king. But Pistus, who was guided by his son Justus, did not acquiesce in that resolution; otherwise he was himself naturally of a good and virtuous character. But the second faction was composed of the most ignoble persons, and was determined for war. But as for Justus, the son of Pistus, who was the head of the third faction, although he pretended to be doubtful about going to war, yet was he really desirous of innovation, as supposing that he should gain power to himself by the change of affairs. He therefore came into the midst of them, and endeavored to inform the multitude that "the city Tiberius had ever been a city of Galilee, and that in the days of Herod the tetrarch, who had built it, it had obtained the principal place, and that he had ordered that the city Sepphoris should be subordinate to the city Tiberias; that they had not lost this preeminence even under Agrippa the father, but had retained it until Felix was procurator of Judea. But he told them, that now they had been so unfortunate as to be made a present by Nero to Agrippa, junior; and that, upon Sepphoris's submission of itself to the Romans, that was become the capital city of Galilee, and that the royal library and the archives were now removed from them." When he had spoken these things, and a great many more, against king Agrippa, in order to provoke the people to a revolt, he added that "this was the time for them to take arms, and join with the Galileans as their confederates [whom they might command, and who

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would now willingly assist them, out of the hatred they bare to the people of Sepphoris; because they preserved their fidelity to the Romans], and to gather a great number of forces, in order to punish them." And as he said this, he exhorted the multitude, [to go to war;] for his abilities lay in making harangues to the people, and in being too hard in his speeches for such as opposed him, though they advised what was more to their advantage, and this by his craftiness and his fallacies, for he was not unskilful in the learning of the Greeks; and in dependence on that skill it was, that he undertook to write a history of these affairs, as aiming, by this way of haranguing, to disguise the truth. But as to this man, and how ill were his character and conduct of life, and how he and his brother were, in great measure, the authors of our destruction, I shall give the reader an account in the progress of my narration. So when Justus had, by his persuasions, prevailed with the citizens of Tiberias to take arms, nay, and had forced a great many so to do against their wills, he went out, and set the villages that belonged to Gadara and Hippos on fire; which villages were situated on the borders of Tiberias, and of the region of Scythopolis.

10. And this was the state Tiberias was now in. But as for Gischala, its affairs were thus:— When John, the son of Levi, saw some of the citizens much elevated upon their revolt from the Romans, he laboured to restrain them, and entreated them that they would keep their allegiance to them. But he could not gain his purpose, although he did his endeavors to the utmost; for the neighbouring people of Gadara, Gabara, and Sogana, with the Tyrians, got together a great army, and fell upon Gischala, and took Gischala by force, and set it on fire; and when they had entirely demolished it, they returned home. Upon which John was so enraged, that he armed all his men, and joined battle with the people forementioned; and rebuilt Gischala after a manner better than before, and fortified it with walls for its future security.

11. But Gamala persevered in its allegiance to the Romans, for the reason following:— Philip, the son of Jacimus, who was their governor under king Agrippa, had been unexpectedly preserved when the royal palace at Jerusalem had been besieged; but, as he fled away, had fallen into another danger, and that was, of being killed by Manahem, and the robbers that were with him; but certain Babylonians, who were of his kindred, and were then in Jerusalem, hindered the robbers from executing their design. So Philip staid there four days, and fled away on the fifth, having disguised himself with fictitious hair, that he might not be discovered; and when he was come to one of the villages to him belonging, but one that was situated at the borders of the citadel of Gamala, he sent to some of those that were under him, and commanded them to come to him. But God himself hindered that his intention, and this for his own advantage also; for had it not so happened, he had certainly perished. For a fever having seized upon him immediately, he wrote to Agrippa and Bernice, and gave them to one of his freed-men to carry them to Varus, who at this time was procurator of the kingdom, which the king and his sister had intrusted him withal, while they were gone to Berytus with an intention of meeting Gessius. When Varus had received these letters of Philip, and had learned that he was preserved, he was very uneasy at it, as supposing that he should appear useless to the king and his sister, now Philip was come. He therefore produced the carrier of the letters before the multitude, and accused him of forging the same; and said that he spake falsely when he related that Philip was at Jerusalem, fighting among the Jews against the Romans. So he slew him. And when this freed-man of Philip did not return again, Philip was doubtful what should be the occasion of his stay, and sent a second messenger with letters, that he might, upon his return, inform him what had befallen the other that had been sent before, and why he tarried so long. Varus accused this messenger also, when he came, of telling a falsehood, and slew him. For he was puffed up by the Syrians that were at Caesarea, and had great expectations; for they said that Agrippa would be slain by the Romans for the crimes which the Jews had committed, and that he should himself take the government, as derived from their kings; for Varus was, by the confession of all, of the royal family, as being a descendant of Sohemus, who had enjoyed a tetrarchy about Libanus; for which reason it was that he was puffed up, and kept the letters to himself. He contrived, also, that the king should not meet with those writings, by guarding all the passes, lest any one should escape, and inform the king what had been done. He moreover slew many of the Jews, in order to gratify the Syrians of Cesarea. He had a mind also to join with the Trachonites in Batanea, and to take up arms and make an assault upon the Babylonian Jews that were at Ecbatana; for that was the name they went by. He therefore called to him twelve of the Jews of Cesarea, of the best character, and ordered them to go to Ecbatana, and inform their countrymen who dwelt there, That Varus hath heard that "you intend to march against the king; but, not believing that report, he hath sent us to persuade you to lay down your arms, and that this compliance will be a sign that he did well not to give credit to those that raised the report concerning you." He also enjoined them to send seventy of their principal men to make a defense for them as to the accusation laid against them. So when the twelve messengers came to their countrymen at Ecbatana, and found that they had no designs of innovation at all, they persuaded them to send the seventy men also; who, not at all suspecting what would come, sent them accordingly. So these seventy went down to Caesarea, together with the twelve ambassadors; where Varus met them with the king's forces, and slew them all, together with the [twelve] ambassadors, and made an expedition against the Jews of Ecbatana. But one there was of the seventy who escaped, and made haste to inform the Jews of their coming; upon which they took their arms, with their wives and children, and retired to the citadel at Gamala, leaving their own villages full of all sorts of good things, and having many ten thousands of cattle therein. When Philip was informed of these things, he also came to the citadel of Gamala; and when he was come, the multitude cried aloud,

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and desired him to resume the government, and to make an expedition against Varus, and the Syrians of Cesarea; for it was reported that they had slain the king. But Philip restrained their zeal, and put them in mind of the benefits the king had bestowed upon them; and told them how powerful the Romans were, and said it was not for their advantage to make war with them; and at length he prevailed with them. But now, when the king was acquainted with Varus's design, which was to cut off the Jews of Caesarea, being many ten thousands, with their wives and children, and all in one day, he called to him Equiculus Modius, and sent him to be Varus's successor, as we have elsewhere related. But still Philip kept possession of the citadel of Gamala, and of the country adjoining to it, which thereby continued in their allegiance to the Romans.

12. Now, as soon as I was come into Galilee, and had learned this state of things by the information of such as told me of them, I wrote to the sanhedrim at Jerusalem about them, and required their direction what I should do. Their direction was, that I should continue there, and that, if my fellow legates were willing, I should join with them in the care of Galilee. But those my fellow legates, having gotten great riches from those tithes which as priests were their dues, and were given to them, determined to return to their own country. Yet when I desired them to stay so long, that we might first settle the public affairs, they complied with me. So I removed, together with them, from the city of Sepphoris, and came to a certain village called Bethmaus, four furlongs distant from Tiberius; and thence I sent messengers to the senate of Tiberius, and desired that the principal men of the city would come to me: and when they were come, Justus himself being also with them, I told them that I was sent to them by the people of Jerusalem as a legate, together with these other priests, in order to persuade them to demolish that house which Herod the tetrarch had built there, and which had the figures of living creatures in it, although our laws have forbidden us to make any such figures; and I desired that they would give us leave so to do immediately. But for a good while Capellus and the principal men belonging to the city would not give us leave, but were at length entirely overcome by us, and were induced to be of our opinion. So Jesus the son of Sapphias, one of those whom we have already mentioned as the leader of a seditious tumult of mariners and poor people, prevented us, and took with him certain Galileans, and set the entire palace on fire, and thought he should get a great deal of money thereby, because he saw some of the roofs gilt with gold. They also plundered a great deal of the furniture, which was done without our approbation; for after we had discoursed with Capellus and the principal men of the city, we departed from Bethmaus, and went into the Upper Galilee. But Jesus and his party slew all the Greeks that were inhabitants of Tiberias, and as many others as were their enemies before the war began.

13. When I understood this state of things, I was greatly provoked, and went down to Tiberias, and took all the care I could of the royal furniture, to recover all that could be recovered from such as had plundered it. They consisted of candlesticks made of Corinthian brass, and of royal tables, and of a great quantity of uncoined silver; and I resolved to preserve whatsoever came to my hand for the king. So I sent for ten of the principal men of the senate, and for Capellus the son of Antyllus, and committed the furniture to them, with this charge, That they should part with it to nobody else but to myself. From thence I and my fellow legates went to Gichala, to John, as desirous to know his intentions, and soon saw that he was for innovations, and had a mind to the principality; for he desired me to give him authority to carry off that corn which belonged to Caesar, and lay in the villages of Upper Galilee; and he pretended that he would expend what it came to in building the walls of his own city. But when I perceived what he endeavored at, and what he had in his mind, I said I would not permit him so to do; for that I thought either to keep it for the Romans or for myself, now I was intrusted with the public affairs there by the people of Jerusalem. But, when he was not able to prevail with me, he betook himself to my fellow legates; for they had no sagacity in providing for futurity, and were very ready to take bribes. So he corrupted them with money to decree, That all that corn which was within his province should be delivered to him; while I, who was but one, was outvoted by two, and held my tongue. Then did John introduce another cunning contrivance of his; for he said that those Jews who inhabited Cesarea Philippi, and were shut up by the order of the king's deputy there, had sent to him to desire him, that, since they had no oil that was pure for their use, he would provide a sufficient quantity of such oil for them, lest they should be forced to make use of oil that came from the Greeks, and thereby transgress their own laws. Now this was said by John, not out of his regard to religion, but out of his most flagrant desire of gain; for he knew that two sextaries were sold with them of Caesarea for one drachma, but that at Gischala fourscore sextaxies were sold for four sextaries. So he gave order that all the oil which was there should be carried away, as having my permission for so doing; which yet I did not grant him voluntarily, but only out of fear of the multitude, since, if I had forbidden him, I should have been stoned by them. When I had therefore permitted this to be done by John, he gained vast sums of money by this his knavery.

14. But when I had dismissed my fellow legates, and sent them back to Jerusalem, I took care to have arms provided, and the cities fortified. And when I had sent for the most hardy among the robbers, I saw that it was not in my power to take their arms from them; but I persuaded the multitude to allow them money as pay, and told them it was better for them to give them a little willingly, rather than to [be forced to] overlook them when they plundered their goods from them. And when I had obliged them to take an oath not to come into that country, unless they were invited to come, or else when they had not their pay given them, I dismissed them, and charged them neither to make an expedition against the Romans, nor against those their neighbours that lay round

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about them; for my first care was to keep Galilee in peace. So I was willing to have the principal of the Galileans, in all seventy, as hostages for their fidelity, but still under the notion of friendship. Accordingly, I made them my friends and companions as I journeyed, and set them to judge causes; and with their approbation it was that I gave my sentences, while I endeavored not to mistake what justice required, and to keep my hands clear of all bribery in those determinations.

15. I was now about the thirtieth year of my age; in which time of life it is a hard thing for any one to escape the calumnies of the envious, although he restrain himself from fulfilling any unlawful desires, especially where a person is in great authority. Yet did I preserve every woman free from injuries; and as to what presents were offered me, I despised them, as not standing in need of them. Nor indeed would I take those tithes, which were due to me as a priest, from those that brought them. Yet do I confess, that I took part of the spoils of those Syrians which inhabited the cities that adjoined to us, when I had conquered them, and that I sent them to my kindred at Jerusalem; although, when I twice took Sepphoris by force, and Tiberias four times, and Gadara once, and when I had subdued and taken John, who often laid treacherous snares for me, I did not punish [with death] either him or any of the people forenamed, as the progress of this discourse will show. And on this account, I suppose, it was that God, who is never unacquainted with those that do as they ought to do, delivered me still out of the hands of these my enemies, and afterwards preserved me when I fell into those many dangers which I shall relate hereafter.

16. Now the multitude of the Galileans had that great kindness for me, and fidelity to me, that when their cities were taken by force, and their wives and children carried into slavery, they did not so deeply lament for their own calamities, as they were solicitous for my preservation. But when John saw this, he envied me, and wrote to me, desiring that I would give him leave to come down, and make use of the hot-baths of Tiberias for the recovery of the health of his body. Accordingly, I did not hinder him, as having no suspicion of any wicked designs of his; and I wrote to those to whom I had committed the administration of the affairs of Tiberius by name, that they should provide a lodging for John, and for such as should come with him, and should procure him what necessaries soever he should stand in need of. Now at this time my abode was in a village of Galilee, which is named Cans.

17. But when John was come to the city of Tiberias, he persuaded the men to revolt from their fidelity to me, and to adhere to him; and many of them gladly received that invitation of his, as ever fond of innovations, and by nature disposed to changes, and delighting in seditions; but they were chiefly Justus and his father Pistus, that were earnest for their revolt from me, and their adherence to John. But I came upon them, and prevented them; for a messenger had come to me from Silas, whom I had made governor of Tiberias, as I have said already, and had told me of the inclinations of the people of Tiberias, and advised me to make haste thither; for that, if I made any delay, the city would come under another's jurisdiction. Upon the receipt of this letter of Silas, I took two hundred men along with me, and traveled all night, having sent before a messenger to let the people of Tiberias know that I was coming to them. When I came near to the city, which was early in the morning, the multitude came out to meet me; and John came with them, and saluted me, but in a most disturbed manner, as being afraid that my coming was to call him to an account for what I was now sensible he was doing. So he, in great haste, went to his lodging. But when I was in the open place of the city, having dismissed the guards I had about me, excepting one, and ten armed men that were with him, I attempted to make a speech to the multitude of the people of Tiberias: and, standing on a certain elevated place, I entreated them not to be so hasty in their revolt; for that such a change in their behavior would be to their reproach, and that they would then justly be suspected by those that should be their governors hereafter, as if they were not likely to be faithful to them neither.

18. But before I had spoken all I designed, I heard one of my own domestics bidding me come down, for that it was not a proper time to take care of retaining the good-will of the people of Tiberias, but to provide for my own safety, and escape my enemies there; for John had chosen the most trusty of those armed men that were about him out of those thousand that he had with him, and had given them orders when he sent them, to kill me, having learned that I was alone, excepting some of my domestics. So those that were sent came as they were ordered, and they had executed what they came about, had I not leaped down from the elevation I stood on, and with one of my guards, whose name was James, been carried [out of the crowd] upon the back of one Herod of Tiberias, and guided by him down to the lake, where I seized a ship, and got into it, and escaped my enemies unexpectedly, and came to Tarichese.

19. Now, as soon as the inhabitants of that city understood the perfidiousness of the people of Tiberias, they were greatly provoked at them. So they snatched up their arms, and desired me to be their leader against them; for they said they would avenge their commander's cause upon them. They also carried the report of what had been done to me to all the Galileans, and eagerly endeavored to irritate them against the people of Tiberias, and desired that vast numbers of them would get together, and come to them, that they might act in concert with their commander, what should be determined as fit to be done. Accordingly, the Galileans came to me in great numbers, from all parts, with their weapons, and besought me to assault Tiberias, to take it by force, and to demolish it, till it lay even with the ground, and then to make slaves of its inhabitants, with their wives and children. Those that were Josephus's friends also, and had escaped out of Tiberias, gave him the same advice. But I did not comply with them, thinking it a terrible thing to begin a civil war among them; for I thought that this contention ought not to proceed further than words; nay, I told them that it was not

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for their own advantage to do what they would have me to do, while the Romans expected no other than that we should destroy one another by our mutual seditions. And by saying this, I put a stop to the anger of the Galileans.

20. But now John was afraid for himself, since his treachery had proved unsuccessful. So he took the armed men that were about him, and removed from Tiberias to Gischala, and wrote to me to apologize for himself concerning What had been done, as if it had been done without his approbation, and desired me to have no suspicion of him to his disadvantage. He also added oaths and certain horrible curses upon himself, and supposed he should be thereby believed in the points he wrote about to me.

21. But now another great number of the Galileans came together again with their weapons, as knowing the man, how wicked and how sadly perjured he was, and desired me to lead them against him and promised me that they would utterly both him and Gischala. Hereupon I professed that I was obliged to them for their readiness to serve me, and that I would more than requite their good-will to me. However, I entreated them to restrain themselves, and begged of them to give me leave to do what I intended, which was to put an end to these troubles without bloodshed; and when I had prevailed with the multitude of the Galileans to let me do so, I came to Sepphoris.

22. But the inhabitants of this city having determined to continue in their allegiance to the Romans, were afraid of my coming to them, and tried, by putting me upon another action, to divert me, that they might be freed from the terror they were in. Accordingly, they sent to Jesus, the captain of those robbers who were in the confines of Ptolemais, and promised to give him a great deal of money, if he would come with those forces he had with him, which were in number eight hundred, and fight with us. Accordingly, he complied with what they desired, upon the promises they had made him, and was desirous to fall upon us when we were unprepared for him, and knew nothing of his coming beforehand. So he sent to me, and desired that I would give him leave to come and salute me. When I had given him that leave, which I did without the least knowledge of his treacherous intentions beforehand, he took his band of robbers, and made haste to come to me. Yet did not this his knavery succeed well at last; for as he was already nearly approaching, one of those with him deserted him, and came to me, and told me what he had undertaken to do. When I was informed of this, I went into the market-place, and pretended to know nothing of his treacherous purpose. I took with me many Galileans that were armed, as also some of those of Tiberias; and, when I had given orders that all the roads should be carefully guarded, I charged the keepers of the gates to give admittance to none but Jesus, when he came, with the principal of his men, and to exclude the rest; and in case they aimed to force themselves in, to use stripes [in order to repel them]. Accordingly, those that had received such a charge did as they were bidden, and Jesus came in with a few others; and when I had ordered him to throw down his arms immediately, and told him, that if he refused so to do, he was a dead man, he seeing armed men standing all round about him, was terrified, and complied; and as for those of his followers that were excluded, when they were informed that he was seized, they ran away. I then called Jesus to me by himself, and told him, "that I was not a stranger to that treacherous design he had against me, nor was I ignorant by whom he was sent for; that, however, I would forgive him what he had done already, if he would repent of it, and be faithful to me hereafter." And thus, upon his promise to do all that I desired, I let him go, and gave him leave to get those whom he had formerly had with him together again. But I threatened the inhabitants of Sepphoris, that, if they would not leave off their ungrateful treatment of me, I would punish them sufficiently.

23. At this time it was that two great men, who were under the jurisdiction of the king [Agrippa] came to me out of the region of Trachonius, bringing their horses and their arms, and carrying with them their money also; and when the Jews would force them to be circumcised, if they would stay among them, I would not permit them to have any force put upon them, but said to them, "Every one ought to worship God according to his own inclinations, and not to be constrained by force; and that these men, who had fled to us for protection, ought not to be so treated as to repent of their coming hither." And when I had pacified the multitude, I provided for the men that were come to us whatsoever it was they wanted, according to their usual way of living, and that in great plenty also.

24. Now king Agrippa sent an army to make themselves masters of the citadel of Gamala, and over it Equieulus Modius; but the forces that were sent were not allow to encompass the citadel quite round, but lay before it in the open places, and besieged it. But when Ebutius the decurion, who was intrusted with the government of the great plain, heard that I was at Simonias, a village situated in the confines of Galilee, and was distant from him sixty furlongs, he took a hundred horsemen that were with him by night, and a certain number of footmen, about two hundred, and brought the inhabitants of the city Gibea along with him as auxiliaries, and marched in the night, and came to the village where I abode. Upon this I pitched my camp over against him, which had a great number of forces in it: but Ebutius tried to draw us down into the plain, as greatly depending upon his horsemen; but we would not come down; for when I was satisfied of the advantage that his horse would have if we came down into the plain, while we were all footmen, I resolved to join battle with the enemy where I was. Now Ebutius and his party made a courageous opposition for some time; but when he saw that his horse were useless to him in that place, he retired back to the city Gibea, having lost three of his men in the fight. So I followed him directly with two thousand armed men; and when I was at the city Besara, that lay in the confines of Ptolemais, but twenty furlongs from Gibea, where Ebutius abode, I placed my armed men on the outside of the village, and gave orders that they should

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guard the passes with great care, that the enemy might not disturb us until we should have carried off the corn, a great quantity of which lay there: it belonged to Bernice the queen, and had been gathered together out of the neighbouring villages into Besara; so I loaded my camels and asses, a great number of which I had brought along with me, and sent the corn into Galilee. When I had done this, I offered Ebutius battle; but when he would not accept of the offer, for he was terrified at our readiness and courage, I altered my route, and marched towards Neopolitanus, because I had heard that the country about Tiberias was laid waste by him. This Neopolitanus was captain of a troop of horse, and had the custody of Scythopolis intrusted to his care by the enemy; and when I had hindered him from doing any further mischief to Tiberias, I set myself to make provision for the affairs of Galilee.

25. But when John, the son of Levi, who, as we before told you, abode at Gischala, was informed how all things had succeeded to my mind, and that I was much in favour with those that were under me, as also that the enemy were greatly afraid of me, he was not pleased with it, as thinking my prosperity tended to his ruin. So he took up a bitter envy and enmity against me; and hoping, that if he could inflame those that were under me to hate me, he should put an end to the prosperity I was in, he tried to persuade the inhabitants of Tiberias and of Sepphoris, [and for those of Gabara he supposed they would be also of the same mind with the others,] which were the greatest cities of Galilee, to revolt from their subjection to me, and to be of his party; and told them that he would command them better than I did. As for the people of Sepphoris, who belonged to neither of us, because they had chosen to be in subjection to the Romans, they did not comply with his proposal; and for those of Tiberias, they did not indeed so far comply as to make a revolt from under me, but they agreed to be his friends, while the inhabitants of Gabara did go over to John; and it was Simon that persuaded them so to do, one who was both the principal man in the city, and a particular friend and companion of John. It is true, these did not openly own the making a revolt, because they were in great fear of the Galileans, and had frequent experience of the good-will they bore to me; yet did they privately watch for a proper opportunity to lay snares for me; and indeed I thereby came into the greatest danger, on the occasion following.

26. There were some bold young men of the village of Dabaritta, who observed that the wife of Ptolemy, the king's procurator, was to make a progress over the great plain with a mighty attendance, and with some horsemen that followed as a guard to them, and this out of a country that was subject to the king and queen, into the jurisdiction of the Romans; and fell upon them on a sudden, and obliged the wife of Ptolemy to fly away, and plundered all the carriages. They also came to me to Tarichese, with four mules' loading of garments, and other furniture; and the weight of the silver they brought was not small, and there were five hundred pieces of gold also. Now I had a mind to preserve these spoils for Ptolemy, who was my countryman; and it is prohibited by our laws even to spoil our enemies; so I said to those that brought these spoils, that they ought to be kept, in order to rebuild the walls of Jerusalem with them when they came to be sold. But the young men took it very ill that they did not receive a part of those spoils for themselves, as they expected to have done; so they went among the villages in the neighbourhood of Tiberias, and told the people that I was going to betray their country to the Romans, and that I used deceitful language to them, when I said, that what had been thus gotten by rapine should be kept for the rebuilding of the walls of the city of Jerusalem; although I had resolved to restore these spoils again to their former owner. And indeed they were herein not mistaken as to my intentions; for when I had gotten clear of them, I sent for two of the principal men, Dassion, and Janneus the son of Levi, persons that were among the chief friends of the king, and commanded them to take the furniture that had been plundered, and to send it to him; and I threatened that I would order them to be put to death by way of punishment, if they discovered this my command to any other person.

27. Now, when all Galilee was filled with this rumor, that their country was about to be betrayed by me to the Romans, and when all men were exasperated against me, and ready to bring me to punishment, the inhabitants of Tarichee did also themselves suppose that what the young men said was true, and persuaded my guards and armed men to leave me when I was asleep, and to come presently to the hippodrome, in order there to take counsel against me their commander. And when they had prevailed with them, and they were gotten together, they found there a great company assembled already, who all joined in one clamour, to bring the man who was so wicked to them as to betray them, to his due punishment; and it was Jesus, the son of Sapphias, who principally set them on. He was ruler in Tiberias, a wicked man, and naturally disposed to make disturbances in matters of consequence; a seditious person he was indeed, and an innovator beyond every body else. He then took the laws of Moses into his hands, and came into the midst of the people, and said, "O my fellow citizens! if you are not disposed to hate Josephus on your own account, have regard, however, to these laws of your country, which your commander-in-chief is going to betray; hate him therefore on both these accounts, and bring the man who hath acted thus insolently, to his deserved punishment."

28. When he had said this, and the multitude had openly applauded him for what he had said, he took some of the armed men, and made haste away to the house in which I lodged, as if he would kill me immediately, while I was wholly insensible of all till this disturbance happened; and by reason of the pains I had been taking, was fallen fast asleep. But Simon, who was intrusted with the care of my body, and was the only person that stayed with me, and saw the violent incursion the citizens made upon me, awaked me, and told me of the danger I was in, and desired me to let him kill me, that I might die bravely and like a general, before my enemies

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came in, and forced me [to kill myself], or killed me themselves. Thus did he discourse to me; but I committed the care of my life to God, and made haste to go out to the multitude. Accordingly, I put on a black garment, and hung my sword at my neck, and went by such a different way to the hippodrome, wherein I thought none of my adversaries would meet me; so I appeared among them on the sudden, and fell down flat on the earth, and bedewed the ground with my tears: then I seemed to them all an object of compassion. And when I perceived the change that was made in the multitude, I tried to divide their opinions before the armed men should return from my house; so I granted them that I had been as wicked as they supposed me to be; but still I entreated them to let me first inform them for what use I had kept that money which arose from the plunder, and, that they might then kill me if they pleased: and upon the multitude's ordering me to speak, the armed men came upon me, and when they saw me, they ran to kill me; but when the multitude bade them hold their hands, they complied, and expected that as soon as I should own to them that I kept the money for the king, it would be looked on as a confession of my treason, and they should then be allowed to kill me.

29. When, therefore, silence was made by the whole multitude, I spake thus to them: "O my countrymen! I refuse not to die, if justice so require. However, I am desirous to tell you the truth of this matter before I die; for as I know that this city of yours [Tarichee] was a city of great hospitality, and filled with abundance of such men as have left their own countries, and are come hither to be partakers of your fortune, whatever it be, I had a mind to build walls about it, out of this money, for which you are so angry with me, while yet it was to be expended in building your own walls." Upon my saying this, the people of Taricheae and the strangers cried out, that "they gave me thanks, and desired me to be of good courage," although the Galileans and the people of Tiberias continued in their wrath against me, insomuch that there arose a tumult among them, while some threatened to kill me, and some bade me not to regard them; but when I promised them that I would build them walls at Tiberias, and at other cities that wanted them, they gave credit to what I promised, and returned every one to his own home. So I escaped the forementioned danger, beyond all my hopes, and returned to my own house, accompanied with my friends, and twenty armed men also.

30. However, these robbers and other authors of this tumult, who were afraid, on their own account, lest I should punish them for what they had done, took six hundred armed men, and came to the house where I abode, in order to set it on fire. When this their insult was told me, I thought it indecent for me to run away, and I resolved to expose myself to danger, and to act with some boldness; so I gave order to shut the doors, and went up into an upper room, and desired that they would send in some of their men to receive the money [from the spoils] for I told them they would then have no occasion to be angry with me; and when they had sent in one of the boldest of them all, I had him whipped severely, and I commanded that one of his hands should be cut off, and hung about his neck; and in this case was he put out to those that sent him. At which procedure of mine they were greatly affrighted, and in no small consternation, and were afraid that they should themselves be served in like manner, if they staid there; for they supposed that I had in the house more armed men than they had themselves; so they ran away immediately, while I, by the use of this stratagem, escaped this their second treacherous design against me.

31. But there were still some that irritated the multitude against me, and said that those great men that belonged to the king ought not to be suffered to live, if they would not change their religion to the religion of those to whom they fled for safety: they spake reproachfully of them also, and said that they were wizards, and such as called in the Romans upon them. So the multitude was soon deluded by such plausible pretenses as were agreeable to their own inclinations, and were prevailed on by them. But when I was informed of this, I instructed the multitude again, that those who fled to them for refuge ought not to be persecuted: I also laughed at the allegation about witchcraft, and told them that the Romans would not maintain so many ten thousand soldiers, if they could overcome their enemies by wizards. Upon my saying this, the people assented for a while; but they returned again afterwards, as irritated by some ill people against the great men; nay, they once made an assault upon the house in which they dwelt at Tarichess, in order to kill them; which, when I was informed of, I was afraid lest so horrid a crime should take effect, and nobody else would make that city their refuge any more. I therefore came myself, and some others with me, to the house where these great men lived, and locked the doors, and had a trench drawn from their house leading to the lake, and sent for a ship, and embarked therein with them, and sailed to the confines of Hippos: I also paid them the value of their horses; nor in such a flight could I have their horses brought to them. I then dismissed them, and begged of them earnestly that they would courageously bear I this distress which befell them. I was also myself I greatly displeased that I was compelled to expose those that had fled to me to go again into an enemy's country; yet did I think it more eligible that they should perish among the Romans, if it should so happen, than in the country that was under my jurisdiction. However, they escaped at length, and king Agrippa forgave them their offenses. And this was the conclusion of what concerned these men.

32. But as for the inhabitants of the city of Tiberias, they wrote to the king, and desired him to send them forces sufficient to be a guard to their country; for that they were desirous to come over to him: this was what they wrote to him. But when I came to them, they desired me to build their walls, as I had promised them to do; for they had heard that the walls of Tarichess were already built. I agreed to their proposal accordingly; and when I had made preparation for the entire building, I gave order to the architects to go to work; but on the third day, when I was gone to Tarichess,

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which was thirty furlongs distant from Tiberias, it so fell out, that some Roman horsemen were discovered on their march, not far from the city, which made it to be supposed that the forces were come from the king; upon which they shouted, and lifted up their voices in commendations of the king, and in reproaches against me. Hereupon one came running to me, and told me what their dispositions were, and that they had resolved to revolt from me: upon hearing which news I was very much alarmed; for I had already sent away my armed men from Tarichess, to their own homes, because the next day was our sabbath; for I would not have the people of Tarichess disturbed [on that day] by a multitude of soldiers; and indeed, whenever I sojourned at that city, I never took any particular care for a guard about my own body, because I had had frequent instances of the fidelity its inhabitants bore to me. I had now about me no more than seven armed men, besides some friends, and was doubtful what to do; for to send to recall my own forces I did not think proper, because the present day was almost over; and had those forces been with me, I could not take up arms on the next day, because our laws forbade us so to do, even though our necessity should be very great; and if I should permit the people of Tarichess, and the strangers with them, to guard the city, I saw that they would not be sufficient for that purpose, and I perceived that I should be obliged to delay my assistance a great while; for I thought with myself that the forces that came from the king would prevent me, and that I should be driven out of the city. I considered, therefore, how to get clear of these forces by a stratagem; so I immediately placed those my friends of Tarichee, on whom I could best confide, at the gates, to watch those very carefully who went out at those gates: I also called to me the heads of families, and bade every one of them to seize upon a ship to go on board it, and to take a master with them, and follow him to the city of Tiberias. I also myself went on board one of those ships, with my friends, and the seven armed men already mentioned, and sailed for Tiberias.

33. But now, when the people of Tiberias perceived that there were no forces come from the king, and yet saw the whole lake full of ships, they were in fear what would become of their city, and were greatly terrified, as supposing that the ships were full of men on board; so they then changed their minds, and threw down their weapons, and met me with their wives and children, and made acclamations to me with great commendations; for they imagined that I did not know their former inclinations [to have been against me]; so they persuaded me to spare the city. But when I was come near enough, I gave order to the masters of the ships to cast anchor a good way off the land, that the people of Tiberias might not perceive that the ships had no men on board; but I went nearer to the people in one of the ships, and rebuked them for their folly, and that they were so fickle as, without any just occasion in the world, to revolt from their fidelity to me. However, assured them that I would entirely forgive them for the time to come, if they would send ten of the ringleaders of the multitude to me; and when they complied readily with this proposal, and sent me the men forementioned, I put them on board a ship, and sent them away to Tarichese; and ordered them to be kept in prison.

34. And by this stratagem it was that I gradually got all the senate of Tiberias into my power, and sent them to the city forementioned, with many of the principal men among the populace, and those not fewer in number than the other. But when the multitude saw into what great miseries they had brought themselves, they desired me to punish the author of this sedition: his name was Clitus, a young man, bold and rash in his undertakings. Now, since I thought it not agreeable to piety to put one of my own people to death, and yet found it necessary to punish him, I ordered Levi, one of my own guards, to go to him, and cut off one of Clitus's hands; but as he that was ordered to do this, was afraid to go out of the ship alone, among 'so great a multitude, I was not willing that the timorousness of the soldier should appear to the people of Tiberias. So I called to Clitus himself and said to him, "Since thou deservest to lose both thine hands for thy ingratitude to me, be thou thine own executioner, lest, if thou refusest so to be, thou undergo a worse punishment." And when he earnestly begged of me to spare him one of his hands, it was with difficulty that I granted it. So, in order to prevent the loss of both his hands, he willingly took his sword, and cut off his own left hand; and this put an end to the sedition.

35. Now the men of Tiberias, after I was gone to Taricheae, perceived what stratagem I had used against them, and they admired how I had put an end to their foolish sedition, without shedding of blood. But now, when I had sent for some of those multitudes of the people of Tiberias out of prison, among whom were Justus and his father Pistus, I made them to sup with me; and during our supper time I said to them, that I knew the power of the Romans was superior to all others, but did not say so [publicly] because of the robbers. So I advised them to do as I did, and to wait for a proper opportunity, and not to be uneasy at my being their commander; for that they could not expect to have another who would use the like moderation that I had done. I also put Justus in mind how the Galileans had cut off his brother's hands before ever I came to Jerusalem, upon an accusation laid against him, as if he had been a rogue, and had forged some letters; as also how the people of Gamala, in a sedition they raised against the Babylonians, after the departure of Philip, slew Chares, who was a kinsman of Philip, and withal how they had wisely punished Jesus, his brother Justuses sister's husband [with death]. When I had said this to them during supper time, I in the morning ordered Justus, and all the rest that were in prison, to be loosed out of it, and sent away.

36. But before this, it happened that Philip, the son of Jacimus, went out of the citadel of Gamala upon the following occasion: When Philip had been informed that Varus was put out of his government by king Agrippa, and that Equieulus Modius, a man that was of old his friend and companion, was come to succeed him, he wrote to him, and

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related what turns of fortune he had had, and desired him to forward the letters he sent to the king and queen. Now, when Modius had received these letters, he was exceedingly glad, and sent the letters to the king and queen, who were then about Berytus. But when king Agrippa knew that the story about Philip was false, [for it had been given out, that the Jews had begun a war with the Romans, and that this Philip had been their commander in that war,] he sent some horsemen to conduct Philip to him; and when he was come, he saluted him very obligingly, and showed him to the Roman commanders, and told them that this was the man of whom the report had gone about as if he had revolted from the Romans. He also bid him to take some horsemen with him, and to go quickly to the citadel of Gamala, and to bring out thence all his domestics, and to restore the Babylonians to Batanea again. He also gave it him in charge to take all possible care that none of his subjects should be guilty of making any innovation. Accordingly, upon these directions from the king, he made haste to do what he was commanded.

37. Now there was one Joseph, the son of a female physician, who excited a great many young men to join with him. He also insolently addressed himself to the principal persons at Gamala, and persuaded them to revolt from the king; and take up arms, and gave them hopes that they should, by his means, recover their liberty. And some they forced into the service, and those that would not acquiesce in what they had resolved on, they slew. They also slew Chares, and with him Jesus, one of his kinsmen, and a brother of Justus of Tiberias, as we have already said. Those of Gamala also wrote to me, desiring me to send them an armed force, and workmen to raise up the walls of their city; nor did I reject either of their requests. The region of Gaulanitis did also revolt from the king, as far as the village Solyma. I also built a wall about Seleucia and Soganni, which are villages naturally of ver great strength. Moreover, I, in like manner, walled several villages of Upper Galilee, though they were very rocky of themselves. Their names are Jamnia, and Meroth, and Achabare. I also fortified, in the Lower Galilee, the cities Tarichee, Tiberias, Sepphoris, and the villages, the cave of Arbela, Bersobe, Selamin, Jotapata, Capharecho, and Sigo, and Japha, and Mount Tabor. I also laid up a great quantity of corn in these places, and arms withal, that might be for their security afterward.

38. But the hatred that John, the son of Levi, bore to me, grew now more violent, while he could not bear my prosperity with patience. So he proposed to himself, by all means possible, to make away with me; and built the walls of Gischala, which was the place of his nativity. He then sent his brother Simon, and Jonathan, the son of Sisenna, and about a hundred armed men, to Jerusalem, to Simon, the son of Gamaliel, in order to persuade him to induce the commonalty of Jerusalem to take from me the government over the Galileans, and to give their suffrages for conferring that authority upon him. This Simon was of the city of Jerusalem, and of a very noble family of the sect of the Pharisees, which are supposed to excel others in the accurate knowledge of the laws of their country. He was a man of great wisdom and reason, and capable of restoring public affairs by his prudence, when they were in an ill posture. He was also an old friend and companion of John; but at that time he had a difference with me. When therefore he had received such an exhortation, he persuaded the high priests, Ananus, and Jesus the son of Gamala, and some others of the same seditious faction, to cut me down, now I was growing so great, and not to overlook me while I was aggrandizing myself to the height of glory; and he said that it would be for the advantage of the Galileans, if I were deprived of my government there. Ananus also, and his friends, desired them to make no delay about the matter, lest I should get the knowledge of what was doing too soon, and should come and make an assault upon the city with a great army. This was the counsel of Simon; but Artanus the high priest demonstrated to them that this was not an easy thing to be done, because many of the high priests and of the rulers of the people bore witness that I had acted like an excellent general, and that it was the work of ill men to accuse one against whom they had nothing to say.

39. When Simon heard Ananus say this, he desired that the messengers would conceal the thing, and not let it come among many; for that he would take care to have Josephus removed out of Galilee very quickly. So he called for John's brother, [Simon,] and charged him that they should send presents to Ananus and his friends; for, as he said, they might probably by that means persuade them to change their minds. And indeed Simon did at length thus compass what he aimed at; for Artanus, and those with him, being corrupted by bribes, agreed to expel me out of Galilee, without making the rest of the citizens acquainted with what they were doing. Accordingly, they resolved to send men of distinction as to their families, and of distinction as to their learning also. Two of these were of the populace, Jonathan and Ananias, by sect Pharisees; while the third, Jozar, was of the stock of the priests, and a Pharisee also; and Simon, the last of them, was of the youngest of the high priests. These had it given them in charge, that, when they were come to the multitude of the Galileans, they should ask them, what was the reason of their love to me? and if they said that it was because I was born at Jerusalem, that they should reply, that they four were all born at the same place; and if they should say, it was because I was well versed in their law, they should reply, that neither were they unacquainted with the practices of their country; but if, besides these, they should say, they loved me because I was a priest, they should reply, that two of these were priests also.

40. Now, when they had given Jonathan and his companions these instructions, they gave them forty thousand [drachmae] out of the public money: but when they heard that there was a certain Galilean that then sojourned at Jerusalem, whose name was Jesus, who had about him a band of six hundred armed men, they sent for him, and gave him three months pay, and gave him orders to follow Jonathan and his companions, and be obedient to them. They

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also gave money to three hundred men that were citizens of Jerusalem, to maintain them all, and ordered them also to follow the ambassadors; and when they had complied, and were gotten ready for the march, Jonathan and his companions went out with them, having along with them John's brother and a hundred armed men. The charge that was given them by those that sent them was this: That if I would voluntarily lay down my arms, they should send me alive to the city of Jerusalem; but that, in case I opposed them, they should kill me, and fear nothing; for that it was their command for them so to do. They also wrote to John to make all ready for fighting me, and gave orders to the inhabitants of Sepphoris, and Gabara, and Tiberins, to send auxiliaries to John.

41. Now, as my father wrote me an account of this, [for Jesus the son of Gamala, who was present in that council, a friend and companion of mine, told him of it,] I was very much troubled, as discovering thereby that my fellow citizens proved so ungrateful to me, as, out of envy, to give order that I should be slain: my father earnestly pressed me also in his letter to come to him, for that he longed to see his son before he died. I informed my friends of these things, and that in three days' time I should leave the country, and go home. Upon hearing this, they were all very sorry, and desired me, with tears in their eyes, not to leave them to be destroyed; for so they thought they should be, if I were deprived of the command over them: but as I did not grant their request, but was taking care of my own safety, the Galileans, out of their dread of the consequence of my departure, that they should then be at the mercy of the robbers, sent messengers over all Galilee to inform them of my resolution to leave them. Whereupon, as soon as they heard it, they got together in great numbers, from all parts, with their wives and children; and this they did, as it appeared to me, not more out of their affection to me, than out of their fear on their own account; for while I staid with them, they supposed that they should suffer no harm. So they all came into the great plain, wherein I lived, the name of which was Asochis.

42. But wonderful it was what a dream I saw that very night; for when I had betaken myself to my bed, as grieved and disturbed at the news that had been written to me, it seemed to me, that a certain person stood by me, and said, "O Josephus! leave off to afflict thy soul, and put away all fear; for what now grieves thee will render thee very considerable, and in all respects most happy; for thou shalt get over not only these difficulties, but many others, with great success. However, be not cast down, but remember that thou art to fight with the Romans." When I had seen this dream, I got up with an intention of going down to the plain. Now, when the whole multitude of the Galileans, among whom were the women and children, saw me, they threw themselves down upon their faces, and, with tears in their eyes, besought me not to leave them exposed to their enemies, nor to go away and permit their country to be injured by them. But when I did not comply, with their entreaties, they compelled me to take an oath, that I would stay with them: they also cast abundance of reproaches upon the people of Jerusalem, that they would not let their country enjoy peace.

43. When I heard this, and saw what sorrow the people were in, I was moved with compassion to them, and thought it became me to undergo the most manifest hazards for the sake of so great a multitude; so I let them know I would stay with them. And when I had given order that five thousand off them should come to me armed, and with provisions for their maintenance, I sent the rest away to their own homes; and when those five thousand were come, I took them, together with three thousand of the soldiers that were with me before, and eighty horsemen, and marched to the village of Chabolo, situated in the confines of Ptolimias, and there kept my forces together, pretending to get ready to fight with Placidus, who was come with two cohorts of footmen, and one troop of horsemen, and was sent thither by Cestius Gallus to burn those villages of Galilee that were near Ptolemais. Upon whose casting up a bank before the city Ptolemais, I also pitched my camp at about the distance of sixty furlongs from that village. And now we frequently brought out our forces as if we would fight, but proceeded no further than skirmishes at a distance; for when Placidus perceived that I was earnest to come to a battle, he was afraid, and avoided it. Yet did he not remove from the neighbourhood of Ptolemais.

44. About this time it was that Jonathan and his fellow legates came. They were sent, as we have said already, by Simon, and Ananus the high priest. And Jonathan contrived how he might catch me by treachery; for he durst not make any attempt upon me openly. So he wrote me the following epistle: "Jonathan and those that are with him, and are sent by the people of Jerusalem, to Josephus, send greeting. We are sent by the principal men of Jerusalem, who have heard that John of Gischala hath laid many snares for thee, to rebuke him, and to exhort him to be subject to thee hereafter. We are also desirous to consult with thee about our common concerns, and what is fit to be done. We therefore desire thee to come to us quickly, and to bring only a few men with thee; for this village will not contain a great number of soldiers." Thus it was that they wrote, as expecting one of these two things; either that I should come without armed men, and then they should have me wholly in their power; or, if I came with a great number, they should judge me to be a public enemy. Now it was a horseman who brought the letter, a man at other times bold, and one that had served in the army under the king. It was the second hour of the night that he came, when I was feasting with my friends, and the principal of the Galileans. This man, upon my servant's telling me that a certain horseman of the Jewish nation was come, was called in at my command, but did not so much as salute me at all, but held out a letter, and said, "This letter is sent thee by those that are come from Jerusalem; do thou write an answer to it quickly; for I am obliged to return to them very soon." Now my guests could not but wonder at the boldness of the soldier. But I desired him to sit down and sup with us; but

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when he refused so to do, I held the letter in my hands as I received it, and fell a talking with my guests about other matters. But a few hours afterwards, I got up, and when I had dismissed the rest to go to their beds, I bid only four of my intimate friends to stay, and ordered my servant to get some wine ready. I also opened the letter so, that nobody could perceive it; and understanding thereby presently the purportú of the writing, I sealed it up again, and appeared as if I had not yet read it, but only held it in my hands. I ordered twenty drachmae should be given the soldier for the charges of his journey; and when he took the money, and said that he thanked me for it, I perceived that he loved money, and that he was to be caught chiefly by that means; and I said to him, "If thou wilt but drink with us, thou shalt have a drachma for every glass thou drinkest." So he gladly embraced this proposal, and drank a great deal of wine, in order to get the more money, and was so drunk, that at last he could not keep the secrets he was intrusted with, but discovered them without my putting questions to him, viz. That a treacherous design was contrived against me, and that I was doomed to die by those that sent him. When I heard this, I wrote back this answer: "Josephus to Jonathan, and those that are with him, sendeth greeting. Upon the information that you are come in health into Galilee, I rejoice, and this especially because I can now resign the care of public affairs here into your hands, and return into my native country, which is what I have desired to do a great while; and I confess I ought not only to come to you as far as Xaloth, but farther, and this without your commands. But I desire you to excuse me, because I cannot do it now, since I watch the motions of Placidus, who hath a mind to go up into Galilee; and this I do here at Chabolo. Do you therefore, on the receipt of this epistle, come hither to me. Fare you well."

45. When I had written thus, and given the letter to be carried by the soldier, I sent along with him thirty of the Galileans of the best characters, and gave them instructions to salute those ambassadors, but to say nothing else to them. I also gave orders to as many of those armed men, whom I esteemed most faithful to me, to go along with the others, every one with him whom he was to guard, lest some conversation might pass between those whom I sent and those who were with Jonathan. So those men went [to Jonathan]. But when Jonathan and his partners had failed in this their first attempt, they sent me another letter, the contents whereof were as follows: "Jonathan, and those with him, to Josephus, send greeting. We require thee to come to us to the village Gabaroth, on the third day, without any armed men, that we may hear what thou hast to lay to the charge of John [of Gischala]." When they had written this letter, they saluted the Galileans whom I sent, and came to Japha, which was the largest village of all Galilee, and encompassed with very strong walls, and had a great number of inhabitants in it. There the multitude of men, with their wives and children, met them, and exclaimed loudly against them; and desired them to be gone, and not to envy them the advantage of an excellent commander. With these clamours Jonathan and his partners were greatly provoked, although they durst not show their anger openly; so they made them no answer, but went to other villages. But still the same clamours met them from all the people, who said, "Nobody should persuade them to have any other commander besides Josephus." So Jonathan and his partners went away from them without success, and came to Sepphoris, the greatest city of all Galilee. Now the men of that city, who inclined to the Romans in their sentiments, met them indeed, but neither praised nor reproached me and when they were gone down from Sepphoris to Asochis, the people of that place made a clamour against them, as those of Japha had done; whereupon they were able to contain themselves no longer, but ordered the armed men that were with them to beat those that made the clamour with their clubs. And when they came to Gabara, John met them with three thousand armed men; but, as I understood by their letter that they had resolved to fight against me, I arose from Chabolo, with three thousand armed men also; but left in my camp one of my fastest friends, and came to Jotapata, as desirous to be near them, the distance being no more than forty furlongs. Whence I wrote thus to them: "If you are very desirous that I should come to you, you know there are two hundred and forty cities and villages in Galilee; I will come to any of them which you please, excepting Gaburn and Gischala; the one of which is John's native city, and the other in confederacy and friendship with him."

46. When Jonathan and his partners had received this letter, they wrote me no more answers, but called a council of their friends together; and taking John into their consultation, they took counsel together by what means they might attack me. John's opinion was, that they should write to all the cities and villages that were in Galilee; for that there must be certainly one or two persons in every one of them that were at variance with me, and that they should be invited to come to oppose me as an enemy. He would also have them send this resolution of theirs to the city of Jerusalem, that its citizens, upon the knowledge of my being adjudged to be an enemy by the Galileans, might themselves I also confirm that determination. He said also, that when this was done, even those Galileans who were well affected to me, would desert me out of fear. When John had given them this counsel, what he had said was very agreeable to the rest of them. I was also made acquainted with these affairs about the third hour of the night, by the means of one Saccheus, who had belonged to them, but now deserted them and came over to me, and told me what they were about; so I perceived that no time was to be lost. Accordingly, I gave command to Jacob, an armed man of my guard, whom I esteemed faithful to me, to take two hundred men, and to guard the passages that led from Gahara to Galilee, and to seize upon the passengers, and send them to me, especially such as were caught with letters about them: I also sent Jeremias himself, one of my friends, with six hundred armed men, to the borders of Galilee, in order to watch the roads that led from this

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country to the city Jerusalem, and gave him charge to lay hold of such as traveled with letters about them, to keep the men in bonds upon the place, but to send me the letters.

47. When I had laid these commands upon them, I gave them orders, and bid them take their arms and bring three days' provision with them, and be with me the next day. I also parted those that were about me into four parts, and ordained those of them that were most faithful to me to be a guard to my body. I also set over them centurions, and commanded them to take care that not a soldier which they did not know should mingle himself among them. Now, on the fifth day following, when I was at Gabaroth, I found the entire plain that was before the village full of armed men, who were come out of Galilee to assist me: many others of the multitude, also, out of the village, ran along with me. But as soon as I had taken my place, and began to speak to them, they all made an acclamation, and called me the benefactor and savior of the country. And when I had made them my acknowledgments, and thanked them [for their affection to me], I also advised them to fight with nobody, nor to spoil the country; but to pitch their tents in the plain, and be content with their sustenance they had brought with them; for I told them that I had a mind to compose these troubles without shedding any blood. Now it came to pass, that on the very same day those who were sent by John with letters, fell among the guards whom I had appointed to watch the roads; so the men were themselves kept upon the place, as my orders were, but I got the letters, which were full of reproaches and lies; and I intended to fall upon these men, without saying a word of these matters to any body.

48. Now, as soon as Jonathan and his companions heard of my coming, they took all their own friends, and John with them, and retired to the house of Jesus, which indeed was a large castle, and no way unlike a citadel; so they privately laid a band of armed men therein, and shut all the other doors but one, which they kept open, and they expected that I should come out of the road to them, to salute them. And indeed they had given orders to the armed men, that when I came they should let nobody besides me come in, but should exclude others; as supposing that, by this means, they should easily get me under their power: but they were deceived in their expectation; for I perceived what snares they had laid for me. Now, as soon as I was got off my journey, I took up my lodgings over against them, and pretended to be asleep; so Jonathan and his party, thinking that I was really asleep and at rest, made haste to go down into the plain, to persuade the people that I was an ill governor. But the matter proved otherwise; for, upon their appearance, there was a cry made by the Galileans immediately, declaring their good opinion of me as their governor; and they made a clamour against Jonathan and his partners for coming to them when they had suffered no harm, and as though they would overturn their happy settlement; and desired them by all means to go back again, for that they would never be persuaded to have any other to rule over them but myself. When I heard of this, I did not fear to go down into the midst of them; I went, therefore, myself down presently to hear what Jonathan and his companions said. As soon as I appeared, there was immediately an acclamation made to me by the whole multitude, and a cry in my commendation by them, who confessed their thanks was owing to me for my good government of them.

49. When Jonathan and his companions heard this, they were in fear of their own lives, and in danger lest they should be assaulted by the Galileans on nay account; so they contrived how they might run away. But as they were not able to get off, for I desired them to stay, they looked down with concern at my words to them. I ordered, therefore, the multitude to restrain entirely their acclamations, and placed the most faithful of my armed men upon the avenues, to be a guard to us, lest John should unexpected fall upon us; and I encouraged the Galileans to take their weapons, lest they should be disturbed at their enemies, if any sudden insult should be made upon them. And then, in the first place, I put Jonathan and his partners in mind of their [former] letter, and after what manner they had written to me, and declared they were sent by the common consent to the people of Jerusalem, to make up the differences I had with John, and how they had desired me to come to them; and as I spake thus, I publicly showed that letter they had written, till they could not at all deny what they had done, the letter itself convicting them. I then said, "O Jonathan! and you that are sent with him as his colleagues, if I were to be judged as to my behavior, compared with that of John's, and had brought no more than two or three witnesses, good men and true, it is plain you had been forced, upon the examination of their characters beforehand, to discharge the accusations: that therefore you may be informed that I have acted well in the affairs of Galilee, I think three witnesses too few to be brought by a man that hath done as he ought to do; so I gave you all these for witnesses. Inquire of them how I have lived, and whether I have not behaved myself with all decency, and after a virtuous manner, among them. And I further conjure you, O Galileans! to hide no part of the truth, but to speak before these men as before judges, whether I have in any thing acted otherwise than well."

50. While I was thus speaking, the united voices of all the people joined together, and called me their benefactor and savior, and attested to my former behavior, and exhorted me to continue so to do hereafter; and they all said, upon their oaths, that their wives had been preserved free from injuries, and that no one had ever been aggrieved by me. After this, I read to the Galileans two of those epistles which had been sent by Jonathan and his colleagues, and which those whom I had appointed to guard the road had taken, and sent to me. These were full of reproaches, and of lies, as if I had acted more like a tyrant than a governor against them, with many other things besides therein contained, which were no better indeed than impudent falsities. I also informed the multitude how I came by these letters, and that those who carried them delivered them up voluntarily; for I was not willing that my

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enemies should know any thing of the guards I had set, lest they should be afraid, and leave off writing hereafter.

51. When the multitude heard these things, they were greatly provoked at Jonathan, and his colleagues that were with him, and were going to attack them, and kill them; and this they had certainly done, unless I had restrained the anger of the Galileans, and said, that "I forgave Jonathan and his colleagues what was past, if they would repent, and go to their own country, and tell those who sent them the truth, as to my conduct." When I had said this, I let them go, although I knew they would do nothing of what they had promised. But the multitude were very much enraged against them, and entreated me to give them leave to punish them for their insolence; yet did I try all methods to persuade them to spare the men; for I knew that every instance of sedition was pernicious to the public welfare. But the multitude was too angry with them to be dissuaded, and all of them went immediately to the house in which Jonathan and his colleagues abode. However, when I perceived that their rage could not be restrained, I got on horseback, and ordered the multitude to follow me to the village Sogane, which was twenty furlongs off Gabara; and by using this stratagem, I so managed myself, as not to appear to begin a civil war amongst them.

52. But when I was come near Sogane, I caused the multitude to make a halt, and exhorted them not to be so easily provoked to anger, and to the inflicting such punishments as could not be afterwards recalled: I also gave order, that a hundred men, who were already in years, and were principal men among them, should get themselves ready to go to the city of Jerusalem, and should make a complaint before the people of such as raised seditions in the country. And I said to them, that "in case they be moved with what you say, you shall desire the community to write to me, and to enjoin me to continue in Galilee, and to order Jonathan and his colleagues to depart out of it." When I had suggested these instructions to them, and while they were getting themselves ready as fast as they could, I sent them on this errand the third day after they had been assembled: I also sent five hundred armed men with them [as a guard]. I then wrote to my friends in Samaria, to take care that they might safely pass through the country: for Samaria was already under the Romans, and it was absolutely necessary for those that go quickly [to Jerusalem] to pass through that country; for in that road you may, in three days' time, go from Galilee to Jerusalem. I also went myself, and conducted the old men as far as the bounds of Galilee, and set guards in the roads, that it might not be easily known by any one that these men were gone. And when I had thus done, I went and abode at Japha.

53. Now Jonathan and his colleagues, having failed of accomplishing what they would have done against me, sent John back to Gischala, but went themselves to the city of Tiberias, expecting it would submit itself to them; and this was founded on a letter which Jesus, their then governor, had written them, promising that, if they came, the multitude would receive them, and choose to be under their government; so they went their ways with this expectation. But Silas, who, as I said, had been left curator of Tiberias by me, informed me of this, and desired me to make haste thither. Accordingly, I complied with his advice immediately, and came thither; but found myself in danger of my life, from the following occasion: Jonathan and his colleagues had been at Tiberias, and had persuaded a great many of such as had a quarrel with me to desert me; but when they heard of my coming, they were in fear for themselves, and came to me; and when they had saluted me, they said, that I was a happy man in having behaved myself so well in the government of Galilee; and they congratulated me upon the honours that were paid me: for they said that my glory was a credit to them, since they had been my teachers and fellow citizens; and they said further, that it was but just that they should prefer my friendship to them rather than John's, and that they would have immediately gone home, but that they staid that they might deliver up John into my power; and when they said this they took their oaths of it, and those such as are most tremendous amongst us, and such as I did not think fit to disbelieve. However, they desired me to lodge some where else, because the next day was the sabbath, and that it was not fit the city of Tiberias should be disturbed [on that day].

54. So I suspected nothing, and went away to Tarichese; yet did I withal leave some to make inquiry in the city how matters went, and whether any thing was said about me: I also set many persons all the way that led from Tarichese to Tiberias, that they might communicate from one to another, if they learned any news from those that were left in the city. On the next day, therefore, they all came into the Proseucha; it was a large edifice, and capable of receiving a great number of people; thither Jonathan went in, and though he durst not openly speak of a revolt, yet did he say that their city stood in need of a better governor than it then had. But Jesus, who was the ruler, made no scruple to speak out, and said openly, "O fellow citizens! it is better for you to be in subjection to four than to one; and those such as are of high birth, and not without reputation for their wisdom;" and pointed to Jonathan and his colleagues. Upon his saying this, Justus came in and commended him for what he had said, and persuaded some of the people to be of his mind also. But the multitude were not pleased with what was said, and had certainly gone into a tumult, unless the sixth hour, which was now come, had dissolved the assembly, at which hour our laws require us to go to dinner on sabbath days; so Jonathan and his colleagues put off their council till the next day, and went off without success. When I was informed of these affairs, I determined to go to the city of Tiberias in the morning. Accordingly, on the next day, about the first hour of the day, I came from Tarichee, and found the multitude already assembled in the Proseucha; but on what account they were gotten together, those that were assembled did not know. But when Jonathan and his colleagues saw me there unexpectedly, they were in disorder; after which they raised a

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report of their own contrivance, that Roman horsemen were seen at a place called Union, in the borders of Galilee, thirty furlongs distant from the city. Upon which report, Jonathan and his colleagues cunningly exhorted me not to neglect this matter, nor to suffer the land to be spoiled by the enemy. And this they said with a design to remove me out of the city, under the pretense of the want of extraordinary assistance, while they might dispose the city to be my enemy.

55. As for myself, although I knew of their design, yet did I comply with what they proposed, lest the people of Tiberias should have occasion to suppose that I was not careful of their security. I therefore went out; but, when I was at the place, I found not the least footsteps of any enemy, so I returned as fast as ever I could, and found the whole council assembled, and the body of the people gotten together, and Jonathan and his colleagues bringing vehement accusations against me, as one who had no concern to ease them of the burdens of war, and as one that lived luxuriously. And as they were discoursing thus, they produced four letters, as written to them from some people that lived at the borders of Galilee, imploring that they would come to their assistance, for that there was an army of Romans, both horsemen and footmen, who would come and lay waste the country on the third day; they desired them also to make haste, and not to overlook them. When the people of Tiberias heard this, they thought they spake truth, and made a clamour against me, and said I ought not to sit still, but to go away to the assistance of their countrymen. Hereupon I said [for I understood the meaning of Jonathan and his colleagues] that I was ready to comply with what they proposed, and without delay to march to the war which they spake of, yet did I advise them, at the same time, that since these letters declared that the Romans would make their assault in four several places, they should part their forces into five bodies, and make Jonathan and his colleagues generals of each body of them, because it was fit for brave men, not only to give counsel, but to take the place of leaders, and assist their countrymen when such a necessity pressed them; for, said I, it is not possible for me to lead more than one party. This advice of mine greatly pleased the multitude; so they compelled them to go forth to the war. But their designs were put into very much disorder, because they had not done what they had designed to do, on account of my stratagem, which was opposite to their undertakings.

56. Now there was one whose name was Ananias [a wicked man he was, and very mischievous]; he proposed that a general religious fast should be appointed the next day for all the people, and gave order that at the same hour they should come to the same place, without any weapons, to make it manifest before God, that while they obtained his assistance, they thought all these weapons useless. This he said, not out of piety, but that they might catch me and my friends unarmed. Now, I was hereupon forced to comply, lest I should appear to despise a proposal that tended to piety. As soon, therefore, as we were gone home, Jonathan and his colleagues wrote to John to come to them in the morning, and desiring him to come with as many soldiers as he possibly could, for that they should then be able easily to get me into their hands, and to do all they desired to do. When John had received this letter, he resolved to comply with it. As for myself, on the next day, I ordered two of the guards of my body, whom I esteemed the most courageous and most faithful, to hide daggers under their garments, and to go along with me, that we might defend ourselves, if any attack should be made upon us by our enemies. I also myself took my breastplate, and girded on my sword, so that it might be, as far as it was possible, concealed, and came into the Proseucha.

57. Now Jesus, who was the ruler, commanded that they should exclude all that came with me, for he kept the door himself, and suffered none but his friends to go in. And while we were engaged in the duties of the day, and had betaken ourselves to our prayers, Jesus got up, and inquired of me what was become of the vessels that were taken out of the king's palace, when it was burnt down [and] of that uncoined silver; and in whose possession they now were? This he said, in order to drive away time till John should come. I said that Capellus, and the ten principal men of Tiberias, had them all; and I told him that they might ask them whether I told a lie or not. And when they said they had them, he asked me, What is become of those twenty pieces of gold which thou didst receive upon the sale of a certain weight of uncoined money? I replied, that I had given them to those ambassadors of theirs, as a maintenance for them, when they were sent by them to Jerusalem. So Jonathan and his colleagues said that I had not done well to pay the ambassadors out of the public money. And when the multitude were very angry at them for this, for they perceived the wickedness of the men, I understood that a tumult was going to arise; and being desirous to provoke the people to a greater rage against the men, I said, "But if I have not done well in paying our ambassadors out of the public stock, leave off your anger at me, for I will repay the twenty pieces of gold myself."

58. When I had said this, Jonathan and his colleagues held their peace; but the people were still more irritated against them, upon their openly showing their unjust ill-will to me. When Jesus saw this change in file people, he ordered them to depart, but desired the senate to stay; for that they could not examine things of such a nature in a tumult: and as the people were crying out that they would not leave me alone, there came one and told Jesus and his friends privately, that John and his armed men were at hand: whereupon Jonathan and his colleagues, being able to contain themselves no longer, [and perhaps the providence of God hereby procuring my deliverance, for had not this been so, I had certainly been destroyed by John,] said, "O you people of Tiberias! leave off this inquiry about the twenty pieces of gold; for Josephus hath not deserved to die for them; but he hath deserved it by his desire of tyrannizing, and by cheating the multitude of the Galileans with his speeches, in order to gain the dominion over them." When he had said this, they presently laid hands upon me, and endeavored to kill me: but

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as soon as those that were with me saw what they did, they drew their swords, and threatened to smite them, if they offered any violence to me. The people also took up stones, and were about to throw them at Jonathan; and so they snatched me from the violence of my enemies.

59. But as I was gone out a little way, I was just upon meeting John, who was marching with his armed men. So I was afraid of him, and turned aside, and escaped by a narrow passage to the lake, and seized on a ship, and embarked in it, and sailed over to Tarichese. So, beyond my expectation, I escaped this danger. Whereupon I presently sent for the chief of the Galileans, and told them after what manner, against all faith given, I had been very near to destruction from Jonathan and his colleagues, and the people of Tiberias. Upon which the multitude of the Galileans were very angry, and encouraged me to delay no longer to make war upon them, but to permit them to go against John, and utterly to destroy him, as well as Jonathan and his colleagues. However, I restrained them, though they were in such a rage, and desired them to tarry a while, till we should be informed what orders those ambassadors, that were sent by them to the city of Jerusalem, should bring thence; for I told them that it was best for them to act according to their determination; whereupon they were prevailed on. At which time, also, John, when the snares he had laid did not take effect, returned back to Gischala.

60. Now, in a few days, those ambassadors whom he had sent, came back again and informed us, that the people were greatly provoked at Ananus, and Simon the son of Gamaliel, and their friends; that, without any public determination, they had sent to Galilee, and had done their endeavors that I might be turned out of the government. The ambassadors said further, that the people were ready to burn their houses. They also brought letters, whereby the chief men of Jerusalem, at the earnest petition of the people, confirmed me in the government of Galilee, and enjoined Jonathan and his colleagues to return home quickly. When I had gotten these letters, I came to the village Arbela, where I procured an assembly of the Galileans to meet, and bid the ambassadors declare to them the anger of the people of Jerusalem at what had been done by Jonathan and his colleagues, and how much they hated their wicked doings, and how they had confirmed me in the government of their country, as also what related to the order they had in writing for Jonathan and his colleagues to return home. So I immediately sent them the letter, and bid him that carried it to inquire, as well as he could, how they intended to act [on this occasion.]

61. Now, when they had received that letter, and were thereby greatly disturbed, they sent for John, and for the senators of Tiberias, and for the principal men of the Gabarens, and proposed to hold a council, and desired them to consider what was to be done by them. However, the governors of Tiberias were greatly disposed to keep the government to themselves; for they said it was not fit to desert their city, now it was committed to their trust, and that otherwise I should not delay to fall upon them; for they pretended falsely that so I had threatened to do. Now John was not only of their opinion, but advised them, that two of them should go to accuse me before the multitude [at Jerusalem], that I do not manage the affairs of Galilee as I ought to do; and that they would easily persuade the people, because of their dignity, and because the whole multitude are very mutable. When, therefore, it appeared that John had suggested the wisest advice to them, they resolved that two of them, Jonathan and Ananias, should go to the people of Jerusalem, and the other two [Simon and Joazar] should be left behind to tarry at Tiberins. They also took along with them a hundred soldiers for their guard.

62. However, the governors of Tiberias took care to have their city secured with walls, and commanded their inhabitants to take their arms. They also sent for a great many soldiers from John, to assist them against me, if there should be occasion for them. Now John was at Gischala. Jonathan, therefore, and those that were with him, when they were departed from Tiberias, and as soon as they were come to Dabaritta, a village that lay in the utmost parts of Galilee, in the great plain, they, about midnight, fell among the guards I had set, who both commanded them to lay aside their weapons, and kept them in bonds upon the place, as I had charged them to do. This news was written to me by Levi, who had the command of that guard committed to him by me. Hereupon I said nothing of it for two days; and, pretending to know nothing about it, I sent a message to the people of Tiberias, and advised them to lay their arms aside, and to dismiss their men, that they might go home. But, supposing that Jonathan, and those that were with him, were already arrived at Jerusalem, they made reproachful answers to me; yet was I not terrified thereby, but contrived another stratagem against them, for I did not think it agreeable with piety to kindle the fire of war against the citizens. As I was desirous to draw those men away from Tiberias, I chose out ten thousand of the best of my armed men, and divided them into three bodies, and ordered them to go privately, and lie still as an ambush, in the villages. I also led a thousand into another village, which lay indeed in the mountains, as did the others, but only four furlongs distant from Tiberias; and gave orders, that when they saw my signal, they should come down immediately, while I myself lay with my soldiers in the sight of every body. Hereupon the people of Tiberias, at the sight of me, came running out of the city perpetually, and abused me greatly. Nay, their madness was come to that height, that they made a decent bier for me, and, standing about it, they mourned over me in the way of jest and sport; and I could not but be myself in a pleasant humor upon the sight of this madness of theirs.

63. And now being desirous to catch Simon by a wile, and Joazar with him, I sent a message to them, and desired them to come a little way out of the city, and many of their friends to guard them; for I said I would come down to them, and make a league with them, and divide the government of Galilee with them. Accordingly, Simon was deluded on account of his imprudence, and out of the hopes of gain, and

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did not delay to come; but Joazar, suspecting snares were laid for him, staid behind. So when Simon was come out, and his friends with him, for his guard, I met him, and saluted him with great civility, and professed that I was obliged to him for his coming up to me; but a little while afterward I walked along with him as though I would say something to him by myself; and when I had drawn him a good way from his friends, I took him about the middle, and gave him to my friends that were with me, to carry him into a village; and, commanding my armed men to come down, I with them made an assault upon Tiberias. Now, as the fight grew hot on both sides, and the soldiers belonging to Tiberias were in a fair way to conquer me, [for my armed men were already fled away,] I saw the posture of my affairs; and encouraging those that were with me, I pursued those of Tiberias, even when they were already conquerors, into the city. I also sent another band of soldiers into the city by the lake, and gave them orders to set on fire the first house they could seize upon. When this was done, the people of Tiberinas thought that their city was taken by force, and so threw down their arms for fear, and implored, they, their wives, and children, that I would spare their city. So I was over-persuaded by their entreaties, and restrained the soldiers from the vehemency with which they pursued them; while I myself, upon the coming on of the evening, returned back with my soldiers, and went to refresh myself. I also invited Simon to sup with me, and comforted him on occasion of what had happened; and I promised that I would send him safe and secure to Jerusalem, and withal would give him provisions for his journey thither.

64. But on the next day, I brought ten thousand armed men with me, and came to Tiberias. I then sent for the principal men of the multitude into the public place, and enjoined them to tell me who were the authors of the revolt; and when they told me who the men were, I sent them bound to the city Jotapata. But as to Jonathan and Ananias, I freed them from their bonds, and gave them provisions for their journey, together with Simon and Joazar, and five hundred armed men who should guard them; and so I sent them to Jerusalem. The people of Tiberias also came to me again, and desired that I would forgive them for what they had done; and they said they would amend what they had done amiss with regard to me, by their fidelity for the time to come; and they besought me to preserve what spoils remained upon the plunder of the city, for those that had lost them. Accordingly, I enjoined those that had got them, to bring them all before us; and when they did not comply for a great while, and I saw one of the soldiers that were about me with a garment on that was more splendid than ordinary, I asked him whence he had it; and when he replied that he had it out of the plunder of the city, I had him punished with stripes; and I threatened all the rest to inflict a severer punishment upon them, unless they produced before us whatsoever they had plundered; and when a great many spoils were brought together, I restored to every one of Tiberias what they claimed to be their own.

65. And now I am come to this part of my narration, I have a mind to say a few things to Justus, who hath himself written a history concerning these affairs, as also to others who profess to write history, but have little regard to truth, and are not afraid, either out of ill-will or good-will to some persons, to relate falsehoods. These men do like those who compose forged deeds and conveyances; and because they are not brought to the like punishment with them, they have no regard to truth. When, therefore, Justus undertook to write about these facts, and about the Jewish war, that he might appear to have been an industrious man, he falsified in what he related about me, and could not speak truth even about his own country; whence it is that, being belied by him, I am under a necessity to make my defense; and so I shall say what I have concealed till now. And let no one wonder that I have not told the world these things a great while ago. For although it be necessary for an historian to write the truth, yet is such a one not bound severely to animadvert on the wickedness of certain men; not out of any favour to them, but out of an author's own moderation. How then comes it to pass, O Justus! thou most sagacious of writers, [that I may address myself to him as if he were here present,] for so thou boastest of thyself, that I and the Galileans have been the authors of that sedition which thy country engaged in, both against the Romans and against the king [Agrippa, junior] For before ever I was appointed governor of Galilee by the community of Jerusalem, both thou and all the people of Tiberias had not only taken up arms, but had made war with Decapolis of Syria. Accordingly, thou hadst ordered their villages to be burnt, and a domestic servant of thine fell in the battle. Nor is it I only who say this; but so it is written in the Commentaries of Vespasian, the emperor; as also how the inhabitants of Decapolis came clamouring to Vespasian at Ptolemais, and desired that thou, who wast the author [of that war], mightest be brought to punishment. And thou hadst certainly been punished at the command of Vespasian, had not king Agrippa, who had power given him to have thee put to death, at the earnest entreaty of his sister Bernice, changed the punishment from death into a long imprisonment. Thy political administration of affairs afterward doth also clearly discover both thy other behavior in life, and that thou wast the occasion of thy country's revolt from the Romans; plain signs of which I shall produce presently. I have also a mind to say a few things to the rest of the people of Tiberias on thy account, and to demonstrate to those that light upon this history, that you bare no good-will, neither to the Romans, nor to the king. To be sure, the greatest cities of Galilee, O Justus! were Sepphoris, and thy country Tiberias. But Sepphoris, situated in the very midst of Galilee, and having many villages about it, and able with ease to have been bold and troublesome to the Romans, if they had so pleased, yet did it resolve to continue faithful to those their masters, and at the same time excluded me out of their city, and prohibited all their citizens from joining with the Jews in the war; and, that they might be out of danger from me, they, by a wile, got leave of me to fortify their city

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with walls: they also, of their own accord, admitted of a garrison of Roman legions, sent them by Cestlus Gallus, who was then president of Syria, and so had me in contempt, though I was then very powerful, and all were greatly afraid of me; and at the same time that the greatest of our cities, Jerusalem, was besieged, and that temple of ours, which belonged to us all, was in danger of falling under the enemy's power, they sent no assistance thither, as not willing to have it thought they would bear arms against the Romans. But as for thy country, O Justus: situated upon the lake of Gennesareth, and distance from Hippos thirty furlongs, from Gadara sixty, and from Scythopolis, which was under the king's jurisdiction, a hundred and twenty; when there was no Jewish city near, it might easily have preserved its fidelity [to the Romans,] if it had so pleased them to do, for the city and its people had plenty of weapons. But, as thou sayest, I was then the author [of their revolts]. And pray, O Justus! who was that author afterwards? For thou knowest that I was in the power of the Romans before Jerusalem was besieged, and before the same time Jotapata was taker by force, as well as many other fortresses, and a great many of the Galileans fell in the war. It was therefore then a proper time, when you were certainly freed from any fear on my account, to throw away your weapons, and to demonstrate to the king and to the Romans, that it was not of choice, but as forced by necessity, that you fell into the war against them; but you staid till Vespasian came himself as far as your walls, with his whole army; and then you did indeed lay aside your weapons out of fear, and your city had for certain been taken by force, unless Vespasian had complied with the king's supplication for you, and had excused your madness. It was not I, therefore, who was the author of this, but your own inclinations to war. Do not you remember how often I got you under my power, and yet put none of you to death? Nay, you once fell into a tumult one against another, and slew one hundred and eighty-five of your citizens, not on account of your good-will to the king and to the Romans, but on account of your own wickedness, and this while I was besieged by the Romans in Jotapata. Nay, indeed, were there not reckoned up two thousand of the people of Tiberias during the siege of Jerusalem, some of whom were slain, and the rest caught and carried captives? But thou wilt pretend that thou didst not engage in the war, since thou didst flee to the king. Yes, indeed, thou didst flee to him; but I say it was out of fear of me. Thou sayest, indeed, that it is I who am a wicked man. But then, for what reason was it that king Agrippa, who procured thee thy life when thou wast condemned to die by Vespian, and who bestowed so much riches upon thee, did twice afterward put thee in bonds, and as often obliged thee to run away from thy country, and, when he had once ordered thee to be put to death, he granted thee a pardon at the earnest desire of Bernice? And when [after so many of thy wicked pranks] he made thee his secretary, he caught thee falsifying his epistles, and drove thee away from his sight. But I shall not inquire accurately into these matters of scandal against thee. Yet cannot I but wonder at thy impudence, when thou hast the assurance to say, that thou hast better related these affairs [of the war] than have all the others that have written about them, whilst thou didst not know what was done in Galilee; for thou wast then at Berytus with the king; nor didst thou know how much the Romans suffered at the siege of Jotapata, or what miseries they brought upon us; nor couldst thou learn by inquiry what I did during that siege myself; for all those that might afford such information were quite destroyed in that siege. But perhaps thou wilt say, thou hast written of what was done against the people of Jerusalem exactly. But how should that be? for neither wast thou concerned in that war, nor hast thou read the commentaries of Caesar; of which we have evident proof, because thou hast contradicted those commentaries of Caesar in thy history. But if thou art so hardy as to affirm, that thou hast written that history better than all the rest, why didst thou not publish thy history while the emperors Vespasian and Titus, the generals in that war, as well as king Agrippa and his family, who were men very well skilled in the learning of the Greeks, were all alive? for thou hast had it written these twenty years, and then mightest thou have had the testimony of thy accuracy. But now when these men are no longer with us, and thou thinkest thou canst not be contradicted, thou venturest to publish it. But then I was not in like manner afraid of my own writing, but I offered my books to the emperors themselves, when the facts were almost under men's eyes; for I was conscious to myself, that I had observed the truth of the facts; and as I expected to have their attestation to them, so I was not deceived in such expectation. Moreover, I immediately presented my history to many other persons, some of whom were concerned in the war, as was king Agrippa and some of his kindred. Now the emperor Titus was so desirous that the knowledge of these affairs should be taken from these books alone, that he subscribed his own hand to them, and ordered that they should be published; and for king Agrippa, he wrote me sixty-two letters, and attested to the truth of what I had therein delivered; two of which letters I have here subjoined, and thou mayst thereby know their contents:— "King Agrippa to Josephus, however, when thou comest to me, I will inform thee of a great many things which thou dost not know." So when this history was perfected, Agrippa, neither by way of flattery, which was not agreeable to him, nor by way of irony, as thou wilt say, [for he was entirely a stranger to such an evil disposition of mind,] but he wrote this by way of attestation to what was true, as all that read histories may do. And so much shall be said concerning Justus which I am obliged to add by way of digression.

66. Now, when I had settled the affairs of Tiberias, and had assembled my friends as a sanhedrim, I consulted what I should do as to John. Whereupon it appeared to be the opinion of all the Galileans, that I should arm them all, and march against John, and punish him as the author of all the disorders that had happened. Yet was not I pleased with their determination; as purposing to compose these troubles without bloodshed. Upon this I exhorted them to use the

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utmost care to learn the names of all that were under John; which when they had done, and I thereby was apprized who the men were, I published an edict, wherein I offered security and my right hand to such of John's party as had a mind to repent; and I allowed twenty days' time to such as would take this most advantageous course for themselves. I also threatened, that unless they threw down their arms, I would burn their houses, and expose their goods to public sale. When the men heard of this, they were in no small disorder, and deserted John; and to the number of four thousand threw down their arms, and came to me. So that no others staid with John but his own citizens, and about fifteen hundred strangers that came from the metropolis of Tyre; and when John saw that he had been outwitted by my stratagem, he continued afterward in his own country, and was in great fear of me.

67. But about this time it was that the people of Sepphoris grew insolent, and took up arms, out of a confidence they had in the strength of their walls, and because they saw me engaged in other affairs also. So they sent to Cestius Gallus, who was president of Syria, and desired that he would either come quickly to them, and take their city under his protection, or send them a garrison. Accordingly, Gallus promised them to come, but did not send word when he would come: and when I had learned so much, I took the soldiers that were with me, and made an assault upon the people of Sepphoris, and took the city by force. The Galileans took this opportunity, as thinking they had now a proper time for showing their hatred to them, since they bore ill-will to that city also. They then exerted themselves, as if they would destroy them all utterly, with those that sojourned there also. So they ran upon them, and set their houses on fire, as finding them without inhabitants; for the men, out of fear, ran together to the citadel. So the Galileans carried off every thing, and omitted no kind of desolation which they could bring upon their countrymen. When I saw this, I was exceedingly troubled at it, and commanded them to leave off, and put them in mind that it was not agreeable to piety to do such things to their countrymen: but since they neither would hearken to what I exhorted, nor to what I commanded them to do, [for the hatred they bore to the people there was too hard for my exhortations to them,] I bade those my friends, who were most faithful to me, and were about me, to give on reports, as if the Romans were falling upon the other part of the city with a great army; and this I did, that, by such a report being spread abroad, I might restrain the violence of the Galileans, and preserve the city of Sepphoris. And at length this stratagem had its effect; for, upon hearing this report, they were in fear for themselves, and so they left off plundering and ran away; and this more especially, because they saw me, their general, do the same also; for, that I might cause this report to be believed, I pretended to be in fear as well as they. Thus were the inhabitants of Sepphoris unexpectedly preserved by this contrivance of mine.

68. Nay, indeed, Tiberias had like to have been plundered by the Galileans also upon the following occasion:— The chief men of the senate wrote to the king, and desired that he would come to them, and take possession of their city. The king promised to come, and wrote a letter in answer to theirs, and gave it to one of his bed-chamber, whose name was Crispus, and who was by birth a Jew, to carry it to Tiberias. When the Galileans knew that this man carried such a letter, they caught him, and brought him to me; but as soon as the whole multitude heard of it, they were enraged, and betook themselves to their arms. So a great many of them together from all quarters the next day, and came to the city Asochis, where I then lodged, and made heavy clamours, and called the city of Tiberias a traitor to them, and a friend to the king; and desired leave of me to go down and utterly destroy it; for they bore the like ill-will to the people of Tiberias, as they did to those of Sepphoris.

69. When I heard this, I was in doubt what to do, and hesitated by what means I might deliver Tiberias from the rage of the Galileans; for I could not deny that those of Tiborias had written to the king, and invited him to come to them; for his letters to them, in answer thereto, would fully prove the truth of that. So I sat a long time musing with myself, and then said to them, "I know well enough that the people of Tiberias have offended; nor shall I forbid you to plunder the city. However, such things ought to be done with discretion; for they of Tiberias have not been the only betrayers of our liberty, but many of the most eminent patriots of the Galileans, as they pretended to be, have done the same. Tarry therefore till I shall thoroughly find out those authors of our danger, and then you shall have them all at once under your power, with all such as you shall yourselves bring in also." Upon my saying this, I pacifie the multitude, and they left off their anger, and went their ways; and I gave orders that he who brought the king's letters should be put into bonds; but in a few days I pretended that I was obliged, by a necessary affair of my own, to out of the kingdom. I then called Crispus privately, and ordered him to make the soldier that kept him drunk, and to run away to the king. So when Tiberias was in danger of being utterly destroyed a second time, it escaped the danger by my skillful management, and the care that I had for its preservation.

70. About this time it was that Justus, the son of Pistus, without my knowledge, ran away to the king; the occasion of which I will here relate. Upon the beginning of the war between the Jews and Romans, the people of Tiberias resolved to submit to the king, and not to revolt from the Romans; while Justus tried to persuade them to betake themselves to their arms, as being himself desirous of innovations, and having hopes of obtaining the government of Galilee, as well as of his own country [Tiberias] also. Yet did he not obtain what he hoped for, because the Galileans bore ill-will to those of Tiberias, and this on account of their anger at what miseries they had suffered from them before the war; thence it was that they would not endure that Justus should be their governor. I myself also, who had been

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intrusted by the community of Jerusalem with the government of Galilee, did frequently come to that degree of rage at Justus, that I had almost resolved to kill him, as not able to bear his mischievous disposition. He was therefore much afraid of me, lest at length my passion should come to extremity; so he went to the king, as supposing that he would dwell better and more safely with him.

71. Now, when the people of Sepphoris had, in so surprising a manner, escaped their first danger, they sent to Cestius Gallus, and desired him to come to them immediately, and take possession of their city, or else to send forces sufficient to repress all their enemies' incursions upon them; and at the last they did prevail with Gallus to send them a considerable army, both of horse and foot, which came in the night time, and which they admitted into the city. But when the country round about it was harassed by the Roman army, I took those soldiers that were about me, and came to Garisme, where I cast up a bank, a good way off the city Sepphoris; and when I was at twenty furlongs distance, I came upon it by night, and made an assault upon its walls with my forces; and when I had ordered a considerable number of my soldiers to scale them with ladders, I became master of the greatest part of the city. But soon after, our unacquaintedness with the places forced us to retire, after we had killed twelve of the Roman footmen, and two horsemen, and a few of the people of Sepphoris, with the loss of only a single man of our own. And when it afterwards came to a battle in the plain against the horsemen, and we had undergone the dangers of it courageously for a long time, we were beaten; for upon the Romans encompassing me about, my soldiers were afraid, and fell back. There fell in that battle one of those that had been intrusted to guard my body; his name was Justus, who at this time had the same post with the king. At the same time also there came forces, both horsemen and footmen, from the king, and Sylla their commander, who was the captain of his guard: this Sylla pitched his camp at five furlongs' distance from Julias, and set a guard upon the roads, both that which led to Cana, and that which led to the fortress Gamala, that he might hinder their inhabitants from getting provisions out of Galilee.

72. As soon as I had gotten intelligence of this, I sent two thousand armed men, and a captain over them, whose name was Jeremiah, who raised a bank a furlong off Julias, near to the river Jordan, and did no more than skirmish with the enemy; till I took three thousand soldiers myself, and came to them. But on the next day, when I had laid an ambush in a certain valley, not far from the banks, I provoked those that belonged to the king to come to a battle, and gave orders to my own soldiers to turn their backs upon them, until they should have drawn the enemy away from their camp, and brought them out into the field, which was done accordingly; for Sylla, supposing that our party did really run away, was ready to pursue them, when our soldiers that lay in ambush took them on their backs, and put them all into great disorder. I also immediately made a sudden turn with my own forces, and met those of the king's party, and put them to flight. And I had performed great things that day, if a certain fate had not been my hinderance; for the horse on which I rode, and upon whose back I fought, fell into a quagmire, and threw me on the ground, and I was bruised on my wrist, and carried into a village named Cepharnome, or Capernaum. When my soldiers heard of this, they were afraid I had been worse hurt than I was; and so they did not go on with their pursuit any further, but returned in very great concern for me. I therefore sent for the physicians, and while I was under their hands, I continued feverish that day; and as the physicians directed, I was that night removed to Taricheee.

73. When Sylla and his party were informed what happened to me, they took courage again; and understanding that the watch was negligently kept in our camp, they by night placed a body of horsemen in ambush beyond Jordan, and when it was day they provoked us to fight; and as we did not refuse it, but came into the plain, their horsemen appeared out of that ambush in which they had lain, and put our men into disorder, and made them run away; so they slew six men of our side. Yet did they not go off with the victory at last; for when they heard that some armed men were sailed from Taricheae to Juli, they were afraid, and retired.

74. It was not now long before Vespasian came to Tyre, and king Agrippa with him; but the Tyrians began to speak reproachfully of the king, and called him an enemy to the Romans. For they said that Philip, the general of his army, had betrayed the royal palace and the Roman forces that were in Jerusalem, and that it was done by his command. When Vespasian heard of this report, he rebuked the Tyrians for abusing a man who was both a king and a friend to the Romans; but he exhorted the king to send Philip to Rome, to answer for what he had done before Nero. But when Philip was sent thither, he did not come into the sight of Nero, for he found him very near death, on account of the troubles that then happened, and a civil war; and so he returned to the king. But when Vespasian was come to Ptolemais, the chief men of Decapolis of Syria made a clamour against Justus of Tiberias, because he had set their villages on fire: so Vespasian delivered him to the king, to be put to death by those under the king's jurisdiction; yet did the king only put him into bonds, and concealed what he had done from Vespasian, as I have before related. But the people of Sepphoris met Vespasian, and saluted him, and had forces sent him, with Placidus their commander: he also went up with them, as I also followed them, till Vespasian came into Galilee. As to which coming of his, and after what manner it was ordered, and how he fought his first battle with me near the village Taricheae, and how from thence they went to Jotapata, and how I was taken alive, and bound, and how I was afterward loosed, with all that was done by me in the Jewish war, and during the siege of Jerusalem, I have accurately related them in the books concerning the War of the Jews. However, it will, I think, be fit for me to add now an account of those actions of my life which I have not related in that book of the Jewish war.

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75. For when the siege of Jotapata was over, and I was among the Romans, I was kept with much Care, by means of the great respect that Vespasian showed me. Moreover, at his command, I married a virgin, who was from among the captives of that country yet did she not live with me long, but was divorced, upon my being freed from my bonds, and my going to Alexandria. However, I married another wife at Alexandria, and was thence sent, together with Titus, to the siege of Jerusalem, and was frequently in danger of being put to death; while both the Jews were very desirous to get me under their power, in order to have me punished. And the Romans also, whenever they were beaten, supposed that it was occasioned by my treachery, and made continual clamours to the emperors, and desired that they would bring me to punishment, as a traitor to them: but Titus Caesar was well acquainted with the uncertain fortune of war, and returned no answer to the soldiers' vehement solicitations against me. Moreover, when the city Jerusalem was taken by force, Titus Caesar persuaded me frequently to take whatsoever I would of the ruins of my country; and did that he gave me leave so to do. But when my country was destroyed, I thought nothing else to be of any value, which I could take and keep as a comfort under my calamities; so I made this request to Titus, that my family might have their liberty: I had also the holy books by Titus's concession. Nor was it long after that I asked of him the life of my brother, and of fifty friends with him, and was not denied. When I also went once to the temple, by the permission of Titus, where there were a great multitude of captive women and children, I got all those that I remembered as among my own friends and acquaintances to be set free, being in number about one hundred and ninety; and so I delivered them without their paying any price of redemption, and restored them to their former fortune. And when I was sent by Titus Caesar with Cerealins, and a thousand horsemen, to a certain village called Thecoa, in order to know whether it were a place fit for a camp, as I came back, I saw many captives crucified, and remembered three of them as my former acquaintance. I was very sorry at this in my mind, and went with tears in my eyes to Titus, and told him of them; so he immediately commanded them to be taken down, and to have the greatest care taken of them, in order to their recovery; yet two of them died under the physician's hands, while the third recovered.

76. But when Titus had composed the troubles in Judea, and conjectured that the lands which I had in Judea would bring me no profit, because a garrison to guard the country was afterward to pitch there, he gave me another country in the plain. And when he was going away to Rome, he made choice of me to sail along with him, and paid me great respect: and when we were come to Rome, I had great care taken of me by Vespasian; for he gave me an apartment in his own house, which he lived in before he came to the empire. He also honoured me with the privilege of a Roman citizen, and gave me an annual pension; and continued to respect me to the end of his life, without any abatement of his kindness to me; which very thing made me envied, and brought me into danger; for a certain Jew, whose name was Jonathan, who had raised a tumult in Cyrene, and had persuaded two thousand men of that country to join with him, was the occasion of their ruin. But when he was bound by the governor of that country, and sent to the emperor, he told him that I had sent him both weapons and money. However, he could not conceal his being a liar from Vespasian, who condemned him to die; according to which sentence he was put to death. Nay, after that, when those that envied my good fortune did frequently bring accusations against me, by God's providence I escaped them all. I also received from Vespasian no small quantity of land, as a free gift, in Judea; about which time I divorced my wife also, as not pleased with her behaviour, though not till she had been the mother of three children, two of whom are dead, and one whom I named Hyrcanus, is alive. After this I married a wife who had lived at Crete, but a Jewess by birth: a woman she was of eminent parents, and such as were the most illustrious in all the country, and whose character was beyond that of most other women, as her future life did demonstrate. By her I had two sons; the elder's name was Justus, and the next Simonides, who was also named Agrippa. And these were the circumstances of my domestic affairs. However, the kindness of the emperor to me continued still the same; for when Vespasian was dead, Titus, who succeeded him in the government, kept up the same respect for me which I had from his father; and when I had frequent accusations laid against me, he would not believe them. And Domitian, who succeeded, still augmented his respects to me; for he punished those Jews that were my accusers, and gave command that a servant of mine, who was a eunuch, and my accuser, should be punished. He also made that country I had in Judea tax free, which is a mark of the greatest honour to him who hath it; nay, Domitia, the wife of Caesar, continued to do me kindnesses. And this is the account of the actions of my whole life; and let others judge of my character by them as they please. But to thee, O Epaphroditus, thou most excellent of men! do I dedicate all this treatise of our Antiquities; and so, for the present, I here conclude the whole.

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MURATORIAN CANON

The New Testament Canon; Latin: Canon Muratorian
(In Muratori, V. C. Antiq. Ital. Med. æv., vol. iii. col. 854.)
Author: anonymus (ascribed to Caius)
Against the Heresy of Artemon,
Ante-Nicene Fathers Vol. V, Fragments of Caius
Translation: Stewart Dingwall and Fordyce Salmond
Estimated Range of Dating: 140-155 A.D.

(The Muratorian Canon [Latin: Canon Muratori], also known as the Muratorian Fragment, is a copy of perhaps the oldest known list of the books of the New Testament. The fragment, consisting of 85 lines, is a Latin manuscript bound in a roughly 8th-century codex from the library of Columbanus's monastery at Bobbio Abbey; it contains features suggesting it is a translation from a Greek original written about 170. Other scholars suggest it might have been originally written as late as the 4th century, although this is not the consensus opinion. Both the degraded condition of the manuscript and the poor Latin in which it was written have made it difficult to translate. The beginning of the fragment is missing, and it ends abruptly. The fragment consists of all that remains of a section of a list of all the works that were accepted as canonical by the churches known to its original compiler.

Manuscript history: *The Muratorian fragment* was discovered in the Ambrosian Library in Milan by Father Ludovico Antonio Muratori (1672–1750), the most famous Italian historian of his generation. Realising its significance and antiquity, he published it in 1740. The manuscript was likely copied sometime during or near the 8th century at Bobbio Abbey. A few lines of the Muratorian fragment were later found preserved in some codices of Paul's Epistles at the Benedictine abbey of Monte Cassino. These documents date from the 11th and 12th centuries, and the copied lines largely concur with the Bobbio version with minor variations. [* An acephalous fragment on the canon of the sacred Scriptures, ascribed by some to Caius. This very important fragment [vol. ii. pp. 4 and 56, this series] was discovered by Muratori in the Ambrosian Library at Milan, and published by him in his Antiquitates Italicæ in 1740.]*

Authorship and Date: *The original author of the fragment is unknown. The text of the list itself is traditionally dated to the second half of the second century because the author refers to Pius I, bishop of Rome (140—155), as recent: "But Hermas wrote The Shepherd "most recently in our time", in the city of Rome, while bishop Pius, his brother, was occupying the chair of the church of the city of Rome. And therefore it ought indeed to be read; but it cannot be read publicly to the people in church either among the Prophets, whose number is complete, or among the Apostles, for it is after their time."*

The document contains a list of books the Roman church of his era considered authoritative — a predecessor to what would become the New Testament. A similar list concerning the Old Testament likely preceded it, but if such a section was written, it was not preserved in the fragment. The fragment is in barbarous Latin which has probably been translated from an original in Greek, the language prevailing in the second century Christian community of Rome. Bruce Metzger has advocated the traditional dating, as has Charles E. Hill.

Contents: *The canon is basically the same as most modern Protestant canons. The unidentified author accepts four Gospels, the last two of which are Luke and John, but the names of the first two at the beginning of the list are missing. Scholars find it highly likely that the missing two gospels are Matthew and Mark, although this remains uncertain. Also accepted by the author are the "Acts of all Apostles" and 13 of the Pauline Epistles (the Epistle to the Hebrews is not mentioned in the fragment). The author considers spurious the letters claiming to have Paul as author that are ostensibly addressed to the Laodiceans and to the Alexandrians. Of these he says they are "forged in Paul's name to [further] the heresy of Marcion."*

Of the General epistles, the author accepts the Epistle of Jude and says that two epistles "bearing the name of John are counted in the catholic church". 1 Peter, 2 Peter, and James are not mentioned in the fragment. It is clear that the author assumed that the author of the Gospel of John was the same as the author of the First Epistle of John, for in the middle of discussing the Gospel of John he says "what marvel then is it that John brings forward these several things so constantly in his epistles also, saying in his own person, "What we have seen with our eyes and heard with our ears, and our hands have handled that have we written," (1 John 1:1) which is a quotation from the First Epistle of John. It is not clear whether the other epistle in question is 2 John or 3 John. Another indication that the author identified the Gospel writer John with two epistles bearing John's name is that when he specifically addresses the epistles of John, he writes, "the Epistle of Jude indeed, and the two belonging to the above mentioned John." In other words, he thinks that these letters were written by the John whom he has already discussed, namely John the gospel writer. He gives no indication that he considers the John of the Apocalypse to be a different John from the author of the Gospel of John. The author also includes the Wisdom of Solomon [Book of Wisdom], "written by the friends of Solomon in his honour" [line 70] in the canon, and places the reference next to the epistles.

The fragment mentions two approved works of apocalyptic literature: the Apocalypse of John and the Apocalypse of Peter. The Apocalypse of John would go on to be better known as "Revelation" in the modern New Testament, while the Apocalypse of Peter would eventually fall out of favour in the 4th and 5th centuries. The author seems to think that the author of the Apocalypse of John (see debate on the authorship of Revelation) was a "predecessor" of Paul and wrote his epistles to the 7 churches first, although this dating does not match later scholarship, which believes Paul's

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epistles predate the Apocalypse. The author also remarks that "some of us will not allow [the Apocalypse of Peter] to be read in church". This hesitation with the Apocalypse of Peter would manifest in later centuries with it not being included in later canons. As the manuscript legacy for the Apocalypse of Peter is more sparse than books that made it into the New Testament, it is difficult to know how closely the Apocalypse of Peter read by the author of the fragment matches the few surviving manuscripts of it.

The author admires The Shepherd of Hermas and suggests it should be read, but does not consider it a work of scripture as it was "recently written," and the author considered only works from prophets or apostles to be worthy of canonicity. The remark on age is actually quite funny as the Gospel of John is not much older.)

Text:

1. . . . . those things at which he was present he placed thus. The third book of the Gospel, that according to Luke, the well-known physician Luke wrote in his own name in order after the ascension of Christ, and when Paul had associated him with himself as one studious of right. Nor did he himself see the Lord in the flesh; and he, according as he was able to accomplish it, began his narrative with the nativity of John. The fourth Gospel is that of John, one of the disciples. When his fellow-disciples and bishops entreated him, he said, “Fast ye now with me for the space of three days, and let us recount to each other whatever may be revealed to each of us.” On the same night it was revealed to Andrew, one of the apostles, that John should narrate all things in his own name as they called them to mind. And hence, although different points are taught us in the several books of the Gospels, there is no difference as regards the faith of believers, inasmuch as in all of them all things are related under one imperial Spirit, which concern the Lord’s nativity, His passion, His resurrection, His conversation with His disciples, and His twofold advent,—the first in the humiliation of rejection, which is now past, and the second in the glory of royal power, which is yet in the future. What marvel is it, then, that John brings forward these several things so constantly in his epistles also, saying in his own person, “What we have seen with our eyes, and heard with our ears, and our hands have handled, that have we written.” For thus he professes himself to be not only the eye-witness, but also the hearer; and besides that, the historian of all the wondrous facts concerning the Lord in their order.

2. Moreover, the Acts of all the Apostles are comprised by Luke in one book, and addressed to the most excellent Theophilus, because these different events took place when he was present himself; and he shows this clearly—i.e., that the principle on which he wrote was, to give only what fell under his own notice—by the omission of the passion of Peter, and also of the journey of Paul, when he went from the city—Rome—to Spain.

3. As to the epistles of Paul, again, to those who will understand the matter, they indicate of themselves what they are, and from what place or with what object they were directed. He wrote first of all, and at considerable length, to the Corinthians, to check the schism of heresy; and then to the Galatians, to forbid circumcision; and then to the Romans on the rule of the Old Testament Scriptures, and also to show them that Christ is the first object in these;—which it is needful for us to discuss severally, as the blessed Apostle Paul, following the rule of his predecessor John, writes to no more than seven churches by name, in this order: the first to the Corinthians, the second to the Ephesians, the third to the Philippians, the fourth to the Colossians, the fifth to the Galatians, the sixth to the Thessalonians, the seventh to the Romans. Moreover, though he writes twice to the Corinthians and Thessalonians for their correction, it is yet shown—i.e., by this sevenfold writing—that there is one Church spread abroad through the whole world. And John too, indeed, in the Apocalypse, although he writes only to seven churches, yet addresses all. He wrote, besides these, one to Philemon, and one to Titus, and two to Timothy, in simple personal affection and love indeed; but yet these are hallowed in the esteem of the Catholic Church, and in the regulation of ecclesiastical discipline. There are also in circulation one to the Laodiceans, and another to the Alexandrians, forged under the name of Paul, and addressed against the heresy of Marcion; and there are also several others which cannot be received into the Catholic Church, for it is not suitable for gall to be mingled with honey.

4. The Epistle of Jude, indeed, and two belonging to the above-named John—or bearing the name of John—are reckoned among the Catholic epistles. And the book of Wisdom, written by the friends of Solomon in his honour. We receive also the Apocalypse of John and that of Peter, though some amongst us will not have this latter read in the Church. The Pastor, moreover, did Hermas write very recently in our times in the city of Rome, while his brother bishop Pius sat in the chair of the Church of Rome. And therefore it also ought to be read; but it cannot be made public[18] in the Church to the people, nor placed among the prophets, as their number is complete, nor among the apostles to the end of time. Of the writings of Arsinous, called also Valentinus, or of Miltiades, we receive nothing at all. Those are rejected too who wrote the new Book of Psalms for Marcion, together with Basilides and the founder of the Asian Cataphrygians.

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THE EDICT OF TOLERATION

or Edict Of Serdica
Author: Emperor Galerius (311 AD)
from Lactantius, De Mort. Pers. ch. 34, 35.
Opera, ed. O. F. Fritzsche, II, P. 273.;
Bibl. Patt. Ecc. Lat. XI, Leipzig, 1844.
Translation: O. F. Fritzsche, 1844
Estimated Range of Dating: 311 A.D.

(The Edict of Serdica, also called Edict of Toleration, by Galerius, was issued in 311 in Serdica (today Sofia, Bulgaria) by the Roman emperor Galerius, officially ending the Diocletianic persecution of Christianity in the East. The Edict implicitly granted Christianity the status of "religio licita" [lawful religion], a worship recognised and accepted by the Roman Empire. It was the first edict legalising Christianity, preceding the Edict of Milan by two years.

On February 23, 303, on the Terminalia feast, Emperor Diocletian, by proposal of Galerius, issued a persecutory edict. The edict prescribed: 1. Destroying of churches and burning of the Holy Scriptures; 2. Confiscation of church property; 3. Banning Christians from undertaking collective legal action; 4. Loss of privileges for Christians of high rank who refused to recant; 5. The arrest of some state officials.

At that time, Galerius held the position of Caesar of the Roman Empire, the second most important position after the Emperors. In 305 Diocletian abdicated; Galerius, his successor, continued persecution in the East until 311, when he suddenly made a U-turn and granted Christians forgiveness, freedom of worship and, implicitly, the status of religio licita. Promulgated in the name of the other official members of the Tetrarchy, the edict marked the end of persecutions against the Christians. This edict needs some explanations.

The Empire in Crisis

The Crisis of the Third Century, also known as Military Anarchy or the Imperial Crisis (235–284 AD), was a period in which the Roman Empire nearly collapsed under the combined pressures of barbarian invasions and migrations into the Roman territory, civil wars, peasant rebellions, political instability (with multiple usurpers competing for power), Roman reliance on (and growing influence of) barbarian mercenaries known as foederati and commanders nominally working for Rome (but increasingly independent), plague, debasement of currency, and economic depression.

The crisis began with the assassination of Emperor Alexander Severus at the hands of his own troops in 235 AD. This started a fifty-year period in which 20–25 rivals struggled for the throne. Most were important Roman Army generals who took control over all or part of the Empire.

By 258–260, the Empire had split into three competing states. There was the Gallic Empire, which included the Roman provinces of Gaul, Britannia and Hispania, and the Palmyrene Empire, with the eastern provinces of Syria Palaestina and Aegyptus. These became independent of the Italian Roman Empire proper, which stood between them. Later, Aurelian (270–275) reunited the empire. The crisis ended with the ascension of Diocletian and his implementation of reforms in 284 and it resulted in many changes to the Empire's institutions, society, economic life and, eventually, religion.

The Tetrarchy

One of Diocletian's reforms was the invention and institution of the Tetrarchy in 293 AD. The term "tetrarchy" describes any form of government where power is divided among four individuals. [basically like a triumvirate with 4 members] The government of the empire was divided between the two senior emperors, the augusti, and their juniors and designated successors, the caesares.

This form of government was the answer to the civil wars, peasant rebellions, political instability, the combined pressures of barbarian invasions and migrations into the Roman territory, and also the vast geographical span of the Roman Empire that was roughly 6000 km long and 4000 km wide, larger than modern China or the United States. The Tetrarchy had approximately the following chronology:

- *Diocletian as Augustus, 284–286 AD; with Maximian as Augustus of the West 286–293; with Galerius and Constantius Chlorus as Caesares, 293–305 AD.*
- *Maximian as the sole Caesar, 285–286 AD; with Diocletian as Augustus of the East 286–305 AD; with Galerius and Constantius Chlorus as Caesares, 293–305 AD.*
- *Galerius and Flavius Constantius Chlorus as Caesares, 293–305 AD.*
- *Galerius and Flavius Constantius Chlorus as Augusti of East and West 305–306 AD; with Severus and Maximinus Daia as Caesares, 305–306 AD.*
- *Galerius and Severus as Augusti of East and West 306–307 AD; with Maximinus Daia and Constantine the Great as Caesares 306–307 AD.*
- *Galerius and Maxentius as Augusti of East and West 307–308; with Maximinus Daia and Constantine the Great as Caesares, 307–308 AD.*
- *Galerius and Licinius as Augusti of East and West 308–311 AD; with Maximinus Daia and Constantine the Great as Caesares 308–311 AD.*
- *Maxentius as usurper in Rome (and Asia Minor 311–312 AD), 308–312 AD.*
- *Maximinus Daia and Licinius as Augusti of East and West 311–312 AD; with Constantine the Great as Caesar (self-proclaimed Augustus) 311–312 AD.*
- *Licinius and Constantine the Great as Augusti of East and West 312–324 AD; with Licinius II and Constantine II, Crispus as Caesares 317–324 AD.*
- *The Tetrarchy ended with the establishment of the Second Flavian [Constantinian] dynasty.*

The new Flavian Christians

It is not a great art to find out what was going on in the past. One just has to pay attention to details. All the

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following persons were interconnected by family bond and by religion:

• Diocletian (Gaius Aurelius Valerius Diocletianus; c. 244–311 AD) was a Roman emperor from 284 to 305 AD. Diocletian's reign stabilised the empire and marks the end of the Crisis of the Third Century. He appointed fellow officer Maximian as Augustus, co-emperor, in 286 AD. Diocletian reigned in the Eastern Empire, and Maximian reigned in the Western Empire.

• Prisca (born between 255 and 260, died 315 AD), a Christian, married Emperor Diocletian probably between 275 and 280 AD and they had one daughter: Galeria Valeria.

• Galeria Valeria (born between 275 and 280, died 315 AD) was the daughter of Roman Emperor Diocletian and his wife Prisca; in 293 AD she married his co-emperor Galerius. When Galerius died, in 311 AD, his co-emperor Licinius was entrusted with the care of Valeria and her mother Prisca, but both women, who were Christians, fled from Licinius. She and her mother were captured in Thessaloniki by Licinius' soldiers 4 years after Galerius' death, beheaded in the central square of the city, and their bodies thrown in the sea.

• Constantius I (Flavius Valerius Constantius; 250–306 AD) was a Roman emperor. He ruled as Caesar from 293 to 305 and as Augustus from 305 to 306 AD. He was the junior colleague of the Augustus Maximian under the Tetrarchy and succeeded him as senior co-emperor of the western part of the empire. Constantius ruled the West while Galerius was Augustus in the East. He was the father of Constantine the Great and founder of the Constantinian dynasty. His wife was the Greek Christian Flavia Helena. After his death he became known as Chlorus (Greek: 'the Green'), but the nickname does not appear in records before the sixth century AD.

• Flavia Julia Helena (Greek: Elene; c. 246 / 248 – c. 330 AD), a Greek Christian, was the first wife of Flavius Constantius I and mother of Roman emperor Constantine the Great.

• Maximian (Latin: Marcus Aurelius Valerius Maximianus; c. 250–310 AD), was the father of Flavia Maximiana Theodora, Maxentius, and Fausta. He was Caesar from 285 to 286, then Augustus from 286 to 305 AD. In 310 Maximian died as a consequence of an assassination plot against Constantine. Maximian killed himself by hanging in mid-310 on Constantine's orders.

• Flavia Maximiana Theodora (c. 275–336 AD), also known as Theodora, was the daughter of Maximian and the second wife of Constantius Chlorus. Her typical Christian name Theodora [meaning: "gift of god"] identifies her as Christian.

• Flavia Julia Constantia (c. 294–330 AD) the daughter of the Roman Emperor Constantius Chlorus and Flavia Maximiana Theodora. She was the half-sister of Flavius Constantinus I and a Christian supporting the Arian Christian party at the First Council of Nicaea (325 AD).

• Valerius Licinianus Licinius (c. 265–325 AD) was Roman emperor from 308 to 324. He murdered Prisca the wife of Galerius and also his daughter Galeria Valeria in 315 AD. For most of his reign he was the colleague and rival of Constantine I, with whom he co-authored the Edict of Milan, 313 AD, that granted official toleration to Christians in the Roman Empire. A similar document was already issued by Emperor Galerius two years earlier in 311 AD. His wife was the Arian Christian Flavia Julia Constantia. He was finally defeated at the Battle of Chrysopolis (324 AD), and was later executed on the orders of Constantine I.

• Maxentius (Marcus Aurelius Valerius Maxentius; c. 276–312 AD) was Roman emperor from 306 to 312 AD. He was the son of former Emperor Maximian and the son-in-law of Emperor Galerius. His wife was Valeria Maximilla, a Christian. Co-emperors or rivals: Galerius (306–311); Severus (306–307); Constantine I (306–312); Maximian (306–308); Maximinus Daia (311–312 AD)

• Valeria Maximilla (fl. 293–312) was daughter of Emperor Galerius and wife of Emperor Maxentius. According to the hagiography of St. Catherine of Alexandria, she was a Christian.

• Constantine I (Flavius Valerius Constantinus; 272 – 22 May 337), also known as Constantine the Great, was Roman emperor from 306 to 337. Born in Naissus, Dacia Mediterranea (now Niš, Serbia), he was the son of Flavius Constantius, an Illyrian army officer who became one of the four emperors of the Tetrarchy. His mother, Helena, who was a Greek Christian. His first wife was Minervina with whom he had his first son Flavius Julius Crispus. There is the possibility that he had Minervina killed in 307 AD for he wanted to marry Fausta. In 326, Crispus' life came to a sudden end. On Constantine's orders, he was tried for adultery with Fausta by a local court at Pola, Istria, condemned to death and executed. His next victim was his second wife Fausta, also in 326 AD.

• Flavia Maxima Fausta (289–326 AD) was daughter of Emperor Maximian [c. 250–310 AD], sister of Emperor Maxentius [c. 276–312 AD], and the second wife of Constantine the Great. They had six children: Constantina, Constantine II; Constantius II; Constans, Helena [wife to Flavius Claudius Julianus the "Apostate", 331–363; Roman emperor 361–363], Fausta II. In 326, Fausta was put to death in an overheated bath by Constantine, following the execution of Crispus, his eldest son by Minervina. Reason: alleged adultery with Constantin's eldest son Crispus.

Constantine's position as ruler was by no means secure. Maxentius was the last "rebel" he had to fight against. This rebellion ended at the Battle of the Milvian Bridge in October 312 with the death of Maxentius. According to Eusebius of Caesarea [Maritima], Constantinus' right-hand-man, the battle marked the beginning of Constantine's conversion to Christianity. Eusebius recounts that Constantine and his soldiers had a vision sent by the Christian God. The Arch of Constantine, erected in celebration of the victory, attributes, according to Church tradition, Constantine's success to divine intervention. This claim, however, is a myth invented by Eusebius as the

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monument does not display any Christian symbolism at all. On the contrary, Constantine erected a giant statue of himself depicting him as Christ-like figure with a sun-like halo around his head copying the likeness of Mithras. It stood right between his Arch and the Flavian Amphitheatre, today known as the Colloseum. This civil war was not about religion, it was about the strive for power and total suppremacy. This appears to be very different from Church legend.

Many [mainly the female] family members of the Tetrarchy were Christians already decades before the battle and at the same time when their fathers and husbands allegedly were in the business of persecuting and killing Christians. How do these contradictions fit together? The only logical answer in an uncomfortable one. It seems the case that Christians persecuted other Christians and they blamed the Romans. Remember: lots of members of the ruling Roman families were Christians already, and the Church itself proves it to be correct by venerating Flavia Domitilla [granddaughter of Emperor Vespasian] Prisca, Galeria Valeria, Flavia Helena, and other connected or related persons as saints. Anyone who lives in a relationship knows how much influence a wife can assert on her husband, particularly on issues close to her heart. Would it really be such a surprise when Galeria Valeria brought her husband Galerius to sign the Edict of Toleration?

By the way, the family name Flavius or Flavia, came as a new invention too. It was added either by Constantine's father or by Constantine himself. There is the possibility that they knew about Vespasian, Titus, Josephus, and Domitian and that they first tried to establish Roman Christianity as a pacifying factor. For Constantine, the name Flavius was programme, only this time, he himself was the unifying factor of the Roman Empire as Christ. The name "Flavian Dynasty" was made official for the "Constantinian Dynasty" which an informal name for the ruling family of the Roman Empire from Constantius Chlorus (died 306) to the death of Julian in 363. After the Second Flavian Dynasty, the Roman emperors kept the name Flavius as regnal name at least until Flavius Constantinus IV (c. 650–685) from the Heraclian Dynasty.

The Arch of Flavius Constantinus I

The main inscription on the attic of Constantine's triumphal arch would originally have been of bronze letters. It can still be read easily; only the recesses in which the letters sat, and their attachment holes, remain. It reads thus, identically on both sides (with abbreviations completed in round brackets): IMP(eratori) CAES(ari) FL(avio) CONSTANTINO MAXIMO P(io) F(elici) AVGUSTO S(enatus) P(opulus) Q(ue) R(omanus) QVOD INSTINCTV DIVINITATIS MENTIS MAGNITVDINE CVM EXERCITV SVO TAM DE TYRANNO QVAM DE OMNI EIVS FACTIONE VNO TEMPORE IVSTIS REMPVBLICAM VLTVS EST ARMIS ARCVM TRIVMPHIS INSIGNEM DICAVIT. Meaning in English: (To the) Emperor Caesar Flavius Constantinus, the great, pious, blessed Augustus: (The) Senate and People of Rome (have decided) that (this) remarkable triumphal arch (is) inspired (by the) divinity (of his) great mind, (as) with his just army, he rescued the state from the tyrant and all of his followers (in) one time. Full text of the Edict of Serdica:)

Text:

Among other arrangements which we are always accustomed to make for the prosperity and welfare of the republic, we had desired formerly to bring all things into harmony with the ancient laws and public order of the Romans, and to provide that even the Christians who had left the religion of their fathers should come back to reason ; since, indeed, the Christians themselves, for some reason, had followed such a caprice and had fallen into such a folly that they would not obey the institutes of antiquity, which perchance their own ancestors had first established; but at their own will and pleasure, they would thus make laws unto themselves which they should observe and would collect various peoples in diverse places in congregations. Finally when our law had been promulgated to the effect that they should conform to the institutes of antiquity, many were subdued by the fear of danger, many even suffered death. And yet since most of them persevered in their determination, and we saw that they neither paid the reverence and awe due to the gods nor worshipped the God of the Christians, in view of our most mild clemency and the constant habit by which we are accustomed to grant indulgence to all, we thought that we ought to grant our most prompt indulgence also to these, so that they may again be Christians and may hold their conventicles, provided they do nothing contrary to good order. But we shall tell the magistrates in another letter what they ought to do.

Wherefore, for this our indulgence, they ought to pray to their God for our safety, for that of the republic, and for their own, that the republic may continue uninjured on every side, and that they may be able to live securely in their homes.

This edict is published at Nicomedia on the day before the Kalends of May, in our eighth consulship and the second of Maximinus.

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THE EDICT OF MILAN

Freedom of worship granted to all Christians
Authors: Constantine I and Licinius
From Lactantius, De Mort. Pers., ch. 48. opera
II, p 288 sq. (Bibl Patr. Ecc. Lat. XI).
Translations and Reprints 4, Philadelphia, 1898
Translation: O. F. Fritzsche, 1897
Estimed Range of Dating: 313 A.D.

(The Edict of Milan [Latin: Edictum Mediolanense, Greek: Diatagma ton Mediolanon] was the February AD 313 agreement to treat Christians benevolently within the Roman Empire. Western Roman Emperor Constantine I and Emperor Licinius, who controlled the Balkans, met in Mediolanum (modern-day Milan) and, among other things, agreed to change policies towards Christians following the Edict of Toleration issued by Emperor Galerius two years earlier in Serdica. The Edict of Milan gave Christianity legal status and a reprieve from persecution but did not make it the state church of the Roman Empire. That occurred in AD 380 with the Edict of Thessalonica.

The document is found in Lactantius' De Mortibus Persecutorum and in Eusebius of Caesarea's History of the Church with marked divergences between the two. Whether or not there was a formal 'Edict of Milan' is debated. The version found in Lactantius is not in the form of an edict. It is a letter from Licinius to the governors of the provinces in the Eastern Empire he had just conquered by defeating Maximinus later in the same year and issued in Nicomedia.

The actual letters have never been retrieved. However, they are quoted at length in Lactantius' On the Deaths of the Persecutors [De mortibus persecutorum], which gives the Latin text of both Galerius's Edict of Toleration as posted at Nicomedia on 30 April 311 and of Licinius's letter of toleration and restitution addressed to the governor of Bithynia and posted at Nicomedia on 13 June 313.

Eusebius of Caesarea translated both documents into Greek in his History of the Church [Historia Ecclesiastica]. His version of the letter of Licinius must derive from a copy posted in the province of Palaestina Prima [probably at its capital, Caesarea] in the late summer or early autumn of 313, but the origin of his copy of Galerius's Edict of 311 is unknown since that does not seem to have been promulgated in Caesarea. In his description of the events in Milan in his Life of Constantine, Eusebius eliminated the role of Licinius, whom he portrayed as the evil foil to his hero Constantine.

The Edict was in effect directed against Maximinus Daia, the Caesar in the East who was at that time styling himself as Augustus. Having received the emperor Galerius' instruction to repeal the persecution in 311, Maximinus had instructed his subordinates to desist, but had not released Christians from prisons or virtual death-sentences in the mines, as Constantine and Licinius had both done in the West.

Following Galerius' death, Maximinus was no longer constrained; he enthusiastically took up renewed persecutions in the eastern territories under his control, encouraging petitions against Christians. One of those petitions, addressed not only to Maximinus but also to Constantine and Licinius, is preserved in a stone inscription at Arycanda in Lycia, and is a "request that the Christians, who have long been disloyal and still persist in the same mischievous intent, should at last be put down and not be suffered by any absurd novelty to offend against the honour due to the gods."

The Edict is popularly thought to concern only Christianity, and even to make Christianity the official religion of the Empire (which recognition did not actually occur until the Edict of Thessalonica in 380). Indeed, the Edict expressly grants religious liberty not only to Christians, who had been the object of special persecution, but goes even further and grants liberty to all religions.)

Text:

When I, Constantine Augustus, as well as I Licinius Augustus had fortunately met near Mediolanurn (Milan), and were considering everything that pertained to the public welfare and security, we thought -, among other things which we saw would be for the good of many, those regulations pertaining to the reverence of the Divinity ought certainly to be made first, so that we might grant to the Christians and others full authority to observe that religion which each preferred; whence any Divinity whatsoever in the seat of the heavens may be propitious and kindly disposed to us and all who are placed under our rule And thus by this wholesome counsel and most upright provision we thought to arrange that no one whatsoever should be denied the opportunity to give his heart to the observance of the Christian religion, of that religion which he should think best for himself, so that the Supreme Deity, to whose worship we freely yield our hearts) may show in all things His usual favor and benevolence. Therefore, your Worship should know that it has pleased us to remove all conditions whatsoever, which were in the rescripts formerly given to you officially, concerning the Christians and now any one of these who wishes to observe Christian religion may do so freely and openly, without molestation. We thought it fit to commend these things most fully to your care that you may know that we have given to those Christians free and unrestricted opportunity of religious worship. When you see that this has been granted to them by us, your Worship will know that we have also conceded to other religions the right of open and free observance of their worship for the sake of the peace of our times, that each one may have the free opportunity to worship as he pleases ; this regulation is made we that we may not seem to detract from any dignity or any religion. Moreover, in the case of the Christians especially we esteemed it best to order that if it happems anyone heretofore has bought from our treasury from anyone whatsoever, those places where they were previously accustomed to assemble, concerning which a certain decree had been made and a letter sent to you officially, the same shall be restored to the Christians without payment or any claim of recompense and

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without any kind of fraud or deception, Those, moreover, who have obtained the same by gift, are likewise to return them at once to the Christians. Besides, both those who have purchased and those who have secured them by gift, are to appeal to the vicar if they seek any recompense from our bounty, that they may be cared for through our clemency,. All this property ought to be delivered at once to the community of the Christians through your intercession, and without delay. And since these Christians are known to have possessed not only those places in which they were accustomed to assemble, but also other property, namely the churches, belonging to them as a corporation and not as individuals, all these things which we have included under the above law, you will order to be restored, without any hesitation or controversy at all, to these Christians, that is to say to the corporations and their conventicles: providing, of course, that the above arrangements be followed so that those who return the same without payment, as we have said, may hope for an indemnity from our bounty. In all these circumstances you ought to tender your most efficacious intervention to the community of the Christians, that our command may be carried into effect as quickly as possible, whereby, moreover, through our clemency, public order may be secured. Let this be done so that, as we have said above, Divine favor towards us, which, under the most important circumstances we have already experienced, may, for all time, preserve and prosper our successes together with the good of the state. Moreover, in order that the statement of this decree of our good will may come to the notice of all, this rescript, published by your decree, shall be announced everywhere and brought to the knowledge of all, so that the decree of this, our benevolence, cannot be concealed.

THE IMPERIAL DECREES OF FLAVIUS CONSTANTINUS

or Imperial Decrees of Constantine
Author: Eusebius (Pamphili) of Caesarea (Maritima)
From: Ecclesiastical History:
Imperial Decrees of Constantine. Book 10, Chapter 5.
Translation: by C.F. Cruse, 1897
Estimated Range of Dating: 306–337 A.D.

(Eusebius (ca. 260–340 AD) was Flavius Constantinus' right-hand man and the bishop of Caesaria Maritima (the capital of Roman Judaea) from 314 until his death, during which time he wrote his Ecclesiastical History. Although not of the highest literary quality, it is an invaluable source of information about the first few centuries of the Christian Church. Book 10, which seems to have been issued in 325, includes the text of the Edict of Milan, itself issued in 313 after the Emperor Constantine's victory at the Battle of the Milvian Bridge. The Edict of Milan not only granted Christians religious toleration but also specifically recognised them as a group already owning significant property.)

"Copy Of The Imperial Ordinances, Translated From The Latin Language"

As we long since perceived that religious liberty should not be denied, but that it should be granted to the opinion and wishes of each one to perform divine duties according to his own determination, we had given orders, that each one, and the Christians among the rest, have the liberty to observe the religion of his choice, and his peculiar mode of worship. And as there plainly appeared to be many and different sects added in that edict, in which this privilege was granted them, some of them perhaps, after a little while, on this account shrunk from this kind of attention and observance. Wherefore as I, Constantine and Augustus, and I, Licinius Augusts, came under favorable auspices to Milan, and took under consideration all affairs that pertained to the public benefit and welfare, these things among the rest appeared to us to be most advantageous and profitable to all. We have resolved among the first thing to ordain those matters by which reverence and worship to the Deity might be exhibited; that is, how we may grant likewise to the Christians, and to all, the free choice to follow that mode of worship which they may wish, that whatsoever divinity and celestial power may exist, may be propitious to us and to all that live under our government. Therefore, we have decreed the following ordinance, as our will, with a salutary and most correct intention, that no freedom at all shall be refused to Christians, to follow or to keep their observances or worship; but that to each one power be granted to devote his mind to that worship which he may think adapted to himself, that the Deity may in all things exhibit to us his accustomed favour and kindness. It was just and consistent that we should write that this was our pleasure, that all exceptions respecting the

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Christians being completely removed, which were contained in the former epistle, that we sent to your fidelity, and whatever measures were wholly sinister and foreign to our mildness, that these should be altogether annulled; and now that each one of the Christians may freely and without molestation, pursue and follow that course of worship which he has proposed to himself: which, indeed, we have resolved to communicate most fully to your care and diligence, that you may know we have granted liberty and full freedom to the Christians, to observe their own mode of worship; which as your fidelity understands absolutely granted to them by us, the privilege is also granted to others to pursue that worship and religion they wish, which it is obvious is consistent with the peace and tranquillity of our times; that each may have the privilege to select and to worship whatsoever divinity he pleases. But this has been done by us, that we might not appear in any manner to detract any thing from any manner of religion, or any mode of worship. And this we further decree, with respect to the Christians, that the places in which they were formerly accustomed to assemble, concerning which we also formerly wrote to your fidelity, in a different form, that if any persons have purchased these, either from our treasury or from any other one, these shall restore them to the Christians, without money and without demanding any price, without any superadded value, or augmentation, without delay, or hesitancy. And if any have happened to receive these places as presents, that they shall restore them as soon as possible to the Christians, so that if either those that purchased or those that received them as presents, have any thing to request of our munificence, they may go to the provincial governor, as the judge, that provision may also be made for them by our clemency; all which, it will be necessary to be delivered up to the body of Christians, by your care, without any delay. And since the Christians themselves are known to have had not only those places where they were accustomed to meet, but other places also, belonging not to individuals among them, but to the right of the whole body of Christians, you will also command all these, by virtue of the law before mentioned, without any hesitancy, to be restored to these same Christians, that is to their body, and to each conventicle respectively; the aforesaid consideration, to wit, being observed; namely, that they who as we have said restore them without valuation and price, may expect their indemnity from our munificence and liberality. In all which it will be incumbent on you, to manifest your exertions as much as possible, to the aforesaid body of Christians, that our orders may be most speedily accomplished, that likewise in this, provision may be made by our clemency, for the preservation of the common and public tranquillity. For by these means, as before said, the divine favour with regard to us, which we have already experienced in many affairs, will continue firm and permanent at all times. But that the purpose of this our ordinance and liberality may be extended to the knowledge of all, it is expected that these things written by us, should be proposed and published to the knowledge of all, that this act of our liberality and kindness may remain unknown to none.

"Copy Of Another Ordinance Which Was Issued By The Emperors, Indicating That The Benefit Was Conferred Solely On The Catholic (Universal) Church"

Hail, our most esteemed Anulinus. This is the course of our benevloence; that we wish those things that belong justly to others, should not only remain unmolested, but should also when necessary be restored, most esteemed Anulinus. Whence it is our will, that when thou shalt receive this epistle, if any of those things belonging to the catholic church of the Christians in the several cities or other places, are now possessed either by the decurions, or any others, these thou shalt cause immediately to be restored to their churches. Since we have previously determined, that whatsoever these same churches before possessed, shall be restored to their right. When, therefore, your fidelity has understood this decree of our orders to be most evident and plain, make all haste to restore, as soon as possible, all that belongs to the churches, whether gardens or houses, or any thing else, that we may learn thou hast attended to, and most carefully observe this our decree. Farewell, most esteemed and beloved Anulinus.

"Copy Of The Emperor's Epistle, In Which He Ordains A Council Of Bishops To Be Held At Rome, For The Unity And Peace Of The Church"

Constantine Augustus to Miltiades bishop of Rome, and to Marcus. As many communications of this kind have been sent to me from Anulinus, the most illustrious proconsul of Africa, in which it is contained that Caecilianus, the bishop of Carthage, was accused, in many respects, by his colleagues in Africa; and as this appears to be grievous, that in those provinces which Divine Providence has freely entrusted to my fidelity, and in which there is a vast population, the multitude are found inclining to deteriorate, and in a manner divided into two parties, and among others, that the bishops were at variance; I have resolved that the same Cæcilianus, together with ten bishops, who appear to accuse him, and ten others, whom he himself may consider necessary for his cause, shall sail to Rome; that you, being present there, as also Reticius, Maternus, and Marinus, your colleagues, whom i have commanded to hasten to Rome for this purpose, may be heard, as you may understand most consistent with the most sacred law. And, that you may have the most perfect knowledge of these matters, ,I have subjoined to my own epistle copies of the writings sent to me by Anulinus, and sent them to your aforesaid colleagues; in which your gravity will read and consider in what way the aforesaid cause may be most accurately investigated and justly decided; since it neither escapes your diligence, that I show such regard for the holy catholic church, that I wish you, upon the whole, to leave no room for schism or division. May the power of the great God preserve you many years, most esteemed.

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"Copy Of The Epistle In Which The Emperor Commanded Another Council To Be Held, For The Purpose Of Removing All The Dissensions Of The Bishops"

Constantine Augustus to Chrestus bishop of Syracuse. As there were some before who perversely and wickedly began to waver in the holy religion and celestial virtue, and to abandon the doctrine of the catholic (universal) church, desirous, therefore, of preventing such disputes among them, I had thus written, that this subject, which appeared to be agitated among them, might be rectified, by delegating certain bishops from Gaul, and summoning others of the opposite parties from Africa, who are pertinaciously and incessantly contending with one another, that by a careful examination of the matter in their presence, it might thus be decided. But since, as it happens, some, forgetful of their own salvation, and the reverence due to our most holy religion, even now do not cease to protract their own enmity, being unwilling to conform to the decision already promulgated, and asserting that they were very few that advanced their sentiments and opinions, or else that all points which ought to have been first fully discussed not being first examined, they proceeded with too much haste and precipitancy to give publicity to the decision. Hence it has happened, that those very persons who ought to exhibit a brotherly and peaceful unanimity, are disgracefully and detestably at variance with one another, and thus give this occasion of derision to those that are without, and whose minds are averse to our most holy religion. Hence it has appeared necessary to me to provide that this matter, which ought to have ceased after the decision was issued by their own voluntary agreement, now, at length, should be fully terminated by the intervention of many.

"Since, therefore, we have commanded many bishops to meet together from different and remote places, in the city of Arles, towards the calends of August, I have also thought proper to write to thee, that taking a public vehicle from the most illustrious Latronianus, corrector of Sicily, and taking with thee two others of the second rank, which thou mayest select, also three servants to afford you services on the way; I would have you meet them within the same day at the aforesaid place. That by the weight of your authority, and the prudence and unanimity of the rest that assemble, this dispute, which has disgracefully continued until the present time, in consequence of certain disgraceful contentions, may be discussed, by hearing all that shall be alleged by those who are now at variance, whom we have also commanded to be present, and thus the controversy be reduced, though slowly, to that faith, and observance of religion, and fraternal concord, which ought to prevail. May Almighty God preserve thee in safety many years."

THE LIFE OF FLAVIUS CONSTANTINUS

The Life Of The Blessed Emperor Constantine,
or The Life of Constantine the Great
A propaganda treatise by Eusebius of Caesarea
also known as Eusebius Pamphilii. From: Nicene and
Post-Nicene Fathers, Second Series, Vol. 1.
Edited by Philip Schaff and Henry Wace, 1890,
Translation: Ernest Cushing Richardson, 1890.
Estimated Range of Dating: 306–339 AD

(The Life of Constantine the Great (Latin: Vita Constantini) is a panegyric written in Greek in honour of Constantine the Great by Eusebius of Caesarea in the 4th century AD. In today's words we would call it a propaganda treatise. It was never completed due to the death of Eusebius in 339. The historical text provides scholars with one of the most comprehensive sources for the religious policies of Constantine's reign. In addition, Eusebius uses Life of Constantine to engage several of his own religious concerns, such as apologetics, as well as a semi-bibliographic account of Constantine.

Eusebius of Caesarea (c. 265–339 AD.), also known as Eusebius Pamphili (or Pamphilus), was a historian of Christianity, interpreter of the Bible, and above all a Christian polemicist. As such, he was the right-hand man of Emperor Flavius Constantinus as he was that what we would today call the propaganda minister of the Roman Empire, a position that was occupied several generations before him by Flavius Josephus. He became bishop of Caesarea Maritima [the Roman capital of the Holy Land] in about 314 AD. Together with his teacher Saint Pamphilus, he was a scholar of the Biblical canon and is regarded as an extremely learned Christian of his time. He wrote Demonstrations of the Gospel, Preparations for the Gospel, and On Discrepancies between the Gospels, studies of the Biblical text. As "Father of Church History", he produced the Ecclesiastical History, On the Life of Pamphilus, the Chronicle and On the Martyrs.

Eusebius had the power to promote, banish, or to change contents of any publication in the Roman Empire. And he used his postion ruthlessly when he persuaded Emperor Constantine to summon the Christian Church leaders, the bishops, to the first Council of Nicaea (now Iznik, Bursa province, Turkey)in 325 AD. This Council had the outcome of nothing less than the marriage of the Roman Empire with the early Christian Church. After a struggle for more than two centuries, this Church meeting decided on which writing were to be accepted in the Bible and which ones were rejected as apocryphical or pseudepigrapha. Emperor Constantine commissioned 50 Bibles to be produced to spread them over the whole Roman Empire as common lawbook; two copies survived: the Codex Sinaiticus and the Codex Vaticanus. They were produced by bishop Athanasius and his scribes in the City of Alexandria, Egypt). 600 years before, this was also the location where Septuagint was produced on commission of Pharao Ptolemy II Philadelphus, the Greek Old Testament, which was now reused in the 50 Bibles of Constantine.)

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FLAVIUS CONSTANTINUS BOOK 1

1 Preface.— Of the Death of Constantine.

Already have all mankind united in celebrating with joyous festivities the completion of the second and third decennial period of this great emperor's reign; already have we ourselves received him as a triumphant conqueror in the assembly of God's ministers, and greeted him with the due meed of praise on the twentieth anniversary of his reign: and still more recently we have woven, as it were, garlands of words, wherewith we encircled his sacred head in his own palace on his thirtieth anniversary.

But now, while I desire to give utterance to some of the customary sentiments, I stand perplexed and doubtful which way to turn, being wholly lost in wonder at the extraordinary spectacle before me. For to whatever quarter I direct my view, whether to the east, or to the west, or over the whole world, or toward heaven itself, everywhere and always I see the blessed one yet administering the self-same empire. On earth I behold his sons, like some new reflectors of his brightness, diffusing everywhere the luster of their father's character, and himself still living and powerful, and governing all the affairs of men more completely than ever before, being multiplied in the succession of his children. They had indeed had previously the dignity of Caesars; but now, being invested with his very self, and graced by his accomplishments, for the excellence of their piety they are proclaimed by the titles of Sovereign, Augustus, Worshipful, and Emperor.

2 The Preface Continued.

And I am indeed amazed, when I consider that he who was but lately visible and present with us in his mortal body, is still, even after death, when the natural thought disclaims everything superfluous as unsuitable, most marvelously endowed with the same imperial dwellings, and honours, and praises as heretofore. But farther, when I raise my thoughts even to the arch of heaven, and there contemplate his thrice-blessed soul in communion with God himself, freed from every mortal and earthly vesture, and shining in a refulgent robe of light, and when I perceive that it is no more connected with the fleeting periods and occupations of mortal life, but honoured with an ever-blooming crown, and an immortality of endless and blessed existence, I stand as it were without power of speech or thought and unable to utter a single phrase, but condemning my own weakness, and imposing silence on myself, I resign the task of speaking his praises worthily to one who is better able, even to him who, being the immortal God and veritable Word, alone has power to confirm his own sayings.

3 How God honours Pious Princes, but destroys Tyrants.

Having given assurance that those who glorify and honour him will meet with an abundant recompense at his hands, while those who set themselves against him as enemies and adversaries will compass the ruin of their own souls, he has already established the truth of these his own declarations, having shown on the one hand the fearful end of those tyrants who denied and opposed him, and at the same time having made it manifest that even the death of his servant, as well as his life, is worthy of admiration and praise, and justly claims the memorial, not merely of perishable, but of immortal monuments.

Mankind, devising some consolation for the frail and precarious duration of human life, have thought by the erection of monuments to glorify the memories of their ancestors with immortal honours. Some have employed the vivid delineations and colors of painting ; some have carved statues from lifeless blocks of wood; while others, by engraving their inscriptions deep on tablets and monuments, have thought to transmit the virtues of those whom they honoured to perpetual remembrance. All these indeed are perishable, and consumed by the lapse of time, being representations of the corruptible body, and not expressing the image of the immortal soul. And yet these seemed sufficient to those who had no well-grounded hope of happiness after the termination of this mortal life. But God, that God, I say, who is the common Saviour of all, having treasured up with himself, for those who love godliness, greater blessings than human thought has conceived, gives the earnest and first-fruits of future rewards even here, assuring in some sort immortal hopes to mortal eyes. The ancient oracles of the prophets, delivered to us in the Scripture, declare this; the lives of pious men, who shone in old time with every virtue, bear witness to posterity of the same; and our own days prove it to be true, wherein Constantine, who alone of all that ever wielded the Roman power was the friend of God the Sovereign of all, has appeared to all mankind so clear an example of a godly life.

4 That God honoured Constantine.

And God himself, whom Constantine worshipped, has confirmed this truth by the clearest manifestations of his will, being present to aid him at the commencement, during the course, and at the end of his reign, and holding him up to the human race as an instructive example of godliness. Accordingly, by the manifold blessings he has conferred on him, he has distinguished him alone of all the sovereigns of whom we have ever heard as at once a mighty luminary and most clear-voiced herald of genuine piety.

5 That he reigned above Thirty Years, and lived above Sixty.

With respect to the duration of his reign, God honoured him with three complete periods of ten years, and something more, extending the whole term of his mortal life to twice this number of years. And being pleased to make him a representative of his own sovereign power, he displayed him as the conqueror of the whole race of tyrants, and the destroyer of those God-defying giants of the earth who madly raised their impious arms against him, the supreme King of all. They appeared, so to speak, for an instant, and then disappeared: while the one and only true God, when he had enabled his servant, clad in heavenly panoply, to stand singly against many foes, and by his means had relieved mankind from the multitude of the ungodly, constituted him a teacher of his worship to all nations, to testify with a loud

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voice in the hearing of all that he acknowledged the true God, and turned with abhorrence from the error of them that are no gods.

6 That he was the Servant of God, and the Conqueror of Nations.

Thus, like a faithful and good servant, did he act and testify, openly declaring and confessing himself the obedient minister of the supreme King. And God immediately rewarded him, by making him ruler and sovereign, and victorious to such a degree that he alone of all rulers pursued a continual course of conquest, unsubdued and invincible, and through his trophies a greater ruler than tradition records ever to have been before. So dear was he to God, and so blessed; so pious and so fortunate in all that he undertook, that with the greatest facility he obtained the authority over more nations than any who had preceded him, and yet retained his power, undisturbed, to the very close of his life.

7 Comparison with Cyrus, King of the Persians, and with Alexander of Macedon.

Ancient history describes Cyrus, king of the Persians, as by far the most illustrious of all kings up to his time. And yet if we regard the end of his days, we find it but little corresponded with his past prosperity, since he met with an inglorious and dishonourable death at the hands of a woman.

Again, the sons of Greece celebrate Alexander the Macedonian as the conqueror of many and diverse nations; yet we find that he was removed by an early death, before he had reached maturity, being carried off by the effects of revelry and drunkenness. His whole life embraced but the space of thirty-two years, and his reign extended to no more than a third part of that period. Unsparing as the thunderbolt, he advanced through streams of blood and reduced entire nations and cities, young and old, to utter slavery. But when he had scarcely arrived at the maturity of life, and was lamenting the loss of youthful pleasures, death fell upon him with terrible stroke, and, that he might not longer outrage the human race, cut him off in a foreign and hostile land, childless, without successor, and homeless. His kingdom too was instantly dismembered, each of his officers taking away and appropriating a portion for himself. And yet this man is extolled for such deeds as these.

8 That he conquered nearly the Whole World.

But our emperor began his reign at the time of life at which the Macedonian died, yet doubled the length of his life, and trebled the length of his reign. And instructing his army in the mild and sober precepts of godliness, he carried his arms as far as the Britons, and the nations that dwell in the very bosom of the Western ocean. He subdued likewise all Scythia, though situated in the remotest North, and divided into numberless diverse and barbarous tribes. He even pushed his conquests to the Blemmyans and Ethiopians, on the very confines of the South; nor did he think the acquisition of the Eastern nations unworthy his care. In short, diffusing the effulgence of his holy light to the ends of the whole world, even to the most distant Indians, the nations dwelling on the extreme circumference of the inhabited earth, he received the submission of all the rulers, governors, and satraps of barbarous nations, who cheerfully welcomed and saluted him, sending embassies and presents, and setting the highest value on his acquaintance and friendship; insomuch that they honoured him with pictures and statues in their respective countries, and Constantine alone of all emperors was acknowledged and celebrated by all. Notwithstanding, even among these distant nations, he proclaimed the name of his God in his royal edicts with all boldness.

9 That he was the Son of a Pious Emperor, and bequeathed the Power to Royal Sons.

Nor did he give this testimony in words merely, while exhibiting failure in his own practice, but pursued every path of virtue, and was rich in the varied fruits of godliness. He ensured the affection of his friends by magnificent proofs of liberality; and inasmuch as he governed on principles of humanity, he caused his rule to be but lightly felt and acceptable to all classes of his subjects; until at last, after a long course of years, and when he was wearied by his divine labors, the God whom he honoured crowned him with an immortal reward, and translated him from a transitory kingdom to that endless life which he has laid up in store for the souls of his saints, after he had raised him up three sons to succeed him in his power. As then the imperial throne had descended to him from his father, so, by the law of nature, was it reserved for his children and their descendants, and perpetuated, like some paternal inheritance, to endless generations. And indeed God himself, who distinguished this blessed prince with divine honours while yet present with us, and who has adorned his death with choice blessings from his own hand, should be the writer of his actions; since he has recorded his labors and successes on heavenly monuments.

10 Of the Need for this History, and its Value for Edification.

However, hard as it is to speak worthily of this blessed character, and though silence were the safer and less perilous course, nevertheless it is incumbent on me, if I would escape the charge of negligence and sloth, to trace as it were a verbal portraiture, by way of memorial of the pious prince, in imitation of the delineations of human art. For I should be ashamed of myself were I not to employ my best efforts, feeble though they be and of little value, in praise of one who honoured God with such surpassing devotion. I think too that my work will be on other grounds both instructive and necessary, since it will contain a description of those royal and noble actions which are pleasing to God, the Sovereign of all. For would it not be disgraceful that the memory of Nero, and other impious and godless tyrants far worse than he, should meet with diligent writers to embellish the relation of their worthless deeds with elegant language, and record them in voluminous histories, and that I should be silent, to whom God himself has vouchsafed such an emperor as all history records not, and has permitted me to come into his presence, and enjoy his acquaintance and society?

Wherefore, if it is the duty of any one, it certainly is mine, to make an ample proclamation of his virtues to all in whom

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the example of noble actions is capable of inspiring the love of God. For some who have written the lives of worthless characters, and the history of actions but little tending to the improvement of morals, from private motives, either love or enmity, and possibly in some cases with no better object than the display of their own learning, have exaggerated unduly their description of actions intrinsically base, by a refinement and elegance of diction. And thus they have become to those who by the Divine favor had been kept apart from evil, teachers not of good, but of what should be silenced in oblivion and darkness. But my narrative, however unequal to the greatness of the deeds it has to describe, will yet derive luster even from the bare relation of noble actions. And surely the record of conduct that has been pleasing to God will afford a far from unprofitable, indeed a most instructive study, to persons of well-disposed minds.

11 That his Present Object is to record only the Pious Actions of Constantine.

It is my intention, therefore, to pass over the greater part of the royal deeds of this thrice-blessed prince; as, for example, his conflicts and engagements in the field, his personal valour, his victories and successes against the enemy, and the many triumphs he obtained: likewise his provisions for the interests of individuals, his legislative enactments for the social advantage of his subjects, and a multitude of other imperial labors which are fresh in the memory of all; the design of my present undertaking being to speak and write of those circumstances only which have reference to his religious character.

And since these are themselves of almost infinite variety, I shall select from the facts which have come to my knowledge such as are most suitable, and worthy of lasting record, and endeavor to narrate them as briefly as possible. Henceforward, indeed, there is a full and free opportunity for celebrating in every way the praises of this truly blessed prince, which hitherto we have been unable to do, on the ground that we are forbidden to judge any one blessed before his death, because of the uncertain vicissitudes of life. Let me implore then the help of God, and may the inspiring aid of the heavenly Word be with me, while I commence my history from the very earliest period of his life.

12 That like Moses, he was reared in the Palaces of Kings.

Ancient history relates that a cruel race of tyrants oppressed the Hebrew nation; and that God, who graciously regarded them in their affliction, provided that the prophet Moses, who was then an infant, should be brought up in the very palaces and bosoms of the oppressors, and instructed in all the wisdom they possessed. And when in the course of time he had arrived at manhood, and the time had come for Divine justice to avenge the wrongs of the afflicted people, then the prophet of God, in obedience to the will of a more powerful Lord, forsook the royal household, and, estranging himself in word and deed from the tyrants by whom he had been brought up, openly acknowledging his true brethren and kinsfolk. Then God, exalting him to be the leader of the whole nation, delivered the Hebrews from the bondage of their enemies, and inflicted Divine vengeance through his means on the tyrant race. This ancient story, though rejected by most as fabulous, has reached the ears of all. But now the same God has given to us to be eye-witnesses of miracles more wonderful than fables, and, from their recent appearance, more authentic than any report. For the tyrants of our day have ventured to war against the Supreme God, and have sorely afflicted His Church. And in the midst of these, Constantine, who was shortly to become their destroyer, but at that time of tender age, and blooming with the down of early youth, dwelt, as that other servant of God had done, in the very home of the tyrants, but young as he was did not share the manner of life of the ungodly: for from that early period his noble nature, under the leading of the Divine Spirit, inclined him to piety and a life acceptable to God. A desire, moreover, to emulate the example of his father had its influence in stimulating the son to a virtuous course of conduct. His father was Constantius (and we ought to revive his memory at this time), the most illustrious emperor of our age; of whose life it is necessary briefly to relate a few particulars, which tell to the honour of his son.

13 Of Constantius his Father, who refused to imitate Diocletian, Maximian, and Maxentius, in their Persecution of the Christians.

At a time when four emperors shared the administration of the Roman empire, Constantius alone, following a course of conduct different from that pursued by his colleagues, entered into the friendship of the Supreme God.

For while they besieged and wasted the churches of God, leveling them to the ground, and obliterating the very foundations of the houses of prayer, he kept his hands pure from their abominable impiety, and never in any respect resembled them. They polluted their provinces by the indiscriminate slaughter of godly men and women; but he kept his soul free from the stain of this crime. They, involved in the mazes of impious idolatry, enthralled first themselves, and then all under their authority, in bondage to the errors of evil demons, while he at the same time originated the profoundest peace throughout his dominions, and secured to his subjects the privilege of celebrating without hindrance the worship of God. In short, while his colleagues oppressed all men by the most grievous exactions, and rendered their lives intolerable, and even worse than death, Constantius alone governed his people with a mild and tranquil sway, and exhibited towards them a truly parental and fostering care. Numberless, indeed, are the other virtues of this man, which are the theme of praise to all; of these I will record one or two instances, as specimens of the quality of those which I must pass by in silence, and then I will proceed to the appointed order of my narrative.

14 How Constantius his Father, being reproached with Poverty by Diocletian, filled his Treasury, and afterwards restored the Money to those by whom it had been contributed.

In consequence of the many reports in circulation respecting this prince, describing his kindness and gentleness

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of character, and the extraordinary elevation of his piety, alleging too, that by reason of his extreme indulgence to his subjects, he had not even a supply of money laid up in his treasury; the emperor who at that time occupied the place of supreme power sent to reprehend his neglect of the public good, at the same time reproaching him with poverty, and alleging in proof of the charge the empty state of his treasury. On this he desired the messengers of the emperor to remain with him awhile, and, calling together the wealthiest of his subjects of all nations under his dominion, he informed them that he was in want of money, and that this was the time for them all to give a voluntary proof of their affection for their prince.

As soon as they heard this (as though they had long been desirous of an opportunity for showing the sincerity of their good will), with zealous alacrity they filled the treasury with gold and silver and other wealth; each eager to surpass the rest in the amount of his contribution: and this they did with cheerful and joyous countenances. And now Constantius desired the messengers of the great emperor personally to inspect his treasures, and directed them to give a faithful report of what they had seen; adding, that on the present occasion he had taken this money into his own hands, but that it had long been kept for his use in the custody of the owners, as securely as if under the charge of faithful treasurers. The ambassadors were overwhelmed with astonishment at what they had witnessed: and on their departure it is said that the truly generous prince sent for the owners of the property, and, after commending them severally for their obedience and true loyalty, restored it all, and bade them return to their homes.

This one circumstance, then, conveys a proof of the generosity of him whose character we are attempting to illustrate: another will contain the clearest testimony to his piety.

15 Of the Persecution raised by his Colleagues.

By command of the supreme authorities of the empire, the governors of the several provinces had set on foot a general persecution of the godly. Indeed, it was from the imperial courts themselves that the very first of the pious martyrs proceeded, who passed through those conflicts for the faith, and most readily endured both fire and sword, and the depths of the sea; every form of death, in short, so that in a brief time all the royal palaces were bereft of pious men. The result was, that the authors of this wickedness were entirely deprived of the protecting care of God, since by their persecution of his worshipers they at the same time silenced the prayers that were wont to be made on their own behalf.

16 How Constantius, feigning Idolatry, expelled those who consented to offer Sacrifice, but retained in his Palace all who were willing to confess Christ.

On the other hand, Constantius conceived an expedient full of sagacity, and did a thing which sounds paradoxical, but in fact was most admirable.

He made a proposal to all the officers of his court, including even those in the highest stations of authority, offering them the following alternative: either that they should offer sacrifice to demons, and thus be permitted to remain with him, and enjoy their usual honours; or, in case of refusal, that they should be shut out from all access to his person, and entirely disqualified from acquaintance and association with him. Accordingly, when they had individually made their choice, some one way and some the other; and the choice of each had been ascertained, then this admirable prince disclosed the secret meaning of his expedient, and condemned the cowardice and selfishness of the one party, while he highly commended the other for their conscientious devotion to God. He declared, too, that those who had been false to their God must be unworthy of the confidence of their prince; for how was it possible that they should preserve their fidelity to him, who had proved themselves faithless to a higher power? He determined, therefore, that such persons should be removed altogether from the imperial court, while, on the other hand, declaring that those men who, in bearing witness for the truth, had proved themselves to be worthy servants of God, would manifest the same fidelity to their king, he entrusted them with the guardianship of his person and empire, saying that he was bound to treat such persons with special regard as his nearest and most valued friends, and to esteem them far more highly than the richest treasures.

17 Of his ChristianManner of Life.

The father of Constantine, then, is said to have possessed such a character as we have briefly described. And what kind of death was vouchsafed to him in consequence of such devotion to God, and how far he whom he honoured made his lot to differ from that of his colleagues in the empire, may be known to any one who will give his attention to the circumstances of the case. For after he had for a long time given many proofs of royal virtue, in acknowledging the Supreme God alone, and condemning the polytheism of the ungodly, and had fortified his household by the prayers of holy men, he passed the remainder of his life in remarkable repose and tranquillity, in the enjoyment of what is counted blessedness, — neither molesting others nor being molested ourselves.

Accordingly, during the whole course of his quiet and peaceful reign, he dedicated his entire household, his children, his wife, and domestic attendants, to the One Supreme God: so that the company assembled within the walls of his palace differed in no respect from a church of God; wherein were also to be found his ministers, who offered continual supplications on behalf of their prince, and this at a time when, with most, it was not allowable to have any dealings with the worshipers of God, even so far as to exchange a word with them.

18 That after the Abdication of Diocletian and Maximian, Constantius became Chief Augustus, and was blessed with a Numerous Offspring.

The immediate consequence of this conduct was a recompense from the hand of God, insomuch that he came into the supreme authority of the empire. For the older

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emperors, for some unknown reason, resigned their power; and this sudden change took place in the first year after their persecution of the churches.

From that time Constantius alone received the honours of chief Augustus, having been previously, indeed, distinguished by the diadem of the imperial Caesars, among whom he held the first rank; but after his worth had been proved in this capacity, he was invested with the highest dignity of the Roman empire, being named chief Augustus of the four who were afterwards elected to that honour. Moreover, he surpassed most of the emperors in regard to the number of his family, having gathered around him a very large circle of children both male and female. And, lastly, when he had attained to a happy old age, and was about to pay the common debt of nature, and exchange this life for another, God once more manifested His power in a special manner on his behalf, by providing that his eldest son Constantine should be present during his last moments, and ready to receive the imperial power from his hands.

19. Of his Son Constantine, who in his Youth accompanied Diocletian into Palestine.

The latter had been with his father's imperial colleagues, and had passed his life among them, as we have said, like God's ancient prophet. And even in the very earliest period of his youth he was judged by them to be worthy of the highest honour. An instance of this we have ourselves seen, when he passed through Palestine with the senior emperor, at whose right hand he stood, and commanded the admiration of all who beheld him by the indications he gave even then of royal greatness. For no one was comparable to him for grace and beauty of person, or height of stature; and he so far surpassed his compeers in personal strength as to be a terror to them. He was, however, even more conspicuous for the excellence of his mental qualities than for his superior physical endowments; being gifted in the first place with a sound judgement, and having also reaped the advantages of a liberal education. He was also distinguished in no ordinary degree both by natural intelligence and divinely imparted wisdom.

20. Flight of Constantine to his Father because of the Plots of Diocletian.

The emperors then in power, observing his manly and vigorous figure and superior mind, were moved with feelings of jealousy and fear, and thenceforward carefully watched for an opportunity of inflicting some brand of disgrace on his character. But the young man, being aware of their designs, the details of which, through the providence of God, more than once came to him, sought safety in flight; in this respect again keeping up his resemblance to the great prophet Moses. Indeed, in every sense God was his helper; and he had before ordained that he should be present in readiness to succeed his father.

21. Death of Constantius, who leaves his Son Constantine Emperor.

Immediately, therefore, on his escape from the plots which had been thus insidiously laid for him, he made his way with all haste to his father, and arrived at length at the very time that he was lying at the point of death. As soon as Constantius saw his son thus unexpectedly in his presence, he leaped from his couch, embraced him tenderly, and, declaring that the only anxiety which had troubled him in the prospect of death, namely, that caused by the absence of his son, was now removed, he rendered thanks to God, saying that he now thought death better than the longest life, and at once completed the arrangement of his private affairs. Then, taking a final leave of the circle of sons and daughters by whom he was surrounded, in his own palace, and on the imperial couch, he bequeathed the empire, according to the law of nature, to his eldest son, and breathed his last.

22 How, after the Burial of Constantius, Constantine was Proclaimed Augustus by the Army.

Nor did the imperial throne remain long unoccupied: for Constantine invested himself with his father's purple, and proceeded from his father's palace, presenting to all a renewal, as it were, in his own person, of his father's life and reign. He then conducted the funeral procession in company with his father's friends, some preceding, others following the train, and performed the last offices for the pious deceased with an extraordinary degree of magnificence, and all united in honouring this thrice blessed prince with acclamations and praises, and while with one mind and voice, they glorified the rule of the son as a living again of him who was dead, they hastened at once to hail their new sovereign by the titles of Imperial and Worshipful Augustus, with joyful shouts. Thus the memory of the deceased emperor received honour from the praises bestowed upon his son, while the latter was pronounced blessed in being the successor of such a father. All the nations also under his dominion were filled with joy and inexpressible gladness at not being even for a moment deprived of the benefits of a well ordered government.

In the instance of the Emperor Constantius, God has made manifest to our generation what the end of those is who in their lives have honoured and loved him.

23 A Brief Notice of the Destruction of the Tyrants.

With respect to the other princes, who made war against the churches of God, I have not thought it fit in the present work to give any account of their downfall, nor to stain the memory of the good by mentioning them in connection with those of an opposite character. The knowledge of the facts themselves will of itself suffice for the wholesome admonition of those who have witnessed or heard of the evils which severally befell them.

24 It was by the Will of God that Constantine became possessed of the Empire.

Thus then the God of all, the Supreme Governor of the whole universe, by his own will appointed Constantine, the descendant of so renowned a parent, to be prince and sovereign: so that, while others have been raised to this distinction by the election of their fellow-men, he is the only one to whose elevation no mortal may boast of having contributed.

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25 Victories of Constantine over the Barbarians and the Britons.

As soon then as he was established on the throne, he began to care for the interests of his paternal inheritance, and visited with much considerate kindness all those provinces which had previously been under his father's government. Some tribes of the barbarians who dwelt on the banks of the Rhine, and the shores of the Western ocean, having ventured to revolt, he reduced them all to obedience, and brought them from their savage state to one of gentleness. He contented himself with checking the inroads of others, and drove from his dominions, like untamed and savage beasts, those whom he perceived to be altogether incapable of the settled order of civilised life. Having disposed of these affairs to his satisfaction, he directed his attention to other quarters of the world, and first passed over to the British nations, which lie in the very bosom of the ocean. These he reduced to submission, and then proceeded to consider the state of the remaining portions of the empire, that he might be ready to tender his aid wherever circumstances might require it.

26 How he resolved to deliver Rome from Maxentius.

While, therefore, he regarded the entire world as one immense body, and perceived that the head of it all, the royal city of the Roman empire, was bowed down by the weight of a tyrannous oppression; at first he had left the task of liberation to those who governed the other divisions of the empire, as being his superiors in point of age. But when none of these proved able to afford relief, and those who had attempted it had experienced a disastrous termination of their enterprise, he said that life was without enjoyment to him as long as he saw the imperial city thus afflicted, and prepared himself for the overthrowal of the tyranny.

27 That after reflecting on the Downfall of those who had worshiped Idols, he made Choice of Christianity.

Being convinced, however, that he needed some more powerful aid than his military forces could afford him, on account of the wicked and magical enchantments which were so diligently practiced by the tyrant, he sought Divine assistance, deeming the possession of arms and a numerous soldiery of secondary importance, but believing the co-operating power of Deity invincible and not to be shaken. He considered, therefore, on what God he might rely for protection and assistance. While engaged in this enquiry, the thought occurred to him, that, of the many emperors who had preceded him, those who had rested their hopes in a multitude of gods, and served them with sacrifices and offerings, had in the first place been deceived by flattering predictions, and oracles which promised them all prosperity, and at last had met with an unhappy end, while not one of their gods had stood by to warn them of the impending wrath of heaven; while one alone who had pursued an entirely opposite course, who had condemned their error, and honoured the one Supreme God during his whole life, had found him to be the Saviour and Protector of his empire, and the Giver of every good thing. Reflecting on this, and well weighing the fact that they who had trusted in many gods had also fallen by manifold forms of death, without leaving behind them either family or offspring, stock, name, or memorial among men: while the God of his father had given to him, on the other hand, manifestations of his power and very many tokens: and considering farther that those who had already taken arms against the tyrant, and had marched to the battlefield under the protection of a multitude of gods, had met with a dishonourable end (for one of them had shamefully retreated from the contest without a blow, and the other, being slain in the midst of his own troops, became, as it were, the mere sport of death); reviewing, I say, all these considerations, he judged it to be folly indeed to join in the idle worship of those who were no gods, and, after such convincing evidence, to err from the truth; and therefore felt it incumbent on him to honour his father's God alone.

28 How, while he was praying, God sent him a Vision of a Cross of Light in the Heavens at Mid-day, with an Inscription admonishing him to conquer by that.

Accordingly he called on him with earnest prayer and supplications that he would reveal to him who he was, and stretch forth his right hand to help him in his present difficulties. And while he was thus praying with fervent entreaty, a most marvelous sign appeared to him from heaven, the account of which it might have been hard to believe had it been related by any other person. But since the victorious emperor himself long afterwards declared it to the writer of this history, when he was honoured with his acquaintance and society, and confirmed his statement by an oath, who could hesitate to accredit the relation, especially since the testimony of after-time has established its truth? He said that about noon, when the day was already beginning to decline, he saw with his own eyes the trophy of a cross of light in the heavens, above the sun, and bearing the inscription, Conquer by this . At this sight he himself was struck with amazement, and his whole army also, which followed him on this expedition, and witnessed the miracle. intensest reality the vision of the words, so that for the moment he was living in the intensest reality of such a vision. His mind had just that intense activity to which such a thing is possible or actual. It is like Goethe's famous meeting of his own self. It is that genius power for the realistic representation of ideal things. This is not the same exactly as "hallucination," or even "imagination." The hallucination probably came later when Constantine gradually represented to himself and finally to Eusebius the vivid idea with its slight ground, as an objective reality,—a common phenomenon. When the emperor went to sleep, his brain molecules vibrating to the forms of his late intense thought, he inevitably dreamed, and dreaming naturally confirmed his thought. This does not say that the suggestive form seen, or the idea itself, and the direction of the dream itself, were not providential and the work of the Holy Spirit, for they were, and were special in character, and so miraculous (or why do ideas come?); but it is to be feared that Constantine's own spirit or something else furnished some of the later details. There is a slight difference of

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authority as to when and where the vision took place. The panegyrist seems to make it before leaving Gaul, and Malalas is inaccurate as usual in having it happen in a war against the barbarians. For farther discussion of the subject see monographs under Literature in the Prolegomena, especially under the names: Baring, Du Voisin, Fabricius, Girault, Heumann, Jacutius Mamachi, Molinet, St. Victor, Suhr, Toderini, Weidener, Wernsdorf, Woltereck. The most concise, clear, and admirable supporter of the account of Eusebius, or rather Constantine, as it stands, is Newman, Miracles (Lond. 1875), 271-286.}-->

29 How the Christ of God appeared to him in his Sleep, and commanded him to use in his Wars a Standard made in the Form of the Cross.

He said, moreover, that he doubted within himself what the import of this apparition could be. And while he continued to ponder and reason on its meaning, night suddenly came on; then in his sleep the Christ of God appeared to him with the same sign which he had seen in the heavens, and commanded him to make a likeness of that sign which he had seen in the heavens, and to use it as a safeguard in all engagements with his enemies.

30 The Making of the Standard of the Cross.

At dawn of day he arose, and communicated the marvel to his friends: and then, calling together the workers in gold and precious stones, he sat in the midst of them, and described to them the figure of the sign he had seen, bidding them represent it in gold and precious stones. And this representation I myself have had an opportunity of seeing.

31 A Description of the Standard of the Cross, which the Romans now call the Labarum.

Now it was made in the following manner. A long spear, overlaid with gold, formed the figure of the cross by means of a transverse bar laid over it. On the top of the whole was fixed a wreath of gold and precious stones; and within this, the symbol of the Saviour's name, two letters indicating the name of Christ by means of its initial characters, the letter P being intersected by X in its centre: and these letters the emperor was in the habit of wearing on his helmet at a later period. From the cross-bar of the spear was suspended a cloth, a royal piece, covered with a profuse embroidery of most brilliant precious stones; and which, being also richly interlaced with gold, presented an indescribable degree of beauty to the beholder. This banner was of a square form, and the upright staff, whose lower section was of great length, bore a golden half-length portrait of the pious emperor and his children on its upper part, beneath the trophy of the cross, and immediately above the embroidered banner.

The emperor constantly made use of this sign of salvation as a safeguard against every adverse and hostile power, and commanded that others similar to it should be carried at the head of all his armies.

32 How Constantine received Instruction, and read the Sacred Scriptures.

These things were done shortly afterwards. But at the time above specified, being struck with amazement at the extraordinary vision, and resolving to worship no other God save Him who had appeared to him, he sent for those who were acquainted with the mysteries of His doctrines, and enquired who that God was, and what was intended by the sign of the vision he had seen. They affirmed that He was God, the only begotten Son of the one and only God: that the sign which had appeared was the symbol of immortality, and the trophy of that victory over death which He had gained in time past when sojourning on earth. They taught him also the causes of His advent, and explained to him the true account of His incarnation. Thus he was instructed in these matters, and was impressed with wonder at the divine manifestation which had been presented to his sight. Comparing, therefore, the heavenly vision with the interpretation given, he found his judgement confirmed; and, in the persuasion that the knowledge of these things had been imparted to him by Divine teaching, he determined thenceforth to devote himself to the reading of the Inspired writings.

Moreover, he made the priests of God his counselors, and deemed it incumbent on him to honour the God who had appeared to him with all devotion. And after this, being fortified by well-grounded hopes in Him, he hastened to quench the threatening fire of tyranny.

33 Of the Adulterous Conduct of Maxentius at Rome.

For he who had tyrannically possessed himself of the imperial city, had proceeded to great lengths in impiety and wickedness, so as to venture without hesitation on every vile and impure action.

For example: he would separate women from their husbands, and after a time send them back to them again, and these insults he offered not to men of mean or obscure condition, but to those who held the first places in the Roman senate. Moreover, though he shamefully dishonoured almost numberless free women, he was unable to satisfy his ungoverned and intemperate desires. But when he assayed to corrupt Christian women also, he could no longer secure success to his designs, since they chose rather to submit their lives to death than yield their persons to be defiled by him.

34 How the Wife of a Prefect slew herself for Chastity's Sake.

Now a certain woman, wife of one of the senators who held the authority of prefect, when she understood that those who ministered to the tyrant in such matters were standing before her house (she was a Christian), and knew that her husband through fear had bidden them take her and lead her away, begged a short space of time for arraying herself in her usual dress, and entered her chamber. There, being left alone, she sheathed a sword in her own breast, and immediately expired, leaving indeed her dead body to the procurers, but declaring to all mankind, both to present and future generations, by an act which spoke louder than any words, that the chastity for which Christians are famed is the only thing which is

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invincible and indestructible. Such was the conduct displayed by this woman.

35 Massacre of the Roman People by Maxentius.

All men, therefore, both people and magistrates, whether of high or low degree, trembled through fear of him whose daring wickedness was such as I have described, and were oppressed by his grievous tyranny. Nay, though they submitted quietly, and endured this bitter servitude, still there was no escape from the tyrant's sanguinary cruelty. For at one time, on some trifling pretense, he exposed the populace to be slaughtered by his own bodyguard; and countless multitudes of the Roman people were slain in the very midst of the city by the lances and weapons, not of Scythians or barbarians, but of their own fellow citizens. And besides this, it is impossible to calculate the number of senators whose blood was shed with a view to the seizure of their respective estates, for at different times and on various fictitious charges, multitudes of them suffered death.

36. Magic Arts of Maxentius against Constantine; and Famine at Rome.

But the crowning point of the tyrant's wickedness was his having recourse to sorcery: sometimes for magic purposes ripping up women with child, at other times searching into the bowels of new-born infants. He slew lions also, and practiced certain horrid arts for evoking demons, and averting the approaching war, hoping by these means to get the victory. In short, it is impossible to describe the manifold acts of oppression by which this tyrant of Rome enslaved his subjects: so that by this time they were reduced to the most extreme penury and want of necessary food, a scarcity such as our contemporaries do not remember ever before to have existed at Rome.

37 Defeat of Maxentius's Armies in Italy.

Constantine, however, filled with compassion on account of all these miseries, began to arm himself with all warlike preparation against the tyranny. Assuming therefore the Supreme God as his patron, and invoking His Christ to be his preserver and aid, and setting the victorious trophy, the salutary symbol, in front of his soldiers and bodyguard, he marched with his whole forces, trying to obtain again for the Romans the freedom they had inherited from their ancestors.

And whereas, Maxentius, trusting more in his magic arts than in the affection of his subjects, dared not even advance outside the city gates, but had guarded every place and district and city subject to his tyranny, with large bodies of soldiers, the emperor, confiding in the help of God, advanced against the first and second and third divisions of the tyrant's forces, defeated them all with ease at the first assault, and made his way into the very interior of Italy.

38 Death of Maxentius on the Bridge of the Tiber.

And already he was approaching very near Rome itself, when, to save him from the necessity of fighting with all the Romans for the tyrant's sake, God himself drew the tyrant, as it were by secret cords, a long way outside the gates. And now those miracles recorded in Holy Writ, which God of old wrought against the ungodly (discredited by most as fables, yet believed by the faithful), did he in every deed confirm to all alike, believers and unbelievers, who were eye-witnesses of the wonders. For as once in the days of Moses and the Hebrew nation, who were worshipers of God, "Pharaoh's chariots and his host has he cast into the sea and his chosen chariot-captains are drowned in the Red Sea," — so at this time Maxentius, and the soldiers and guards with him, "went down into the depths like stone," Exodus 15:5 when, in his flight before the divinely-aided forces of Constantine, he essayed to cross the river which lay in his way, over which, making a strong bridge of boats, he had framed an engine of destruction, really against himself, but in the hope of ensnaring thereby him who was beloved by God. For his God stood by the one to protect him, while the other, godless, proved to be the miserable contriver of these secret devices to his own ruin. So that one might well say, "He has made a pit, and dug it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violence shall come down upon his own pate." Thus, in the present instance, under divine direction, the machine erected on the bridge, with the ambuscade concealed therein, giving way unexpectedly before the appointed time, the bridge began to sink, and the boats with the men in them went bodily to the bottom. And first the wretch himself, then his armed attendants and guards, even as the sacred oracles had before described, "sank as lead in the mighty waters." Exodus 15:10 So that they who thus obtained victory from God might well, if not in the same words, yet in fact in the same spirit as the people of his great servant Moses, sing and speak as they did concerning the impious tyrant of old: "Let us sing unto the Lord, for he has been glorified exceedingly: the horse and his rider has he thrown into the sea. He has become my helper and my shield unto salvation." And again, "Who is like you, O Lord, among the gods? Who is like you, glorious in holiness, marvelous in praises, doing wonders?"

39 Constantine's Entry into Rome.

Having then at this time sung these and suchlike praises to God, the Ruler of all and the Author of victory, after the example of his great servant Moses, Constantine entered the imperial city in triumph. And here the whole body of the senate, and others of rank and distinction in the city, freed as it were from the restraint of a prison, along with the whole Roman populace, their countenances expressive of the gladness of their hearts, received him with acclamations and abounding joy; men, women, and children, with countless multitudes of servants, greeting him as deliverer, preserver, and benefactor, with incessant shouts. But he, being possessed of inward piety toward God, was neither rendered arrogant by these plaudits, nor uplifted by the praises he heard: but, being sensible that he had received help from God, he immediately rendered a thanksgiving to him as the Author of his victory.

40 Of the Statue of Constantine holding a Cross, and its Inscription.

Moreover, by loud proclamation and monumental inscriptions he made known to all men the salutary symbol,

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setting up this great trophy of victory over his enemies in the midst of the imperial city, and expressly causing it to be engraven in indelible characters, that the salutary symbol was the safeguard of the Roman government and of the entire empire. Accordingly, he immediately ordered a lofty spear in the figure of a cross to be placed beneath the hand of a statue representing himself, in the most frequented part of Rome, and the following inscription to be engraved on it in the Latin language: by virtue of this salutary sign, which is the true test of valour, I have preserved and liberated your city from the yoke of tyranny. I have also set at liberty the roman senate and people, and restored them to their ancient distinction and splendor .

41 Rejoicings throughout the Provinces; and Constantine's Acts of Grace.

Thus the pious emperor, glorying in the confession of the victorious cross, proclaimed the Son of God to the Romans with great boldness of testimony. And the inhabitants of the city, one and all, senate and people, reviving, as it were, from the pressure of a bitter and tyrannical domination, seemed to enjoy purer rays of light, and to be born again into a fresh and new life. All the nations, too, as far as the limit of the western ocean, being set free from the calamities which had heretofore beset them, and gladdened by joyous festivals, ceased not to praise him as the victorious, the pious, the common benefactor: all, indeed, with one voice and one mouth, declared that Constantine had appeared by the grace of God as a general blessing to mankind. The imperial edict also was everywhere published, whereby those who had been wrongfully deprived of their estates were permitted again to enjoy their own, while those who had unjustly suffered exile were recalled to their homes. Moreover, he freed from imprisonment, and from every kind of danger and fear, those who, by reason of the tyrant's cruelty, had been subject to these sufferings.

42 The Honours Conferred upon Bishops, and the Building of Churches.

The emperor also personally inviting the society of God's ministers, distinguished them with the highest possible respect and honour, showing them favor in deed and word as persons consecrated to the service of his God. Accordingly, they were admitted to his table, though mean in their attire and outward appearance; yet not so in his estimation, since he thought he saw not the man as seen by the vulgar eye, but the God in him. He made them also his companions in travel, believing that He whose servants they were would thus help him. Besides this, he gave from his own private resources costly benefactions to the churches of God, both enlarging and heightening the sacred edifices, and embellishing the august sanctuaries of the church with abundant offerings.

43 Constantine's Liberality to the Poor.

He likewise distributed money largely to those who were in need, and besides these showing himself philanthropist and benefactor even to the heathen, who had no claim on him; and even for the beggars in the forum, miserable and shiftless, he provided, not with money only, or necessary food, but also decent clothing. But in the case of those who had once been prosperous, and had experienced a reverse of circumstances, his aid was still more lavishly bestowed. On such persons, in a truly royal spirit, he conferred magnificent benefactions; giving grants of land to some, and honouring others with various dignities. Orphans of the unfortunate he cared for as a father, while he relieved the destitution of widows, and cared for them with special solicitude. Nay, he even gave virgins, left unprotected by their parents' death, in marriage to wealthy men with whom he was personally acquainted. But this he did after first bestowing on the brides such portions as it was fitting they should bring to the communion of marriage. In short, as the sun, when he rises upon the earth, liberally imparts his rays of light to all, so did Constantine, proceeding at early dawn from the imperial palace, and rising as it were with the heavenly luminary, impart the rays of his own beneficence to all who came into his presence. It was scarcely possible to be near him without receiving some benefit, nor did it ever happen that any who had expected to obtain his assistance were disappointed in their hope.

44 How he was present at the Synods of Bishops.

Such, then, was his general character towards all. But he exercised a peculiar care over the church of God: and whereas, in the several provinces there were some who differed from each other in judgement, he, like some general bishop constituted by God, convened synods of his ministers. Nor did he disdain to be present and sit with them in their assembly, but bore a share in their deliberations, ministering to all that pertained to the peace of God. He took his seat, too, in the midst of them, as an individual among many, dismissing his guards and soldiers, and all whose duty it was to defend his person; but protected by the fear of God, and surrounded by the guardianship of his faithful friends. Those whom he saw inclined to a sound judgement, and exhibiting a calm and conciliatory temper, received his high approbation, for he evidently delighted in a general harmony of sentiment; while he regarded the unyielding wills with aversion.

45 His Forbearance with Unreasonable Men.

Moreover he endured with patience some who were exasperated against himself, directing them in mild and gentle terms to control themselves, and not be turbulent. And some of these respected his admonitions, and desisted; but as to those who proved incapable of sound judgement, he left them entirely at the disposal of God, and never himself desired harsh measures against any one. Hence it naturally happened that the disaffected in Africa reached such a pitch of violence as even to venture on overt acts of audacity; some evil spirit, as it seems probable, being jealous of the present great prosperity, and impelling these men to atrocious deeds, that he might excite the emperor's anger against them. He gained nothing, however, by this malicious conduct; for the emperor laughed at these proceedings, and declared their origin to be from the evil one; inasmuch as these were not the actions of sober persons, but of lunatics or demoniacs; who

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should be pitied rather than punished; since to punish madmen is as great folly as to sympathize with their condition is supreme philanthropy.

46 Victories over the Barbarians.

Thus the emperor in all his actions honoured God, the Controller of all things, and exercised an unwearied oversight over His churches. And God requited him, by subduing all barbarous nations under his feet, so that he was able everywhere to raise trophies over his enemies: and He proclaimed him as conqueror to all mankind, and made him a terror to his adversaries: not indeed that this was his natural character, since he was rather the meekest, and gentlest, and most benevolent of men.

47 Death of Maximin, who had attempted a Conspiracy, and of Others whom Constantine detected by Divine Revelation.

While he was thus engaged, the second of those who had resigned the throne, being detected in a treasonable conspiracy, suffered a most ignominious death. He was the first whose pictures, statues, and all similar marks of honour and distinction were everywhere destroyed, on the ground of his crimes and impiety. After him others also of the same family were discovered in the act of forming secret plots against the emperor; all their intentions being miraculously revealed by God through visions to His servant.

For he frequently vouchsafed to him manifestations of himself, the Divine presence appearing to him in a most marvelous manner, and according to him manifold intimations of future events. Indeed, it is impossible to express in words the indescribable wonders of Divine grace which God was pleased to vouchsafe to His servant. Surrounded by these, he passed the rest of his life in security, rejoicing in the affection of his subjects, rejoicing too because he saw all beneath his government leading contented lives; but above all delighted at the flourishing condition of the churches of God.

48 Celebration of Constantine's Decennalia.

While he was thus circumstanced, he completed the tenth year of his reign. On this occasion he ordered the celebration of general festivals, and offered prayers of thanksgiving to God, the King of all, as sacrifices without flame or smoke. And from this employment he derived much pleasure: not so from the tidings he received of the ravages committed in the Eastern provinces.

49 How Licinius oppressed the East.

For he was informed that in that quarter a certain savage beast was besetting both the church of God and the other inhabitants of the provinces, owing, as it were, to the efforts of the evil spirit to produce effects quite contrary to the deeds of the pious emperor: so that the Roman empire, divided into two parts, seemed to all men to resemble night and day; since darkness overspread the provinces of the East, while the brightest day illumined the inhabitants of the other portion. And whereas the latter were receiving manifold blessings at the hand of God, the sight of these blessings proved intolerable to that envy which hates all good, as well as to the tyrant who afflicted the other division of the empire; and who, notwithstanding that his government was prospering, and he had been honoured by a marriage connection with so great an emperor as Constantine, yet cared not to follow the steps of that pious prince, but strove rather to imitate the evil purposes and practice of the impious; and chose to adopt the course of those whose ignominious end he had seen with his own eyes, rather than to maintain amicable relations with him who was his superior.

50 How Licinius attempted a Conspiracy against Constantine.

Accordingly he engaged in an implacable war against his benefactor, altogether regardless of the laws of friendship, the obligation of oaths, the ties of kindred, and already existing treaties. For the most benignant emperor had given him a proof of sincere affection in bestowing on him the hand of his sister, thus granting him the privilege of a place in family relationship and his own ancient imperial descent, and investing him also with the rank and dignity of his colleague in the empire. But the other took the very opposite course, employing himself in machinations against his superior, and devising various means to repay his benefactor with injuries. At first, pretending friendship, he did all things by guile and treachery, expecting thus to succeed in concealing his designs; but God enabled his servant to detect the schemes thus devised in darkness. Being discovered, however, in his first attempts, he had recourse to fresh frauds; at one time pretending friendship, at another claiming the protection of solemn treaties. Then suddenly violating every engagement, and again beseeching pardon by embassies, yet after all shamefully violating his word, he at last declared open war, and with desperate infatuation resolved thenceforward to carry arms against God himself, whose worshiper he knew the emperor to be.

51 Intrigues of Licinius against the Bishops, and his Prohibition of Synods.

And at first he made secret enquiry respecting the ministers of God subject to his dominion, who had never, indeed, in any respect offended against his government, in order to bring false accusations against them. And when he found no ground of accusation, and had no real ground of objection against them, he next enacted a law, to the effect that the bishops should never on any account hold communication with each other, nor should any one of them absent himself on a visit to a neighbouring church; nor, lastly, should the holding of synods, or councils for the consideration of affairs of common interest, be permitted. Now this was clearly a pretext for displaying his malice against us. For we were compelled either to violate the law, and thus be amenable to punishment, or else, by compliance with its injunctions, to nullify the statutes of the Church; inasmuch as it is impossible to bring important questions to a satisfactory adjustment, except by means of synods. In other cases also this God-hater, being determined to act contrary to the God-loving prince, enacted such things. For whereas the one assembled the priests of God in order to honour them, and to

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promote peace and unity of judgement; the other, whose object it was to destroy everything that was good, used all his endeavors to destroy the general harmony.

52 Banishment of the Christians, and Confiscation of their Property.

And whereas Constantine, the friend of God, had granted to His worshipers freedom of access to the imperial palaces; this enemy of God, in a spirit the very reverse of this, expelled thence all Christians subject to his authority. He banished those who had proved themselves his most faithful and devoted servants, and compelled others, on whom he had himself conferred honour and distinction as a reward for their former eminent services, to the performance of menial offices as slaves to others; and at length, being bent on seizing the property of all as a windfall for himself, he even threatened with death those who professed the Saviour's name. Moreover, being himself of a nature hopelessly debased by sensuality, and degraded by the continual practice of adultery and other shameless vices, he assumed his own worthless character as a specimen of human nature generally, and denied that the virtue of chastity and continence existed among men.

53 Edict that Women should not meet with the Men in the Churches.

Accordingly he passed a second law, which enjoined that men should not appear in company with women in the houses of prayer, and forbade women to attend the sacred schools of virtue, or to receive instruction from the bishops, directing the appointment of women to be teachers of their own sex. These regulations being received with general ridicule, he devised other means for effecting the ruin of the churches. He ordered that the usual congregations of the people should be held in the open country outside the gates, alleging that the open air without the city was far more suitable for a multitude than the houses of prayer within the walls.

54 That those who refuse to sacrifice are to be dismissed from Military Service, and those in Prison not to be fed.

Failing, however, to obtain obedience in this respect also, at length he threw off the mask, and gave orders that those who held military commissions in the several cities of the empire should be deprived of their respective commands, in case of their refusal to offer sacrifices to the demons. Accordingly the forces of the authorities in every province suffered the loss of those who worshipped God; and he too who had decreed this order suffered loss, in that he thus deprived himself of the prayers of pious men. And why should I still further mention how he directed that no one should obey the dictates of common humanity by distributing food to those who were pining in prisons, or should even pity the captives who perished with hunger; in short, that no one should perform a virtuous action, and that those whose natural feelings impelled them to sympathize with their fellow-creatures should be prohibited from doing them a single kindness? Truly this was the most utterly shameless and scandalous of all laws, and one which surpassed the worst depravity of human nature: a law which inflicted on those who showed mercy the same penalties as on those who were the objects of their compassion, and visited the exercise of mere humanity with the severest punishments.

55 The Lawless Conduct and Covetousness of Licinius.

Such were the ordinances of Licinius. But why should I enumerate his innovations respecting marriage, or those concerning the dying, whereby he presumed to abrogate the ancient and wisely established laws of the Romans, and to introduce certain barbarous and cruel institutions in their stead, inventing a thousand pretenses for oppressing his subjects? Hence it was that he devised a new method of measuring land, by which he reckoned the smallest portion at more than its actual dimensions, from an insatiable desire of acquisition. Hence too he registered the names of country residents who were now no more, and had long been numbered with the dead, procuring to himself by this expedient a shameful gain. His meanness was unlimited and his rapacity insatiable. So that when he had filled all his treasuries with gold, and silver, and boundless wealth, he bitterly bewailed his poverty, and suffered as it were the torments of Tantalus. But why should I mention how many innocent persons he punished with exile; how much property he confiscated; how many men of noble birth and estimable character he imprisoned, whose wives he handed over to be basely insulted by his profligate slaves, and to how many married women and virgins he himself offered violence, though already feeling the infirmities of age? I need not enlarge on these subjects, since the enormity of his last actions causes the former to appear trifling and of little moment.

56 At length he undertakes to raise a Persecution.

For the final efforts of his fury appeared in his open hostility to the churches, and he directed his attacks against the bishops themselves, whom he regarded as his worst adversaries, bearing special enmity to those men whom the great and pious emperor treated as his friends. Accordingly he spent on us the utmost of his fury, and, being transported beyond the bounds of reason, he paused not to reflect on the example of those who had persecuted the Christians before him, nor of those whom he himself had been raised up to punish and destroy for their impious deeds: nor did he heed the facts of which he had been himself a witness, though he had seen with his own eyes the chief originator of these our calamities (whoever he was), smitten by the stroke of the Divine scourge.

57 That Maximian, brought Low by a Fistulous Ulcer with Worms, issued an Edict in Favor of the Christians.

For whereas this man had commenced the attack on the churches, and had been the first to pollute his soul with the blood of just and godly men, a judgement from God overtook him, which at first affected his body, but eventually extended itself to his soul. For suddenly an abscess appeared in the secret parts of his person, followed by a deeply seated fistulous ulcer; and these diseases fastened with incurable virulence on the intestines, which swarmed with a vast multitude of worms, and emitted a pestilential odor. Besides,

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his entire person had become loaded, through gluttonous excess, with an enormous quantity of fat, and this, being now in a putrescent state, is said to have presented to all who approached him an intolerable and dreadful spectacle. Having, therefore, to struggle against such sufferings, at length, though late, he came to a realisation of his past crimes against the Church; and, confessing his sins before God, he put a stop to the persecution of the Christians, and hastened to issue imperial edicts and rescripts for the rebuilding of their churches, at the same time enjoining them to perform their customary worship, and to offer up prayers on his behalf.

58 That Maximin, who had persecutedthe Christians, was compelled to fly, and conceal himself in the Disguise of a Slave.

Such was the punishment which he underwent who had commenced the persecution. He, however, of whom we are now speaking, who had been a witness of these things, and known them by his own actual experience, all at once banished the remembrance of them from his mind, and reflected neither on the punishment of the first, nor the divine judgement which had been executed on the second persecutor. The latter had indeed endeavored to outstrip his predecessor in the career of crime, and prided himself on the invention of new tortures for us. Fire nor sword, nor piercing with nails, nor yet wild beasts or the depths of the sea sufficed him. In addition to all these, he discovered a new mode of punishment, and issued an edict directing that their eyesight should be destroyed. So that numbers, not of men only, but of women and children, after being deprived of the sight of their eyes, and the use of the joints of their feet, by mutilation or cauterisation, were consigned in this condition to the painful labor of the mines. Hence it was that this tyrant also was overtaken not long after by the righteous judgement of God, at a time when, confiding in the aid of the demons whom he worshipped as gods, and relying on the countless multitudes of his troops, he had ventured to engage in battle. For, feeling himself on that occasion destitute of all hope in God, he threw from him the imperial dress which so ill became him, hid himself with unmanly timidity in the crowd around him, and sought safety in flight.

He afterwards lurked about the fields and villages in the habit of a slave, hoping he should thus be effectually concealed. He had not, however, eluded the mighty and all-searching eye of God: for even while he was expecting to pass the residue of his days in security, he fell prostrate, smitten by God's fiery dart, and his whole body consumed by the stroke of Divine vengeance; so that all trace of the original lineaments of his person was lost, and nothing remained to him but dry bones and a skeleton-like appearance.

59 That Maximin, blinded by Disease, issued an Edict in Favor of the Christians.

And still the stroke of God continued heavy upon him, so that his eyes protruded and fell from their sockets, leaving him quite blind: and thus he suffered, by a most righteous retribution, the very same punishment which he had been the first to devise for the martyrs of God. At length, however, surviving even these sufferings, he too implored pardon of the God of the Christians, and confessed his impious fighting against God: he too recanted, as the former persecutor had done; and by laws and ordinances explicitly acknowledged his error in worshiping those whom he had accounted gods, declaring that he now knew, by positive experience, that the God of the Christians was the only true God. These were facts which Licinius had not merely received on the testimony of others, but of which he had himself had personal knowledge: and yet, as though his understanding had been obscured by some dark cloud of error, persisted in the same evil course.

FLAVIUS CONSTANTINUS BOOK 2

1 Secret Persecution by Licinius, who causes Some Bishops to be put to Death at Amasia of Pontus.

In this manner, he of whom we have spoken continued to rush headlong towards that destruction which awaits the enemies of God; and once more, with a fatal emulation of their example whose ruin he had himself witnessed as the consequence of their impious conduct, he re-kindled the persecution of the Christians, like a long-extinguished fire, and fanned the unhallowed flame to a fiercer height than any who had gone before him.

At first, indeed, though breathing fury and threatenings against God, like some savage beast of prey, or some crooked and wriggling serpent, he dared not, from fear of Constantine, openly level his attacks against the churches of God subject to his dominion; but dissembled the virulence of his malice, and endeavored by secret and limited measures to compass the death of the bishops, the most eminent of whom he found means to remove, through charges laid against them by the governors of the several provinces. And the manner in which they suffered had in it something strange, and hitherto unheard of. At all events, the barbarities perpetrated at Amasia of Pontus surpassed every known excess of cruelty.

2 Demolition of Churches, and Butchery of the Bishops.

For in that city some of the churches, for the second time since the commencement of the persecutions, were leveled with the ground, and others were closed by the governors of the several districts, in order to prevent any who frequented them from assembling together, or rendering due worship to God. For he by whose orders these outrages were committed was too conscious of his own crimes to expect that these services were performed with any view to his benefit, and was convinced that all we did, and all our endeavors to obtain the favor of God, were on Constantine's behalf.

These servile governors then, feeling assured that such a course would be pleasing to the impious tyrant, subjected the most distinguished prelates of the churches to capital punishment. Accordingly, men who had been guilty of no crime were led away, without cause punished like murderers: and some suffered a new kind of death, having their bodies cut piecemeal; and, after this cruel punishment, more

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horrible than any named in tragedy, being cast, as a food to fishes, into the depths of the sea. The result of these horrors was again, as before, the flight of pious men, and once more the fields and deserts received the worshipers of God. The tyrant, having thus far succeeded in his object, he farther determined to raise a general persecution of the Christians: and he would have accomplished his purpose, nor could anything have hindered him from carrying his resolution into effect, had not he who defends his own anticipated the coming evil, and by his special guidance conducted his servant Constantine to this part of the empire, causing him to shine forth as a brilliant light in the midst of the darkness and gloomy night.

3 How Constantine was stirred in Behalf of the Christiansthus in Danger of Persecution.

He, perceiving the evils of which he had heard to be no longer tolerable, took wise counsel, and tempering the natural clemency of his character with a certain measure of severity, hastened to succor those who were thus grievously oppressed. For he judged that it would rightly be deemed a pious and holy task to secure, by the removal of an individual, the safety of the greater part of the human race. He judged too, that if he listened to the dictates of clemency only, and bestowed his pity on one utterly unworthy of it, this would, on the one hand, confer no real benefit on a man whom nothing would induce to abandon his evil practices, and whose fury against his subjects would only be likely to increase; while, on the other hand, those who suffered from his oppression would thus be forever deprived of all hope of deliverance.

Influenced by these reflections, the emperor resolved without farther delay to extend a protecting hand to those who had fallen into such an extremity of distress. He accordingly made the usual warlike preparations, and assembled his whole forces, both of horse and foot. But before them all was carried the standard which I have before described, as the symbol of his full confidence in God.

4 That Constantine prepared himself for the War by Prayer: Licinius by the Practice of Divination.

He took with him also the priests of God, feeling well assured that now, if ever, he stood in need of the efficacy of prayer, and thinking it right that they should constantly be near and about his person, as most trusty guardians of the soul.

Now, as soon as the tyrant understood that Constantine's victories over his enemies were secured to him by no other means than the cooperation of God, and that the persons above alluded to were continually with him and about his person; and besides this, that the symbol of the salutary passion preceded both the emperor himself and his whole army; he regarded these precautions with ridicule (as might be expected), at the same time mocking and reviling the emperor with blasphemous words.

On the other hand, he gathered round himself Egyptian diviners and soothsayers, with sorcerers and enchanters, and the priests and prophets of those whom he imagined to be gods. He then, after offering the sacrifices which he thought the occasion demanded, enquired how far he might reckon on a successful termination of the war. They replied with one voice, that he would unquestionably be victorious over his enemies, and triumphant in the war: and the oracles everywhere held out to him the same prospect in copious and elegant verses. The soothsayers certified him of favorable omens from the flight of birds; the priests declared the same to be indicated by the motion of the entrails of their victims. Elevated, therefore, by these fallacious assurances, he boldly advanced at the head of his army, and prepared for battle.

5 What Licinius, while sacrificing in a Grove, said concerning Idols, and concerning Christ.

And when he was now ready to engage, he desired the most approved of his bodyguard and his most valued friends to meet him in one of the places which they consider sacred. It was a well-watered and shady grove, and in it were several marble statues of those whom he accounted to be gods. After lighting tapers and performing the usual sacrifices in honour of these, he is said to have delivered the following speech: "Friends and fellow-soldiers! These are our country's gods, and these we honour with a worship derived from our remotest ancestors. But he who leads the army now opposed to us has proved false to the religion of his forefathers, and adopted atheistic sentiments, honouring in his infatuation some strange and unheard-of Deity, with whose despicable standard he now disgraces his army, and confiding in whose aid he has taken up arms, and is now advancing, not so much against us as against those very gods whom he has forsaken. However, the present occasion shall prove which of us is mistaken in his judgement, and shall decide between our gods and those whom our adversaries profess to honour. For either it will declare the victory to be ours, and so most justly evince that our gods are the true saviours and helpers; or else, if this God of Constantine's, who comes we know not whence, shall prove superior to our deities (who are many, and in point of numbers, at least, have the advantage), let no one henceforth doubt which god he ought to worship, but attach himself at once to the superior power, and ascribe to him the honours of the victory. Suppose, then, this strange God, whom we now regard with ridicule, should really prove victorious; then indeed we must acknowledge and give him honour, and so bid a long farewell to those for whom we light our tapers in vain. But if our own gods triumph (as they undoubtedly will), then, as soon as we have secured the present victory, let us prosecute the war without delay against these despisers of the gods."

Such were the words he addressed to those then present, as reported not long after to the writer of this history by some who heard them spoken. And as soon as he had concluded his speech, he gave orders to his forces to commence the attack.

6 An Apparition seen in the Cities subject to Licinius, as of Constantine's Troops passing through them.

While these things were taking place a supernatural appearance is said to have been observed in the cities subject to the tyrant's rule. Different detachments of Constantine's

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army seemed to present themselves to the view, marching at noonday through these cities, as though they had obtained the victory. In reality, not a single soldier was anywhere present at the time, and yet this appearance was seen through the agency of a divine and superior power, and foreshadowed what was shortly coming to pass. For as soon as the armies were ready to engage, he who had broken through the ties of friendly alliance was the first to commence the battle; on which Constantine, calling on the name of "God the Supreme Saviour," and giving this as the watchword to his soldiers, overcame him in this first conflict: and not long after in a second battle he gained a still more important and decisive victory, the salutary trophy preceding the ranks of his army.

7 That Victory everywhere followed the Presence of the Standard of the Cross in Battle.

Indeed, wherever this appeared, the enemy soon fled before his victorious troops. And the emperor perceiving this, whenever he saw any part of his forces hard pressed, gave orders that the salutary trophy should be moved in that direction, like some triumphant charm against disasters: at which the combatants were divinely inspired, as it were, with fresh strength and courage, and immediate victory was the result.

8 That Fifty Men were selected to carry the Cross.

Accordingly, he selected those of his bodyguard who were most distinguished for personal strength, valour, and piety, and entrusted them with the sole care and defense of the standard. There were thus no less than fifty men whose only duty was to surround and vigilantly defend the standard, which they carried each in turn on their shoulders. These circumstances were related to the writer of this narrative by the emperor himself in his leisure moments, long after the occurrence of the events: and he added another incident well worthy of being recorded.

9 That One of the Cross-Bearers, who fled from his Post, was slain: while Another, who faithfully stood his Ground, was preserved.

For he said that once, during the very heat of an engagement, a sudden tumult and panic attacked his army, which threw the soldier who then bore the standard into an agony of fear, so that he handed it over to another, in order to secure his own escape from the battle. As soon, however, as his comrade had received it, and he had withdrawn, and resigned all charge of the standard, he was struck in the belly by a dart, which took his life. Thus he paid the penalty of his cowardice and unfaithfulness, and lay dead on the spot: but the other, who had taken his place as the bearer of the salutary standard, found it to be the safeguard of his life. For though he was assailed by a continual shower of darts, the bearer remained unhurt, the staff of the standard receiving every weapon. It was indeed a truly marvelous circumstance, that the enemies' darts all fell within and remained in the slender circumference of this spear, and thus saved the standard-bearer from death; so that none of those engaged in this service ever received a wound.

This story is none of mine, but for this, too, I am indebted to the emperor's own authority, who related it in my hearing along with other matters. And now, having thus through the power of God secured these first victories, he put his forces in motion and continued his onward march.

10 Various Battles, and Constantine's Victories.

The van, however, of the enemy, unable to resist the emperor's first assault, threw down their arms, and prostrated themselves at his feet. All these he spared, rejoicing to save human life. But there were others who still continued in arms, and engaged in battle. These the emperor endeavored to conciliate by friendly overtures, but when these were not accepted he ordered his army to commence the attack. On this they immediately turned and betook themselves to flight; and some were overtaken and slain according to the laws of war, while others fell on each other in the confusion of their flight, and perished by the swords of their comrades.

11 Flight, and Magic Arts of Licinius.

In these circumstances their commander, finding himself bereft of the aid of his followers, having lost his lately numerous array, both of regular and allied forces, having proved, too, by experience, how vain his confidence had been in those whom he thought to be gods, ignominiously took to flight, by which indeed he effected his escape, and secured his personal safety, for the pious emperor had forbidden his soldiers to follow him too closely, and thus allowed him an opportunity for escape. And this he did in the hope that he might hereafter, on conviction of the desperate state of his affairs, be induced to abandon his insane and presumptuous ambition, and return to sounder reason. So Constantine, in his excessive humanity, thought and was willing patiently to bear past injuries, and extend his forgiveness to one who so ill deserved it; but Licinius, far from renouncing his evil practices, still added crime to crime, and ventured on more daring atrocities than ever. Nay, once more tampering with the detestable arts of magic, he again was presumptuous: so that it might well be said of him, as it was of the Egyptian tyrant of old, that God had hardened his heart. Exodus 9:12

12 How Constantine, after prayingin his Tabernacle, obtained the Victory.

But while Licinius, giving himself up to these impieties, rushed blindly towards the gulf of destruction, the emperor on the other hand, when he saw that he must meet his enemies in a second battle, devoted the intervening time to his Saviour. He pitched the tabernacle of the cross outside and at a distance from his camp, and there passed his time in a pure and holy manner, offering up prayers to God; following thus the example of his ancient prophet, of whom the sacred oracles testify, that he pitched the tabernacle without the camp. He was attended only by a few, whose faith and pious devotion he highly esteemed. And this custom he continued to observe whenever he meditated an engagement with the enemy. For he was deliberate in his measures, the better to insure safety, and desired in everything to be directed by divine counsel. And making

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earnest supplications to God, he was always honoured after a little with a manifestation of his presence. And then, as if moved by a divine impulse, he would rush from the tabernacle, and suddenly give orders to his army to move at once without delay, and on the instant to draw their swords. On this they would immediately commence the attack, fight vigorously, so as with incredible celerity to secure the victory, and raise trophies of victory over their enemies.

13 His Humane Treatment of Prisoners.

Thus the emperor and his army had long been accustomed to act, whenever there was a prospect of an engagement; for his God was ever present to his thoughts, and he desired to do everything according to his will, and conscientiously to avoid any wanton sacrifice of human life. He was anxious thus for the preservation not only of his own subjects, but even of his enemies. Accordingly he directed his victorious troops to spare the lives of their prisoners, admonishing them, as human beings, not to forget the claims of their common nature. And whenever he saw the passions of his soldiery excited beyond control, he repressed their fury by a largess of money, rewarding every man who saved the life of an enemy with a certain weight of gold. And the emperor's own sagacity led him to discover this inducement to spare human life, so that great numbers even of the barbarians were thus saved, and owed their lives to the emperor's gold.

14 A Farther Mention of his Prayers in the Tabernacle.

Now these, and a thousand such acts as these, were familiarly and habitually done by the emperor. And on the present occasion he retired, as his custom was before battle, to the privacy of his tabernacle, and there employed his time in prayer to God. Meanwhile he strictly abstained from anything like ease, or luxurious living, and disciplined himself by fasting and bodily mortification, imploring the favor of God by supplication and prayer, that he might obtain his concurrence and aid, and be ready to execute whatever he might be pleased to suggest to his thoughts. In short, he exercised a vigilant care over all alike, and interceded with God as much for the safety of his enemies as for that of his own subjects.

15 Treacherous Friendship, and Idolatrous Practices of Licinius.

And inasmuch as he who had lately fled before him now dissembled his real sentiments, and again petitioned for a renewal of friendship and alliance, the emperor thought fit, on certain conditions, to grant his request, in the hope that such a measure might be expedient, and generally advantageous to the community. Licinius, however, while he pretended a ready submission to the terms prescribed, and attested his sincerity by oaths, at this very time was secretly engaged in collecting a military force, and again meditated war and strife, inviting even the barbarians to join his standard, and he began also to look about him for other gods, having been deceived by those in whom he had hitherto trusted. And, without bestowing a thought on what he had himself publicly spoken on the subject of false deities, or choosing to acknowledge that God who had fought on the side of Constantine, he made himself ridiculous by seeking for a multitude of new gods.

16 How Licinius counseled his Soldiers not to attack the Standard of the Cross.

Having now learned by experience the Divine and mysterious power which resided in the salutary trophy, by means of which Constantine's army had become habituated to victory, he admonished his soldiers never to direct their attack against this standard, nor even incautiously to allow their eyes to rest upon it; assuring them that it possessed a terrible power, and was especially hostile to him; so that they would do well carefully to avoid any collision with it. And now, having given these directions, he prepared for a decisive conflict with him whose humanity prompted him still to hesitate, and to postpone the fate which he foresaw awaited his adversary. The enemy, however, confident in the aid of a multitude of gods, advanced to the attack with a powerful array of military force, preceded by certain images of the dead, and lifeless statues, as their defense. On the other side, the emperor, secure in the armor of godliness, opposed to the numbers of the enemy the salutary and life-giving sign, as at once a terror to the foe, and a protection from every harm. And for a while he paused, and preserved at first the attitude of forbearance, from respect to the treaty of peace to which he had given his sanction, that he might not be the first to commence the contest.

17 Constantine's Victory.

But as soon as he perceived that his adversaries persisted in their resolution, and were already drawing their swords, he gave free scope to his indignation, and by a single charge overthrew in a moment the entire body of the enemy, thus triumphing at once over them and their gods.

18 Death of Licinius, and Celebration of the Event.

He then proceeded to deal with this adversary of God and his followers according to the laws of war, and consign them to fitting punishment. Accordingly the tyrant himself, and they whose counsels had supported him in his impiety, were together subjected to the just punishment of death. After this, those who had so lately been deceived by their vain confidence in false deities, acknowledged with unfeigned sincerity the God of Constantine, and openly professed their belief in him as the true and only God.

19 Rejoicings and Festivities.

And now, the impious being thus removed, the sun once more shone brightly after the gloomy cloud of tyrannic power. Each separate portion of the Roman dominion became blended with the rest; the Eastern nations united with those of the West, and the whole body of the Roman empire was graced as it were by its head in the person of a single and supreme ruler, whose sole authority pervaded the whole. Now too the bright rays of the light of godliness gladdened the days of those who had heretofore been sitting in darkness and the shadow of death. Past sorrows were no more remembered, for all united in celebrating the praises of the victorious prince, and avowed their recognition of his preserver as the only true God. Thus he whose character

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shone with all the virtues of piety, the emperor Victor, for he had himself adopted this name as a most fitting appellation to express the victory which God had granted him over all who hated or opposed him, assumed the dominion of the East, and thus singly governed the Roman empire, re-united, as in former times, under one head. Thus, as he was the first to proclaim to all the sole sovereignty of God, so he himself, as sole sovereign of the Roman world, extended his authority over the whole human race. Every apprehension of those evils under the pressure of which all had suffered was now removed; men whose heads had drooped in sorrow now regarded each other with smiling countenances, and looks expressive of their inward joy. With processions and hymns of praise they first of all, as they were told, ascribed the supreme sovereignty to God, as in truth the King of kings; and then with continued acclamations rendered honour to the victorious emperor, and the Caesars, his most discreet and pious sons. The former afflictions were forgotten, and all past impieties forgiven: while with the enjoyment of present happiness was mingled the expectation of continued blessings in the future.

20 Constantine's Enactments in Favor of the Confessors.

Moreover, the emperor's edicts, permeated with his humane spirit, were published among us also, as they had been among the inhabitants of the other division of the empire; and his laws, which breathed a spirit of piety toward God, gave promise of manifold blessings, since they secured many advantages to his provincial subjects in every nation, and at the same time prescribed measures suited to the exigencies of the churches of God. For first of all they recalled those who, in consequence of their refusal to join in idol worship, had been driven to exile, or ejected from their homes by the governors of their respective provinces. In the next place, they relieved from their burdens those who for the same reason had been adjudged to serve in the civil courts, and ordained restitution to be made to any who had been deprived of property. They too, who in the time of trial had signalised themselves by fortitude of soul in the cause of God, and had therefore been condemned to the painful labor of the mines, or consigned to the solitude of islands, or compelled to toil in the public works, all received an immediate release from these burdens; while others, whose religious constancy had cost them the forfeiture of their military rank, were vindicated by the emperor's generosity from this dishonour: for he granted them the alternative either of resuming their rank, and enjoying their former privileges, or, in the event of their preferring a more settled life, of perpetual exemption from all service. Lastly, all who had been compelled by way of disgrace and insult to serve in the employments of women, he likewise freed with the rest.

21 His Laws concerning Martyrs, and concerning Ecclesiastical Property.

Such were the benefits secured by the emperor's written mandates to the persons of those who had thus suffered for the faith, and his laws made ample provision for their property also.

With regard to those holy martyrs of God who had laid down their lives in the confession of His name, he directed that their estates should be enjoyed by their nearest kindred; and, in default of any of these, that the right of inheritance should be vested in the churches. Farther, whatever property had been consigned to other parties from the treasury, whether in the way of sale or gift, together with that retained in the treasury itself, the generous mandate of the emperor directed should be restored to the original owners. Such benefits did his bounty, thus widely diffused, confer on the Church of God.

22 How he won the Favor of the People.

But his munificence bestowed still further and more numerous favors on the heathen peoples and the other nations of his empire. So that the inhabitants of our [Eastern] regions, who had heard of the privileges experienced in the opposite portion of the empire, and had blessed the fortunate recipients of them, and longed for the enjoyment of a similar lot for themselves, now with one consent proclaimed their own happiness, when they saw themselves in possession of all these blessings; and confessed that the appearance of such a monarch to the human race was indeed a marvelous event, and such as the world's history had never yet recorded. Such were their sentiments.

23 That he declared God to be the Author of his Prosperity: and concerning his Rescripts.

And now that, through the powerful aid of God his Saviour, all nations owned their subjection to the emperor's authority, he openly proclaimed to all the name of Him to whose bounty he owed all his blessings, and declared that He, and not himself, was the author of his past victories. This declaration, written both in the Latin and Greek languages, he caused to be transmitted through every province of the empire. Now the excellence of his style of expression may be known from a perusal of his letters themselves which were two in number; one addressed to the churches of God; the other to the heathen population in the several cities of the empire. The latter of these I think it well to insert here as connected with my present subject, in order on the one hand that a copy of this document may be recorded as matter of history, and thus preserved to posterity, and on the other that it may serve to confirm the truth of my present narrative. It is taken from an authentic copy of the imperial statute in my own possession and the signature in the emperor's own handwriting attaches as it were the impress of truth to the statement I have made.

24 Law of Constantine respecting Piety towards God, and the ChristianReligion.

Victor Constantinus, Maximus Augustus, to the inhabitants of the province of Palestine.

To all who entertain just and sound sentiments respecting the character of the Supreme Being, it has long been most clearly evident, and beyond the possibility of doubt, how vast a difference there has ever been between those who maintain a careful observance of the hallowed duties of the Christian religion, and those who treat this religion with

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hostility or contempt. But at this present time, we may see by still more manifest proofs, and still more decisive instances, both how unreasonable it were to question this truth, and how mighty is the power of the Supreme God: since it appears that they who faithfully observe His holy laws, and shrink from the transgression of His commandments, are rewarded with abundant blessings, and are endued with well-grounded hope as well as ample power for the accomplishment of their undertakings. On the other hand, they who have cherished impious sentiments have experienced results corresponding to their evil choice. For how is it to be expected that any blessing would be obtained by one who neither desired to acknowledge nor duly to worship that God who is the source of all blessing? Indeed, facts themselves are a confirmation of what I say.

25 An Illustration from Ancient Times.

For certainly any one who will mentally retrace the course of events from the earliest period down to the present time, and will reflect on what has occurred in past ages, will find that all who have made justice and probity the basis of their conduct, have not only carried their undertakings to a successful issue, but have gathered, as it were, a store of sweet fruit as the produce of this pleasant root. Again, whoever observes the career of those who have been bold in the practice of oppression or injustice; who have either directed their senseless fury against God himself, or have conceived no kindly feelings towards their fellow-men, but have dared to afflict them with exile, disgrace, confiscation, massacre, or other miseries of the like kind, and all this without any sense of compunction, or wish to direct thoughts to a better course, will find that such men have received a recompense proportioned to their crimes. And these are results which might naturally and reasonably be expected to ensue.

26 Of Persecuted and Persecutors.

For whoever have addressed themselves with integrity of purpose to any course of action, keeping the fear of God continually before their thoughts, and preserving an unwavering faith in him, without allowing present fears or dangers to outweigh their hope of future blessings — such persons, though for a season they may have experienced painful trials, have borne their afflictions lightly, being supported by the belief of greater rewards in store for them; and their character has acquired a brighter luster in proportion to the severity of their past sufferings. With regard, on the other hand, to those who have either dishonourably slighted the principles of justice, or refused to acknowledge the Supreme God themselves, and yet have dared to subject others who have faithfully maintained his worship to the most cruel insults and punishments; who have failed equally to recognize their own wretchedness in oppressing others on such grounds, and the happiness and blessing of those who preserved their devotion to God even in the midst of such sufferings: with regard, I say, to such men, many a time have their armies been slaughtered, many a time have they been put to flight; and their warlike preparations have ended in total ruin and defeat.

27 How the Persecution became the Occasion of Calamities to the Aggressors.

From the causes I have described, grievous wars arose, and destructive devastations. Hence followed a scarcity of the common necessaries of life, and a crowd of consequent miseries: hence, too, the authors of these impieties have either met a disastrous death of extreme suffering, or have dragged out an ignominious existence, and confessed it to be worse than death itself, thus receiving as it were a measure of punishment proportioned to the heinousness of their crimes. For each experienced a degree of calamity according to the blind fury with which he had been led to combat, and as he thought, defeat the Divine will: so that they not only felt the pressure of the ills of this present life, but were tormented also by a most lively apprehension of punishment in the future world.

28 That God chose Constantine to be the Minister of Blessing.

And now, with such a mass of impiety oppressing the human race, and the commonwealth in danger of being utterly destroyed, as if by the agency of some pestilential disease, and therefore needing powerful and effectual aid; what was the relief, and what the remedy which the Divinity devised for these evils? (And by Divinity is meant the one who is alone and truly God, the possessor of almighty and eternal power: and surely it cannot be deemed arrogance in one who has received benefits from God, to acknowledge them in the loftiest terms of praise.) I myself, then, was the instrument whose services He chose, and esteemed suited for the accomplishment of his will. Accordingly, beginning at the remote Britannic ocean, and the regions where, according to the law of nature, the sun sinks beneath the horizon, through the aid of divine power I banished and utterly removed every form of evil which prevailed, in the hope that the human race, enlightened through my instrumentality, might be recalled to a due observance of the holy laws of God, and at the same time our most blessed faith might prosper under the guidance of his almighty hand.

29 Constantine's Expressions of Piety towards God; and Praise of the Confessors.

I said, under the guidance of his hand; for I would desire never to be forgetful of the gratitude due to his grace. Believing, therefore, that this most excellent service had been confided to me as a special gift, I proceeded as far as the regions of the East, which, being under the pressure of severer calamities, seemed to demand still more effectual remedies at my hands. At the same time I am most certainly persuaded that I myself owe my life, my every breath, in short, my very inmost and secret thoughts, entirely to the favor of the Supreme God. Now I am well aware that they who are sincere in the pursuit of the heavenly hope, and have fixed this hope in heaven itself as the peculiar and predominant principle of their lives, have no need to depend on human favor, but rather have enjoyed higher honours in proportion as they have separated themselves from the inferior and evil things of this earthly existence. Nevertheless I deem it

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incumbent on me to remove at once and most completely from all such persons the hard necessities laid upon them for a season, and the unjust inflictions under which they have suffered, though free from any guilt or just liability. For it would be strange indeed, that the fortitude and constancy of soul displayed by such men should be fully apparent during the reign of those whose first object it was to persecute them on account of their devotion to God, and yet that the glory of their character should not be more bright and blessed, under the administration of a prince who is His servant.

30 A Law granting Release from Exile, from Service in the Courts, and from the Confiscation of Property.

Let all therefore who have exchanged their country for a foreign land, because they would not abandon that reverence and faith toward God to which they had devoted themselves with their whole hearts, and have in consequence at different times been subject to the cruel sentence of the courts; together with any who have been enrolled in the registers of the public courts though in time past exempt from such office; let these, I say, now render thanks to God the Liberator of all, in that they are restored to their hereditary property, and their wonted tranquility. Let those also who have been despoiled of their goods, and have hitherto passed a wretched existence, mourning under the loss of all that they possessed, once more be restored to their former homes, their families, and estates, and receive with joy the bountiful kindness of God.

31 Release likewise granted to Exiles in the Islands.

Furthermore, it is our command that all those who have been detained in the islands against their will should receive the benefit of this present provision; in order that they who till now have been surrounded by rugged mountains and the encircling barrier of the ocean, being now set free from that gloomy and desolate solitude, may fulfill their fondest wish by revisiting their dearest friends. Those, too, who have prolonged a miserable life in the midst of abject and wretched squalor, welcoming their restoration as an unlooked-for gain, and discarding henceforth all anxious thoughts, may pass their lives with us in freedom from all fear. For that any one could live in a state of fear under our government, when we boast and believe ourselves to be the servants of God, would surely be a thing most extraordinary even to hear of, and quite incredible; and our mission is to rectify the errors of the others.

32 And to those ignominiously employed in the Mines and Public Works.

Again, with regard to those who have been condemned either to the grievous labor of the mines, or to service in the public works, let them enjoy the sweets of leisure in place of these long-continued toils, and henceforth lead a far easier life, and more accordant with the wishes of their hearts, exchanging the incessant hardships of their tasks for quiet relaxation. And if any have forfeited the common privilege of liberty, or have unhappily suffered dishonour, let them hasten back every one to the country of his nativity, and resume with becoming joy their former positions in society, from which they have been as it were separated by long residence abroad.

33 Concerning those Confessors engaged in Military Service.

Once more, with respect to those who had previously been preferred to any military distinction, of which they were afterwards deprived, for the cruel and unjust reason that they chose rather to acknowledge their allegiance to God than to retain the rank they held; we leave them perfect liberty of choice, either to occupy their former stations, should they be content again to engage in military service, or after an honourable discharge, to live in undisturbed tranquillity. For it is fair and consistent that men who have displayed such magnanimity and fortitude in meeting the perils to which they have been exposed, should be allowed the choice either of enjoying peaceful leisure, or resuming their former rank.

34 The Liberation of Free Persons condemned to labor in the Women's Apartments, or to Servitude.

Lastly, if any have wrongfully been deprived of the privileges of noble lineage, and subjected to a judicial sentence which has consigned them to the women's apartments and to the linen making, there to undergo a cruel and miserable labor, or reduced them to servitude for the benefit of the public treasury, without any exemption on the ground of superior birth; let such persons, resuming the honours they had previously enjoyed, and their proper dignities, henceforward exult in the blessings of liberty, and lead a glad life. Let the free man, too, by some injustice and inhumanity, or even madness, made a slave, who has felt the sudden transition from liberty to bondage, and ofttimes bewailed his unwonted labors, return to his family once more a free man in virtue of this our ordinance, and seek those employments which befit a state of freedom; and let him dismiss from his remembrance those services which he found so oppressive, and which so ill became his condition.

35 Of the Inheritance of the Property of Martyrs and Confessors, also of those who had suffered Banishment or Confiscation of Property.

Nor must we omit to notice those estates of which individuals have been deprived on various pretenses. For if any of those who have engaged with dauntless and resolute determination in the noble and divine conflict of martyrdom have also been stripped of their fortunes; or if the same has been the lot of the confessors, who have won for themselves the hope of eternal treasures; or if the loss of property has befallen those who were driven from their native land because they would not yield to the persecutors, and betray their faith; lastly, if any who have escaped the sentence of death have yet been despoiled of their worldly goods; we ordain that the inheritances of all such persons be transferred to their nearest kindred. And whereas the laws expressly assign this right to those most nearly related, it will be easy to ascertain to whom these inheritances severally belong. And it is evidently reasonable that the succession in these cases should belong to those who would have stood in the

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place of nearest affinity, had the deceased experienced a natural death.

36. The Church is declared Heir of those who leave no Kindred; and the Free Gifts of such Persons Confirmed.

But should there be no surviving relation to succeed in due course to the property of those above-mentioned, I mean the martyrs, or confessors, or those who for some such cause have been banished from their native land; in such cases we ordain that the church locally nearest in each instance shall succeed to the inheritance. And surely it will be no wrong to the departed that that church should be their heir, for whose sake they have endured every extremity of suffering. We think it necessary to add this also, that in case any of the above-mentioned persons have donated any part of their property in the way of free gift, possession of such property shall be assured, as is reasonable, to those who have thus received it.

37 Lands, Gardens, or Houses, but not Actual Produce from them, are to be given back.

And that there may be no obscurity in this our ordinance, but every one may readily apprehend its requirements, let all men hereby know that if they are now maintaining themselves in possession of a piece of land, or a house, or garden, or anything else which had appertained to the before-mentioned persons, it will be good and advantageous for them to acknowledge the fact, and make restitution with the least possible delay. On the other hand, although it should appear that some individuals have reaped abundant profits from this unjust possession, we do not consider that justice demands the restitution of such profits. They must, however, declare explicitly what amount of benefit they have thus derived, and from what sources, and entreat our pardon for this offense; in order that their past covetousness may in some measure be atoned for, and that the Supreme God may accept this compensation as a token of contrition, and be pleased graciously to pardon the sin.

38 In what Manner Requests should be made for these.

But it is possible that those who have become masters of such property (if it be right or possible to allow them such a title) will assure us by way of apology for their conduct, that it was not in their power to abstain from this appropriation at a time when a spectacle of misery in all its forms everywhere met the view; when men were cruelly driven from their homes, slaughtered without mercy, thrust forth without remorse: when the confiscation of the property of innocent persons was a common thing, and when persecutions and property seizures were unceasing. If any defend their conduct by such reasons as these, and still persist in their avaricious temper, they shall be made sensible that such a course will bring punishment on themselves, and all the more because this correction of evil is the very characteristic of our service to the Supreme God. So that it will henceforth be dangerous to retain what dire necessity may in time past have compelled men to take; especially because it is in any case incumbent on us to discourage covetous desires, both by persuasion, and by warning examples.

39 The Treasury must restore Lands, Gardens, and Houses to the Churches.

Nor shall the treasury itself, should it have any of the things we have spoken of, be permitted to keep them; but, without venturing as it were to raise its voice against the holy churches, it shall justly relinquish in their favor what it has for a time unjustly retained. We ordain, therefore, that all things whatsoever which shall appear righteously to belong to the churches, whether the property consist of houses or fields and gardens, or whatever the nature of it may be, shall be restored in their full value and integrity, and with undiminished right of possession.

40 The Tombs of Martyrs and the Cemeteries to be transferred to the Possession of the Churches.

Again, with respect to those places which are honoured in being the depositories of the remains of martyrs, and continue to be memorials of their glorious departure; how can we doubt that they rightly belong to the churches, or refrain from issuing our injunction to that effect? For surely there can be no better liberality, no labor more pleasing or profitable, than to be thus employed under the guidance of the Divine Spirit, in order that those things which have been appropriated on false pretenses by unjust and wicked men, may be restored, as justice demands, and once more secured to the holy churches.

41 Those who have purchased Property belonging to the Church, or received it as a Gift, are to restore it.

And since it would be wrong in a provision intended to include all cases, to pass over those who have either procured any such property by right of purchase from the treasury, or have retained it when conveyed to them in the form of a gift; let all who have thus rashly indulged their insatiable thirst of gain be assured that, although by daring to make such purchases they have done all in their power to alienate our clemency from themselves, they shall nevertheless not fail of obtaining it, so far as is possible and consistent with propriety in each case. So much then is determined.

42 An Earnest Exhortation to worship God.

And now, since it appears by the clearest and most convincing evidence, that the miseries which erewhile oppressed the entire human race are now banished from every part of the world, through the power of Almighty God, and at the same time the counsel and aid which he is pleased on many occasions to administer through our agency; it remains for all, both individually and unitedly, to observe and seriously consider how great this power and how efficacious this grace are, which have annihilated and utterly destroyed this generation, as I may call them, of most wicked and evil men; have restored joy to the good, and diffused it over all countries; and now guarantee the fullest authority both to honour the Divine law as it should be honoured, with all reverence, and pay due observance to those who have dedicated themselves to the service of that law. These rising as from some dark abyss and, with an enlightened knowledge

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of the present course of events, will henceforward render to its precepts that becoming reverence and honour which are consistent with their pious character.

Let this ordinance be published in our Eastern provinces.

43 How the Enactments of Constantine were carried into Effect.

Such were the injunctions contained in the first letter which the emperor addressed to us. And the provisions of this enactment were speedily carried into effect, everything being conducted in a manner quite different from the atrocities which had but lately been daringly perpetrated during the cruel ascendancy of the tyrants. Those persons also who were legally entitled to it, received the benefit of the emperor's liberality.

44 That he promoted Christiansto Offices of Government, and forbade Gentilesin Such Stations to offer Sacrifice.

After this the emperor continued to address himself to matters of high importance, and first he sent governors to the several provinces, mostly such as were devoted to the saving faith; and if any appeared inclined to adhere to Gentile worship, he forbade them to offer sacrifice. This law applied also to those who surpassed the provincial governors in rank and dignity, and even to those who occupied the highest station, and held the authority of the Prætorian Præfecture. If they were Christians, they were free to act consistently with their profession; if otherwise, the law required them to abstain from idolatrous sacrifices.

45 Statutes which forbade Sacrifice, and enjoined the Building of Churches.

Soon after this, two laws were promulgated about the same time; one of which was intended to restrain the idolatrous abominations which in time past had been practiced in every city and country; and it provided that no one should erect images, or practice divination and other false and foolish arts, or offer sacrifice in any way. The other statute commanded the heightening of the oratories, and the enlargement in length and breadth of the churches of God; as though it were expected that, now the madness of polytheism was wholly removed, pretty nearly all mankind would henceforth attach themselves to the service of God. His own personal piety induced the emperor to devise and write these instructions to the governors of the several provinces: and the law farther admonished them not to spare the expenditure of money, but to draw supplies from the imperial treasury itself. Similar instructions were written also to the bishops of the several churches; and the emperor was pleased to transmit the same to myself, being the first letter which he personally addressed to me.

46 Constantine's Letter to Eusebius and Other Bishops, respecting the Building of Churches, with Instructions to repair the Old, and erect New Ones on a Larger Scale, with the Aid of the Provincial Governors.

Victor Constantinus, Maximus Augustus, to Eusebius.

Forasmuch as the unholy and willful rule of tyranny has persecuted the servants of our Saviour until this present time, I believe and have fully satisfied myself, best beloved brother, that the buildings belonging to all the churches have either become ruinous through actual neglect, or have received inadequate attention from the dread of the violent spirit of the times.

But now, that liberty is restored, and that serpent driven from the administration of public affairs by the providence of the Supreme God, and our instrumentality, we trust that all can see the efficacy of the Divine power, and that they who through fear of persecution or through unbelief have fallen into any errors, will now acknowledge the true God, and adopt in future that course of life which is according to truth and rectitude. With respect, therefore, to the churches over which you yourself preside, as well as the bishops, presbyters, and deacons of other churches with whom you are acquainted, do you admonish all to be zealous in their attention to the buildings of the churches, and either to repair or enlarge those which at present exist, or, in cases of necessity, to erect new ones: "We also empower you, and the others through you, to demand what is needful for the work, both from the provincial governors and from the Prætorian Præfect. For they have received instructions to be most diligent in obedience to your Holiness's orders. God preserve you, beloved brother." A copy of this charge was transmitted throughout all the provinces to the bishops of the several churches: the provincial governors received directions accordingly, and the imperial statute was speedily carried into effect.

47 That he wrote a Letter in Condemnation of Idolatry.

Moreover, the emperor, who continually made progress in piety towards God, dispatched an admonitory letter to the inhabitants of every province, respecting the error of idolatry into which his predecessors in power had fallen, in which he eloquently exhorts his subjects to acknowledge the Supreme God, and openly to profess their allegiance to his Christ as their Saviour. This letter also, which is in his own handwriting, I have judged it necessary to translate from the Latin for the present work, in order that we may hear, as it were, the voice the emperor himself uttering these sentiments in the audience of all mankind.

48 Constantine's Edict to the People of the Provinces concerning the Error of Polytheism, commencing with Some General Remarks on Virtue and Vice.

Victor Constantinus, Maximus Augustus, to the people of the Eastern provinces.

Whatever is comprehended under the sovereign laws of nature, seems to convey to all men an adequate idea of the forethought and intelligence of the divine order. Nor can any, whose minds are directed in the true path of knowledge to the attainment of that end, entertain a doubt that the just perceptions of sound reason, as well as those of the natural vision itself, through the sole influence of genuine virtue, lead to the knowledge of God. Accordingly no wise man will ever be surprised when he sees the mass of mankind influenced by opposite sentiments. For the beauty of virtue would be useless and unperceived, did not vice display in contrast with it the course of perversity and folly. Hence it is

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that the one is crowned with reward, while the most high God is himself the administrator of judgement to the other.

And now I will endeavor to lay before you all as explicitly as possible, the nature of my own hopes of future happiness.

49 Concerning Constantine's Pious Father, and the Persecutors Diocletian and Maximian.

The former emperors I have been accustomed to regard as those with whom I could have no sympathy, on account of the savage cruelty of their character. Indeed, my father was the only one who uniformly practiced the duties of humanity, and with admirable piety called for the blessing of God the Father on all his actions, but the rest, unsound in mind, were more zealous of cruel than gentle measures; and this disposition they indulged without restraint, and thus persecuted the true doctrine during the whole period of their reign. Nay, so violent did their malicious fury become, that in the midst of a profound peace, as regards both the religious and ordinary interests of men, they kindled, as it were, the flames of a civil war.

50 That the Persecution originated on Account of the Oracle of Apollo, who, it was said, could not give Oracles because of "the Righteous Men."

About that time it is said that Apollo spoke from a deep and gloomy cavern, and through the medium of no human voice, and declared that the righteous men on earth were a bar to his speaking the truth, and accordingly that the oracles from the tripod were fallacious. Hence it was that he suffered his tresses to droop in token of grief, and mourned the evils which the loss of the oracular spirit would entail on mankind. But let us mark the consequences of this.

51 That Constantine, when a Youth, heard from him who wrote the Persecution Edict that "the Righteous Men" were the Christians.

I call now on you, most high God, to witness that, when young, I heard him who at that time was chief among the Roman emperors, unhappy, truly unhappy as he was, and laboring under mental delusion, make earnest enquiry of his attendants as to who these righteous ones on earth were, and that one of the Pagan priests then present replied that they were doubtless the Christians. This answer he eagerly received, like some honeyed draught, and unsheathed the sword which was ordained for the punishment of crime, against those whose holiness was beyond reproach. Immediately, therefore, he issued those sanguinary edicts, traced, if I may so express myself, with a sword's point dipped in blood; at the same time commanding his judges to tax their ingenuity for the invention of new and more terrible punishments.

52 The Manifold Forms of Torture and Punishment practiced against the Christians.

Then, indeed, one might see with what arrogance those venerable worshipers of God were daily exposed, with continued and relentless cruelty, to outrages of the most grievous kind, and how that modesty of character which no enemy had ever treated with disrespect, became the mere sport of their infuriated fellow citizens. Is there any punishment by fire, are there any tortures or forms of torment, which were not applied to all, without distinction of age or sex? Then, it may be truly said, the earth shed tears, the all-encircling compass of heaven mourned because of the pollution of blood; and the very light of day itself was darkened in grief at the spectacle.

53 That the Barbarians kindly received the Christians.

But what is the consequence of this? Why, the barbarians themselves may boast now of the contrast their conduct presents to these creel deeds; for they received and kept in gentlest captivity those who then fled from among us, and secured to them not merely safety from danger, but also the free exercise of their holy religion. And now the Roman people bear that lasting stain which the Christians, at that time driven from the Roman world, and taking refuge with the barbarians, have branded on them.

54 What Vengeance overtook those who on Account of the Oracle raised the Persecution.

But why need I longer dwell on these lamentable events, and the general sorrow which in consequence pervaded the world? The perpetrators of this dreadful guilt are now no more: they have experienced a miserable end, and are consigned to unceasing punishment in the depths of the lower world. They encountered each other in civil strife, and have left neither name nor race behind. And surely this calamity would never have befallen them, had not that impious deliverance of the Pythian oracle exercised a delusive power over them.

55 Constantine gives Glory to God, makes Grateful Acknowledgment of the Sign of the Cross, and prays for the Churches and People.

And now I beseech you, most mighty God, to be merciful and gracious to your Eastern nations, to your people in these provinces, worn as they are by protracted miseries; and grant them healing through your servant. Not without cause, O holy God, do I prefer this prayer to you, the Lord of all. Under your guidance have I devised and accomplished measures fraught with blessings: preceded by your sacred sign I have led your armies to victory: and still, on each occasion of public danger, I follow the same symbol of your perfections while advancing to meet the foe. Therefore have I dedicated to your service a soul duly attempered by love and fear. For your name I truly love, while I regard with reverence that power of which you have given abundant proofs, to the confirmation and increase of my faith. I hasten, then, to devote all my powers to the restoration of your most holy dwelling-place, which those profane and impious men have defiled by the contamination of violence.

56 He prays that All may be Christians, but compels None.

My own desire is, for the common good of the world and the advantage of all mankind, that your people should enjoy a life of peace and undisturbed concord. Let those, therefore, who still delight in error, be made welcome to the same degree of peace and tranquillity which they have who believe. For it may be that this restoration of equal privileges to all will prevail to lead them into the straight path. Let no one

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molest another, but let every one do as his soul desires. Only let men of sound judgement be assured of this, that those only can live a life of holiness and purity, whom you call to a reliance on your holy laws. With regard to those who will hold themselves aloof from us, let them have, if they please, their temples of lies: we have the glorious edifice of your truth, which you have given us as our native home. We pray, however, that they too may receive the same blessing, and thus experience that heartfelt joy which unity of sentiment inspires.

57 He gives Glory to God, who has given Light by his Son to those who were in Error.

And truly our worship is no new or recent thing, but one which you have ordained for your own due honour, from the time when, as we believe, this system of the universe was first established. And, although mankind have deeply fallen, and have been seduced by manifold errors, yet have you revealed a pure light in the person of your Son, that the power of evil should not utterly prevail, and hast thus given testimony to all men concerning yourself.

58 He glorifies him again for his Government of the Universe.

The truth of this is assured to us by your works. It is your power which removes our guilt, and makes us faithful. The sun and the moon have their settled course. The stars move in no uncertain orbits round this terrestrial globe. The revolution of the seasons recurs according to unerring laws. The solid fabric of the earth was established by your word: the winds receive their impulse at appointed times; and the course of the waters continues with ceaseless flow, the ocean is circumscribed by an immovable barrier, and whatever is comprehended within the compass of earth and sea, is all contrived for wondrous and important ends.

Were it not so, were not all regulated by the determination of your will, so great a diversity, so manifold a division of power, would unquestionably have brought ruin on the whole race and its affairs. For those agencies which have maintained a mutual strife would thus have carried to a more deadly length that hostility against the human race which they even now exercise, though unseen by mortal eyes.

59 He gives Glory to God, as the Constant Teacher of Good.

Abundant thanks, most mighty God, and Lord of all, be rendered to you, that, by so much as our nature becomes known from the diversified pursuits of man, by so much the more are the precepts of your divine doctrine confirmed to those whose thoughts are directed aright, and who are sincerely devoted to true virtue. As for those who will not allow themselves to be cured of their error, let them not attribute this to any but themselves. For that remedy which is of sovereign and healing virtue is openly placed within the reach of all. Only let not any one inflict an injury on that religion which experience itself testifies to be pure and undefiled. Henceforward, therefore, let us all enjoy in common the privilege placed within our reach, I mean the blessing of peace, endeavoring to keep our conscience pure from all that is contrary.

60 An Admonition at the Close of the Edict, that No One should trouble his Neighbour.

Once more, let none use that to the detriment of another which he may himself have received on conviction of its truth; but let every one, if it be possible, apply what he has understood and known to the benefit of his neighbour; if otherwise, let him relinquish the attempt. For it is one thing voluntarily to undertake the conflict for immortality, another to compel others to do so from the fear of punishment: "These are our words; and we have enlarged on these topics more than our ordinary clemency would have dictated, because we were unwilling to dissemble or be false to the true faith; and the more so, since we understand there are some who say that the rites of the heathen temples, and the power of darkness, have been entirely removed. We should indeed have earnestly recommended such removal to all men, were it not that the rebellious spirit of those wicked errors still continues obstinately fixed in the minds of some, so as to discourage the hope of any general restoration of mankind to the ways of truth."

61 How Controversies originated at Alexandria through Matters relating to Arius.

In this manner the emperor, like a powerful herald of God, addressed himself by his own letter to all the provinces, at the same time warning his subjects against superstitious error, and encouraging them in the pursuit of true godliness. But in the midst of his joyful anticipations of the success of this measure, he received tidings of a most serious disturbance which had invaded the peace of the Church. This intelligence he heard with deep concern, and at once endeavored to devise a remedy for the evil. The origin of this disturbance may be thus described. The people of God were in a truly flourishing state, and abounding in the practice of good works. No terror from without assailed them, but a bright and most profound peace, through the favor of God, encompassed his Church on every side. Meantime, however, the spirit of envy was watching to destroy our blessings, which at first crept in unperceived, but soon revelled in the midst of the assemblies of the saints. At length it reached the bishops themselves, and arrayed them in angry hostility against each other, on pretense of a jealous regard for the doctrines of Divine truth. Hence it was that a mighty fire was kindled as it were from a little spark, and which, originating in the first instance in the Alexandrian church, overspread the whole of Egypt and Libya, and the further Thebaid. Eventually it extended its ravages to the other provinces and cities of the empire; so that not only the prelates of the churches might be seen encountering each other in the strife of words, but the people themselves were completely divided, some adhering to one faction and others to another. Nay, so notorious did the scandal of these proceedings become, that the sacred matters of inspired teaching were exposed to the most shameful ridicule in the very theaters of the unbelievers.

62 Concerning the Same Arius, and the Melitians.

Some thus at Alexandria maintained an obstinate conflict on the highest questions. Others throughout Egypt and the

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Upper Thebaid, were at variance on account of an earlier controversy: so that the churches were everywhere distracted by divisions. The body therefore being thus diseased, the whole of Libya caught the contagion; and the rest of the remoter provinces became affected with the same disorder. For the disputants at Alexandria sent emissaries to the bishops of the several provinces, who accordingly ranged themselves as partisans on either side, and shared in the same spirit of discord.

63 How Constantine sent a Messenger and a Letter concerning Peace.

As soon as the emperor was informed of these facts, which he heard with much sorrow of heart, considering them in the light of a calamity personally affecting himself, he immediately selected from the Christians in his train one whom he well knew to be approved for the sobriety and genuineness of his faith, and who had before this time distinguished himself by the boldness of his religious profession, and sent him to negotiate peace between the dissentient parties at Alexandria. He also made him the bearer of a most needful and appropriate letter to the original movers of the strife: and this letter, as exhibiting a specimen of his watchful care over God's people, it may be well to introduce into this our narrative of his life. Its purport was as follows.

64 Constantine's Letter to Alexander the Bishop, and Arius the Presbyter.

Victor Constantinus, Maximus Augustus, to Alexander and Arius.

I call that God to witness, as well I may, who is the helper of my endeavors, and the Preserver of all men, that I had a twofold reason for undertaking that duty which I have now performed.

65 His Continual Anxiety for Peace.

My design then was, first, to bring the diverse judgements formed by all nations respecting the Deity to a condition, as it were, of settled uniformity; and, secondly, to restore to health the system of the world, then suffering under the malignant power of a grievous distemper. Keeping these objects in view, I sought to accomplish the one by the secret eye of thought, while the other I tried to rectify by the power of military authority. For I was aware that, if I should succeed in establishing, according to my hopes, a common harmony of sentiment among all the servants of God, the general course of affairs would also experience a change correspondent to the pious desires of them all.

66 That he also adjusted the Controversies which had arisen in Africa.

Finding, then, that the whole of Africa was pervaded by an intolerable spirit of mad folly, through the influence of those who with heedless frivolity had presumed to rend the religion of the people into diverse sects; I was anxious to check this disorder, and could discover no other remedy equal to the occasion, except in sending some of yourselves to aid in restoring mutual harmony among the disputants, after I had removed that common enemy of mankind who had interposed his lawless sentence for the prohibition of your holy synods.

67 That Religion began in the East.

For since the power of Divine light, and the law of sacred worship, which, proceeding in the first instance, through the favor of God, from the bosom, as it were, of the East, have illumined the world, by their sacred radiance, I naturally believed that you would be the first to promote the salvation of other nations, and resolved with all energy of thought and diligence of enquiry to seek your aid. As soon, therefore, as I had secured my decisive victory and unquestionable triumph over my enemies, my first enquiry was concerning that object which I felt to be of paramount interest and importance.

68 Being grieved by the Dissension, he counsels Peace.

But, O glorious Providence of God! How deep a wound did not my ears only, but my very heart receive in the report that divisions existed among yourselves more grievous still than those which continued in that country! so that you, through whose aid I had hoped to procure a remedy for the errors of others, are in a state which needs healing even more than theirs. And yet, having made a careful enquiry into the origin and foundation of these differences, I find the cause to be of a truly insignificant character, and quite unworthy of such fierce contention. Feeling myself, therefore, compelled to address you in this letter, and to appeal at the same time to your unanimity and sagacity, I call on Divine Providence to assist me in the task, while I interrupt your dissension in the character of a minister of peace. And with reason: for if I might expect, with the help of a higher Power, to be able without difficulty, by a judicious appeal to the pious feelings of those who heard me, to recall them to a better spirit, even though the occasion of the disagreement were a greater one, how can I refrain from promising myself a far easier and more speedy adjustment of this difference, when the cause which hinders general harmony of sentiment is intrinsically trifling and of little moment?

69 Origin of the Controversy between Alexander and Arius, and that these Questions ought not to have been discussed.

I understand, then, that the origin of the present controversy is this. When you, Alexander, demanded of the presbyters what opinion they severally maintained respecting a certain passage in the Divine law, or rather, I should say, that you asked them something connected with an unprofitable question, then you, Arius, inconsiderately insisted on festhieltest). Bag. had gave utterance to, and with this Vales., 1709, and Str. correspond.}--> what ought never to have been conceived at all, or if conceived, should have been buried in profound silence. Hence it was that a dissension arose between you, fellowship was withdrawn, and the holy people, rent into diverse parties, no longer preserved the unity of the one body. Now, therefore, do ye both exhibit an equal degree of forbearance, and receive the advice which your fellow-servant righteously gives. What then is this advice? It was wrong in the first instance to propose such questions as these, or to reply to them when propounded. For those points of discussion which are

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enjoined by the authority of no law, but rather suggested by the contentious spirit which is fostered by misused leisure, even though they may be intended merely as an intellectual exercise, ought certainly to be confined to the region of our own thoughts, and not hastily produced in the popular assemblies, nor unadvisedly entrusted to the general ear. For how very few are there able either accurately to comprehend, or adequately to explain subjects so sublime and abstruse in their nature? Or, granting that one were fully competent for this, how many people will he convince? Or, who, again, in dealing with questions of such subtle nicety as these, can secure himself against a dangerous declension from the truth? It is incumbent therefore on us in these cases to be sparing of our words, lest, in case we ourselves are unable, through the feebleness of our natural faculties, to give a clear explanation of the subject before us, or, on the other hand, in case the slowness of our hearers' understandings disables them from arriving at an accurate apprehension of what we say, from one or other of these causes the people be reduced to the alternative either of blasphemy or schism.

70 An Exhortation to Unanimity.

Let therefore both the unguarded question and the inconsiderate answer receive your mutual forgiveness. For the cause of your difference has not been any of the leading doctrines or precepts of the Divine law, nor has any new heresy respecting the worship of God arisen among you. You are in truth of one and the same judgement: you may therefore well join in communion and fellowship.

71 There should be no Contention in Matters which are in themselves of Little Moment.

For as long as you continue to contend about these small and very insignificant questions, it is not fitting that so large a portion of God's people should be under the direction of your judgement, since you are thus divided between yourselves. I believe it indeed to be not merely unbecoming, but positively evil, that such should be the case. But I will refresh your minds by a little illustration, as follows. You know that philosophers, though they all adhere to one system, are yet frequently at issue on certain points, and differ, perhaps, in their degree of knowledge: yet they are recalled to harmony of sentiment by the uniting power of their common doctrines. If this be true, is it not far more reasonable that you, who are the ministers of the Supreme God, should be of one mind respecting the profession of the same religion? But let us still more thoughtfully and with closer attention examine what I have said, and see whether it be right that, on the ground of some trifling and foolish verbal difference between ourselves, brethren should assume towards each other the attitude of enemies, and the august meeting of the Synod be rent by profane disunion, because of you who wrangle together on points so trivial and altogether unessential? This is vulgar, and rather characteristic of childish ignorance, than consistent with the wisdom of priests and men of sense. Let us withdraw ourselves with a good will from these temptations of the devil. Our great God and common Saviour of all has granted the same light to us all. Permit me, who am his servant, to bring my task to a successful issue, under the direction of his Providence, that I may be enabled, through my exhortations, and diligence, and earnest admonition, to recall his people to communion and fellowship. For since you have, as I said, but one faith, and one sentiment respecting our religion, and since the Divine commandment in all its parts enjoins on us all the duty of maintaining a spirit of concord, let not the circumstance which has led to a slight difference between you, since it does not affect the validity of the whole, cause any division or schism among you. And this I say without in any way desiring to force you to entire unity of judgement in regard to this truly idle question, whatever its real nature may be. For the dignity of your synod may be preserved, and the communion of your whole body maintained unbroken, however wide a difference may exist among you as to unimportant matters. For we are not all of us like-minded on every subject, nor is there such a thing as one disposition and judgement common to all alike. As far, then, as regards the Divine Providence, let there be one faith, and one understanding among you, one united judgement in reference to God. But as to your subtle disputations on questions of little or no significance, though you may be unable to harmonize in sentiment, such differences should be consigned to the secret custody of your own minds and thoughts. And now, let the preciousness of common affection, let faith in the truth, let the honour due to God and to the observance of his law continue immovably among you. Resume, then, your mutual feelings of friendship, love, and regard: restore to the people their wonted embracings; and do ye yourselves, having purified your souls, as it were, once more acknowledge one another. For it often happens that when a reconciliation is effected by the removal of the causes of enmity, friendship becomes even sweeter than it was before.

72 The Excess of his Pious Concern caused him to shed Tears; and his Intended Journey to the East was postponed because of These Things: "Restore me then my quiet days, and untroubled nights, that the joy of undimmed light, the delight of a tranquil life, may henceforth be my portion. Else must I needs mourn, with constant tears, nor shall I be able to pass the residue of my days in peace. For while the people of God, whose fellow-servant I am, are thus divided among themselves by an unreasonable and pernicious spirit of contention, how is it possible that I shall be able to maintain tranquillity of mind? And I will give you a proof how great my sorrow has been on this behalf. Not long since I had visited Nicomedia, and intended immediately to proceed from that city to the East. It was while I was hastening towards you, and had already accomplished the greater part of the distance, that the news of this matter reversed my plan, that I might not be compelled to see with my own eyes that which I felt myself scarcely able even to hear. Open then for me henceforward by your unity of judgement that road to the regions of the East which your dissensions have closed against me, and permit me speedily to see yourselves and all other peoples rejoicing together, and render due

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acknowledgment to God in the language of praise and thanksgiving for the restoration of general concord and liberty to all."

73 The Controversy continues without Abatement, even after the Receipt of This Letter.

In this manner the pious emperor endeavored by means of the foregoing letter to promote the peace of the Church of God. And the excellent man to whom it was entrusted performed his part not merely by communicating the letter itself, but also by seconding the views of him who sent it; for he was, as I have said, in all respects a person of pious character. The evil, however, was greater than could be remedied by a single letter, insomuch that the acrimony of the contending parties continually increased, and the effects of the mischief extended to all the Eastern provinces. These things jealousy and some evil spirit who looked with an envious eye on the prosperity of the Church, wrought.

FLAVIUS CONSTANTINUS BOOK 3

1 A Comparison of Constantine's Piety with the Wickedness of the Persecutors.

In this manner that spirit who is the hater of good, actuated by envy at the blessing enjoyed by the Church, continued to raise against her the stormy troubles of intestine discord, in the midst of a period of peace and joy. Meanwhile, however, the divinely-favored emperor did not slight the duties befitting him, but exhibited in his whole conduct a direct contrast to those atrocities of which the cruel tyrants had been lately guilty, and thus triumphed over every enemy that opposed him. For in the first place, the tyrants, being themselves alienated from the true God, had enforced by every compulsion the worship of false deities: Constantine convinced mankind by actions as well as words, that these had but an imaginary existence, and exhorted them to acknowledge the only true God. They had derided his Christ with words of blasphemy: he assumed that as his safeguard against which they directed their blasphemies, and gloried in the symbol of the Saviour's passion. They had persecuted and driven from house and home the servants of Christ: he recalled them every one, and restored them to their native homes. They had covered them with dishonour: he made their condition honourable and enviable in the eyes of all. They had shamefully plundered and sold the goods of godly men: Constantine not only replaced this loss, but still further enriched them with abundant presents. They had circulated injurious calumnies, through their written ordinances, against the prelates of the Church: he on the contrary, conferred dignity on these individuals by personal marks of honour, and by his edicts and statutes raised them to higher distinction than before. They had utterly demolished and razed to the ground the houses of prayer: he commanded that those which still existed should be enlarged, and that new ones should be raised on a magnificent scale at the expense of the imperial treasury. They had ordered the inspired records to be burnt and utterly destroyed: he decreed that copies of them should be multiplied, and magnificently adorned at the charge of the imperial treasury. They had strictly forbidden the prelates, anywhere or on any occasion, to convene synods; whereas he gathered them to his court from every province, received them into his palace, and even to his own private apartments and thought them worthy to share his home and table. They had honoured the demons with offerings: Constantine exposed their error, and continually distributed the now useless materials for sacrifice, to those who would apply them to a better use. They had ordered the pagan temples to be sumptuously adorned: he razed to their foundations those of them which had been the chief objects of superstitious reverence. They had subjected God's servants to the most ignominious punishments: he took vengeance on the persecutors, and inflicted on them just chastisement in the name of God, while he held the memory of his holy martyrs in constant veneration. They had driven God's worshipers from the imperial palaces: he placed full confidence in them at all times, and knowing them to be the better disposed and more faithful than any beside. They, the victims of avarice, voluntarily subjected themselves as it were to the pangs of Tantalus: he with royal magnificence unlocked all his treasures, and distributed his gifts with rich and high-souled liberality. They committed countless murders, that they might plunder or confiscate the wealth of their victims; while throughout the reign of Constantine the sword of justice hung idle everywhere, and both people and municipal magistrates in every provence were governed rather by paternal authority than by any constraining. Surely it must seem to all who duly regard these facts, that a new and fresh era of existence had begun to appear, and a light heretofore unknown suddenly to dawn from the midst of darkness on the human race: and all must confess that these things were entirely the work of God, who raised up this pious emperor to withstand the multitude of the ungodly.

2 Farther Remarks on Constantine's Piety, and his Open Testimony to the Sign of the Cross.

And when we consider that their iniquities were without example, and the atrocities which they dared to perpetrate against the Church such as had never been heard of in any age of the world, well might God himself bring before us something entirely new, and work thereby effects such as had hitherto been never either recorded or observed. And what miracle was ever more marvelous than the virtues of this our emperor, whom the wisdom of God has vouchsafed as a gift to the human race? For truly he maintained a continual testimony to the Christ of God with all boldness, and before all men; and so far was he from shrinking from an open profession of the Christian name, that he rather desired to make it manifest to all that he regarded this as his highest honour, now impressing on his face the salutary sign, and now glorying in it as the trophy which led him on to victory.

3 Of his Picture surmounted by a Cross and having beneath it a Dragon.

And besides this, he caused to be painted on a lofty tablet, and set up in the front of the portico of his palace, so as to be visible to all, a representation of the salutary sign placed

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above his head, and below it that hateful and savage adversary of mankind, who by means of the tyranny of the ungodly had wasted the Church of God, falling headlong, under the form of a dragon, to the abyss of destruction. For the sacred oracles in the books of God's prophets have described him as a dragon and a crooked serpent; and for this reason the emperor thus publicly displayed a painted resemblance of the dragon beneath his own and his children's feet, stricken through with a dart, and cast headlong into the depths of the sea.

In this manner he intended to represent the secret adversary of the human race, and to indicate that he was consigned to the gulf of perdition by virtue of the salutary trophy placed above his head. This allegory, then, was thus conveyed by means of the colors of a picture: and I am filled with wonder at the intellectual greatness of the emperor, who as if by divine inspiration thus expressed what the prophets had foretold concerning this monster, saying that "God would bring his great and strong and terrible sword against the dragon, the flying serpent; and would destroy the dragon that was in the sea." This it was of which the emperor gave a true and faithful representation in the picture above described.

4 A Farther Notice of the Controversies raised in Egyptby Arius.

In such occupations as these he employed himself with pleasure: but the effects of that envious spirit which so troubled the peace of the churches of God in Alexandria, together with the Theban and Egyptian schism, continued to cause him no little disturbance of mind. For in fact, in every city bishops were engaged in obstinate conflict with bishops, and people rising against people; and almost like the fabled Symplegades, coming into violent collision with each other. Nay, some were so far transported beyond the bounds of reason as to be guilty of reckless and outrageous conduct, and even to insult the statues of the emperor. This state of things had little power to excite his anger, but rather caused in him sorrow of spirit; for he deeply deplored the folly thus exhibited by deranged men.

5 Of the Disagreement respecting the Celebration of Easter.

But before this time another most virulent disorder had existed, and long afflicted the Church; I mean the difference respecting the salutary feast of Easter. For while one party asserted that the Jewish custom should be adhered to, the other affirmed that the exact recurrence of the period should be observed, without following the authority of those who were in error, and strangers to gospel grace.

Accordingly, the people being thus in every place divided in respect of this, and the sacred observances of religion confounded for a long period (insomuch that the diversity of judgement in regard to the time for celebrating one and the same feast caused the greatest disagreement between those who kept it, some afflicting themselves with fastings and austerities, while others devoted their time to festive relaxation), no one appeared who was capable of devising a remedy for the evil, because the controversy continued equally balanced between both parties. To God alone, the Almighty, was the healing of these differences an easy task; and Constantine appeared to be the only one on earth capable of being his minister for this good end. For as soon as he was made acquainted with the facts which I have described, and perceived that his letter to the Alexandrian Christians had failed to produce its due effect, he at once aroused the energies of his mind, and declared that he must prosecute to the utmost this war also against the secret adversary who was disturbing the peace of the Church.

6 How he ordered a Council to be held at Nicæa.

Then as if to bring a divine array against this enemy, he convoked a general council, and invited the speedy attendance of bishops from all quarters, in letters expressive of the honourable estimation in which he held them. Nor was this merely the issuing of a bare command but the emperor's good will contributed much to its being carried into effect: for he allowed some the use of the public means of conveyance, while he afforded to others an ample supply of horses for their transport. The place, too, selected for the synod, the city Nicæa in Bithynia (named from " Victory"), was appropriate to the occasion. As soon then as the imperial injunction was generally made known, all with the utmost willingness hastened there, as though they would outstrip one another in a race; for they were impelled by the anticipation of a happy result to the conference, by the hope of enjoying present peace, and the desire of beholding something new and strange in the person of so admirable an emperor. Now when they were all assembled, it appeared evident that the proceeding was the work of God, inasmuch as men who had been most widely separated, not merely in sentiment but also personally, and by difference of country, place, and nation, were here brought together, and comprised within the walls of a single city, forming as it were a vast garland of priests, composed of a variety of the choicest flowers.

7 Of the General Council, at which Bishops from all Nations were Present.

In effect, the most distinguished of God's ministers from all the churches which abounded in Europe, Lybia, and Asia were here assembled. And a single house of prayer, as though divinely enlarged, sufficed to contain at once Syrians and Cilicians, Phœnicians and Arabians, delegates from Palestine, and others from Egypt; Thebans and Libyans, with those who came from the region of Mesopotamia. A Persian bishop too was present at this conference, nor was even a Scythian found wanting to the number. Pontus, Galatia, and Pamphylia, Cappadocia, Asia, and Phrygia, furnished their most distinguished prelates; while those who dwelt in the remotest districts of Thrace and Macedonia, of Achaia and Epirus, were notwithstanding in attendance. Even from Spain itself, one whose fame was widely spread took his seat as an individual in the great assembly. The prelate of the imperial city was prevented from attending by extreme old age; but his presbyters were present, and supplied his place. Constantine is the first prince of any age who bound together

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such a garland as this with the bond of peace, and presented it to his Saviour as a thank-offering for the victories he had obtained over every foe, thus exhibiting in our own times a similitude of the apostolic company.

8 That the Assembly was composed, as in the Acts of the Apostles, of Individuals from Various Nations.

For it is said Acts 2:5 sqq. that in the Apostles' age, there were gathered "devout men from every nation under heaven"; among whom were Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, in Judea, and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt, and the parts of Libya about Cyrene; and sojourners from Rome, both Jews and proselytes, Cretans and Arabians. But that assembly was less, in that not all who composed it were ministers of God; but in the present company, the number of bishops exceeded two hundred and fifty, while that of the presbyters and deacons in their train, and the crowd of acolytes and other attendants was altogether beyond computation.

9 Of the Virtue and Age of the Two Hundred and Fifty Bishops.

Of these ministers of God, some were distinguished by wisdom and eloquence, others by the gravity of their lives, and by patient fortitude of character, while others again united in themselves all these graces. There were among them men whose years demanded veneration: others were younger, and in the prime of mental vigor; and some had but recently entered on the course of their ministry. For the maintenance of all ample provision was daily furnished by the emperor's command.

10 Council in the Palace. Constantine, entering, took his Seat in the Assembly.

Now when the appointed day arrived on which the council met for the final solution of the questions in dispute, each member was present for this in the central building of the palace, which appeared to exceed the rest in magnitude. On each side of the interior of this were many seats disposed in order, which were occupied by those who had been invited to attend, according to their rank. As soon, then, as the whole assembly had seated themselves with becoming orderliness, a general silence prevailed, in expectation of the emperor's arrival. And first of all, three of his immediate family entered in succession, then others also preceded his approach, not of the soldiers or guards who usually accompanied him, but only friends in the faith. And now, all rising at the signal which indicated the emperor's entrance, at last he himself proceeded through the midst of the assembly, like some heavenly messenger of God, clothed in raiment which glittered as it were with rays of light, reflecting the glowing radiance of a purple robe, and adorned with the brilliant splendor of gold and precious stones. Such was the external appearance of his person; and with regard to his mind, it was evident that he was distinguished by piety and godly fear. This was indicated by his downcast eyes, the blush on his countenance, and his gait. For the rest of his personal excellencies, he surpassed all present in height of stature and beauty of form, as well as in majestic dignity of mien, and invincible strength and vigor. All these graces, united to a suavity of manner, and a serenity becoming his imperial station, declared the excellence of his mental qualities to be above all praise. As soon as he had advanced to the upper end of the seats, at first he remained standing, and when a low chair of wrought gold had been set for him, he waited until the bishops had beckoned to him, and then sat down, and after him the whole assembly did the same.

11 Silence of the Council, after Some Words by the Bishop Eusebius.

The bishop who occupied the chief place in the right division of the assembly then rose, and, addressing the emperor, delivered a concise speech, in a strain of thanksgiving to Almighty God on his behalf. When he had resumed his seat, silence ensued, and all regarded the emperor with fixed attention; on which he looked serenely round on the assembly with a cheerful aspect, and, having collected his thoughts, in a calm and gentle tone gave utterance to the following words.

12 Constantine's Address to the Council concerning Peace: "It was once my chief desire, dearest friends, to enjoy the spectacle of your united presence; and now that this desire is fulfilled, I feel myself bound to render thanks to God the universal King, because, in addition to all his other benefits, he has granted me a blessing higher than all the rest, in permitting me to see you not only all assembled together, but all united in a common harmony of sentiment. I pray therefore that no malignant adversary may henceforth interfere to mar our happy state; I pray that, now the impious hostility of the tyrants has been forever removed by the power of God our Saviour, that spirit who delights in evil may devise no other means for exposing the divine law to blasphemous calumny; for, in my judgement, intestine strife within the Church of God, is far more evil and dangerous than any kind of war or conflict; and these our differences appear to me more grievous than any outward trouble. Accordingly, when, by the will and with the co-operation of God, I had been victorious over my enemies, I thought that nothing more remained but to render thanks to him, and sympathize in the joy of those whom he had restored to freedom through my instrumentality; as soon as I heard that intelligence which I had least expected to receive, I mean the news of your dissension, I judged it to be of no secondary importance, but with the earnest desire that a remedy for this evil also might be found through my means, I immediately sent to require your presence. And now I rejoice in beholding your assembly; but I feel that my desires will be most completely fulfilled when I can see you all united in one judgement, and that common spirit of peace and concord prevailing among you all, which it becomes you, as consecrated to the service of God, to commend to others. Delay not, then, dear friends: delay not, you ministers of God, and faithful servants of him who is our common Lord and Saviour: begin from this moment to discard the causes of that disunion which has existed among you, and remove the

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perplexities of controversy by embracing the principles of peace. For by such conduct you will at the same time be acting in a manner most pleasing to the supreme God, and you will confer an exceeding favor on me who am your fellow-servant."

13 How he led the Dissentient Bishops to Harmony of Sentiment.

As soon as the emperor had spoken these words in the Latin tongue, which another interpreted, he gave permission to those who presided in the council to deliver their opinions. On this some began to accuse their neighbours, who defended themselves, and recriminated in their turn. In this manner numberless assertions were put forth by each party, and a violent controversy arose at the very commencement. Notwithstanding this, the emperor gave patient audience to all alike, and received every proposition with steadfast attention, and by occasionally assisting the argument of each party in turn, he gradually disposed even the most vehement disputants to a reconciliation. At the same time, by the affability of his address to all, and his use of the Greek language, with which he was not altogether unacquainted, he appeared in a truly attractive and amiable light, persuading some, convincing others by his reasonings, praising those who spoke well, and urging all to unity of sentiment, until at last he succeeded in bringing them to one mind and judgement respecting every disputed question.

14 Unanimous Declaration of the Council concerning Faith, and the Celebration of Easter.

The result was that they were not only united as concerning the faith, but that the time for the celebration of the salutary feast of Easter was agreed on by all. Those points also which were sanctioned by the resolution of the whole body were committed to writing, and received the signature of each several member. Then the emperor, believing that he had thus obtained a second victory over the adversary of the Church, proceeded to solemnize a triumphal festival in honour of God.

15 How Constantine entertained the Bishops on the Occasion of His Vicennalia.

About this time he completed the twentieth year of his reign. On this occasion public festivals were celebrated by the people of the provinces generally, but the emperor himself invited and feasted with those ministers of God whom he had reconciled, and thus offered as it were through them a suitable sacrifice to God. Not one of the bishops was wanting at the imperial banquet, the circumstances of which were splendid beyond description. Detachments of the bodyguard and other troops surrounded the entrance of the palace with drawn swords, and through the midst of these the men of God proceeded without fear into the innermost of the imperial apartments, in which some were the emperor's own companions at table, while others reclined on couches arranged on either side. One might have thought that a picture of Christ's kingdom was thus shadowed forth, and a dream rather than reality.

16 Presents to the Bishops, and Letters to the People generally.

After the celebration of this brilliant festival, the emperor courteously received all his guests, and generously added to the favors he had already bestowed by personally presenting gifts to each individual according to his rank. He also gave information of the proceedings of the synod to those who had not been present, by a letter in his own hand-writing. And this letter also I will inscribe as it were on some monument by inserting it in this my narrative of his life. It was as follows:

17 Constantine's Letter to the Churches respecting the Council at Nicæa.

Constantinus Augustus, to the Churches.

Having had full proof, in the general prosperity of the empire, how great the favor of God has been towards us, I have judged that it ought to be the first object of my endeavors, that unity of faith, sincerity of love, and community of feeling in regard to the worship of Almighty God, might be preserved among the highly favored multitude who compose the Catholic Church. And, inasmuch as this object could not be effectually and certainly secured, unless all, or at least the greater number of the bishops were to meet together, and a discussion of all particulars relating to our most holy religion to take place; for this reason as numerous an assembly as possible has been convened, at which I myself was present, as one among yourselves (and far be it from me to deny that which is my greatest joy, that I am your fellow-servant), and every question received due and full examination, until that judgement which God, who sees all things, could approve, and which tended to unity and concord, was brought to light, so that no room was left for further discussion or controversy in relation to the faith.

18 He speaks of their Unanimity respecting the Feast of Easter, and against the Practice of the Jews.

At this meeting the question concerning the most holy day of Easter was discussed, and it was resolved by the united judgement of all present, that this feast ought to be kept by all and in every place on one and the same day. For what can be more becoming or honourable to us than that this feast from which we date our hopes of immortality, should be observed unfailingly by all alike, according to one ascertained order and arrangement? And first of all, it appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin, and are, therefore, deservedly afflicted with blindness of soul. For we have it in our power, if we abandon their custom, to prolong the due observance of this ordinance to future ages, by a truer order, which we have preserved from the very day of the passion until the present time. Let us then have nothing in common with the detestable Jewish crowd; for we have received from our Saviour a different way. A course at once legitimate and honourable lies open to our most holy religion. Beloved brethren, let us with one consent adopt this course, and withdraw ourselves from all participation in

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their baseness. For their boast is absurd indeed, that it is not in our power without instruction from them to observe these things. For how should they be capable of forming a sound judgement, who, since their parricidal guilt in slaying their Lord, have been subject to the direction, not of reason, but of ungoverned passion, and are swayed by every impulse of the mad spirit that is in them? Hence it is that on this point as well as others they have no perception of the truth, so that, being altogether ignorant of the true adjustment of this question, they sometimes celebrate Easter twice in the same year. Why then should we follow those who are confessedly in grievous error? Surely we shall never consent to keep this feast a second time in the same year. But supposing these reasons were not of sufficient weight, still it would be incumbent on your Sagacities to strive and pray continually that the purity of your souls may not seem in anything to be sullied by fellowship with the customs of these most wicked men. We must consider, too, that a discordant judgement in a case of such importance, and respecting such religious festival, is wrong. For our Saviour has left us one feast in commemoration of the day of our deliverance, I mean the day of his most holy passion; and he has willed that his Catholic Church should be one, the members of which, however scattered in many and diverse places, are yet cherished by one pervading spirit, that is, by the will of God. And let your Holinesses' sagacity reflect how grievous and scandalous it is that on the self-same days some should be engaged in fasting, others in festive enjoyment; and again, that after the days of Easter some should be present at banquets and amusements, while others are fulfilling the appointed fasts. It is, then, plainly the will of Divine Providence (as I suppose you all clearly see), that this usage should receive fitting correction, and be reduced to one uniform rule.

19 Exhortation to follow the Example of the Greater Part of the World.

Since, therefore, it was needful that this matter should be rectified, so that we might have nothing in common with that nation of parricides who slew their Lord: and since that arrangement is consistent with propriety which is observed by all the churches of the western, southern, and northern parts of the world, and by some of the eastern also: for these reasons all are unanimous on this present occasion in thinking it worthy of adoption. And I myself have undertaken that this decision should meet with the approval of your Sagacities, in the hope that your Wisdoms will gladly admit that practice which is observed at once in the city of Rome, and in Africa; throughout Italy, and in Egypt, in Spain, the Gauls, Britain, Libya, and the whole of Greece; in the dioceses of Asia and Pontus, and in Cilicia, with entire unity of judgement. And you will consider not only that the number of churches is far greater in the regions I have enumerated than in any other, but also that it is most fitting that all should unite in desiring that which sound reason appears to demand, and in avoiding all participation in the perjured conduct of the Jews. In fine, that I may express my meaning in as few words as possible, it has been determined by the common judgement of all, that the most holy feast of Easter should be kept on one and the same day. For on the one hand a discrepancy of opinion on so sacred a question is unbecoming, and on the other it is surely best to act on a decision which is free from strange folly and error.

20 Exhortation to obey the Decrees of the Council: "Receive, then, with all willingness this truly Divine injunction, and regard it as in truth the gift of God. For whatever is determined in the holy assemblies of the bishops is to be regarded as indicative of the Divine will. As soon, therefore, as you have communicated these proceedings to all our beloved brethren, you are bound from that time forward to adopt for yourselves, and to enjoin on others the arrangement above mentioned, and the due observance of this most sacred day; that whenever I come into the presence of your love, which I have long desired, I may have it in my power to celebrate the holy feast with you on the same day, and may rejoice with you on all accounts, when I behold the cruel power of Satan removed by Divine aid through the agency of our endeavors, while your faith, and peace, and concord everywhere flourish. God preserve you, beloved brethren!"

The emperor transmitted a faithful copy of this letter to every province, wherein they who read it might discern as in a mirror the pure sincerity of his thoughts, and of his piety toward God.

21 Recommendation to the Bishops, on their Departure, to Preserve Harmony.

And now, when the council was on the point of being finally dissolved, he summoned all the bishops to meet him on an appointed day, and on their arrival addressed them in a farewell speech, in which he recommended them to be diligent in the maintenance of peace, to avoid contentious disputations, among themselves and not to be jealous, if any one of their number should appear pre-eminent for wisdom and eloquence, but to esteem the excellence of one a blessing common to all. On the other hand he reminded them that the more gifted should forbear to exalt themselves to the prejudice of their humbler brethren, since it is God's prerogative to judge of real superiority. Rather should they considerately condescend to the weaker, remembering that absolute perfection in any case is a rare quality indeed. Each then, should be willing to accord indulgence to the other for slight offenses, to regard charitably and pass over mere human weaknesses; holding mutual harmony in the highest honour, that no occasion of mockery might be given by their dissensions to those who are ever ready to blaspheme the word of God: whom indeed we should do all in our power to save, and this cannot be unless our conduct seems to them attractive. But you are well aware of the fact that testimony is by no means productive of blessing to all, since some who hear are glad to secure the supply of their mere bodily necessities, while others court the patronage of their superiors; some fix their affection on those who treat them with hospitable kindness, others again, being honoured with presents, love their benefactors in return; but few are they

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who really desire the word of testimony, and rare indeed is it to find a friend of truth. Hence the necessity of endeavoring to meet the case of all, and, physician-like, to administer to each that which may tend to the health of the soul, to the end that the saving doctrine may be fully honoured by all. Of this kind was the former part of his exhortation; and in conclusion he enjoined them to offer diligent supplications to God on his behalf. Having thus taken leave of them, he gave them all permission to return to their respective countries; and this they did with joy, and thenceforward that unity of judgement at which they had arrived in the emperor's presence continued to prevail, and those who had long been divided were bound together as members of the same body.

22 How he dismissed Some, and wrote Letters to Others; also his Presents.

Full of joy therefore at this success, the emperor presented as it were pleasant fruits in the way of letters to those who had not been present at the council. He commanded also that ample gifts of money should be bestowed on all the people, both in the country and the cities, being pleased thus to honour the festive occasion of the twentieth anniversary of his reign.

23 How he wrote to the Egyptians, exhorting them to Peace.

And now, when all else were at peace, among the Egyptians alone an implacable contention still raged, so as once more to disturb the emperor's tranquillity, though not to excite his anger. For indeed he treated the contending parties with all respect, as fathers, nay rather, as prophets of God; and again he summoned them to his presence, and again patiently acted as mediator between them, and honoured them with gifts, and communicated also the result of his arbitration by letter. He confirmed and sanctioned the decrees of the council, and called on them to strive earnestly for concord, and not to distract and rend the Church, but to keep before them the thought of God's judgement. And these injunctions the emperor sent by a letter written with his own hand.

24 How he wrote Frequent Letters of a Religious Character to the Bishops and People.

But besides these, his writings are very numerous on kindred subjects, and he was the author of a multitude of letters, some to the bishops, in which he laid injunctions on them tending to the advantage of the churches of God; and sometimes the thrice blessed one addressed the people of the churches generally, calling them his own brethren and fellow-servants. But perhaps we may hereafter find leisure to collect these dispatches in a separate form, in order that the integrity of our present history may not be impaired by their insertion.

25 How he ordered the Erection of a Church at Jerusalem, in the Holy Place of our Saviour's Resurrection.

After these things, the pious emperor addressed himself to another work truly worthy of record, in the province of Palestine. What then was this work? He judged it incumbent on him to render the blessed locality of our Saviour's resurrection an object of attraction and veneration to all. He issued immediate injunctions, therefore, for the erection in that spot of a house of prayer: and this he did, not on the mere natural impulse of his own mind, but being moved in spirit by the Saviour himself.

26 That the Holy Sepulchre had been covered with Rubbish and with Idols by the Ungodly.

For it had been in time past the endeavor of impious men (or rather let me say of the whole race of evil spirits through their means), to consign to the darkness of oblivion that divine monument of immortality to which the radiant angel had descended from heaven, and rolled away the stone for those who still had stony hearts, and who supposed that the living One still lay among the dead; and had declared glad tidings to the women also, and removed their stony-hearted unbelief by the conviction that he whom they sought was alive. This sacred cave, then, certain impious and godless persons had thought to remove entirely from the eyes of men, supposing in their folly that thus they should be able effectually to obscure the truth. Accordingly they brought a quantity of earth from a distance with much labor, and covered the entire spot; then, having raised this to a moderate height, they paved it with stone, concealing the holy cave beneath this massive mound. Then, as though their purpose had been effectually accomplished, they prepare on this foundation a truly dreadful sepulchre of souls, by building a gloomy shrine of lifeless idols to the impure spirit whom they call Venus, and offering detestable oblations therein on profane and accursed altars. For they supposed that their object could not otherwise be fully attained, than by thus burying the sacred cave beneath these foul pollutions. Unhappy men! They were unable to comprehend how impossible it was that their attempt should remain unknown to him who had been crowned with victory over death, any more than the blazing sun, when he rises above the earth, and holds his wonted course through the midst of heaven, is unseen by the whole race of mankind. Indeed, his saving power, shining with still greater brightness, and illumining, not the bodies, but the souls of men, was already filling the world with the effulgence of its own light. Nevertheless, these devices of impious and wicked men against the truth had prevailed for a long time, nor had any one of the governors, or military commanders, or even of the emperors themselves ever yet appeared, with ability to abolish these daring impieties, save only that one who enjoyed the favor of the King of kings. And now, acting as he did under the guidance of the divine Spirit, he could not consent to see the sacred spot of which we have spoken, thus buried, through the devices of the adversaries, under every kind of impurity, and abandoned to forgetfulness and neglect; nor would he yield to the malice of those who had contracted this guilt, but calling on the divine aid, gave orders that the place should be thoroughly purified, thinking that the parts which had been most polluted by the enemy ought to receive special tokens, through his means, of the greatness of the divine favor. As soon, then, as his commands were issued, these engines of deceit were cast down from their proud eminence to the very

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ground, and the dwelling-places of error, with the statues and the evil spirits which they represented, were overthrown and utterly destroyed.

27 How Constantine commanded the Materials of the Idol Temple, and the Soil itself, to be removed at a Distance.

Nor did the emperor's zeal stop here; but he gave further orders that the materials of what was thus destroyed, both stone and timber, should be removed and thrown as far from the spot as possible; and this command also was speedily executed. The emperor, however, was not satisfied with having proceeded thus far: once more, fired with holy ardor, he directed that the ground itself should be dug up to a considerable depth, and the soil which had been polluted by the foul impurities of demon worship transported to a far distant place.

28. Discovery of the Most Holy Sepulchre.

This also was accomplished without delay. But as soon as the original surface of the ground, beneath the covering of earth, appeared, immediately, and contrary to all expectation, the venerable and hollowed monument of our Saviour's resurrection was discovered. Then indeed did this most holy cave present a faithful similitude of his return to life, in that, after lying buried in darkness, it again emerged to light, and afforded to all who came to witness the sight, a clear and visible proof of the wonders of which that spot had once been the scene, a testimony to the resurrection of the Saviour clearer than any voice could give.

29 How he wrote concerning the Erection of a Church, both to the Governors of the Provinces, and to the Bishop Macarius.

Immediately after the transactions I have recorded, the emperor sent forth injunctions which breathed a truly pious spirit, at the same time granting ample supplies of money, and commanding that a house of prayer worthy of the worship of God should be erected near the Saviour's tomb on a scale of rich and royal greatness. This object he had indeed for some time kept in view, and had foreseen, as if by the aid of a superior intelligence, that which should afterwards come to pass. He laid his commands, therefore, on the governors of the Eastern provinces, that by an abundant and unsparing expenditure they should secure the completion of the work on a scale of noble and ample magnificence. He also dispatched the following letter to the bishop who at that time presided over the church at Jerusalem, in which he clearly asserted the saving doctrine of the faith, writing in these terms.

30 Constantine's Letter to Macarius respecting the Building of the Church of our Saviour.

Victor Constantius, Maximus Augustus, to Macarius.

Such is our Saviour's grace, that no power of language seems adequate to describe the wondrous circumstance to which I am about to refer. For, that the monument of his most holy Passion, so long ago buried beneath the ground, should have remained unknown for so long a series of years, until its reappearance to his servants now set free through the removal of him who was the common enemy of all, is a fact which truly surpasses all admiration. For if all who are accounted wise throughout the world were to unite in their endeavors to say somewhat worthy of this event, they would be unable to attain their object in the smallest degree. Indeed, the nature of this miracle as far transcends the capacity of human reason as heavenly things are superior to human affairs. For this cause it is ever my first, and indeed my only object, that, as the authority of the truth is evincing itself daily by fresh wonders, so our souls may all become more zealous, with all sobriety and earnest unanimity, for the honour of the Divine law. I desire, therefore, especially, that you should be persuaded of that which I suppose is evident to all beside, namely, that I have no greater care than how I may best adorn with a splendid structure that sacred spot, which, under Divine direction, I have disencumbered as it were of the heavy weight of foul idol worship; a spot which has been accounted holy from the beginning in God's judgement, but which now appears holier still, since it has brought to light a clear assurance of our Saviour's passion.

31 That the Building should surpass all the Churches in the World in the Beauty of its Walls, its Columns, and Marbles.

It will be well, therefore, for your sagacity to make such arrangements and provision of all things needful for the work, that not only the church itself as a whole may surpass all others whatsoever in beauty, but that the details of the building may be of such a kind that the fairest structures in any city of the empire may be excelled by this. And with respect to the erection and decoration of the walls, this is to inform you that our friend Dracilianus, the deputy of the Prætorian Præfects, and the governor of the province, have received a charge from us. For our pious directions to them are to the effect that artificers and laborers, and whatever they shall understand from your sagacity to be needful for the advancement of the work, shall immediately be furnished by their care. And as to the columns and marbles, whatever you shall judge, after actual inspection of the plan, to be especially precious and serviceable, be diligent to send information to us in writing, in order that whatever quantity or sort of materials we shall esteem from your letter to be needful, may be procured from every quarter, as required, for it is fitting that the most marvelous place in the world should be worthily decorated.

32 That he instructed the Governors concerning the Beautifying of the Roof; also concerning Workmen, and Materials.

"With respect to the ceiling of the church, I wish to know from you whether in your judgement it should be panel-ceiled, or finished with any other kind of workmanship. If the panel ceiling be adopted, it may also be ornamented with gold. For the rest, your Holiness will give information as early as possible to the before-mentioned magistrates how many laborers and artificers, and what expenditure of money is required. You will also be careful to send us a report without delay, not only respecting the marbles and columns, but the paneled ceiling also, should this appear to you to be

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the most beautiful form. God preserve you, beloved brother!"

33 How the Church of our Saviour, the New Jerusalem prophesied of in Scripture, was built.

This was the emperor's letter; and his directions were at once carried into effect. Accordingly, on the very spot which witnessed the Saviour's sufferings, a new Jerusalem was constructed, over against the one so celebrated of old, which, since the foul stain of guilt brought on it by the murder of the Lord, had experienced the last extremity of desolation, the effect of Divine judgement on its impious people. It was opposite this city that the emperor now began to rear a monument to the Saviour's victory over death, with rich and lavish magnificence. And it may be that this was that second and new Jerusalem spoken of in the predictions of the prophets, concerning which such abundant testimony is given in the divinely inspired records.

First of all, then, he adorned the sacred cave itself, as the chief part of the whole work, and the hallowed monument at which the angel radiant with light had once declared to all that regeneration which was first manifested in the Saviour's person.

34 Description of the Structure of the Holy Sepulchre.

This monument, therefore, first of all, as the chief part of the whole, the emperor's zealous magnificence beautified with rare columns, and profusely enriched with the most splendid decorations of every kind.

35 Description of the Atrium and Porticos.

The next object of his attention was a space of ground of great extent, and open to the pure air of heaven. This he adorned with a pavement of finely polished stone, and enclosed it on three sides with porticos of great length.

36 Description of the Walls, Roof, Decoration, and Gilding of the Body of the Church.

For at the side opposite to the cave, which was the eastern side, the church itself was erected; a noble work rising to a vast height, and of great extent both in length and breadth. The interior of this structure was floored with marble slabs of various colors; while the external surface of the walls, which shone with polished stones exactly fitted together, exhibited a degree of splendor in no respect inferior to that of marble. With regard to the roof, it was covered on the outside with lead, as a protection against the rains of winter. But the inner part of the roof, which was finished with sculptured panel work, extended in a series of connected compartments, like a vast sea, over the whole church; and, being overlaid throughout with the purest gold, caused the entire building to glitter as it were with rays of light.

37 Description of the Double Porticos on Either Side, and of the Three Eastern Gates.

Besides this were two porticos on each side, with upper and lower ranges of pillars, corresponding in length with the church itself; and these also had their roofs ornamented with gold. Of these porticos, those which were exterior to the church were supported by columns of great size, while those within these rested on piles of stone beautifully adorned on the surface. Three gates, placed exactly east, were intended to receive the multitudes who entered the church.

38 Description of the Hemisphere, the Twelve Columns, and their Bowls.

Opposite these gates the crowning part of the whole was the hemisphere, which rose to the very summit of the church. This was encircled by twelve columns (according to the number of the apostles of our Saviour), having their capitals embellished with silver bowls of great size, which the emperor himself presented as a splendid offering to his God.

39 Description of the Inner Court, the Arcades and Porches.

In the next place he enclosed the atrium which occupied the space leading to the entrances in front of the church. This comprehended, first the court, then the porticos on each side, and lastly the gates of the court. After these, in the midst of the open market-place, the general entrance-gates, which were of exquisite workmanship, afforded to passers-by on the outside a view of the interior which could not fail to inspire astonishment.

40 Of the Number of his Offerings.

This temple, then, the emperor erected as a conspicuous monument of the Saviour's resurrection, and embellished it throughout on an imperial scale of magnificence. He further enriched it with numberless offerings of inexpressible beauty and various materials — gold, silver, and precious stones, the skillful and elaborate arrangement of which, in regard to their magnitude, number, and variety, we have not leisure at present to describe particularly.

41 Of the Erection of Churches in Bethlehem, and on the Mount of Olives.

In the same country he discovered other places, venerable as being the localities of two sacred caves: and these also he adorned with lavish magnificence. In the one case, he rendered due honour to that which had been the scene of the first manifestation of our Saviour's divine presence, when he submitted to be born in mortal flesh; while in the case of the second cavern he hallowed the remembrance of his ascension to heaven from the mountain top. And while he thus nobly testified his reverence for these places, he at the same time eternised the memory of his mother, who had been the instrument of conferring so valuable a benefit on mankind.

42 That the Empress Helena, Constantine's Mother, having visited this Locality for Devotional Purposes, built these Churches.

For she, having resolved to discharge the duties of pious devotion to the God, the King of kings, and feeling it incumbent on her to render thanksgivings with prayers on behalf both of her own son, now so mighty an emperor, and of his sons, her own grandchildren, the divinely favored Caesars, though now advanced in years, yet gifted with no common degree of wisdom, had hastened with youthful alacrity to survey this venerable land; and at the same time to visit the eastern provinces, cities, and people, with a truly imperial solicitude. As soon, then, as she had rendered due reverence to the ground which the Saviour's feet had trodden, according to the prophetic word which says "Let us worship

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at the place whereon his feet have stood," she immediately bequeathed the fruit of her piety to future generations.

43. A Farther Notice of the Churches at Bethlehem.

For without delay she dedicated two churches to the God whom she adored, one at the grotto which had been the scene of the Saviour's birth; the other on the mount of his ascension. For he who was "God with us" had submitted to be born even in a cave of the earth, and the place of his nativity was called Bethlehem by the Hebrews. Accordingly the pious empress honoured with rare memorials the scene of her travail who bore this heavenly child, and beautified the sacred cave with all possible splendor. The emperor himself soon after testified his reverence for the spot by princely offerings, and added to his mother's magnificence by costly presents of silver and gold, and embroidered hangings. And farther, the mother of the emperor raised a stately structure on the Mount of Olives also, in memory of his ascent to heaven who is the Saviour of mankind, erecting a sacred church and temple on the very summit of the mount. And indeed authentic history informs us that in this very cave the Saviour imparted his secret revelations to his disciples. And here also the emperor testified his reverence for the King of kings, by diverse and costly offerings. Thus did Helena Augusta, the pious mother of a pious emperor, erect over the two mystic caverns these two noble and beautiful monuments of devotion, worthy of everlasting remembrance, to the honour of God her Saviour, and as proofs of her holy zeal, receiving from her son the aid of his imperial power. Nor was it long ere this aged woman reaped the due reward of her labors. After passing the whole period of her life, even to declining age, in the greatest prosperity, and exhibiting both in word and deed abundant fruits of obedience to the divine precepts, and having enjoyed in consequence an easy and tranquil existence, with unimpaired powers of body and mind, at length she obtained from God an end befitting her pious course, and a recompense of her good deeds even in this present life.

44 Of Helena's Generosity and Beneficent Acts.

For on the occasion of a circuit which she made of the eastern provinces, in the splendor of imperial authority, she bestowed abundant proofs of her liberality as well on the inhabitants of the several cities collectively, as on individuals who approached her, at the same time that she scattered largesses among the soldiery with a liberal hand. But especially abundant were the gifts she bestowed on the naked and unprotected poor. To some she gave money, to others an ample supply of clothing: she liberated some from imprisonment, or from the bitter servitude of the mines; others she delivered from unjust oppression, and others again, she restored from exile.

45 Helena's Pious Conduct in the Churches.

While, however, her character derived luster from such deeds as I have described, she was far from neglecting personal piety toward God. She might be seen continually frequenting his Church, while at the same time she adorned the houses of prayer with splendid offerings, not overlooking the churches of the smallest cities. In short, this admirable woman was to be seen, in simple and modest attire, mingling with the crowd of worshipers, and testifying her devotion to God by a uniform course of pious conduct.

46 How she made her Will, and died at the Age of Eighty Years.

And when at length at the close of a long life, she was called to inherit a happier lot, having arrived at the eightieth year of her age, and being very near the time of her departure, she prepared and executed her last will in favor of her only son, the emperor and sole monarch of the world, and her grandchildren, the Caesars his sons, to whom severally she bequeathed whatever property she possessed in any part of the world. Having thus made her will, this thrice blessed woman died in the presence of her illustrious son, who was in attendance at her side, caring for her and held her hands: so that, to those who rightly discerned the truth, the thrice blessed one seemed not to die, but to experience a real change and transition from an earthly to a heavenly existence, since her soul, remoulded as it were into an incorruptible and angelic essence, was received up into her Saviour's presence.

47 How Constantine buried his Mother, and how he honoured her during her Life.

Her body, too, was honoured with special tokens of respect, being escorted on its way to the imperial city by a vast train of guards, and there deposited in a royal tomb. Such were the last days of our emperor's mother, a person worthy of being had in perpetual remembrance, both for her own practical piety, and because she had given birth to so extraordinary and admirable an offspring. And well may his character be styled blessed, for his filial piety as well as on other grounds. He rendered her through his influence so devout a worshiper of God, (though she had not previously been such,) that she seemed to have been instructed from the first by the Saviour of mankind: and besides this, he had honoured her so fully with imperial dignities, that in every province, and in the very ranks of the soldiery, she was spoken of under the titles of Augusta and empress, and her likeness was impressed on golden coins. He had even granted her authority over the imperial treasures, to use and dispense them according to her own will and discretion in every case: for this enviable distinction also she received at the hands of her son. Hence it is that among the qualities which shed a luster on his memory, we may rightly include that surpassing degree of filial affection whereby he rendered full obedience to the Divine precepts which enjoin due honour from children to their parents. In this manner, then, the emperor executed in Palestine the noble works I have above described: and indeed in every province he raised new churches on a far more imposing scale than those which had existed before his time.

48 How he built Churches in Honour of Martyrs, and abolished Idolatry at Constantinople.

And being fully resolved to distinguish the city which bore his name with special honour, he embellished it with numerous sacred edifices, both memorials of martyrs on the largest scale, and other buildings of the most splendid kind,

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not only within the city itself, but in its vicinity: and thus at the same time he rendered honour to the memory of the martyrs, and consecrated his city to the martyrs' God. Being filled, too, with Divine wisdom, he determined to purge the city which was to be distinguished by his own name from idolatry of every kind, that henceforth no statues might be worshipped there in the temples of those falsely reputed to be gods, nor any altars defiled by the pollution of blood: that there might be no sacrifices consumed by fire, no demon festivals, nor any of the other ceremonies usually observed by the superstitious.

49 Representation of the Cross in the Palace, and of Daniel at the Public Fountains.

On the other hand one might see the fountains in the midst of the market place graced with figures representing the good Shepherd, well known to those who study the sacred oracles, and that of Daniel also with the lions, forged in brass, and resplendent with plates of gold. Indeed, so large a measure of Divine love possessed the emperor's soul, that in the principal apartment of the imperial palace itself, on a vast tablet displayed in the center of its gold-covered paneled ceiling, he caused the symbol of our Saviour's Passion to be fixed, composed of a variety of precious stones richly inwrought with gold. This symbol he seemed to have intended to be as it were the safeguard of the empire itself.

50 That he erected Churches in Nicomedia, and in Other Cities.

Having thus embellished the city which bore his name, he next distinguished the capital of Bithynia by the erection of a stately and magnificent church, being desirous of raising in this city also, in honour of his Saviour and at his own charges, a memorial of his victory over his own enemies and the adversaries of God. He also decorated the principal cities of the other provinces with sacred edifices of great beauty; as, for example, in the case of that metropolis of the East which derived its name from Antiochus, in which, as the head of that portion of the empire, he consecrated to the service of God a church of unparalleled size and beauty. The entire building was encompassed by an enclosure of great extent, within which the church itself rose to a vast elevation, being of an octagonal form, and surrounded on all sides by many chambers, courts, and upper and lower apartments; the whole richly adorned with a profusion of gold, brass, and other materials of the most costly kind.

51 That he ordered a Church to be built at Mambre.

Such was the principal sacred edifices erected by the emperor's command. But having heard that the self-same Saviour who erewhile had appeared on earth had in ages long since past afforded a manifestation of his Divine presence to holy men of Palestine near the oak of Mambre, he ordered that a house of prayer should be built there also in honour of the God who had thus appeared. Accordingly the imperial commission was transmitted to the provincial governors by letters addressed to them individually, enjoining a speedy completion of the appointed work. He sent moreover to the writer of this history an eloquent admonition, a copy of which I think it well to insert in the present work, in order to convey a just idea of his pious diligence and zeal. To express, then, his displeasure at the evil practices which he had heard were usual in the place just referred to, he addressed me in the following terms.

52 Constantine's Letter to Eusebius concerning Mambre.

Victor Constantinus, Maximus Augustus, to Macarius, and the rest of the bishops in Palestine.

One benefit, and that of no ordinary importance, has been conferred on us by my truly pious mother-in-law, in that she has made known to us by letter that abandoned folly of impious men which has hitherto escaped detection by you: so that the criminal conduct thus overlooked may now through our means obtain fitting correction and remedy, necessary though tardy. For surely it is a grave impiety indeed, that holy places should be defiled by the stain of unhallowed impurities. What then is this, dearest brethren, which, though it has eluded your sagacity, she of whom I speak was impelled by a pious sense of duty to disclose?

53. That the Saviour appeared in this Place to Abraham: "She assures me, then, that the place which takes its name from the oak of Mambre, where we find that Abraham dwelt, is defiled by certain of the slaves of superstition in every possible way. She declares that idols which should be utterly destroyed have been erected on the site of that tree; that an altar is near the spot; and that impure sacrifices are continually performed. Now since it is evident that these practices are equally inconsistent with the character of our times, and unworthy the sanctity of the place itself, I wish your Gravities to be informed that the illustrious Count Acacius, our friend, has received instructions by letter from me, to the effect that every idol which shall be found in the place above-mentioned shall immediately be consigned to the flames; that the altar be utterly demolished; and that if any one, after this our mandate, shall be guilty of impiety of any kind in this place, he shall be visited with condign punishment. The place itself we have directed to be adorned with an unpolluted structure, I mean a church; in order that it may become a fitting place of assembly for holy men. Meantime, should any breach of these our commands occur, it should be made known to our clemency without the least delay by letters from you, that we may direct the person detected to be dealt with, as a transgressor of the law, in the severest manner. For you are not ignorant that the Supreme God first appeared to Abraham, and conversed with him, in that place. There it was that the observance of the Divine law first began; there first the Saviour himself, with the two angels, vouchsafed to Abraham a manifestation of his presence; there God first appeared to men; there he gave promise to Abraham concerning his future seed, and straightway fulfilled that promise; there he foretold that he should be the father of a multitude of nations. For these reasons, it seems to me right that this place should not only be kept pure through your diligence from all defilement, but restored also to its pristine sanctity; that nothing hereafter may be done there except the performance of fitting service to

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him who is the Almighty God, and our Saviour, and Lord of all. And this service it is incumbent on you to care for with due attention, if your Gravities be willing (and of this I feel confident) to gratify my wishes, which are especially interested in the worship of God. May he preserve you, beloved brethren!"

54 Destruction of Idol Temples and Images everywhere.

All these things the emperor diligently performed to the praise of the saving power of Christ, and thus made it his constant aim to glorify his Saviour God. On the other hand he used every means to rebuke the superstitious errors of the heathen. Hence the entrances of their temples in the several cities were left exposed to the weather, being stripped of their doors at his command; the tiling of others was removed, and their roofs destroyed. From others again the venerable statues of brass, of which the superstition of antiquity had boasted for a long series of years, were exposed to view in all the public places of the imperial city: so that here a Pythian, there a Sminthian Apollo, excited the contempt of the beholder: while the Delphic tripods were deposited in the hippodrome and the Muses of Helicon in the palace itself. In short, the city which bore his name was everywhere filled with brazen statues of the most exquisite workmanship, which had been dedicated in every province, and which the deluded victims of superstition had long vainly honoured as gods with numberless victims and burnt sacrifices, though now at length they learned to renounce their error, when the emperor held up the very objects of their worship to be the ridicule and sport of all beholders. With regard to those images which were of gold, he dealt with them in a different manner. For as soon as he understood that the ignorant multitudes were inspired with a vain and childish dread of these bugbears of error, wrought in gold and silver, he judged it right to remove these also, like stumbling-stones thrown in the way of men walking in the dark, and henceforward to open a royal road, plain and unobstructed to all. Having formed this resolution, he considered no soldiers or military force of any sort needful for the suppression of the evil: a few of his own friends sufficed for this service, and these he sent by a simple expression of his will to visit each several province. Accordingly, sustained by confidence in the emperor's pious intentions and their own personal devotion to God, they passed through the midst of numberless tribes and nations, abolishing this ancient error in every city and country. They ordered the priests themselves, amidst general laughter and scorn, to bring their gods from their dark recesses to the light of day: they then stripped them of their ornaments, and exhibited to the gaze of all the unsightly reality which had been hidden beneath a painted exterior. Lastly, whatever part of the material appeared valuable they scraped off and melted in the fire to prove its worth, after which they secured and set apart whatever they judged needful for their purpose, leaving to the superstitious worshipers that which was altogether useless, as a memorial of their shame. Meanwhile our admirable prince was himself engaged in a work similar to what we have described. For at the same time that these costly images of the dead were stripped, as we have said, of their precious materials, he also attacked those composed of brass; causing those to be dragged from their places with ropes and as it were carried away captive, whom the dotage of mythology had esteemed as gods.

55 Overthrow of an Idol Temple, and Abolition of Licentious Practices, at Aphaca in Phœnicia.

The emperor's next care was to kindle, as it were, a brilliant torch, by the light of which he directed his imperial gaze around, to see if any hidden vestiges of error might still exist. And as the keen-sighted eagle in its heavenward flight is able to descry from its lofty height the most distant objects on the earth, so did he, while residing in the imperial palace of his own fair city, discover as from a watchtower a hidden and fatal snare of souls in the province of Phœnicia. This was a grove and temple, not situated in the midst of any city, nor in any public place, as for splendor of effect is generally the case, but apart from the beaten and frequented road, at Aphaca, on part of the summit of Mount Lebanon, and dedicated to the foul demon known by the name of Venus. It was a school of wickedness for all the votaries of impurity, and such as destroyed their bodies with effeminacy. Here men undeserving of the name forgot the dignity of their sex, and propitiated the demon by their effeminate conduct; here too unlawful commerce of women and adulterous intercourse, with other horrible and infamous practices, were perpetrated in this temple as in a place beyond the scope and restraint of law. Meantime these evils remained unchecked by the presence of any observer, since no one of fair character ventured to visit such scenes. These proceedings, however, could not escape the vigilance of our august emperor, who, having himself inspected them with characteristic forethought, and judging that such a temple was unfit for the light of heaven, gave orders that the building with its offerings should be utterly destroyed. Accordingly, in obedience to the imperial command, these engines of an impure superstition were immediately abolished, and the hand of military force was made instrumental in purging the place. And now those who had heretofore lived without restraint learned self-control through the emperor's threat of punishment, as likewise those superstitious Gentiles wise in their own conceit, who now obtained experimental proof of their own folly.

56. Destruction of the Temple of Æsculapius at Ægæ.

For since a wide-spread error of these pretenders to wisdom concerned the demon worshipped in Cilicia, whom thousands regarded with reverence as the possessor of saving and healing power, who sometimes appeared to those who passed the night in his temple, sometimes restored the diseased to health, though on the contrary he was a destroyer of souls, who drew his easily deluded worshipers from the true Saviour to involve them in impious error, the emperor, consistently with his practice, and desire to advance the worship of him who is at once a jealous God and the true Saviour, gave directions that this temple also should be razed

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to the ground. In prompt obedience to this command, a band of soldiers laid this building, the admiration of noble philosophers, prostrate in the dust, together with its unseen inmate, neither demon nor god, but rather a deceiver of souls, who had seduced mankind for so long a time through various ages. And thus he who had promised to others deliverance from misfortune and distress, could find no means for his own security, any more than when, as is told in myth, he was scorched by the lightning's stroke. Our emperor's pious deeds, however, had in them nothing fabulous or feigned; but by virtue of the manifested power of his Saviour, this temple as well as others was so utterly overthrown, that not a vestige of the former follies was left behind.

57 How the Gentilesabandoned Idol Worship, and turned to the Knowledge of God.

Hence it was that, of those who had been the slaves of superstition, when they saw with their own eyes the exposure of their delusion, and beheld the actual ruin of the temples and images in every place, some applied themselves to the saving doctrine of Christ; while others, though they declined to take this step, yet reprobated the folly which they had received from their fathers, and laughed to scorn what they had so long been accustomed to regard as gods. Indeed, what other feelings could possess their minds, when they witnessed the thorough uncleanness concealed beneath the fair exterior of the objects of their worship? Beneath this were found either the bones of dead men or dry skulls, fraudulently adorned by the arts of magicians, or filthy rags full of abominable impurity, or a bundle of hay or stubble. On seeing all these things heaped together within their lifeless images, they denounced their fathers' extreme folly and their own, especially when neither in the secret recesses of the temples nor in the statues themselves could any inmate be found; neither demon, nor utterer of oracles, neither god nor prophet, as they had heretofore supposed: nay, not even a dim and shadowy phantom could be seen. Accordingly, every gloomy cavern, every hidden recess, afforded easy access to the emperor's emissaries: the inaccessible and secret chambers, the innermost shrines of the temples, were trampled by the soldiers' feet; and thus the mental blindness which had prevailed for so many ages over the gentile world became clearly apparent to the eyes of all.

58 How he destroyed the Temple of Venus at Heliopolis, and built the First Church in that City.

Such actions as I have described may well be reckoned among the emperor's noblest achievements, as also the wise arrangements which he made respecting each particular province. We may instance the Phœnician city Heliopolis, in which those who dignify licentious pleasure with a distinguishing title of honour, had permitted their wives and daughters to commit shameless fornication. But now a new statute, breathing the very spirit of modesty, proceeded from the emperor, which peremptorily forbade the continuance of former practices. And besides this he sent them also written exhortations, as though he had been especially ordained by God for this end, that he might instruct all men in the principles of chastity. Hence, he disdained not to communicate by letter even with these persons, urging them to seek diligently the knowledge of God. At the same time he followed up his words by corresponding deeds, and erected even in this city a church of great size and magnificence: so that an event unheard of before in any age, now for the first time came to pass, namely, that a city which had hitherto been wholly given up to superstition now obtained the privilege of a church of God, with presbyters and deacons, and its people were placed under the presiding care of a bishop consecrated to the service of the supreme God. And further, the emperor, being anxious that here also as many as possible might be won to the truth, bestowed abundant provision for the necessities of the poor, desiring even thus to invite them to seek the doctrines of salvation, as though he were almost adopting the words of him who said, "Whether in pretense, or in truth, let Christ be preached."

59 Of the Disturbance at Antioch by Eustathius.

In the midst, however, of the general happiness occasioned by these events, and while the Church of God was every where and every way flourishing throughout the empire, once more that spirit of envy, who ever watches for the ruin of the good, prepared himself to combat the greatness of our prosperity, in the expectation, perhaps, that the emperor himself, provoked by our tumults and disorders, might eventually become estranged from us. Accordingly, he kindled a furious controversy at Antioch, and thereby involved the church in that place in a series of tragic calamities, which had nearly occasioned the total overthrow of the city. The members of the Church were divided into two opposite parties; while the people, including even the magistrates and soldiery, were roused to such a pitch, that the contest would have been decided by the sword, had not the watchful providence of God, as well as dread of the emperor's displeasure, controlled the fury of the multitude. On this occasion, too, the emperor, acting the part of a preserver and physician of souls, applied with much forbearance the remedy of persuasion to those who needed it. He gently pleaded, as it were by an embassy, with his people, sending among them one of the best approved and most faithful of those who were honoured with the dignity of Count; at the same time that he exhorted them to a peaceable spirit by repeated letters, and instructed them in the practice of true godliness. Having prevailed by these remonstrances, he excused their conduct in his subsequent letters, alleging that he had himself heard the merits of the case from him on whose account the disturbance had arisen. And these letters of his, which are replete with learning and instruction of no ordinary kind, I should have inserted in this present work, were it not that they might affix a mark of dishonour to the character of the persons accused. I will therefore omit these, being unwilling to revive the memory of past grievances, and will only annex those to my present narrative which he wrote to testify his satisfaction at the re-establishment of peace and concord among the rest. In these letters, he cautioned them against any desire to claim the ruler of another district,

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through whose intervention peace had been restored, as their own, and exhorted them, consistently with the usage of the Church, to choose him as their bishop, whom the common Saviour of all should point out as suited for the office. His letter, then, is addressed to the people and to the bishops, severally, in the following terms.

60 Constantine's Letter to the Antiochians, directing them not to withdraw Eusebius from Caesarea, but to seek some one else.

Victor Constantinus, Maximus Augustus, to the people of Antioch: "How pleasing to the wise and intelligent portion of mankind is the concord which exists among you! And I myself, brethren, am disposed to love you with an enduring affection, inspired both by religion, and by your own manner of life and zeal on my behalf. It is by the exercise of right understanding and sound discretion, that we are enabled really to enjoy our blessings. And what can become you so well as this discretion? No wonder, then, if I affirm that your maintenance of the truth has tended rather to promote your security than to draw on you the hatred of others. Indeed, among brethren, whom the selfsame disposition to walk in the ways of truth and righteousness promises, through the favor of God, to register among his pure and holy family, what can be more honourable than gladly to acquiesce in the prosperity of all men? Especially since the precepts of the divine law prescribe a better direction to your proposed intention, and we ourselves desire that your judgement should be confirmed by proper sanction. It may be that you are surprised, and at a loss to understand the meaning of this introduction to my present address. The cause of it I will not hesitate to explain without reserve. I confess, then, that on reading your records I perceived, by the highly eulogistic testimony which they bear to Eusebius, bishop of Caesarea, whom I have myself long well known and esteemed for his learning and moderation, that you are strongly attached to him, and desire to appropriate him as your own. What thoughts, then, do you suppose that I entertain on this subject, desirous as I am to seek for and act on the strict principles of right? What anxiety do you imagine this desire of yours has caused me? O holy faith, who givest us in our Saviour's words and precepts a model, as it were, of what our life should be, how hardly would you yourself resist the sins of men, were it not that you refuse to subserve the purposes of gain! In my own judgement, he whose first object is the maintenance of peace, seems to be superior to Victory herself; and where a right and honourable course lies open to one's choice, surely no one would hesitate to adopt it. I ask then, brethren, why do we so decide as to inflict an injury on others by our choice? Why do we covet those objects which will destroy the credit of our own reputation? I myself highly esteem the individual whom you judge worthy of your respect and affection: notwithstanding, it cannot be right that those principles should be entirely disregarded which should be authoritative and binding on all alike, so that each should not be content with his own circumstances, and all enjoy their proper privileges: nor can it be right, in considering the claims of rival candidates, to suppose but that not one only, but many, may appear worthy of comparison with this person. For as long as no violence or harshness are suffered to disturb the dignities of the church, they continue to be on an equal footing, and worthy of the same consideration everywhere. Nor is it reasonable that an inquiry into the qualifications of this one should be made to the detriment of others; since the judgement of all churches, whether reckoned of greater or less importance in themselves, is equally capable of receiving and maintaining the divine ordinances, so that one is in no way inferior to another, if we will but boldly declare the truth, in regard to that standard of practice which is common to all. If this be so, we must say that you will be chargeable, not with retaining this prelate, but with wrongfully removing him; your conduct will be characterised rather by violence than justice; and whatever may be generally thought by others, I dare clearly and boldly affirm that this measure will furnish ground of accusation against you, and will provoke factious disturbances of the most mischievous kind: for even timid flocks can show the use and power of their teeth, when the watchful care of their shepherd declines, and they find themselves bereft of his accustomed guidance. If this then be really so, if I am not deceived in my judgement, let this, brethren, be your first consideration, for many and important considerations will immediately present themselves, whether, should you persist in your intention, that mutual kindly feeling and affection which should subsist among you will suffer no diminution? In the next place, remember that he, who came among you for the purpose of offering disinterested counsel, now enjoys the reward which is due to him in the judgement of heaven; for he has received no ordinary recompense in the high testimony you have borne to his equitable conduct. Lastly, in accordance with your usual sound judgement, do ye exhibit a becoming diligence in selecting the person of whom you stand in need, carefully avoiding all factious and tumultuous clamor; for such clamor is always wrong, and from the collision of discordant elements both sparks and flame will arise. I protest, as I desire to please God and you, and to enjoy a happiness commensurate with your kind wishes, that I love you, and the quiet haven of your gentleness, now that you have cast from you that which defiled, and received in its place at once sound morality and concord, firmly planting in the vessel the sacred standard, and guided, as one may say, by a helm of iron in your course onward to the light of heaven. Receive then on board that merchandise which is incorruptible, since, as it were, all bilge water has been drained from the vessel; and be careful henceforth so to secure the enjoyment of all your present blessing, that you may not seem at any future time either to have determined any measure on the impulse of inconsiderate or ill-directed zeal, or in the first instance rashly to have entered on an inexpedient course. May God preserve you, beloved brethren!"

61 The Emperor's Letter to Eusebius praising him for refusing the Bishopric of Antioch.

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The Emperor's Letter to me on my refusing the Bishopric of Antioch.

Victor Constantinus, Maximus Augustus, to Eusebius: "I have most carefully perused your letter, and perceive that you have strictly conformed to the rule enjoined by the discipline of the Church. Now to abide by that which appears at the same time pleasing to God, and accordant with apostolic tradition, is a proof of true piety. You have reason to deem yourself happy on this behalf, that you are counted worthy, in the judgement, I may say, of all the world, to have the oversight of any church. For the desire which all feel to claim you for their own, undoubtedly enhances your enviable fortune in this respect. Notwithstanding, your Prudence whose resolve it is to observe the ordinances of God and the apostolic canon of the Church, has done excellently well in declining the bishopric of the church at Antioch, and desiring to continue in that church of which you first received the oversight by the will of God. I have written on this subject to the people of Antioch, and also to your colleagues in the ministry who had themselves consulted me in regard to this question; on reading which letters, your Holiness will easily discern, that, inasmuch as justice itself opposed their claims, I have written to them under divine direction. It will be necessary that your Prudence should be present at their conference, in order that this decision may be ratified in the church at Antioch. God preserve you, beloved brother!"

62 Constantine's Letter to the Council, depreciating the Removal of Eusebius from Caesarea.

Victor Constantinus, Maximus Augustus, to Theodotus, Theodorus, Narcissus, Aëtius, Alpheus, and the rest of the bishops who are at Antioch: "I have perused the letters written by your Prudences, and highly approve of the wise resolution of your colleague in the ministry, Eusebius. Having, moreover, been informed of the circumstances of the case, partly by your letters, partly by those of our illustrious counts, Acacius and Strategius, after sufficient investigation I have written to the people of Antioch, suggesting the course which will be at once pleasing to God and advantageous for the Church. A copy of this I have ordered to be subjoined to this present letter, in order that you yourselves may know what I thought fit, as an advocate of the cause of justice, to write to that people: since I find in your letter this proposal, that, in consonance with the choice of the people, sanctioned by your own desire, Eusebius the holy bishop of Caesarea should preside over and take the charge of the church at Antioch. Now the letters of Eusebius himself on this subject appeared to be strictly accordant with the order prescribed by the Church. Nevertheless it is expedient that your Prudences should be made acquainted with my opinion also. For I am informed that Euphronius the presbyter, who is a citizen of Caesarea in Cappadocia, and George of Arethusa, likewise a presbyter, and appointed to that office by Alexander at Alexandria, are men of tried faith. It was right, therefore, to intimate to your Prudences, that in proposing these men and any others whom you may deem worthy the episcopal dignity, you should decide this question in a manner conformable to the tradition of the apostles. For in that case, your Prudences will be able, according to the rule of the Church and apostolic tradition, to direct this election in the manner which true ecclesiastical discipline shall prescribe. God preserve you, beloved brethren!"

63 How he displayed his Zeal for the Extirpation of Heresies.

Such were the exhortations to do all things to the honour of the divine religion which the emperor addressed to the rulers of the churches. Having by these means banished dissension, and reduced the Church of God to a state of uniform harmony, he next proceeded to a different duty, feeling it incumbent on him to extirpate another sort of impious persons, as pernicious enemies of the human race. These were pests of society, who ruined whole cities under the specious garb of religious decorum; men whom our Saviour's warning voice somewhere terms false prophets and ravenous wolves: "Beware of false prophets, which will come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits you shall know them." Accordingly, by an order transmitted to the governors of the several provinces, he effectually banished all such offenders. In addition to this ordinance he addressed to them personally a severely awakening admonition, exhorting them to an earnest repentance, that they might still find a haven of safety in the true Church of God. Hear, then, in what manner he addressed them in this letter.

64 Constantine's Edict against the Heretics.

Victor Constantinus, Maximus Augustus, to the heretics.

Understand now, by this present statute, you Novatians, Valentinians, Marcionites, Paulians, you who are called Cataphrygians, and all you who devise and support heresies by means of your private assemblies, with what a tissue of falsehood and vanity, with what destructive and venomous errors, your doctrines are inseparably interwoven; so that through you the healthy soul is stricken with disease, and the living becomes the prey of everlasting death. You haters and enemies of truth and life, in league with destruction! All your counsels are opposed to the truth, but familiar with deeds of baseness; full of absurdities and fictions: and by these ye frame falsehoods, oppress the innocent, and withhold the light from them that believe. Ever trespassing under the mask of godliness, you fill all things with defilement: ye pierce the pure and guileless conscience with deadly wounds, while you withdraw, one may almost say, the very light of day from the eyes of men. But why should I particularize, when to speak of your criminality as it deserves demands more time and leisure than I can give? For so long and unmeasured is the catalogue of your offenses, so hateful and altogether atrocious are they, that a single day would not suffice to recount them all. And, indeed, it is well to turn one's ears and eyes from such a subject, lest by a description of each particular evil, the pure sincerity and freshness of one's own faith be impaired. Why then do I still bear with

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such abounding evil; especially since this protracted clemency is the cause that some who were sound have become tainted with this pestilent disease? Why not at once strike, as it were, at the root of so great a mischief by a public manifestation of displeasure?

65 The Heretics are deprived of their Meeting Places: "Forasmuch, then, as it is no longer possible to bear with your pernicious errors, we give warning by this present statute that none of you henceforth presume to assemble yourselves together. We have directed, accordingly, that you be deprived of all the houses in which you are accustomed to hold your assemblies: and our care in this respect extends so far as to forbid the holding of your superstitious and senseless meetings, not in public merely, but in any private house or place whatsoever. Let those of you, therefore, who are desirous of embracing the true and pure religion, take the far better course of entering the catholic Church, and uniting with it in holy fellowship, whereby you will be enabled to arrive at the knowledge of the truth. In any case, the delusions of your perverted understandings must entirely cease to mingle with and mar the felicity of our present times: I mean the impious and wretched double-mindedness of heretics and schismatics. For it is an object worthy of that prosperity which we enjoy through the favor of God, to endeavor to bring back those who in time past were living in the hope of future blessing, from all irregularity and error to the right path, from darkness to light, from vanity to truth, from death to salvation. And in order that this remedy may be applied with effectual power, we have commanded, as before said, that you be positively deprived of every gathering point for your superstitious meetings, I mean all the houses of prayer, if such be worthy of the name, which belong to heretics, and that these be made over without delay to the catholic Church; that any other places be confiscated to the public service, and no facility whatever be left for any future gathering; in order that from this day forward none of your unlawful assemblies may presume to appear in any public or private place. Let this edict be made public."

66 How on the Discovery of Prohibited Books among the Heretics, Many of them return to the CatholicChurch.

Thus were the lurking-places of the heretics broken up by the emperor's command, and the savage beasts they harboured (I mean the chief authors of their impious doctrines) driven to flight. Of those whom they had deceived, some, intimidated by the emperor's threats, disguising their real sentiments, crept secretly into the Church. For since the law directed that search should be made for their books, those of them who practiced evil and forbidden arts were detected, and these were ready to secure their own safety by dissimulation of every kind. Others, however, there were, who voluntarily and with real sincerity embraced a better hope. Meantime the prelates of the several churches continued to make strict inquiry, utterly rejecting those who attempted an entrance under the specious disguise of false pretenses, while those who came with sincerity of purpose were proved for a time, and after sufficient trial numbered with the congregation. Such was the treatment of those who stood charged with rank heresy: those, however, who maintained no impious doctrine, but had been separated from the one body through the influence of schismatic advisers, were received without difficulty or delay. Accordingly, numbers thus revisited, as it were, their own country after an absence in a foreign land, and acknowledged the Church as a mother from whom they had wandered long, and to whom they now returned with joy and gladness. Thus the members of the entire body became united, and compacted in one harmonious whole; and the one catholic Church, at unity with itself, shone with full luster, while no heretical or schismatic body anywhere continued to exist. And the credit of having achieved this mighty work our Heaven-protected emperor alone, of all who had gone before him, was able to attribute to himself.

FLAVIUS CONSTANTINUS BOOK 4

1 How he honoured Many by Presents and Promotions.

While thus variously engaged in promoting the extension and glory of the church of God, and striving by every measure to commend the Saviour's doctrine, the emperor was far from neglecting secular affairs; but in this respect also he was unwearied in bestowing benefits of every kind and in quick succession on the people of every province. On the one hand he manifested a paternal anxiety for the general welfare of his subjects; on the other he would distinguish individuals of his own acquaintance with various marks of honour; conferring his benefits in every instance in a truly noble spirit. No one could request a favor from the emperor, and fail of obtaining what he sought: no one expected a boon from him, and found that expectation vain. Some received presents in money, others in land; some obtained the Prætorian præfecture, others senatorial, others again consular rank: many were appointed provincial governors: others were made counts of the first, second, or third order: in numberless instances the title of Most Illustrious and many other distinctions were conferred; for the emperor devised new dignities, that he might invest a larger number with the tokens of his favor.

2 Remission of a Fourth Part of the Taxes.

The extent to which he studied the general happiness and prosperity may be understood from a single instance most beneficial and universal in its application, and still gratefully remembered. He remitted a fourth part of the yearly tribute paid for land, and bestowed it on the owners of the soil; so that if we compute this yearly reduction, we shall find that the cultivators enjoyed their produce free of tribute every fourth year. This privilege being established by law, and secured for the time to come, has given occasion for the emperor's beneficence to be held, not merely by the then present generation, but by their children and descendants, in perpetual remembrance.

3 Equalisation of the More Oppressive Taxes.

And whereas some persons found fault with the surveys of land which had been made under former emperors, and

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complained that their property was unduly burdened; acting in this case also on the principles of justice, he sent commissioners to equalize the tribute, and to secure immunity to those who had made this appeal.

4 His Liberality, from His Private Resources, to the Losers in Suits of a Pecuniary Nature.

In cases of judicial arbitration, in order that the loser by his decision might not quit his presence less contented than the victorious litigant, he himself bestowed, and from his own private means, in some cases lands, in other money, on the defeated party. In this manner he took care that the loser, as having appeared in his presence, should be as well satisfied as the gainer of the cause; for he considered that no one ought in any case to retire dejected and sorrowful from an interview with such a prince. Thus it happened that both parties returned from the scene of trial with glad and cheerful countenances, while the emperor's noble-minded liberality excited universal admiration.

5 Conquest of the Scythians defeated through the Sign of Our Saviour.

And why should I relate even briefly and incidentally, how he subjected barbarous nations to the Roman power; how he was the first who subjugated the Scythian and Sarmatian tribes, which had never learned submission, and compelled them, how unwilling soever, to own the sovereignty of Rome? For the emperors who preceded him had actually rendered tribute to the Scythians: and Romans, by an annual payment, had confessed themselves servants to barbarians; an indignity which our emperor could no longer bear, nor think it consistent with his victorious career to continue the payment his predecessors had made. Accordingly, with full confidence in his Saviour's aid, he raised his conquering standard against these enemies also, and soon reduced them all to obedience; coercing by military force those who fiercely resisted his authority, while, on the other hand, he conciliated the rest by wisely conducted embassies, and reclaimed them to a state of order and civilisation from their lawless and savage life. Thus the Scythians at length learned to acknowledge subjection to the power of Rome.

6. Conquest of the Sarmatians, consequent on the Rebellion of their Slaves.

With respect to the Sarmatians, God himself brought them beneath the rule of Constantine, and subdued a nation swelling with barbaric pride in the following manner. Being attacked by the Scythians, they had entrusted their slaves with arms, in order to repel the enemy. These slaves first overcame the invaders and then, turning their weapons against their masters, drove them all from their native land. The expelled Sarmatians found that their only hope of safety was in Constantine's protection: and he, whose familiar habit it was to save men's lives, received them all within the confines of the Roman empire. Those who were capable of serving he incorporated with his own troops: to the rest he allotted lands to cultivate for their own support: so that they themselves acknowledged that their past misfortune had produced a happy result, in that they now enjoyed Roman liberty in place of savage barbarism. In this manner God added to his dominions many and various barbaric tribes.

7 Ambassadors from Different Barbarous Nations receive Presents from the Emperor.

Indeed, ambassadors were continually arriving from all nations, bringing for his acceptance their most precious gifts. So that I myself have sometimes stood near the entrance of the imperial palace, and observed a noticeable array of barbarians in attendance, differing from each other in costume and decorations, and equally unlike in the fashion of their hair and beard. Their aspect truculent and terrible, their bodily stature prodigious: some of a red complexion, others white as snow, others again of an intermediate color. For in the number of those I have referred to might be seen specimens of the Blemmyan tribes, of the Indians, and the Ethiopians, "that widely-divided race, remotest of mankind." All these in due succession, like some painted pageant, presented to the emperor those gifts which their own nation held in most esteem; some offering crowns of gold, others diadems set with precious stones; some bringing fair-haired boys, others barbaric vestments embroidered with gold and flowers: some appeared with horses, others with shields and long spears, with arrows and bows, thereby offering their services and alliance for the emperor's acceptance. These presents he separately received and carefully laid aside, acknowledging them in so munificent a manner as at once to enrich those who bore them. He also honoured the noblest among them with Roman offices of dignity; so that many of them thenceforward preferred to continue their residence among us, and felt no desire to revisit their native land.

8 That he wrote also to the King of Persia, who had sent him an Embassy, on Behalf of the Christiansin his Realm.

The king of the Persians also having testified a desire to form an alliance with Constantine, by sending an embassy and presents as assurances of peace and friendship, the emperor, in negotiating this treaty, far surpassed the monarch who had first done him honour, in the magnificence with which he acknowledged his gifts. Having heard, too, that there were many churches of God in Persia, and that large numbers there were gathered into the fold of Christ, full of joy at this intelligence, he resolved to extend his anxiety for the general welfare to that country also, as one whose aim it was to care for all alike in every nation.

9 Letter of Constantine Augustus to Sapor, King of the Persians, containing a truly Pious Confession of God and Christ.

Copy of his Letter to the King of Persia.

By keeping the Divine faith, I am made a partaker of the light of truth: guided by the light of truth, I advance in the knowledge of the Divine faith. Hence it is that, as my actions themselves evince, I profess the most holy religion; and this worship I declare to be that which teaches me deeper acquaintance with the most holy God; aided by whose Divine power, beginning from the very borders of the ocean, I have aroused each nation of the world in succession to a well-

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grounded hope of security; so that those which, groaning in servitude to the most cruel tyrants and yielding to the pressure of their daily sufferings, had well near been utterly destroyed, have been restored through my agency to a far happier state. This God I confess that I hold in unceasing honour and remembrance; this God I delight to contemplate with pure and guileless thoughts in the height of his glory.

10 The Writer denounces Idols, and glorifies God.

This God I invoke with bended knees, and recoil with horror from the blood of sacrifices, from their foul and detestable odors, and from every earth-born magic fire: for the profane and impious superstitions which are defiled by these rites have cast down and consigned to perdition many, nay, whole nations of the Gentile world. For he who is Lord of all cannot endure that those blessings which, in his own loving-kindness and consideration of the wants of men, he has revealed for the use of all, should be perverted to serve the lusts of any. His only demand from man is purity of mind and an undefiled spirit; and by this standard he weighs the actions of virtue and godliness. For his pleasure is in works of moderation and gentleness: he loves the meek, and hates the turbulent spirit: delighting in faith, he chastises unbelief: by him all presumptuous power is broken down, and he avenges the insolence of the proud. While the arrogant and haughty are utterly overthrown, he requires the humble and forgiving with deserved rewards: even so does he highly honour and strengthen with his special help a kingdom justly governed, and maintains a prudent king in the tranquillity of peace.

11 Against the Tyrants and Persecutors; and on the Captivity of Valerian.

I cannot, then, my brother believe that I err in acknowledging this one God, the author and parent of all things: whom many of my predecessors in power, led astray by the madness of error, have ventured to deny, but who were all visited with a retribution so terrible and so destructive, that all succeeding generations have held up their calamities as the most effectual warning to any who desire to follow in their steps. Of the number of these I believe him to have been, whom the lightning-stroke of Divine vengeance drove forth from hence, and banished to your dominions and whose disgrace contributed to the fame of your celebrated triumph.

12 He declares that, having witnessed the Fall of the Persecutors, he now rejoices at the Peace enjoyed by the Christians.

And it is surely a happy circumstance that the punishment of such persons as I have described should have been publicly manifested in our own times. For I myself have witnessed the end of those who lately harassed the worshipers of God by their impious edict. And for this abundant thanksgivings are due to God that through his excellent Providence all men who observe his holy laws are gladdened by the renewed enjoyment of peace. Hence I am fully persuaded that everything is in the best and safest posture, since God is vouchsafing, through the influence of their pure and faithful religious service, and their unity of judgement respecting his Divine character, to gather all men to himself.

13 He bespeaks his Affectionate Interest for the Christiansin his Country: "Imagine, then, with what joy I heard tidings so accordant with my desire, that the fairest districts of Persia are filled with those men on whose behalf alone I am at present speaking, I mean the Christians. I pray, therefore, that both you and they may enjoy abundant prosperity, and that your blessings and theirs may be in equal measure; for thus you will experience the mercy and favor of that God who is the Lord and Father of all. And now, because your power is great, I commend these persons to your protection; because your piety is eminent, I commit them to your care. Cherish them with your wonted humanity and kindness; for by this proof of faith you will secure an immeasurable benefit both to yourself and us."

14 How the Zealous Prayers of Constantine procured Peace to the Christians.

Thus, the nations of the world being everywhere guided in their course as it were by the skill of a single pilot, and acquiescing in the administration of him who governed as the servant of God, the peace of the Roman empire continued undisturbed, and all classes of his subjects enjoyed a life of tranquillity and repose. At the same time the emperor, who was convinced that the prayers of godly men contributed powerfully to the maintenance of the public welfare, felt himself constrained zealously to seek such prayers and not only himself implored the help and favor of God, but charged the prelates of the churches to offer supplications on his behalf.

15 He causes himself to be represented on his Coins, and in his Portraits, in the Attitude of Prayer.

How deeply his soul was impressed by the power of divine faith may be understood from the circumstance that he directed his likeness to be stamped on the golden coin of the empire with the eyes uplifted as in the posture of prayer to God: and this money became current throughout the Roman world. His portrait also at full length was placed over the entrance gates of the palaces in some cities, the eyes upraised to heaven, and the hands outspread as if in prayer.

16 He forbids by Law the Placing his Likeness in Idol Temples.

In this manner he represented himself, even through the medium of painting, as habitually engaged in prayer to God. At the same time he forbade, by an express enactment, the setting up of any resemblance of himself in any idol temple, that not even the mere lineaments of his person might receive contamination from the error of forbidden superstition.

17 Of his Prayers in the Palace, and his Reading the Holy Scriptures.

Still nobler proofs of his piety might be discerned by those who marked how he modeled as it were his very palace into a church of God, and himself afforded a pattern of zeal to those assembled therein: how he took the sacred scriptures into his hands, and devoted himself to the study of those divinely

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inspired oracles; after which he would offer up regular prayers with all the members of his imperial court.

18 He enjoins the General Observance of the Lord's Day, and the Day of Preparation.

He ordained, too, that one day should be regarded as a special occasion for prayer: I mean that which is truly the first and chief of all, the day of our Lord and Saviour. The entire care of his household was entrusted to deacons and other ministers consecrated to the service of God, and distinguished by gravity of life and every other virtue: while his trusty body guard, strong in affection and fidelity to his person, found in their emperor an instructor in the practice of piety, and like him held the Lord's salutary day in honour and performed on that day the devotions which he loved. The same observance was recommended by this blessed prince to all classes of his subjects: his earnest desire being gradually to lead all mankind to the worship of God. Accordingly he enjoined on all the subjects of the Roman empire to observe the Lord's day, as a day of rest, and also to honour the day which precedes the Sabbath; in memory, I suppose, of what the Saviour of mankind is recorded to have achieved on that day. And since his desire was to teach his whole army zealously to honour the Saviour's day (which derives its name from light, and from the sun), he freely granted to those among them who were partakers of the divine faith, leisure for attendance on the services of the Church of God, in order that they might be able, without impediment, to perform their religious worship.

19 That he directed even his Pagan Soldiers to pray on the Lord's Day.

With regard to those who were as yet ignorant of divine truth, he provided by a second statute that they should appear on each Lord's day on an open plain near the city, and there, at a given signal, offer to God with one accord a prayer which they had previously learned. He admonished them that their confidence should not rest in their spears, or armor, or bodily strength, but that they should acknowledge the supreme God as the giver of every good, and of victory itself; to whom they were bound to offer their prayers with due regularity, uplifting their hands toward heaven, and raising their mental vision higher still to the king of heaven, on whom they should call as the Author of victory, their Preserver, Guardian, and Helper. The emperor himself prescribed the prayer to be used by all his troops, commanding them, to pronounce the following words in the Latin tongue:

20 The Form of Prayer given by Constantine to his Soldiers: "We acknowledge you the only God: we own you, as our King and implore your succor. By your favor have we gotten the victory: through you are we mightier than our enemies. We render thanks for your past benefits, and trust you for future blessings. Together we pray to you, and beseech you long to preserve to us, safe and triumphant, our emperor Constantine and his pious sons." Such was the duty to be performed on Sunday by his troops, and such the prayer they were instructed to offer up to God.

21 He orders the Sign of the Saviour's Cross to be engraven on his Soldiers' Shields.

And not only so, but he also caused the sign of the salutary trophy to be impressed on the very shields of his soldiers; and commanded that his embattled forces should be preceded in their march, not by golden images, as heretofore, but only by the standard of the cross.

22 Of his Zeal in Prayer, and the Honour he paid to the Feast of Easter.

The emperor himself, as a sharer in the holy mysteries of our religion, would seclude himself daily at a stated hour in the innermost chambers of his palace; and there in solitary converse with his God, would kneel in humble supplication, and entreat the blessings of which he stood in need. But especially at the salutary feast of Easter, his religious diligence was redoubled; he fulfilled as it were the duties of a hierophant with every energy of his mind and body, and outvied all others in the zealous celebration of this feast. He changed, too, the holy night vigil into a brightness like that of day, by causing waxen tapers of great length to be lighted throughout the city: besides which, torches everywhere diffused their light, so as to impart to this mystic vigil a brilliant splendor beyond that of day. As soon as day itself returned, in imitation of our Saviour's gracious acts, he opened a liberal hand to his subjects of every nation, province, and people, and lavished abundant bounties on all.

23 How he forbade Idolatrous Worship, but honoured Martyrs and the Church Festivals.

Such were his sacred ministrations in the service of his God. At the same time, his subjects, both civil and military, throughout the empire, found a barrier everywhere opposed against idol worship, and every kind of sacrifice forbidden. A statute was also passed, enjoining the due observance of the Lord's day, and transmitted to the governors of every province, who undertook, at the emperor's command, to respect the days commemorative of martyrs, and duly to honour the festal seasons in the churches: and all these intentions were fullfilled to the emperor's entire satisfaction.

24 That he described himself to be a Bishop, in Charge of Affairs External to the Church.

Hence it was not without reason that once, on the occasion of his entertaining a company of bishops, he let fall the expression, "that he himself too was a bishop," addressing them in my hearing in the following words: "You are bishops whose jurisdiction is within the Church: I also am a bishop, ordained by God to overlook whatever is external to the Church." And truly his measures corresponded with his words: for he watched over his subjects with an episcopal care, and exhorted them as far as in him lay to follow a godly life.

25 Prohibition of Sacrifices, of Mystic Rites, Combats of Gladiators, also the Licentious Worship of the Nile.

Consistently with this zeal he issued successive laws and ordinances, forbidding any to offer sacrifice to idols, to consult diviners, to erect images, or to pollute the cities with the sanguinary combats of gladiators. And inasmuch as the

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Egyptians, especially those of Alexandria, had been accustomed to honour their river through a priesthood composed of effeminate men, a further law was passed commanding the extermination of the whole class as vicious, that no one might thenceforward be found tainted with the like impurity. And whereas the superstitious inhabitants apprehended that the river would in consequence withhold its customary flood, God himself showed his approval of the emperor's law by ordering all things in a manner quite contrary to their expectation. For those who had defiled the cities by their vicious conduct were indeed seen no more; but the river, as if the country through which it flowed had been purified to receive it, rose higher than ever before, and completely overflowed the country with its fertilizing streams: thus effectually admonishing the deluded people to turn from impure men, and ascribe their prosperity to him alone who is the Giver of all good.

26 Amendment of the Law in Force respecting Childless Persons, and of the Law of Wills.

So numerous, indeed, were the benefits of this kind conferred by the emperor on every province, as to afford ample materials to any who might desire to record them. Among these may be instanced those laws which he entirely remodelled, and established on a more equitable basis: the nature of which reform may be briefly and easily explained. The childless were punished under the old law with the forfeiture of their hereditary property, a merciless statute, which dealt with them as positive criminals. The emperor annulled this, and decreed that those so circumstanced should inherit. He regulated the question on the principles of equity and justice, arguing willful transgressors should be chastised with the penalties their crimes deserve. But nature herself denies children to many, who long, perhaps, for a numerous offspring, but are disappointed of their hope by bodily infirmity. Others continue childless, not from any dislike of posterity, but because their ardent love of philosophy renders them averse to the conjugal union. Women, too, consecrated to the service of God, have maintained a pure and spotless virginity, and have devoted themselves, soul and body to a life of entire chastity and holiness. What then? Should this conduct be deemed worthy of punishment, or rather of admiration and praise; since to desire this state is in itself honourable, and to maintain it surpasses the power of unassisted nature? Surely those whose bodily infirmity destroys their hope of offspring are worthy of pity, not of punishment: and he who devotes himself to a higher object calls not for chastisement, but special admiration. On such principles of sound reason did the emperor rectify the defects of this law. Again, with regard to the wills of dying persons, the old laws had ordained that they should be expressed, even at the latest breath, as it were, in certain definite words, and had prescribed the exact form and terms to be employed. This practice had occasioned many fraudulent attempts to hinder the intentions of the deceased from being carried into full effect. As soon as our emperor was aware of these abuses, he reformed this law likewise, declaring that a dying man ought to be permitted to indicate his last wishes in as few words as possible, and in whatever terms he pleased; and to set forth his will in any written form; or even by word of mouth, provided it were done in the presence of proper witnesses, who might be competent faithfully to discharge their trust.

27 Among Other Enactments, he decrees that no Christianshall slave to a Jew, and affirms the Validity of the Decisions of Councils.

He also passed a law to the effect that no Christian should remain in servitude to a Jewish master, on the ground that it could not be right that those whom the Saviour had ransomed should be subjected to the yoke of slavery by a people who had slain the prophets and the Lord himself. If any were found hereafter in these circumstances, the slave was to be set at liberty, and the master punished by a fine.

He likewise added the sanction of his authority to the decisions of bishops passed at their synods, and forbade the provincial governors to annul any of their decrees: for he rated the priests of God at a higher value than any judge whatever. These and a thousand similar provisions did he enact for the benefit of his subjects; but there is not time now to give a special description of them, such as might convey an accurate idea of his imperial wisdom in these respects: nor need I now relate at length, how, as a devoted servant of the Supreme God, he employed himself from morning until night in seeking objects for his beneficence, and how equally and universally kind he was to all.

28 His Gifts to the Churches, and Bounties to Virgins and to the Poor.

His liberality, however, was most especially exercised on behalf of the churches of God. In some cases he granted lands, in others he issued supplies of food for the support of the poor, of orphan children, and widows; besides which, he evinced much care and forethought in fully providing the naked and destitute with clothing. He distinguished, however, with most special honour those who had devoted their lives to the practice of Divine philosophy. Hence his respect, little short of veneration, for God's most holy and ever virgin choir: for he felt assured that the God to whom such persons devoted themselves was himself an inmate of their souls.

29 Of Constantine's Discourses and Declamations.

For himself, he sometimes passed sleepless nights in furnishing his mind with Divine knowledge: and much of his time was spent in composing discourses, many of which he delivered in public; for he conceived it to be incumbent on him to govern his subjects by appealing to their reason, and to secure in all respects a rational obedience to his authority. Hence he would sometimes himself evoke an assembly, on which occasions vast multitudes attended, in the hope of hearing an emperor sustain the part of a philosopher. And if in the course of his speech any occasion offered of touching on sacred topics, he immediately stood erect, and with a grave aspect and subdued tone of voice seemed reverently to be initiating his auditors in the mysteries of the Divine

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doctrine: and when they greeted him with shouts of acclamation, he would direct them by his gestures to raise their eyes to heaven, and reserve their admiration for the Supreme King alone, and honour him with adoration and praise. He usually divided the subjects of his address, first thoroughly exposing the error of polytheism, and proving the superstition of the Gentiles to be mere fraud, and a cloak for impiety. He then would assert the sole sovereignty of God: passing thence to his Providence, both general and particular. Proceeding next to the dispensation of salvation, he would demonstrate its necessity, and adaptation to the nature of the case; entering next in order on the doctrine of the Divine judgement. And here especially he appealed most powerfully to the consciences of his hearers, while he denounced the rapacious and violent, and those who were slaves to an inordinate thirst of gain. Nay, he caused some of his own acquaintance who were present to feel the severe lash of his words, and to stand with downcast eyes in the consciousness of guilt, while he testified against them in the clearest and most impressive terms that they would have an account to render of their deeds to God. He reminded them that God himself had given him the empire of the world, portions of which he himself, acting on the same Divine principle, had entrusted to their government; but that all would in due time be alike summoned to give account of their actions to the Supreme Sovereign of all. Such was his constant testimony; such his admonition and instruction. And he himself both felt and uttered these sentiments in the genuine confidence of faith: but his hearers were little disposed to learn, and deaf to sound advice; receiving his words indeed with loud applause, but induced by insatiable cupidity practically to disregard them.

30 That he marked out before a Covetous Man the Measure of a Grave, and so put him to Shame.

On one occasion he thus personally addressed one of his courtiers: "How far, my friend, are we to carry our inordinate desires?" Then drawing the dimensions of a human figure with a lance which he happened to have in his hand, he continued: "Though you could obtain the whole wealth of this world, yea, the whole world itself, you will carry with you at last no more than this little spot which I have marked out, if indeed even that be yours." Such were the words and actions of this blessed prince; and though at the time he failed to reclaim any from their evil ways, yet notwithstanding the course of events afforded evident proof that his admonitions were more like Divine prophecies than mere words.

31 That he was derided because of his Excessive Clemency.

Meantime, since there was no fear of capital punishment to deter from the commission of crime, for the emperor himself was uniformly inclined to clemency, and none of the provincial governors visited offenses with their proper penalties, this state of things drew with it no small degree of blame on the general administration of the empire; whether justly or not, let every one form his own judgement: for myself, I only ask permission to record the fact.

32 Of Constantine's Oration which he wrote to the Assembly of the Saints.

The emperor was in the habit of composing his orations in the Latin tongue, from which they were translated into Greek by interpreters appointed for this special service. One of the discourses thus translated I intend to annex, by way of specimen, to this present work, that one, I mean, which he inscribed "To the assembly of the saints," and dedicated to the Church of God, that no one may have ground for deeming my testimony on this head mere empty praise.

33 How he listened standing to Eusebius' Declamation in Honour of our Saviour's Sepulchre.

One act, however, I must by no means omit to record, which this admirable prince performed in my own presence. On one occasion, emboldened by the confident assurance I entertained of his piety, I had begged permission to pronounce a discourse on the subject of our Saviour's sepulchre in his hearing. With this request he most readily complied, and in the midst of a large number of auditors, in the interior of the palace itself, he stood and listened with the rest. I entreated him, but in vain, to seat himself on the imperial throne which stood near: he continued with fixed attention to weigh the topics of my discourse, and gave his own testimony to the truth of the theological doctrines it contained. After some time had passed, the oration being of considerable length, I was myself desirous of concluding; but this he would not permit, and exhorted me to proceed to the very end. On my again entreating him to sit, he in his turn was displeased and said that it was not right to listen in a careless manner to the discussion of doctrines relating to God; and again, that this posture was good and profitable to himself, since it was reverent to stand while listening to sacred truths. Having, therefore, concluded my discourse, I returned home, and resumed my usual occupations.

34 That he wrote to Eusebius respecting Easter, and respecting Copies of the Holy Scriptures.

Ever careful for the welfare of the churches of God, the emperor addressed me personally in a letter on the means of providing copies of the inspired oracles, and also on the subject of the most holy feast of Easter. For I had myself dedicated to him an exposition of the mystical import of that feast; and the manner in which he honoured me with a reply may be understood by any one who reads the following letter.

35. Constantine's Letter to Eusebius, in praise of his Discourse concerning Easter.

Victor Constantinus, Maximus Augustus, to Eusebius: "It is indeed an arduous task, and beyond the power of language itself, worthily to treat of the mysteries of Christ, and to explain in a fitting manner the controversy respecting the feast of Easter, its origin as well as its precious and toilsome accomplishment. For it is not in the power even of those who are able to apprehend them, adequately to describe the things of God. I am, notwithstanding, filled with admiration of your learning and zeal, and have not only myself read your work with pleasure, but have given directions, according to your own desire, that it be communicated to many sincere

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followers of our holy religion. Seeing, then, with what pleasure we receive favors of this kind from your Sagacity, be pleased to gladden us more frequently with those compositions, to the practice of which, indeed, you confess yourself to have been trained from an early period, so that I am urging a willing man, as they say, in exhorting you to your customary pursuits. And certainly the high and confident judgement we entertain is a proof that the person who has translated your writings into the Latin tongue is in no respect incompetent to the task, impossible though it be that such version should fully equal the excellence of the works themselves. God preserve you, beloved brother." Such was his letter on this subject: and that which related to the providing of copies of the Scriptures for reading in the churches was to the following purport.

36 Constantine's Letter to Eusebius on the Preparation of Copies of the Holy Scriptures.

Victor Constantinus, Maximus Augustus, to Eusebius: "It happens, through the favoring providence of God our Saviour, that great numbers have united themselves to the most holy church in the city which is called by my name. It seems, therefore, highly requisite, since that city is rapidly advancing in prosperity in all other respects, that the number of churches should also be increased. Do you, therefore, receive with all readiness my determination on this behalf. I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practiced in their art. The catholicus of the diocese has also received instructions by letter from our Clemency to be careful to furnish all things necessary for the preparation of such copies; and it will be for you to take special care that they be completed with as little delay as possible. You have authority also, in virtue of this letter, to use two of the public carriages for their conveyance, by which arrangement the copies when fairly written will most easily be forwarded for my personal inspection; and one of the deacons of your church may be entrusted with this service, who, on his arrival here, shall experience my liberality. God preserve you, beloved brother!"

37 How the Copies were provided.

Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form. This fact is attested by another letter, which the emperor wrote in acknowledgment, in which, having heard that the city Constantia in our country, the inhabitants of which had been more than commonly devoted to superstition, had been impelled by a sense of religion to abandon their past idolatry, he testified his joy, and approval of their conduct.

38 How the Market-Town of Gaza was made a City for its Profession of Christianity, and received the Name of Constantia.

For in fact the place now called Constantia, in the province of Palestine, having embraced the saving religion, was distinguished both by the favor of God, and by special honour from the emperor, being now for the first time raised to the rank of a city, and receiving the more honoured name of his pious sister in exchange for its former appellation.

39 That a Place in Phœnicia also was made a City, and in Other Cities Idolatry was abolished, and Churches built.

A similar change was effected in several other cities; for instance, in that town of Phœnicia which received its name from that of the emperor, and the inhabitants of which committed their innumerable idols to the flames, and adopted in their stead the principles of the saving faith. Numbers, too, in the other provinces, both in the cities and the country, became willing inquirers after the saving knowledge of God; destroyed as worthless things the images of every kind which they had heretofore held most sacred; voluntarily demolished the lofty temples and shrines which contained them; and, renouncing their former sentiments, or rather errors, commenced and completed entirely new churches. But since it is not so much my province to give a circumstantial detail of the actions of this pious prince, as it is theirs who have been privileged to enjoy his society at all times, I shall content myself with briefly recording such facts as have come to my own personal knowledge, before I proceed to notice the last days of his life.

40 That having conferred the Dignity of Caesars on his Three Sons at the Three Decennial Periods of his Reign, he dedicated the Church at Jerusalem.

By this time the thirtieth year of his reign was completed. In the course of this period, his three sons had been admitted at different times as his colleagues in the empire. The first, Constantinus, who bore his father's name, obtained this distinction about the tenth year of his reign. Constantius, the second son, so called from his grandfather, was proclaimed Caesar about the twentieth, while Constans, the third, whose name expresses the firmness and stability of his character, was advanced to the same dignity at the thirtieth anniversary of his father's reign. Having thus reared a threefold offspring, a Trinity, as it were, of pious sons, and having received them severally at each decennial period to a participation in his imperial authority, he judged the festival of his Tricennalia to be a fit occasion for thanksgiving to the Sovereign Lord of all, at the same time believing that the dedication of the church which his zealous magnificence had erected at Jerusalem might advantageously be performed.

41 That in the meantime he ordered a Council to be convened at Tyre, because of Controversies raised in Egypt.

Meanwhile that spirit of envy which is the enemy of all good, like a dark cloud intercepting the sun's brightest rays, endeavored to mar the joy of this festivity, by again raising contentions to disturb the tranquillity of the Egyptian churches. Our divinely favored emperor, however, once more convened a synod composed of many bishops, and set them as it were in armed array, like the host of God, against this malignant spirit, having commanded their presence from the

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whole of Egypt and Libya, from Asia, and from Europe, in order, first, to decide the questions in dispute, and afterwards to perform the dedication of the sacred edifice above mentioned. He enjoined them, by the way, to adjust their differences at the capital city of Phœnicia, reminding them that they had no right, while harbouring feelings of mutual animosity, to engage in the service of God, since his law expressly forbids those who are at variance to offer their gift until they have first become reconciled and mutually disposed to peace. Such were the salutary precepts which the emperor continually kept vividly before his own mind, and in accordance with which he admonished them to undertake their present duties in a spirit of perfect unanimity and concord, in a letter to the following purport.

42 Constantine's Letter to the Council at Tyre.

Victor Constantinus, Maximus Augustus, to the holy Council at Tyre: "Surely it would best consist with and best become the prosperity of these our times, that the Catholic Church should be undivided, and the servants of Christ be at this present moment clear from all reproach. Since, however, there are those who, carried away by a baleful and furious spirit of contention (for I will not charge them with intentionally leading a life unworthy of their profession), are endeavoring to create that general confusion which, in my judgement, is the most pernicious of all evils; I exhort you, forward as you already are, to meet together and form a synod without delay: to defend those who need protection; to administer remedies to your brethren who are in peril; to recall the divided members to unity of judgement; to rectify errors while opportunity is yet allowed: that thus you may restore to so many provinces that due measure of concord which, strange and sad anomaly! The arrogance of a few individuals has destroyed. And I believed that all are alike persuaded that this course is at the same time pleasing to Almighty God (as well as the highest object of my own desires), and will bring no small honour to yourselves, should you be successful in restoring peace. Delay not, then, but hasten with redoubled zeal to terminate the present dissensions in a manner becoming the occasion, by assembling together in that spirit of true sincerity and faith which the Saviour whom we serve especially demands from us, I may almost say with an audible voice, on all occasions. No proof of pious zeal on my part shall be wanting. Already have I done all to which my attention was directed by your letters. I have sent to those bishops whose presence you desired, that they may share your counsels. I have dispatched Dionysius, a man of consular rank, who will both remind those prelates of their duty who are bound to attend the Council with you, and will himself be there to superintend the proceedings, but especially to maintain good order. Meantime should any one, though I deem it most improbable, venture on this occasion to violate my command, and refuse his attendance, a messenger shall be dispatched immediately to banish that person in virtue of an imperial edict, and to teach him that it does not become him to resist an emperor's decrees when issued in defense of truth. For the rest, it will be for your Holinesses, unbiased either by enmity or favor, but consistently with ecclesiastical and apostolic order, to devise a fitting remedy whether it be for positive offenses or for unpremeditated errors; in order that you may at once free the Church from all reproach, relieve my anxiety, and, by restoring the blessings of peace to those who are now divided, procure the highest honour for yourselves. God preserve you, beloved brethren!"

43 Bishops from all the Provinces attended the Dedication of the Church at Jerusalem.

No sooner had these injunctions been carried into effect, than another emissary arrived with dispatches from the emperor, and an urgent admonition to the Council to hasten their journey to Jerusalem without delay. Accordingly they all took their departure from the province of Phœnicia, and proceeded to their destination, availing themselves of the public means of transport. Thus Jerusalem became the gathering point for distinguished prelates from every province, and the whole city was thronged by a vast assemblage of the servants of God. The Macedonians had sent the bishop of their metropolis; the Pannonians and Mœsians the fairest of God's youthful flock among them. A holy prelate from Persia too was there, deeply versed in the sacred oracles; while Bithynian and Thracian bishops graced the Council with their presence; nor were the most illustrious from Cilicia wanting, nor the chief of the Cappadocians, distinguished above all for learning and eloquence. In short, the whole of Syria and Mesopotamia, Phœnicia and Arabia, Palestine, Egypt, and Libya, with the dwellers in the Thebaid, all contributed to swell the mighty concourse of God's ministers, followed as they were by vast numbers from every province. They were attended by an imperial escort, and officers of trust had also been sent from the palace itself, with instructions to heighten the splendor of the festival at the emperor's expense.

44 Of their Reception by the Notary Marianus; the Distribution of Money to the Poor; and Offerings to the Church.

The director and chief of these officers was a most useful servant of the emperor, a man eminent for faith and piety, and thoroughly acquainted with the Divine word, who had been honourably conspicuous by his profession of godliness during the time of the tyrants' power, and therefore was deservedly entrusted with the arrangement of the present proceedings. Accordingly, in faithful obedience to the emperor's commands, he received the assembly with courteous hospitality, and entertained them with feasts and banquets on a scale of great splendor. He also distributed lavish supplies of money and clothing among the naked and destitute, and the multitudes of both sexes who suffered from want of food and the common necessaries of life. Finally, he enriched and beautified the church itself throughout with offerings of imperial magnificence, and thus fully accomplished the service he had been commissioned to perform.

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45 Various Discourses by the Assembled Bishops; also by Eusebius, the Writer of this History.

Meantime the festival derived additional luster both from the prayers and discourses of the ministers of God, some of whom extolled the pious emperor's willing devotion to the Saviour of mankind, and dilated on the magnificence of the edifice which he had raised to his memory. Others afforded, as it were, an intellectual feast to the ears of all present, by public disquisitions on the sacred doctrines of our religion. Others interpreted passages of holy Scripture, and unfolded their hidden meaning; while such as were unequal to these efforts presented a bloodless sacrifice and mystical service to God in the prayers which they offered for general peace, for the Church of God, for the emperor himself as the instrumental cause of so many blessings, and for his pious sons. I myself too, unworthy as I was of such a privilege, pronounced various public orations in honour of this solemnity, wherein I partly explained by a written description the details of the imperial edifice, and partly endeavored to gather from the prophetic visions apt illustrations of the symbols it displayed. Thus joyfully was the festival of dedication celebrated in the thirtieth year of our emperor's reign.

46 That Eusebius afterwards delivered his Description of the Church of the Saviour, and a Tricennial Oration before Constantine himself.

The structure of the church of our Saviour, the form of his sacred cave, the splendor of the work itself, and the numberless offerings in gold, and silver, and precious stones, I have described to the best of my ability, and dedicated to the emperor in a separate treatise, which on a fitting opportunity I shall append to this present work. I shall add to it also that oration on his Tricennalia which shortly afterwards, having traveled to the city which bears his name, I delivered in the emperor's own presence. This was the second opportunity afforded me of glorifying the Supreme God in the imperial palace itself: and on this occasion my pious hearer evinced the greatest joy, as he afterwards testified, when he entertained the bishops then present, and loaded them with distinctions of every kind.

47 That the Council at Nicæa was held in the Twentieth, the Dedication of the Church at Jerusalem in the Thirtieth, Year of Constantine's Reign.

This second synod the emperor convened at Jerusalem, being the greatest of which we have any knowledge, next to the first which he had summoned at the famous Bithynian city. That indeed was a triumphal assembly, held in the twentieth year of his reign, an occasion of thanksgiving for victory over his enemies in the very city which bears the name of victory. The present meeting added luster to the thirtieth anniversary, during which the emperor dedicated the church at the sepulchre of our Saviour, as a peace-offering to God, the giver of all good.

48 That Constantine was displeased with one who praised him excessively.

And now that all these ceremonies were completed, and the divine qualities of the emperor's character continued to be the theme of universal praise, one of God's ministers presumed so far as in his own presence to pronounce him blessed, as having been counted worthy to hold absolute and universal empire in this life, and as being destined to share the empire of the Son of God in the world to come. These words, however, Constantine heard with indignation, and forbade the speaker to hold such language, exhorting him rather to pray earnestly on his behalf, that whether in this life or in that which is to come, he might be found worthy to be a servant of God.

49 Marriage of his Son Constantius Caesar.

On the completion of the thirtieth year of his reign he solemnised the marriage of his second son, having concluded that of his first-born long before. This was an occasion of great joy and festivity, the emperor himself attending on his son at the ceremony, and entertaining the guests of both sexes, the men and women in distinct and separate companies, with sumptuous hospitality. Rich presents likewise were liberally distributed among the cities and people.

50 Embassy and Presents from the Indians.

About this time ambassadors from the Indians, who inhabit the distant regions of the East, arrived with presents consisting of many varieties of brilliant precious stones, and animals differing in species from those known to us. These offerings they presented to the emperor, thus allowing that his sovereignty extended even to the Indian Ocean, and that the princes of their country, who rendered homage to him both by paintings and statues, acknowledged his imperial and paramount authority. Thus the Eastern Indians now submitted to his sway, as the Britons of the Western Ocean had done at the commencement of his reign.

51 That Constantine divided the Empire between his Three Sons, whom he had instructed in Politics and Religion.

Having thus established his power in the opposite extremities of the world, he divided the whole extent of his dominions, as though he were allotting a patrimonial inheritance to the dearest objects of his regard, among his three sons. To the eldest he assigned his grandfather's portion; to the second, the empire of the East; to the third, the countries which lie between these two divisions. And being desirous of furnishing his children with an inheritance truly valuable and salutary to their souls, he had been careful to imbue them with true religious principles, being himself their guide to the knowledge of sacred things, and also appointing men of approved piety to be their instructors. At the same time he assigned them the most accomplished teachers of secular learning, by some of whom they were taught the arts of war, while they were trained by others in political, and by others again in legal science. To each moreover was granted a truly royal retinue, consisting of infantry, spearmen, and body guards, with every other kind of military force; commanded respectively by captains, tribunes, and generals of whose warlike skill and devotion to his sons the emperor had had previous experience.

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52 That after they had reached Man's Estate he was their Guide in Piety.

As long as the Caesars were of tender years, they were aided by suitable advisers in the management of public affairs; but on their arrival at the age of manhood their father's instructions alone sufficed. When present he proposed to them his own example, and admonished them to follow his pious course: in their absence he furnished them by letter with rules of conduct suited to their imperial station, the first and greatest of which was an exhortation to value the knowledge and worship of the Sovereign Lord of all more than wealth, nay, more than empire itself. At length he permitted them to direct the public administration of the empire without control, making it his first request that they would care for the interests of the Church of God, and boldly profess themselves disciples of Christ. Thus trained, and excited to obedience not so much by precept as by their own voluntary desire for virtue, his sons more than fulfilled the admonitions of their father, devoting their earnest attention to the service of God, and observing the ordinances of the Church even in the palace itself, with all the members of their households. For their father's forethought had provided that all the attendants of his son's should be Christians. And not only so, but the military officers of highest rank, and those who had the control of public business, were professors of the same faith: for the emperor placed confidence in the fidelity of men devoted to the service of God, as in a strong and sure defense. When our thrice blessed prince had completed these arrangements, and thus secured order and tranquillity throughout the empire, God, the dispenser of all blessings, judged it to be the fitting time to translate him to a better inheritance, and summoned him to pay the debt of nature.

53 Having reigned about Thirty-Two Years, and lived above Sixty, he still had a Sound Body.

He completed the time of his reign in two and thirty years, wanting a few months and days, and his whole life extended to about twice that period. At this age he still possessed a sound and vigorous body, free from all blemish, and of more than youthful vivacity; a noble mien, and strength equal to any exertion; so that he was able to join in martial exercises, to ride, endure the fatigues of travel, engage in battle, and erect trophies over his conquered enemies, besides gaining those bloodless victories by which he was wont to triumph over those who opposed him.

54. Of those who abused His Extreme Benevolence for Avarice and Hypocrisy.

In like manner his mental qualities reached the highest point of human perfection. Indeed he was distinguished by every excellence of character, but especially by benevolence; a virtue, however, which subjected him to censure from many, in consequence of the baseness of wicked men, who ascribed their own crimes to the emperor's forbearance. In truth I can myself bear testimony to the grievous evils which prevailed during these times; I mean the violence of rapacious and unprincipled men, who preyed on all classes of society alike, and the scandalous hypocrisy of those who crept into the Church, and assumed the name and character of Christians. His own benevolence and goodness of heart, the genuineness of his own faith, and his truthfulness of character, induced the emperor to credit the profession of these reputed Christians, who craftily preserved the semblance of sincere affection for his person. The confidence he reposed in such men sometimes forced him into conduct unworthy of himself, of which envy took advantage to cloud in this respect the luster of his character.

55 Constantine employed himself in Composition of Various Kinds to the Close of his Life.

These offenders, however, were soon over-taken by divine chastisement. To return to our emperor. He had so thoroughly trained his mind in the art of reasoning that he continued to the last to compose discourses on various subjects, to deliver frequent orations in public, and to instruct his hearers in the sacred doctrines of religion. He was also habitually engaged in legislating both on political and military questions; in short, in devising whatever might be conducive to the general welfare of the human race. It is well worthy of remark, that, very shortly before his departure, he pronounced a funeral oration before his usual auditory, in which he spoke at length on the immortality of the soul, the state of those who had persevered in a life of godliness, and the blessings which God has laid up in store for them that love him. On the other hand he made it appear by copious and conclusive arguments what the end of those will be who have pursued a contrary career, describing in vivid language the final ruin of the ungodly. His powerful testimony on these subjects seemed so far to touch the consciences of those around him, that one of the self-imagined philosophers, of whom he asked his opinion of what he had heard, bore testimony to the truth of his words, and accorded a real, though reluctant, tribute of praise to the arguments by which he had exposed the worship of a plurality of gods. By converse such as this with his friends before his death, the emperor seemed as it were to smooth and prepare the way for his transition to a happier life.

56 How he took Bishops with him on an Expedition against the Persians, and took with him a Tent in the Form of a Church.

It is also worthy of record that about the time of which I am at present writing, the emperor, having heard of an insurrection of some barbarians in the East, observed that the conquest of this enemy was still in store for him, and resolved on an expedition against the Persians. Accordingly he proceeded at once to put his forces in motion, at the same time communicating his intended march to the bishops who happened to be at his court, some of whom he judged it right to take with him as companions, and as needful coadjutors in the service of God. They, on the other hand, cheerfully declared their willingness to follow in his train, disclaiming any desire to leave him, and engaging to battle with and for him by supplication to God on his behalf. Full of joy at this answer to his request, he unfolded to them his projected line of march; after which he caused a tent of great splendor,

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representing in shape the figure of a church, to be prepared for his own use in the approaching war. In this he intended to unite with the bishops in offering prayers to the God from whom all victory proceeds.

57 How he received an Embassy from the Persians and kept the Night Vigil with others at the Feast of Easter.

In the meanwhile the Persians, hearing of the emperor's warlike preparations, and not a little terrified at the prospect of an engagement with his forces, dispatched an embassy to pray for conditions of peace. These overtures the emperor, himself a sincere lover of peace, at once accepted, and readily entered on friendly relations with that people. At this time, the great festival of Easter was at hand; on which occasion he rendered the tribute of his prayers to God, and passed the night in watching with the rest.

58 Concerning the Building of a Church in Honour of the Apostles at Constantinople.

After this he proceeded to erect a church in memory of the apostles, in the city which bears his name. This building he carried to a vast height, and brilliantly decorated by encasing it from the foundation to the roof with marble slabs of various colors. He also formed the inner roof of finely fretted work, and overlaid it throughout with gold. The external covering, which protected the building from the rain, was of brass instead of tiles; and this too was splendidly and profusely adorned with gold, and reflected the sun's rays with a brilliancy which dazzled the distant beholder. The dome was entirely encompassed by a finely carved tracery, wrought in brass and gold.

59 Farther Description of the same Church.

Such was the magnificence with which the emperor was pleased to beautify this church. The building was surrounded by an open area of great extent, the four sides of which were terminated by porticos which enclosed the area and the church itself. Adjoining these porticos were ranges of stately chambers, with baths and promenades, and besides many apartments adapted to the use of those who had charge of the place.

60 He also erected his own Sepulchral Monument in this Church.

All these edifices the emperor consecrated with the desire of perpetuating the memory of the apostles of our Saviour. He had, however, another object in erecting this building: an object at first unknown, but which afterwards became evident to all. He had in fact made choice of this spot in the prospect of his own death, anticipating with extraordinary fervor of faith that his body would share their title with the apostles themselves, and that he should thus even after death become the subject, with them, of the devotions which should be performed to their honour in this place. He accordingly caused twelve coffins to be set up in this church, like sacred pillars in honour and memory of the apostolic number, in the center of which his own was placed, having six of theirs on either side of it. Thus, as I said, he had provided with prudent foresight an honourable resting-place for his body after death, and, having long before secretly formed this resolution, he now consecrated this church to the apostles, believing that this tribute to their memory would be of no small advantage to his own soul. Nor did God disappoint him of that which he so ardently expected and desired. For after he had completed the first services of the feast of Easter, and had passed this sacred day of our Lord in a manner which made it an occasion of joy and gladness to himself and to all; the God through whose aid he performed all these acts, and whose zealous servant he continued to be even to the end of life, was pleased at a happy time to translate him to a better life.

61 His Sickness at Helenopolis, and Prayers respecting his Baptism.

At first he experienced some slight bodily indisposition, which was soon followed by positive disease. In consequence of this he visited the hot baths of his own city; and thence proceeded to that which bore the name of his mother. Here he passed some time in the church of the martyrs, and offered up supplications and prayers to God. Being at length convinced that his life was drawing to a close, he felt the time had come at which he should seek purification from sins of his past career, firmly believing that whatever errors he had committed as a mortal man, his soul would be purified from them through the efficacy of the mystical words and the salutary waters of baptism. Impressed with these thoughts, he poured forth his supplications and confessions to God, kneeling on the pavement in the church itself, in which he also now for the first time received the imposition of hands with prayer. After this he proceeded as far as the suburbs of Nicomedia, and there, having summoned the bishops to meet him, addressed them in the following words.

62 Constantine's Appeal to the Bishops, requesting them to confer upon him the Rite of Baptism: "The time is arrived which I have long hoped for, with an earnest desire and prayer that I might obtain the salvation of God. The hour has come in which I too may have the blessing of that seal which confers immortality; the hour in which I may receive the seal of salvation. I had thought to do this in the waters of the river Jordan, wherein our Saviour, for our example, is recorded to have been baptised: but God, who knows what is expedient for us, is pleased that I should receive this blessing here. Be it so, then, without delay: for should it be his will who is Lord of life and death, that my existence here should be prolonged, and should I be destined henceforth to associate with the people of God, and unite with them in prayer as a member of his Church, I will prescribe to myself from this time such a course of life as befits his service." After he had thus spoken, the prelates performed the sacred ceremonies in the usual manner, and, having given him the necessary instructions, made him a partaker of the mystic ordinance. Thus was Constantine the first of all sovereigns who was regenerated and perfected in a church dedicated to the martyrs of Christ; thus gifted with the Divine seal of baptism, he rejoiced in spirit, was renewed, and filled with heavenly light: his soul was gladdened by reason of the fervency of his faith, and astonished at the manifestation of

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the power of God. At the conclusion of the ceremony he arrayed himself in shining imperial vestments, brilliant as the light, and reclined on a couch of the purest white, refusing to clothe himself with the purple any more.

63 How after his Baptism he rendered Thanks to God.

He then lifted his voice and poured forth a strain of thanksgiving to God; after which he added these words. "Now I know that I am truly blessed: now I feel assured that I am accounted worthy of immortality, and am made a partaker of Divine light." He further expressed his compassion for the unhappy condition of those who were strangers to such blessings as he enjoyed: and when the tribunes and generals of his army appeared in his presence with lamentations and tears at the prospect of their bereavement, and with prayers that his days might yet be prolonged, he assured them in reply that he was now in possession of true life; that none but himself could know the value of the blessings he had received; so that he was anxious rather to hasten than to defer his departure to God. He then proceeded to complete the needful arrangement of his affairs, bequeathing an annual donation to the Roman inhabitants of his imperial city; apportioning the inheritance of the empire, like a patrimonial estate, among his own children; in short, making every disposition according to his own pleasure.

64 Constantine's Death at Noon on the Feast of Pentecost.

All these events occurred during a most important festival, I mean the august and holy solemnity of Pentecost, which is distinguished by a period of seven weeks, and sealed with that one day on which the holy Scriptures attest, the ascension of our common Saviour into heaven, and the descent of the Holy Spirit among men. In the course of this feast the emperor received the privileges I have described; and on the last day of all, which one might justly call the feast of feasts, he was removed about mid-day to the presence of his God, leaving his mortal remains to his fellow mortals, and carrying into fellowship with God that part of his being which was capable of understanding and loving him. Such was the close of Constantine's mortal life. Let us now attend to the circumstances which followed this event.

65 Lamentations of the Soldiery and their Officers.

Immediately the assembled spearmen and bodyguard rent their garments, and prostrated themselves on the ground, striking their heads, and uttering lamentations and cries of sorrow, calling on their imperial lord and master, or rather, like true children, on their father, while their tribunes and centurions addressed him as their preserver, protector, and benefactor. The rest of the soldiery also came in respectful order to mourn as a flock the removal of their good shepherd. The people meanwhile ran wildly throughout the city, some expressing the inward sorrow of their hearts by loud cries, others appearing confounded with grief: each mourning the event as a calamity which had befallen himself, and bewailing his death as though they felt themselves bereft of a blessing common alike to all.

66 Removal of the Body from Nicomedia to the Palace at Constantinople.

After this the soldiers lifted the body from its couch, and laid it in a golden coffin, which they enveloped in a covering of purple, and removed to the city which was called by his own name. Here it was placed in an elevated position in the principal chamber of the imperial palace, and surrounded by candles burning in candlesticks of gold, presenting a marvelous spectacle, and such as no one under the light of the sun had ever seen on earth since the world itself began. For in the central apartment of the imperial palace, the body of the emperor lay in its elevated resting-place, arrayed in the symbols of sovereignty, the diadem and purple robe, and encircled by a numerous retinue of attendants, who watched around it incessantly night and day.

67 He received the same Honours from the Counts and other Officers as before his Death.

The military officers, too, of the highest rank, the counts, and the whole order of magistrates, who had been accustomed to do obeisance to their emperor before, continued to fulfill this duty without any change, even after his death entering the chamber at the appointed times, and saluting their coffined sovereign with bended knee, as though he were still alive. After them the senators appeared, and all who had been distinguished by any honourable office, and rendered the same homage. These were followed by multitudes of every rank, who came with their wives and children to witness the spectacle. These honours continued to be rendered for a considerable time, the soldiers having resolved thus to guard the body until his sons should arrive, and take on themselves the conduct of their father's funeral. No mortal had ever, like this blessed prince, continued to reign even after death, and to receive the same homage as during his life: he only, of all who have ever lived, obtained this reward from God: a suitable reward, since he alone of all sovereigns had in all his actions honoured the Supreme God and his Christ, and God himself accordingly was pleased that even his mortal remains should still retain imperial authority among men; thus indicating to all who were not utterly devoid of understanding the immortal and endless empire which his soul was destined to enjoy. This was the course of events here.

68 Resolution of the Army to confer thence-forward the Title of Augustus on his Sons.

Meanwhile the tribunes selected from the troops under their command those officers whose fidelity and zeal had long been known to the emperor, and dispatched them to the Caesars with intelligence of the late event. This service they accordingly performed. As soon, however, as the soldiery throughout the provinces received the tidings of the emperor's decease, they all, as if by a supernatural impulse, resolved with one consent, as though their great emperor had been yet alive, to acknowledge none other than his sons as sovereigns of the Roman world: and these they soon after determined should no longer retain the name of Caesar, but should each be honoured with the title of Augustus, a name

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which indicates the highest supremacy of imperial power. Such were the measures adopted by the army; and these resolutions they communicated to each other by letter, so that the unanimous desire of the legions became known at the same point of time throughout the whole extent of the empire.

69 Mourning for Constantine at Rome; and the Honour paid him there through Paintings after his Death.

On the arrival of the news of the emperor's death in the imperial city, the Roman senate and people felt the announcement as the heaviest and most afflictive of all calamities, and gave themselves up to an excess of grief. The baths and markets were closed, the public spectacles, and all other recreations in which men of leisure are accustomed to indulge, were interrupted. Those who had erewhile lived in luxurious ease, now walked the streets in gloomy sadness, while all united in blessing the name of the deceased, as the one who was dear to God, and truly worthy of the imperial dignity. Nor was their sorrow expressed only in words: they proceeded also to honour him, by the dedication of paintings to his memory, with the same respect as before his death. The design of these pictures embodied a representation of heaven itself, and depicted the emperor reposing in an ethereal mansion above the celestial vault. They too declared his sons alone to be emperors and Augusti, and begged with earnest entreaty that they might be permitted to receive the body of their emperor, and perform his obsequies in the imperial city.

70 His Burial by his Son Constantius at Constantinople.

Thus did they there testify their respect for the memory of him who had been honoured by God. The second of his sons, however, who had by this time arrived, proceeded to celebrate his father's funeral in the city which bears his name, himself heading the procession, which was preceded by detachments of soldiers in military array, and followed by vast multitudes, the body itself being surrounded by companies of spearmen and heavy armed infantry. On the arrival of the procession at the church dedicated to the apostles of our Saviour, the coffin was there entombed. Such honour did the youthful emperor Constantius render to his deceased parent, both by his presence, and by the due performance of this sacred ceremony.

71 Sacred Service in the Church of the Apostles on the Occasion of Constantine's Funeral.

As soon as [Constantius] had withdrawn himself with the military train, the ministers of God came forward, with the multitude and the whole congregation of the faithful, and performed the rites of Divine worship with prayer. At the same time the tribute of their praises was given to the character of this blessed prince, whose body rested on a lofty and conspicuous monument, and the whole multitude united with the priests of God in offering prayers for his soul, not without tears — nay, rather with much weeping; thus performing an office consonant with the desires of the pious deceased. In this respect also the favor of God was manifested to his servant, in that he not only bequeathed the succession of the empire to his own beloved sons, but that the earthly tabernacle of his thrice blessed soul, according to his own earnest wish, was permitted to share the monument of the apostles; was associated with the honour of their name, and with that of the people of God; was honoured by the performance of the sacred ordinances and mystic service; and enjoyed a participation in the prayers of the saints. Thus, too, he continued to possess imperial power even after death, controlling, as though with renovated life, a universal dominion, and retaining in his own name, as Victor, Maximus, Augustus, the sovereignty of the Roman world.

72 Of the Phœnix.

We cannot compare him with that bird of Egypt, the only one, as they say, of its kind, which dies, self-sacrificed, in the midst of aromatic perfumes, and, rising from its own ashes with new life, soars aloft in the same form which it had before. Rather did he resemble his Saviour, who, as the sown grain which is multiplied from a single grain, had yielded abundant increase through the blessing of God, and had overspread the whole world with his fruit. Even so did our thrice blessed prince become multiplied, as it were, through the succession of his sons. His statue was erected along with theirs in every province; and the name of Constantine was owned and honoured even after the close of his mortal life.

73 How Constantine is represented on Coins in the Act of ascending to Heaven.

A coinage was also struck which bore the following device. On one side appeared the figure of our blessed prince, with the head closely veiled: the reverse exhibited him sitting as a charioteer, drawn by four horses, with a hand stretched downward from above to receive him up to heaven.

74 The God whom he had honoured deservedly honoured him in Return.

Such are the proofs by which the Supreme God has made it manifest to us, in the person of Constantine, who alone of all sovereigns had openly professed the Christian faith, how great a difference he perceives between those whose privilege it is to worship him and his Christ, and those who have chosen the contrary part, who provoked his enmity by daring to assail his Church, and whose calamitous end, in every instance, afforded tokens of his displeasure, as manifestly as the death of Constantine conveyed to all men an evident assurance of his Divine love.

75 He surpassed all Preceding Emperors in Devotion to God.

Standing, as he did, alone and pre-eminent among the Roman emperors as a worshiper of God; alone as the bold proclaimer to all men of the doctrine of Christ; having alone rendered honour, as none before him had ever done, to his Church; having alone abolished utterly the error of polytheism, and discountenanced idolatry in every form: so, alone among them both during life and after death, was he accounted worthy of such honours as none can say have been attained to by any other; so that no one, whether Greek or Barbarian, nay, of the ancient Romans themselves, has ever been presented to us as worthy of comparison with him.

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TEXTS ON REFORMATION AND RELIGIOUS CONFLICTS

• Martin Luther: The 95 Theses, 31 Oct. 1517
• Letter to the Archbishop Albrecht of Mainz, 31 Oct. 1517
• A Sermon on Indulgences and Grace by M. Luther, the 95 Theses in 20 snappy points trig-gering the Protestant Revolution, March, 1518
• Letter to John Staupitz , 1518
• Letter to Pope Leo X, 1518
• Letter of Martin Luther to Pope Leo X, 6th September, 1520
• Martin Luther on Islam and the Koran, Forewords to two Koran translations of 1530 and 1543
• An Open Letter on Translating, 8th of Sep. 1530
• The (39) Articles of Religion / The39 Articles

IMPORTANT WRITINGS OF MARTIN LUTHER

(Martin Luther (1483–1546) was a German professor of theology, monk, priest, composer, and translator. He became the most important single factor in starting the Protestant Reformation. Luther came to reject several teachings and practices of the Roman Catholic Church. He strongly opposed the Catholic view on selling indulgence letters. It was this form of corruption that brought Luther close to the thoughts of Jesus, as Jesus wanted to get rid of corrupt practices in the Great Temple of Jerusalem for the very same reasons. Luther proposed an academic discussion of the practice and efficacy of indulgences in his Ninety-five Theses of 1517. His refusal to renounce all of his writings at the demand of Pope Leo X in 1520 and the Holy Roman Emperor Charles V at the Diet of Worms in 1521 resulted in his excommunication by the Pope and condemnation as an outlaw by the Holy Roman Emperor.

Luther found in the New Testament that salvation and, consequently, eternal life are not earned by payment for the believer's sins but are received only as the free gift of God's grace through the believer's faith in God and the teachings of Jesus as well as the faith in Christ as redeemer from sin. His theology challenged the authority and office of the Pope by teaching that the Bible is the only source of divinely revealed knowledge from God and opposed sacerdotalism by considering all baptised Christians to be a holy priesthood. As the Catholic Church and ther leaders did not want to give up their currupt practices, Luther's ideas were starting the Protestant Reformation. He started the Lutheran Church, the first Protestant church. More and more Protestant churches split from the Roman Catholic church. The following five writings give us an insight what Luther thought. See: Introduction to the Koran by Martin Luther; Grand Bible.)

THE NINETY-FIVE THESES

or: Disputation Of Doctor Martin Luther
On The Power And Efficacy Of Indulgences
Author: Dr Martin Luther

October 31, 1517

Out of love for the truth and the desire to bring it to light, the following propositions will be discussed at Wittenberg, under the presidency of the Reverend Father Martin Luther, Master of Arts and of Sacred Theology, and Lecturer in Ordinary on the same at that place. Wherefore he requests that those who are unable to be present and debate orally with us, may do so by letter.

In the Name our Lord Jesus Christ. Amen.

1 Our Lord and Master Jesus Christ, when He said Poenitentiam agite, willed that the whole life of believers should be repentance.

2 This word cannot be understood to mean sacramental penance, i. e., confession and satisfaction, which is administered by the priests.

3 Yet it means not inward repentance only; nay, there is no inward repentance which does not outwardly work divers mortifications of the flesh.

4 The penalty [of sin], therefore, continues so long as hatred of self continues; for this is the true inward repentance, and continues until our entrance into the kingdom of heaven.

5 The pope does not intend to remit, and cannot remit any penalties other than those which he has imposed either by his own authority or by that of the Canons.

6 The pope cannot remit any guilt, except by declaring that it has been remitted by God and by assenting to God's remission; though, to be sure, he may grant remission in cases reserved to his judgement. If his right to grant remission in such cases were despised, the guilt would remain entirely unforgiven.

7 God remits guilt to no one whom He does not, at the same time, humble in all things and bring into subjection to His vicar, the priest.

8 The penitential canons are imposed only on the living, and, according to them, nothing should be imposed on the dying.

9 Therefore the Holy Spirit in the pope is kind to us, because in his decrees he always makes exception of the article of death and of necessity.

10 Ignorant and wicked are the doings of those priests who, in the case of the dying, reserve canonical penances for purgatory.

11 This changing of the canonical penalty to the penalty of purgatory is quite evidently one of the tares that were sown while the bishops slept.

12 In former times the canonical penalties were imposed not after, but before absolution, as tests of true contrition.

13 The dying are freed by death from all penalties; they are already dead to canonical rules, and have a right to be released from them.

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14 The imperfect health [of soul], that is to say, the imperfect love, of the dying brings with it, of necessity, great fear; and the smaller the love, the greater is the fear.

15 This fear and horror is sufficient of itself alone (to say nothing of other things) to constitute the penalty of purgatory, since it is very near to the horror of despair.

16 Hell, purgatory, and heaven seem to differ as do despair, almost-despair, and the assurance of safety.

17 With souls in purgatory it seems necessary that horror should grow less and love increase.

18 It seems unproved, either by reason or Scripture, that they are outside the state of merit, that is to say, of increasing love.

19 Again, it seems unproved that they, or at least that all of them, are certain or assured of their own blessedness, though we may be quite certain of it.

20 Therefore by "full remission of all penalties" the pope means not actually "of all," but only of those imposed by himself.

21 Therefore those preachers of indulgences are in error, who say that by the pope's indulgences a man is freed from every penalty, and saved;

22 Whereas he remits to souls in purgatory no penalty which, according to the canons, they would have had to pay in this life.

23 If it is at all possible to grant to any one the remission of all penalties whatsoever, it is certain that this remission can be granted only to the most perfect, that is, to the very fewest.

24 It must needs be, therefore, that the greater part of the people are deceived by that indiscriminate and high-sounding promise of release from penalty.

25 The power which the pope has, in a general way, over purgatory, is just like the power which any bishop or curate has, in a special way, within his own diocese or parish.

26 The pope does well when he grants remission to souls [in purgatory], not by the power of the keys (which he does not possess), but by way of intercession.

27 They preach man who say that so soon as the penny jingles into the money-box, the soul flies out [of purgatory].

28 It is certain that when the penny jingles into the money-box, gain and avarice can be increased, but the result of the intercession of the Church is in the power of God alone.

29 Who knows whether all the souls in purgatory wish to be bought out of it, as in the legend of Sts. Severus and Paschal.

30 No one is sure that his own contrition is sincere; much less that he has attained full remission.

31 Rare as is the man that is truly penitent, so rare is also the man who truly buys indulgences, i. e., such men are most rare.

32 They will be condemned eternally, together with their teachers, who believe themselves sure of their salvation because they have letters of pardon.

33 Men must be on their guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to Him;

34 For these "graces of pardon" concern only the penalties of sacramental satisfaction, and these are appointed by man.

35 They preach no Christian doctrine who teach that contrition is not necessary in those who intend to buy souls out of purgatory or to buy confessionalia.

36 Every truly repentant Christian has a right to full remission of penalty and guilt, even without letters of pardon.

37 Every true Christian, whether living or dead, has part in all the blessings of Christ and the Church; and this is granted him by God, even without letters of pardon.

38 Nevertheless, the remission and participation [in the blessings of the Church] which are granted by the pope are in no way to be despised, for they are, as I have said, the declaration of divine remission.

39 It is most difficult, even for the very keenest theologians, at one and the same time to commend to the people the abundance of pardons and [the need of] true contrition.

40 True contrition seeks and loves penalties, but liberal pardons only relax penalties and cause them to be hated, or at least, furnish an occasion [for hating them].

41 Apostolic pardons are to be preached with caution, lest the people may falsely think them preferable to other good works of love.

42 Christians are to be taught that the pope does not intend the buying of pardons to be compared in any way to works of mercy.

43 Christians are to be taught that he who gives to the poor or lends to the needy does a better work than buying pardons;

44 Because love grows by works of love, and man becomes better; but by pardons man does not grow better, only more free from penalty.

45 Christians are to be taught that he who sees a man in need, and passes him by, and gives [his money] for pardons, purchases not the indulgences of the pope, but the indignation of God.

46 Christians are to be taught that unless they have more than they need, they are bound to keep back what is necessary for their own families, and by no means to squander it on pardons.

47 Christians are to be taught that the buying of pardons is a matter of free will, and not of commandment.

48 Christians are to be taught that the pope, in granting pardons, needs, and therefore desires, their devout prayer for him more than the money they bring.

49 Christians are to be taught that the pope's pardons are useful, if they do not put their trust in them; but altogether harmful, if through them they lose their fear of God.

50 Christians are to be taught that if the pope knew the exactions of the pardon-preachers, he would rather that St. Peter's church should go to ashes, than that it should be built up with the skin, flesh and bones of his sheep.

51 Christians are to be taught that it would be the pope's wish, as it is his duty, to give of his own money to very many of those from whom certain hawkers of pardons cajole money, even though the church of St. Peter might have to be sold.

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52 The assurance of salvation by letters of pardon is vain, even though the commissary, nay, even though the pope himself, were to stake his soul upon it.

53 They are enemies of Christ and of the pope, who bid the Word of God be altogether silent in some Churches, in order that pardons may be preached in others.

54 Injury is done the Word of God when, in the same sermon, an equal or a longer time is spent on pardons than on this Word.

55 It must be the intention of the pope that if pardons, which are a very small thing, are celebrated with one bell, with single processions and ceremonies, then the Gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.

56 The "treasures of the Church," out of which the pope grants indulgences, are not sufficiently named or known among the people of Christ.

57 That they are not temporal treasures is certainly evident, for many of the vendors do not pour out such treasures so easily, but only gather them.

58 Nor are they the merits of Christ and the Saints, for even without the pope, these always work grace for the inner man, and the cross, death, and hell for the outward man.

59 St. Lawrence said that the treasures of the Church were the Church's poor, but he spoke according to the usage of the word in his own time.

60 Without rashness we say that the keys of the Church, given by Christ's merit, are that treasure;

61 For it is clear that for the remission of penalties and of reserved cases, the power of the pope is of itself sufficient.

62 The true treasure of the Church is the Most Holy Gospel of the glory and the grace of God.

63 But this treasure is naturally most odious, for it makes the first to be last.

64 On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.

65 Therefore the treasures of the Gospel are nets with which they formerly were wont to fish for men of riches.

66 The treasures of the indulgences are nets with which they now fish for the riches of men.

67 The indulgences which the preachers cry as the "greatest graces" are known to be truly such, in so far as they promote gain.

68 Yet they are in truth the very smallest graces compared with the grace of God and the piety of the Cross.

69 Bishops and curates are bound to admit the commissaries of apostolic pardons, with all reverence.

70 But still more are they bound to strain all their eyes and attend with all their ears, lest these men preach their own dreams instead of the commission of the pope.

71 He who speaks against the truth of apostolic pardons, let him be anathema and accursed!

72 But he who guards against the lust and license of the pardon-preachers, let him be blessed!

73 The pope justly thunders against those who, by any art, contrive the injury of the traffic in pardons.

74 But much more does he intend to thunder against those who use the pretext of pardons to contrive the injury, of holy love and truth.

75 To think the papal pardons so great that they could absolve a man even if he had committed an impossible sin and violated the Mother of God — this is madness.

76 We say, on the contrary, that the papal pardons are not able to remove the very least of venial sins, so far as its guilt is concerned.

77 It is said that even St. Peter, if he were now Pope, could not bestow greater graces; this is blasphemy against St. Peter and against the pope.

78 We say, on the contrary, that even the present pope, and any pope at all, has greater graces at his disposal; to wit, the Gospel, powers, gifts of healing, etc., as it is written in I. Corinthians xii.

79 To say that the cross, emblazoned with the papal arms, which is set up [by the preachers of indulgences], is of equal worth with the Cross of Christ, is blasphemy.

80 The bishops, curates and theologians who allow such talk to be spread among the people, will have an account to render.

81 This unbridled preaching of pardons makes it no easy matter, even for learned men, to rescue the reverence due to the pope from slander, or even from the shrewd questionings of the laity.

82 To wit:—"Why does not the pope empty purgatory, for the sake of holy love and of the dire need of the souls that are there, if he redeems an infinite number of souls for the sake of miserable money with which to build a Church? The former reasons would be most just; the latter is most trivial."

83 Again:—"Why are mortuary and anniversary masses for the dead continued, and why does he not return or permit the withdrawal of the endowments founded on their behalf, since it is wrong to pray for the redeemed?"

84 Again:—"What is this new piety of God and the pope, that for money they allow a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God, and do not rather, because of that pious and beloved soul's own need, free it for pure love's sake?"

85 Again:—"Why are the penitential canons, long since in actual fact and through disuse abrogated and dead, now satisfied by the granting of indulgences, as though they were still alive and in force?"

86 Again:—"Why does not the pope, whose wealth is to-day greater than the riches of the richest, build just this one church of St. Peter with his own money, rather than with the money of poor believers?"

87 Again:—"What is it that the pope remits, and what participation does he grant to those who, by perfect contrition, have a right to full remission and participation?"

88 Again:—"What greater blessing could come to the Church than if the pope were to do a hundred times a day what he now does once, and bestow on every believer these remissions and participations?"

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89 "Since the pope, by his pardons, seeks the salvation of souls rather than money, why does he suspend the indulgences and pardons granted heretofore, since these have equal efficacy?"

90 To repress these arguments and scruples of the laity by force alone, and not to resolve them by giving reasons, is to expose the Church and the pope to the ridicule of their enemies, and to make Christians unhappy.

91 If, therefore, pardons were preached according to the spirit and mind of the pope, all these doubts would be readily resolved; nay, they would not exist.

92 Away, then, with all those prophets who say to the people of Christ, "Peace, peace," and there is no peace!

93 Blessed be all those prophets who say to the people of Christ, "Cross, cross," and there is no cross!

94 Christians are to be exhorted that they be diligent in following Christ, their Head, through penalties, deaths, and hell;

95 And thus be confident of entering into heaven rather through many tribulations, than through the assurance of peace.

LETTER TO THE ARCHBISHOP ALBRECHT OF MAINZ

Author: Dr Martin Luther
From: 31st of October, 1517

To the Most Reverend Father in Christ and Most Illustrious Lord, Albrecht of Magdeburg and Mainz, Archbishop and Primate of the Church, Margrave of Brandenburg, etc., his own lord and pastor in Christ, worthy of reverence and fear, and most gracious.

JESUS

The grace of God be with you in all its fulness and power! Spare me, Most Reverend Father in Christ and Most Illustrious Prince, that I, the dregs of humanity, have so much boldness that I have dared to think of a letter to the height of your Sublimity. The Lord Jesus is my witness that, conscious of my smallness and baseness, I have long deferred what I am now shameless enough to do,—moved thereto most of all by the duty of fidelity which I acknowledge that I owe to your most Reverend Fatherhood in Christ. Meanwhile, therefore, may your Highness deign to cast an eye upon one speck of dust, and for the sake of your pontifical clemency to heed my prayer.

Papal indulgences for the building of St. Peter's are circulating under your most distinguished name, and as regards them, I do not bring accusation against the outcries of the preachers, which I have not heard, so much as I grieve over the wholly false impressions which the people have conceived from them; to wit,—the unhappy souls believe that if they have purchased letters of indulgence they are sure of their salvation; again, that so soon as they cast their contributions into the money-box, souls fly out of purgatory; furthermore, that these graces [i. e., the graces conferred in the indulgences] are so great that there is no sin too great to be absolved, even, as they say — though the thing is impossible—if one had violated the Mother of God; again, that a man is free, through these indulgences, from all penalty and guilt.

O God, most good! Thus souls committed to your care, good Father, are taught to their death, and the strict account, which you must render for all such, grows and increases. For this reason I have no longer been able to keep quiet about this matter, for it is by no gift of a bishop that man becomes sure of salvation, since he gains this certainty not even by the "inpoured grace" of God, but the Apostle bids us always "work out our own salvation in fear and trembling," and Peter says, "the righteous scarcely shall be saved." Finally, so narrow is the way that leads to life, that the Lord, through the prophets Amos and Zechariah, calls those who shall be saved "brands plucked from the burning," and everywhere declares the difficulty of salvation.

Why, then, do the preachers of pardons, by these false fables and promises, make the people careless and fearless? Whereas indulgences confer on us no good gift, either for salvation or

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for sanctity, but only take away the external penalty, which it was formerly the custom to impose according to the canons.

Finally, works of piety and love are infinitely better than indulgences, and yet these are not preached with such ceremony or such zeal; nay, for the sake of preaching the indulgences they are kept quiet, though it is the first and the sole duty of all bishops that the people should learn the Gospel and the love of Christ, for Christ never taught that indulgences should be preached. How great then is the horror, how great the peril of a bishop, if he permits the Gospel to be kept quiet, and nothing but the noise of indulgences to be spread among his people! Will not Christ say to them, "straining at a gnat and swallowing a camel"

In addition to this. Most Reverend Father in the Lord, it is said in the Instruction to the Commissaries which is issued under your name. Most Reverend Father (doubtless without your knowledge and consent), that one of the chief graces of indulgence is that inestimable gift of God by which man is reconciled to God, and all the penalties of purgatory are destroyed. Again, it is said that contrition is not necessary in those who purchase souls [out of purgatory] or buy confessionalia.

But what can I do, good Primate and Most Illustrious Prince, except pray your Most Reverend Fatherhood by the Lord Jesus Christ that you would deign to look [on this matter] with the eye of fatherly care, and do away entirely with that treatise[56] and impose upon the preachers of pardons another form of preaching; lest, perchance, one may some time arise, who will publish writings in which he will confute both them and that treatise, to the shame of your Most Illustrious Sublimity. I shrink very much from thinking that this will be done, and yet I fear that it will come to pass, unless there is some speedy remedy.

These faithful offices of my insignificance I beg that your Most Illustrious Grace may deign to accept in the spirit of a Prince and a Bishop, i. e., with the greatest clemency, as I offer them out of a faithful heart, altogether devoted to you, Most Reverend Father, since I too am a part of your flock.

May the Lord Jesus have your Most Reverend Fatherhood eternally in His keeping. Amen.

From Wittenberg on the Vigil of All Saints, MDXVII.

If it please the Most Reverend Father he may see these my Disputations, and learn how doubtful a thing is the opinion of indulgences which those men spread as though it were most certain.

To the Most Reverend Father,
Brother Martin Luther.

A SERMON ON INDULGENCES AND GRACE

An Abbreviation of the (Latin) 95 Theses
German: Eyn Sermon von dem Ablass vnnd Gnade
Language: Late Middle High German
Author: Dr Martin Luther
Translation: Lord Henfield, 2016
Estimated Range of Dating: March, 1518 A.D.

(Martin Luther's Sermon on Indulgences and Grace (Middle German: Eynn Sermon von dem Ablasz und Gnade, modern German: Sermon Von Ablass Und Gnade) is a pamphlet written in Wittenberg in the latter part of March, 1518 and published in April of that year. It is a short version of his 95 Theses which he wrote in Latin for discourse of experts inside the Roman Catholic Church. Due the negative response of the Church, Luther did an extraordinary thing: He wrote this short version of the 95 Theses in German, the language of the ordinary people, for anyone to understand, and he ruthlessly used Gutenberg's new printing technology to spread this pamphlet in several thousand copies. By using the language of the people, he stepped over the invisible line of academic secrecy. In the Sermon, Luther addressed his audience directly. It stresses good works and sincere repentance over indulgences, with Luther criticising indulgences as non-scriptural and the Catholic clergy as being greedy and wasting money on St. Peter's Basilica when it could be better spent on the poor in their own neighbourhoods. With that what Luther said in the pamphlet, and also how he said it, he brought millions of people behind him. When the Church leaders grasped the magnitude of his linguistic and rhetoric skills, it was too late.

The sermon swept through the major centres of the Holy Roman Empire. It was an instant hit and was reprinted 14 times in 1518 alone. Thousands of copies ran quickly from hand to hand. It has been described as "the world's first printed bestseller" and is regarded by many as the true starting point of the Reformation.)

Text:

First of all, you should know that several new teachers, such as Petrus Lombardus, Thomas Aquinas and their successors, give three parts to penance, namely: repentance, confession, satisfaction. And although, in their opinion, this difference is difficult or even not at all to be found in the Holy Scriptures nor in the old, holy Christian teachers, we want to let it stay that way and speak in their own way.

Secondly, they say: indulgence does not take away the first or second part, that is: repentance or confession, but the third, namely the satisfaction.

Thirdly: the satisfaction is further divided into three parts, that is: praying, fasting, giving alms, namely as follows: "praying" means all works peculiar to souls, such as reading, thinking, hearing God's word, preaching, teaching and the like; "Fasting" means all works of mortification of his flesh,

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such as waking, working, hard bed, rough clothes, etc .; "Giving alms" means all works of love and mercy towards one's neighbour.

Fourth, it is unquestionable in all of them that indulgence takes away the works of satisfaction, which is established as necessary for sin to be done. Because if he were to take away all of these works, nothing good would remain that we could do.

Fifth, it has been a great and as yet undecided question for many whether indulgence also takes away something more than such imposed works, namely, whether it also takes away the punishment that divine justice demands for sins.

Sixth, I leave your opinions undisputed for this time. That (but) I say that one cannot prove from the Scriptures that divine righteousness desires some punishment or satisfaction from the sinner or asks for his heartfelt and true repentance or conversion with the resolution to carry the cross of Christ from now on and to practice the above works (even if they are not prescribed by anyone). For God says through Ezekiel: If the wicked will turn from all his sins that he hath committed, and do that which is lawful and right, I will no longer remember his sin. (Ezek. 18:21; 14 ff.). He has also pardoned all of them himself: Mary Magdalene, the gout-frail, the adulteress, etc. I would like to hear who is supposed to prove something else, apart from the fact that a number of doctors thought so.

Seventh: One finds that God punishes some according to his righteousness or urges them to repent through punishments, as in Psalm 89, 31 ff .: "If my children break my statutes, I will visit their transgression with the rod, but my lovingkindness will I not utterly take from them." But to remit this punishment is in the power of no one but God alone; in fact, he does not want to remit it, but promises that he will impose it.

Eighth: That is why you cannot give the imagined punishment a name, and nobody knows what it is, unless it is this punishment, the good works mentioned above are not.

Ninth, I say: If the Christian Church is still resolving today and declaring that indulgence takes away more than the works of satisfaction, it would still be a thousand times better that no Christian would solve or desire the indulgence, but that they would rather do the works and suffered the punishment. For indulgences are nothing else, nor can they become a decree of good works and salutary punishments, which should be chosen more cheaply than abandoned (although some of the new preachers have invented two kinds of punishments: one for satisfaction, the other for improvement). But we have more freedom to despise such and similar chats (praise to God) than they have to invent; for all punishment, yes, everything that God imposes is useful and beneficial for Christians for improvement.

Tenth: That is not said that the punishments and works are too many, so that man, for the sake of the brevity of his life, cannot perform them, which is why the indulgence is necessary for him. To which I reply that there is no reason for it and that it is a mere fiction. For God and the holy church do not impose more on anyone than is possible for him to bear, as also Paul 1 Cor. 10, 13 says that God does not allow anyone to be tempted more than he can bear. And Christendom is not a little disgraced that it is blamed for putting on more than we can bear.

Eleventh: Even if the penances stipulated in spiritual law were still valid, that seven years of penance would be imposed for every mortal sin, Christianity would have to let them be stipulated and not impose any further than they should be borne by everyone. The less one should pay attention to the fact that more is imposed than anyone can comfortably carry, since they are no longer valid now.

Twelfth: It is said that the sinner should be sent to purgatory or indulgence with the rest of the punishment, but more things are said without justification or proof.

The thirteenth: It is a great mistake that someone thinks he wants to do enough for his sins, although God always forgives them for free, out of priceless grace and desires nothing in return but that one leads a good life from now on. Christianity is asking for something; so it can and should also enact it and not impose anything difficult or unbearable.

Fourteenth: Indulgence is allowed for the sake of imperfect and lazy Christians who do not want to practice good works undauntedly or are intolerable. Because indulgence does not encourage anyone to improve, but rather tolerates their imperfection and allows it. That is why one should not speak against indulgences; but neither should one support them.

Fifteenth: It would be much safer and better to do something for God's sake for St. Peter's Church, or whatever is called, than to indulge in it. For it is dangerous that he should give such a gift for indulgence and not for God's sake.

Sixteenth: Much better is the good work done to a needy than that it is given to the building, also much better than the indulgence given for it. Because, as I said, it is better to do a good work than to leave a lot in place. But indulgences are the issuance of many good works, or nothing is left behind.

Yes, that I also teach correctly, so note: You should above all (neither look at St. Peter's Church nor indulgences) give your next poor man if you want to give something. But if it comes to the point that there is no one in your city who needs help (which, God willing, should never happen), then you should give, if you want, to the churches, altars, jewellery, chalices that are in your city are. And if that is no longer necessary, then - if you want - you can give to St. Peter's Church or something else. You should not do that for the sake of indulgences either. Because Paul says 1. Tim. 5:8: "Anyone who does not do his housemates good is not a Christian and is worse than a pagan." would be better to him than all souls.

If you ask: "I would never solve indulgences like that?" I answer: I have already said above that my will, desire, request and advice is that no one should solve indulgences. Let the lazy and sleepy Christians release indulgences, you go for yourself!

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Regarding the seventeenth: Indulgence is neither required nor advised, but from the number of things that are permitted and permitted. Therefore it is not a work of obedience, not even meritorious, but an excuse for obedience. Although one should not prevent anyone from redeeming it, one should therefore withdraw all Christians from it and encourage and strengthen them to the works and punishments that are issued there.

Eighteenth: I do not know whether the souls will be drawn out of purgatory by the indulgence, and I do not yet believe either, although a number of new doctors say that. But it is impossible for them to prove it, nor has the Church decided yet. Therefore, for greater security, it is much better that you pray and work for them yourself; for this is more proven and is certain.

The nineteenth: I have no doubt on these points, they are sufficiently founded in the Scriptures. Therefore you should have no doubt, and let scholastic doctors be scholastics; they are all not enough with their school opinions that they should confirm a sermon.

As for the twentieth: Even though some of them scold me for a heretic, for whom such truth in the cash register is very harmful, I still do not pay much attention to such blaring, since no one else does that than a number of dark brains who never smelled the Bible, the Christian teachers never read, never understood their own teachers, but almost rotten in their riddled and torn school opinions. Because if they understood them, they would know that they should not blaspheme anyone unheard of and unconquerably. But God give them and us the right sense! Amen.

(Published by Luther probably February / March 1518 - underlining by Peter R. Seeber from: Kurt Aland (Martin Luther's 95 theses with the corresponding documents from the history of the Reformation, pp. 110f.) Writes: "When Luther on March 5, 1518 Schurl expresses the wish to write a German script that would replace the theses for the community, one would think that he had the sermon in mind here. However, the sermon would then have to be written down immediately after this letter (that would be no difficulty with Luther's fast working method) and printed (in view of the slowness of the printers and the printing at that time the main obstacle to this assumption lies. The question is also whether Luther would have called the little sermon "writing" - libellus).)

LETTER TO JOHN STAUPITZ ACCOMPANYING THE "RESOLUTIONS" TO THE 95 THESES, 1518

Author: Dr Martin Luther

To his Reverend and Dear Father
John Staupitz, Professor of Sacred Theology, Vicar of the Augustinian Order,

Brother Martin Luther,
his pupil, sendeth greeting.

I remember, dear Father, that once, among those pleasant and wholesome talks of thine, with which the Lord Jesus ofttimes gives me wondrous consolation, the word poenitentia was mentioned. We were moved with pity for many consciences, and for those tormentors who teach, with rules innumerable and unbearable, what they call a modus confitendi. Then we heard thee say as with a voice from heaven, that there is no true penitence which does not begin with love of righteousness and of God, and that this love, which others think to be the end and the completion of penitence, is rather its beginning.

This word of thine stuck in me like a sharp arrow of the mighty, and from that time forth I began to compare it with the texts of Scripture which teach penitence. Lo, there began a joyous game! The words frollicked with me everywhere! They laughed and gamboled around this saying. Before that there was scarcely a word in all the Scriptures more bitter to me than "penitence," though I was busy making pretences to God and trying to produce a forced, feigned love; but now there is no word which has for me a sweeter or more pleasing sound than "penitence," For God's commands are sweet, when we find that they are to be read not in books alone, but in the wounds of our sweet Saviour.

After this it came about that, by the grace of the learned men who dutifully teach us Greek and Hebrew, I learned that this word is in Greek metanoia and is derived from meta and noun, i. e., post and mentem, so that poenitentia or metanoia is a "coming to one's senses," and is a knowledge of one's own evil, gained after punishment has been accepted and error acknowledged; and this cannot possibly happen without a change in our heart and our love. All this answers so aptly to the theology of Paul, that nothing, at least in my judgement, can so aptly illustrate St. Paul.

Then I went on and saw that metanoia cap be derived, though not without violence, not only from post and mentem, but also from trans and mentem, so that metanoia signifies a changing of the mind and heart, because it seemed to indicate not only a change of the heart, but also a manner of changing it, i. e., the grace of God. For that "passing over of the mind," which is true repentance, is of very frequent mention in the Scriptures. Christ has displayed the true significance of that old word "Passover"; and long before the Passover, Abraham was a type of it, when he was called a "pilgrim,"

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i. e., a "Hebrew," that is to say, one who "passed over" into Mesopotamia, as the Doctor of Bourgos learnedly explains. With this accords, too, the title of the Psalm in which Jeduthun, i. e., "the pilgrim," is introduced as the singer.

Depending on these things, I ventured to think those men false teachers who ascribed so much to works of penitence that they left us scarcely anything of penitence itself except trivial satisfactions and laborious confession, because, forsooth, they had derived their idea from the Latin words poenitentiam agere, which indicate an action, rather than a change of heart, and are in no way an equivalent for the Greek metanoia.

While this thought was boiling in my mind, suddenly new trumpets of indulgences and bugles of remissions began to peal and to bray all about us; but they were not intended to arouse us to keen eagerness for battle. In a word, the doctrine of true penitence was passed by, and they presumed to praise not even that poorest part of penitence which is called "satisfaction," but the remission of that poorest part of penitence; and they praised it so highly that such praise was never heard before. Then, too, they taught impious and false and heretical doctrines with such authority (I wished to say "with such assurance") that he who even muttered anything to the contrary under his breath, would straightway be consigned to the flames as a heretic, and condemned to eternal malediction.

Unable to meet their rage half-way, I determined to enter a modest dissent, and to call their teaching into question, relying on the opinion of all the doctors and of the whole Church, that to render satisfaction is better than to secure the remission of satisfaction, i. e., to buy indulgences. Nor is there anybody who ever taught otherwise. Therefore, I published my Disputation; in other words, I brought upon my head all the curses, high, middle and low, which these lovers of money (I should say "of souls") are able to send or to have sent upon me. For these most courteous men, armed, as they are, with very dense acumen, since they cannot deny what I have said, now pretend that in my Disputation I have spoken against the power of the Supreme Pontiff.

That is the reason. Reverend Father, why I now regretfully come out in public. For I have ever been a lover of my corner, and prefer to look upon the beauteous passing show of the great minds of our age, rather than to be looked upon and laughed at. But I see that the bean must appear among the cabbages, and the black must be put with the white, for the sake of seemliness and loveliness.

I ask, therefore, that thou wilt take this foolish work of mine and forward it, if possible, to the most Excellent Pontiff, Leo X, where it may plead my cause against the designs of those who hate me. Not that I wish thee to share my danger! Nay, I wish this to be done at my peril only. Christ will see whether what I have said is His or my own; and without His permission there is not a word in the Supreme Pontiff's tongue, nor is the heart of the king in his own hand. He is the Judge whose verdict I await from the Roman See.

As for those threatening friends of mine, I have no answer for them but that word of Reuchlin's—"He who is poor fears nothing; he has nothing to lose." Fortune I neither have nor desire; if I have had reputation and honor, he who destroys them is always at work; there remains only one poor body, weak and wearied with constant hardships, and if by force or wile they do away with that (as a service to God), they will but make me poorer by perhaps an hour or two of life. Enough for me is the most sweet Saviour and Redeemer, my Lord Jesus Christ, to Whom I shall always sing my song; if any one is unwilling to sing with me, what is that to me? Let him howl, if he likes, by himself.

The Lord Jesus keep thee eternally, my gracious Father!

Wittenberg, Day of the Holy Trinity, 1518.

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LETTER TO POPE LEO X, ACCOMPANYING THE "RESOLUTIONS" TO THE 95 THESES, 1518

Author: Dr Martin Luther

To the
Most Blessed Father,
LEO X.

Martin Luther,
Augustinian Friar,
wisheth everlasting welfare.

I have heard evil reports about myself, most blessed Father, by which I know that certain friends have put my name in very bad odor with you and yours, saying that I have attempted to belittle the power of the keys and of the Supreme Pontiff. Therefore I am accused of heresy, apostasy, and perfidy, and am called by six hundred other names of ignominy. My ears shudder and my eyes are astounded. But the one thing in which I put my confidence remains unshaken—my clear and quiet conscience. Moreover, what I hear is nothing new. With such like decorations I have been adorned in my own country by those same honorable and truthful men, i. e., by the men whose own conscience convicts them of wrongdoing, and who are trying to put their own monstrous doings off on me, and to glorify their own shame by bringing shame to me. But you will deign, blessed Father, to hear the true case from me, though I am but an uncouth child.

It is not long ago that the preaching of the Jubilee indulgences was begun in our country, and matters went so far that the preachers of indulgences, thinking that the protection of your name made anything permissible, ventured openly to teach the most impious and heretical doctrines, which threatened to make the power of the Church a scandal and a laughing-stock, as if the decretals De abusionibus quaestorum did not apply to them.

Not content with spreading this poison of theirs by word of mouth, they published tracts and scattered them among the people. In these books—to say nothing of the insatiable and unheard of avarice of which almost every letter in them vilely smells—they laid down those same impious and heretical doctrines, and laid them down in such wise that confessors were bound by their oath to be faithful and insistent in urging them upon the people. I speak the truth, and none of them can hide himself from the heat thereof. The tracts are extant and they cannot disown them. These teachings were so successfully carried on, and the people, with their false hopes, were sucked so dry that, as the Prophet says, "they plucked their flesh from off their bones"; but they themselves meanwhile were fed most pleasantly on the fat of the land.

There was just one means which they used to quiet opposition, to wit, the protection of your name, the threat of burning at the stake, and the disgrace of the name "heretic." It is incredible how ready they are to threaten, even, at times, when they perceive that it is only their own mere silly opinions which are contradicted. As though this were to quiet opposition, and not rather to arouse schisms and seditions by sheer tyranny!

None the less, however, stories about the avarice of the priests were bruited in the taverns, and evil was spoken of the power of the keys and of the Supreme Pontiff, and as evidence of this, I could cite the common talk of this whole land. I truly confess that I was on fire with zeal for Christ, as I thought, or with the heat of youth, if you prefer to have it so; and yet I saw that it was not in place for me to make any decrees or to do anything in these matters. Therefore I privately admonished some of the prelates of the Church. By some of them I was kindly received, to others I seemed ridiculous, to still others something worse; for the terror of your name and the threat of Church censures prevailed. At last, since I could do nothing else, it seemed good that I should offer at least a gentle resistance to them, i. e., question and discuss their teachings. Therefore I published a set of theses, inviting only the more learned to dispute with me if they wished; as should be evident, even to my adversaries, from the Preface to the Disputation.

Lo, this is the fire with which they complain that all the world is now ablaze! Perhaps it is because they are indignant that I, who by your own apostolic authority am a Master of Theology, have the right to conduct public disputations, according to the custom of all the Universities and of the whole Church, not only about indulgences, but also about God's power and remission and mercy, which are incomparably greater subjects. I am not much moved, however, by the fact that they envy me the privilege granted me by the power of your Holiness, since I am unwillingly compelled to yield to them in things of far greater moment, viz., when they mix the dreams of Aristotle with theological matters, and conduct nonsensical disputations about the majesty of God, beyond and against the privilege granted them.

It is a miracle to me by what fate it has come about that this single Disputation of mine should, more than any other, of mine or of any of the teachers, have gone out into very nearly the whole land. It was made public at our University and for our University only, and it was made public in such wise that I cannot believe it has become known to all men. For it is a set of theses, not doctrines or dogmas, and they are put, according to custom, in an obscure and enigmatic way. Otherwise, if I had been able to foresee what was coming, I should have taken care, for my part, that they would be easier to understand.

Now what shall I do? I cannot recant them; and yet I see that marvelous enmity is inflamed against me because of their dissemination. It is unwillingly that I incur the public and perilous and various judgement of men, especially since I am unlearned, dull of brain, empty of scholarship; and that too in this brilliant age of ours, which by its achievements in letters and learning can force even Cicero into the corner,

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though he was no base follower of the public light. But necessity compels me to be the goose that squawks among the swans.

And so, to soften my enemies and to fulfil the desires of many, I herewith send forth these trifling explanations of my Disputation; I send them forth in order, too, that I may be more safe under the defense of your name and the shadow of your protection. In them all may see, who will, how purely and simply I have sought after and cherished the power of the Church and reverence for the keys; and, at the same time, how unjustly and falsely my adversaries have befouled me with so many names. For if I had been such a one as they wish to make me out, and if I had not, on the contrary, done everything correctly, according to my academic privilege, the Most Illustrious Prince Frederick, Duke of Saxony, Imperial Elector, etc., would never have tolerated such a pest in his University, for he most dearly loves the Catholic and Apostolic truth, nor could I have been tolerated by the keen and learned men of our University. But what has been done, I do because those most courteous men do not fear openly to involve both the Prince and the University in the same disgrace with myself.

Wherefore, most blessed Father, I cast myself at the feet of your Holiness, with all that I have and all that I am. Quicken, kill, call, recall, approve, reprove, as you will. In your voice I shall recognise the voice of Christ directing you and speaking in you. If I have deserved death, I shall not refuse to die. For the earth is the Lord's and the fulness thereof. He is blessed forever. Amen.

May He have you too forever in His keeping. Amen.

ANNO MDXVIII.

ANOTHER LETTER OF MARTIN LUTHER TO POPE LEO X

From: 6th of September, 1520.
Author: Dr Martin Luther
Translation: by Erika Bullmann Flores

Letter of Martin Luther to Pope Leo X

Among those monstrous evils of this age with which I have now for three years been waging war, I am sometimes compelled to look to you and to call you to mind, most blessed father Leo. In truth, since you alone are everywhere considered as being the cause of my engaging in war, I cannot at any time fail to remember you; and although I have been compelled by the causeless raging of your impious flatterers against me to appeal from your seat to a future council—fearless of the futile decrees of your predecessors Pius and Julius, who in their foolish tyranny prohibited such an action—yet I have never been so alienated in feeling from your Blessedness as not to have sought with all my might, in diligent prayer and crying to God, all the best gifts for you and for your see. But those who have hitherto endeavoured to terrify me with the majesty of your name and authority, I have begun quite to despise and triumph over. One thing I see remaining which I cannot despise, and this has been the reason of my writing anew to your Blessedness: namely, that I find that blame is cast on me, and that it is imputed to me as a great offence, that in my rashness I am judged to have spared not even your person.

Now, to confess the truth openly, I am conscious that, whenever I have had to mention your person, I have said nothing of you but what was honourable and good. If I had done otherwise, I could by no means have approved my own conduct, but should have supported with all my power the judgement of those men concerning me, nor would anything have pleased me better, than to recant such rashness and impiety. I have called you Daniel in Babylon; and every reader thoroughly knows with what distinguished zeal I defended your conspicuous innocence against Silvester, who tried to stain it. Indeed, the published opinion of so many great men and the repute of your blameless life are too widely famed and too much reverenced throughout the world to be assailable by any man, of however great name, or by any arts. I am not so foolish as to attack one whom everybody praises; nay, it has been and always will be my desire not to attack even those whom public repute disgraces. I am not delighted at the faults of any man, since I am very conscious myself of the great beam in my own eye, nor can I be the first to cast a stone at the adulteress.

I have indeed inveighed sharply against impious doctrines, and I have not been slack to censure my adversaries on account, not of their bad morals, but of their impiety. And for this I am so far from being sorry that I have brought my mind to despise the judgements of men and to persevere in this vehement zeal, according to the example of Christ, who, in His zeal, calls His adversaries a generation of vipers, blind,

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hypocrites, and children of the devil. Paul, too, charges the sorcerer with being a child of the devil, full of all subtlety and all malice; and defames certain persons as evil workers, dogs, and deceivers. In the opinion of those delicate-eared persons, nothing could be more bitter or intemperate than Paul's language. What can be more bitter than the words of the prophets? The ears of our generation have been made so delicate by the senseless multitude of flatterers that, as soon as we perceive that anything of ours is not approved of, we cry out that we are being bitterly assailed; and when we can repel the truth by no other pretence, we escape by attributing bitterness, impatience, intemperance, to our adversaries. What would be the use of salt if it were not pungent, or of the edge of the sword if it did not slay? Accursed is the man who does the work of the Lord deceitfully.

Wherefore, most excellent Leo, I beseech you to accept my vindication, made in this letter, and to persuade yourself that I have never thought any evil concerning your person; further, that I am one who desires that eternal blessing may fall to your lot, and that I have no dispute with any man concerning morals, but only concerning the word of truth. In all other things I will yield to any one, but I neither can nor will forsake and deny the word. He who thinks otherwise of me, or has taken in my words in another sense, does not think rightly, and has not taken in the truth.

Your see, however, which is called the Court of Rome, and which neither you nor any man can deny to be more corrupt than any Babylon or Sodom, and quite, as I believe, of a lost, desperate, and hopeless impiety, this I have verily abominated, and have felt indignant that the people of Christ should be cheated under your name and the pretext of the Church of Rome; and so I have resisted, and will resist, as long as the spirit of faith shall live in me. Not that I am striving after impossibilities, or hoping that by my labours alone, against the furious opposition of so many flatterers, any good can be done in that most disordered Babylon; but that I feel myself a debtor to my brethren, and am bound to take thought for them, that fewer of them may be ruined, or that their ruin may be less complete, by the plagues of Rome. For many years now, nothing else has overflowed from Rome into the world—as you are not ignorant—than the laying waste of goods, of bodies, and of souls, and the worst examples of all the worst things. These things are clearer than the light to all men; and the Church of Rome, formerly the most holy of all Churches, has become the most lawless den of thieves, the most shameless of all brothels, the very kingdom of sin, death, and hell; so that not even antichrist, if he were to come, could devise any addition to its wickedness.

Meanwhile you, Leo, are sitting like a lamb in the midst of wolves, like Daniel in the midst of lions, and, with Ezekiel, you dwell among scorpions. What opposition can you alone make to these monstrous evils? Take to yourself three or four of the most learned and best of the cardinals. What are these among so many? You would all perish by poison before you could undertake to decide on a remedy. It is all over with the Court of Rome; the wrath of God has come upon her to the uttermost. She hates councils; she dreads to be reformed; she cannot restrain the madness of her impiety; she fills up the sentence passed on her mother, of whom it is said, "We would have healed Babylon, but she is not healed; let us forsake her." It had been your duty and that of your cardinals to apply a remedy to these evils, but this gout laughs at the physician's hand, and the chariot does not obey the reins. Under the influence of these feelings, I have always grieved that you, most excellent Leo, who were worthy of a better age, have been made pontiff in this. For the Roman Court is not worthy of you and those like you, but of Satan himself, who in truth is more the ruler in that Babylon than you are.

Oh, would that, having laid aside that glory which your most abandoned enemies declare to be yours, you were living rather in the office of a private priest or on your paternal inheritance! In that glory none are worthy to glory, except the race of Iscariot, the children of perdition. For what happens in your court, Leo, except that, the more wicked and execrable any man is, the more prosperously he can use your name and authority for the ruin of the property and souls of men, for the multiplication of crimes, for the oppression of faith and truth and of the whole Church of God? Oh, Leo! in reality most unfortunate, and sitting on a most perilous throne, I tell you the truth, because I wish you well; for if Bernard felt compassion for his Anastasius at a time when the Roman see, though even then most corrupt, was as yet ruling with better hope than now, why should not we lament, to whom so much further corruption and ruin has been added in three hundred years?

Is it not true that there is nothing under the vast heavens more corrupt, more pestilential, more hateful, than the Court of Rome? She incomparably surpasses the impiety of the Turks, so that in very truth she, who was formerly the gate of heaven, is now a sort of open mouth of hell, and such a mouth as, under the urgent wrath of God, cannot be blocked up; one course alone being left to us wretched men: to call back and save some few, if we can, from that Roman gulf.

Behold, Leo, my father, with what purpose and on what principle it is that I have stormed against that seat of pestilence. I am so far from having felt any rage against your person that I even hoped to gain favour with you and to aid you in your welfare by striking actively and vigorously at that your prison, nay, your hell. For whatever the efforts of all minds can contrive against the confusion of that impious Court will be advantageous to you and to your welfare, and to many others with you. Those who do harm to her are doing your office; those who in every way abhor her are glorifying Christ; in short, those are Christians who are not Romans.

But, to say yet more, even this never entered my heart: to inveigh against the Court of Rome or to dispute at all about her. For, seeing all remedies for her health to be desperate, I looked on her with contempt, and, giving her a bill of divorcement, said to her, "He that is unjust, let him be unjust

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still; and he that is filthy, let him be filthy still," giving myself up to the peaceful and quiet study of sacred literature, that by this I might be of use to the brethren living about me.

While I was making some advance in these studies, Satan opened his eyes and goaded on his servant John Eccius, that notorious adversary of Christ, by the unchecked lust for fame, to drag me unexpectedly into the arena, trying to catch me in one little word concerning the primacy of the Church of Rome, which had fallen from me in passing. That boastful Thraso, foaming and gnashing his teeth, proclaimed that he would dare all things for the glory of God and for the honour of the holy apostolic seat; and, being puffed up respecting your power, which he was about to misuse, he looked forward with all certainty to victory; seeking to promote, not so much the primacy of Peter, as his own pre-eminence among the theologians of this age; for he thought it would contribute in no slight degree to this, if he were to lead Luther in triumph. The result having proved unfortunate for the sophist, an incredible rage torments him; for he feels that whatever discredit to Rome has arisen through me has been caused by the fault of himself alone.

Suffer me, I pray you, most excellent Leo, both to plead my own cause, and to accuse your true enemies. I believe it is known to you in what way Cardinal Cajetan, your imprudent and unfortunate, nay unfaithful, legate, acted towards me. When, on account of my reverence for your name, I had placed myself and all that was mine in his hands, he did not so act as to establish peace, which he could easily have established by one little word, since I at that time promised to be silent and to make an end of my case, if he would command my adversaries to do the same. But that man of pride, not content with this agreement, began to justify my adversaries, to give them free licence, and to order me to recant, a thing which was certainly not in his commission. Thus indeed, when the case was in the best position, it came through his vexatious tyranny into a much worse one. Therefore whatever has followed upon this is the fault not of Luther, but entirely of Cajetan, since he did not suffer me to be silent and remain quiet, which at that time I was entreating for with all my might. What more was it my duty to do?

Next came Charles Miltitz, also a nuncio from your Blessedness. He, though he went up and down with much and varied exertion, and omitted nothing which could tend to restore the position of the cause thrown into confusion by the rashness and pride of Cajetan, had difficulty, even with the help of that very illustrious prince the Elector Frederick, in at last bringing about more than one familiar conference with me. In these I again yielded to your great name, and was prepared to keep silence, and to accept as my judge either the Archbishop of Treves, or the Bishop of Naumburg; and thus it was done and concluded. While this was being done with good hope of success, lo! that other and greater enemy of yours, Eccius, rushed in with his Leipsic disputation, which he had undertaken against Carlstadt, and, having taken up a new question concerning the primacy of the Pope, turned his arms unexpectedly against me, and completely overthrew the plan for peace. Meanwhile Charles Miltitz was waiting, disputations were held, judges were being chosen, but no decision was arrived at. And no wonder! for by the falsehoods, pretences, and arts of Eccius the whole business was brought into such thorough disorder, confusion, and festering soreness, that, whichever way the sentence might lean, a greater conflagration was sure to arise; for he was seeking, not after truth, but after his own credit. In this case too I omitted nothing which it was right that I should do.

I confess that on this occasion no small part of the corruptions of Rome came to light; but, if there was any offence in this, it was the fault of Eccius, who, in taking on him a burden beyond his strength, and in furiously aiming at credit for himself, unveiled to the whole world the disgrace of Rome.

Here is that enemy of yours, Leo, or rather of your Court; by his example alone we may learn that an enemy is not more baneful than a flatterer. For what did he bring about by his flattery, except evils which no king could have brought about? At this day the name of the Court of Rome stinks in the nostrils of the world, the papal authority is growing weak, and its notorious ignorance is evil spoken of. We should hear none of these things, if Eccius had not disturbed the plans of Miltitz and myself for peace. He feels this clearly enough himself in the indignation he shows, too late and in vain, against the publication of my books. He ought to have reflected on this at the time when he was all mad for renown, and was seeking in your cause nothing but his own objects, and that with the greatest peril to you. The foolish man hoped that, from fear of your name, I should yield and keep silence; for I do not think he presumed on his talents and learning. Now, when he sees that I am very confident and speak aloud, he repents too late of his rashness, and sees—if indeed he does see it—that there is One in heaven who resists the proud, and humbles the presumptuous.

Since then we were bringing about by this disputation nothing but the greater confusion of the cause of Rome, Charles Miltitz for the third time addressed the Fathers of the Order, assembled in chapter, and sought their advice for the settlement of the case, as being now in a most troubled and perilous state. Since, by the favour of God, there was no hope of proceeding against me by force, some of the more noted of their number were sent to me, and begged me at least to show respect to your person and to vindicate in a humble letter both your innocence and my own. They said that the affair was not as yet in a position of extreme hopelessness, if Leo X., in his inborn kindliness, would put his hand to it. On this I, who have always offered and wished for peace, in order that I might devote myself to calmer and more useful pursuits, and who for this very purpose have acted with so much spirit and vehemence, in order to put down by the strength and impetuosity of my words, as well as of my feelings, men whom I saw to be very far from equal to myself—I, I say, not only gladly yielded, but even accepted it

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with joy and gratitude, as the greatest kindness and benefit, if you should think it right to satisfy my hopes.

Thus I come, most blessed Father, and in all abasement beseech you to put to your hand, if it is possible, and impose a curb to those flatterers who are enemies of peace, while they pretend peace. But there is no reason, most blessed Father, why any one should assume that I am to utter a recantation, unless he prefers to involve the case in still greater confusion. Moreover, I cannot bear with laws for the interpretation of the word of God, since the word of God, which teaches liberty in all other things, ought not to be bound. Saving these two things, there is nothing which I am not able, and most heartily willing, to do or to suffer. I hate contention; I will challenge no one; in return I wish not to be challenged; but, being challenged, I will not be dumb in the cause of Christ my Master. For your Blessedness will be able by one short and easy word to call these controversies before you and suppress them, and to impose silence and peace on both sides—a word which I have ever longed to hear.

Therefore, Leo, my Father, beware of listening to those sirens who make you out to be not simply a man, but partly a god, so that you can command and require whatever you will. It will not happen so, nor will you prevail. You are the servant of servants, and more than any other man, in a most pitiable and perilous position. Let not those men deceive you who pretend that you are lord of the world; who will not allow any one to be a Christian without your authority; who babble of your having power over heaven, hell, and purgatory. These men are your enemies and are seeking your soul to destroy it, as Isaiah says, "My people, they that call thee blessed are themselves deceiving thee." They are in error who raise you above councils and the universal Church; they are in error who attribute to you alone the right of interpreting Scripture. All these men are seeking to set up their own impieties in the Church under your name, and alas! Satan has gained much through them in the time of your predecessors.

In brief, trust not in any who exalt you, but in those who humiliate you. For this is the judgement of God: "He hath cast down the mighty from their seat, and hath exalted the humble." See how unlike Christ was to His successors, though all will have it that they are His vicars. I fear that in truth very many of them have been in too serious a sense His vicars, for a vicar represents a prince who is absent. Now if a pontiff rules while Christ is absent and does not dwell in his heart, what else is he but a vicar of Christ? And then what is that Church but a multitude without Christ? What indeed is such a vicar but antichrist and an idol? How much more rightly did the Apostles speak, who call themselves servants of a present Christ, not the vicars of an absent one!

Perhaps I am shamelessly bold in seeming to teach so great a head, by whom all men ought to be taught, and from whom, as those plagues of yours boast, the thrones of judges receive their sentence; but I imitate St. Bernard in his book concerning Considerations addressed to Eugenius, a book which ought to be known by heart by every pontiff. I do this, not from any desire to teach, but as a duty, from that simple and faithful solicitude which teaches us to be anxious for all that is safe for our neighbours, and does not allow considerations of worthiness or unworthiness to be entertained, being intent only on the dangers or advantage of others. For since I know that your Blessedness is driven and tossed by the waves at Rome, so that the depths of the sea press on you with infinite perils, and that you are labouring under such a condition of misery that you need even the least help from any the least brother, I do not seem to myself to be acting unsuitably if I forget your majesty till I shall have fulfilled the office of charity. I will not flatter in so serious and perilous a matter; and if in this you do not see that I am your friend and most thoroughly your subject, there is One to see and judge.

In fine, that I may not approach you empty-handed, blessed Father, I bring with me this little treatise, published under your name, as a good omen of the establishment of peace and of good hope. By this you may perceive in what pursuits I should prefer and be able to occupy myself to more profit, if I were allowed, or had been hitherto allowed, by your impious flatterers. It is a small matter, if you look to its exterior, but, unless I mistake, it is a summary of the Christian life put together in small compass, if you apprehend its meaning. I, in my poverty, have no other present to make you, nor do you need anything else than to be enriched by a spiritual gift. I commend myself to your Paternity and Blessedness, whom may the Lord Jesus preserve for ever. Amen.

Wittenberg, 6th September, 1520.

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MARTIN LUTHER ON ISLAM AND THE KORAN

Two Prefaces of two Latin Koran Translations:
Author: Dr Martin Luther
Preface to the Libellus de ritu et moribus Turcorum, 1530
Preface to Bibliander's Edition of the Koran,1543
Source: Word & World, Volume 16, Number 2, Spring 1996
Translatiom: Sarah Henrich and James L. Boyce, 1996
Estimated Range of Dating: 1530 and 1543 A.D.

(Martin Luther, the German scholar who wanted to reform the Romam Catholic Church, is not only known as founder of the Protestant Church and translator of the entire Bible into German, but he also read the Koran; and he did that for a very good reason. Martin Luther's remarkable involvement with Islam and Muslims (whom he called "Turks") is insufficiently known. Luther was a person of his time, and his language expresses the roughness of the age. Luther, however, was far ahead of his time, and is helpful to us in reminding us of the importance of the Islamic reality. He expressed regret that scholars were not seeking to study and understand Islam in its own terms. Luther was born in 1483, so when Constantinople, the capital city of the Roman Empire, fell to the Muslim Ottoman Turks in 1453, it was an event that still was fresh in the memory of his contemporaries.

Throughout the late-1400s and 1500s, the Ottoman Turks took the lead in the Islamic world. Eventually their empire would stretch east across Asia Minor (Turkey) through Syria to Persia, and south through Arabia, Egypt, and north Africa. The Turks also pressed westward into Europe, conquering Greece and the Baltics, not for territory but for spreading Islam! In 1526, the King of Hungary was killed in battle, and in 1529, the Turks began their siege of Vienna, Austria, the home of the Habsburgs and a seat of power for the Holy Roman Emperor, Charles V. Islam was pounding on the gates of western Europe, and many Christians feared that they might give way at any moment to Turkish domination.

Meanwhile, Martin Luther had been fighting his own battles. By the 1520s, the Reformation of the Church was well under way, but Luther was not only concerned with theological debates and church life. He also spoke on the important concerns of society and the civil government, applying Scripture to the hot topics and current events. In 1529, Luther published a treatise called On War Against the Turk (Luther's Works, Vol. 46, pp.161–205). In this work, he distinguishes between the two men who should fight against the Turk, "and there ought to be only two: the one is named Christian, the other, Emperor Charles".

When the Hungarian king was defeated in 1526, he had been accompanied by an ecclesiastical army led by sword-wielding bishops. But Luther argues that any war against the Turks should not be a religious crusade led by the ministers of the church. "If I were emperor, king, or prince and were in a campaign against the Turk, I would exhort [and even force] my bishops and priests to stay at home and attend to the duties of their office, praying, fasting, saying mass, preaching, and caring for the poor, as not only Holy Scripture, but their own canon law teaches and requires". Luther follows Scripture in teaching that God has given authority to the civil rulers, not the church, to punish wickedness and wage war.

Luther argues it is the emperor's duty to wage war, but that doesn't mean he can attack whomever he wants. The emperor is under God's order and there are just causes for the emperor to fight the Turk; chiefly, "the Turk is attacking his subjects and his empire, and it is his duty as a regular ruler appointed by God, to defend his own" (p.184). When the emperor takes up this task in obedience to God, he also serves his neighbors by providing protection for his subjects and a good conscience for his soldiers. This is why it is important that the civil government take up this task, not the church: "If there is to be war against the Turk, it should be fought at the emperor's command, under his banner, and in his name. Luther's advice on the just causes for war with the Muslim nations of his day are still good advice for civil governments today.

In the 1500s, the threat of Islamic armies was very real for the people of central and western Europe. Already, Christians in the Middle East and Greece lived under Turkish Muslim rule. Many of them had been enslaved or demoted to second class citizens. Others were driven from their homes, while still others were killed. The people of Germany were understandably fearful that the same fate could fall upon them if the Turks succeeded in defeating the Holy Roman Empire. Luther was initially aloof to the matter. He saw the Turkish Muslim attacks as manifestations of God's wrath against an ungodly "Christian" Europe. This was an unpopular view in his time, as it is still today, but Luther knew from Scripture that God did indeed chasten His people through the might of enemy nations and that suffering in this life should serve as a reminder of God's anger over sin. Along with God's Word, the Christian's chief weapon in this fight is prayer.

But the farther the Turks moved up the Danube River basin toward Vienna, and the more he heard about the pope clamouring for a crusade and German preachers expressing ambivalence toward and sometimes preference for the Turk, the more he was pressed to address the issue of war with the Ottomans. Unsurprisingly, given his view of the secular realm, he came out strongly in favour of war, for in his mind it was just. He continued to support every preparation for it so long as it was not construed as a crusade. He also believed that physical warfare was not enough. It had to be accompanied by the spiritual disciplines of prayer and repentance.

About the time of the siege of Vienna, Luther also began to view the Turkish threat as an apocalyptic threat. He was convinced that the rise of the Turks was foretold in the eschatological prophecies in scripture, especially Daniel 7. He also believed that, while the Turks would be successful for

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a time, their days were numbered as the last days were soon approaching. Until then, Christians needed to be warned about the dangers of Islam. He had heard and read that many Christians who ended up in the Ottoman Empire eventually became Muslims. So he spent most of his energy in writing about and inquiring into the theology and culture of the Turks for the purpose of encouraging and equipping Christians to resist it.

It is in On War Against the Turk that we get perhaps the fullest summary of Luther's basic notions of the religion of Mohammed and of Muslim customs as he saw them in the Ottoman Turkish enemy. Luther argued that the Turk was a threat to the Christian in three estates: the spiritual, the temporal, and in the estate of marriage or the home.

Firstly, He described the Muslim religion as a patchwork taken from Jewish, Christian, and heathen sources in which "Father, Son, Holy Ghost, baptism, the sacrament, gospel, faith, and all Christian doctrine and life are gone, and instead of Christ only Mohammed with his doctrine of works and especially the sword is left."

Secondly, Luther saw the Koran as the basis of a creed that compelled the use of the sword through which temporal government with its maintenance of peace, protection of the good, and punishment of the wicked was destroyed. "With lies he kills souls and with murder he kills bodies."

Thirdly, Luther lifted up the practice among the Turks of having many wives as a destruction of the estate of marriage and the home. In sum, the Turk is a "destroyer, enemy and blasphemer of our Lord Jesus Christ, a man who instead of the gospel and faith sets up his shameful Mohammed and all kinds of lies, ruins all temporal government and home life or marriage, and his warfare, which is nothing but murder and bloodshed, is a tool of the devil himself."

Luther wrote treatises, he also preached a sermon on war with the Turkish Muslims. He spoke of those Christians who already lived under Islamic rule, as well as those Germans who were already captured during battle and sold as slaves. Throughout it all, he remained committed to making as much information on Islam available as possible. This culminated in his involvement in the publication of a new Latin translation of the Koran in 1543, a work that was included in the first collection of texts relating to Islam to ever be printed. For this reason his prefaces to the "Book of the Rites and Customs of the Turks" and to "Bibliander's Edition of Alcoran" have been newly translated and are presented here.)

1. LUTHER.S 1530 PREFACE TO THE TRACT ON THE RELIGION AND CUSTOMS OF THE TURKS, 1530

(On December 6, 1529, Veit Dietrich wrote from Wittenberg to Hektor Pömer in Nurenberg: We have in our possession from occupied Constantinople a pamphlet written many years ago on the customs of the Turks that Luther will soon publish with the addition of his own preface. Then on January 3, 1530, Luther wrote to his friend Nikolaus Hausmann in Zwickau: A pamphlet in Latin on the rites and religion of the Turks written almost seventy years ago is being prepared. The libellus referred to in these remarks appears to have been written by a certain Georg von Muelbach, in later life a Dominican priest among the curia in Rome, who as a youth had been captured when the Turks, under the lead of Murad II (1421-1451), invaded Hungary during the uncertainties of succession that accompanied the death of Emperor Sigismund in 1437. The youth was subsequently sold to some merchants and carried off in chains to Adrianopoliswhere he was imprisoned for some twenty years before his release in 1458. Although Luther dates the writing almost seventy years ago. (i.e., about 1460), a more accurate date of shortly before 1481 derives from the author's reference within the work to Mohammed i.e., Mohammed II, 1451-1481) as the one who now rules. A translation of the preface referred to in Dietrich.s letter and written by Luther to accompany his publication of the libellus follows. For further historical background, see the introduction to Luther's preface in WA 30/2: 198-200, from which these brief notes are excerpted.)

Grace and Peace in Christ. I gladly accepted this little book on the religion and customs of the Turks when it was offered to me. Now I have decided to publish it, not without good reason as it seems to me. Although I have eagerly desired for some time to learn about the religion and customs of the Mohammedans, nothing has been available to me except a certain Refutation of the Alcoran and the Critique of the Alcoran by Nicholas of Cusa; I have tried in vain to read the Koran itself. The authors of the Refutation and the Critique seem to have intended through pious examination to frighten sincere Christians away from Mohammedanism and hold them secure in their faith in Christ. Still, while they eagerly take pains to excerpt from the Koran all the most base and absurd things that arouse hatred and can move people to ill-will, at the same time they either pass over without rebuttal or cover over the good things it contains. The result is that they have achieved too little credibility or authority, as it were cheapening their work either because of hatred of the Turks or because of their own lack of powers of refutation.

The author of this book, however, whoever he was, seems to present his case with the highest degree of credibility. Accordingly, he has achieved a high level of authority with me, so that I trust him to be narrating the truth with as much sincerity as power. Although the things he details are moderate and few, and I would wish for more and greater things, nevertheless, even such moderate and small matters are presented credibly. He relates details so as not only to recount the evils of the Turks but also to exhibit alongside them the best things, and he presents them in such a way that through comparison with those people he might reprove and censure our own. Nevertheless, he does not approve of such things, however piously they are done, but refutes them with

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as much vigor and strength as had been done up to that time. His writing certainly bears the clear signs of a forth-right and sincere heart that writes nothing from hatred, but sets forth everything out of love of the truth. Indeed, those who only censure and condemn the base and absurd characteristics of the enemy but remain silent about matters that are honest and worthy of praise do more harm than good to their cause. What is easier than to condemn things that are manifestly base and dishonest (which in fact refute themselves)? But to refute good and honest things that are hidden from sight, that is to further the cause, that is to lift up and remove the scandal, to despoil the messengers of their counterfeit image of the light and to render them appropriately hateful because of their base plundering of the light.

From this book, accordingly, we see that the religion of the Turks or Mohammed is far more splendid in ceremonies—and, I might almost say, in customs—than ours, even including that of the religious or all the clerics. The modesty and simplicity of their food, clothing, dwellings, and everything else, as well as the fasts, prayers, and common gatherings of the people that this book reveals are nowhere seen among us—or rather it is impossible for our people to be persuaded to them. Furthermore, which of our monks, be it a Carthusian (they who wish to appear the best) or a Benedictine, is not put to shame by the miraculous and wondrous abstinence and discipline among their religious? Our religious are mere shadows when compared to them, and our people clearly profane when compared to theirs. Not even true Christians, not Christ himself, not the apostles or prophets ever exhibited so great a display. This is the reason why many persons so easily depart from faith in Christ for Mohammedanism and adhere to it so tenaciously. I sincerely believe that no papist, monk, cleric, or their equal in faith would be able to remain in their faith if they should spend three days among the Turks. Here I mean those who seriously desire the faith of the pope and who are the best among them. The rest of the mob and the greater part of them, especially the Italians, those swine from the band of Epicurus, who believe absolutely nothing, are secure from every heresy and error, strong and invincible in their Epicurean faith, armed as much against Christ as against Mohammed or against even their own pope.

For this reason, therefore, we are publishing this book and thrusting it in the face of the opponents of the gospel, so that, confused as they are in their own foolish opinions, they might actually experience and feel with their own hands that what the gospel teaches is true. For the gospel teaches that the Christian religion is by far something other and more sublime than showy ceremonies, tonsures, hoods, pale countenances, fasts, feasts, canonical hours, and that entire show of the Roman church throughout the world. Indeed, in all these things the Turks are by far superior. Nevertheless, they continue to deny and ardently persecute Christ, no less than our papists deny and persecute him. May they finally then grasp this truth, namely, that the Christian religion is by far something other than good customs or good works. For this book shows that the Turks are far superior to our Christians in these things as well.

So now be off with you, you tyrants and pontiffs, and for the sake of faith in Christ—i.e., for the sake of your ceremonies—kill, burn, suffocate, proscribe, and rage in full force, since here you see that the splendour of your ceremonies is no splendour at all alongside the excellent splendor of the Turks and that your customs are clearly an abomination when compared to theirs. Accordingly, it is likewise as a kind of apology for our gospel that we are publishing this book. For now I understand the reason why the Turkish religion is so concealed by the papists, why only base things are told of them. It is because they sense what in fact is true, that, if it should come to the point of arguing about religion, the whole papistry with all its trappings would fall. Nor would they be able to defend their own faith and at the same time refute the faith of Mohammed, since then they would have to refute those things that they themselves most approve and for which they most strive, and defend those things that the followers of Mohammed most approve and for which they most strive.

There are, I confess, also very many base and absurd things to be seen among the Turks, and perhaps in the meantime more have arisen. I say this not only because in all things the present-day Turks are likely of the same sort as the ones this book describes before the capture of Constantinople—i.e., written some seventy years ago—but because all things are accustomed to grow worse with time. Yet these evils are concealed by such a beautiful, effective, and robust show of ceremonies, good works, and false miracles. Indeed what manner of baseness has there not been among us, too, in such monstrous deeds of lust, avarice, ambition, haughtiness, envy, discord, blasphemy, lies, vanity, impiety, that we could have surpassed Sodom and Gomorrah! Nevertheless, all these evils have been concealed by an even more weak show of ceremonies than is the case with the Turks, so that they might not be seen and we ourselves be deemed nonetheless saints. How much less will their own vices move the Turks, clothed as they are in religious ceremonies!

Finally, I am publishing this book for yet another reason, in order to anticipate and prevent the scandal of the Mohammedans. Since we now have the Turk and his religion at our very doorstep, our people must be warned lest, either moved by the splendour of the Turkish religion and the external appearance of their customs, or offended by the meager display of our own faith or the deformity of our customs, they deny their Christ and follow Mohammed. Rather let them learn that the religion of Christ is something other than ceremonies and customs and that faith in Christ has absolutely nothing to do with discerning what ceremonies, customs, or laws are better or worse, but declares that all of them squeezed together into one mass are not enough for justification nor are they a work for them to perform. Unless we learn this, there is danger that many of

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our people will become Turks, disposed as they are to much less splendid errors.

However effectively this author attacks the absurdities and evils of the Turks and candidly and rightly refutes their specious scandals (to which, as he confesses, he himself at one time was so moved as to fall prey), still it is clear that at that time our greatest fortification and strongest arms were not so publicly vigorous. These defenses are the articles about Christ, namely, that Christ is the son of God, that he died for our sins, that he was raised for our life, that justified by faith in him our sins are forgiven and we are saved, etc. These are the thunder that destroys not only Mohammed but even the gates of hell. For Mohammed denies that Christ is the son of God, denies that he died for our sins, denies that he arose for our life, denies that by faith in him our sins are forgiven and we are justified, denies that he will come as judge of the living and the dead (though he does believe in the resurrection of the dead and the day of judgment), denies the Holy Spirit, and denies the gifts of the Spirit. By these and similar articles of faith consciences must be fortified against the ceremonies of Mohammed. With these weapons his Koran must be refuted.

If there are any who deny the articles just asserted, of what benefit is it to them even if they have the religion of the angels, even if they are twice as religious as the Turks? On the other hand, what can harm those who hold on to these articles, even without numerous fasts, prayers, vigils, and abstentions, even without such great modesty in food, dress, gesture, and style of life? The Turks and the papists may be radiant in such matters. At the same time they are void of true faith and filled alike with other most disgraceful crimes, abominable before God and hateful among people.

Indulgence must be granted to this author, however, insofar as his writing did not escape the common defects of the age and was composed in the usual style of his time. Yet he is truly to be praised for the noble zeal, candor, and diligence by which, to the extent he was able, he distinguished himself faithfully. Perhaps I will say more, if ever I get my hands on that Mohammed and his Koran. Indeed, I hope that our gospel, radiant with such great light, will make an assault now before the day of judgment on that abominable prophet Mohammed. May our Lord Jesus Christ do so quickly. To him be glory for ever. Amen.

2. PREFACE TO THE KORAN OF DR. MARTIN LUTHER, PROFESSOR OF THEOLOGY AND PASTOR OF THE CHURCH AT WITTENBERG

Many persons have authored small tracts describing the rites, beliefs, and customs of Jews of this day for the very purpose of more easily refuting their manifest lies and exposed errors and ravings. There is no doubt that, when pious minds bring the testimony of the prophets to bear on the delusions and blasphemies of those people, they are greatly confirmed in faith and in love for the truth of the gospel and are fired with a righteous hatred of the perversity of the Jewish teachings. Indeed let any sane or moderate person consider how much of the most tasteless slander, how much madness and wickedness there is in Jewish beliefs and rites, a truth to be grasped from the fact that their learned and good men (e.g., as in the case of Nicholaus of Lyra, Salomo Levi from Burgos, or Antonius Margaritha) promote the Eleusinian mysteries.

For just as in the beginning in paradise the devil maddened the unfortunate Eve with his lies and drove her from God, so it is certain that since that time it is by the devil that the ragings of all the nations have been aroused against the true teaching of God. The fact that all peoples sacrificed human victims, as is evident from the examples not only among the ancient Greeks and Romans, but also from later times, like the Emperor Severus; the fact that the Egyptians worshipped cats, the people of Arabia dogs, the Lampsacenians Priapus, and other peoples one monster or another; the fact that things which were defiling in Cyprus or at Thebes, became in Egypt or somewhere else sacred rites: it is certain that all these things have been wrought by the devil who has continued to drive blinded human minds, in the first place, so that he might show himself to be an enemy of God, and, in the second place, so that he might haughtily deceive the feeble nature of mankind.

It was the devil who also aroused such ravings of the Jews when after the resurrection of Christ they fomented revolution, when after the destruction of the city of Jerusalem they incited war a second time under the leadership of Bar Kokhba, and when under the reign of the Emperor Julian the Apostate they began again to rebuild the temple. No less insane is the fact that since they are not able to take up arms, they sit in the midst of their sacrifices and hurl curses at the Son of God and devise deceitful and poisonous corruptions of the prophetic witness; they fashion crude rites, they lacerate their own bodies and those of their infants, and continue to have some sort of hopeful dreams of dominion over the world, contrary to the manifest testimonies of the prophets.

To be sure, the devil would wish that such deceits of his would not be uncovered, would not be brought to light, would not be censured. But just as the apostles condemned the errors of the nations, so now the church of God ought to refute the errors of all the enemies of the gospel, so that the glory of God and his Son Jesus Christ might be celebrated against the devil and his instruments. While the son of God was hanging on the cross, the whole world of nature testified with novel and awesome signs that this death mattered to God, and threatened not only the Jews, but the whole world of all times insofar as it rejected the Son of God. Even if a few were moved, God still wanted to set forth a clear testimony. Thus, even if this world at the extreme end of the ages is oppressed by a huge multitude of idolatrous

Jews, Mohammedans, and papists, nevertheless, let us sound forth the voice of the gospel and bear witness that the crucified and resurrected Jesus Christ, whom the apostles

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show us, is truly the Son of God and Savior, and let us denounce the errors of all those who wage war against the gospel.

Therefore, as I have written against the idols of the Jews and the papists, and will continue to do so to the extent that it is granted me, so also I have begun to refute the pernicious beliefs of Mohammed, and I will continue to do so at more length. But in order to do this, it is also useful to study closely the writings of Mohammed themselves. Accordingly, I have wanted to get a look at a complete text of the Koran. I do not doubt that the more other pious and learned persons read these writings, the more the errors and the name of Mohammed will be refuted.

For just as the folly, or rather madness, of the Jews is more easily observed once their hidden secrets have been brought out into the open, so once the book of Mohammed has been made public and thoroughly examined in all its parts, all pious persons will more easily comprehend the insanity and wiles of the devil and will be more easily able to refute them. This is the reason that has moved me to wish to publish this book.

Given the fact, however, that some persons fear that by reading such a book weak minds might be corrupted as it were by an infection and turned from Christ, to such persons I respond in this way. May there be none so infirm in the church of God that they do not have this conviction fixed in their mind, that, as certain as they know that they are alive as long as their senses and bodily motor functions are still vital, as certain as they know that it is day, as long as they see the sun passing above the earth in the middle of the sky, so certain should they be that it is patently impossible that any religion or doctrine about the worship or invocation of God be true that utterly rejects the prophetic and apostolic writings.

There is one eternal church beginning from Adam, to whom God revealed himself with sure and wondrous testimonies in the very word which God entrusted to the prophets and apostles. Time and time again God commands that by its teaching God is to be known and acknowledged and that all other beliefs about God be rejected. To this one teaching God joins us, just as the prophet Isaiah clearly says in chapter 59: “This is my covenant, says the Lord: my Spirit is in you, and my words that I have placed in your mouth will not depart from your mouth or the mouth of your descendants for ever.” And Christ says: “If you abide in me, and my words abide in you; whatever you ask will be done for you.” And Paul says that the church is built upon the foundation of the apostles and prophets.

Therefore, all beliefs of all nations about God that either ignore or reject the prophets and the apostles are to be insistently condemned. Mohammed acknowledges, however, that he is devising a new belief that dissents from the prophets and apostles. Therefore, as you firmly repudiate the beliefs of the Egyptians who worshipped cats and of the Arabians who worshipped dogs, so you shall denounce the new creation of Mohammed, because he himself openly admits that he does not embrace the teaching of the prophets and apostles. If there are any who are so without understanding that they do not have this conviction fixed in their mind that the only true religion is that which was from the beginning handed on by God, with clear testimonies, through the prophets and apostles, even if these persons do not now read the writings of Mohammed, but either only hear about the Turks or see them, how will they fortify themselves against their beliefs? Rather, it is a shameful and impious ignorance if they do not daily admonish themselves in intercession concerning this belief, if they do not separate themselves from the Jews, the Turks, and other nations in prayer; if they do not meditate on the fact that this one alone is the eternal and true God, the creator and sustainer of all things, who hears us and will grant life eternal, who revealed himself in the writings of the prophets and apostles, who willingly sent God’s Son to be a sacrifice for our sake. Those who meditate on these things in prayer will acknowledge that this stupidity is no light sin.

Because only a few call upon God rightly in prayer, the church, therefore, is being punished for its ignorance and neglect. But since this punishment is already in sight, may it warn us, as I have already said, to separate ourselves in prayer from the Turks, from the Jews, and from the other nations, and to invoke the eternal and true God, the creator of all things, the Father of our Lord Jesus Christ, who was crucified for our sake and raised from the dead. But I shall speak about these things more fully at another time.

Daniel and the other captives won over the King of Babylon and many others to true knowledge of God. The Goths, the Huns, and the Franks, although victorious, nevertheless, were converted by their captives to the worship of God. So now, too, God perhaps will call some of the Turks from their darkness through their Christian captives who have been instructed. Or perhaps God wishes that those uninstructed Christians who are sorely oppressed in Illyria, Greece, and Asia, may be strengthened by those Christians who by reading this book will be able to fight more courageously on behalf of the gospel.

The following corollary assertions provide a source of great encouragement: Just as the church of God is eternal, so it is fitting that the church’s teachings be eternal; yet this book witnesses that this creation of Mohammed is a new thing. The church of God by necessity embraces the prophets and apostles; Mohammed rejects their teaching. In the church of God from the very beginning this voice of the gospel has always been handed on: that the eternal Father willed that the Son of God become a sacrifice for sins; Mohammed scorns this sacrifice and propitiation.

In the church the doctrine has always existed concerning the causes of human weakness, calamity, and death, and especially concerning sin passed on after the fall of the first parents; these Mohammed, as if an Epicurean, considers to be inane fabrications. Finally, the book itself gives rise to many other assertions whose enumeration would hardly edify the pious.

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This must not be thought a matter of light importance, especially by those of us who teach in the church. We must fight on all fronts against the ranks of the devil. In this age of ours how many varied enemies have we already seen? Papist defenders of idolatry, the Jews, the multifarious monstrosities of the Anabaptists, Servetus, and others. Let us now prepare ourselves against Mohammed. But what can we say about matters that are still outside our knowledge? Therefore, it is of value for the learned to read the writings of the enemy in order to refute them more keenly, to cut them to pieces and to overturn them, in order that they might be able to bring some to safety, or certainly to fortify our people with more sturdy arguments.

AN OPEN LETTER ON TRANSLATING, 1530

Author: Dr Martin Luther, 1483-1546
From: Martin Luthers Werke,
Weimar: Hermann Boehlaus Nachfolger, 1909,
Band 30, Teil II, pp. 632-646
Translation: Gary Mann, 1995

(His translation of the Bible into the German vernacular (instead of Latin) made it accessible to any common person who could read and understand German, an event that had a tremendous impact on both the church and German culture. It fostered the development of a standard version of the German language, added several principles to the art of translation, and influenced the writing of an English translation, the Tyndale Bible

The Luther Bible is a German language Bible translation from the Hebrew Old Testament and ancient Greek New Testament by Martin Luther. The New Testament was first published in 1522 and the complete Bible, containing the Old and New Testaments and Apocrypha, in 1534.

The project absorbed Luther's later years. Thanks to the then recently invented printing press, the result was widely disseminated and contributed significantly to the development of today's modern High German language.

The Luther Bible was not the first translation of the Bible into German. The previous German translation from 1350, printed by Johann Mentelin in 1466, was linguistically clumsy, partially incomprehensible, and translated from the Vulgate.

He adapted the words to the capacity of the Germans, often at the expense of accuracy. He cared more for the substance than the form. He turned the Hebrew shekel into a Silberling, (32) the Greek drachma and Roman denarius into a German Groschen, the quadrans into a Heller, the Hebrew measures into Scheffel, Malter, Tonne, Centner, and the Roman centurion into a Hauptmann.

Luther's version is an idiomatic reproduction of the Bible in the very spirit of the Bible. It brings out the whole wealth, force, and beauty of the German language. It is the first German classic, as King James's version follows this example being the first English classic.

The German language was divided into as many dialects as tribes and states, and none served as a bond of literary union. Saxons and Bavarians, Hanoverians and Swabians, could scarcely understand each other. Each author wrote in the dialect of his district, Zwingli in his Schwyzerdütsch. "I have so far read no book or letter," says Luther in the preface to his version of the Pentateuch (1523), "in which the German language is properly handled. Nobody seems to care sufficiently for it; and every preacher thinks he has a right to change it at pleasure, and to invent new terms."

As Luther grew up and lived right in the middle of the German language border, where southern High German meets northern Low German, he had the abilty to converse in

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both German languages equally well. By using Saxon Chancery German as basis together with common and spoken phrases from the north as well as from the south, Luther brought harmony out of this German language and dialect confusion. As a matter of fact, he created an entire new language, and turned this modernised High German into the common book language which is still in use today.

Luther was not the first, but by far the greatest translator of the German Bible, and is as inseparably connected with it as Jerome is with the Latin Vulgate. He threw the older translation into the shade and out of use, and has not been surpassed or even equalled by a successor. There are more accurate versions for scholars (as those of De Wette and Weizsäcker), but none that can rival Luther's for popular authority and use. William Tyndale, who also lived in Germany at that time, recognised Luther's new power language and used his principles to translate the Bible into English. The result was the same success so that we can say that the existence of modern German and English are based on Luther's relentless efforts. The following letter clearly shows what Luther thought.)

Preface

Wenceslas Link to all believers in Christ:

The wise Solomon says in Proverbs 11: "The people who withhold grain curse him. But there is a blessing on those who sell it." This verse speaks truly concerning all that can serve the common good or the well-being of Christendom. This is the reason the master in the gospel reprimands the unfaithful servant like a lazy scoundrel for having hidden and buried his money in the ground. So that this curse of the Lord and the entire Church might be avoided, I must publish this letter which came into my possession through a good friend. I could not withhold it, as there has been much discussion about the translating of the Old and New Testaments. It has been charged by the despisers of truth that the text has been modified and even falsified in many places, which has shocked and startled many simple Christians, even among the educated who do not know any Hebrew or Greek. It is devoutly hoped that with this publication the slander of the godless will be stopped and the scruples of the devout removed, at least in part. It may even give rise to more writing on such matters and questions such as these. So I ask all friends of the Truth to seriously take this work to heart and faithfully pray to God for a proper understanding of the divine Scriptures towards the improvement and increase of our common Christendom. Amen.

Nuremberg 15, Sept. 1530.

To the Honorable and Worthy N., my favourite lord and friend.

Grace and peace in Christ, honorable, worthy and dear Lord and friend. I received your writing with the two questions or queries requesting my response. In the first place, you ask why I, in the 3rd chapter of Romans, translated the words of St. Paul: "Arbitramur hominem iustificari ex fide absque operibus" as "We hold that the human will be justified without the works of the law but only by faith." You also tell me that the Papists are causing a great fuss because St. Paul's text does not contain the word sola (alone), and that my changing of the words of God is not to be tolerated. Secondly, you ask if the departed saints intercede for us. Regarding the first question, you can give the papists this answer from me—if you so desire.

On the first hand, if I, Dr. Luther, had thought that all the Papists together were capable of translating even one passage of Scripture correctly and well, I would have gathered up enough humility to ask for their aid and assistance in translating the New Testament into German. However, I spared them and myself the trouble, as I knew and still see with my own eyes that not one of them knows how to speak or translate German. It is obvious, however, that they are learning to speak and write German from my translations. Thus, they are stealing my language from me—a language they had little knowledge of before this. However, they do not thank me for this but instead use it against me. Yet I readily grant them this as it tickles me to know that I have taught my ungrateful students, even my enemies, to speak.

Secondly, you might say that I have conscientiously translated the New Testament into German to the best of my ability, and that I have not forced anyone to read it. Rather I have left it open, only doing the translation as a service to those who could not do it as well. No one is forbidden to do it better. If someone does not wish to read it, he can let it lie, for I do not ask anyone to read it or praise anyone who does! It is my Testament and my translation—and it shall remain mine. If I have made errors within it (although I am not aware of any and would most certainly be unwilling to intentionally mistranslate a single letter) I will not allow the papists to judge for their ears continue to be too long and their hee-haws too weak for them to be critical of my translating. I know quite well how much skill, hard work, understanding and intelligence is needed for a good translation. They know it less than even the miller's donkey for they have never tried it.

It is said, "The one who builds along the pathway has many masters." It is like this with me. Those who have not ever been able to speak correctly (to say nothing of translating) have all at once become my masters and I their pupil. If I were to have asked them how to translate the first two words of Matthew "Liber Generationis" into German, not one of them would have been able to say "Quack!" And they judge all my works! Fine fellows! It was also like this for St. Jerome when he translated the Bible. Everyone was his master. He alone was entirely incompetent as people, who were not good enough to clean his boots, judged his works. This is why it takes a great deal of patience to do good things in public for the world believes itself to be the Master of Knowledge, always putting the bit under the horse's tail, and not judging itself for that is the world's nature. It can do nothing else.

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I would gladly see a papist come forward and translate into German an epistle of St Paul's or one of the prophets and, in doing so, not make use of Luther's German or translation. Then one might see a fine, beautiful and noteworthy translation into German.

We have seen that bungler from Dresden play master to my New Testament. (I will not mention his name in my books as he has his judge and is already well-known). He does admit that my German is good and sweet and that he could not improve it. Yet, anxious to dishonor it, he took my New Testament word for word as it was written, and removed my prefaces and glosses, replacing them with his own. Then he published my New Testament under his name! Dear Children, how it pained me when his prince in a detestable preface condemned my work and forbid all from reading Luther's New Testament, while at the same time commending the Bungler's New Testament to be read—even though it was the very same one Luther had written!

So no one thinks I am lying, put Luther's and the Bungler's New Testaments side by side and compare them. You will see who did the translation for both. He has patched it in places and reordered it (and although it does not all please me) I can still leave it be for it does me no particular harm as far as the document is concerned. That is why I never intended to write in opposition to it. But I did have a laugh at the great wisdom that so terribly slandered, condemned and forbade my New Testament, when it was published under my name, but required its reading when published under an other's name! What type of virtue is this that slanders and heaps shame on someone else's work, and then steals it, and publishes it under one's own name, thereby seeking glory and esteem through the slandered work of someone else! I leave that for his judge to say. I am glad and satisfied that my work (as St. Paul also boasts) is furthered by my enemies, and that Luther's work, without Luther's name but that of his enemy, is to be read. What better vengeance?!

Returning to the issue at hand, if your Papist wishes to make a great fuss about the word "alone" (sola), say this to him: "Dr Martin Luther will have it so and he says that a papist and an ass are the same thing." Sic volo, sic iubeo, sit pro ratione voluntas. (I will it, I command it; my will is reason enough) For we are not going to become students and followers of the papists. Rather we will become their judge and master. We, too, are going to be proud and brag with these blockheads; and just as St. Paul brags against his madly raving saints, I will brag over these asses of mine! They are doctors? Me too. They are scholars? I am as well. They are philosophers? And I. They are dialecticians? I am too. They are lecturers? So am I. They write books? So do I.

I will go even further with my bragging: I can exegete the psalms and the prophets, and they cannot. I can translate, and they cannot. I can read Holy Scriptures, and they cannot. I can pray, they cannot. Coming down to their level, I can do their dialectics and philosophy better than all of them put together. Plus I know that not one of them understands Aristotle. If, in fact, any one of them can correctly understand one part or chapter of Aristotle, I will eat my hat! No, I am not overdoing it for I have been educated in and have practiced their science since my childhood. I recognize how broad and deep it is. They, too, know that everything they can do, I can do. Yet they handle me like a stranger in their discipline, these incurable fellows, as if I had just arrived this morning and had never seen or heard what they know and teach. How they do so brilliantly parade around with their science, teaching me what I grew beyond twenty years ago! To all their shouting and screaming I join the harlot in singing: "I have known for seven years that horseshoe nails are iron."

So this can be the answer to your first question. Please do not give these asses any other answer to their useless braying about that word "sola" than simply "Luther will have it so, and he says that he is a doctor above all the papal doctors." Let it remain at that. I will, from now on, hold them in contempt, and have already held them in contempt, as long as they are the kind of people that they are—asses, I should say. And there are brazen idiots among them who have never learned their own art of sophistry—like Dr. Schmidt and Snot-Nose, and such like them. They set themselves against me in this matter, which not only transcends sophistry, but as St. Paul writes, all the wisdom and understanding in the world as well. An ass truly does not have to sing much as he is already known for his ears.

For you and our people, however, I shall show why I used the word "sola"—even though in Romans 3 it wasn't "sola" I used but "solum" or "tantum". That is how closely those asses have looked at my text! However, I have used "sola fides" in other places, and I want to use both "solum" and "sola". I have continually tried translating in a pure and accurate German. It has happened that I have sometimes searched and inquired about a single word for three or four weeks. Sometimes I have not found it even then. I have worked Meister Philip and Aurogallus so hard in translating Job, sometimes barely translating three lines after four days. Now that it has been translated into German and completed, all can read and criticize it. One can now read three or four pages without stumbling one time—without realizing just what rocks and hindrances had once been where now one travels as as if over a smoothly-cut plank. We had to sweat and toil there before we removed those rocks and hindrances, so one could go along nicely. The plowing goes nicely in a clear field. But nobody wants the task of digging out the rocks and hindrances. There is no such thing as earning the world's thanks. Even God cannot earn thanks, not with the sun, nor with heaven and earth, or even the death of his Son. It just is and remains as it is, in the devil's name, as it will not be anything else.

I also know that in Rom. 3, the word "solum" is not present in either Greek or Latin text—the papists did not have to teach me that—it is fact! The letters s-o-l-a are not there. And these knotheads stare at them like cows at a new gate, while at the same time they do not recognise that it conveys the sense of the text—if the translation is to be clear

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and accurate, it belongs there. I wanted to speak German since it was German I had spoken in translation—not Latin or Greek. But it is the nature of our language that in speaking about two things, one which is affirmed, the other denied, we use the word "solum" only along with the word "not" (nicht) or "no" (kein). For example, we say "the farmer brings only (allein) grain and no money"; or "No, I really have no money, but only (allein) grain"; "I have only eaten and not yet drunk"; "Did you write it only and not read it over?" There are a vast number of such everyday cases.

In all these phrases, this is a German usage, even though it is not the Latin or Greek usage. It is the nature of the German tongue to add "allein" in order that "nicht" or "kein" may be clearer and more complete. To be sure, I can also say "The farmer brings grain and no (kein) money", but the words "kein money" do not sound as full and clear as if I were to say, "the farmer brings allein grain and kein money." Here the word "allein" helps the word "kein" so much that it becomes a clear and complete German expression.

We do not have to ask about the literal Latin or how we are to speak German—as these arses do. Rather we must ask the mother in the home, the children on the street, the common person in the market about this. We must be guided by their tongue, the manner of their speech, and do our translating accordingly. Then they will understand it and recognise that we are speaking German to them.

For instance, Christ says: Ex abundatia cordis os loquitur. If I am to follow these asses, they will lay the original before me literally and translate it as: "Out of the abundance of the heart the mouth speaks." Is that speaking with a German tongue? What German could understand something like that? What is this "abundance of the heart?" No German can say that; unless, of course, he was trying to say that someone was altogether too magnanimous, or too courageous, though even that would not yet be correct, as "abundance of the heart" is not German, not any more than "abundance of the house", "abundance of the stove" or "abundance of the bench" is German. But the mother in the home and the common man say this: "What fills the heart overflows the mouth." That is speaking with the proper German tongue of the kind I have tried for, although unfortunately not always successfully. The literal Latin is a great barrier to speaking proper German.

So, as the traitor Judas says in Matthew 26: "Ut quid perditio haec?" and in Mark 14: "Ut quid perditio iste unguenti facta est?" Subsequently, for these literalist asses I would have to translate it: "Why has this loss of salve occurred?" But what kind of German is this? What German says "loss of salve occurred"? And if he does understand it at all, he would think that the salve is lost and must be looked for and found again; even though that is still obscure and uncertain. Now if that is good German why do they not come out and make us a fine, new German testament and let Luther's testament be? I think that would really bring out their talents. But a German would say "Ut quid, etc.." as "Why this waste?" or "Why this extravagance?" Even "it is a shame about the ointment"—these are good German, in which one can understand that Magdalene had wasted the salve she poured out and had done wrong. That was what Judas meant as he thought he could have used it better.

Now when the angel greets Mary, he says: "Greetings to you, Mary, full of grace, the Lord is with you." Well up to this point, this has simply been translated from the simple Latin, but tell me is that good German? Since when does a German speak like that—being "full of grace"? One would have to think about a keg "full of" beer or a purse "full of" money. So I translated it: "You gracious one". This way a German can at last think about what the angel meant by his greeting. Yet the papists rant about me corrupting the angelic greeting—and I still have not used the most satisfactory German translation. What if I had used the most satisfactory German and translated the salutation: "God says hello, Mary dear" (for that is what the angel was intending to say and what he would have said had he even been German!). If I had, I believe that they would have hanged themselves out of their great devotion to dear Mary and because I have destroyed the greeting.

Yet why should I be concerned about their ranting and raving? I will not stop them from translating as they want. But I too shall translate as I want and not to please them, and whoever does not like it can just ignore it and keep his criticism to himself, for I will neither look at nor listen to it. They do not have to answer for or bear responsibility for my translation. Listen up, I shall say "gracious Mary" and "dear Mary", and they can say "Mary full of grace". Anyone who knows German also knows what an expressive word "dear"(liebe) is: dear Mary, dear God, the dear emperor, the dear prince, the dear man, the dear child. I do not know if one can say this word "liebe" in Latin or in other languages with so much depth of emotion that it pierces the heart and echoes throughout as it does in our tongue.

I think that St. Luke, as a master of the Hebrew and Greek tongues, wanted to clarify and articulate the Greek word "kecharitomene" that the angel used. And I think that the angel Gabriel spoke with Mary just as he spoke with Daniel, when he called him "Chamudoth" and "Ish chamudoth, vir desiriorum", that is "Dear Daniel." That is the way Gabriel speaks, as we can see in Daniel. Now if I were to literally translate the words of the angel, and use the skills of these asses, I would have to translate it as "Daniel, you man of desires" or "Daniel, you man of lust". Oh, that would be beautiful German! A German would, of course, recognize "Man", "Lueste" and "begirunge" as being German words, although not altogether pure as "lust" and "begir" would be better. But when those words are put together you get "you man of desires" and no German is going to understand that. He might even think that Daniel is full of lustful desires. Now wouldn't that be a fine translation! So I have to let the literal words go and try to discover how the German says what the Hebrew "ish chamudoth" expresses. I discover that the German says this, "You dear Daniel", "you dear Mary", or "you gracious maiden", "you lovely maiden", "you gentle

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girl" and so on. A translator must have a large vocabulary so he can have more words for when a particular one just does not fit in the context.

Why should I talk about translating so much? I would need an entire year were I to point out the reasons and concerns behind my words. I have learned what an art and job translating is by experience, so I will not tolerate some papal ass or mule as my critic, or judge. They have not tried the task. If anyone does not like my translations, they can ignore it; and may the devil repay the one who dislikes or criticizes my translations without my knowledge or permission. Should it be criticized, I will do it myself. If I do not do it, then they can leave my translations in peace. They can each do a translation that suits them—what do I care?

To this I can, with good conscience, give witness—that I gave my utmost effort and care and I had no ulterior motives. I have not taken or wanted even a small coin in return. Neither have I made any by it. God knows that I have not even sought honor by it, but I have done it as a service to the blessed Christians and to the honor of the One who sits above who blesses me every hour of my life that had I translated a thousand times more diligently, I should not have deserved to live or have a sound eye for even a single hour. All I am and have to offer is from his mercy and grace—indeed of his precious blood and bitter sweat. Therefore, God willing, all of it will also serve to his honor, joyfully and sincerely. I may be insulted by the scribblers and papists but true Christians, along with Christ, their Lord, bless me. Further, I am more than amply rewarded if just one Christian acknowledge me as a workman with integrity. I do not care about the papists, as they are not good enough to acknowledge my work and, if they were to bless me, it would break my heart. I may be insulted by their highest praise and honor, but I will still be a doctor, even a distinguished one. I am certain that they shall never take from me until the final day.

Yet I have not just gone ahead, ignoring the exact wording in the original. Instead, with great care, I have, along with my helpers, gone ahead and have kept literally to the original, without the slightest deviation, wherever it appeared that a passage was crucial. For instance, in John 6 Christ says: "Him has God the Father set his seal upon (versiegelt)." It would be more clear in German to say "Him has God the Father signified (gezeiehent)" or even "God the Father means him." But rather than doing violence to the original, I have done violence to the German tongue. Ah, translating is not every one's skill as some mad saints think. A right, devout, honest, sincere, God-fearing Christian, trained, educated, and experienced heart is required. So I hold that no false Christian or divisive spirit can be a good translator. That is obvious given the translation of the Prophets at Worms which although carefully done and approximating my own German quite closely, does not show much reverence for Christ due to the Jews who shared in the translation. Aside from that it shows plenty of skill and craftsmanship there.

So much for translating and the nature of language. However, I was not depending upon or following the nature of language when I inserted the word "solum" (alone) in Rom. 3 as the text itself, and St. Paul's meaning, urgently necessitated and demanded it. He is dealing with the main point of Christian doctrine in this passage—namely that we are justified by faith in Christ without any works of the Law. In fact, he rejects all works so completely as to say that the works of the Law, though it is God's law and word, do not aid us in justification. Using Abraham as an example, he argues that Abraham was so justified without works that even the highest work, which had been commanded by God, over and above all others, namely circumcision, did not aid him in justification. Instead, Abraham was justified without circumcision and without any works, but by faith, as he says in Chapter 4: "If Abraham is justified by works, he may boast, but not before God." However, when all works are so completely rejected—which must mean faith alone justifies—whoever would speak plainly and clearly about this rejection of works would have to say "Faith alone justifies and not works." The matter itself and the nature of language necessitates it.

"Yet", they say, "it has such an offensive tone that people infer from it that they need not do any good works." Dear, what are we to say? IS it not more offensive for St. Paul himself to not use the term "faith alone" but spell it even more clearly, putting the finishing touches on it by saying "Without the works of the Law?" Gal. 1 [2.16] says that "not by works of the law" (as well as in many other places) for the phrase "without the works of the law" is so ever offensive, and scandalous that no amount of revision can help it. How much more might people learn from "that they need not do any good works", when all they hear is preaching about the works themselves, stated in such a clear strong way: "No works", "without works", "not by works"! If it is not offensive to preach "without works", "not by works", "no works", why is it offensive to preach "by faith alone"?

Still more offensive is that St. Paul does not reject just ordinary works, but works of the law! It follows that one could take offense at that all the more and say that the law is condemned and cursed before God and one ought only do what is contrary to the law as it is said in Rom. 3: "Why not do evil so that there might be more good?" which is what that one divisive spirit of our time was doing. Should one reject St. Paul's word because of such 'offense' or refrain from speaking freely about faith? Gracious, St. Paul and I want to offend like this for we preach so strongly against works, insisting on faith alone for no other reason than to offend people that they might stumble and fall and learn that they are not saved by good works but only by Christ's death and resurrection. Knowing that they cannot be saved by their good works of the law, how much more will they realize that they shall not be saved by bad works, or without the law! Therefore, it does not follow that because good works do not help, bad works will; just as it does not follow that because

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the sun cannot help a blind person see, the night and darkness must help him see.

It astounds me that one can be offended by something as obvious as this! Just tell me, is Christ's death and resurrection our work, what we do, or not? It is obviously not our work, nor is it the work of the law. Now it is Christ's death and resurrection alone which saves and frees us from sin, as Paul writes in Rom. 4: "He died for our sin and arose for our righteousness." Tell me more! What is the work by which we take hold of Christ's death and resurrection? It must not be an external work but only the eternal faith in the heart that alone, indeed all alone, which takes hold of this death and resurrection when it is preached through the gospel. Then why all this ranting and raving, this making of heretics and burning of them, when it is clear at its very core, proving that faith alone takes hold of Christ's death and resurrection, without any works, and that his death and resurrection are our life and righteousness? As this fact is so obvious, that faith alone gives, brings, and takes a hold of this life and righteousness—why should we not say so? It is not heretical that faith alone holds on to Christ and gives life; and yet it seems to be heresy if someone mentions it. Are they not insane, foolish and ridiculous? They will say that one thing is right but brand the telling of this right thing as wrong—even though something cannot be simultaneously right and wrong.

Furthermore, I am not the only one, nor the first, to say that faith alone makes one righteous. There was Ambrose, Augustine and many others who said it before me. And if one is to read and understand St. Paul, the same thing must be said and not anything else. His words, as well, are blunt—"no works"—none at all! If it is not works, it must be faith alone. Oh what a marvelous, constructive and inoffensive teaching that would be, to be taught that one can be saved by works as well as by faith. That would be like saying that it is not Christ's death alone that takes away our sin but that our works have something to do with it. Now that would be a fine way of honoring Christ's death, saying that it is helped by our works, and that whatever it does our works can also do—that we are his equal in goodness and power. This is the devil itself for he cannot ever stop abusing the blood of Christ.

Therefore the matter itself, at its very core, necessitates that one say: "Faith alone makes one righteous." The nature of the German tongue teaches us to say it in the same way. In addition, I have the examples of the holy fathers. The dangers confronting the people also compel it so they do not continue to hang onto works and wander away from faith, losing Christ, especially at this time when they have been so accustomed to works they have to be pulled away from them by force. It is for these reasons that it is not only right but also necessary to say it as plainly and forcefully as possible: "Faith alone saves without works!" I am only sorry I did not add "alle" and "aller", and said "without any (alle) works or any (aller) laws." That would have stated it most effectively. Therefore, it will remain in the New Testament, and though all the papal asses rant and rave at me, they shall not take it away from me. Let this be enough for now. I will have to speak more about this in the treatise "On Justification" (if God grants me grace).

On the other question as to whether the departed saints intercede for us. For the present I am only going to give a brief answer as I am considering publishing a sermon on the beloved angels in which I will respond more fully on this matter (God willing).

First, you know that under the papacy it is not only taught that the saints in heaven intercede for us—even though we cannot know this as the Scripture does not tell us such—but the saints have been made into gods, and that they are to be our patrons to whom we should call. Some of them have never existed! To each of these saints a particular power and might has been given—one over fire, another over water, another over pestilence, fever and all sorts of plagues. Indeed, God must have been altogether idle to have let the saints work in his place. Of this atrocity the papists themselves are aware, as they quietly take up their pipes and preen and primp themselves over this doctrine of the intercession of the saints. I will leave this subject for now—but you can count on my not forgetting it and allowing this primping and preening to continue without cost.

And again, you know that there is not a single passage from God demanding us to call upon either saints or angels to intercede for us, and that there is no example of such in the Scriptures. One finds that the beloved angels spoke with the fathers and the prophets, but that none of them had ever been asked to intercede for them. Why even Jacob the patriarch did not ask the angel with whom he wrestled for any intercession. Instead, he only took from him a blessing. In fact, one finds the very opposite in revelation as the angel will not allow itself to be worshipped by John. [Rev. 22] So the worship of saints shows itself as nothing but human nonsense, our own invention separated from the word of God and the Scriptures.

As it is not proper in the matter of divine worship for us to do anything that is not commanded by God (and that whoever does is putting God to the test), it is therefore also not advisable or tolerable for one to call upon the saints for intercession or to teach others to do so. In fact, it is to be condemned and people taught to avoid it. Therefore, I also will not advise it and burden my conscience with the iniquities of others. It was difficult for me to stop from worshipping the saints as I was so steeped in it to have nearly drowned. But the light of the gospel is now shining so brightly that from now on no one has an excuse for remaining in the darkness. We all very well know what we are to do.

This is itself a very risky and blasphemous way to worship for people are easily accustomed to turning away from Christ. They learn quickly to trust more in the saints than in Christ himself. When our nature is already all too prone to run from God and Christ, and trust in humanity, it is indeed difficult to learn to trust in God and Christ, even though we

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have vowed to do so and are therefore obligated to do so. Therefore, this offense is not to be tolerated whereby those who are weak and of the flesh participate in idolatry, against the first commandment and our baptism. Even if one tries nothing other than to switch their trust from the saints to Christ, through teaching and practice, it will be difficult to accomplish, that one should come to him and rightly take hold of him. One need not paint the Devil on the door—he will already be present.

We can finally be certain that God is not angry with us, and that even if we do not call on the saints for intercession, we are secure for God has never commanded it. God says that God is a jealous God granting their iniquities on those who do not keep his commandments [Ex.20]; but there is no commandment here and, therefore, no anger to be feared. Since, then, there is on this side security and on the other side great risk and offense against the Word of God, why should we go from security into danger where we do not have the Word of God to sustain, comfort and save us in the times of trial? For it is written, "Whoever loves danger will perish by it" [Ecclus. 3], and God's commandment says, "You shall not put the Lord your God to the test" [Matt. 4].

"But," they say, "this way you condemn all of Christendom which has always maintained this—until now." I answer: I know very well that the priests and monks seek this cloak for their blasphemies. They want to give to Christendom the damage caused by their own negligence. Then, when we say, "Christendom does not err," we shall also be saying that they do not err, since Christendom believes it to be so. So no pilgrimage can be wrong, no matter how obviously the Devil is a participant in it. No indulgence can be wrong, regardless of how horrible the lies involved. In other words, there is nothing there but holiness! Therefore to this you reply, "It is not a question of who is and who is not condemned." They inject this irrelevant idea in order to divert us from the topic at hand. We are now discussing the Word of God. What Christendom is or does belongs somewhere else. The question here is: "What is or is not the Word of God? What is not the Word of God does not make Christendom."

We read that in the days of Elijah the prophet there was apparently no word from God and no worship of God in Israel. For Elijah says, "Lord, they have killed your prophets and destroyed your altars, and I am left totally alone" [1 Kings 19]. Here King Ahab and others could have said, "Elijah, with talk like that you are condemning all the people of God." However God had at the same time kept seven thousand [1 Kings 19]. How? Do you not also think that God could now, under the papacy, have preserved his own, even though the priests and monks of Christendom have been teachers of the devil and gone to hell? Many children and young people have died in Christ. For even under the anti-Christ, Christ has strongly sustained baptism, the bare text of the gospel in the pulpit, the Lord's Prayer, and the Creed. By this means he sustained many of his Christians, and therefore also his Christendom, and said nothing about it to these devil's teachers.

Now even though Christians have done some parts of the papal blasphemy, the papal asses have not yet proved that they did it gladly. Still less does it prove that they even did the right thing. All Christians can err and sin, but God has taught them to pray in the Lord's Prayer for the forgiveness of sins. God could very well forgive the sins they had to unwillingly, unknowingly, and under the coercion of the Antichrist commit, without saying anything about it to the priests and monks! It can, however, be easily proven that there has always been a great deal of secret murmuring and complaining against the clergy throughout the world, and that they are not treating Christendom properly. And the papal asses have courageously withstood such complaining with fire and sword, even to the present day. This murmuring proves how happy Christians have been over these blasphemies, and how right they have been in doing them!

So out with it, you papal asses! Say that this is the teaching of Christendom: these stinking lies which you villains and traitors have forced upon Christendom and for the sake of which you murderers have killed many Christians. Why each letter of every papal law gives testimony to the fact that nothing has ever been taught by the counsel and the consent of Christendom. There is nothing there but "districte precipiendo mandamus" ["we teach and strictly command"]. That has been your Holy Spirit. Christendom has had to suffer this tyranny. This tyranny has robbed it of the sacrament and, not by its own fault, has been held in captivity. And still the asses would pawn off on us this intolerable tyranny of their own wickedness as a willing act and example of Christendom—and thereby acquit themselves!

But this is getting too long. Let this be enough of an answer to your questions for now. More another time. Excuse this long letter. Christ our Lord be with us all. Amen.

Martin Luther,
Your good friend.
The Wilderness, 8th of September, 1530

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THE ARTICLES OF RELIGION

The Thirty-nine Articles of Religion
The XXXIX Articles or The 39 Articles
Authors: King Henry VIII; Queen Elizabeth I
Estimated Range of Dating: 1536-1571 A.D.

(The Thirty-nine Articles of Religion (commonly abbreviated as the Thirty-nine Articles or the XXXIX Articles) are the historically defining statements of doctrines and practices of the Church of England with respect to the controversies of the English Reformation. The Thirty-nine Articles form part of the Book of Common Prayer used by both the Church of England and the Episcopal Church.

King Henry VIII was most attracted by three things: dangerous games (such as jousting and hunting), political and personal power, and intelligent women. And it was such a woman who changed the course of history forever: Anne Boleyn. Compared to most women of her time, Anne was unusually well-educated. And she was a Protestant Christian. She kept her religious sympathies for herself, the Roman Catholic Church would have hunted her to death. She grew up abroad, and it was there that she was introduced to a movement to religious reform which sought to renew Christianity by return to its sources in scripture. One of those reformers was Martin Luther in Germany. He questioned the legitimacy of the papacy as well as the Latin Bible. Due to the Black Death in the 14th century, the Church had lost almost all educated people. A decline in Bible knowledge was inevitable, corruption of Church representatives was rampant. Islam was on the March in eastern Europe. The medieval stubbornness and greed brought the reputation of the Roman Church down.

Henry was married to Catherine of Aragon. The marriage began to cause a problem the older Henry grew, it did not produce a male heir, at that time a requirement for a dynasty that wants to survive. Henry tried to annul the marriage in order to marry Anne Boleyn. The Pope in Rome did not agree. Anne Boleyn had convinced Henry more and more to have his own way against the Roman Church. Henry started to cut off Rome's power over England and over him. His eloquent treatise "A Glasse of the Truthe", published in 1531, bears witness to his theological and political expertise.

When Henry VIII broke with the Catholic Church and was excommunicated, he began the reform of the Church of England, which would be headed by the monarch (himself) rather than the pope. At this point, he needed to determine what its doctrines and practices would be in relation to the Roman Catholic Church and the new Protestant movements in continental Europe. A series of defining documents were written and replaced over a period of 30 years as the doctrinal and political situation changed from the excommunication of Henry VIII in 1533, to the excommunication of Elizabeth I in 1570. These positions began with the Ten Articles in 1536, and concluded with the finalisation of the Thirty-nine articles in 1571. The Thirty-nine articles ultimately served to define the doctrine of the Church of England as it related to Calvinist doctrine and Roman Catholic practice.

The articles went through at least five major revisions prior to their finalisation in 1571. The first attempt was the Ten Articles in 1536, which showed some slightly Protestant leanings – the result of an English desire for a political alliance with the German Lutheran princes. The next revision was the Six Articles in 1539 which swung away from all reformed positions, and then the King's Book in 1543, which re-established most of the earlier Roman Catholic doctrines. During the reign of Edward VI, Henry VIII's son, the Forty-two Articles were written under the direction of Archbishop Thomas Cranmer in 1552. It was in this document that Calvinist thought reached the zenith of its influence in the English Church. These articles were never put into action, due to Edward VI's death and the reversion of the English Church to Roman Catholicism under Henry VIII's elder daughter, Mary I.

Finally, upon the coronation of Elizabeth I and the re-establishment of the Church of England as separate from the Roman Catholic Church, the Thirty-nine Articles of Religion were initiated by the Convocation of 1563, under the direction of Matthew Parker, the Archbishop of Canterbury. The articles pulled back from some of the more extreme Calvinist thinking and created the distinctive English reformed doctrine.)

The 10 Articles (1536)

The Church of England's break with Rome inaugurated a period of doctrinal confusion and controversy as both conservative and reforming clergy attempted to shape the church's direction, the former as "Catholicism without the Pope" and the latter as Protestant. In an attempt "to establish Christian quietness and unity", the Ten Articles were adopted by clerical Convocation in July 1536 as the English Church's first post-papal doctrinal statement. The Ten Articles were crafted as a rushed interim compromise between conservatives and reformers. Historians have variously described it as a victory for Lutheranism and a success for Catholic resistance. Its provisions have also been described as "confusing".

The five principal doctrines were the Bible and ecumenical creeds, baptism, penance, the Eucharist and justification. The core doctrine in the Ten Articles was justification by faith. Justification – which was defined as remission of sin and accepting into God's favour – was through "the only mercy and grace of the Father, promised freely unto us for his Son's sake Jesus Christ, and the merits of his blood and passion". Good works would follow, not precede, justification. However, the Lutheran influence was diluted with qualifications. Justification was attained "by contrition and faith joined with charity". In other words, good works were "necessarily required to the attaining of everlasting life".

The Anglican Church was trying to pacify the conflict-ridden English society by choosing a "middle way". The

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Articles defended therefore the use of a number of Catholic rituals and practices opposed by Protestants, such as kissing the cross on Good Friday, while mildly criticizing popular abuses and excesses. The use of religious images was permitted, but people were to be taught not to kneel before them or make offerings to them. Prayer to Mary, mother of Jesus, and all the other saints was permitted as long as superstition was avoided.

In summary, the Ten Articles asserted:

1. The Bible and the three ecumenical creeds are the basis and summary of true Christian faith.

2. Baptism imparts remission of sins and regeneration and is necessary for salvation, even in the case of infants. It condemns the opinions of Anabaptists and Pelagians as heresy.

3. The sacrament of penance, with confession and absolution, is necessary to salvation.

4. That the body and blood of Christ are really present in the Eucharist.

5. Justification is by faith, but good works are necessary.

6. Images can be used as representations of virtue and good example and also to remind people of their sins but are not objects of worship.

7. Saints are to be honoured as examples of life and as furthering the prayers of the faithful.

8. Praying to saints is permitted, and holy days should be observed.

9. The observance of various rites and ceremonies, such as clerical vestments, sprinkling of holy water, bearing of candles on Candlemas, giving of ashes on Ash Wednesday, is good and laudable. However, none of these has power to forgive sin.

10. It is a good and charitable deed to pray for the dead. However, the doctrine of purgatory is biblically uncertain. Abuses related to purgatory, such as the claim that papal indulgences or masses for the dead offered at certain localities (such as the scala coeli mass) can deliver immediately from purgatory, are to be rejected.

The 6 Articles (1539)

The failure of the Ten Articles to settle doctrinal controversy led Thomas Cromwell, the King's vicegerent in spirituals, to convene a national synod of bishops and high-ranking clergy for further theological discussion in February 1537. This synod produced a book called The Institution of the Christian Man (popularly called The Bishops' Book), the word institution being synonymous with instruction. The Bishops' Book preserved the semi-Lutheranism of the Ten Articles, and the articles on justification, purgatory, and the sacraments of baptism, the Eucharist and penance were incorporated unchanged into the new book.

When the synod met, conservatives were still angry that four of the traditional seven sacraments (confirmation, marriage, holy orders and extreme unction) had been excluded from the Ten Articles. In the end, the missing sacraments were restored but placed in a separate section to emphasise "a difference in dignity and necessity." Only baptism, the Eucharist and penance were "instituted of Christ, to be as certain instruments or remedies necessary for our salvation".

England was in religious turmoil. Impatient Protestants took it upon themselves to further reform – More and more bishops refused compulsory clerical celibacy and some priests said mass in English rather than Latin and married without authorisation (Archbishop Cranmer was himself secretly married). Protestants themselves were divided between establishment reformers who held Lutheran beliefs upholding the real presence of Christ in the Eucharist and radicals who held Anabaptist and Sacramentarian views denying real presence. In May 1539, a new Parliament met, and Lord Chancellor Audley told the House of Lords that the King desired religious uniformity. A committee of four conservative and four reformist bishops was appointed to examine and determine doctrine. On 16 May, the Duke of Norfolk noted that the committee had not agreed on anything and proposed that the Lords examine six controversial doctrinal questions that became the basis of the Six Articles:

1. whether the Eucharist could be the true body of Christ without transubstantiation,

2. whether it needed to be given to the laity under both kinds,

3. whether vows of chastity needed to be observed as part of divine law,

4. whether clerical celibacy should be compulsory,

5. whether private masses were required by divine law,

6. whether auricular confession (that is, confession to a priest) was necessary as part of divine law?

Over the next month, these questions were argued in Parliament and Convocation with the active participation of the King. The final product was an affirmation of traditional teachings on all questions. Communion in one kind, compulsory clerical celibacy, vows of chastity and votive masses were acceptable by divine law. Protestants achieved a minor victory on auricular confession, which was declared "expedient and necessary to be retained" but not required by divine law. In addition, although the real presence was affirmed in traditional terminology, the word transubstantiation itself did not appear in the final version.

The Act of Six Articles became law in June 1539, which, unlike the Ten Articles, gave the Six Articles statutory authority. Harsh penalties were attached to violations of the Articles. Denial of transubstantiation was punished by burning without an opportunity to recant. Denial of any of the other articles was punished by hanging or life imprisonment. Married priests had until 12 July to put away their wives, which was likely a concession granted to give Archbishop Cranmer time to move his wife and children outside of England. After the act's passage, bishops Latimer and Shaxton, outspoken opponents of the measure, were forced to resign their dioceses. The Act of Six Articles was repealed in 1547 during the reign of Henry's son, Edward VI.

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The 42 Articles (1553)

The Forty-two Articles were intended to summarise Anglican doctrine, as it now existed under the reign of Edward VI, who favoured a Protestant faith. Largely the work of Thomas Cranmer, they were to be short formularies that would demonstrate the faith revealed in Scripture and the existing ecumenical creeds. Completed in 1552, they were issued by Royal Mandate on 19 June 1553. The articles were claimed to have received the authority of a Convocation, although this is doubtful. With the coronation of Mary I and the reunion of the Church of England with the Catholic Church, the Articles were never enforced. However, after Mary's death, they became the basis of the Thirty-nine Articles. In 1563, Convocation met under Archbishop Parker to revise the articles. Convocation passed only 39 of the 42, and Elizabeth reduced the number to 38 by throwing out Article 29 to avoid offending her subjects with Catholic leanings. In 1571, despite the opposition of Bishop Edmund Gheast, Article 29 was re-inserted, declaring that the wicked do not eat the Body of Christ. This was done following the queen's excommunication by the Pope Pius V in 1570. That act destroyed any hope of reconciliation with Rome and it was no longer necessary to fear that Article 29 would offend Catholic sensibilities. The Articles, increased to Thirty-nine, were ratified by the Queen, and the bishops and clergy were required to assent.

The Thirty-nine Articles were finalised in 1571, and incorporated into the Book of Common Prayer. Although not the end of the struggle between Catholic and Protestant monarchs and citizens, the book helped to standardise the English language, and was to have a lasting effect on religion in the United Kingdom and her many colonies elsewhere through its wide use.)

The 39 Articles (1571)

The Articles highlight the Anglican positions with regard to orthodox Catholic teachings, to Puritanism, and to Anabaptist thought. They are divided, in compliance with the command of Queen Elizabeth, into four sections: Articles 1–8, "The Catholic Faith"; Articles 9–18, "Personal Religion"; Articles 19–31, "Corporate Religion"; and Articles 32–39, "Miscellaneous." The articles were issued both in English and in Latin, and both are of equal authority.

Articles 1–8: The Catholic Articles: The first five articles articulate the Catholic credal statements concerning the nature of God, manifest in the Holy Trinity. Articles 6 and 7 deal with scripture, while Article 8 discusses the essential creeds.

Articles 9–18: The Protestant and Reformed Articles: These articles dwell on the topics of sin, justification, and the eternal disposition of the soul. Of particular focus is the major Reformation topic of justification by faith.

Articles 19–31: The Anglican Articles: This section focuses on the expression of faith in the public venue – the institutional church, the councils of the church, worship, ministry, and sacramental theology.

Articles 32–39: Miscellaneous: These articles concern clerical celibacy, excommunication, traditions of the Church, and other issues not covered elsewhere. Article 37 additionally states among other things that the Bishop of Rome (the Pope) has no jurisdiction in the realm of England.)

A Table of the 39 Articles

1. Of Faith in the Holy Trinity.
2. Of Christ the Son of God.
3. Of his going down into Hell.
4. Of his Resurrection.
5. Of the Holy Ghost.
6. Of the Sufficiency of the Scripture.
7. Of the Old Testament.
8. Of the Three Creeds.
9. Of Original or Birth-sin.
10. Of Free-Will.
11. Of Justification.
12. Of Good Works.
13. Of Works before Justification.
14. Of Works of Supererogation.
15. Of Christ alone without Sin.
16. Of Sin after Baptism.
17. Of Predestination and Election.
18. Of obtaining Salvation by Christ.
19. Of the Church.
20. Of the Authority of the Church.
21. Of the Authority of General Councils.
22. Of Purgatory.
23. Of Ministering in the Congregation.
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25. Of the Sacraments.
26. Of the Unworthiness of Ministers.
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28. Of the Lord's Supper.
29. Of the Wicked which eat not the Body of Christ.
30. Of both kinds.
31. Of Christ's one Oblation.
32. Of the Marriage of Priests.
33. Of Excommunicate Persons.
34. Of the Traditions of the Church.
35. Of the Homilies.
36. Of Consecrating of Ministers.
37. Of Civil Magistrates.
38. Of Christian men's Goods.
39. Of a Christian man's Oath.

The Ratification.

1. Of faith in the Holy Trinity.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

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2. Of the Word, or Son of God, which was made very man.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

3. Of the going down of Christ into Hell.

As Christ died for us, and was buried, so also is it to be believed that He went down into Hell.

4. Of the Resurrection of Christ.

Christ did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherefore He ascended into heaven, and there sitteth until He return to judge all men at the last day.

5. Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

6. Of the sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of Holy Scripture, we do understand those Canonical books of the Old and New testament, of whose authority was never any doubt in the Church.

Of the names and number of the Canonical Books.

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.
Judges.
Ruth.
The First Book of Samuel.
The Second Book of Samuel.
The First Book of Kings.
The Second Book of Kings.
The First Book of Chronicles.
The Second Book of Chronicles.
The First Book of Esdras.
The Second Book of Esdras.
The Book of Esther.
The Book of Job.
The Psalms.
The Proverbs.
Ecclesiastes, or the Preacher.
Cantica, or Songs of Solomon.
Four Prophets the Greater.
Twelve Prophets the Less.

And the other books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras.
The Fourth Book of Esdras.
The Book of Tobias.
The Book of Judith.
The rest of the Book of Esther.
The Book of Wisdom.
Jesus the Son of Sirach.
Baruch the Prophet.
The Song of the Three Children.
The Story of Susanna.
Of Bel and the Dragon.
The Prayer of Manasses.
The First Book of Maccabees.
The Second Book of Maccabees.

All the books of the New Testament, as they are commonly received, we do receive, and account them canonical.

7. Of the Old Testament.

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore there are not to be heard which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.

8. Of the Three Creeds.

The three Creeds, Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture.

9. Of Original or Birth Sin.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit;

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and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek phronema sarkos (which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh), is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust hath itself the nature of sin.

10. Of Free Will.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will.

11. Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort; as more largely is expressed in the Homily of Justification.

12. Of Good Works.

Albeit that good works, which are the fruits of faith and follow after justification, cannot put away our sins and endure the severity of God's judgement, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.

13. Of Works before Justification.

Works done before the grace of Christ and the inspiration of the Holy Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

14. Of Works of Supererogation.

Voluntary works besides, over and above, God's commandments which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to do, say, We be unprofitable servants.

15. Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which He was clearly void, both in His flesh and in His spirit. He came to be the lamb without spot, Who by sacrifice of Himself once made, should take away the sins of the world: and sin, as S. John saith, was not in Him. But all we the rest, although baptized and born again in Christ, yet offend in many things: and if we say we have no sin, we deceive ourselves, and the truth is not in us.

16. Of Sin after Baptism.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given and fall into sin, and by the grace of God we may arise again and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

17. Of Predestination and Election.

Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, He hath constantly decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God be called according to God's purpose by His Spirit working in due season; they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of His only-begotten Son Jesus Christ; they walk religiously in good works; and at length by God's mercy they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons and such as feeling in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination is a most dangerous downfall, whereby the devil doth thrust them either into desperation or into wretchlessness of most unclean living no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth in Holy Scripture; and in our doings that will of God is to be followed which we have expressly declared unto us in the word of God.

18. Of obtaining eternal salvation only by the name of Christ.

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They also are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature. For Holy Scripture doth set out to us only the name of Jesus Christ, whereby men must be saved.

19. Of the Church.

The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. As the Church of Jerusalem, Alexandria, and Antioch have erred: so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

20. Of the Authority of the Church.

The Church hath power to decree rites or ceremonies and authority in controversies of faith; and yet it is not lawful for the Church to ordain anything contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ: yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation.

21. Of the authority of General Councils.

Gereral Councils may not be gathered together without the commandment and will of princes. And when they be gathered together, forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God, they may err and sometime have erred, even in things pertaining to God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

22. Of Purgatory.

The Romish doctrine concerning Purgatory, Pardons, worshipping and adoration as well of Images as of Relics, and also Invocation of Saint, is a fond thing vainly invented, and grounded upon no warranty of Scripture; but rather repugnant to the word of God.

23. Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard.

24. Of speaking in the Congregation in such a tongue as the people understandeth.

IT is a thing plainly repugnant to the word of God and the custom of the primitive Church, to have public prayer in the Church, or to minister the sacraments in a tongue not understanded of the people.

25. Of the Sacraments.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in Him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not the like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon or to be carried about, but that we should duly use them. And in such only as worthily receive the same, have they a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

26. Of the unworthiness of the Ministers, which hinders not the effect of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the word and sacraments; yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by His commission and authority, we may use their ministry both in hearing the word of God and in the receiving of the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the sacraments ministered unto them, which be effectual because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless it appertaineth to the discipline of the Church that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty by just judgement, be deposed.

27. Of Baptism.

Baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from other that be not christened, but is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive

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baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ.

28. Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves, one to another, but rather it is a sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

29. Of the wicked which do not eat the body of Christ, in the use of the Lord's Supper.

The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as S. Augustine saith) the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.

30. Of Both Kinds.

The Cup of the Lord is not to be denied to the lay people; for both parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

31. Of the one oblation of Christ finished upon the Cross.

The offering of Christ once made is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the priests did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits.

32. Of the Marriage of Priests.

Bishops, Priests, and Deacons are not commanded by God's laws either to vow the estate of single life or to abstain from marriage. Therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

33. Of Excommunicated Persons, how they are to be avoided.

That persons which by open denunciation of the Church is rightly cut off from the unity of the Church and excommunicated, ought to be taken of the whole multitude of the faithful as an heathen and publican, until he be openly reconciled by penance and received into the Church by a judge that hath authority thereto.

34. Of the Traditions of the Church.

It is not necessary that traditions and ceremonies be in all places one or utterly alike; for at all times they have been diverse, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever through his private judgement willingly and purposely doth openly break the traditions and ceremonies of the Church which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly that other may fear to do the like, as he that offendeth against common order of the Church, and hurteth the authority of the magistrate, and woundeth the conscience of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

35. Of Homilies.

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine and necessary for these times, as doth the former Book of Homilies which were set forth in the time of Edward the Sixth: and therefore we judge them to be read in Churches by the ministers diligently and distinctly, that they may be understanded of the people.

Of the Names of the Homilies.

1. Of the right Use of the Church.
2. Against peril of Idolatry.
3. Of the repairing and keeping clean of Churches.
4. Of good Works: first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayers and Sacraments ought to be ministered in a known tongue.
10. Of the reverend estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.

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15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16. Of the Gifts of the Holy Ghost.
17. For the Rogation-days.
18. Of the state of Matrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion

36. Of Consecration of Bishops and Ministers.

The Book of Consecration of Archbishops and Bishops and ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering; neither hath it anything that of itself is superstitious or ungodly. And therefore whosoever are consecrate or ordered according to the rites of that book, since the second year of King Edward unto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated or ordered.

37. Of the Civil Magistrates.

The Queen's Majesty hath the chief power in this realm of England and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not nor ought to be subject to any foreign jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, we give not to our princes the ministering either of God's word or of sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen doth most plainly testify: but that only prerogative which we see to have been given always to all godly princes in Holy Scriptures by God himself, that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers. The Bishop of Rome hath no jurisdiction in this realm of England.

The Laws of the Realm may punish Christian men with death for heinous and grievous offences.

It is lawful for Christian men at the commandment of the Magistrate to wear weapons and serve in the wars.

38. Of Christian men's goods which are not common.

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast; notwithstanding every man ought of such things as he possesseth liberally to give alms to the poor, according to his ability.

39. Of a Christian man's Oath.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, so we judge that Christian religion doth not prohibit but that a man may swear when the magistrate requireth in a cause of faith and charity, so it be done according to the Prophet's teaching in justice, judgement, and truth.

The Ratification.

This Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady ELIZABETH, by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishop and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord 1571.

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MESOPOTAMIAN PRECEPTS AND LAWS

• The Instructions of Shuruppak; Sumer; c. 2600-2550 B.C.
• The Law Code of Ur-Nammu Sumer; c. 2100-2000 B.C.
• The Laws of Eshnunna (in Mesopotamia); Canaanite-Amorite state; c. 2000-1900 B.C.
• The Law Code of Lipit-Ishtar; Akkadian; c. 1870-1860 B.C.
• The Law Code of King Hammurabi; Amorite-Babylonian; c. 1760 B.C.
• The Code of the Nesilim (in Anatolia); Hittite; c. 1650-1500 B.C.

ANCIENT LITERATURE FROM MESOPOTAMIA

(Mesopotamia is the site of the earliest developments of the Neolithic Revolution from around 10,000 BC. It has been identified as having "inspired some of the most important developments in human history, including the invention of systematic writing and the wheel, the planting of the first cereal crops, and the development of mathematics, astronomy, and agriculture". It has been known as one of the earliest civilisations to ever exist in the world.

Mesopotamia (Greek for "Between the two Rivers," refering to the River Euphrates and the River Tigris; Aramaic: Aram-Nahrin or Bet Nahrin) is a historical region of Western Asia situated in the eastern and northern part of the Fertile Crescent, the western part to be represented by Egypt and Canaan (Phoenicia and Judaea).

Mesopotamia occupies the area of present-day Iraq, and parts of Iran, Turkey, Syria and Kuwait. The Sumerians and Akkadians (including Assyrians, Canaanites, Hebrews, Phoenicians and Babylonians) dominated Mesopotamia from the beginning of written history (c. 3100 BC) to the fall of Babylon in 539 BC, when it was conquered by the Persian Achaemenid Empire. It fell to Alexander the Great in 332 BC, and after his death, it became part of the Greek Seleucid Empire. Later, Arameans and Hebrews dominated major parts of Mesopotamia (c. 900 BC – 270 AD)

Around 150 BC, Mesopotamia was under the control of the Persian Parthian Empire. Mesopotamia became a battleground between the Romans and Parthians, with western parts of Mesopotamia coming under Roman control. A number of primarily neo-Assyrian and Christian native Mesopotamian states existed between the 1st century BC and 3rd century BC, including Adiabene, Osroene, and Hatra. In 226 AD, the eastern regions of Mesopotamia fell to the Sassanid Persians. The division of Mesopotamia between Roman and Sassanid Empires lasted until the 7th century Muslim conquest of Persia of the Sassanid Empire and Muslim conquest of the Levant from the (Eastern) Romans. Up to that time, Mesopotamia represented one of the most influencial driving forces of civilisation. Having the Sumerian texts before our very eyes means looking back for 5.000 years.

ARCHAEOLOGY

In Ancient Mesopotamia, a foundation deposit of the Akkadian Empire ruler Naram-Sin (ruled circa 2200 BC) was discovered and analysed by king Nabonidus, circa 550 BC, who is thus known as the first archaeologist. Not only did he lead the first excavations which were to find the foundation deposits of the temples of Shamash the sun god, the warrior goddess Anunitu (both located in Sippar), and the sanctuary that Naram-Sin built to the moon god, located in Harran*, but he also had them restored to their former glory. He was also the first to date an archaeological artifact in his attempt to date Naram-Sin's temple during his search for it. Even though his estimate was inaccurate by about 1,500 years, it was still quite a good one considering the lack of accurate dating technology at the time.

[* Harran in the south of Turkey is, by virtually all scholars, associated with the biblical place Haran (Hebrew Aramaic: Charan). The Biblical Haran was where Terah, his son Abram (Abraham), his nephew Lot, and Abram's wife Sarai settled on the way to Canaan and Egypt, coming from "Ur of the Chaldees" (Genesis 11:26–32), meaning Ur / Urim in Sumer. The name Aram also might well be a short form refering to Abram / Abraham which here coule represent an entire tribe rather than a person. Aram as toponym, Aramean as ethnonym, and Aramaic as name for the language go back to Aram, son of Shem, a grandson of Noah in the Hebrew Bible, Genesis 10:20-22: "These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations. Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram."]

Particularly between the 18th and the 20th centuries, famous archaeologists made ground-breaking discoveries in Mesopotamia. Names like George Smith, Abbe Beauchamp, Robert Koldewey, Paul-Emile Botta, Austen H. Layard, Jacques de Morgan, Charles Leonard Woolley, Gertrude Bell, and even illustrious persons such as Benjamin de Tulela or Thomas Edward Lawrence, speak for themselves. Phantastic discoveries in Ur, Uruk, Babylon, or Susa thrilled the public. However, the discoveries of millions of cuneiform tablets, found in the ancient libraries, changed our horizon of knowledge fundamentally.

Between half a million and two million cuneiform tablets are estimated to have been excavated in modern times [Cuneiform Tablets: Who's Got What?", Biblical Archaeology Review, 31 (2), 2005, archived from the original on July 15, 2014], of which only approximately 30,000–100,000 have been read or published. The British Museum holds the largest collection (approx. 130,000 tablets), followed by the Vorderasiatisches Museum Berlin, the Louvre, the Istanbul Archaeology Museums, the National Museum of Iraq, the Yale Babylonian Collection (approx. 40,000), and Penn Museum. Most of these have "lain in these collections for a century without being translated, studied or published", as there are only a few

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hundred qualified cuneiformists in the world. The Electronic Text Corpus of Sumerian Literature (ETCSL) was an attempt of the Faculty of Oriental Studies, University of Oxford, to promote the important translation work of ancient documents. The project was founded by Jeremy Black in 1997 and is based at the Oriental Institute of the University of Oxford in Britain. It was funded by the University along with the Leverhulme Trust and the Arts and Humanities Research Board. With the death of Black in 2004, the project died in 2006. The ETCSL web site with all the transliterations and translations remains available.

Cuneiform is the world's oldest known writing system. The earliest texts appear in Mesopotamia around 3200 BC and the last native cuneiform texts were written around 75 AD. The ancient scribes pressed the ends of their styluses into damp clay in order to write the approximately 800 different logographic, syllabic, or alphabetic signs. The clay tablets were sun-dried or oven-baked and were thus preserved in the sands of the Near East for millennia.

Cuneiform script was in use up the the 2nd century AD and Biblical scholars and the authors of the Dead Sea Scrolls still could read the tablets. With the death of those writers, the ability to read cuneiform died with them. More than 17 hundred years later, script analists tried to decipher that mysterious writing. It took almost 200 years before they have learned to read most cuneiform documents which were written in over a dozen different ancient languages.

Since the decipherment of Babylonian cuneiform some 150 years ago museums have accumulated perhaps 300,000 tablets written in most of the major languages of the Ancient Near East - Sumerian, Akkadian (Babylonian and Assyrian), Eblaite, Hittite, Persian, Hurrian, Elamite, and Ugaritic. These texts include genres as variegated as mythology and mathematics, law codes and beer recipes.

In most cases these documents are the earliest exemplars of their genres, and cuneiformists, like Jeremy Black and Irwing Finkel, have made unique and valuable contributions to the study of such moderns disciplines as history, law, religion, linguistics, mathematics, and science.

THE INSTRUCTIONS OF SHURUPPAK

The Teachings Of King Shuruppak
The 100 Commandments of Shuruppak
Original Translation: Anonymus
Estimated Range of Dating: 2600-2500 BC.

(Language is one of the main attributes that can make us understand cultural relations. Sumerian was a language isolate spoken by most people in Mesopotamia throughout the 4th and 3rd millenia BC. The Semitic Akkadian language, spoken by Assyrians and Babylonians, gradually replaced Sumerian during the last half of the 3rd millenium and it even became a kind of international language used in Egypt, Anatolia, and Persia. The Sumerian cuneiform script and most contents of the Sumerian cuneiform tablets, however, were absorbed by these new Semitic people. Their language and culture was closely related to Phoenician Canaanite, a Semitic language spoken by Phoenicians, Hebrews, and Aramaeans. These people replaced the very complex Akkadian cuneiform script with a consonantal cuneiform alphabet (Abjad) from around either the 15th or 14th century BC; which in turn was replaced with the easy-to-use consonantal Phoenician alphabet only 2 or 3 centuries later (See Grand Bible, Image Plate 57-60). This was the very ancestor of all alphabets in the World that followed. The Semitic Aramaic language gradually replaced Akkadian as well as Canaanite and Hebrew towards the beginning of the 1st millenium BC. Scholars though, still read the original cuneiform records up until the 2nd century AD.

This line of language and script evolution explains to a large extent why precepts, laws, and narratives that we can find in the Torah [Pentateuch, 5 Books of Moses; the Ten Commandment, or the 613 Mitzvot], are surpisingly similar to the contents of the cuneiform tablets found in Mesopotamia. In fact, the conveyed precepts and laws of the ancient cuneiform tablets build the basis of the Halaka, the Jewish Law. As the Christians have taken the Hebrew Bible, which they call "Old Testament," as part of their very own scripture, these contents have influenced also Christianity. A fair amount of those ancient precepts, such as Purity Laws and the Five Precepts, can also be found in India and China.)

(In 1963 and 1965, an American expedition from the Oriental Institute of Chicago led by Donald P. Hansen made an amazing find at Abu Salabikh, which lies around 20 km (12 mi) northwest of the site of the ancient city of Nippur in Al-Qadisiyyah Governorate, Iraq. During the excavation campain, that lasted for a total of 8 weeks, the archaeologists found around 500 tablets and fragments, containing some of the earliest ancient literature.

Among them was the book "Instructions of Shuruppak". This book is a sensation as it is the very oldest example of the Commandments or Precepts which much later appeared in the Bible and manuscripts in India and China. The book was written on clay tablets which were found in a low "tell" (mound) at Abu Salabikh, Its contemporary name probably was Eresh and it was a small Sumerian city of the mid third

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millennium BC, with cultural connexions to the cities of Kish, Mari and Ebla.

This book was obviously written to teach virtues in order to preserve community standards. The about 100 precepts are placed in the mouth of a King Shuruppak, son of Ubara-Tutu. Ubara-Tutu is recorded in the Sumerian king list as being the final king of Sumer prior to the Deluge. The ancient Sumerian city of Shuruppak probably was named after King Shuruppak. It was situated not far away from the finding place of the clay tablets, at the site of the modern Tell Fara, about 55 kilometres (35 mi) south of Nippur on the banks of the Euphrates in Iraq's Al-Qadisiyyah Governorate.

The text consists of admonitory sayings of King Shuruppak addressed to his son Ziusudra (the flood hero who is also known as Utnapishtin in Akkad). Lots of the book's precepts bear resemblance to those ones which we can read in the Torah (the Five books of Moses). But the Commandments of King Shuruppak are far more detailed, much more direct, and refreshingly blunt. Here a little selection:

Thou shouldst not speak arrogantly to thy mother.

Thou shouldst not kill.

Thou shouldst not steal.

Thou shouldst not commit robbery.

Thou shouldst not speak improperly.

Thou shouldst not play around with a married young woman.

Thou shouldst not have sex with thy slave girl.

Thou shouldst not wish for the money chest.

Thou shouldst not pass judgement when thou drinkst beer.

Thou shouldst not pick a quarrel.

Some of the Commandmends are purely practical: Thou shouldst not locate a field on a road; .... Thou shouldst not make a well in thy field: people will cause damage on it for thee. (lines 15–18). Moral precepts are followed by the negative practical results of transgression: Thou shouldst not play around with a married young woman: the slander could be serious. (lines 32–34). Community opinion and the possibility of slander (line 35) play a major role, whether the valued opinion of "the courtyard" (line 62) or the less valued opinion of the marketplace, where insults and stupid speaking receive the attention of the land. (line 142).)

[The square brackets [. . .] refer to the gaps of the text, the round brackets (. . .) contain the editor's suggestions or give extra information.]

Text:
BOOK 1
The First Delivery Of Commandments.

In those days, in those far remote days, in those nights, in those faraway nights, in those years, in those far remote years, at that time the wise one who kneweth how to speak in elaborate words lived in the Land; Shuruppak, the wise one, who kneweth how to speak with elaborate words lived in the Land. Shuruppak gave instructions to his son; Shuruppak, the son of Ubara-Tutu gave instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! instructions of an old man are precious; thou shouldst comply with them!

Thou shouldst not buy a donkey which brays; it will split thy midriff.

Thou shouldst not locate a field on a road; thou shouldst not plough a field at a road or a path; thou shouldst not make a well in thy field: people will cause damage on it for thee. Thou shouldst not place thy house next to a public square: there is always a crowd there.

Thou shouldst not vouch for someone: that man will have a hold on thee; and thee thyself, thou shouldst not let somebody vouch for thee. That man will despise thee.

Thou shouldst not make an inspection on a man: the flood will give it back to thee.

Thou shouldst not loiter about where there is a quarrel; thou shouldst not let the quarrel make thee a witness. Thou shouldst not let thyself [involved] in a quarrel. Thou shouldst not cause a quarrel; [. . .] [. . .] the gate of the palace [. . .] Stand aside from a quarrel, [and] thou shouldst not take another way.

Thou shouldst not steal anything; thou shouldst not [betray] thyself. Thou shouldst not break into a house; thou shouldst not wish for the money chest [of others]. A thief is a lion, but after he has been caught, he will be a slave. My son, thou shouldst not commit robbery; thou shouldst not cut thyself with an axe (as a punishment of law).

Thou shouldst not make a young man best man. Thou shouldst not [mislead] thyself. Thou shouldst not play around with a married young woman: the slander could be serious. My son, thou shouldst not sit alone in a chamber with a married woman.

Thou shouldst not pick a quarrel; thou shouldst not disgrace thyself. Thou shouldst not [tell] lies; [. . .] Thou shouldst not boast; then thy words will be trusted. Thou shouldst not deliberate for too long; thou canst not bear [losing the] glances.

Thou shouldst not eat stolen food with a thief. Thou shouldst not sink thy hand into blood. After thou hast apportioned the bones, thou wilt be made to restore the ox, thou wilt be made to restore the sheep.

Thou shouldst not speak improperly; later it will lay a trap for thee.

Thou shouldst not scatter thy sheep into unknown pastures. Thou shouldst not hire someone's ox for an uncertain [time]. A safe [way] means a safe journey.

Thou shouldst not travel during the night: it can hide both good and evil.

Thou shouldst not buy an onager: it lasteth only until the end of the day (Reason: Onagers are a species of the horse family. Unlike most horses and donkeys, they have never

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been domesticated. They are among the fastest mammals, as they can run as fast as 70 km/h or 43 mph).

Thou shouldst not have sex with thy slave girl: she will chew thee up [making thee her slave].

Thou shouldst not curse strongly: it reboundeth on thee.

Thou shouldst not draw up water which thou canst not reach nor grasp: it will maketh thee weak.

(1 line unreadable)

Thou shouldst not drive away a debtor: he will be hostile towards thee.

Thou shouldst not establish a home with an arrogant man: he will make thy life like that of a slave girl. Thou wilt not be able to travel through any human dwelling without be being shouted at: "There thou goest! There thou goest!"

Thou shouldst not undo the [laces] of the garden's reed fence; "Restore it! Restore it!" they will say to thee.

Thou shouldst not provide a stranger with food; thou shouldst not wipe out [and be oblivious to] a quarrel.

My son, thou shouldst not use violence; Listen! Thou shouldst not commit rape on someone's daughter; the courtyard will learn of it [and punish thee].

Thou shouldst not drive away a powerful and strong man; thou shouldst not destroy the outer wall. Thou shouldst not drive away a young man; thou shouldst not make him turn against the city.

The eyes of the slanderer always move around as shiftily as a spindle. Thou shouldst never remain in his presence; his intentions should not be allowed to have an effect on thee.

Thou shouldst not boast in beer halls and breweries like a deceitful man: then thy words will be trusted.

Having reached the field of manhood, thou shouldst not jump with thy hand. The warrior is unique, he alone is the equal of many; Utu is unique, he alone is the equal of many. With thy life thou shouldst always be on the side of the warrior; with thy life thou shouldst always be on the side of Utu [the God of the Sun, justice, morality, and truth].

Shuruppak gaveth these instructions to his son. Shuruppak, the son of Ubara-Tutu, gaveth these instructions to his son Ziusudra.

BOOK 2
The Second Delivery Of Commandments.

A second time, Shuruppak gaveth instructions to his son. Shuruppak, the son of Ubara-Tutu gaveth instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! (1 ms. adds the line: The instructions of an old man are precious; thou shouldst comply with them!)

The beer-drinking mouth [talketh]. My little one [be careful]. The beer-drinking mouth [flustereth]. Ninkasi (the Goddess of alcohol and beer) [laugheth at thee]

(5 lines unclear)

Thine own man will not repay it for thee. The reed-beds are [thick], they can hide slander.

The palace is like a mighty river: its middle is goring bulls; what floweth in is never enough to fill it, and what floweth out can never be stopped.

When it is about someone's else bread, it is easy to say "I will give it to thee", but the time of actual giving can be as far away as the sky. If thou goest after the man who said "I will give it to thee", he will say "I cannot give it to thee -- the bread has just been finished up".

Property is something to be expanded; but nothing can equal my little ones (my children).

The artistic mouth recites words; the harsh mouth brings litigation documents; the sweet mouth gathers sweet herbs.

The garrulous and liar) filleth his bread bag; the haughty one brings an empty bag and can fill his empty mouth only with boasting.

Who works with leather will eventually work with his own leather.

The strong one can escape from anyone's hand.

The fool loseth something. When sleeping, the fool loseth something. "Do not tie me up!" he pleads; "Let me live!" he pleads.

The imprudent decrees fateth; the shameless one pileth up things in another's lap: "I am such that I deserve admiration".

A weak wife is always seized (and overwhelmed) by fate.

If thou hirest a worker, he will share the bread bag with thee; he eats with thee from the same bag, and finishes up the bag with thee. Then he will quit working with thee and, saying "I have to live on something", he will serve at the palace.

Thou tellest thy son to come to thy home; thou tellest thy daughter to go to her women's quarters.

Thou shouldst not pass judgement when thou drinkest beer.

Thou shouldst not worry unduly about what leaveth the house.

Heaven is far, earth is most precious, but it is with heaven that thou augmentest thy goods, and all foreign lands breathe under it.

At harvest time, at the most priceless time, collect like a slave girl, eat like a queen; my son, to collect like a slave girl, to eat like a queen, this is how it should be.

Who insulteth can hurt only the skin; greedy eyes, however, can kill. The liar, shouting, teareth up his garments. Insults bring (only) advice to the wicked. To speak arrogantly is like an abscess: a herb that makes the stomach sick.

(1 line is unclear)

My words of prayer bring abundance. Prayer is cool water that cools the heart. Only insults and stupid speaking receive the attention of the Land.

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Shuruppak gaveth these instructions to his son. Shuruppak, the son of Ubara-Tutu, gaveth these instructions to his son Ziusudra.

BOOK 3
The Third Delivery Of Commandments.

A third time, Shuruppak gaveth instructions to his son. Shuruppak, the son of Ubara-Tutu gaveth instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! (Some mss. add the line: The instructions of an old man are precious; thou shouldst comply with them!)

Thou shouldst not beat a farmer's son: he has constructed thy embankments and ditches.

Thou shouldst not buy a prostitute: she is a mouth that bites. Thou shouldst not buy a house-born slave: he is a herb that makes the stomach sick. Thou shouldst not buy a free man: he will always lean against the wall. Thou shouldst not buy a palace slave girl: she will always be the bottom of the barrel.Thou shouldst rather bring down a foreign slave from the mountains, or thou shouldst bring somebody from a place where he is an alien; my son, then he will pour water for thee where the sun rises and he will walk before thee. He doth not belong to any family, so he doth not want to go to his family; he doth not belong to any city, so he doth not want to go to his city. He cannot knock at the door of [. . .], he cannot enter [. . .]. He will not [. . .] with thee, he will not be presumptuous with thee.

My son, thou shouldst not travel alone eastwards. Thine acquaintance should not [. . .]

A name placed on another one [. . .]; thou shouldst not pile up a mountain on another one.

Fate is a wet bank; it can make one slip.

The elder brother is indeed like a father; the elder sister is indeed like a mother. Listen therefore to thine elder brother, and thou shouldst be obedient to thine elder sister as if she were thy mother.

Thou shouldst not work using only thine eyes; thou wilt not multiply thy possessions using only thy mouth.

The negligent one ruineth his family.

The need for food maketh some people ascend the mountains; it also bringeth traitors and foreigners, since the need for food brings down other people from the mountains.

A small city provides its king with a calf; a huge city digs a house plot.

[The rich man] is well equipped. The poor man inflicteth all kinds of illnesses on the rich man. The married man is well equipped; the unmarried maketh his bed in a haystack. He who wisheth to destroy a house will go ahead and destroy the house; he who wisheth to raise up will go ahead and raise up.

By grasping the neck of a huge ox, thou canst cross the river. By moving along at the side of the mighty men of thy city, my son, thou wilt certainly ascend (to greater wealth and power).

When thou bringest a slave girl from the hills, she bringeth both good and evil with her. The good is in the hands; the evil is in the heart. The heart doth not let go of the good; but the heart cannot let go of the evil either. As if it were a watery place, the heart doth not abandon the good. Evil is a store-room [. . .]

(1 ms. adds: 2 lines unclear)

May the boat with the evil sink in the river! May his waterskin split in the desert!

A loving heart maintains a family; a hateful heart destroys a family.

To have authority, to have possessions and to be steadfast are princely divine powers. Thou shouldst submit to the respected; thou shouldst be humble before the powerful. My son, thou wilt then survive against the wicked.

Thou shouldst not choose a wife during a festival. Her inside is illusory; her outside is illusory. The silver on her is borrowed; the lapis lazuli on her is borrowed; the jewellery on her is borrowed; the dress on her is borrowed; the linen garment on her is borrowed. With [. . .] nothing is comparable.

Thou shouldst not buy a [. . .] bull. Thou shouldst not buy a vicious bull; [. . .] a hole in the cattle-pen [. . .]

One appointeth a reliable woman for a good household.

Thou shouldst not buy a donkey at the time of harvest. A donkey which eateth [. . .] will [. . .] with another donkey.

A vicious donkey hangeth its neck; however, a vicious man, my son, [. . .]

A woman with her own property ruineth the house.

A drunkard will drown the harvest.

A female burglar [. . .] ladder; she flieth into the houses like a fly. A she-donkey [. . .] on the street. A sow suckleth its child on the street. A woman who pricked herself beginneth to cry and holdeth the spindle which pricked (?) her in her hand. She cometh into every house; she peereth into all streets. [. . .] she keepeth saying "Get out!" She looketh around from all parapets. She panteth where there is a quarrel.

(2 lines unclear)

Marry [never a woman] whose heart hateth. My son, [. . .]

(4 lines unclear)

A heart which overfloweth with joy [. . .]

Nothing at all is to be valued, but life should be sweet. Thou shouldst not serve things; things should serve thee. My son, [. . .]

Thou shouldst not [. . .] grain; its [. . .] are numerous.

Thou shouldst not abuse a ewe; otherwise thou wilt give birth to a daughter. Thou shouldst not throw a lump of

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earth into the money chest; otherwise thou wilt give birth to a son.

Thou shouldst not abduct a wife; thou shouldst not make her cry. The place where the wife is abducted to [becometh the graveyard of her heart].

"Let us run in circles, saying: "Oh, my foot, oh, my neck!". Let us with united forces make the mighty bow!"

Thou shouldst not kill a [. . .], he is a child born by [. . .]. Thou shouldst not kill [. . .] like [. . .]; thou shouldst not bind him.

The wet-nurses in the women's quarters determine the fate of their lord.

Thou shouldst not speak arrogantly to thy mother; that causes hatred for thee. Thou shouldst not question the words of thy mother and thy personal God. The mother, like Utu, giveth birth to the man; the father, like a god, maketh him bright. The father is like a god: his words are reliable. The instructions of the father should be complied with.

Without suburbs a city hath no centre either.

My son, a field situated at the bottom of the embankments, be it wet or dry, is nevertheless a source of income.

It is inconceivable that something is lost forever.

[. . .] of Dilmun [. . .]

An unknown place is terrible; to get lost is shameful for a dog. On the unfamiliar way at the edge of the mountains, the gods of the mountains are man-eaters. They do not build houses there as men do; they do not build cities there as men do.

(1 line unclear)

For the shepherd, he stopped searching, he stopped bringing back the sheep. For the farmer, he stopped ploughing the field.

(1 line unclear)

This gift of words is something which sootheth the mind [. . .]; when it cometh into the palace, it sootheth the mind [. . .]. The gift of many words [. . .] stars.

These are the instructions given by Shuruppak, the son of Ubara-Tutu.

Praise be to the lady who completed the great tablets, the maiden Nisaba (the Goddess of writing, learning, and the harvest), that Shuruppak, the son of Ubara-Tutu gave his instructions!

End of Text.

THE CODE OF UR-NAMMU

Possible Author: Shulgi the son of Ur-Nammu
Translation: Samuel Noah Kramer, 1952
Estimated Range of Dating: 2100-2000 B.C.

(The Code of Ur-Nammu is the oldest known law code surviving today. It is from Mesopotamia and is written on tablets, in the Sumerian language c. 2100–2050 BC. The first copy of the code, in two fragments found at Nippur, was translated by Samuel Noah Kramer in 1952. These fragments are held at the Istanbul Archaeological Museums. Owing to its partial preservation, only the prologue and 5 of the laws were discernible. Further tablets were found in Ur and translated in 1965, allowing some 30 of the 57 laws to be reconstructed. Another copy found in Sippar contains slight variants.

The preface directly credits the laws to king Ur-Nammu of Ur (also known as Ur-Namma; 2112–2095 BC). The author who had the laws written onto cuneiform tablets is still somewhat under dispute. Some scholars have attributed it to Ur-Nammu's son Shulgi. Shulgi of Ur was the second king of the Third Dynasty of Ur during the Sumerian Renaissance. He reigned for 48 years, from (c. 2094–2046 BC)

Although it is known that earlier law-codes existed, such as the Code of Urukagina, this represents the earliest extant legal text. It is three centuries older than the Code of Hammurabi. The laws are arranged in casuistic form of IF (crime) THEN (punishment)—a pattern followed in nearly all later codes. It institutes fines of monetary compensation for bodily damage as opposed to the later lex talionis ('eye for an eye') principle of Babylonian law. However, murder, robbery, adultery and rape were capital offenses.

The code reveals a glimpse at societal structure during the "Sumerian Renaissance". Beneath the lugal ("great man" or king), all members of society belonged to one of two basic strata: the "lu" or free person, or the slave (male, arad; female geme). The son of a lu was called a dumu-nita until he married, becoming a "young man" (gurus). A woman (munus) went from being a daughter (dumu-mi) to a wife (dam), then if she outlived her husband, a widow (nu-ma-su), who could remarry.)

PROLOGUE

(The prologue, typical of Mesopotamian law codes, invokes the deities for Ur-Nammu's kingship, Nanna and Utu, and decrees "equity in the land".)

"…After An and Enlil had turned over the Kingship of Ur to Nanna, at that time did Ur-Nammu, son born of Ninsun, for his beloved mother who bore him, in accordance with his principles of equity and truth... Then did Ur-Nammu the mighty warrior, king of Ur, king of Sumer and Akkad, by the might of Nanna, lord of the city, and in accordance with the true word of Utu, establish equity in the land; he banished malediction, violence and strife, and set the monthly Temple expenses at 90 gur of barley, 30 sheep, and

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30 sila of butter. He fashioned the bronze sila-measure, standardised the one-mina weight, and standardised the stone weight of a shekel of silver in relation to one mina... The orphan was not delivered up to the rich man; the widow was not delivered up to the mighty man; the man of one shekel was not delivered up to the man of one mina."

[One mina (1/60 of a talent) was made equal to 60 shekels (1 shekel = 8.3 grams, or 0.3 oz.).]

1 If a man commits a murder, that man must be killed.

2 If a man commits a robbery, he will be killed.

3 If a man commits a kidnapping, he is to be imprisoned and pay 15 shekels of silver.

4 If a slave marries a slave, and that slave is set free, he does not leave the household.^

5 If a slave marries a native (i.e. free) person, he/she is to hand the firstborn son over to his owner.

6 If a man violates the right of another and deflowers the virgin wife of a young man, they shall kill that male.

7 If the wife of a man followed after another man and he slept with her, they shall slay that woman, but that male shall be set free.

8 If a man proceeded by force, and deflowered the virgin female slave of another man, that man must pay five shekels of silver.

9 If a man divorces his first-time wife, he shall pay (her) one mina of silver.

10 If it is a (former) widow whom he divorces, he shall pay (her) half a mina of silver.

11 If the man had slept with the widow without there having been any marriage contract, he need not pay any silver.

13 If a man is accused of sorcery he must undergo ordeal by water; if he is proven innocent, his accuser must pay 3 shekels.

14 If a man accused the wife of a man of adultery, and the river ordeal proved her innocent, then the man who had accused her must pay one-third of a mina of silver.

15 If a prospective son-in-law enters the house of his prospective father-in-law, but his father-in-law later gives his daughter to another man, the father-in-law shall return to the rejected son-in-law twofold the amount of bridal presents he had brought.

16 If [text destroyed...], he shall weigh and deliver to him 2 shekels of silver.

17 If a slave escapes from the city limits, and someone returns him, the owner shall pay two shekels to the one who returned him.

18 If a man knocks out the eye of another man, he shall weigh out ½ a mina of silver.

19 If a man has cut off another man's foot, he is to pay ten shekels.

20 If a man, in the course of a scuffle, smashed the limb of another man with a club, he shall pay one mina of silver.

21 If someone severed the nose of another man with a copper knife, he must pay two-thirds of a mina of silver.

22 If a man knocks out a tooth of another man, he shall pay two shekels of silver.

24 [text destroyed...] If he does not have a slave, he is to pay 10 shekels of silver. If he does not have silver, he is to give another thing that belongs to him.

25 If a man's slave-woman, comparing herself to her mistress, speaks insolently to her, her mouth shall be scoured with 1 quart of salt.

26 If a slave woman strikes someone acting with the authority of her mistress, [text destroyed...]

28 If a man appeared as a witness, and was shown to be a perjurer, he must pay fifteen shekels of silver.

29 If a man appears as a witness, but withdraws his oath, he must make payment, to the extent of the value in litigation of the case.

30 If a man stealthily cultivates the field of another man and he raises a complaint, this is however to be rejected, and this man will lose his expenses.

31 If a man flooded the field of a man with water, he shall measure out three kur of barley per iku of field.

32 If a man had let an arable field to a(nother) man for cultivation, but he did not cultivate it, turning it into wasteland, he shall measure out three kur of barley per iku of field.

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THE LAWS OF ESHNUNNA

(Excavated at Tell Abu Harmal* near Baghdad
by the Iraq Directorate of Antiquities
in Pre-Hammurabi layers.)
Source: Iraq Museum Inventory number: 51059 and 52614
From: "The Ancient Near East, Volume I An Anthology of Texts and Pictures" Edited by James B. Pritchard
Language: Akkadian; Script: cuneiform
Translation: Albrecht Goetze, 1948
Estimated Range of Dating: 2000-1900 B.C.

[* Abu Harmal formed part of the kingdom of Eshnunna—the Diyala region east of Baghdad—which flourished between the downfall of the Third Dynasty of Ur (about 2000 B.C.) and the creation of Hammurabi's Amurrite (Canaanite Amorite that is) empire. Eshnunna was one of the numerous Canaanite Amurrite-controlled states in Mesopotamia of the period. The city of Eshnunna itself is located at Tell Asmar which was excavated by the Oriental Institute of the University of Chicago.]

(The Laws of Eshnunna are inscribed on two cuneiform tablets discovered in Tell Abū Harmal, Baghdad, Iraq. The Iraqi Directorate of Antiquities headed by Taha Baqir unearthed two parallel sets of tablets in 1945 and 1947. The two tablets are separate copies of an older source and date back to ca. 1930 BC. The differences between the Code of Hammurabi and the Laws of Eshnunna significantly contributed to illuminating the development of ancient and cuneiform law. Eshnunna was north of Ur on the Tigris River and became politically important after the fall of the third dynasty of Ur, founded by Ur-Nammu.

In distinction from the other Mesopotamian collections of law, this one got its name after the city where it had originated – Eshnunna, located on the bank of the Diyala River, tributary to the Tigris. This collection of laws is not a real systemised codex; nearly sixty of its sections are preserved. The Laws are written in Akkadian and consist of two tablets which are marked with A and B. In 1948, Albrecht Goetze of the Yale University had translated and published them. In some sources the Laws of Eshnunna are mentioned as the Laws of Bilalama due to the belief that the Eshnunnian ruler probably was their originator, but Goetze maintained that tablet B was originated under the reign of Dadusha. The text of the prologue is broken at the point where the ruler who promulgated the laws was specified.

Albrecht Goetze has noticed the specific style of expression. The laws were composed in a mode that facilitated memorising. A distinguished Israeli scientist and one of the foremost experts on this collection of laws, Reuven Yaron of the University of Jerusalem concerning this matter stated: "What matters to me – and might have mattered to those who fashioned them almost 4000 years ago – is the ease of remembering the text."

The conditional sentence ("If A then B" – as it also is the case with the other Mesopotamian laws) is an attribute of this codification. In 23 paragraphs, it appears in the form shumma awilum – "If a man ..." After the disposition, a precise sanction follows, e.g. LU42(A): "If a man bit and severed the nose of a man, one mina silver he shall weigh out."

The Laws clearly show signs of social stratification, mainly focussing on two different classes: the muškenum and awilum. The audience of the Laws of Eshnunna is more extensive than in the case of the earlier cuneiform codifications: awilum – free men and women (mar awilim and marat awilim), mushkenum, wife (ashatum), son (maru), slaves of both sexes – male (wardum) and female (amtum) – which are not only objects of law as in classical slavery, and delicts where the victims were slaves have been sanctioned, and other class designations as ubarum, apparum, mudum that are not ascertained.

Reuven Yaron has divided the offences of the Laws of Eshnunna into five groups. The articles of the first group had to be collected from all over the Laws and the articles of the other four were roughly ordered one after the other:

1. Theft and related offences,
2. False distraint,
3. Sexual offences,
4. Bodily injuries,
5. Damages caused by a goring ox and comparable cases.

The majority of these offences were penalised with pecuniary fines (an amount of silver), but some serious offences such as burglary, murder, and sexual offences were punished with death. It seems that the capital punishment was avoidable (in contrast to the Code of Hammurabi), because of the standard formulation: "It is a case of life … he shall die".)

Text:

1: 1 kor of barley is priced at 1 shekel of silver; 3 qa of "best oil" are priced at 1 shekel of silver; 1 seah and 2 qa of sesame oil are priced at 10 shekel of silver; 1 seah and 5 qa of lard are priced at 1 shekel of silver; 1 seah of "river oil" are priced at 1 shekel of- silver; 6 minas of wool are priced at 1 shekel of silver; 2 kor of salt are priced at 1 shekel of silver; 1 kor . . . is priced at 1 shekel of silver; 3 minas of copper are priced at 1 shekel of silver; 2 minas of refined copper are priced at 1 shekel of silver.

2: 1 qa of sesame oil la nishatim—its (value in) barley is 3 seah; 1 qa of lard la nishatim—its (value in) barley is 2 seah and 5 qa; 1 qa of "river oil" la nishatim—its (value in) barley is 8 qa.

3: The hire for a wagon together with its oxen and its driver is 1 pan (and) 4 seah of barley. If it is paid in silver, the hire is one third of a shekel. He shall drive it the whole day.

4: The hire for a boat is 2 qa per kor (of capacity), 1 seah 1 qa is the hire for the boatman. He shall drive it the whole day.

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5: If the boatman is negligent and causes the sinking of the boat, he shall pay in full for everything the sink-ing of which he caused.

6: If a man ... [Possibly "(who finds himself) in great peril."] takes possession of a boat which is not his, he shall pay lo shekels of silver.

7: The wages of a harvester are 2 seah of barley; if they are paid in silver, his wages are 12 grain.

8: The wages of winnowers are 1 seah of barley.

9: Should a man pay 1 shekel of silver to a hired man for harvesting—if he (the hired man) does not place himself at his disposal and does not complete for him the harvest work everywhere, he [shall pay 10 shekels of silver. Should he have received 1 seah and 5 qa (of barley) as wages and leave the rations of barley, oil and cloth shall also be refunded.

10: The hire for a donkey is 1 seah of barley, and the wages for its driver are 1 seah of barley. He shall drive it the whole day.

11: The wages of a hired man are 1 shekel of silver; his provender is 1 pan of barley. He shall work for one month.

12: A man who is caught in the field of a muskenum* in the crop during daytime, shall pay 10 shekels of silver. He who is caught in the crop at night, shall die, he shall not get away alive. [* The muskenum is a member of a social class which at Eshnunna seems to be closely connected with the palace or the temple.]

13: A man who is caught in the house of a muskenum, in the house, during daytime, shall pay 10 shekels of silver. He who is caught in the house at night, shall die, he shall not get away alive.

14: The fee of a ... [The word must denote some kind of "money-lender" or "merchant."]—should he bring 5 shekels of silver the fee is 1 shekel of silver; should he bring 10 shekels of silver the fee is 2 shekels of silver.

15: The tamkarrum* and the sabitum [The woman to whom trade in liquour is entrusted.] shall not receive silver, barley, wool or sesame oil from a slave or a slave-girl as an investment. [* The official "finance officer" who has a state monopoly on certain commercial transactions.]

16: To a coparcener or a slave a mortgage cannot be furnished.

17: Should the son of a man bring bride-money to the house of (his) father-in-law, if one of the two deceases, the money shall revert to its owner.

18 A: If he takes her (the girl) and she enters his house, but afterward the young woman should decease, he (the husband) can not obtain refunded that which he brought to his father-in-law, but will retain the excess in his hand.

18 B: Per 1 shekel of silver there will accrue 1/6 shekel and 6 grain as interest; per 1 kor of barley there will accrue r pan and 4 seah as interest.

19: The man who gives a loan in terms of his retake shall make the debtor pay on the threshing floor.

20: If a man gives a loan . . . expressing the value of the silver in barley, he shall at harvest time receive the barley and its interest, 1 pan (and) 4(?) seah per kor.

21: If a man gives silver (as a loan) at face value, he shall receive the silver and its interest, one sixth (of a shekel) and [6 grain] per shekel.

22: If a man has no claim against another man, but (nevertheless) distrains the other man's slave-girl, the owner of the slave-girl shall [decla]re under oath: "Thou hast no claim against me" and he shall pay him silver in full compensation for the slave-girl.

23: If a man has no claim against another man, but (nevertheless) distrains the (other) man's slave-girl, detains the distrainee in his house and causes her death, he shall give two slave-girls to the owner of the slave-girl as a replacement.

24: If a man calls at the house of his father-in-law, and his father-in-law accepts him in servitude, but (nevertheless) gives his daughter to another man, the father of the girl shall refund the bride-money which he received twofold.

25: If a man gives bride-money for another man's daughter, but another man seizes her forcibly without asking the permission of her father and her mother and deprives her of her virginity, it is a capital offence and he shall die.

26: If a man takes another man's daughter without asking the permission of her father and her mother and concludes no formal marriage contract with her father and her mother, even though she may live in his house for a year, she is not a housewife.

27: On the other hand, if he concludes a formal contract with her father and her mother and cohabits with her, she is a housewife. When she is caught with another man, she shall die, she shall not get away alive.

28: If a man has been made prisoner during a raid or an invasion or (if) he has been carried off forcibly and stayed in a foreign country for a long time, and if another man has taken his wife and she has born him a son—when he returns, he shall get his wife back.

30: If a man hates his town and his lord and becomes a fugitive, (and if) another man takes his wife—when he returns, he shall have no right to claim his wife.

31: If a man deprives another man's slave-girl of her virginity, he shall pay one-third of a mina of silver; the slave-girl remains the property of her owner.

ADOPTION RULES

32: If a man gives his son away for having him nursed and brought up, but does not give the nurse rations of barley, oil and wool for three years, he shall pay her 10 minas of silver for bringing up his son and shall take back his son.

33: If a slave-girl by subterfuge gives her child to another man's daughter, if its lord sees it when it has become older, he may seize it and take it back.

34: If a slave-girl of the palace gives her son or her daughter to a muskenum for bringing him / her up, the palace may take back the son or the daughter whom she gave.

35: Also the adoptant of the child of a slave-girl of the palace shall recompense the palace with its equivalent.

36: If a man gives property of his as a deposit to .. . and if the property he gives disappears without that the house was

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burglarised, the sippu [Part of the house at or near the door.] broken down or the window forced, he the depositary will replace his the depositor's property.

37: If the man's the depositary's house either collapses or is burglarized and together with the property of the deposit(or) which he gave him loss on the part of the owner of the house is incurred, the owner of the house shall swear him an oath in the gate of Tishpak [The main god of Eshnunna] saying: "Together with your property my property was lost; I have done nothing improper or fraudulent." If he swears him such an oath, he shall have no claim against him.

38: If one of several brothers wants to sell his share in a property common to them and his brother wants to buy it, he shall pay... [This expression seems to imply a preferential treatment.]

39: If a man is hard up and sells his house, the owner of the house shall be entitled to redeem it whenever the purchaser (re)sells it. [It would only be right to give the former owner, who fell into hard luck, the 1st chance to redeem buy back the house. If he does not have the price of redemption, then the house sells to another buyer.]

40: If a man buys a slave, a slave-girl, an ox or any other valuable good but cannot legally establish the seller, he is a thief.

41: If an ubarum, a naptarum or a mudum* wants to sell his beer, the sabitum shall sell the beer for him at the current price. [* Social classes who seem to be entitled to a ration of beer.]

42: If a man bites the nose of another man and severs it, he shall pay 1 mina of silver. For an eye he shall pay 1 mina of silver; for a tooth 1/2 mina; for an ear 1/2 mina; for a slap in the face 10 shekels of silver.

43: If a man severs a(nother) man's finger, he shall pay two-thirds of a mina of silver.

44: If a man throws another man to the floor in an altercation and breaks his hand, he shall pay 1/2 mina of silver.

45: If he breaks his foot, he shall pay 1/2 mina of silver.

46: If a man assaults another man and breaks his . . . he shall pay two-thirds of a mina of silver.

47: If a man hits another man accidentally, he shall pay 10 shekels of silver.

48: And in addition, in cases involving penalties from two-thirds of a mina to 1 mina, they shall formally try the man. A capital offence comes before the king.

49: If a man is caught with a stolen slave or a stolen slave-girl, he shall surrender slave by slave and slave-girl by slave-girl.

50: If the governor, the river commissioner or an-other official whoever it may be, seizes a lost slave, a lost slave-girl, a lost ox, a lost donkey belonging to the palace or a muskenum and does not surrender it to Eshnunna but keeps it in his house, even though he may let pass only seven days, the palace shall prosecute him for theft.

51: A slave or a slave-girl of Eshnunna which is marked with a kannum, a maikanum or an abbuttum [Markings that can easily be removed.] shall not leave the gate of Eshnunna without its owner's permission.

52: A slave or a slave-girl which has entered the gate of Eshnunna in the custody of a foreign envoy shall be marked with a kannum, a malkanum or an abbuttum, but remains in the custody of its master.

LIABILITY LAWS

53: If an ox gores an other ox and causes its death, both ox owners shall divide among themselves the price of the live ox and also the equivalent of the dead ox.

54: If an ox is known to gore habitually and the authorities have brought the fact to the knowledge of its owner, but he does not have his ox dehorned, it gores a man and causes his death, then the owner of the ox shall pay two-thirds of a mina of silver.

55: If it gores a slave and causes his death, he shall pay 15 shekels of silver.

56: If a dog is vicious and the authorities have brought the fact to the knowledge of its owner, if nevertheless he does not keep it in, it bites a man and causes his death, then the owner of the dog shall pay two-thirds of a mina of silver.

57: If it bites a slave* and causes its death, he shall pay 15 shekels of silver. [* Slavery is Not Condemned in the Bible. Politically correct Christians may think slavery abhorrent. But God and the Bible did not.]

58: If a wall is threatening to fall and the authorities have brought the fact to the knowledge of its owner, if nevertheless he does not strengthen his wall, the wall collapses and causes a free man's death, then it is a capital offence; jurisdiction of the king.

59: If a man divorces his wife after having made her bear children and takes another wife, he shall be driven from his house and from whatever he owns and may go after him who will accept him.

[The following articles No. 60 and 61 are badly mutilated and therefore cannot be translated.]

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THE CODE OF LIPIT-ISHTAR

Translation: Anonymus
Estimated Range of Dating: 1870-1860 B.C.

(Lipit-Ishtar (r. c. 1870 BC — c. 1860 BC by the short chronology of the ancient near east) was the 5th king of the First Dynasty of Isin, according to the "Sumerian King List" (SKL). Also according to the SKL: he was the successor of Ishme-Dagan. Ur-Ninurta then succeeded Lipit-Ishtar. Some documents and royal inscriptions from his time have survived, however; Lipit-Ishtar is mostly known due to the Sumerian language hymns that were written in his honour, as well as a legal code written in his name (preceding the famed Code of Hammurabi by about 100 years)—which were used for school instruction for hundreds of years after Lipit-Ishtar's death. The annals of Lipit-Ishtar's reign recorded that he also repulsed the Amorites. The text exists on several partial fragments. The following complete laws have been reconstructed:)

8 If a man gave bare ground to another man to set out as an orchard and the latter did not complete setting out that bare ground as an orchard, he shall give to the man who set out the orchard the bare ground which he neglected as part of his share.

9 If a man entered the orchard of another man and was seized there for stealing, he shall pay ten shekels of silver.

10 If a man cut down a tree in the garden of another man, he shall pay one-half mina of silver.

11 If adjacent to the house of a man the bare ground of another man has been neglected and the owner of the house has said to the owner of the bare ground, "Because your ground has been neglected someone may break into my house: strengthen your house," and this agreement has been confirmed by him, the owner of the bare ground shall restore to the owner of the house any of his property that is lost.

12 If a slave-girl or slave of a man has fled into the heart of the city and it has been confirmed that he (or she) dwelt in the house of (another) man for one month, he shall give slave for slave.

13 If he has no slave, he shall pay fifteen shekels of silver.

14 If a man's slave has compensated his slave-ship to his master and it is confirmed (that he has compensated) his master two-fold, that slave shall be freed.

15 If a miqtum [servant] is the grant of a king, he shall not be taken away.

16 If a miqtum went to a man of his own free will, that man shall not hold him; he (the miqtum) may go where he desires.

17 If a man without authorisation bound another man to a matter of which he (the latter) had no knowledge, that man is not affirmed (i.e., legally obligated); he (the first man) shall bear the penalty in regard to the matter to which he had bound him.

18 If the master of an estate or the mistress of an estate has defaulted on the tax of an estate and a stranger has borne it, for three years he (the owner) may not be evicted. Afterwards, the man who bore the tax of the estate shall possess that estate and the former owner of the estate shall not raise any claim.

22 If the father is living, his daughter whether she be a high priestess, a priestess, or a hierodule shall dwell in his house like an heir.

24 If the second wife whom he had married bore him children, the dowry which she brought from her father's house belongs to her children but the children of his first wife and the children of his second wife shall divide equally the property of their father.

25 If a man married his wife and she bore him children and those children are living, and a slave also bore children for her master but the father granted freedom to the slave and her children, the children of the slave shall not divide the estate with the children of their former master.

27 If a man's wife has not borne him children but a harlot from the public square has borne him children, he shall provide grain, oil and clothing for that harlot. The children which the harlot has borne him shall be his heirs, and as long as his wife lives the harlot shall not live in the house with the wife.

29 If a son-in-law has entered the house of his (prospective) father-in-law and afterwards they made him go out (of the house) and gave his wife to his companion, they shall present to him the betrothal gifts which he brought and that wife may not marry his companion.

34 If a man rented an ox and injured the flesh at the nose ring, he shall pay one-third of its price.

35 If a man rented an ox and damaged its eye, he shall pay one-half its price.

36 If a man rented an ox and broke its horn, he shall pay one-fourth its price.

37 If a man rented an ox and damaged its tail, he shall pay one-fourth its price.

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THE CODE OF HAMMURABI

by King Hammurabi, 1st (Amorite) Babylonian Dynasty
Estimated Time Range: c. 1760 B.C.
Translation: Leonard William King, 1910

(The stele was discovered in 1901, at the site of Susa in present-day Iran, where it had been taken as plunder 600 years after its creation. The top of the stele features an image in relief of Hammurabi with Shamash, the Babylonian sun god and god of justice. Below the relief are about 4,130 lines of cuneiform text: one fifth contains a prologue and epilogue in poetic style, while the remaining four fifths contain what are generally called the laws. The laws, which numbered from 1 to 282 (numbers 13 and 66-99 are missing), are inscribed in Old Babylonian on an eight-foot tall stela of black basalt. The code is often pointed to as the first example of the legal concept that some laws are so basic as to be beyond the ability of even a king to change. Because Hammurabi had the laws inscribed in basalt stone (also known as diorite which was most likely quarried in Yesemek, Anatolia which was then the North of Canaan), they were indestructible.

The stele is about 2.25 m tall, weighs about a tonne and has been a valuable object at that time. According to the Mohs scale of mineral hardness which is a qualitative ordinal scale, from 1 to 10 (characterising scratch resistance of various minerals through the ability of harder material to scratch softer material) fine basalt or diorite has a hardness of about 7. This means that the sculptor's tool have to have a similar hardness of 7. Iron or steel with a harness of only 5 would have been too soft for that task. The sculptor might have used quite expensive tools made of quartz, topaz or even diamond to finish that stele in a feasible time.

The code was created circa 1760 BC, is one of the earliest extant sets of laws and one of the best preserved examples of this type of document from ancient Mesopotamia. The Code contains an enumeration of crimes and their various punishments as well as settlements for common disputes and guidelines for citizen's conduct. The Code does not provide opportunity for explanation or excuses, though it does imply one's right to present evidence. The Code of Hammurabi and the Law of Moses in the Torah contain numerous similarities, These are probably due to shared background and the strong influence of the Babylonian Empire on all neighbour regions.

Hammurabi and his dynasty spoke Amorite, meaning a northern Canaanite dialect from Phoenicia and closely related to the Canaanite from Ugarit. The Amorites, were called "Amurru," in Akkadian cuneiform tablets which was also a region nearby. Amurru, the "Amorite kingdom" (c. 2000-1200 BC) was established in a region spanning present-day western and north-western Syria and northern Lebanon. Phoenician Canaanites were not only exploring the Mediterranean Sea in the West but they went also to the East, to Sumer in about 2000 BC. That Hamurabi's dynasty ruled Babylon shows that the Amorite-Canaanites settled there. Already a few decades later, Abraham left Sumer with his tribe, first heading towards Harran in Anatolia, then to Egypt. There, it was most likely Abraham's tribe who became known as "Hyksos," the Hekau Khasut, meaning "rulers of foreign lands" in Egyptian.

This edition was translated by Leonard William King in 1910. Some portions of the text have been lost in the intervening centuries; these are designated with [...].)

PROLOGUE

When Anu the Sublime, King of the Anunaki, and Bel, the lord of Heaven and earth, who decreed the fate of the land, assigned to Marduk, the over-ruling son of Ea, God of righteousness, dominion over earthly man, and made him great among the Igigi, they called Babylon by his illustrious name, made it great on earth, and founded an everlasting kingdom in it, whose foundations are laid so solidly as those of heaven and earth; then Anu and Bel called by name me, Hammurabi, the exalted prince, who feared God, to bring about the rule of righteousness in the land, to destroy the wicked and the evil-doers; so that the strong should not harm the weak; so that I should rule over the black-headed people like Shamash, and enlighten the land, to further the well-being of mankind.

Hammurabi, the prince, called of Bel am I, making riches and increase, enriching Nippur and Dur-ilu beyond compare, sublime patron of E-kur; who reestablished Eridu and purified the worship of E-apsu; who conquered the four quarters of the world, made great the name of Babylon, rejoiced the heart of Marduk, his lord who daily pays his devotions in Saggil; the royal scion whom Sin made; who enriched Ur; the humble, the reverent, who brings wealth to Gish-shir-gal; the white king, heard of Shamash, the mighty, who again laid the foundations of Sippara; who clothed the gravestones of Malkat with green; who made E-babbar great, which is like the heavens, the warrior who guarded Larsa and renewed E-babbar, with Shamash as his helper; the lord who granted new life to Uruk, who brought plenteous water to its inhabitants, raised the head of E-anna, and perfected the beauty of Anu and Nana; shield of the land, who reunited the scattered inhabitants of Isin; who richly endowed E-gal-mach; the protecting king of the city, brother of the god Zamama; who firmly founded the farms of Kish, crowned E-me-te-ursag with glory, redoubled the great holy treasures of Nana, managed the temple of Harsag-kalama; the grave of the enemy, whose help brought about the victory; who increased the power of Cuthah; made all glorious in E-shidlam, the black steer, who gored the enemy; beloved of the god Nebo, who rejoiced the inhabitants of Borsippa, the Sublime; who is indefatigable for E-zida; the divine king of the city; the White, Wise; who broadened the fields of Dilbat, who heaped up the harvests for Urash; the Mighty, the lord to whom come scepter and crown, with which he clothes himself; the Elect of Ma-ma; who fixed the temple bounds of Kesh, who made rich the holy feasts of Nin-tu; the provident, solicitous, who provided food and drink for Lagash and

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Girsu, who provided large sacrificial offerings for the temple of Ningirsu; who captured the enemy, the Elect of the oracle who fulfilled the prediction of Hallab, who rejoiced the heart of Anunit; the pure prince, whose prayer is accepted by Adad; who satisfied the heart of Adad, the warrior, in Karkar, who restored the vessels for worship in E-ud-gal-gal; the king who granted life to the city of Adab; the guide of E-mach; the princely king of the city, the irresistible warrior, who granted life to the inhabitants of Mashkanshabri, and brought abundance to the temple of Shidlam; the White, Potent, who penetrated the secret cave of the bandits, saved the inhabitants of Malka from misfortune, and fixed their home fast in wealth; who established pure sacrificial gifts for Ea and Dam-gal-nun-na, who made his kingdom everlastingly great; the princely king of the city, who subjected the districts on the Ud-kib-nun-na Canal to the sway of Dagon, his Creator; who spared the inhabitants of Mera and Tutul; the sublime prince, who makes the face of Ninni shine; who presents holy meals to the divinity of Nin-a-zu, who cared for its inhabitants in their need, provided a portion for them in Babylon in peace; the shepherd of the oppressed and of the slaves; whose deeds find favour before Anunit, who provided for Anunit in the temple of Dumash in the suburb of Agade; who recognizes the right, who rules by law; who gave back to the city of Ashur its protecting god; who let the name of Ishtar of Nineveh remain in E-mish-mish; the Sublime, who humbles himself before the great gods; successor of Sumula-il; the mighty son of Sin-muballit; the royal scion of Eternity; the mighty monarch, the sun of Babylon, whose rays shed light over the land of Sumer and Akkad; the king, obeyed by the four quarters of the world; Beloved of Ninni, am I.

When Marduk sent me to rule over men, to give the protection of right to the land, I did right and righteousness in [...], and brought about the well-being of the oppressed.

The Laws

1 If any one ensnare another, putting a ban upon him, but he can not prove it, then he that ensnared him shall be put to death.

2 If any one bring an accusation against a man, and the accused go to the river and leap into the river, if he sink in the river his accuser shall take possession of his house. But if the river prove that the accused is not guilty, and he escape unhurt, then he who had brought the accusation shall be put to death, while he who leaped into the river shall take possession of the house that had belonged to his accuser.

3 If any one bring an accusation of any crime before the elders, and does not prove what he has charged, he shall, if it be a capital offense charged, be put to death.

4 If he satisfy the elders to impose a fine of grain or money, he shall receive the fine that the action produces.

5 If a judge try a case, reach a decision, and present his judgement in writing; if later error shall appear in his decision, and it be through his own fault, then he shall pay twelve times the fine set by him in the case, and he shall be publicly removed from the judge's bench, and never again shall he sit there to render judgement.

6 If any one steal the property of a temple or of the court, he shall be put to death, and also the one who receives the stolen thing from him shall be put to death.

7 If any one buy from the son or the slave of another man, without witnesses or a contract, silver or gold, a male or female slave, an ox or a sheep, an ass or anything, or if he take it in charge, he is considered a thief and shall be put to death.

8 If any one steal cattle or sheep, or an ass, or a pig or a goat, if it belong to a god or to the court, the thief shall pay thirtyfold therefor; if they belonged to a freed man of the king he shall pay tenfold; if the thief has nothing with which to pay he shall be put to death.

9 If any one lose an article, and find it in the possession of another: if the person in whose possession the thing is found say "A merchant sold it to me, I paid for it before witnesses," and if the owner of the thing say, "I will bring witnesses who know my property," then shall the purchaser bring the merchant who sold it to him, and the witnesses before whom he bought it, and the owner shall bring witnesses who can identify his property. The judge shall examine their testimony — both of the witnesses before whom the price was paid, and of the witnesses who identify the lost article on oath. The merchant is then proved to be a thief and shall be put to death. The owner of the lost article receives his property, and he who bought it receives the money he paid from the estate of the merchant.

10 If the purchaser does not bring the merchant and the witnesses before whom he bought the article, but its owner bring witnesses who identify it, then the buyer is the thief and shall be put to death, and the owner receives the lost article.

11 If the owner do not bring witnesses to identify the lost article, he is an evil-doer, he has traduced, and shall be put to death.

12 If the witnesses be not at hand, then shall the judge set a limit, at the expiration of six months. If his witnesses have not appeared within the six months, he is an evil-doer, and shall bear the fine of the pending case.

[13 missing]

14 If any one steal the minor son of another, he shall be put to death.

15 If any one take a male or female slave of the court, or a male or female slave of a freed man, outside the city gates, he shall be put to death.

16 If any one receive into his house a runaway male or female slave of the court, or of a freedman, and does not bring it out at the public proclamation of the major domus, the master of the house shall be put to death.

17 If any one find runaway male or female slaves in the open country and bring them to their masters, the master of the slaves shall pay him two shekels of silver.

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18 If the slave will not give the name of the master, the finder shall bring him to the palace; a further investigation must follow, and the slave shall be returned to his master.

19 If he hold the slaves in his house, and they are caught there, he shall be put to death.

20 If the slave that he caught run away from him, then shall he swear to the owners of the slave, and he is free of all blame.

21 If any one break a hole into a house (break in to steal), he shall be put to death before that hole and be buried.

22 If any one is committing a robbery and is caught, then he shall be put to death.

23 If the robber is not caught, then shall he who was robbed claim under oath the amount of his loss; then shall the community, and [...] on whose ground and territory and in whose domain it was compensate him for the goods stolen.

24 If persons are stolen, then shall the community and [...] pay one mina of silver to their relatives.

25 If fire break out in a house, and some one who comes to put it out cast his eye upon the property of the owner of the house, and take the property of the master of the house, he shall be thrown into that self-same fire.

26 If a chieftain or a man (common soldier), who has been ordered to go upon the king's highway for war does not go, but hires a mercenary, if he withholds the compensation, then shall this officer or man be put to death, and he who represented him shall take possession of his house.

27 If a chieftain or man be caught in the misfortune of the king (captured in battle), and if his fields and garden be given to another and he take possession, if he return and reaches his place, his field and garden shall be returned to him, he shall take it over again.

28 If a chieftain or a man be caught in the misfortune of a king, if his son is able to enter into possession, then the field and garden shall be given to him, he shall take over the fee of his father.

29 If his son is still young, and can not take possession, a third of the field and garden shall be given to his mother, and she shall bring him up.

30 If a chieftain or a man leave his house, garden, and field and hires it out, and some one else takes possession of his house, garden, and field and uses it for three years: if the first owner return and claims his house, garden, and field, it shall not be given to him, but he who has taken possession of it and used it shall continue to use it.

31 If he hire it out for one year and then return, the house, garden, and field shall be given back to him, and he shall take it over again.

32 If a chieftain or a man is captured on the "Way of the King" (in war), and a merchant buy him free, and bring him back to his place; if he have the means in his house to buy his freedom, he shall buy himself free: if he have nothing in his house with which to buy himself free, he shall be bought free by the temple of his community; if there be nothing in the temple with which to buy him free, the court shall buy his freedom. His field, garden, and house shall not be given for the purchase of his freedom.

33 If a [...] or a [...] enter himself as withdrawn from the "Way of the King," and send a mercenary as substitute, but withdraw him, then the [...] or [...] shall be put to death.

34 If a [...] or a [...] harm the property of a captain, injure the captain, or take away from the captain a gift presented to him by the king, then the [...] or [...] shall be put to death.

35 If any one buy the cattle or sheep which the king has given to chieftains from him, he loses his money.

36 The field, garden, and house of a chieftain, of a man, or of one subject to quit-rent, can not be sold.

37 If any one buy the field, garden, and house of a chieftain, man, or one subject to quit-rent, his contract tablet of sale shall be broken (declared invalid) and he loses his money. The field, garden, and house return to their owners.

38 A chieftain, man, or one subject to quit-rent can not assign his tenure of field, house, and garden to his wife or daughter, nor can he assign it for a debt.

39 He may, however, assign a field, garden, or house which he has bought, and holds as property, to his wife or daughter or give it for debt.

40 He may sell field, garden, and house to a merchant (royal agents) or to any other public official, the buyer holding field, house, and garden for its usufruct.

41 If any one fence in the field, garden, and house of a chieftain, man, or one subject to quit-rent, furnishing the palings therefor; if the chieftain, man, or one subject to quit-rent return to field, garden, and house, the palings which were given to him become his property.

42 If any one take over a field to till it, and obtain no harvest therefrom, it must be proved that he did no work on the field, and he must deliver grain, just as his neighbour raised, to the owner of the field.

43 If he do not till the field, but let it lie fallow, he shall give grain like his neighbour's to the owner of the field, and the field which he let lie fallow he must plow and sow and return to its owner.

44 If any one take over a waste-lying field to make it arable, but is lazy, and does not make it arable, he shall plow the fallow field in the fourth year, harrow it and till it, and give it back to its owner, and for each ten gan (a measure of area) ten gur of grain shall be paid.

45 If a man rent his field for tillage for a fixed rental, and receive the rent of his field, but bad weather come and destroy the harvest, the injury falls upon the tiller of the soil.

46 If he do not receive a fixed rental for his field, but lets it on half or third shares of the harvest, the grain on the field shall be divided proportionately between the tiller and the owner.

47 If the tiller, because he did not succeed in the first year, has had the soil tilled by others, the owner may raise no objection; the field has been cultivated and he receives the harvest according to agreement.

48 If any one owe a debt for a loan, and a storm prostrates the grain, or the harvest fail, or the grain does not grow for lack of water; in that year he need not give his creditor any

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grain, he washes his debt-tablet in water and pays no rent for this year.

49 If any one take money from a merchant, and give the merchant a field tillable for corn or sesame and order him to plant corn or sesame in the field, and to harvest the crop; if the cultivator plant corn or sesame in the field, at the harvest the corn or sesame that is in the field shall belong to the owner of the field and he shall pay corn as rent, for the money he received from the merchant, and the livelihood of the cultivator shall he give to the merchant.

50 If he give a cultivated corn-field or a cultivated sesame-field, the corn or sesame in the field shall belong to the owner of the field, and he shall return the money to the merchant as rent.

51 If he have no money to repay, then he shall pay in corn or sesame in place of the money as rent for what he received from the merchant, according to the royal tariff.

52 If the cultivator do not plant corn or sesame in the field, the debtor's contract is not weakened.

53 If any one be too lazy to keep his dam in proper condition, and does not so keep it; if then the dam break and all the fields be flooded, then shall he in whose dam the break occurred be sold for money, and the money shall replace the corn which he has caused to be ruined.

54 If he be not able to replace the corn, then he and his possessions shall be divided among the farmers whose corn he has flooded.

55 If any one open his ditches to water his crop, but is careless, and the water flood the field of his neighbour, then he shall pay his neighbour corn for his loss.

56 If a man let in the water, and the water overflow the plantation of his neighbour, he shall pay ten gur of corn for every ten gan of land.

57 If a shepherd, without the permission of the owner of the field, and without the knowledge of the owner of the sheep, lets the sheep into a field to graze, then the owner of the field shall harvest his crop, and the shepherd, who had pastured his flock there without permission of the owner of the field, shall pay to the owner twenty gur of corn for every ten gan.

58 If after the flocks have left the pasture and been shut up in the common fold at the city gate, any shepherd let them into a field and they graze there, this shepherd shall take possession of the field which he has allowed to be grazed on, and at the harvest he must pay sixty gur of corn for every ten gan.

59 If any man, without the knowledge of the owner of a garden, fell a tree in a garden he shall pay half a mina in money.

60 If any one give over a field to a gardener, for him to plant it as a garden, if he work at it, and care for it for four years, in the fifth year the owner and the gardener shall divide it, the owner taking his part in charge.

61 If the gardener has not completed the planting of the field, leaving one part unused, this shall be assigned to him as his.

62 If he do not plant the field that was given over to him as a garden, if it be arable land (for corn or sesame) the gardener shall pay the owner the produce of the field for the years that he let it lie fallow, according to the product of neighbouring fields, put the field in arable condition and return it to its owner.

63 If he transform waste land into arable fields and return it to its owner, the latter shall pay him for one year ten gur for ten gan.

64 If any one hand over his garden to a gardener to work, the gardener shall pay to its owner two-thirds of the produce of the garden, for so long as he has it in possession, and the other third shall he keep.

65 If the gardener do not work in the garden and the product fall off, the gardener shall pay in proportion to other neighbouring gardens.

[66-99 missing]

100 [...] interest for the money, as much as he has received, he shall give a note therefor, and on the day, when they settle, pay to the merchant.

101 If there are no mercantile arrangements in the place whither he went, he shall leave the entire amount of money which he received with the broker to give to the merchant.

102 If a merchant entrust money to an agent (broker) for some investment, and the broker suffer a loss in the place to which he goes, he shall make good the capital to the merchant.

103 If, while on the journey, an enemy take away from him anything that he had, the broker shall swear by God and be free of obligation.

104 If a merchant give an agent corn, wool, oil, or any other goods to transport, the agent shall give a receipt for the amount, and compensate the merchant therefor. Then he shall obtain a receipt form the merchant for the money that he gives the merchant.

105 If the agent is careless, and does not take a receipt for the money which he gave the merchant, he can not consider the unreceipted money as his own.

106 If the agent accept money from the merchant, but have a quarrel with the merchant (denying the receipt), then shall the merchant swear before God and witnesses that he has given this money to the agent, and the agent shall pay him three times the sum.

107 If the merchant cheat the agent, in that as the latter has returned to him all that had been given him, but the merchant denies the receipt of what had been returned to him, then shall this agent convict the merchant before God and the judges, and if he still deny receiving what the agent had given him shall pay six times the sum to the agent.

108 If a tavern-keeper (feminine) does not accept corn according to gross weight in payment of drink, but takes money, and the price of the drink is less than that of the corn, she shall be convicted and thrown into the water.

109 If conspirators meet in the house of a tavern-keeper, and these conspirators are not captured and delivered to the court, the tavern-keeper shall be put to death.

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110 If a "sister of a god" open a tavern, or enter a tavern to drink, then shall this woman be burned to death.

111 If an inn-keeper furnish sixty ka of usakani-drink to [...] she shall receive fifty ka of corn at the harvest.

112 If any one be on a journey and entrust silver, gold, precious stones, or any movable property to another, and wish to recover it from him; if the latter do not bring all of the property to the appointed place, but appropriate it to his own use, then shall this man, who did not bring the property to hand it over, be convicted, and he shall pay fivefold for all that had been entrusted to him.

113 If any one have consignment of corn or money, and he take from the granary or box without the knowledge of the owner, then shall he who took corn without the knowledge of the owner out of the granary or money out of the box be legally convicted, and repay the corn he has taken. And he shall lose whatever commission was paid to him, or due him.

114 If a man have no claim on another for corn and money, and try to demand it by force, he shall pay one-third of a mina of silver in every case.

115 If any one have a claim for corn or money upon another and imprison him; if the prisoner die in prison a natural death, the case shall go no further.

116 If the prisoner die in prison from blows or maltreatment, the master of the prisoner shall convict the merchant before the judge. If he was a free-born man, the son of the merchant shall be put to death; if it was a slave, he shall pay one-third of a mina of gold, and all that the master of the prisoner gave he shall forfeit.

117 If any one fail to meet a claim for debt, and sell himself, his wife, his son, and daughter for money or give them away to forced labor: they shall work for three years in the house of the man who bought them, or the proprietor, and in the fourth year they shall be set free.

118 If he give a male or female slave away for forced labor, and the merchant sublease them, or sell them for money, no objection can be raised.

119 If any one fail to meet a claim for debt, and he sell the maid servant who has borne him children, for money, the money which the merchant has paid shall be repaid to him by the owner of the slave and she shall be freed.

120 If any one store corn for safe keeping in another person's house, and any harm happen to the corn in storage, or if the owner of the house open the granary and take some of the corn, or if especially he deny that the corn was stored in his house: then the owner of the corn shall claim his corn before God (on oath), and the owner of the house shall pay its owner for all of the corn that he took.

121 If any one store corn in another man's house he shall pay him storage at the rate of one gur for every five ka of corn per year.

122 If any one give another silver, gold, or anything else to keep, he shall show everything to some witness, draw up a contract, and then hand it over for safe keeping.

123 If he turn it over for safe keeping without witness or contract, and if he to whom it was given deny it, then he has no legitimate claim.

124 If any one deliver silver, gold, or anything else to another for safe keeping, before a witness, but he deny it, he shall be brought before a judge, and all that he has denied he shall pay in full.

125 If any one place his property with another for safe keeping, and there, either through thieves or robbers, his property and the property of the other man be lost, the owner of the house, through whose neglect the loss took place, shall compensate the owner for all that was given to him in charge. But the owner of the house shall try to follow up and recover his property, and take it away from the thief.

126 If any one who has not lost his goods state that they have been lost, and make false claims: if he claim his goods and amount of injury before God, even though he has not lost them, he shall be fully compensated for all his loss claimed. (I.e., the oath is all that is needed.)

127 If any one "point the finger" (slander) at a sister of a god or the wife of any one, and can not prove it, this man shall be taken before the judges and his brow shall be marked. (by cutting the skin, or perhaps hair.)

128 If a man take a woman to wife, but have no intercourse with her, this woman is no wife to him.

129 If a man's wife be surprised (in flagrante delicto) with another man, both shall be tied and thrown into the water, but the husband may pardon his wife and the king his slaves.

130 If a man violate the wife (betrothed or child-wife) of another man, who has never known a man, and still lives in her father's house, and sleep with her and be surprised, this man shall be put to death, but the wife is blameless.

131 If a man bring a charge against one's wife, but she is not surprised with another man, she must take an oath and then may return to her house.

132 If the "finger is pointed" at a man's wife about another man, but she is not caught sleeping with the other man, she shall jump into the river for her husband.

133 If a man is taken prisoner in war, and there is a sustenance in his house, but his wife leave house and court, and go to another house: because this wife did not keep her court, and went to another house, she shall be judicially condemned and thrown into the water.

134 If any one be captured in war and there is not sustenance in his house, if then his wife go to another house this woman shall be held blameless.

135 If a man be taken prisoner in war and there be no sustenance in his house and his wife go to another house and bear children; and if later her husband return and come to his home: then this wife shall return to her husband, but the children follow their father.

136 If any one leave his house, run away, and then his wife go to another house, if then he return, and wishes to take his wife back: because he fled from his home and ran away, the wife of this runaway shall not return to her husband.

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137 If a man wish to separate from a woman who has borne him children, or from his wife who has borne him children: then he shall give that wife her dowry, and a part of the usufruct of field, garden, and property, so that she can rear her children. When she has brought up her children, a portion of all that is given to the children, equal as that of one son, shall be given to her. She may then marry the man of her heart.

138 If a man wishes to separate from his wife who has borne him no children, he shall give her the amount of her purchase money and the dowry which she brought from her father's house, and let her go.

139 If there was no purchase price he shall give her one mina of gold as a gift of release.

140 If he be a freed man he shall give her one-third of a mina of gold.

141 If a man's wife, who lives in his house, wishes to leave it, plunges into debt, tries to ruin her house, neglects her husband, and is judicially convicted: if her husband offer her release, she may go on her way, and he gives her nothing as a gift of release. If her husband does not wish to release her, and if he take another wife, she shall remain as servant in her husband's house.

142 If a woman quarrel with her husband, and say: "You are not congenial to me," the reasons for her prejudice must be presented. If she is guiltless, and there is no fault on her part, but he leaves and neglects her, then no guilt attaches to this woman, she shall take her dowry and go back to her father's house.

143 If she is not innocent, but leaves her husband, and ruins her house, neglecting her husband, this woman shall be cast into the water.

144 If a man take a wife and this woman give her husband a maid-servant, and she bear him children, but this man wishes to take another wife, this shall not be permitted to him; he shall not take a second wife.

145 If a man take a wife, and she bear him no children, and he intend to take another wife: if he take this second wife, and bring her into the house, this second wife shall not be allowed equality with his wife.

146 If a man take a wife and she give this man a maid-servant as wife and she bear him children, and then this maid assume equality with the wife: because she has borne him children her master shall not sell her for money, but he may keep her as a slave, reckoning her among the maid-servants.

147 If she have not borne him children, then her mistress may sell her for money.

148 If a man take a wife, and she be seized by disease, if he then desire to take a second wife he shall not put away his wife, who has been attacked by disease, but he shall keep her in the house which he has built and support her so long as she lives.

149 If this woman does not wish to remain in her husband's house, then he shall compensate her for the dowry that she brought with her from her father's house, and she may go.

150 If a man give his wife a field, garden, and house and a deed therefor, if then after the death of her husband the sons raise no claim, then the mother may bequeath all to one of her sons whom she prefers, and need leave nothing to his brothers.

151 If a woman who lived in a man's house made an agreement with her husband, that no creditor can arrest her, and has given a document therefor: if that man, before he married that woman, had a debt, the creditor can not hold the woman for it. But if the woman, before she entered the man's house, had contracted a debt, her creditor can not arrest her husband therefor.

152 If after the woman had entered the man's house, both contracted a debt, both must pay the merchant.

153 If the wife of one man on account of another man has their mates (her husband and the other man's wife) murdered, both of them shall be impaled.

154 If a man be guilty of incest with his daughter, he shall be driven from the place (exiled).

155 If a man betroth a girl to his son, and his son have intercourse with her, but he (the father) afterward defile her, and be surprised, then he shall be bound and cast into the water (drowned).

156 If a man betroth a girl to his son, but his son has not known her, and if then he defile her, he shall pay her half a gold mina, and compensate her for all that she brought out of her father's house. She may marry the man of her heart.

157 If any one be guilty of incest with his mother after his father, both shall be burned.

158 If any one be surprised after his father with his chief wife, who has borne children, he shall be driven out of his father's house.

159 If any one, who has brought chattels into his father-in-law's house, and has paid the purchase-money, looks for another wife, and says to his father-in-law: "I do not want your daughter," the girl's father may keep all that he had brought.

160 If a man bring chattels into the house of his father-in-law, and pay the "purchase price" (for his wife): if then the father of the girl say: "I will not give you my daughter," he shall give him back all that he brought with him.

161 If a man bring chattels into his father-in-law's house and pay the "purchase price," if then his friend slander him, and his father-in-law say to the young husband: "You shall not marry my daughter," the he shall give back to him undiminished all that he had brought with him; but his wife shall not be married to the friend.

162 If a man marry a woman, and she bear sons to him; if then this woman die, then shall her father have no claim on her dowry; this belongs to her sons.

163 If a man marry a woman and she bear him no sons; if then this woman die, if the "purchase price" which he had paid into the house of his father-in-law is repaid to him, her husband shall have no claim upon the dowry of this woman; it belongs to her father's house.

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164 If his father-in-law do not pay back to him the amount of the "purchase price" he may subtract the amount of the "Purchase price" from the dowry, and then pay the remainder to her father's house.

165 If a man give to one of his sons whom he prefers a field, garden, and house, and a deed therefor: if later the father die, and the brothers divide the estate, then they shall first give him the present of his father, and he shall accept it; and the rest of the paternal property shall they divide.

166 If a man take wives for his son, but take no wife for his minor son, and if then he die: if the sons divide the estate, they shall set aside besides his portion the money for the "purchase price" for the minor brother who had taken no wife as yet, and secure a wife for him.

167 If a man marry a wife and she bear him children: if this wife die and he then take another wife and she bear him children: if then the father die, the sons must not partition the estate according to the mothers, they shall divide the dowries of their mothers only in this way; the paternal estate they shall divide equally with one another.

168 If a man wish to put his son out of his house, and declare before the judge: "I want to put my son out," then the judge shall examine into his reasons. If the son be guilty of no great fault, for which he can be rightfully put out, the father shall not put him out.

169 If he be guilty of a grave fault, which should rightfully deprive him of the filial relationship, the father shall forgive him the first time; but if he be guilty of a grave fault a second time the father may deprive his son of all filial relation.

170 If his wife bear sons to a man, or his maid-servant have borne sons, and the father while still living says to the children whom his maid-servant has borne: "My sons," and he count them with the sons of his wife; if then the father die, then the sons of the wife and of the maid-servant shall divide the paternal property in common. The son of the wife is to partition and choose.

171 If, however, the father while still living did not say to the sons of the maid-servant: "My sons," and then the father dies, then the sons of the maid-servant shall not share with the sons of the wife, but the freedom of the maid and her sons shall be granted. The sons of the wife shall have no right to enslave the sons of the maid; the wife shall take her dowry (from her father), and the gift that her husband gave her and deeded to her (separate from dowry, or the purchase-money paid her father), and live in the home of her husband: so long as she lives she shall use it, it shall not be sold for money. Whatever she leaves shall belong to her children.

172 If her husband made her no gift, she shall be compensated for her gift, and she shall receive a portion from the estate of her husband, equal to that of one child. If her sons oppress her, to force her out of the house, the judge shall examine into the matter, and if the sons are at fault the woman shall not leave her husband's house. If the woman desire to leave the house, she must leave to her sons the gift which her husband gave her, but she may take the dowry of her father's house. Then she may marry the man of her heart.

173 If this woman bear sons to her second husband, in the place to which she went, and then die, her earlier and later sons shall divide the dowry between them.

174 If she bear no sons to her second husband, the sons of her first husband shall have the dowry.

175 If a State slave or the slave of a freed man marry the daughter of a free man, and children are born, the master of the slave shall have no right to enslave the children of the free.

176 If, however, a State slave or the slave of a freed man marry a man's daughter, and after he marries her she bring a dowry from a father's house, if then they both enjoy it and found a household, and accumulate means, if then the slave die, then she who was free born may take her dowry, and all that her husband and she had earned; she shall divide them into two parts, one-half the master for the slave shall take, and the other half shall the free-born woman take for her children. If the free-born woman had no gift she shall take all that her husband and she had earned and divide it into two parts; and the master of the slave shall take one-half and she shall take the other for her children.

177 If a widow, whose children are not grown, wishes to enter another house (remarry), she shall not enter it without the knowledge of the judge. If she enter another house the judge shall examine the state of the house of her first husband. Then the house of her first husband shall be entrusted to the second husband and the woman herself as managers. And a record must be made thereof. She shall keep the house in order, bring up the children, and not sell the house-hold utensils. He who buys the utensils of the children of a widow shall lose his money, and the goods shall return to their owners.

178 If a "devoted woman" or a prostitute to whom her father has given a dowry and a deed therefor, but if in this deed it is not stated that she may bequeath it as she pleases, and has not explicitly stated that she has the right of disposal; if then her father die, then her brothers shall hold her field and garden, and give her corn, oil, and milk according to her portion, and satisfy her. If her brothers do not give her corn, oil, and milk according to her share, then her field and garden shall support her. She shall have the usufruct of field and garden and all that her father gave her so long as she lives, but she can not sell or assign it to others. Her position of inheritance belongs to her brothers.

179 If a "sister of a god," or a prostitute, receive a gift from her father, and a deed in which it has been explicitly stated that she may dispose of it as she pleases, and give her complete disposition thereof: if then her father die, then she may leave her property to whomsoever she pleases. Her brothers can raise no claim thereto.

180 If a father give a present to his daughter — either marriageable or a prostitute (unmarriageable) — and then die, then she is to receive a portion as a child from the paternal estate, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

181 If a father devote a temple-maid or temple-virgin to God and give her no present: if then the father die, she shall

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receive the third of a child's portion from the inheritance of her father's house, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

182 If a father devote his daughter as a wife of Mardi of Babylon (as in 181), and give her no present, nor a deed; if then her father die, then shall she receive one-third of her portion as a child of her father's house from her brothers, but Marduk may leave her estate to whomsoever she wishes.

183 If a man give his daughter by a concubine a dowry, and a husband, and a deed; if then her father die, she shall receive no portion from the paternal estate.

184 If a man do not give a dowry to his daughter by a concubine, and no husband; if then her father die, her brother shall give her a dowry according to her father's wealth and secure a husband for her.

185 If a man adopt a child and to his name as son, and rear him, this grown son can not be demanded back again.

186 If a man adopt a son, and if after he has taken him he injure his foster father and mother, then this adopted son shall return to his father's house.

187 The son of a paramour in the palace service, or of a prostitute, can not be demanded back.

188 If an artizan has undertaken to rear a child and teaches him his craft, he can not be demanded back.

189 If he has not taught him his craft, this adopted son may return to his father's house.

190 If a man does not maintain a child that he has adopted as a son and reared with his other children, then his adopted son may return to his father's house.

191 If a man, who had adopted a son and reared him, founded a household, and had children, wish to put this adopted son out, then this son shall not simply go his way. His adoptive father shall give him of his wealth one-third of a child's portion, and then he may go. He shall not give him of the field, garden, and house.

192 If a son of a paramour or a prostitute say to his adoptive father or mother: "You are not my father, or my mother," his tongue shall be cut off.

193 If the son of a paramour or a prostitute desire his father's house, and desert his adoptive father and adoptive mother, and goes to his father's house, then shall his eye be put out.

194 If a man give his child to a nurse and the child die in her hands, but the nurse unbeknown to the father and mother nurse another child, then they shall convict her of having nursed another child without the knowledge of the father and mother and her breasts shall be cut off.

195 If a son strike his father, his hands shall be hewn off.

196 If a man put out the eye of another man, his eye shall be put out.

197 If he break another man's bone, his bone shall be broken.

198 If he put out the eye of a freed man, or break the bone of a freed man, he shall pay one gold mina.

199 If he put out the eye of a man's slave, or break the bone of a man's slave, he shall pay one-half of its value.

200 If a man knock out the teeth of his equal, his teeth shall be knocked out.

201 If he knock out the teeth of a freed man, he shall pay one-third of a gold mina.

202 If any one strike the body of a man higher in rank than he, he shall receive sixty blows with an ox-whip in public.

203 If a free-born man strike the body of another free-born man or equal rank, he shall pay one gold mina.

204 If a freed man strike the body of another freed man, he shall pay ten shekels in money.

205 If the slave of a freed man strike the body of a freed man, his ear shall be cut off.

206 If during a quarrel one man strike another and wound him, then he shall swear, "I did not injure him wittingly," and pay the physicians.

207 If the man die of his wound, he shall swear similarly, and if he (the deceased) was a free-born man, he shall pay half a mina in money.

208 If he was a freed man, he shall pay one-third of a mina.

209 If a man strike a free-born woman so that she lose her unborn child, he shall pay ten shekels for her loss.

210 If the woman die, his daughter shall be put to death.

211 If a woman of the free class lose her child by a blow, he shall pay five shekels in money.

212 If this woman die, he shall pay half a mina.

213 If he strike the maid-servant of a man, and she lose her child, he shall pay two shekels in money.

214 If this maid-servant die, he shall pay one-third of a mina.

215 If a physician make a large incision with an operating knife and cure it, or if he open a tumor (over the eye) with an operating knife, and saves the eye, he shall receive ten shekels in money.

216 If the patient be a freed man, he receives five shekels.

217 If he be the slave of some one, his owner shall give the physician two shekels.

218 If a physician make a large incision with the operating knife, and kill him, or open a tumor with the operating knife, and cut out the eye, his hands shall be cut off.

219 If a physician make a large incision in the slave of a freed man, and kill him, he shall replace the slave with another slave.

220 If he had opened a tumor with the operating knife, and put out his eye, he shall pay half his value.

221 If a physician heal the broken bone or diseased soft part of a man, the patient shall pay the physician five shekels in money.

222 If he were a freed man he shall pay three shekels.

223 If he were a slave his owner shall pay the physician two shekels.

224 If a veterinary surgeon perform a serious operation on an ass or an ox, and cure it, the owner shall pay the surgeon one-sixth of a shekel as a fee.

225 If he perform a serious operation on an ass or ox, and kill it, he shall pay the owner one-fourth of its value.

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226 If a barber, without the knowledge of his master, cut the sign of a slave on a slave not to be sold, the hands of this barber shall be cut off.

227 If any one deceive a barber, and have him mark a slave not for sale with the sign of a slave, he shall be put to death, and buried in his house. The barber shall swear: "I did not mark him wittingly," and shall be guiltless.

228 If a builder build a house for some one and complete it, he shall give him a fee of two shekels in money for each sar of surface.

229 If a builder build a house for some one, and does not construct it properly, and the house which he built fall in and kill its owner, then that builder shall be put to death.

230 If it kill the son of the owner the son of that builder shall be put to death.

231 If it kill a slave of the owner, then he shall pay slave for slave to the owner of the house.

232 If it ruin goods, he shall make compensation for all that has been ruined, and inasmuch as he did not construct properly this house which he built and it fell, he shall re-erect the house from his own means.

233 If a builder build a house for some one, even though he has not yet completed it; if then the walls seem toppling, the builder must make the walls solid from his own means.

234 If a shipbuilder build a boat of sixty gur for a man, he shall pay him a fee of two shekels in money.

235 If a shipbuilder build a boat for some one, and do not make it tight, if during that same year that boat is sent away and suffers injury, the shipbuilder shall take the boat apart and put it together tight at his own expense. The tight boat he shall give to the boat owner.

236 If a man rent his boat to a sailor, and the sailor is careless, and the boat is wrecked or goes aground, the sailor shall give the owner of the boat another boat as compensation.

237 If a man hire a sailor and his boat, and provide it with corn, clothing, oil and dates, and other things of the kind needed for fitting it: if the sailor is careless, the boat is wrecked, and its contents ruined, then the sailor shall compensate for the boat which was wrecked and all in it that he ruined.

238 If a sailor wreck any one's ship, but saves it, he shall pay the half of its value in money.

239 If a man hire a sailor, he shall pay him six gur of corn per year.

240 If a merchantman run against a ferryboat, and wreck it, the master of the ship that was wrecked shall seek justice before God; the master of the merchantman, which wrecked the ferryboat, must compensate the owner for the boat and all that he ruined.

241 If any one impresses an ox for forced labor, he shall pay one-third of a mina in money.

242 If any one hire oxen for a year, he shall pay four gur of corn for plow-oxen.

243 As rent of herd cattle he shall pay three gur of corn to the owner.

244 If any one hire an ox or an ass, and a lion kill it in the field, the loss is upon its owner.

245 If any one hire oxen, and kill them by bad treatment or blows, he shall compensate the owner, oxen for oxen.

246 If a man hire an ox, and he break its leg or cut the ligament of its neck, he shall compensate the owner with ox for ox.

247 If any one hire an ox, and put out its eye, he shall pay the owner one-half of its value.

248 If any one hire an ox, and break off a horn, or cut off its tail, or hurt its muzzle, he shall pay one-fourth of its value in money.

249 If any one hire an ox, and God strike it that it die, the man who hired it shall swear by God and be considered guiltless.

250 If while an ox is passing on the street (market) some one push it, and kill it, the owner can set up no claim in the suit (against the hirer).

251 If an ox be a goring ox, and it shown that he is a gorer, and he do not bind his horns, or fasten the ox up, and the ox gore a free-born man and kill him, the owner shall pay one-half a mina in money.

252 If he kill a man's slave, he shall pay one-third of a mina.

253 If any one agree with another to tend his field, give him seed, entrust a yoke of oxen to him, and bind him to cultivate the field, if he steal the corn or plants, and take them for himself, his hands shall be hewn off.

254 If he take the seed-corn for himself, and do not use the yoke of oxen, he shall compensate him for the amount of the seed-corn.

255 If he sublet the man's yoke of oxen or steal the seed-corn, planting nothing in the field, he shall be convicted, and for each one hundred gan he shall pay sixty gur of corn.

256 If his community will not pay for him, then he shall be placed in that field with the cattle (at work).

257 If any one hire a field laborer, he shall pay him eight gur of corn per year.

258 If any one hire an ox-driver, he shall pay him six gur of corn per year.

259 If any one steal a water-wheel from the field, he shall pay five shekels in money to its owner.

260 If any one steal a shadduf (used to draw water from the river or canal) or a plow, he shall pay three shekels in money.

261 If any one hire a herdsman for cattle or sheep, he shall pay him eight gur of corn per annum.

262 If any one, a cow or a sheep [...]

263 If he kill the cattle or sheep that were given to him, he shall compensate the owner with cattle for cattle and sheep for sheep.

264 If a herdsman, to whom cattle or sheep have been entrusted for watching over, and who has received his wages as agreed upon, and is satisfied, diminish the number of the cattle or sheep, or make the increase by birth less, he shall make good the increase or profit which was lost in the terms of settlement.

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265 If a herdsman, to whose care cattle or sheep have been entrusted, be guilty of fraud and make false returns of the natural increase, or sell them for money, then shall he be convicted and pay the owner ten times the loss.

266 If the animal be killed in the stable by God (an accident), or if a lion kill it, the herdsman shall declare his innocence before God, and the owner bears the accident in the stable.

267 If the herdsman overlook something, and an accident happen in the stable, then the herdsman is at fault for the accident which he has caused in the stable, and he must compensate the owner for the cattle or sheep.

268 If any one hire an ox for threshing, the amount of the hire is twenty ka of corn.

269 If he hire an ass for threshing, the hire is twenty ka of corn.

270 If he hire a young animal for threshing, the hire is ten ka of corn.

271 If any one hire oxen, cart and driver, he shall pay one hundred and eighty ka of corn per day.

272 If any one hire a cart alone, he shall pay forty ka of corn per day.

273 If any one hire a day laborer, he shall pay him from the New Year until the fifth month (April to August, when days are long and the work hard) six gerahs in money per day; from the sixth month to the end of the year he shall give him five gerahs per day.

274 If any one hire a skilled artizan, he shall pay as wages of the [...] five gerahs, as wages of the potter five gerahs, of a tailor five gerahs, of [...] gerahs, [...] of a ropemaker four gerahs, of [...] gerahs, of a mason [...] gerahs per day.

275 If any one hire a ferryboat, he shall pay three gerahs in money per day.

276 If he hire a freight-boat, he shall pay two and one-half gerahs per day.

277 If any one hire a ship of sixty gur, he shall pay one-sixth of a shekel in money as its hire per day.

278 If any one buy a male or female slave, and before a month has elapsed the benu-disease be developed, he shall return the slave to the seller, and receive the money which he had paid.

279 If any one by a male or female slave, and a third party claim it, the seller is liable for the claim.

280 If while in a foreign country a man buy a male or female slave belonging to another of his own country; if when he return home the owner of the male or female slave recognize it: if the male or female slave be a native of the country, he shall give them back without any money.

281 If they are from another country, the buyer shall declare the amount of money paid therefor to the merchant, and keep the male or female slave.

282 If a slave say to his master: "You are not my master," if they convict him his master shall cut off his ear.

THE EPILOGUE

Laws of justice which Hammurabi, the wise king, established. A righteous law, and pious statute did he teach the land. Hammurabi, the protecting king am I. I have not withdrawn myself from the men, whom Bel gave to me, the rule over whom Marduk gave to me, I was not negligent, but I made them a peaceful abiding-place. I expounded all great difficulties, I made the light shine upon them. With the mighty weapons which Zamama and Ishtar entrusted to me, with the keen vision with which Ea endowed me, with the wisdom that Marduk gave me, I have uprooted the enemy above and below (in north and south), subdued the earth, brought prosperity to the land, guaranteed security to the inhabitants in their homes; a disturber was not permitted. The great gods have called me, I am the salvation-bearing shepherd, whose staff is straight, the good shadow that is spread over my city; on my breast I cherish the inhabitants of the land of Sumer and Akkad; in my shelter I have let them repose in peace; in my deep wisdom have I enclosed them. That the strong might not injure the weak, in order to protect the widows and orphans, I have in Babylon the city where Anu and Bel raise high their head, in E-Sagil, the Temple, whose foundations stand firm as heaven and earth, in order to bespeak justice in the land, to settle all disputes, and heal all injuries, set up these my precious words, written upon my memorial stone, before the image of me, as king of righteousness.

The king who ruleth among the kings of the cities am I. My words are well considered; there is no wisdom like unto mine. By the command of Shamash, the great judge of heaven and earth, let righteousness go forth in the land: by the order of Marduk, my lord, let no destruction befall my monument. In E-Sagil, which I love, let my name be ever repeated; let the oppressed, who has a case at law, come and stand before this my image as king of righteousness; let him read the inscription, and understand my precious words: the inscription will explain his case to him; he will find out what is just, and his heart will be glad, so that he will say: "Hammurabi is a ruler, who is as a father to his subjects, who holds the words of Marduk in reverence, who has achieved conquest for Marduk over the north and south, who rejoices the heart of Marduk, his lord, who has bestowed benefits for ever and ever on his subjects, and has established order in the land."

When he reads the record, let him pray with full heart to Marduk, my lord, and Zarpanit, my lady; and then shall the protecting deities and the gods, who frequent E-Sagil, graciously grant the desires daily presented before Marduk, my lord, and Zarpanit, my lady.

In future time, through all coming generations, let the king, who may be in the land, observe the words of righteousness which I have written on my monument; let him not alter the law of the land which I have given, the edicts which I have enacted; my monument let him not mar. If such a ruler have wisdom, and be able to keep his land in order, he shall observe the words which I have written in this inscription;

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the rule, statute, and law of the land which I have given; the decisions which I have made will this inscription show him; let him rule his subjects accordingly, speak justice to them, give right decisions, root out the miscreants and criminals from this land, and grant prosperity to his subjects.

Hammurabi, the king of righteousness, on whom Shamash has conferred right (or law) am I. My words are well considered; my deeds are not equaled; to bring low those that were high; to humble the proud, to expel insolence. If a succeeding ruler considers my words, which I have written in this my inscription, if he do not annul my law, nor corrupt my words, nor change my monument, then may Shamash lengthen that king's reign, as he has that of me, the king of righteousness, that he may reign in righteousness over his subjects. If this ruler do not esteem my words, which I have written in my inscription, if he despise my curses, and fear not the curse of God, if he destroy the law which I have given, corrupt my words, change my monument, efface my name, write his name there, or on account of the curses commission another so to do, that man, whether king or ruler, patesi, or commoner, no matter what he be, may the great God (Anu), the Father of the gods, who has ordered my rule, withdraw from him the glory of royalty, break his scepter, curse his destiny. May Bel, the lord, who fixeth destiny, whose command can not be altered, who has made my kingdom great, order a rebellion which his hand can not control; may he let the wind of the overthrow of his habitation blow, may he ordain the years of his rule in groaning, years of scarcity, years of famine, darkness without light, death with seeing eyes be fated to him; may he (Bel) order with his potent mouth the destruction of his city, the dispersion of his subjects, the cutting off of his rule, the removal of his name and memory from the land. May Belit, the great Mother, whose command is potent in E-Kur (the Babylonian Olympus), the Mistress, who harkens graciously to my petitions, in the seat of judgement and decision (where Bel fixes destiny), turn his affairs evil before Bel, and put the devastation of his land, the destruction of his subjects, the pouring out of his life like water into the mouth of King Bel. May Ea, the great ruler, whose fated decrees come to pass, the thinker of the gods, the omniscient, who maketh long the days of my life, withdraw understanding and wisdom from him, lead him to forgetfulness, shut up his rivers at their sources, and not allow corn or sustenance for man to grow in his land. May Shamash, the great Judge of heaven and earth, who supporteth all means of livelihood, Lord of life-courage, shatter his dominion, annul his law, destroy his way, make vain the march of his troops, send him in his visions forecasts of the uprooting of the foundations of his throne and of the destruction of his land. May the condemnation of Shamash overtake him forthwith; may he be deprived of water above among the living, and his spirit below in the earth. May Sin (the Moon-god), the Lord of Heaven, the divine father, whose crescent gives light among the gods, take away the crown and regal throne from him; may he put upon him heavy guilt, great decay, that nothing may be lower than he. May he destine him as fated, days, months and years of dominion filled with sighing and tears, increase of the burden of dominion, a life that is like unto death. May Adad, the lord of fruitfulness, ruler of heaven and earth, my helper, withhold from him rain from heaven, and the flood of water from the springs, destroying his land by famine and want; may he rage mightily over his city, and make his land into flood-hills (heaps of ruined cities). May Zamama, the great warrior, the first-born son of E-Kur, who goeth at my right hand, shatter his weapons on the field of battle, turn day into night for him, and let his foe triumph over him. May Ishtar, the goddess of fighting and war, who unfetters my weapons, my gracious protecting spirit, who loveth my dominion, curse his kingdom in her angry heart; in her great wrath, change his grace into evil, and shatter his weapons on the place of fighting and war. May she create disorder and sedition for him, strike down his warriors, that the earth may drink their blood, and throw down the piles of corpses of his warriors on the field; may she not grant him a life of mercy, deliver him into the hands of his enemies, and imprison him in the land of his enemies. May Nergal, the might among the gods, whose contest is irresistible, who grants me victory, in his great might burn up his subjects like a slender reedstalk, cut off his limbs with his mighty weapons, and shatter him like an earthen image. May Nin-tu, the sublime mistress of the lands, the fruitful mother, deny him a son, vouchsafe him no name, give him no successor among men. May Nin-karak, the daughter of Anu, who adjudges grace to me, cause to come upon his members in E-kur high fever, severe wounds, that can not be healed, whose nature the physician does not understand, which he can not treat with dressing, which, like the bite of death, can not be removed, until they have sapped away his life. May he lament the loss of his life-power, and may the great gods of heaven and earth, the Anunaki, altogether inflict a curse and evil upon the confines of the temple, the walls of this E-barra (the Sun temple of Sippara), upon his dominion, his land, his warriors, his subjects, and his troops. May Bel curse him with the potent curses of his mouth that can not be altered, and may they come upon him forthwith.

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THE CODE OF THE NESILIM

The Ancient Laws Of The Hittites
Source: Hatusha cuneiform tablets CTH 291-292
From: The Library of Original Sources
Vol. 3: The Roman World, pp. 9-11.
Translation: Oliver J. Thatcher, 1901
Estimated Range of Dating: c. 1650-1500 B.C.

(Written somewhere from 1650-1500 BC, the Code of Nesilim was a document that stated ancient laws of the Hittites. Nesilim is the Hittites' name for themselves. The Hittites ruled the central Anatolian kingdom of Hatti from c. 1900 – 800 BC. They formed the earliest known Anatolian civilisation and employed an advanced system of government based on an established legal system. The Hittites created Hattusha, the capital of the kingdom, located in Turkey. The Hittite empire reached its height during the mid-14th century BC when it encompassed an area that included most of Asia Minor. Their military was well trained, well equipped, and employed chariots that were the lightest and fastest of their time.

After 1180 B.C. the empire came to an end during the Bronze Age collapse. Several independent Neo-Hittite city-states were established and some of them survived until the 8th century BC.

The Hittite laws have been preserved on a number of Hittite cuneiform tablets found at Hattusa (CTH 291-292, listing 200 laws). Copies have been found written in Old Hittite as well as in Middle and Late Hittite, indicating that they had validity throughout the duration of the Hittite Empire (ca. 1650–1100 BC).

In general, the Code of Nesilim reveals much about the social structure of the society. The Hittite laws have been preserved on a number of Hittite cuneiform tablets found at Hattusa (CTH 291-292, listing 200 laws). Copies have been found written in Old Hittite as well as in Middle and Late Hittite, indicating that they had validity throughout the duration of the Hittite Empire (ca. 1650–1100 BC).

One of its most significant topics concerned the treatment of slaves.

As in all other ancient civilisations, slaves were not on the same level as free men. Yet, the Code of Nesilim was surprisingly fair, allowing slaves to marry whomever they wanted, to buy property, to open businesses, and to purchase their freedom. Under the Code of Nesilim, slaves were not treated as human chattel, or property that could be used and abused by their masters however they saw fit. They had a limited number of rights that guaranteed them a level of dignity and protection.

Some laws in the Code of Nesilim were rather unusual according to modern standards. For example, if a man raped a woman outdoors, he was sentenced to death. However, if the rape happened at home, it was deemed to be the fault of the woman and she was sentenced to die.

However, compared to the Code of Hammurabi, where death was the punishment for the majority of the offenses described the punishments stated in the Code of Nesilim were not very severe, almost humane.)

Text:

1. If anyone slay a man or woman in a quarrel, he shall bring this one. He shall also give four persons, either men or women, he shall let them go to his home.

2. If anyone slay a male or female slave in a quarrel, he shall bring this one and give two persons, either men or women, he shall let them go to his home.

3. If anyone smite a free man or woman and this one die, he shall bring this one and give two persons, he shall let them go to his home.

4. If anyone smite a male or female slave, he shall bring this one also and give one person, he shall let him or her go to his home.

5. If anyone slay a merchant of Hatti, he shall give one and a half pounds of silver, he shall let it go to his home.

6. If anyone blind a free man or knock out his teeth, formerly they would give one pound of silver, now he shall give twenty half-shekels of silver.

8. If anyone blind a male or female slave or knock out their teeth, he shall give ten half-shekels of silver, he shall let it go to his home.

10. If anyone injure a man so that he cause him suffering, he shall take care of him. Yet he shall give him a man in his place, who shall work for him in his house until he recovers. But if he recover, he shall give him six half-shekels of silver. And to the physician this one shall also give the fee.

17. If anyone cause a free woman to miscarry, if it be the tenth month, he shall give ten half-shekels of silver, if it be the fifth month, he shall give five half-shekels of silver.

18. If anyone cause a female slave to miscarry, if it be the tenth month, he shall give five half-shekels of silver.

20. If any man of Hatti steal a Nesian slave and lead him here to the land of Hatti, and his master discover him, he shall give him twelve half-shekels of silver, he shall let it go to his home.

21. If anyone steal a slave of a Luwian from the land of Luwia, and lead him here to the land of Hatti, and his master discover him, he shall take his slave only.

24. If a male or female slave run away, he at whose hearth his master finds him or her, shall give fifty half-shekels of silver a year.

31. If a free man and a female slave be fond of each other and come together and he take her for his wife and they set up house and get children, and afterward they either become hostile or come to close quarters, and they divide the house between them, the man shall take the children, only one child shall the woman take.

32. If a slave take a woman as his wife, their case is the same. The majority of the children to the wife and one child to the slave.

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33. If a slave take a female slave their case is the same. The majority of children to the female slave and one child to the slave.

34. If a slave convey the bride price to a free son and take him as husband for his daughter, nobody dare surrender him to slavery.

36. If a slave convey the bride price to a free son and take him as husband for his daughter, nobody dare surrender him to slavery.

40. If a soldier disappear, and a vassal arise and the vassal say, AThis is my military holding, but this other one is my tenancy,@ and lay hands upon the fields of the soldier, he may both hold the military holding and perform the tenancy duties. If he refuse the military service, then he forfeits the vacant fields of the soldier. The men of the village shall cultivate them. If the king give a captive, they shall give the fields to him, and he becomes a soldier.

98. If a free man set a house ablaze, he shall build the house, again. And whatever is inside the house, be it a man, an ox, or a sheep that perishes, nothing of these he need compensate.

99. If a slave set a house ablaze, his master shall compensate for him. The nose of the slave and his ears they shall cut off, and give him back to his master. But if he do not compensate, then he shall give up this one.

158. If a man go for wages, bind sheaves, load it into carts, spread it on the straw barn and so forth "till they clear the threshing floor, for three months his wages are thirty pecks of barley. If a woman go for wages in the harvest, for two months he shall give twelve pecks of barley.

159. If anyone harness a yoke of oxen, his wages are one-half peck of barley.

160. If a smith make a copper box, his wages are one hundred pecks of barley. He who makes a copper dish of two-pound weight, his wages are one peck of emmer.

164. If anyone come for borrowing, then make a quarrel and throw down either bread or wine jug, then he shall give one sheep, ten loaves, and one jug of beer. Then he cleanses his house by the offering. Not until the year has elapsed may he salute again the other's house.

170. If a free man kill a serpent and speak the name of another, he shall give one pound of silver; if a slave, this one shall die.

173. If anyone oppose the judgement of the king, his house shall become a ruin. If anyone oppose the judgement of a lord, his head shall be cut off. If a slave rise against his master, he shall go into the pit.

176. If anyone buy an artisan's apprentice, buy either a potter, a smith, a carpenter, a leatherworker, a tailor, a weaver, or a lace-maker, he shall give ten half-shekels.

178. A plow-ox costs fifteen half-shekels of silver, a bull costs ten half-shekels of silver, a great cow costs seven half-shekels of silver, a sheep one half-shekel of silver, a draft horse twenty half-shekels of silver, a mule one pound of silver, a horse fourteen half-shekels of silver.

181-182. Four pounds of copper cost one half-shekel of silver; one tub of lard, one half-shekel of silver; two cheese one half-shekel of silver; a gown twelve half-shekels of silver; one blue woolen garment costs twenty half-shekels of silver; breeches cost ten half-shekels of silver. . .

187. If a man have intercourse with a cow, it is a capital crime, he shall die. They shall lead him to the king's hall. But the king may kill him, the king may grant him his life. But he shall not approach the king.

188. If a man have intercourse with his own mother, it is a capital crime, he shall die. If a man have intercourse with a daughter, it is a capital crime, he shall die. If a man have intercourse with a son, it is a capital crime, he shall die.

190. If a man and a woman come willingly, as men and women, and have intercourse, there shall be no punishment. And if a man have intercourse with his stepmother, there shall be no punishment; except if his father is living, it is a capital crime, the son shall die.

191. If a free man picks up now this woman, now that one, now in this country, then in that country, there shall be no punishment if they came together sexually willingly.

192. If the husband of a woman die, his wife may take her husband's patrimony.

194. If a free man pick up female slaves, now one, now another, there is no punishment for intercourse. If brothers sleep with a free woman, together, or one after the other, there is no punishment. If father and son sleep with a female slave or harlot, together, or one after the other, there is no punishment.

195. If a man sleep with the wife of his brother, while his brother is living, it is a capital crime, he shall die. If a man have taken a free woman, then have intercourse also with her daughter, it is a capital crime, he shall die. If he have taken her daughter, then have intercourse with her mother or her sister, it is a capital crime, he shall die.

197. If a man rape a woman in the mountain, it is the man's wrong, he shall die. But if he rape her in the house, it is the woman's fault, the woman shall die. If the husband find them and then kill them, there is no punishing the husband.

199. If anyone have intercourse with a pig or a dog, he shall die. If a man have intercourse with a horse or a mule, there is no punishment. But he shall not approach the king, and shall not become a priest. If an ox spring upon a man for intercourse, the ox shall die but the man shall not die. One sheep shall be fetched as a substitute for the man, and they shall kill it. If a pig spring upon a man for intercourse, there is no punishment. If any man have intercourse with a foreign woman and pick up this one, now that one, there is no punishment.

200. If anyone give a son for instruction, be it a carpenter, or a potter, or a weaver, or a tailor, or a smith, he shall give six half-shekels of silver for the instruction.

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EGYPTIAN PRECEPTS AND LAWS

- The Teaching of Kagemna c. 2613-2589 BC
- The Teachings (or Commandments) of Ptah-Hotep c. 2500-2345 BC.
- The Commandments Of Maat c. 2500-2345 BC.
- The Teaching of Tuauf, to the son of Khattai c. 2345-2181 BC.
- The Teaching of King Khati for his son Merikara c. 2025-1700 BC.
- The Philosophy of Antef (Intef), the son of Sent c. 2120-2070 BC.
- The Teaching of the Scribe Ani, for his son Khensu-Hotep c. 2120-2070 BC.
- The Instructions of Apa Pachomius, The Archimandrite, Coptic Apocrypha, Brit. Mus. MS. Oriental, No. 7024

DOCUMENTS FROM EGYPT

(This chapter will present a series of translations of the moral teachings of Egyptian kings and officials, arranged chronologically so that we can see the evolution of moral ideas in Egypt through a period of about two thousand years, and their development into the religious philosophy which we know as the Tanakh or the Old Testament. Morality and religion appear to have existed in Egypt from the earliest times, and the oldest remains show that although neither, judged from a modem standard, was of a very high character, primitive man recognised that he owed certain duties to his village god and to his neighbour. The god and his worshippers formed one family, and every member of the community, whether it was large or small, regarded the god as his natural protector and, as time went on, as his father. In some cases the object of worship was a goddess, who was eventually regarded as the mother of the community.

By reading these amazing documents, it quickly becomes clear that even in earliest times there must have been men in every Egyptian community who possessed feelings of kindness and humanity towards man and beast, and it is probable that such men soon realised that it did not pay to retaliate, or take vengeance, or exact their due to the uttermost. Old men with experience and discretion would have found out that there were cases in which it was good policy to temper justice with mercy, and their actions and decisions would permeate the community and serve as examples and guides to the younger men.

And as religion developed, morality would develop, and men would be more than ever convinced that it was profitable to discharge their moral obligations honourably. It would happen of necessity that sometimes the head man or leader of a community would earn the reputation of being a good lawgiver, or a good judge, and in such a case his decisions would help to form the foundation of the law of the land, and his influence would make itself felt on the customs of the people. And when the judgements of such a leader represented the will of the family god, men in general would soon discover that the way of the transgressor was hard, and that it only led to loss and ruin.

When, at the end of the Neolithic Period, the Egyptians had learned to write, among the first things their scribes wrote down were the legal decisions and judgements of the "ancestors," and the religious and moral laws of the country were also done into writing. Under the 3rd dynasty the scribe Methen, received certain royal benefactions which were "recorded in the register of the king", and we are sure therefore that even at this early period the king kept a scribe, or scribes, who wrote at his command. Each temple must have numbered among its officials scribes whose duty it was to draft and make copies of religious texts, and presumably of the moral precepts that were composed by various authors, and were current at that time. The religious texts and the moral precepts formed two distinct classes of literature, and the object of each was different: the former were written to help the souls of the dead to secure immortality and happiness in the next world, and the latter to help a man to lead a safe and reputable life in this world.

The priestly theologian spared no pains in collecting the information that would benefit the dead, and the wise and experienced public official spent anxious days in trying to make the knowledge of men and things that he had acquired available for the living, who were generally his own kinsfolk. The collector of moral precepts, as we shall see, existed in all periods of dynastic history, and surprisingly, we can find similar religious texts and the moral precepts in Mesopotamia as, for instance, the Instructions of Shuruppak from exactly the same time as the Instructions of Kagemna and Ptah-Hotep. There is no doubt whatsoever that the writings of both, Egypt and Mesopotamia, are the "spiritual, moral, legal, and philosophical origins" of the Hebrew Bible and in particular the famous Covenant of the Jewish Peoples. Even more so, the development of western and eastern philosophies and belief-systems, that rule our soul and mind today, would have been impossible without these two parents.)

THE TEACHING OF KAGEMNA

or The Instructions of Kagemna / Kagemni
Source: British Museum Papyrus No.10,509
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2613–2589 BC

(The Instructions of Kagemna or Kagemni is an ancient Egyptian teaching text of wisdom literature (known as sebayt genre). Although the earliest evidence of its compilation dates to the Middle Kingdom of Egypt, its authorship has traditionally yet dubiously been attributed to Kagemni, a Vizier who served during the reign of the Pharaoh Sneferu (r. 2613–2589 BC), founder of the 4th dynasty of Egypt (belonging to the Pyramid builders of the Old Kingdom). The earliest known source for the Instructions of Kagemni is the Prisse Papyrus. This text

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dates to the much later 12th dynasty of the Middle Kingdom of Egypt (perhaps by the reign of Amenemhat II from 1929 BC to 1895 BC, or a bit later in the 12th dynasty). It is written in the Middle Egyptian language and in an archaic style of cursive hieratic.

Written as a pragmatic guidebook of advice for the son of a Vizier, the Instructions of Kagemni is similar to The Maxims of Ptahhotep. It differs from later teaching texts such as the Instruction of Amenemope, which emphasizes piety, and the Instructions of Amenemhat, which William Simpson (a professor emeritus of Egyptology at Yale University) described as a "political piece cast in instruction form." Kagemni advises that one should follow a path of modesty and moderation, which is contrasted with things to avoid: pride and gluttony.)

Text:

[The beginning is lost.]

1 The timid man is strong, and he who is just in word and deed is praised. The hall is opened to the humble man, and a wide room [is given to him] that is gentle in speech; but sharp knives are against him that would force a way. A man should not seek an entrance except at his [appointed] time.

2 If thou art seated at meat with many people hate (i.e., abstain from) the food which thou lovest. It is only a minute's restraint of the appetite, and greediness is a disgrace and tends to gluttony. A cup of water will quench the thirst satisfactorily, and a mouthful only will stablish the heart. One good thing takes the place of another, and a small quantity even of something which is of inferior quality will take the place of a large quantity. He who is intent on satisfying the lust of the beUy is a shameful person. Passing the time he is unable to loosen the body in strange houses.

3 If thou art seated at meat with a greedy man eat thou when he has finished his meal; and if thou art seated at meat with a winebibber, accept thou a drink whenever it pleases him to offer thee one. Reject not the pieces of flesh which [are found with] a man of bestial appetite. Take what he offers thee, and refuse it not; remember acceptance conduces to gentleness on his part.

4 If a man lacks the knowledge of what a man should know, and if nothing said [to him] moves him, and if he maintains a sullen attitude to the person who is well-disposed towards him, he is a calamity for his mother and for his neighbours and for people in general. Make thy name to come forth {i.e., be known). Being silent (or, modest) in thy speech, thou shalt be proclaimed.

5 Be not arrogant because of thy strength when thou art among thy contemporaries. Take care to act in such a way that people do not oppose thee. No man knows what is going to happen, or what God will do when He strikes. And the Wazir (or, mayor) caused his children to be summoned to him having made himself fully acquainted with the dispositions of men, and they came being filled with wonder . . . . . He said to them: "Whatsoever is in writing on this roll pay heed unto it as if I myself were repeating it to you . . . . ." And the children laid themselves down flat upon their bellies, and they recited these sa3dngs according to what was written. And in their opinion these sayings were more beautiful than everything else in the whole land, and [they recited them] both standing up and sitting down. His Majesty King Huni died, and His Majesty Seneferu, the King of the South and the North, became the gracious King of all this land. And Kagemna was appointed governor of the town and Wazir.

THE TEACHINGS OF PTAH-HOTEP

or The Maxims of Ptah-Hotep
Source: British Museum Papyrus No.10,509
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2500-2345 BC

(The Instructions of Ptah-Hotep or Maxims of Ptah-Hotep is an ancient Egyptian literary composition based on the Vizier Ptah-Hotep's wisdom and experiences. The Instructions were composed by the Vizier Ptah-Hotep, during the rule of King Izezi of the Fifth Dynasty 2494–2345 BC. The text was discovered in Thebes in 1847 by Egyptologist M. Prisse d'Avennes. The Instructions of Ptah-Hotep are called wisdom literature, specifically under the genre of Instructions that teach something. They are four copies of the Instructions, and the only complete version, Papyrus Prisse, is located in the Bibliothèque Nationale in Paris. According to William Kelly Simpson, some scholars debate that the Instructions of Ptah-Hotep were written during the twelfth dynasty, Middle Kingdom. The earlier copies of the text were altered to make them understandable for the Egyptians of the New Kingdom. It is not only directed for the Old Kingdom thought and morality, it is beneficial for anyone that reads it. The text presents a very good picture of the general attitudes of that period. The Instructions of Ptah-Hotep addresses various virtues that are necessary to live a good life and how to live accordingly to Maat, which was an important part of the Egyptian culture.

The Prisse Papyrus, dating from the twelfth dynasty Egyptian Middle Kingdom, was discovered by the French orientalist Émile Prisse d'Avennes at Thebes and published in 1847 and is now in the Bibliothèque nationale de France in Paris.

The papyrus document contains the last two pages of the Instructions of Kagemni, who purportedly served under the 4th Dynasty king Sneferu, and is a compilation of moral maxims and admonitions on the practice of virtue. The conclusion of the Instructions of Kagemni is followed by the only complete surviving copy of the Instruction of Ptah-Hotep.

The Teaching is set at court, with the highest official ('vizier' in Egyptological translation), a man named Ptah-Hotep, requesting retirement from the king. The official paints a bleak picture of old age, evidently to convince the

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king that retirement is necessary, and asks that he be replaced in office by his son as 'staff of old age', a term also found in a late Middle Kingdom legal document to denote a son taking the office of his father, presumably on condition that he continues to support the father. This term, the Middle Egyptian syntax and the late Middle Kingdom date of the two earliest surviving manuscript copies, point to a Twelfth Dynasty date of composition.

The king consents to the request of Ptah-Hotep, with the observation that the young cannot be born with wisdom - by implication they need the experience given by advanced age. The Teaching presents then both a positive and the dramatised negative aspects of growing old in ancient Egyptian society.

E. A. Wallis Budge wrote: The only complete copy of this work known was purchased from a native of Western Thebes by Prisse d'Avennes, who was making excavations there, and was given by him to the Bibliotheque Royale in Paris in 1847. He published the text in an oblong quarto volume, entitled Facsimile d'un papyrus Egyptien en caracteres hieratiques, trouve Thebes, donne a la Bibliotheque Royale de Paris, et publie par E. Prisse d'Avennes, Paris, 1847. The papyrus was written under the 11th or 12th dynasty, and supplies us with a copy, more or less accurate, of the text as it was received about 2500 B.C. or earlier. Hieroglyphic transcripts of this text were published by Virey, Etudes sur le Papyrus Prisse, Paris, 1887, and by myself, Reading Book, London, 1896, pp. 244-274. A later Version of a portion of the Teaching is found in a papyrus which I acquired for the British Museum (No. 10,509), and on an ostracon [Greek: ostrakon, plural: ostraka, is a piece of pottery, usually broken off from a vase or other earthenware vessel.] which was discovered by the 5th Earl of Carnarvon (1866–1923). A valuable edition of all the available texts of both Versions has been published by E. Devaud, Les Maximes de Ptah-hotep, Fribourg, 1916. Translations of the Teaching, in whole or in part, have been made by Dr. Heath (Proverbs of Aphobis, 1864), Chabas {Rev. Arch., XV, 1858), Lauth {Sitzungsberichte der Konig. Bayer. Akad. 1869, p. 530 ff.; 1870, p. 245), Virey (Etudes, Paris, 1887), Maspero (Recuell, XXXI, 146), Virey (Records of the Past, 2nd ed., Vol. III, p. i), and others. The title of the work of Ptah-Hotep reads:—)

THE TEACHING OF THE GOVERNOR OF THE TOWN, THE WAZIR PTAH-HOTEP, [WHO LIVED] UNDER THE MAJESTY OF THE KING OF THE SOUTH AND THE KING OF THE NORTH, ASSA, WHO LIVES FOR EVER AND EVER.

The Governor of the Town, the Wazir (Vizier) Ptah-Hotep senior (who was buried in a mastaba tomb at Sakkara.), says to the Majesty of the King of the South and the King of the North, Assa (most likely Pharao Userkaf), who lives for ever and ever: “O King my Lord, grey hairs have come upon me, old age has advanced, decay has come to me, oldness has taken the place of newness, some new defect settles upon one every day. The eyesight fads, the ears become stopped, the strength diminishes, the heart is sluggish, the mouth is silent and speaks not, the mind forgets and cannot remember the things of yesterday, every bone in the body aches, happiness turns into discomfort, the taste of everything vanishes. Old age makes men miserable in every way. The nose becomes stopped up and can smell nothing. It is misery for the old man whether he sits or stands up. Give the order then on behalf of thy servant here present to make a staff for my old age, and let my son stand in my place. Then will I tell him the speech of those who hearkened and the weighty sayings of the ancestors, and those who have obeyed the gods. And thou likewise, mayest thou act in such a way as to drive out strife from among the people, and to make those who dwell on both banks of the Nile serve thee loyally.” The Majesty of this god King Assa) said: “Instruct him in the speech of olden time as thou sittest. O make him to be a marvel to the children of the princes. May obedience enter into him, together with all rightmindedness which has been described. No one is bom who possesses understanding naturally.”

Here begin the Precepts in noble language which were uttered by the Prince and hereditary Chief, the father of the god, the beloved of the god, the son of the king, truly begotten by him, the Governor of the Town, the Wazir Ptah-Hotep. They will teach the ignorant man to become a man of knowledge and to express himself in the best possible way, and will prove a blessing to him that will hearken to them, and a curse to him that will cast them behind him. He spake to his son (Ptah-Hotep junior) thus:—

1. Magnify not thy heart because of thy knowledge, and fill not thy heart with the thought about it because thou hast knowledge. Hold converse with the ignorant man as well as with the learned. No limit has been set to a handicraft, and no handicraftsman is equipped with all its excellences. Fine speech is hidden deeper than mother-of-emerald stone, and yet it is to be found among the women who grind flour at the mill.

2. If thou meetest a man of words who is bolder and better equipped than thyself in his hour (i.e. when he is coming to the conclusion of his speech), bend thy arm and bow thy back. Let not thy heart be carried away, let him not rest upon thee; [but] make thou thyself small. When he says things that are evil make no attempt to stop him in his hour, so that he may be called the "man who knows nothing about things." Bear thy disgust. It is his treasure (or, food).

3. If thou meetest a man of words in his hour, if he be one like thyself, that which is on thy shoulders set down and become wiser than he is through thy silence, whenever he is speaking evil things. Those who are listening will applaud him, but thy name will be fair in the opinion of the princes.

4. If thou meetest a man of words in his hour, curse him not if he be thy inferior. Let not thy heart rage because of him, for he is a miserable being. Let him remain on the ground, he will punish himself.

5. If thou art in the position of a leader and it is thy duty to give orders to a great number of people, pursue thou a course

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which is wholly excellent, and continue in it until there is no defect whatsoever in thy administration. Truth (Maat) is great, and her virtue is lasting, and she has never been overthrown since the time of Osiris (var. since Ra created it); the man who transgresses her behests (or, laws) is sorely punished. She is the path of him that is [not] a robber. The wicked can indeed steal possessions, but the wicked cannot attain to her state. There is great power in Truth, for she is permanent; the good man says: "She was a possession of my father."

6. Make not terror to exist among the people, for it effects nothing; it is what God has decreed that happens.

7. If thou art one of those who are sitting at table with a man who is greater than thyself, accept what he gives thee, what is set before thy nose. Look not at that which he has before him, but set thy gaze upon that which is before thee. Cast not a multitude of prying glances upon him, for this behaviour will cause him discomfort. Keep thy face turned downwards until he addresses thee, and speak only when he speaks to thee. Laugh thou when he laughs. That will be exceedingly pleasing to his mind, and what thou doest will be very good behaviour. What is in the heart cannot be known. When a great man is [sitting] behind food, his commands are in accordance with his (disposition). A great man gives to the person whom he can reach, but the Ka makes him stretch his hands to those beyond. The eating of bread is under the dispensation of God. When plans of the night come into being, the ignorant man suffers loss thereby.

8. If thou art in the position of a man who is treated with confidence, whom one nobleman sends to another on business, when he sends thee on a mission conduct the business in a right and fitting manner. Perform the mission according to what he says to thee. Let not thy heart eat (i.e. hide) anything of what is said to thee, and guard thyself carefully against forgetting any part of it. Guard thyself also against making harsh the words which one nobleman may speak about another contemptuously by using the utterances of folk in general. Whether it be a nobleman or a man of no account, it is disgrace to the (god) Ka.

9. When thou ploughest, and there is abundant growth in thy field, and God gives a plentiful crop into thy hand, praise not the man who has no children, curse not, boast not, and eat not thy fill from the provisions of thy family. The fear of silence works great things; the man who is master of the kat weight is master of the goods [also], he seizes like the crocodile among the qenbet officials . . . . .

10. If thou art a man in a menial position, and art in the service of a man of honourable estate, and thy treatment by God is good (or, generous). seek not to acquire any knowledge whatsoever about his former estate. Make not great thy heart (i.e. be not arrogant) towards him because of what thou knowest about him and his former condition. Fear him because of what has happened to him, for behold, wealth comes not of itself; it is a law to those who love it. If he squanders it one fears him. It is God Who creates his honourable estate; if he fights on his own behalf he falls down (i.e. dies).

11. Follow thy heart's desire as long as thou livest, and do not more than is ordered. Waste not the time in which thou canst follow thy heart's desire, for it is a hateful thing to the Ka (i.e. the natural disposition) to limit its period. Weary not thyself concerning the affairs of the day, nor be anxious overmuch about thy house and estate; things happen (or, come), follow [thy] inclination . . . . .

12. If thou wouldst be a perfect man and dost possess a house and estate, beget a son who shall be well-pleasing to God. If he does what is right, and if he imitates thee in thy actions, and hearkens to thy teaching, and his behaving is perfect in thy house, and he cares for thy property as if it was his own, seek thou for him every kind of honour. He is thy son whom thy heart's desire has begotten; let not thy heart drift away from him . . . . . But if he follows an evil course, and opposes thy plans, and does not carry out thy instructions, and his behaviour in thy house is detestable, and he treats with contempt all thy words, and sets his mouth in motion with vile words, and his face is turned away, and nothing remains in his hands, cast him away, for he is no son of thine, and he was not bom for thee. He is thy servant by his tongue through his qualities (or, characteristics); he is one who blames them. God will smite him in the body. He will never turn back to control them. The shipwrecked ones will not find a boat for themselves.

13. If thou art in the ante-chamber of a nobleman, whether thou art standing up or squatting, abase thyself the first day. Press not forward, lest thy being turned back should take place. Keep a keen watch on the confidential servant who announces thee; the man who is summoned [by the nobleman] finds a wide seat (i.e. plenty of room). The ante-chamber of a nobleman is governed by precedence, and all its procedure is according to rule. It is God who advances the seat of him that is advanced. It is not effected by the shoulder of a man (i.e. by force).

14. If thou art with common people make thyself like the peasant folk by concealing thy mind. The man who conceals his mind enjoys a good reputation, if he does not wander about after the word of his body. He becomes his own master, a master of affairs by his own planning. Thy name is good without thy word. Thy limbs (or, body) are fat; thy face is with thee, thou praisest thyself without knowing it. The man who is small of heart (timid) hearkens to his body, he sets his defects (or, littlenesses) in the place of his love, his heart becomes a wretched thing, his members dwindle to nothing. The man who is great of heart (i.e. bold) is one of God's men. He hearkens to the command of his heart, his enemy becomes his possession.

15. Declare thy mission and conceal nothing. Devote all thy thought to the counsel of thy lord . . . . . Supposing that a noble destroys his possessions: even if he (i.e. the envoy) thinks of opposing him in the matter, he must hold his peace, having already spoken to him.

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16. If thou art in the position of a leader, press forward thy plans by thy commands; do thou what thou hast decided upon. But remember (or, take good heed concerning) the days that are to follow. If there be no word on thy behalf among those who are praised, calamity overwhelm thee and misery will overtake thee.

17. If thou art in the position of a leader (or, one to whom petitions are made), be courteous, and listen to the petition of the petitioner. Stop not his words, until he has poured out all that is in his heart and has said what he came to say. A man with a petition to make loves the official who will agree to what he says, and will let him talk out his grievance fully. Every petitioner rejoices to have his grievance heard. A fair word rejoices (literally, paints) the heart. If an official stops the flow of words of the petitioner, the people say: “Why is this fellow there having the power to act in this way?”

18. If thou wishest to maintain a permanent friendship in the house to which thou art in the habit of going, whether as master, or whether as brother, or whether as friend, or in fact in any place to which thou hast the entry, strive against associating with the women. The place which they frequent is not good. The man who is not prudent follows after them. A thousand men seeking what is beautiful are destroyed by them. A man is made a fool of by their shining limbs, but they turn into things that are harder than quartzite sandstone. The pleasure is only for a little moment, and it [passes] like a dream, and a man at the end thereof finds death through knowing it . . . . .

19. If thou wouldst have thy lot as a leader a happy one, guard thyself against every evil deed, and above all, fight against the vice of avarice, which is a disease fraught with pain that cannot be conquered. Confidence cannot exist side by side with it. It turns fathers and mothers into evil folk, and also the brothers of the mother. It turns the kindly friend into a bitter enemy, it drives away the trusted servant from his master, and it makes a wife hateful to her husband. It is a strong treasure-house of every kind of evil, and a purse containing abominable vices of every kind. The man who has truth (maat) for his tow-line walks whither her steps lead him, and acquires house and estate; but the avaricious possesses not even a tomb.

20. Be not avaricious when a division of property is made, and be not greedy, and what is thy due shall come to thee. Be not avaricious in thy dealings with thy kinsfolk. The prayer of the long-suffering man is greater than force, even though he be of no account among the people of his own time, and is destitute of the gifts of speech. A very little avarice about a matter of the kind will make hostility to arise even in the man who is usually cool-hearted (i.e., unexcitable).

21. If thou wouldst be wise (or, prosperous) stablish thyself in a house (i.e., get married). Love thou thy wife in the house wholly and rightly. Fill her belly and clothe her back; oil for anointing is the medicine for her limbs. Make her heart to rejoice as long as thou livest; she is a profitable field for her lord. Enter not into disputes with her. She will withdraw herself before force . . . . . Make her to prosper permanently in thy house. If thou art hostile to her she is a well (or, ditch); she gives herself to herself.

22. Satisfy thy servants whom thou trustest with thy possessions, so that they may feel as if they had been rewarded by God. If a man is niggardly in satisfying his trusted servants, he is declared to be a thievish person . . . . . No man knows what will happen as he meditates in the morning. When troublesome events come upon him it will be the trusted servants who will bid him "Welcome.” Peace cannot be brought to the town (or, estate), and when it is brought by the servants ruin supervenes.

23. Repeat not the words spoken by a man who is furiously angry ; hearken not to him; they are the outpouring of a heated mind (or, body). At the repetition of a matter, look on, hear not; let it go to the ground . . . . .

24. If thou art in the position of a man of high rank who sits in the council of his lord, devote thy heart entirely to what is good (or, perfect). To hold thy peace is better for thee than the teftef flower. Speak thou only when thou knowest a matter and canst explain it. Behold, the word is a handicraftsman who speaks in the council, and speech is the most laborious of all works. The explanation thereof hands one over to the staff [of punishment].

25. If thou art strong, make respect for thyself to spread with understanding and with gentleness of speech. Command not except when thou canst guide; abuse brings a man to calamity. Be not haughty in thy heart, lest it be humbled. Keep not silence entirely, take care as to the path thou treadest. Answer a word in a suitable manner. Put away . . . . . control thyself. Subdue the heated emotions of an ardent mind. The man who walks softly fashions his path aright. The man who toils the whole day long never passes a happy moment; and the man who indulges in pleasure all the day long never acquires possessions. Seize a time for rest as does the steersman; the time he is on land another toils (i.e., grasps the pole) . . . . .

26. Approach not a great man in his hour, and irritate not the heart of him who is heavily burdened with care. Injury caused by him comes upon him that is hated by him. He sets free his Ka, he loves him who gives food, who is with God. What he loves he does . . . . . There is peace with his Ka [when] the calamity has fallen.

27. Instruct thou a nobleman in the matters which will be advantageous to him; make his splendour to be among the people; make thou that what a man knows shall fall (i.e., be attributed) to his lord. Thine own food depends upon his Ka (i.e., good pleasure); a kindly (or, loving) heart obtains the meals which satisfy, and thine own back becomes clothed thereby. His light is upon thee to make thy house to live . . . . . He offers a gracious (i.e., helpful) shoulder . . . . . Verily he who hearkens is a being who is loved.

28. If thou art the son of a man who is a member of council and art chosen to go on a mission to make tranquil the multitude, search out the matter with strict justice, and declare thy finding, taking no side. Take heed to what one

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says as do the chiefs . . . . . it is for thee to adjust the case rather than to act as judge.

29. If thou hast been long-suffering with a man in time past, and thou art wearied by a man suing for his right, turn thyself away from him, and remember him not. Whilst he keeps silent to thee . . . . . the first day.

30. If thou hast become great, having been once in a very lowly state, and if thou hast acquired possessions, having been at one time in a state of destitution in the quarter of the city that is known to thee, forget not that which happened to thee in the times that are past. Set not thy heart's confidence on thy goods, which have, after all, only come to thee as gifts of God. Thou wouldst not be superior to any other man if what has happened to thee had happened to him.

31. Bend thy back in reverence to him that is thy chief and thy governor by virtue of the power that he derives from the House (i.e., authority) of the King. Thy house and all that is in it shall prosper thereby, and thou shalt receive the wages that it is meet for thee to have. It is a bad thing to set oneself in opposition to the man who is appointed chief. A man lives as long as he displays gentleness and patience. A man should never injure the shoulder that covers (i.e., protects) him. Rob not the house of the peasants, and seize not by force the property that comes into thy hands. He (i.e., thy chief) will not revile thee because of what thou hast heard . . . . . If he knows it he will be hostile to thee. It is a bad thing to set thyself in opposition in the place which thou hast entered.

32. Have no intercourse with a womanchild . . . . . [text wanting]

33. If thou seekest for friendship with a man, ask not for it, but go to his house, and pass the time (or, pay a visit) with him alone, so that he may not be able to make his attitude to thee unpleasant. Talk wisely to him after a certain period. Find out what his mind is by conversing with him. If there comes up as a subject something that he has seen thee do, or if he does something that makes thee to be ashamed, hold thy peace or show thyself friendly to him ; browbeat him not. Prepare an answer for him with words that will tell, answer not in a way that will irritate him; do not leave him, and do not harass him. His moment must not come, and he must not be cast down at what has been ordered for him.

34. Let thy face shine with cheerfulness as long as thou livest. When there comes forth from the storehouse one of those who went in at the distribution of loaves of bread and his face is set in a frown, he makes known the emptiness of his belly, and he becomes an enemy, being unsatisfied. Do not let any man approach thee and find thee with a gloomy face. A man wishes to remember what is pleasant in the years that he has yet to live.

35. Know thy people (or, acquaintances) when thy prosperity is at a low ebb; thy character (or, reputation) is more than thy friends. It fills the river-side; it is greater than a man's valuable possessions. Riches pass from one man to another. It is an excellent thing for the son of a man to have a [good] character. Good qualities are remembered.

36. . . . . [text wanting]

37. If thou takest as a handmaid a woman who has always enjoyed good cheer, and is of a merry disposition and is well known to her fellow townsfolk, and she is as thy lawful wife, and is good to look upon, drive her not away, but supply her with food to eat (or, make her fat with good food).

[Here ends the Teaching of Ptah-Hotep.]

Ptah-Hotep's Comments on his Teaching.

A. If thou wilt hearken to these things which I have said to thee, thy condition of life will be like unto that of all those who have gone before thee. And besides the truth that belongs to them remains their beauty: the memory of them shall never depart from the mouths of men by reason of the beauty of their phrasing. Every word will pass current as a thing that can never perish in this land, and it will beautify exceedingly the utterances that the princes and nobles make. It is the Teaching that a man should hand on when speaking to his posterity, so that they may hear it. Thereby he becomes a craftsman in speech, and having heard fine speech himself, he declares it to those who shall come after him, so that they likewise may hear what he has heard. If a well-doing disposition exists in him that is set at the head of affairs he will always be beneficent, and all his wisdom shall endure for ever and ever. The soul that is well trained (or, is understanding) rejoices when its wisdom is established, and it is happy when it is prosperous on the earth. Behold, he becomes a prince through his well-doing disposition, his heart serves as the counterpoise to his tongue, and his lips are true when he speaks, his eyes see rightly, and his two ears hear at the same time. It is a very excellent thing for his son to do what is right, and to keep himself from falsehood [in word and deed].

B. It is a good thing for the son who hears to have heard. He who hears enters in as one who has heard, and he who has heard becomes a hearer who hears what is good and speaks what is good. Everyone who has heard is an excellent person, and it is an excellent thing for him that has already heard [teaching] to hear [more]. To hear is the best of all qualities (or, characteristics), and beautiful affection springs into being thereby. How beautiful is it to see a son searching into the Teaching of his father; through this act he will attain to old age. The man who loves God will hear, but he whom God hates will not hear. Behold, it is the heart of a man that makes its possessor hear or not hear. The heart of a man is life, strength and health to him. Behold, he who has heard hears the word, and he who loves to hear is he who will perform words. How beautiful it is when a son hearkens to his father! And how happy is he (i.e., the father) to whom these words are applicable! How beautiful is the son as a lord of hearing, who has heard and of whom it can be said, He is good in his body, and is treasured by his father! The memorial of him shall be ever in the mouths of those who are alive on the earth at this present, and in the mouths of unborn generations.

C. If the son of a man receives what his father says to him, none of his plans shall fail. Thou art instructed by a son who

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hearkens. His merit [becomes known] among the princes. His control is over that which he speaks—seeing in hearing . . . . . Calamity overtakes [the son who] will not hear. The man of knowledge rises betimes to stablish himself, but the fool of a man injures himself.

D. The fool of a man who has not hearkened effects nothing whatsoever. He looks upon the man of knowledge as a man who knows nothing, and the qualities of virtue and excellence he considers to be defects. He does every kind of thing that is reprehensible, and these cause him to be abused daily. He lives (i.e., flourishes) upon that through which men die, and his bread is that which is filthy and abominable. But his character and disposition are well known to the princes. He goes on living day by day, but he is as one dead, and people keep themselves at a distance from him because of his evil moods, and because of the many calamities that come upon him every day.

E. The son who has hearkened is like a Follower of Horus, and when he has hearkened good [comes] to him. When he is old and has attained the state when reverence is paid to him, he tells his children the things that were told to him, and so makes new the instruction of his father. Every man instructs as he has been instructed, and tells his children what he has been told, and they tell it again to their children.

F. Build up a character and gainsay not thy precept. Make Truth to flourish, give life to thy children. If . . . . . it will come bearing sins (or, defects). Act thou in such a way that the people when they see thee shall say; “Behold, he is exactly like that one”; and that when they hear of thee they shall also say: “Behold, he is exactly like that one.” The people shall see and shall [say] . . . . . subduing the multitude . . . . .

G. Suppress no word [in this book], and add nothing to it, and set not one thing in the place of another. Take good heed not to open the writings (book, documents) that thou hast; instruct according to the [traditional] word. Thou, a man of learning, hearken thyself. Desire thou to establish thy behest in the mouths of those who hear. [Let thy speech be suitable to the occasion] and let every plan of thine be in its place.

H. Make thy heart to sink as in water, control thy mouth, so shall thy plans be among the princes. Make thyself to be wholly in accord with thy lord, make him to say: "This is my son." Then shall those who hear these words say: "Assuredly praise is due to his begetters.” Concentrate thy mind at the time when thou art speaking, and thou shalt make remarkable utterances, and the princes who hear them shall say: "Good, good are the things that come forth from his mouth."

I. Act in such a way that thy lord shall say of thee:—The Teaching of his father must have been very, very good. He came forth from him (i.e., his father), the first of his loins. He has declared his Teaching to him, and the whole of it is in his body, and what he did in making him was greater than what he said to him. Behold a good son, of the gift of God, who has done more than his lord ordered him to do. He does that which is right, and his heart does (i.e., follows) according to his footsteps.

May thy members have strength (or, good health) similar to that which I have obtained, the King at the same time being satisfied with everything that has happened, and mayest thou be master of [many] years of life. It is not a little thing that I have upon the earth. I have obtained one hundred and ten years of life, which the King has given to me, in addition to the favours which surpassed those of my ancestors, for doing what was right for the King up to the place of reverence (i.e., to old age).

Here ends [the book]—its beginning to its end as it was found in writing.

THE COMMANDMENTS OF MAAT

E. A. Wallis Budge, 1924
Estimated Range of Dating: 2500-2345 BC

(Maat or Ma'at refers to the ancient Egyptian concepts of truth, balance, order, harmony, law, morality, and justice. Maat was also the goddess who personified these concepts, and regulated the stars, seasons, and the actions of mortals and the deities who had brought order from chaos at the moment of creation.

The earliest surviving records indicating that Maat is the norm for nature and society, in this world and the next, were recorded during the Old Kingdom of Egypt, the earliest substantial surviving examples being found in the Pyramid Texts of Unas from between ca. 2375 BC and 2345 BC.

As A Principle

Maat represents the ethical and moral principle that every Egyptian citizen was expected to follow throughout their daily lives. They were expected to act with honor and truth in manners that involve family, the community, the nation, the environment, and the gods.

Maat as a principle was formed to meet the complex needs of the emergent Egyptian state that embraced diverse peoples with conflicting interests. The development of such rules sought to avert chaos and it became the basis of Egyptian law. From an early period the King would describe himself as the "Lord of Maat" who decreed with his mouth the Maat he conceived in his heart.

The significance of Maat developed to the point that it embraced all aspects of existence, including the basic equilibrium of the universe, the relationship between constituent parts, the cycle of the seasons, heavenly movements, religious observations and fair dealings, honesty and truthfulness in social interactions.

The ancient Egyptians had a deep conviction of an underlying holiness and unity within the universe. Cosmic harmony was achieved by correct public and ritual life. Any disturbance in cosmic harmony could have consequences for the individual as well as the state. An impious King could bring about famine, and blasphemy could bring blindness to an individual)

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THE LAW

There is little surviving literature that describes the practice of ancient Egyptian law. Maat was the spirit in which justice was applied rather than the detailed legalistic exposition of rules. Maat represented the normal and basic values that formed the backdrop for the application of justice that had to be carried out in the spirit of truth and fairness. From the Fifth Dynasty (c. 2510–2370 BC) onwards, the vizier responsible for justice was called the Priest of Maat and in later periods judges wore images of Maat.

Later scholars and philosophers also would embody concepts from the Sebayt, a native wisdom literature. These spiritual texts dealt with common social or professional situations and how each was best to be resolved or addressed in the spirit of Maat. It was very practical advice, and highly case-based, so few specific and general rules could be derived from them.

During the Greek period in Egyptian history, Greek law existed alongside Egyptian law. The Egyptian law preserved the rights of women who were allowed to act independently of men and own substantial personal property and in time this influenced the more restrictive conventions of the Greeks and Romans. When the Romans took control of Egypt, the Roman legal system which existed throughout the Roman Empire was imposed in Egypt.

In funerary texts

Egyptians were often entombed with funerary texts in order to be well equipped for the afterlife as mandated by ancient Egyptian funerary practices. These often served to guide the deceased through the afterlife, and the most famous one is the Book of the Dead or Papyrus of Ani (known to the ancient Egyptians as The Book of Coming Forth by Day). The lines of these texts are often collectively called the "Forty-Two Declarations of Purity"

A passage in the Instruction of Ptah-Hotep presents Ma'at as follows:

Ma'at is good and its worth is lasting.
It has not been disturbed since the day of its creator,
whereas he who transgresses its ordinances is punished.
It lies as a path in front even of him who knows nothing.
Wrongdoing has never yet brought its venture to port.
It is true that evil may gain wealth but the strength of truth is that it lasts;
a man can say: "It was the property of my father."

Ptah-Hotep was the city administrator and vizier (first minister) during the reign of Pharaoah Djedkare Isesi, the 8th and penultimate pharao of the Fifth Dynasty. He is credited with authoring The Instructions of Ptah-Hotep, an early piece of Egyptian "wisdom literature" meant to instruct young men in appropriate behaviour.

Ptah-Hotep (meaning "Peace of Ptah"), sometimes known as Ptah-Hotep I or Ptahhotpe, was an ancient Egyptian vizier during the late 25th century BC and early 24th century BC Fifth Dynasty of Egypt.

The doctrine of Maat is represented in the declarations to Rekhti-merti-f-ent-Maat and the 42 Negative Confessions listed in the Papyrus of Ani. The following are translations by E. A. Wallis Budge.)

The 42 Negative Confessions from the Papyrus of Ani.

1 I have not committed sin.
2 I have not committed robbery with violence.
3 I have not stolen.
4 I have not slain men and women.
5 I have not stolen grain.
6 I have not purloined offerings.
7 I have not stolen the property of the gods.
8 I have not uttered lies.
9 I have not carried away food.
10 I have not uttered curses.
11 I have not committed adultery.
12 I have made none to weep.
13 I have not eaten the heart [i.e., I have not grieved uselessly, or felt remorse].
14 I have not attacked any man.
15 I am not a man of deceit.
16 I have not stolen cultivated land.
17 I have not been an eavesdropper.
18 I have slandered [no man].
19 I have not been angry without just cause.
20 I have not debauched the wife of any man.
21 I have not debauched the wife of [any] man. (repeats the previous affirmation but addressed to a different god).
22 I have not polluted myself.
23 I have terrorized none.
24 I have not transgressed [the Law].
25 I have not been wroth.
26 I have not shut my ears to the words of truth.
27 I have not blasphemed.
28 I am not a man of violence.
29 I am not a stirrer up of strife (or a disturber of the peace).
30 I have not acted (or judged) with undue haste.
31 I have not pried into matters.
32 I have not multiplied my words in speaking.
33 I have wronged none, I have done no evil.
34 I have not worked witchcraft against the King (or blasphemed against the King).
35 I have never stopped [the flow of] water.
36 I have never raised my voice (spoken arrogantly, or in anger).
37 I have not cursed (or blasphemed) God.
38 I have not acted with evil rage.
39 I have not stolen the bread of the Gods.
40 I have not carried away the khenfu cakes from the spirits of the dead.
41 I have not snatched away the bread of the child, nor treated with contempt the god of my city.
42 I have not slain the cattle belonging to the God.

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THE TEACHING OF TUAUF THE SON OF KHATTAI

Source: British Museum Papyrus No. 10,182
and No. 10,222
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2345 - 2181 BC.

(The next oldest Book of Moral Precepts known to us is probably the Teaching of Tuauf, the son of Khattai, who wrote it for the benefit of his son Pepi; when and where Tuauf lived is unknown. The Teaching of Tuauf is considered to be a work of the 6th dynasty (2345 to 2181 BC.) or soon after. The Teaching of Tuauf was very popular under the New Empire (1550–1077 BC), and it seems to have been used as a text-book in schools and colleges, partly because its contents were more interesting than the religious texts that were usually studied, and partly because from one end to the other it is an eulogy of the profession of the scribe and the man of books.

A copy found in a more or less complete state only in papyri of the 19th or 20th dynasty (1292 to 1077 BC.). From the copy's composition it seems clear that the copyists of it at that time did not understand what they were writing; the obvious mistakes in the text are very numerous, and many passages mean nothing, or at any rate, are untranslatable. In spite of these defects, the main object of Tuauf in writing his work was to instil into the mind of his son Pepi a love for letters and for the profession of the scribe, and also to make him study the apophthegns of the Ancestors.

What Tuauf's social position was we know not, but by some means or other he learned to write and to express himself with tolerable clearness. He was probably not a man of high rank, and he seems to have worked at some kind of trade. In the course of this he found his ability to read and write of such importance that he determined to have his son properly educated, and to make him a scribe. He lacked the skill of the professional scribe in turning his sentences, and he employed in his Teaching the words that were in common use among the people of his own class. A thousand or twelve hundred years later, when the temple scribes and teachers under the Ramessid kings began to use his Teaching as a text-book, these archaic words were no longer understood, and others of more modern use were substituted for them. Blunders in copying and attempts at emendation have brought the text of Tuauf's Teaching into the unsatisfactory state in which we find it to-day.)

Text:

THE BEGINNING OF THE TEACHING THAT WAS COMPOSED BY A MAN OF THE THART, WHOSE NAME IS TUAUF, THE SON OF KHATTAI, FOR HIS SON WHOSE NAME IS PEPI, WHEN HE WAS SAILING UP THE RIVER WITH HIM TO KHENNU (OR TO THE COURT?), TO PLACE HIM IN THE HOUSE OF THE TEACHING OF BOOKS (IX., WITH THE SONS OF THE PRINCES OF KHENNU). HE SAID TO HIM:—

1 I have considered the exhaustion caused by labour, I repeat I have considered it; [therefore] devote thy mind to books, I have also considered who has been released from the corvee, and assuredly there is nothing more [to be esteemed] than books. They are like a well. Dig down deeply therefore into the depth of Kamit {ix., the literature of Egypt), and thou wilt find the following aphorism: As for the scribe, any (or every) position at Court may be his ; he needs not be a beggar therein. The man who works to satisfy another never obtains a settled position. I have considered the other professions likewise, and to them also this aphorism may be applied. I would make thee to love books as thy mother. I would bring in their beauties before thy face, for the profession of the scribe is greater than any other—there is nothing equal to it upon the earth. Even when he is a beginner and is making progress, though still a mere youth, his views are discussed. He is despatched on missions of state, but does not come [back] to place himself under restraint.

2 I have never seen the blacksmith (literally, the man who casts statues in metal) in charge of a mission, or the gold-worker despatched on one. But I have seen the coppersmith at his work at the door of his blazing fiery furnace. His fingers are [knotted and rough] like the hide of the crocodile, and he stinks more than the guts of fish.

3 Every artisan who wields the chisel, has he any more rest than the ploughman? (Or, perhaps, "he needs more rest than the ploughman.") His fields are [made of] wood, his tools of tillage are of copper. He is released from work in the nightseason, 0and works more than he did with his arms [in the day-time]; in the night-season he lights his lamp.

4 The stone-mason is always seeking blocks of sandstone of aU kinds suitable for his work. When his period of work is ended in the evening, his arms are weary, and he (i.e., his whole body) is exhausted. He sits himself down when Ra enters [the Tuat], and his thighs and the bones of his back [seem] as if they were coming asunder.

5 The barber shaves until far into the night. When he sets himself to eat he must put himself on his upper arm. He betakes himself from one quarter of the town to another in search of the men who want shaving {i.e., his customers). He tortures his hands and arms to fill his belly, just as do the honey-flies {i.e., bees) which devour their own productions.

6 The waterman has to work down the river into the Delta in order to gain his wages. He must toil excessively and work as long as his arms are able to do so. The mosquitoes and gnats sting him to death, his stink chokes him. He sets out for his garden, he sets out for his house . . . . .

7 The workman (or, mud-puddler) who builds dams (or, makes bricks) in the fields must pass his time among the cattle. He has to do work in the vineyards and for the pigs. He cooks his food in the fields. His garments are stiff with the mud which is caked on them, the straps break. If he goes into the wind it stifles him; when his fire appears (i.e., bums up)

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he is comfortable. He works wooden tools with his feet. If he frees himself from them and crosses the threshold, he is driven from the place.

8 I will speak to thee also about the builder of walls. He is eaten up with disease, for he lives out in the open air among the winds. Tlie building material is in his garb. He is tied to the walls like the Lilies in order to attain to what he seeks. His arms are in evil case . . . . . all his clothes are dilapidated. He eats the bread of his fingers, he washes himself once only. His misery is so great that it can hardly be described correctly . . . . . from one chamber to another, ten cubits . . . . . by six cubits from one month to another he clings to the scaffolding like the lilies on the houses, doing work of every kind. If he has bread [to eat] it is to his house that he gives it. His children are cruelly beaten [by him].

9 The gardener brings in to me gazelle (sic). His shoulders are bowed under crushing loads, and his arms and his neck become diseased. He spends the forenoon in watching the onions and the afternoon in attending to the vines. He is obliged to work every day, and everything he does exhausts his body.

10 The farm-labourer, his clothes [last] for ever.* (*Or, perhaps, "The farm-labourer is always held accountable by his employer.") He has a raucous voice like that of the corncrake (?) His fingers and hands and arms are dried up by the winds and are cracked. He is worked to exhaustion . . . . . a man would choose the security afforded by lions to that which he has. The taste of death is in him. His roof is the earth among them. He comes through the fields, he comes to his house in the evening, and is utterly worn out by the journey.

11 The weaver sits in a closed hut, and has a lot which is worse than that of a woman. His thighs are drawn up close to his body, and he cannot breathe freely. The day on which he fails to do his tale of woven work he is dragged out [from his hut] like a lily (or lotus) from the pool. Only by bribing the watchman at the door with [his] bread-cakes can he make him let him see the sunlight.

12 The spear-maker (literally, the maker of weapons for fighting) suffers sorely when he has to go out into the hills. He must pay much money for the hire of the asses and [their drivers], and his expenses for provender for them on the way are very great. He comes through the fields, he comes to his house, and is utterly worn out by the journey.

13 The envoy when he is about to come forth into the mountainous country (or, desert) bequeaths his possessions to his children, being afraid of lions and the thievish nomads, the Aamu. And when he returns to Egypt, and has come through the fields, and reaches his house at nightfall, he is utterly broken by the fatigues of the journey.

14 The reed-cutter, his fingers are filthy, and the stink of them is that of the dealer in fish His eyes are dazed (or, sunken), his hand never rests. He passes the whole day in cutting papyrus, he detests [wearing] clothes.

15 The lot of the sandal-maker is an evil one indeed. He must beg [for work] everlastingly. His health is the health of a hooked-fish He gnaws the strips of leather.

16 The washerman who toils on the river bank is a neighbour of the crocodile . . . . . filth rises on the water, his hand never stops. It is not a restful profession which I now set before thee, or the happiest of all professions! His food is mixed up with his apparel, not one of his members is clean, he must put himself into the garments of women. His miserable state is one to weep over. He spends his whole day with the stick for beating the clothes [in his hands]. When clothes are brought to him to wash he is told that if he delays he will be beaten.

17 The snarer of wild-fowl toils exceedingly hard when he tries to see the birds as they fly high in the sky. When he sees the birds in a mass in the sky, he says: "How I wish that I had a net handy!" but God does not give him his heart's desire to help him to carry out his thoughts.

18 Moreover I tell thee that the trade of the fisherman is the worst of all trades. Does he not verily have to toil in the waters of the river, where he is mixed up with the crocodiles? When the river-plants are sparse there is no one to cry out to him, "A crocodile lurking there." Fear blinds his eyes . . . . . Verily there is no occupation than which better cannot be found except the profession of the scribe, which is the best of all.

19 When a man knows the books one will say, "They are good for thee," No other profession will I set before thee; verily each worker curses his work [except the scribe]. No man says to the scribe, " Work in the fields for such and such a man." Verily that which I am now doing as I sail up the river to Khennu (the Court?), behold, I do it for love of thee. Even one day [spent] in the house of instruction (i.e., school) is profitable for thee, and the work done therein will endure as long as the mountains. These are the things that I would have thee to know quickly, quickly, for they drive away the Beast (or. Serpent?) Betennu.

20 I will [now] speak to thee words concerning other matters, to instruct thee and make thee to know [how to behave] and how to avoid contention (or, quarrelling). Be thou one of those who have weight (a settled object?) in their plans, for if a man adopts an object hastily he knows not where his plans will end. A man may have lapis lazuli in his hand [for] the lions . . . . .

21 When thou art following in the train of princes walk decorously, as if thou wert feeling pleasure. When thou goest into a house and findest the master therein, the hands of another not being before thee*, sit down, [lay] thy hand on thy mouth, and ask no questions of anyone who may happen to be near thee. (*Or, perhaps, "and findest the master therein [engaged] in discussing with another man affairs [of which thou art ignorant]." He who says "[Tell me,] I pray," is like the man who tries to break a cudgel with a twig* (*Tuauf is here quoting a proverb; he quotes it again a few paragraphs later.)

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22 Ur-shefit lays a burden upon thee. Utter no cryptic words; he who conceals his body (or, mind) works against him. Speak not words of pride and arrogance, even when thou art sitting by thyself, or, according to a variant reading, alone.

23 When thou comest out of the house of teaching {i.e., school)—it having been told thee that midday has come—and thou goest singing (or, shouting) about the courtyards of the houses, I charge thee not to enter into [the houses] to which they belong.

24 When a great man of the town sends thee on an errand, deliver the message which he gave thee word for word, even as he uttered it. Take nothing away from the message which he gave, and abandon [the idea] of making any addition to it. Let him not set his heart. He is filled with [good] qualities of every kind, there exist no hidden things to him, no place is large enough to contain him.

25 Speak not lies to (or, concerning) thy mother, for the sake of this Great Chief (Osiris?). . . . . Act not in any wise against her, not even when thou art by thyself or, according to a variant reading, alone. If thou art one who despises the belly thou wilt be hearkened to. If, when thou hast eaten three bread-cakes, and hast drunk two pitchers of beer, thy belly is not full, thou must fight against it (i.e., thy ravenous appetite). If another man is filled therewith make no stand: it is like a man trying to break a cudgel with a twig.

26 Behold, it is a good thing for thee to dismiss the crowd of people that are about thee, [so that] thou canst hear [privily] the words of the nobles. O that I could make myself like imto thee—son of men (a title also found in Qumran texts and New Testament writings). Thou marchest like one who has made himself the master of . . . . . The scribe who hears (or, obeys) is seen [and known]; he who obeys becomes a man of might. Fight against the words that are against (i.e., condemn) it. Make thy feet hasten when thou marchest and spare not thyself . . . . . Make thyself to be friendly with thy young companions.

27 Behold, the goddess Renenit is on the way of God, and it is the goddess Renenit whom the scribe has upon his shoulder on the day of his birth, and when having become a man, he enters the Council Chamber. Verily there is no scribe who does not eat the food of the King; life, strength, and health be to him!

28 The goddess Meskhenit makes the scribe to flourish and to prosper, and sets him at the head of the Council. Tua-Ra is his father and his mother (or, his father and his mother praise Ra). They set him on the path of life. Behold, these are the things that I would set before thee, and before the children of his (i.e., his son's) children.

THE TEACHINGWHICH KING KHATI WROTE FOR HIS SON MERIKARA

or: Instruction Addressed to King Merikare
or: The Teaching for King Merykara
Source: Vladimir Semyonovich Golenishchev, 1913, Ermitage, St. Petershurg, No. 1115, 1116a & 1116b
Translation: Alan Henderson Gardiner, 1914
Estimated Range of Dating: 2025-1700 BC.

(Instruction Addressed to King Merikare or The Teaching for King Merykara, is a literary composition in Middle Egyptian, the classical phase of the Egyptian language, probably of Middle Kingdom date (2025-1700 BC).

In this "sebayt" (wisdom teaching) the author has a First Intermediate Period king of Egypt possibly named Kheti address his son, the future king Merykara, advising him on how to be a good king, and how to avoid evil. Merykara is the name of a king of Dynasty 9 or 10, the line or lines of kings who ruled northern Egypt during a period of division, the First Intermediate Period (about 2150-2025 BC). Perhaps this allowed the author of this composition greater freedom in describing the limits of royal authority than might have been possible in referring to kings of a unified Egypt; the Teaching for King Merykara is effectively a treatise on kingship in the form of a royal testament, the first of this genre. Similar works were created later in the Hellenistic and Islamic world, and, in the speculum regum, had a parallel in medieval Europe. Like similar later "royal testaments" one of its functions may have been the legitimization of the ruling king.

Synopsis: The first, mostly destroyed, section deals with the putting down of rebellion, the second with how to treat the king's subjects. The third section gives advice on how to run the army and religious services. The fourth describes the king's achievements and how to emulate them. Next, in contrast to the continual recycling of architectural blocks, the king is instructed to quarry new stone, not reuse old monuments; the reality of reuse is acknowledged, but the ideal of new work is commended. Similarly, the destruction of a sacred territory at Abydos is recorded; the king expresses remorse, as if accepting responsibility for the unthinkable that must have recurred throughout history - sacrilege in the name of the ruling king, subject to divine retribution during a judgement of the dead.[6] The importance of upholding Maat, the right world order, is stressed. The last two sections contain a hymn to the creator god (who remains unnamed) [7] and an exhortation to heed these instructions.

The contrast between real and ideal make the composition a reflection on power unparalleled in Ancient Egyptian writing.

Principal sources: The text is known from three fragmentary papyri. They only partly complement one another and the most complete one, the Leningrad Papyrus, contains the largest number of scribal errors and omissions, making it very difficult work with.

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• Papyrus Hermitage 1116A, late Dynasty 18
• Papyrus Moscow, Pushkin Museum of Fine Arts 4658, late Dynasty 18
• Papyrus Carlsberg 6, late Dynasty 18

The "Teaching of King Khati" is a remarkable composition. King Khati wrote it for the benefit of his son Meri-ka-Ra. Unfortunately the only version of it which we have is the work of the scribes of the 19th dynasty, but there seems to be little doubt that the composition itself is about two thousand years older. This Teaching of Khati is different in every way from that of his predecessors, and this royal author intended to teach his son something more than morality. The first six paragraphs advise Meri-ka-Ra how to deal with disloyal, noisy sedition-mongers, who go about the city talking and inciting men to overthrow the existing government. He is to use no half measures, but to seize such folk, kill them, blot out their name and memorial, and destroy their adherents.

The next three paragraphs counsel just and considerate treatment of the nobles and the people in general: Stablish thy boundaries and provide for the future, seize not all the land. [Life] passes quickly upon earth and is of short duration.

The next seven paragraphs deal with an incident in a fight which King Khati had with the princes of Thebes at This, near Abydos; the subjugation of the peoples to the north-west and north-east of Herakleopolis; the nomad tribes of the Aamu (or Syrians) and their warlike and unconquerable disposition.

The rest of the text, and this is a surprise, is monotheistic, meaning it deals with only One God. The passages contain the simplest and grandest description of the power and majesty of the God of Creation which has been found in Egyptian papyri. It is clear from some of the lines in them that the god whose power Khati describes is Ra, the oldest sun-god of Heliopolis, who was undoubtedly regarded as the creator of the material universe. King Khati's monotheism is of a very high order, but Ra was, apparently, not almighty, for he had enemies, who subsisted against his will, and whom he had to slay. And his power over the men whom he had created in his image was not great enough to prevent them from conspiring against him. Moreover, to help men to overcome "happenings," (i.e., accidents and calamities) and diurnal and nocturnal visions, he was obliged to invent for them Hekau, "words of power" (i.e., magical spells, incantations, exorcisms, and the like). As these were to be recited whilst certain ceremonies, of a symbolic and magical character, were being performed, and as both the spells and ceremonies were designed to destroy the power and works of evil beings, they must be regarded as the foundation of the "White Magic," which Ra invented to defeat "Black Magic."

(The hieratic text of this Teaching is only found in copies of it which were made by the scribes who flourished under the New Empire, and is preserved at St. Petersburg and Moscow. It was published in 1913 by Vladimir Semyonovich Golenishchev in Les Papyrus Hieratiques No. 1115, 1116a et 1116b de L'Ermitage Imperial a St. Petershourg,.and translated into English by Alan Henderson Gardiner in the Journal of Egyptian Archaeology, Vol. I, p. 22 ff.)

[The first two or three columns are much mutilated, and little connected sense can be got from the fragments.]

1 [The few words which remain suggest that the king tells his son what characteristic in a man he considers to be absolutely essential for ruling successfully.]
2-4 [These paragraphs deal with the suppression of rebellion.]

5 The king, considering the case of a man who is friendly with disloyal folk, and possesses the gift of fluent speech, and is very popular with many in the city and can bend them to his will, and is a mischievous chatterer, advises his son to seize him, and kill him, and blot out his name, and wipe out every memorial of his existence, and suppress all who were his adherents.

6 A quarrelsome discontented man causes uproar in a city, and will split the community into two parties. If thou dost find a man of this kind, but canst not thyself deal adequately with him, summon him to appear before the council, and prosecute him as a rebel, for he is one. A chatterer in any case causes trouble in a city. Curb the mob. The man with nothing to lose rebels naturally.

7 A king must not punish in the heat of passion; use discretion in punishing, and thy people will rejoice. Show thyself to be a speaker of the truth before the God . . . . . The heaven of a man is a good disposition (or, nature); the curse of a man who is broken-hearted through suffering is a terrible thing (or, calamity).

8 Make thyself a craftsman in speech, for thereby thou shalt gain the upper hand. The tongue of a man is his weapon, and speech is mightier than fighting. No man can come behind him that is skilled in heart . . . . . Those who do not know cannot seize the man who knows, and where he is no evil thing takes place. Truth comes to him in a well rubbed-down state in the form of the sayings of the ancestors.

9 Follow after (or, imitate) thy fathers of olden time. The [mind] is trained by knowledge. Behold, their words stand fast in writing. Open [their book], read, and follow their wise counsels, and in this wise shall the workman become a man who has been taught. Be not evil; good is graciousness (or, sympathy). Let thy loving sympathy stand as a permanent memorial of thee. Multiply thy [benefit] . . . . . in the city. The people will give thanks to God for thy benefactions, and they will praise thy goodness, and will pray for thy health [in years to come].

10 Pay honour to princes, and treat thy people well. Make the boundaries of thy country to flourish enlarge them), and the districts about thee. It is a good thing to work (i.e., make provision) for what is (or, those who are) to come after. Pay honour to a life of work, for he who is satisfied in heart

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becomes an evil . . . . . It is a despicable thing for a man to fetter the land (his estate?). The man who has nothing is greedy for the property [of others] upon earth has no continuity . . . . .

11 Make great thy princes and they will carry out thy laws. The man who possesses wealth in his house favours no man; the man with possessions has no need of [bribes]. The poor man does not say what it would be right for him [to say], and the man who says, "I would have more" is not trustworthy for he will favour the side that will bribe him. A prince is truly great when his princes are great; a king is strong when he has shenit (i.e., mighty men) about him. Awe-inspiring is he who has many princes about him. Speak what is true in thy house, and the princes who are on the earth shall fear thee. All is well when the Lord is right of heart, [for] the chief (or, innermost?) chamber makes reverence to be felt for the outside thereof.

12 Do the right, and thou shalt continue upon the earth. Make the weeper to cease his plaint. Fleece not the widow woman. Drive no man away from the property of his father (i.e., ancestral estate). Defraud not the princes by removing them from their hereditary offices. Take good heed not to inflict punishment unjustly. Slay none unnecessarily; it will not be profitable for thee. Inflict punishment by means of beatings and putting men under restraint; through treatment of this kind this land shall have a sure foundation. But an exception to this treatment shall be the rebel whose plottings have been found out. God knows the evil-hearted. God smites him for transgressions against Him even to blood . . . . . Slay not the man with whose virtues thou art acquainted, with whom thou hast in times past sung the writings [in school] and read the [Sapu Book] of God. Enter with a long stride the place of hidden things (or, mysteries). The soul of the man who is slain comes to the place which it knows, it steps not aside from the ways of yesterday. No words of power (i.e., magical spells) can turn it back, and it advances to the place where waters flow for it.

[We will now refer to three paragraphs 13, 27 and 28, but which give to the Teaching of Khati a character possessed by no other moral work except that of Amen-em-apt. These paragraphs deal with religion and not morality, and that they should occur in a work written nearly three thousand years before Christ is very remarkable. Paragraph XIII carries on the subject of the preceding paragraph, in which the King says:

13 “Do right deeds, thou shalt remain on the earth,” He goes on to say, If thou wilt oppress the widow, and usurp the orphans' possessions, and dismiss the magistrates who judge rightly, and punish innocent men, and murder people, thou wilt be judged and punished after death. [The passage concerning the Judgement is so important that I reproduce Golenischeff's transcript of it, and a translation of it:—]

THE JUDGEMENT.

"[Remember] the Tchatchaut* who judge wrongdoers. (*i.e., the Company of Assessors in the Other World, presumably the Forty-two great gods of the Hall of Maati, which was presided over by Osiris) Know thou that they will not be lenient (or, pitiful) [On] that day of the judgement of wretched man, [In] the hour of the doing of [their] appointed duty. It is a terrible thing for a man who knows [his sin] to be charged with it. Fill not thy heart [with hope] because of length of years, [For] they regard a whole lifetime as a single hour. They prove [a man] after [his] arrival in port (i.e., death). His qualities are placed near him as means of subsistence. There (i.e., in the Other World) existence is everlasting. A fool is he who has put [the remembrance of] it away from him. The man who attains to that place without wrongdoing Has an existence there like that of God, Going about unhampered like the Everlasting Lords."

14 Train up the young men to be soldiers and thou wilt be beloved by the Court, and let thy retinue of servants be great and numerous. See that thy town is always filled with hale young men who have newly arrived, being twenty years of age. Young men rejoice in following the dictates of their hearts. Successors of dependants appear, and a father with his children . . . . . Thus I raised soldiers when I ascended the throne. Make great thy great men, promote [those who fight] for thee. I pray thee to increase thy young men who follow thee, provided with inventories, endowed with fields and supplied with cattle.

15 Make no distinction in thy behaviour towards the son of a man of rank and the son of a man of humble parentage, but attach to thyself a man by reason of what his hands have effected. All handicrafts are performed according to the . . . . . the Lord of Strength. Guard thy border, set up thy lasting monuments, so that the corvde gangs may be profitable to their lord. Set up thy [fine] monumental buildings to God, for this will make to live the name of him that builds them. Let a man do what is of benefit to his souls, [that is to say] let him make the monthly purification, and take the white sandals, and betake himself to the temple, and unveil what is usually secret, and enter the shrine (or, sanctuary), and eat bread in the house of the god.

16 Make the libation tank to overflow, make great (or, large) the bread-cakes, multiply the daily offerings, for it benefits the man who does this. Make to flourish thy monuments according to thy wealth (or, power). One day [only] will provide for eternity, and one hour [only] will produce benefit for him that comes after. God has knowledge of the man who works for him. Carry statues of thyself into a remote land, and let not the people count [the labour] of doing so. Sick is the man who lacks a thing to fight about, in the interior of Egypt the fighting man is never cool.

17 Young recruits attack young recruits, according to what the men of olden time have said about the matter. Egypt fights in the cemetery, smashing the tombs and smashing . . . . . Thus did I myself and thus did it happen . . . . . Entreat not evilly the country of the South.

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Thou knowest what the Court said concerning it in times past, and it came to pass even as these things came to pass. They did not invade it, as they said . . . . . The town of Ten (Thinis), which was the boundary on the south, and as far Taut (?), I captured it like a water flood. King Meri[ka]-Ra, whose word is truth (i.e., this king was dead), did not do this. Be long-suffering in ruling that country act wisely, having regard to the future.

18 Keep on good terms with the region of the South. Men will come to thee bowed under loads with offerings. I acted as the men of olden time did. If a man has no grain to give [as tribute] be compassionate, for they are feeble folk by the side of thee. Fill thyself full of thine own bread-cakes and beer. Then shall the granite come to thee [from Sun, i.e., Syene] without any hindrance. Destroy not the monuments of another man, but hew stone for thyself in Reau.* (*i.e., the quarries of Turah, about 20 miles south of Cairo on the East bank of the Nile.) Build not thy tomb with stones from a wrecked tomb . . . . . Behold, thou King, Lord of joy of heart, thou art lazy, thou sleepest in thy strength. Follow thy inclination as I have done and thou shalt not have an enemy within thy border.

19 A certain man stood up, he was a lord of the town, and his heart was broken because of Ta-Mehu (i.e., the Delta), from Het-shennu to Sebaqa, its southern border as far as the marsh land of Khaui (near Herakleopolis). I settled the country on the west [of the Delta] as far as the margins of the Lake (or, Sea). They work (or, pay tribute), it yields . . . . . The Eastern country is full of nomad Arabs, their tribute . . . . .

[The next five paragraphs, 20-24, are full of difficult words and passages. They refer to the writer's conquest of the country to the north-east of Egypt, including Syria. He had subjugated it as far as Kantarah, and apparently had established garrisons to keep away the Semites and other Asiatic peoples. He now wishes to see a strong man arise in the person of his son. And, moreover, he says, the Pett peoples (i.e., the nomad tribes of Palestine and Syria) may be described thus:-]

20 The Amu are a despicable folk. The region in which they live is a miserable place, the water of the well[s] is horrible, it is difficult to travel about in because of the great number of the trees (or, jungle), and their roads are bad because of the mountainous districts.

21 The Amu is never to be found in the same place, and his feet are always on the move, marching from one place to another. He has been fighting ever since the time of Horus. He conquers nobody and nobody conquers him. He never announces the day on which he is going to fight, and is like the captain who rushes off suddenly to quell a rebellion. During my time the Pett tribes of the Amu were like a weapon in a fortress . . . . . I allowed the people of Ta-Mehu (i.e., the North-land, or Delta) to fight them.

22 I carried away captive their holders of land and their cattle . . . . . the Amu are a beastly folk to the Egyptians. Let not thy heart have concern about him. He will attack and rob an isolated encampment, but he will not attack a walled town. Dig down the dyke and flood half of the district as far as Kamui (Athribis), verily it is the navel-cord of the nomads of the desert. Its walls are manned with armed men, its inhabitants are many and they know how to handle . . . . . Then there is the town of Tetu-Asut (A part of the modem district of Sakkarah, to the South of Memphis), the people whereof are ten thousand in number, and they are free and untaxed.

23 There are princes in it who from the time of Ra have gone to the Court [of Memphis]. Its borders are well defined, its coast-guards are strong, and it has many Northern men (i.e., Delta folk) in it, and they irrigate it. The North-land gives tribute in the shape of grain. Behold, it is the lands of wood of the North-land. They built a dyke that reached to Hensu (Hanes—Herakleopolis) . . . . . Take good care not to be hemmed in by hostile subjects . . . . .

24 When there is revolt on thy southern border it is the Pett folk (i.e., nomad tribes) who will take up arms against thee. Therefore build forts (blockhouses?) in the North-land. A man's name is not belittled because of what he has done, and the city that is protected cannot be injured. Build forts . . . . . The enemy loves the man who is evil-hearted, for his disposition is vile. King Kha-ti (Presumably Khati I, the founder of the Herakleopolitan Dynasty), whose word is truth, has laid down the following in his wise counsel; He who is silent (i.e., inactive) against the man of violent heart is destroyed; God fights against the man who is an enemy of the temple. Here the section of the text that contains Khati's advice of a political character comes to an end; he now harks back to his moral Teaching.

25 There shall come one . . . . . who shall carry it out; he shall understand what has been decreed . . . . . the day of his coming. Provide drink offerings in abundance. Pay honour to God, and say not: "He is poor-spirited." Let not thy hands and arms drop in idleness, but work willingly. What destroys heaven is apathy. Monuments are regarded by an enemy, [for] he does not destroy them because he wishes that what he himself has made shall be maintained in good order by him who comes after him. There exists no man who has not an enemy. [The Lord] of the Two Lands understands affairs, and the King who is surrounded by nobles does not act stupidly. He was wise even when he came forth from the womb; he was set apart (or, distinguished) to be at the head of the land of millions [of men].

26 Kingship is a splendid rank. Even when [a king] has no son and no brother to perpetuate his monuments, lo, one king maintains the reputation of another. A man works on behalf of his predecessor, because he wishes that what he himself has done shall be maintained in good order by his successor. Behold, an evil happening took place in my time, that is to say, the funerary districts of Tenu (Thinis) were laid waste. It took place because of an act of my own, and I only had knowledge of it after the deed was done. Verily my

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punishment was in proportion to what I had done. A contemptible man and unprofitable is he who thinks that he can make to flourish again what he has laid waste, or build up what he has overthrown, restoring its perfect state and beauty. Take good heed to this matter; a blow struck brings a counter blow in its train; and this is the irresistible result of every action (or, deed).

27 God the Creator. His Worship and Power. "God has hidden Himself; [He] knows the dispositions [of men]. None can resist the lord of the hand* (see page 20) Who attacks the things which are seen by the eyes (or, whilst the eyes look on). God is to be adored [when] He is on His way. Stones are worked upon, copper (or, bronze) is wrought [into images of Him]. The parched land is rewarded with a stream. A river will not permit itself to disappear, it destroys (or, dissolves away) that ground in which it hid itself. The soul journeys to the place which it knows. Found [and] make perfect (or, magnificent) thy house of Ament (i.e., the west bank of the Nile), Beautify thy house of Khert-Neter (i.e., the cemetery) As is right to do, like one who observes the law. For the minds (or, hearts) of men rely upon it. The disposition of him that is right of heart is more acceptable than the ox of the worker of iniquity. Work for God, He will work for thee in like manner. Make offerings 130. to keep the tables for offerings well-supplied, [And] with the cutting [of funerary texts add] the similitude of thy name. God knows well [the man] who works for him."

28 [King Khati continues his advice thus:-] "Regulate (or, keep order among) men and women, who [are] the flocks and herds of God. (Compare Psalm 74,1; 79,13; 95,7; 100,3.) He made heaven [and] earth for their will (i.e., pleasure), He dissipated the darkness of the waters, He made the breezes of life (or, the life-giving air) for their nostrils. They are the images (or, likenesses) of Him, (Compare Gen. 1,26-27; 9,6.) Who came forth from His members. He mounts up into the sky for their hearts (i.e., gratification). He has made for them fruits and vegetables, flocks and herds, feathered fowl [and] fish for their subsistence. He has slain his enemies, he destroyed his own children because they conspired and made rebellion. He made the daylight for their hearts (i.e., gratification). He made himself to travel in a boat so that he could see them. He has raised up a shrine behind them. [When] they weep he hearkens [to their cry]. He made for them a governor in the egg (i.e., governors who were kings before they were born.), A captain to strengthen the back of the feeble man. He made for them words of power [for] weapons To repulse the might of [untoward] happenings [And terrifying] visions by night as well as by day. He has slain those who were rebels in heart As a man chastises his son for his brother. God knows every name."

29 Do no evil thing. My mouth gives laws of every kind for the King. Make direct thy face before thee, lift up thyself like a man. O that thou mayest come to where I am without any laying information against thee. Slay not any man who approaches thee and whom thou hast favoured, for God knows him. He who flourishes on earth is one of them; those who follow the King are gods. Make the love of thee to be among all the peoples. A generous (or, well-doing) character is held in remembrance . . . . . it was said concerning thee the time of the feeble man is at an end. Thus said those who were dependants in the House of King Khat-ti when prophesying about him that was to come to-day. Behold, I have declared to thee the profitable things of my mind; make them to be firmly grounded before thee.

30 Colophon (descriptive Conclusion): It (i.e., the book) has gone out (i.e., it is finished) in peace, as it was found in writing in the writing of Khamuas for himself, the silent one of truth, of kindly nature, generous and a lover of men. He stood not in the eye of another, he was not one given to scurrilous (or, blasphemous) abuse, he was the servant of his lord, a scribe who a man skilled in the craft of Thoth, the scribe Khamuas, and for his brother whom he loved dearly, the silent one of truth, of kindly nature, a man skilled in the craft of Thoth, the scribe Mahu.

THE INSCRIPTIONS OF ANTEF THE SON OF SENT

The Philosophy Of Antef, The Son Of Sent.
Source: British Museum stele, No. 197
Translation: Ernest Alfred Thompson Wallis Budge, 1913
Estimated Range of Dating: 2120 - 2070 BC.

(Antef, or more precisely Sehertawy Intef I, was a local nomarch at Thebes during the early First Intermediate Period and the first member of the 11th Dynasty to lay claim to a Horus name. Intef reigned from 4 to 16 years c. 2120 BC or c. 2070 BC during which time he probably waged war with his northern neighbour, the Coptite nomarch Tjauti. Intef was buried in a saff tomb at El-Tarif, known today as Saff el-Dawaba.

Intef, whose name is commonly accompanied by epithets such as the Elder, the Great (= Intef-Aa) or born of Iku, was a Theban nomarch during the First Intermediate Period c. 2150 BC and later considered a founding figure of the 11th Dynasty, which eventually reunified Egypt.

Intef the Elder was not a pharaoh but rather the nomarch of Thebes c. 2150 BC. As such he would have nominally served either a king of the Eighth Dynasty or one of the Herakleopolitan kings of 9th or 10th Dynasty. Intef the Elder would have controlled the territory from Thebes to Aswan to the south and not farther north than Koptos, which was then controlled by another dynasty of nomarchs.[3] Intef is believed to be the father of his successor on the Theban throne, Mentuhotep I.

From his stele in the British Museum, No. 197 [581]. Published by Sharpe, Egyptian Inscriptions, II, pi. 83; and Hall, H. R., Hieroglyphic Texts, Part II, pi. 23; and Moret, La Profession, p. 80.)

"Antef, the governor of the offices of the Government (The equivalent of the Mudiriyah of our days), smells the ground

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(i.e., does homage) before Khenti-Amenti, and looks upon the beneficent deeds of Up-uatu. He says: Now as concerning this tomb which I have made in the mountain (i.e., cemetery: To this day the Egyptians call the region where the tombs are situated "gabal," i.e., mountain.) of Abydos, this region which is surrounded by walls, which was made in the beginning by Nebertcher (i.e., "Lord to the uttermost limit," perhaps a God), a place profitable (or glorious) since the time of Osiris, a settlement of Homs for his Fathers, [the place] that the stars in the sky serve, [the place that is] the mistress of the henmemet beings, whereto come the great ones of Tetu (Mendes), the sister-site of Anu (Heliopolis), [the place of] Homs-splendours, whereon rests Nebertcher—may offerings appear at the word here for the loyal servant, the governor of the offices of the Government, Antef, the son of Sent.)

1 I am a silent man before a raging man and before a fool, in order to suppress wrath.

2 I am cold (i.e., calm, or cautious), without hasty impulses, knowing what circumstances may arise, understanding possibilities of failure.

3 I am a man who speaks in places where violence is applied, and I know when, according to custom, it is right for me to show anger.

4 I am a long-suffering man. I pay heed to my name (or, reputation); it gives (?) [me] what is in my heart.

5 I am a man who collects [his facts or thoughts], returning to a matter, longsuffering (or, patient), silencing the weeper with happiness.

6 I am a man who has a bright (i.e., pleasant) face for his subordinate, and who does good to the man who is like himself (i.e., is in the same social position).

7 I am an impartial man in the house of his lord, knowing what will heal the man who is diseased in speech.

8 I am a man who is bright (i.e., pleasant) of face, open-handed, a lord of food, without withdrawal of face [from any man].

9 I am a friend towards those who are in a lowly condition, and to the man who has nothing my true (or, just) dealing is sweet.

10 I am the food of the hungry man who has no possessions, and open-handed to the destitute.

11 I act as the man of knowledge for him that is ignorant, and I teach a man that which will be beneficial for him.

12 I am the impartial man in the house of the king, knowing that which is said in every court-house.

13 I am a man who hearkens, I hearken to Maat (the Law, or the Truth), and, indeed, cause it to declare its message to my heart.

14 I am the peacemaker of the house of his lord, being remembered by reason of his amiable qualities.

15 I am a good one in the courts when cases are being tried, equable of mind, free from words (or, acts) that irritate.

16 I am a good man, not acting hastily, not coercing a man because of an utterance [of his].

17 I am a man of justice, like the scales, impartial, true like Thoth.

18 I am a man firm of foot, whose design is well thought out, who prepares the way for the man who would make him to prosper.

19 I am a man who recognizes the man who can teach him, and the man who will allow him to discuss a matter with him.

20 I am a man who speaks in the Court of Law (or. Truth), who sets (literally, sharpens) his mouth against the restrictions of the mind."

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THE TEACHING OF THE SCRIBE ANI, WHICH WAS WRITTEN FOR HIS SON, KHENSU-HOTEP.

Source: Mariette's Papyri, Nos. 5 and 7,
Egyptian Museum, Cairo
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2120 - 2070 BC.

(The Instruction of Ani, or Any, is an Ancient Egyptian text written in the style of wisdom literature which is thought to have been composed in the Eighteenth Dynasty of the New Kingdom, with a surviving manuscript dated from the Twenty-First or Twenty-Second Dynasty. Due to the amount of gaps and corruption it has been considered a difficult, and at times obscure, text to translate. The papyrus lacks one or more columns at the beginning, so it is impossible to know the contents of the title of this Teaching, and how the opening lines ran.

The Teaching of the scribe Ani is preserved in a hieratic papyrus which was written under the 21st or 22nd dynasty, and now forms No. 4 of the Collection of Papyri in the Egyptian Museum in Cairo. This papyrus is said to have been found, together with other Egyptian papyri (Nos. 5 and 7, according to Mariette's numbering) and a collection of Coptic letters written on papyrus, in a wooden box in the tomb of a Christian monk at Deir al-Madinah, or Western Thebes. Papyrus No. 5 contains part of the Demotic text of the story of Khamuas, the great magician and son of Rameses II, and No. 7 contains prayers in the hieratic character addressed to the hours of the night, and a description of them. If all these documents were found together in the tomb of a Christian monk it is difficult not to assume that this monk (who lived at a time when the knowledge of the old language is commonly supposed to have died out) was a student of ancient books of moral precepts, and could read and understand works written in the hieratic and Demotic characters. Fragments of the text are found in three other papyrus sections in the Musée Guimet, Paris the Papyrus Chester Beatty V held in the British Museum, London, and in four ostraca from Deir el-Medina.

As for its contents, the text retains the traditional format of an older man giving advice to a younger man – as the scribe Any, who works in the court of Nefertari, advises his son. However the Instruction of Any is distinguished from earlier works, as its intended audience was the ordinary person rather than the aristocracy. The themes covered by the instructions include respect for religion, motherhood, honesty, restraint and the avoidance of relations with unfaithful women. Unlike other works of instruction, the endings of which tend towards acquiescence and gratitude for the wisdom imparted, this text contains an epilogue in which a son first responds to his father's maxims critically rather than compliantly. The father refutes the son's objections by force of argument. The beginning of the document is fragmented and the text does not become understandable until we reach Plate 16, line 1. There we have:—)

Text:

1 Work a woman {i.e., marry a wife) whilst thou art a young man; she will produce thy son. If thou dost produce thy son whilst thou art still young, thou wilt be able to train him to become a proper man. Good is it for a man if his men (i.e., posterity) are numerous, [and] he will be applauded by reason of his children.

2 Make (i.e., celebrate) the festival of thy God, repeat continually his praises. God (literally, Gods) is angry with the man who breaks (or invades) his ordinance. Establish (or, set up), witnesses round about thy offerings. He who has done this has [done] most excellently for himself.

3 If it be that a man comes to seek for thy opinions (or, views), I pray thee to let it cause thee to sink thyself in the writings of the past.

4 The opportunity having come [and let pass], one may seek [in vain] to seize another.

5 Let His (i.e., God's) Will be exalted. Singing, dancing, and incense form his service (or, perhaps, form his meat and drink). The receipit of homage is among what belongs to him. Offer these things to the god, so as to magnify his name.

6 If there be a man who is drunk, go not into his presence at the instigation of another, even though his making [thee] to enter would make thee honoured (or, revered).

7 Look not too closely at the behaviour of a neighbour in thy (or his) house. Whatsoever thine eye sees thou shalt hold thy peace. Describe it not to any person in the street, lest the man who hears of it shall later inflict upon thee a punishment of a serious character [and perhaps] death.

8 Guard thyself well against the woman from the outer district who is not known in her town (or, quarter of the city). Cast no longing glances after her as do those who are like to her, and have no carnal intercourse or other relation with her. She is a deep ditch (or, lake), and where her currents will lead no man knows. When a woman, whose husband is absent from her, [shows her] beauty and invites thee to her every day, saying that there are no witnesses present, and puts her net in position [to snare thee], it is a great, abominable deed deserving the death penalty for a man to hearken to her, even if she has not succeeded in her object . . . . . Yet men will commit abominable deeds in order to gratify this one passion.

9 Go not in and out of the town-council, so that thy name may not stink.

10 When an interrogation in court takes place, multiply not thy words. Hold thy peace and thou wilt occupy a favourable position. Make thyself no mere tongue-wagger.

11 Noisy, vain repetitions are an abomination to the sanctuary of God. Pray thou thy prayer with a loving heart, all the words (or, petitions) are hidden. He will do for thee all that is necessary for thy daily needs; He will hearken to thy supplications, receiving thine offerings.

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12 Pour out libations to thy father and to thy mother, who rest in the cemetery in the mountain. The water is a witness for those who offer what is due, or what is acceptable to the gods. Fail not to do this . . . . . what thou doest thy son shall do for thee.

13 Undertake nothing as the result of having drunk beer, for if thou dost, words which can have a second meaning may come forth from thy mouth without thy knowing it. When thou fallest down and breakest thy bones (or, members) there will be no one there to put out his hand [to help thee]. Thy boon companions will stand up and say, "Away with this drunken beast!" When people come to have speech with thee they will find thee lying prostrate on the ground, and thou wilt be as helpless as a little child.

14 Go not forth from thy house to any place with which thou art not acquainted; have no hankering for it. Eat at any place which thou lovest, remember that [place] which thou knowest.

15 I pray thee to set before thyself the path that must be traversed, and let old age testify to thee this fact. Thou must be found to have prepared for thyself a fine tomb in the cemetery in the mountain, which shall be the Tuat that shall hide thy body. I pray thee to set it before thee in the midst of thy daily occupations and the business under thy eye. [Do this] even as did the very ancient ones who [now] rest in their sepulchres. The man who does thus on his own behalf suffers no calamity, and it shall be well with thee if thou also art furnished with thy tomb (or, domain). Thy messenger shall come to thee to take thee, he shall find thee provided with a tomb, assuredly thou shalt have no anxiety. Verily his terrifying form will come and set itself before thee; say not, "I am too young for thee to snatch me away." Thou knowest not thy death (i.e., how or when it shall be). Death comes and bears away the child who is at the breast of his mother, as well as the man who has reached old age.

16 Behold, I will declare unto thee also other good advice whereon thou shalt meditate in thy heart. Act upon it and thou wilt become a good man, and evil hap of every kind shall be far from thee.

17 Take good heed to avoid the man of evil speech . . . . . Keep thyself far from men who act crookedly, and make none of them thy companion. [On the other hand]

18 Be friendly and associate thyself with one who is just and true, when thou hast observed the manner in which he acts. Thy rectitude will take possession of his balance; their . . . . . strengthen thy hand to him that is in thy house, since thy possessions are under his care.

19 Let not thy hand waste thy goods on a man whom thou knowest not; he comes to thee [bringing] ruin. When [thy] goods are placed in their storehouses he comes to thee as one who reports, and he has the safe keeping of thine own possessions. Thy people will find him on thy road.

20 Gifts being made to the small man, he acquires the [greatness of the] great man, even as does a brick built up (?) [with others].

21 Teaching in the house is life; by the use of correction (or, chastisement) thou thyself shalt find it.

22 Let thine eye be open, so that thou dost not come out as a beggar. The man who becomes one of the many inert, helpless folk will never be applauded as is the man who has marked out the course of his life.

23 Open not up a friendship with the slave of another man. If his name stinks it will become a matter for evil report; if he be a great and important man, though unknown [to thee], he will rise up, and an answer must be returned to him concerning the theft of his servant, whom he will seize with his hand, and he will follow after him and command him to safeguard that which was in his [master's] house. [If thou doest this] thou wilt sorrow, saying, "What shall I do?" and all thy household will upbraid thee, to make thee to know upon earth that a man seeks to found a house [for himself].

24 Thou markest out an estate and settest bounds to it. Thou makest the forepart of it into arable land to produce fodder and fencest it in, thou plantest avenues of sycamore trees round about thy house, thou fillest thy hand with flowers of every kind, so that thine eye may gaze upon them, but in spite of all this, thou wilt feel discontent. Lucky is the man who does not forsake these things.

25 Fill not thy heart with love for the possessions of another man; guard thyself [against this], and do it not. Support not thyself with the things that belong to another man unless he has made them enter thy house.

26 Build thou a house for thyself when thou findest enmity in a dwelling shared with others (?). Say not:—The father of my mother has a house When thou goest to divide the property with thy brethren the granaries shall be thine.

27 God grant that children may be born to thee whom thy father knows. As for him that is in want, let every one have his fill in his house; be thou his girdle wall. Make none destitute at thy desire, for it is God Who provides that whereon men live.

28 Sit not whilst another man stands, if he be older than thyself, or if he has attained to a higher grade in his profession than thyself.

29 A man cannot expect to attain to a good disposition if he speaks with an evil intent.

30 Make thyself to walk daily in the path of thy hands (i.e., a correct path), and thou shalt succeed in reaching the place whither thou wouldst go.

31 What is there that remains (or, continues) to be spoken about every day? A profession carries with it its regulations (or, obligations). A woman must necessarily talk about (or, discuss) her husband, a man in office must discuss his work.

32 Make use of no evil speech towards any who comes; a word [dropped] on the day of thy gossiping may turn thy house upside down.

33 If thou findest thyself able to keep an even mind during the time when thou art friendly with everybody, when adversity comes thou wilt find thyself able to bear it.

34 The boastful flatterer makes himself a supporter [of thine]. Now, even the useful dispositions of the man who is a

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flatterer wfll be as dirt to [thy] brother. The members of thy household will sing and rejoice outwardly, but will weep in their hearts.

35 If thou art a well-doing man thou wilt be observed. Whether thou art with many (or, wealthy), or whether thou art alone, thy kinsfolk will find thee, and will do everything that thou commandest.

36 Make thyself learned in the written rolls. Go deeply into the written rolls, and I beseech thee to set them in thy heart, and then everything that thou sayest will be valuable (or, profitable). If a scribe be placed in any profession (or, occupation) he must consult the writings that deal with the same. The governor of the White House (the Treasury, the Bet al-Mal) has no son, and the Keeper of the Seal has no heir. Princes value the scribe. His hand is his profession, it cannot be handed on to children. Their needy state is his living, their seniors form his protection.

37 Let not thy heart be exalted (or, displayed) before the flatterer, A word capable of two meanings, spoken hastily, if it comes forth from thy mouth, being repeated will make thee bitter enemies. A man is overthrown and ruined through his tongue. Take good heed that thou dost not thyself produce thine own ruin.

38 Since the body of a man is more capacious than a government granary, and is full of answers of every kind, thou shalt make a selection of those that are good and give expression to them, and those that are evil thou shalt guard closely within thyself. A violent answer sets weapons of fight in motion; speak therefore with the sweetness (or, graciousness) of affection, and [thou shalt be beloved?] for ever.

39 He who has been accused by a liar in defiance of God, Who judges the right, may return an answer, but his (the liar's) calamity shall come and shall carry him off.

40 When thou art making thy offerings to God, take good heed that thou doest not that which He holds in abomination. Discuss not the forms in which He appears, walk not with bold and careless strides when He makes Himself manifest [in the streets]. Thrust not thyself among those who bear Him [in his shrine]. Bawl not [the words of] His books. Take heed not to add aught to the praises that are directed to be sung to Him. Let thine eye watch carefully His dispensations [and] wrath, and do thou adore His name. He gives will (or, strength) to millions of forms, He makes great him that magnifies Him. The God of this earth is Shu (i.e., the Sun-god), who is on the horizon, and his similitudes are upon the earth. The incense which is offered is their food daily. His rising makes all green things to flourish.

41 Increase (or, make double) the breadcakes which thou givest to thy mother, and carry her as she carried thee. She carried thee as a heavy load many times, and left me nothing to do [for thee]. When she brought thee forth after thy months, she set thee like a veritable yoke upon her neck, and her breasts were in thy mouth for three years. Whilst thou wast growing, disgusting in thy excrement, she felt no disgust at thee, saying, “What I have to do!” Afterwards she placed thee in the house of instruction (i.e., school), and whilst thou wast being taught [thy] letters, she [came] to thee there day by day, regularly and unfailingly, with bread-cakes and beer from her house. When thou art a young man, and dost marry a wife, and art the master and possessor of a house, I pray thee to look [back] at thine own childhood and how thou wast reared, and do for the child that shall be born to thee everything that tliy mother did for thee. Let it not happen that she has cause to blame thee, and may she not lift up her hands to God [in complaint] and may He not hear her supplications.

42 Eat not bread whilst another stands by [hungry] and thou dost not stretch out thy hand to him with bread in it. It has never been known whether a man will become destitute. One man has riches, and another man is poor; bread is constant (?) . . . . . The man who was rich a year ago is a stable servant this year.

43 Be not anxious to fill thy belly, for whither thy course tends is unknown . . . . . I will give thee another good [saying?].

44 The course that a stream followed last year has changed this year and moved elsewhere: large masses of water have become tracts of dry land; the dykes have become abysses. There exists not for a man one state of life (i.e., nothing remains unchanged); this is the answer of the lord of life.

45 I would have thee note that whether thou pass thy pferiod of existence in a lowly condition or in a high one thou wilt not attain to full happiness; go forth on thy way, and thy foot shall find its place.

46 Go not into the house of a man in a too familiar manner, but go into it only after thou hast been announced. When he greets thee with words of welcome from his mouth, thou wilt understand his views [concerning thee], A repast will be then set out.

47 He who hates waiting comes without being invited.

48 Without making haste the runner reaches his goal.

49 Let a man [give] himself to God. Take good heed to thyself daily for God, to-morrow as well as to-day. Make thyself to observe what God does; He will punish the man who punishes thee.

50 Go not into a crowd of people if thou findest that thou art stirred up [to fight] in the presence of men who are about to strike each other.

51 Make no trespass (i.e., claim) in any domain, guard thyself carefully from tampering with any title deeds, so that thou mayest not be seized and accused before the Council, in the presence of the governors after the witnesses have made their depositions.

52 Remove thyself far from the men who transgress the laws (i.e., are sedition-mongers). The man who is silent of mouth (i.e., is of a peaceful disposition) among soldiers (or, troops) is not haled before the Council and accused [of sedition], and is not put under restraint, and knows not propitiatory gifts (i.e., has no need to bribe men to hold their tongues).

53 The actions of a man who loves one are profitable. He is free from his deeds of abomination, thou art safe from many

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annoyances. Take good heed to avoid any break [in this friendship].

54 The chief of the flock which leads it to the pasture-grounds is only an animal like the rest.

55 When the crops on the cultivated lands in the fields are laid waste, then the spirits [of the ancestors] are appealed to in earnest.

56 The man who is of an indolent disposition makes strife to arise in his house, and he himself destroys the boundaries thereof in very truth.

57 Attempt not to direct a married woman in her house, when thou knowest that she is a perfect housewife. Say not to her, " Where is that (i.e., such and such a thing) Bring it to us," when she has put [the object] in the proper place. Make thine eye to watch her, and hold thy peace, and then thou wilt be able to appreciate her wise and good management. Happy wilt thou be if thou art hand in hand with her. There are very many men who do not understand [this]. The interfering man only sets confusion in his house, and never finds himself the actual master thereof in all matters, in reality. He who would be master of his house should speedily make firm his mind.

58 Follow not after [the counsels of] a woman, and let her not lead captive thy understanding.

59 Answer not a man in authority over thee when he is wroth, but set him aside (or, make him to be remote from thee, (i.e., remove thyself fax from him). Speak thou that which is sweet (i.e., return him a soft answer) when he speaks words that are bitter (or, rankle), and pacify his heart

60 Answers that provoke to strife carry [in their train] staves that will overthrow thy frowardness. Anger will react upon thy occupation (or, affairs).

61 Let not thy heart grieve concerning thyself, for it will reverse its action and will speedily applaud thee after its temporary depression.

62 When thy words are such as to be restful for the heart, the heart inclines itself gladly to receive them.

63 Seek after silence and submit thyself to the man who keeps it. Keep on friendly terms with the administrative officer of thy district, and give him no opportunity of bringing a charge against thee. Give him food when it is in thy house and do not set aside his request. Say to him words of approval

64 At thy entrances into the town (or, village) at first there is acclamation, but at thy goings forth thou must save thyself by thy hand.

65 The answer of the scribe Khensu-Hetep TO HIS FATHER, THE SCRIBE ANI:— Oh, I wish that I were even as thou art ! being known (or, learned) like thyself. Then certainly I would act according to thy testimonies, and the son would be brought to the position of the father, and every man would be drawn to be like him (i.e., be of the Scune character). Thou art a man with exalted aspirations, whose every word is chosen (or, selected). The son who speaks words of contempt [concerning] books [of admonition] has a depraved judgement in him. Thy words give rest and satisfaction to my heart, and my heart inclines willingly to receive them. Nay, more, my breast (or, mind) rejoices in them. But make not thy excellent instructions to be too numerous. A young man who has borne (or, endured) good counsels has not hitherto been found to put into practice teaching and testimonies because he has the books on his tongue (i.e., because he can quote glibly the precepts of the fathers).

66 The scribe Ani makes answer to his SON Khensu-hetep the scribe, saying:— Grieve not thy heart by pondering on these depressing matters, and take care how thou makest thy complaints, which will in no way afflict my heart. I have testified to thee concerning our speech which thou sayest thou dost wish to read. The old bull which has smashed the slaughter-house to pieces, is unable to get free from the place where he has kicked and struggled, and is obliged to fashion his will according to the discipline of the herdsman who rears (or, fattens) cattle. The fierce-eyed lion lays aside his ferocity and paces side by side with the poor-spirited ass. The horse enters under the yoke, and goes hither and thither obediently. The dog hearkens to the words spoken to him and follows his master. The kadriu beast carried a load of the maqurau pots, which its dam never carried. The wild goose flies out into the lake where the snarer of water-fowl pursues it and drags it shrieking into his net. The Sudani man is made to learn the language of the people of Egypt, as are also the Syrians and every other foreign people. Therefore have I made thee to know concerning every profession; and having heard thou [now] knowest what to do.

67 The scribe Khensu-hetep, the son OF THE SCRIBE ANI, MAKES ANSWER, SAYING:— Make not to be terrifying thy mighty deeds, for I am overburdened with the things that thou hast laid down. A man does not become slack of hand (apathetic?) through hearing an answer in its proper place. Now a man is the fellow (counterpart?) of God. Their (i.e., men's) admonitions (or, orderings) must be hearkened to; a man possesses his own answer (?). The one knows not his fellow. There is a great number of every kind of bad ones, and one knows not his teaching. There may be one possessing meaning, but many are worthless. Everything that thou hast said is excellent (or, perfect). Make no of them from the time of the blessed dead. I swear to thee an oath by God that I will carry them out. Set them (i.e., my words) on thy path (i.e., before thee).

68 The scribe Ani makes answer to HIS SON, THE SCRIBE KHENSU-HETEP, SAYING:— Put behind thy back these many words which are too remote [from the subject] to be heard (i.e., understood). The dry branch of the tree which [lies] on the ground, and which has been matured (?) by the light of the day and the darkness of the night, is taken by the handicraftsman and worked straight, and made into the walking-stick of princes ; but the sound wood [of the tree] he makes into beams (or, planks). O thou simplehearted one, is it the wish of thy heart to give (or, take) an oath, or art thou still feeble (?) Observe what one who knows well the strength which is in his hand is like; [he is like] the child who lies in his

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mother's bosom. When the child knows that he has sucked [enough], behold, he finds his mouth and cries out "Give me bread."

THE INSTRUCTIONS OF APA PACHOMIUS THE ARCHIMANDRITE

Type: Coptic (Egyptian) Apocrypha
Source: British Museum, London
(Brit. Mus. MS. Oriental, No. 7024)
Translation: Ernest Alfred Thompson Wallis Budge, 1913
Estimated Range of Dating: 300-350 AD

(The Instructions of Apa Pachomius the Archimandrite is an Egyptian papyrus document which was written by Christians in the first half of the 4th century. The title Archimandrite [Greek: archimandrites], primarily used in the Eastern Catholic and the Eastern Orthodox churches [Egypt, Persia, China], originally referred to a superior abbot [Greek: hegumenos, present participle of the verb meaning to lead] whom a bishop appointed to supervise several 'ordinary' abbots and monasteries, or to the abbot of some especially great and important monastery. It is also used purely as a title of honour, with no connection to any actual monastery, and is bestowed on clergy as a mark of respect or gratitude for service to the Church.

This document was translated by Sir Ernest Alfred Thompson Wallis Budge (1857–1934), an English Egyptologist, Orientalist, and philologist who worked for the British Museum and published numerous works on the ancient Near East. He made many trips to Egypt, Turkey, Mesopotamia and Sudan on behalf of the British Museum. He particular specialsed in Egyptian papyri, Mesopotamian cuneiform tablets, Greek and Syriac-Aramaic texts of all kinds. When he translated this document, he discovered that the over 4,500 years' old Egyptian tradition of writing "wisdom literature", such as the Instructions of Ptah-Hotep, was continued in the time of Christianity.)

THE INSTRUCTIONS WHICH OUR HOLY FATHER, WHO WAS GLORIOUS IN EVERYTHING, APA (father) PACHOMIUS, THE ARCHIMANDRITE, PRONOUNCED CONCERNING A BROTHER WHO, IN THE TIME OE APA EBONKH, WAS STIRRED TO WRATH AGAINST A CERTAIN MAN WHOM HE HAD BROUGHT TO TABENNESE (the island of Tabene). HE SPAKE THESE WORDS TO HIM, AND THE OTHER FATHERS [WHO WERE] OLD MEN WERE THERE, AND THEY REJOICED EXCEEDINGLY. IN THE PEACE OF GOD! MAY HIS HOLY BLESSING AND THE BLESSINGS OF ALL THE SAINTS COME UPON US, AND MAY WE ALL BE SAVED! AMEN.

My son, listen. Make thyself wise, and receive the instruction of truth. There are two ways [which thou canst follow]. Either make thyself independent, [or] hearken unto (i. e. obey) God as did Abraham (Gen. xii. 1.), who forsook his [native] land, and made himself an exile, and lived in a tent with Isaac in the land of promise as a stranger. He obeyed, he humbled himself, he came into an inheritance, until at length he was put to the test in the matter of Isaac.

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He shewed himself to be superior to the temptation, and he offered up Isaac as a sacrifice unto God. In this matter God called him, 'My companion (or, friend; 2 Chron. 20.7; Is. 41.8; Jas. 2.23.). And again, take to thyself the humility of Jacob, and his obedience, and his patient endurance, until he became a light, and he saw the Father of All, and was called Israel.' And again, take to thyself the wisdom of Joseph and his obedience; and do thou strive earnestly under ascetic control, and with the service of a slave, until thou makest thyself a king. 'My son, emulate the lives of the saints, and follow closely their virtues in thy life and conversation. Awake! Be not careless. Stimulate him that dwelleth in thee, of whom thou art the sponsor. Rise up, tarry thou not with the dead, and the Christ shall give thee light. Let grace spring up into being within thee, for of all the gifts of grace it is long-suffering which thou shalt make manifest; because the saints exercised long-suffering they inherited the promises. Long-suffering is the glory of the saints. Be thou then long-suffering, so that thou mayest be numbered among the company of the saints.

Thoughts? Bear them with long-suffering (or, patience) until God shall give thee rest. Fasting? Bear it continually with patient endurance. Prayer? Let it be without ceasing in thy habitation between thee and God. [Let thy] heart be at one with thy brother. [Let] virginity be in all thy members, [let] virginity be in thy thoughts (or, mind); purity of body and purity of heart. A neck bowed in submission and a humble mind. Gentleness in the hour of wrath. If thoughts (or, anxieties) oppress thee, be not downhearted, but exercise patient endurance with gladness, saying, 'Though they keep me in on every side, in the Name of the Lord I will destroy them.' And straightway the help of God shall come unto thee, and thou shalt drive them away from thee, and gladness shall compass thee round about, and the Glory of God shall walk with thee. For gladness goeth with him that is humble, and thou shalt be satisfied with whatsoever thy soul desireth. For the ways of God are with him that is lowly of heart, and with the humble man. For He said, 'I look upon every one who is lowly in heart and humble (Compare Ps. lxxii. 13.). 'If thou shalt walk in the ways of the Lord, the Lord shall watch over thee, and give thee strength. He shall fill thee with knowledge and prudence, the remembrance of thee shall remain before Him at all times. He shalldeliver thee from the Devil, and He shall bestow upon thee His peace at thine end.

My son, I command thee to watch and to be sober, and to understand what are the things which lie in wait for thee. The spirit of sloth and a not unbelieving attitude of mind walk together. The spirit of lying and the works and the words which are not deceitful walk together. The spirit of the love of money, and non-trafficking, and not swearing false oaths, and works which are not evil, and envy walk together. The spirit of vanity and non-greediness walk together. The spirit of fornication and impurity walk together. The spirit of enmity and lack of sorrow walk together. Woe be to that miserable soul wherein these things take up their abode, and make themselves masters of it in such a manner that they drive it away from God; for it getteth out of its own control, and it is tossed about on this side and on that until it arriveth in the Tartarus of Amente (Holy Land = Judaea, Israel).

My son, hearken unto me. Be not thou careless. Give no sleep to thine eyes, nor slumber to thine eyelids, so that thou mayest be able to escape like a goat from those who would shear it. For, O my son, all the spirits from my youth up have on many occasions made me weak, and [when] I came into the desert they used to afflict me to such a degree that my heart failed me, and I thought that there was not strength enough in me to stand up against the threat of the Serpent. For he used to persecute me on every side: if I came into the middle [to fight] he would close in upon me and do battle with me; and if I tried to escape, he would afflict me with his insolence. My heart was in a state of black terror, and although I turned to this side and to that many, many times I could not find rest. But when we took refuge at the feet of God with weeping and with humility, and with fasting, and with vigils by night, the Enemy and all his spirits also became powerless in respect of me, and the joy of God came to me, and I experienced straightway the help of God, for through His support He teacheth the children of men His strength, and His Christ-like [affection].

My son, do not use words of abuse to any man, lest peradventure thou mayest see some one paying [the man] honour, and must say, 'This one hath ended [his trouble], he receiveth refreshing.' Take thou good heed to guard thyself against a thought of this kind, for it is exceedingly evil; and God hateth him that payeth Him honour, if he be one who hateth his brother. And he who shall say concerning himself, 'I am something,' is nothing at all, and he only deceiveth himself; is there any one who can help him? He who is arrogant, and who maketh his heart like unto the heart of God, saying, 'There is no one who can be compared with me,' let him hear now his Creator, saying, 'Thou shalt go down into Amente. They shall cast thee down with the dead, the worms shall gnaw pieces from thy body, and the Worm shall envelop thee.' The man who hath gotten himself humility judgeth himself, saying, ' My sins are greater than those of every other man'; he judgeth no man in any way whatsoever, and he abuseth no man. Who art thou that thou shouldst judge a slave who doth not belong unto thee? For him who hath fallen down his God is able to set upon his feet [again].

My son, keep watch over thyself, and never abuse any man. Taste thou all the virtues, and guard thou them carefully. If thou art a stranger, keep to thyself. Rush not into the company of men, and thou shalt not mingle with their works. [If] thou art a poor man make not thyself liable in respect of any matter, lest men revile thee; for poverty is an evil matter in the mouth of the wicked. Hast thou never heard [it said that] 'If ye feel hunger ye will feel aggrieved, and ye will speak evil things against the governor and against the fathers'? Again, observe carefully lest war be let loose on thee because of something which thou didst lack for thy fleshly need, and because food hath rendered thee blameworthy; but

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endure patiently, in spite of everything, and God shall work effectively [for thee] in secret.

Remember Habakkuk in Judea, and Daniel in Chaldaea (Babylon, southern Mesopotamia), though there was a difference between them—for one used to rule in the palace—especially the case of Daniel; when he was down in the pit [and was intended] to become food for the wild beasts (Dan. vi. 16.), He prepared a meal for him. Remember Elijah in the desert (1 Kings xix. 1 ff.), and the widow in Zarephath (I Kings xvii. 9.), who notwithstanding the scourge of famine and the pressure of hunger which weighed heavily upon her, and the helplessness of her old age, never lost heart, but she contended boldly, and prevailed and obtained the promise of God, and her house enjoyed abundance during the time of the famine. The giving of bread either in the time of abundance or in [the time of] poverty is not power if thou be once blameworthy through want. For it is written concerning the saints, 'They suffer want, they are afflicted, they endure tribulation, but they boast themselves in their troubles (cf. Rom. v. 3; 2 Cor. xii. 9-11.).' If thou dost contend in patience in the strife of the Scriptures, no servitude whatsoever shall come upon thee, according to that which is, written, 'Do not let yourselves be deceived with eating, and drinking, or with the share at the festival, or with new moons, or with sabbaths, which shall be a covering for the things that take place (Col. ii. 16, 17.).'

Meditate thou always on the words of God, endure sufferings patiently, and in everything give thanks. Flee thou from before the honour of men. Love thou him that revileth thee, in the fear of God. Let every man be profitable unto thee, and do thou make thyself profitable to every man. Continue thou in thy work and word which is good. Turn not back unto him that runneth behind thee, so that God may not hate thee. For the crown shall be unto those who continue [to contend], and ever more and more do thou hearken to God, so that thou mayest make Him to save thee. When thou art seated among the brethren, do not laugh at even the smallest word of scurrility [which thou mayest hear]. Shadrach, Meshach and Abednego (See Dan. iii.) disregarded the jeering of Nebuchadnezzar, and for this reason he was unable to compel them [to worship] by the songs and music of his instruments neither was he able to trick them by meals at his table. And for this reason the flames of fire [of the furnace] which rose up to a height of forty-nine cubits were extinguished. And these men did not go over to the perverse (or, crooked), but they were upright before Him that is upright, that is to say, God; and for this reason He made them chiefs over their enemies. And again, Daniel did not hearken unto the conversation of the Chaldeans, which was evil, and for this reason he became a chosen vessel of great value. And [the lions] fell down, and watched him with intelligent understanding, and he shut the mouths of the savage lions.

Now therefore, O my son, if thou wilt set God before thee as thy hope, He will become a helper unto thee in the hour of thy strife; for it is right for him that setteth out to go to God to believe that He is, and that this wage (i.e. reward, or prize) shall be to those who seek Him (Heb. xi. 6.).' These words have been written down for us in order that we may believe in God, and that we, from the least among us even to the greatest, may strive in the contest with fastings, and with prayers, and with other kinds of service, until the spittle drieth in thy mouth through fasting. And God will not be unmindful of this, but thou shalt find all these again in the hour of thy necessity. Only do thou humble thyself in everything. Set thy word behind thee, if thou wouldst have understanding of everything in peace. Accustom not thyself to treat [temptation] with contempt, but bear every temptation with gladness, for thou canst not know what honour may follow the temptation. Thou shalt not pray, 'Remove the temptation from me'; because it is better for thee that thou shouldst pray, and weep, and heave sighs until thou art saved, than for thee to abandon thy heart, and to allow it to carry thee away captive.

O man, what wilt thou do in Babylon? Thou wilt commit some disgraceful act in [that] strange land, because thou hast never been put to the test, and thou wilt cast God away from thee willingly. For this reason, O my brother, do not abandon thy heart. Thou mayest perhaps forget for a short time, but thine enemies will never sleep, neither will they ever forget, either by night or by day, and they will attribute craft to thee. For this reason run not thou after greatness, lest thou be humiliated, and thine enemies rejoice over thee; run after humility, for he that exalteth himself shall be brought low, and he that humbleth himself shall be exalted. If thou art unable to make thyself independent, cling thou unto some one who doth work in the Gospel of the Christ, and thou shalt go forward with him. Or do thou obey thyself, or submit thyself, to one who doth obey. Or make thyself to become strong, so that men may call thee Elias, or do thou obey a strong man, so that men may call thee Elisha; because since Elisha obeyed Elijah the spirit of Elijah came in a double portion upon Elisha.

If thou dost wish to dwell among men make thyself to be like unto Abraham [when he lived] with Lot, and like Moses and like Samuel. If thou wishest to live in the desert, behold, all the prophets [have done so] before thee; make thyself like unto them. They spread themselves about in the deserts, and in the ravines of the hills, and in the caverns of the earth, they suffered privations, and they endured tribulations, and afflictions, and pains. Again He saith, 'The shadows of those who were martyred and the spirit[s] of the men who endured trial, and suffered tribulation, shall bless Thee/ Moreover, when the thief uttered one word on the cross, God forgave him his sins, and took him into Paradise. Behold, how very great shall be thine honour if thou shalt endure temptation with patience, or the spirit of fornication, or the spirit of pride, or any bodily passion whatsoever. In short, thou must thyself strive in the struggle against the passions of the Devil, so as not to follow him. And Jesus shall graciously bestow upon thee His promises. Keep thou watch against sloth, for she is the mother of all vices.

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My son, flee thou from the desire of lust, for that it is which produceth the understanding of wickedness. It will not permit a man to know the mystery of God, and it will make thee a stranger to the language of the Spirit; and it will not permit thee to bear the Cross of the Christ, and it will not permit the heart to breathe the blessings of God. Keep thou watch against the relaxation of the viscera, which shall make thee a stranger unto the good things of Paradise. Keep thou watch against the pollution of thy body, which shall provoke to wrath God and His angels.

My son, turn thou to God; thou shalt love Him, thou shalt flee from the Enemy, whom thou shalt hate, so that the graces of God may be with thee, and thou shalt inherit, as did Judah, the son of Jacob. For He saith, 'Judah, thy brethren shall bless thee, thy hand shall be upon the necks of thine enemies, and the children of thy father shall act as slaves unto thee (Gen. xlix. 8.).' Guard thyself against pride, for it is the beginning of every evil; the beginning of pride shall remove thee from God, and that which followeth in its train is callousness of heart. If thou keepest watch over thyself in respect of this, thy place of repose shall be the Jerusalem of heaven; if the Lord desireth thee He will give glory unto thee. Keep watch, and let not thy heart be puffed up, but continue in thy humility, and thou shalt remain in the glory which God giveth to thee. Keep watch and be sober. Blessed is he who shall be found keeping watch, for they shall appoint him to be over the property of his Lord. And he shall enter into the Kingdom with gladness, and the companions of the Bridegroom shall love him, because he was to be found keeping watch in His vineyard.

My son, be thou long-suffering in everything, for it is written, 'Make haste to make thyself a chosen one of God, a workman who hath no need to be ashamed (2 Tim. ii. 15.).' Set out on thy way to God after the manner of one who soweth and reapeth, and thou shalt enter into thy treasure-house (or, granary) of the good things of God. Do not turn away the face like the hypocrites, but treat with decision the wishes of thy heart; work for God, and work for thine own salvation. If the passion of the love of money attack thee, and envy, or hatred, or any one of the other passions, enter into thee, take thou to thyself the heart of the lion, take thou to thyself the heart of the mighty warrior, and do battle with them, and destroy them like Sihon (Num. xxi. 34 ; Deut. iii. 2 ; Ps. cxxxv. 11 ; cxxxvi. 19.), and Og (Deut. xxxi. 4 ; Joshua ii. 10.), and all the kings of the Amorites; for the beloved Son, the Only-begotten, the King Jesus (Hebrew: Joshua, Yehoshua), fighteth for thee, and thou shalt inherit the city of the enemy. Only cast out from thyself every kind of pride, and thou shalt be strong.

And observe. When Joshua, [the son] of Nun was bold (or strong), God gave his enemies into his hand. If thou become timid of heart thou makest thyself a stranger to the law of God. Timidity of heart filleth thee with excuses for sloth, and unbelief, and carelessness, until thou art destroyed. Be lion-hearted I Cry out, saying, 'Who shall separate us from the love of God? (Rom. viii. 36.)' If thou sayest, 'My outer [man] will perish,' [it may be true], but thine inner man will become renewed day by day. If thou livest in the desert fight by means of prayers, and fastings, and afflictions; if thou livest among men, be thou wise as the serpents, and harmless as these doves [about] us (Matt. x. 16.). If a man hath struck thee a blow, bear it at his hands, and rejoice; set thy hope in God, and He will do what is good for thee. And as for thee, thou shalt not dishonour the image of God, Who Himself said, 'To him who giveth glory to Me will I give glory; him who dishonoureth Me I will dishonour (1 Sam. ii. 80.). And when men pay honour unto thee, rejoice not, for it is written, 'Woe unto you when all men pay honour unto you (Luke vi. 26.).' And again He said, 'Blessed are ye when men heap curses on you, and persecute you, and revile your names as [those of] evildoer[s].' Behold our Fathers Barnabas and Paul, when honour was paid to them they rent their garments,' and they wept, hating the glory of men. And Peter himself, and John, when they had been beaten in the Synagogue (Acts V. 40.) came out rejoicing, because they had been held to be worthy of being beaten for the sake of the Holy Name of the Lord, [for] they were hoping for the honour of heaven.

O my son, do thou flee the comfort which is in this world in order that thou mayest enjoy thyself in the world which is to come. Be not careless, and do not let day after day pass unheeding, or [vices] will overtake thee before thou knowest [it], and thou wilt come into danger wherefrom thou canst not escape, and these foul-faced things will surround thee, and seize thee, and carry thee away with insolent boldness, and they will cast thee into their place of darkness, which is filled with fear and tribulation. Grieve not if any man insult thee before men, but grieve and sigh when thou committest a sin, for this is the true disgrace for thee, to go to the stripes of thy sin. I command thee, with the greatest earnestness, to hate the glory which is vain. The armour of the Devil is empty praise, and it was in this way that he led astray Eve. He said unto her, 'Eat of the tree, for it will open your eyes, and ye shall become like the gods (Gen. iii. 5.).' She hearkened and she thought that it was true; she fled from the glory which was divine, and there was taken away from her [the glory] of humanity. And when thou pursuest the glory which is vain, it maketh thee a stranger to the glory of God. Now in the case of Eve the Scriptures were not written which would have informed her concerning this battle before the Devil tempted her. Therefore did the Word of God come, and take upon Itself flesh of the Virgin Mary, in order that it might secure the freedom of the race of Eve. But thou hast been informed concerning this battle by the saints who were before thee, in the Holy Scriptures. For this reason, O [my] brother, do not say, 'I have not heard [of it],' or ^I was not told about it before yesterday, and the day before yesterday'. For it is written, ^ The sound of them hath come forth over all the earth, and their words have reached unto the uttermost ends of the world (Rom. x. 18.).'

Now therefore, when honour is paid unto thee, abase thy heart thyself, and give glory to God; and when they revile thee, give glory to God likewise, and give thanks unto Him

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because thou art held to be worthy of the portion of His Son and His saints. If they called thy Lord 'The Impostor', and the Prophets 'vile men', and the others 'madmen', behold, how much more will they call us by these names who are dust and ashes? Grieve not when thou art reviled, for this is [thy] way to thy life. Now if it be thy carelessness which draweth thee to weeping, thou shalt mourn; for those who wear

scarlet shall clothe themselves with dung, because they have been careless concerning the Law of God, and have followed after the desires of their hearts. Now, therefore, O my son, weep thou to God at all times, for it is written, ' Blessed is he whom Thou hast chosen, and hast received to Thyself; Thou hast placed thoughts in his heart, a flood of tears, the place which Thou hast established (Ps. lxv. 4. The latter part of the verse differs from that of the received text.).'

Make unto thyself simplicity (or, innocence). Be thou like unto the simple lambs about us, which when their wool is shorn from them say nothing. Go not from one place to another, saying, ' I shall find God in this place or in that.' God saith, 'I fill the heavens, I fill the earth (Jer. xxiii. 24.).' And again, 'If thou shouldst cross over the waters I should still be with thee, and the rivers shall not cover thee up (Ps. cxxxix. 9, 11.).' Know, O my son, that God is in thine interior, so that He may make thee to remain in the law and commandments of God. Behold, the thief upon the cross went into Paradise. 'Behold, Judas himself in the midst of the Apostles betrayed his Lord.' Behold Rahab and her fornication! (Joshua vi. 17.) She is numbered among the saints. Behold, Eve, who was deceived, is in Paradise. Behold, Job on the dung-heap is compared with his God. Behold, Adam, who transgressed the commandment, is in Paradise. Behold, the angels of heaven were taken into the abyss. Behold, Elijah and Enoch were taken into the kingdom of the heavens with all glory.

Seek after God, seek ye His face at all times. Seek thou Him as did Abraham, who obeyed God and offered up his son as a sacrifice unto God, Who called him 'My Companion'. Seek Him like Joseph, who contended against pollution, and at length became king over his enemies. Seek Him like Moses, who followed his God, and He made him a lawgiver, and taught him concerning His likeness. Daniel sought Him, and He taught him great mysteries, and delivered him from the mouths of the lions. The Three Holy Men sought Him, and found Him in the furnace of fire. Job took refuge with Him, and He healed him of his wounds. Susannah sought Him, and He delivered her out of the hand of the lawless men. Judith sought Him, and she found Him in the tent of Holophernes. All these sought Him, and He delivered them, [and] He delivered others also.

As for thee, O my son, how long wilt thou be careless? What is the limit of thy carelessness? What it was last year, even so is it this year; and what it was yesterday, even so is it to-day. How long wilt thou remain careless? [When] wilt thou progress? Be sober. Lift up thy heart. For assuredly it will happen to thee that thou wilt be made to stand before the throne of God, and thou wilt have to explain the things which thou hast done in secret, as well as those which thou hast done openly. If thou goest to a place where fighting is, it belongeth to God, for the Spirit of God urgeth thee, saying, 'Rest not in the place wherein there is a snare, for the Devil will cast a spell on thee, saying, I will be with thee the first time, otherwise what wilt thou see? Wilt thou not grieve?' Hearken not to his deceitful discourse, so that the Spirit of God may drive him away from thee, [or] thou wilt become feeble, and thou wilt become infirm like Samson, and the foreigners shall bind thee with fetters, and shall cast thee into the place of torture, that is to say, of gnashing of teeth. And thou shalt become to them an object of derision, that is to say, they shall rejoice over thee, and thou shalt never know (i. e. find) the way to thy city, thine eyes having been put out, because thou didst reveal thy heart to Delilah, that is to say, to the Devil, who hath taken thee by guile, because thou didst set behind thee the counsels of the Spirit. And thou seest also how Bathsheba persuaded this mighty man David, and how she would have crushed him, had it not been that he repented quickly about the wife of Uriah (2 Sam. xii. 18.).' And moreover it is written, 'Ye see my stroke, be afraid. And behold it hath been shewn to thee that He doth not spare His saints. Be sober therefore, and know what things are promised [to thee]. Flee thou from arrogance, separate thou thyself from it, lest it put out the eyes of thine understanding, and it make thee blind, and thou art unable to find the way to the city which is thy habitation.

And again, know thou the city of the Christ, and give glory unto Him, because He died for thee. If it should happen that a brother uttereth some word concerning thee, why shouldst thou become angry, and behave towards him like a wild beast? And why dost thou not remember that the Christ died for thee? At the moment when thine enemy, that is to say, the Devil, whispereth unto thee, thou dost incline thine ear to him, and he poureth into it stinkingness, and thou openest thy heart, and dost swallow the venom which he poureth into thee. O miserable one, at this moment thou either becomest a wild beast, or thou becomest like a blazing fire, and dost bum until thou art consumed by all his wickedness; empty out thy heart, and vomit forth the wicked evil-eye which is therein, lest the poison fly throughout thy body and thou die. O man, nurse thou not the few words which thy brother hath spoken against thee. Thine enemy seeketh to swallow up thee and thy soul. "What then wilt thou do? Wilt thou treat him harshly? Do not, O my beloved, do not cause men to lament for thee. In the place of the world because of men's deeds (or, works) they shave the head, instead of the gold of the head (?). But be thou sober, and bear thou the stripe of him that smiteth thee patiently, and be thou longsuffering with thy brother, and do not thou make afraid his heart with the sufferings of the flesh.

O my son, take thou good heed to the words of the wise man Paul, and to that which he spake, saying, ' There are bonds and tribulations awaiting me in Jerusalem, but I do not value my soul in the very least so that I may complete my course. And I am ready to die in Jerusalem for the Name of

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my Lord Jesus, the Christ (cts xxi. 13.).' For neither sufferings nor temptation can prevent the saints from going to the Lord. Be thou of good cheer then, play the man; what hast thou, to do with the sluggishness of the Devil? He fleeth before the patient endurance of the saints. O my son, why dost thou flee from Adonai (God), the Lord of Sabaoth? Why dost thou flee to the captivity of the Chaldeans? Why dost thou give thy heart to eat with the devils? Guard thou thyself, O my son, from fornication. Destroy not the member of the Christ. Do not hearken to the devils, and make the member of the Christ into the member of a whore. Remember the tribulations and the punishments. Bring back the trial of God before thee. Flee thou from before every lust. Strip thyself naked of the old man and his works, and do thou put on thyself the new man. Remember thy necessity in the hour wherein thou shalt come forth from the body.

O my son, flee thou to the feet of God, for it is He Who hath created thee, and He suffered for thee. 'I gave My back to the stripes of the whips, and My cheeks to the Fol. 38 b buffetings of insult; I did not turn away My Face from the shame and the spitting.' O man, the road to Egypt is not for thee, and it is not for thee to make thyself drink water from this Geon (i. e. Nile) which; is stirred up (i. e. muddy). These thoughts which are muddy also are not for thee. Bestir thyself until these sufferings depart from thee. Moreover, turn thyself, weep for thy sins. For it is written, 'If ye set yourselves to consider your sins which are in the soul, a seed of a great plant shall appear.'

Therefore thou seest, O man, that transgression is an evil thing, and that sin is wont to produce a multitude of sufferings and punishment. O man, flee quickly from sin, and remember death immediately. For it is written, 'A wise man suppresseth sin, and the face of the ascetic shall shine like the sun.' 'Moreover, remember Moses, who chose to suffer with the people of God rather than to enjoy the pleasures of sin for a time.' If thou lovest the suffering of the saints, they will make themselves to be companions of thine, and they will minister on thy behalf before God. And He will grant thee every good thing for which thou dost petition, because thou hast taken up thy cross, and hast followed thy Lord. Do not seek after a seat of glory among men, so that God may shelter thee from the blast of the storm of which thou knowest nothing, and may apportion thee a seat in His metropolis, Jerusalem of heaven. Test everything. Lay hold upon that which is good. Similarly, do not treat with contempt the image of God. Moreover, keep diligently thy youth with all care, in order that thou mayest be able to keep diligently thine old age with all care, lest thou be put to shame, and thou come to an end in the Valley of Jehoshaphat (Joel iii. 2-12.).' The whole creation of God shall look upon thee, and they shall revile thee, saying, 'We used to think about thee every day, and believe that thou wast a sheep, but we find thee to be a wolf in this place. Get thee gone now into the pit of Amente, cast thyself down now into the heart of the earth. O what great shame! Whilst thou didst walk in the world men gave glory to thee thinking that thou wast a man of moral excellence; the moment, however, that thou comest to the Valley of Jehoshaphat, the place of judgement, thou art found to be naked. And every one looketh upon thy sins, and upon thy shame which is revealed to God and man.'

Woe be unto thee in that hour! Whither wilt thou turn thy face? Or, supposing that thou canst open thy mouth, what wilt thou say? Thy sins have sealed thy soul, which is black like unto sackcloth. What wilt thou do in that hour? Thou wilt weep, but they will not accept weeping from thee. Thou wilt make supplication, but they will not accept supplication from thee because the beings into whose hands thou shalt be given are merciless. O woe be unto thee in that hour wherein thou shalt hear that terrible voice which shall give judgement, saying, 'Let the sinners return to Amente (the Holy Land).' And again, 'Depart ye from Me, O ye accursed, into the everlasting fire which hath been prepared for the Devil and his angels (Matt. xxv. 41.).' And again, 'Those who commit transgressions, and all those who work iniquity, do I hate, and I will destroy them out of the city of God.'

Now therefore, O my son, make use of this world, but despise it as thou doest so, and walk therein holding it to be a thing of no account. Follow thou the Lord in everything, and thou shalt find boldness of speech in the Valley of Jehoshaphat. Let the things which are in the world appear to thee things which are to be despised, and in the Day of Judgement thou wilt find thyself arrayed in glory. Do not commit thy heart unto any man for the sake of the comfort of thy soul, but cast thy care upon the Lord, and He will sustain thee.' Consider Elijah, who settled himself by the o brook of Cherith, and He fed him by the ravens. Keep watch over thyself with all diligence in respect to fornication, which hath overthrown very many. Make not thyself the companion of a youth. Go not after a woman. Flee from the pleasures of the body, for companionship is wont to burn like fire. Flee not unto any being of flesh whatsoever, because when the stone striketh upon the fire breaketh out, and it burneth up very much substance.

Flee thou to the Lord at every hour, sit thou down in the shadow of Him, for he who abideth in the help of the Most High shall be under the shadow of the God of heaven, and he shall never be moved. Remember thou the Lord and the Jerusalem of heaven; let [the memorial thereof] go up in thy heart, and thou shalt be under the blessing of heaven, and the glory of God shall support thee. Keep thou thy body and thy heart with the greatest diligence. Follow after peace and humility, and if these are bound together [in thee] they will make thee to see God. Again, attach not thyself closely unto any man, for he who is bound to his brother becometh an enemy imto God. And he who is at peace 'with his brother is at peace with God.

Now thou knowest that there is no state of peace greater than that every man should love his brother ; but if thou art free from sin of every kind but art at enmity with thy brother, thou art a stranger unto God. For it is written, 'Seek after peace and purity, for they are bound together. And again it is written, And even if I have all the faith, so that [I can]

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remove a mountain, without love of heart, I am benefited in nothing.' Love buildeth up. There can be no purity in impurity. If hatred existeth in thy heart, or enmity, where is thy purity? The Lord saith in Jeremiah,' He speaketh with his neighbour words of peace, whilst there is enmity in his heart; he speaketh with his neighbour [words of] guile, whilst there is enmity in his heart, or, he meditateth enmity: Shall not I be wroth concerning this, saith the Lord? Or shall not my soul perform vengeance on the heathen likewise?'

Thus He saith: He who is at enmity with his brother—this man is the heathen, because the heathen walketh in the darkness of death, knowing [not] the light, which meaneth that he who hateth his brother walketh in the darkness, knowing not God. For the hatred of enmity hath closed his eyes, and he seeth not the image of God. And the Lord commanded us, saying, 'Love your enemies. Bless those who curse you. Do good unto those who persecute you (Matt. V. 44.).' In how great danger, then, of punishment are we if we hate each other, our neighbour who is yoked unto us, the sons of God, the branches of the true Vine, the sheep of the rational fold, which the True Shepherd hath gathered together, the Only-begotten Son of God, Who offered Himself up as a sacrifice for us, which [i. e. the danger] was so great that the Living Word bore these sufferings Himself. And thou thyself, dost thou hate him?

O man, wherefore art thou envious of the glory which is empty? Or [why art thou] a lover of money, or [a lover] of magnificence, wherewith the Enemy bindeth thee in fetters, and maketh thee a stranger unto God? What kind of apology wilt thou be able to make to the Christ when He shall say unto thee, 'Inasmuch as thou hatest thy brother, it is I Whom thou hatest? And as for thee, thou shalt depart into the punishment which is for ever, for thou art an enemy of thy brother; but thy brother, he shall go into the life which is for ever, because he humbled himself unto thee for the sake of Jesus.' Let us search out then a remedy for the disease before we die.

O my beloved, let us flee to the feet of the Gospel of the True Law of God, the Christ, and let us hearken unto Him saying, 'Condemn not, that ye be not condemned (Matt. vii. 1.).' Forgive, that ye may be forgiven. If thou dost not forgive, they will not forgive thee. If thou wilt bind thy brother, prepare thyself for punishment for thy slippings aside, and for thy transgressions, and for thy fornications which thou didst commit secretly, and thy thefts, and thy obscene words, and thy evil thoughts, and thine avariciousness, [and] the evil things which thou wilt have to explain before the throne of the Christ. The whole of God's creation will be gazing at thee, all the angels, and all the hosts of heaven will be standing there, with their swords drawn, and they will compel thee to make excuses for and to confess thy sins. Thine apparel shall be motley, thy mouth shall be shut, thou shalt be terrorstricken to such a degree that thou shalt be unable to speak or to explain.

O wretched man, thy many fornications, which were the disease of thy soul, and the lusts of the eye, and the evil cogitations which afflict the spirit and cause grief to the soul, and the slip in the speech (or, mouth), and the tongue which speaketh words of boasting and defileth the whole body, and the evil words of scurrility and indecency, and the gossipings which are inspired by envy and hatred, and the scoffings, and the derisive words about the image of God, and the voluntary revilings (or, condemnations) which will deprive thee of the good things of Paradise, and the secret passions which it would be a disgrace to mention, the evil thought towards the image of God, and the anger, and discord, and impudence, and arrogance, and the thoughts of the heart [which sprang] from wickedness, and the want of compassion, and ambition—concerning all these things shall they enquire of thee because thou wast at enmity with thy brother, and because thou didst not put away [thine enmity] perforce by the love of God.

Hast thou never heard that 'love covereth a multitude of sins'? And this is what your Father which is in heaven doeth for you. If ye do not forgive each other in your hearts, your Father which is in heaven will not forgive you your sins. Behold ye know, O my beloved, that we have clothed ourselves with the good and man-loving Christ. Let us not strip ourselves naked of Him for the sake of our evil works; for we are vowed to God in purity, and we are vowed to the life of the monk. Let us do the works thereof which are these: fasting and praying without ceasing, and purity of the body and purity of the heart. Since we have vowed ourselves to God in purity let us not associate ourselves with the fornications which take manifold forms, for He saith, 'They committed fornication in very many ways (Ezek. xvi. 29.).' O my brethren, let us not permit ourselves to be found in the works which are of the kind which will make us to fall below every [other] man. Moreover, we have promised to become disciples of Christ; let us therefore afflict ourselves, for sorrow bringeth low impurity.

And now that the contest is set, let us not allow ourselves to be defeated, so that we may not become slaves unto sin. Lightgivers have been placed in the world for us, let them not be offended because of us, let us bear silently, for very many shall be saved through our sobriety, O brethren. Let us not enter into reckoning with each other, in order that they may not enter into reckoning with us in the hour of punishment, whether ye are virgins, or whether ye are set apart to do special work, or whether ye are anchorites. Assuredly He shall say unto us, 'Bring [it hither], this belongeth to Me, and the increase thereof.' And He shall chide us, and say unto us, 'Where is the apparel of the bridal chamber? Where is the light of the lamps? If thou art indeed My son, where is the fear with which thou shouldst regard Me? If thou didst hate Me in the world, then get thee away from Me, for I know thee not. If thou hatest thy brother thou art a stranger unto My Kingdom. If thou hast a bond on thy brother, and thou wilt not release him, then they shall bind thy hands behind thee, and thy feet, and shall cast thee into the outer darkness, where there shall be weeping and gnashing of teeth. If thou rejectest thy brother, then will

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they deliver thee over to the angels who are without mercy, and they shall flog thee with whips of fire for ever. Thou didst not shew compassion upon My image, thou didst treat Me with contempt, thou didst hold Me in scorn, thou didst inflict disgrace upon Me; therefore I will not shew compassion upon thee in thy time of danger and necessity.

'If thou dost not make peace with thy brother in this world, I will not be with thee in the Day of the Great Judgement. [If] thou despisest the poor man, it is I Whom thou despisest therewith. [If] thou rejectest the man of misery, thou art the fellow (or, companion) of the man who rejected Me in My humility upon the Cross. Did I ever demand from thee anything during My absence from My home in the world? Did I not bestow upon thee My Body and My Blood, the Good of life? Did I not taste the death for thy sake until I redeemed thee? Did I not make thee acquainted with the mystery of heaven, and make thee My brother and companion? Did I not give unto thee the power to trample under thy feet vipers and scorpions, and all the might of the Enemy? Did I not give unto thee manifold medicines of life wherewith thou mightest heal thyself? My powers, and My signs, and My miracles, which I bore in the world as the armour of soldierhood I gave unto thee that thou mightest gird thyself about therewith, and mightest cast down headlong Goliath, that is to say the Devil. And now what is it which thou lackest that maketh thee to become a stranger to Me? It is thy carelessness alone that driveth thee into the pit of Amente (or: the Holy Land into filth).'

Now therefore, O my son, these things and those which are far more severe shall we hear if we continue to be careless, and are not obedient [to the command] to forgive one another. Let us be sober. We know the virtues of God which shall help us in the day of death, and which shall act as a guide for us in the midst of the cruel and terrifying war, and which shall raise up [our] soul[s] from the dead. Now first of all there have been given unto us faith and the knowledge whereby we may expel unbelief from within us. Next, there have been given unto us wisdom and understanding which enable us to understand the thoughts of the Devil, and to flee from him, and to hate him. [And] there are preached unto us fasting, and prayer, and continence, which shall give peace and tranquillity in the body [which is vexed] by passion. There have been given unto us purity and abstinence through which God shall dwell in us. And there have been given unto us patient endurance and long-suffering, and if we keep carefully all these [virtues] we shall inherit the glory of God. There have been given unto us love and peace, these mighty warriors in the battle, for the Enemy is unable to draw nigh unto the place wherein these are. We have been commanded concerning the joy wherein there is no grief if we fight. And we have also been instructed in generosity and in Christ-likeness. There have been given unto us holy prayer and long-suffering, which are wont to fill the soul with light. There have been given unto us innocency of heart and simplicity, which are wont to blot out wickedness. Directions have been written down for us in respect of judging no man, and we must overcome the falsehood of this evil blemish which is in man; for if we do not judge they will not judge us in the Day of Judgement. For the power to suffer patiently, and the power to bear violent assaults have been given unto us, in order that slothfulness may not cast us down headlong. And our fathers lived their lives to the very end in hunger and in thirst, and they suffered tribulations in great numbers until they produced purity within themselves. Especially did they flee from the drinking of wine, which is full of penalties of every kind. The disturbances in our members, and the twitchings therein, and their jerky and disconnected movements are due to overmuch wine; it is a madness which produceth much sin, it splitteth the head, and it maketh the joints of the hands and arms helpless.

For the pleasure which attendeth drinking in excess maketh a man of understanding to become a fool, and it turneth the conscience into a shameless thing, and it setteth loose the bridle of the tongue. The greatest joy in all the world is to sorrow in the Holy Spirit; let us not stray in pleasure.

For the priest spake, and the prophet gave a warning concerning wine, 'Wine is insolent, drunkenness is a disgrace; whosoever shall devote himself to these shall not be innocent of sin (Prov. XX. 1).' Wine is good if we drink it in moderation; if thou givest thine eye to the wine-bottles and to the drinking-pots, thou shalt go naked, even [exposed] like a corn-stalk.

Therefore let all those who have prepared themselves to be disciples of Jesus keep themselves away from wine and from drunkenness. For our fathers knew very well the danger which would arise because of wine, and they abstained from it, for they were wont to drink it in very small quantities when suffering from sickness. Now if only a very little wine was allowed to be given to the mighty workman Timothy (See 1 Tim. v. 23.), whose body was in a very infirm condition, then what shall I say in respect of the man who is bubbling over with wickedness, and is in the prime of early manhood, and who hath in him impure desires and passion in abundance? I am afraid to say it: Let no man drink wine at all, so that he may not hate his own salvation [and] murmur against me. For these words will be hard unto many at [this] time. Nevertheless, my beloved, it is good to keep oneself [from wine]. And soberness is beneficial; for he who keepeth himself sober shall sail in safety his ship into the harbour of the salvation, which is good and holy, and he shall drink of the good things of heaven.

And again, a greater thing than all these hath been given into thine hand, namely, the humility which keepeth watch over all the virtues; humility was this great and holy power wherein God arrayed Himself when He came into the world. It is the wall [round about] the virtues, the treasure-house of actions (or, deeds), the armour which delivereth, the healer of every grief. And when the apparel of byssus had been made, and the vessels of gold for the tabernacle, and all the things for adornment, they put on apparel of sackcloth. [Humility] is one of the least of things in the sight of men, but it is chosen and most honourable before God. If we acquire it for

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ourselves we shall [be able to] tread upon all the power of the Enemy. For He said, ' On whom shall I look except upon him that is humble and long-suffering? (Isa. Ixvi. 21.)' Let us not relax our attention in the time of hunger, for boasting increaseth in a man as well as prudence. When gluttony increaseth, fornication reigneth through the drinking of the body, [and] pride hath rule, and the novices cease to listen to the elders, and the elders cease to trouble in any way about the novices, and each one walketh according to the desire of his own heart. This is the time wherein we must cry out with the prophet, 'Woe unto me, O my soul, for he who striketh terror destroyeth upon the earth. And he who is upright among men existeth not according to the Christ, that is to say he doth not exist at all, and each one afflicteth his neighbour (Cf. Mic. vii. 2.).'

Strive ye, O my beloved, for the time hath drawn nigh, and the days have diminished. The father no longer giveth instruction to his son, and the son hearkeneth not to his father. The good Virgins have come to an end. The holy fathers are asleep in every place, the mothers are destroyed like the widows, we have become like unto orphans. The humble are trampled upon, and blows are showered upon the heads of the poor. Because of this, within a very little we have made God to be wroth. Then let us make lamentation, [for] there is none to comfort us. All these things have come upon us because we have not afflicted ourselves. Let us strive earnestly, O my beloved, so that we may receive the crown which is prepared. The throne is spread, the door of the kingdom is open, 'to him who overcometh will I give the manna which is his (Rev. ii. 17.).' If we strive earnestly we shall conquer our passions, and we shall reign for ever and ever; but if they conquer us, we shall weep bitterly.

Let us fight for ourselves, inasmuch as repentance is sufficient for us. Let us put on ourselves sorrow, and make ourselves new [creatures] in humility. Let us become lovers of men, and make ourselves companions of Christ, the Lover of mankind. Since we are vowed unto God, [we must lead] the life of the monk in love. Virginity doth not [mean] virginity of the body only, but the keeping of oneself from every sin. For in the Gospel certain virgins were rejected because of their careless slothfulness, whilst those who watched bravely went into the chamber of the bridegroom. it happen then that every one [here] may enter into that place for ever!

And as concerning the love of money by means of which fighting is carried on against us. If thou wishest to gain for thyself these things (or, possessions) which are transient, and can be destroyed by fire [or: ardour], by great avariciousness, or by trafficking, or by violence, or by evil design, or by excessive manual labour, thou art not free to serve God, at least certainly not in every way. If thou hast the eager desire to collect for thyself gold or bronze, remember that which He spake in the Gospel, saying, 'Thou man of no understanding, they shall carry away thy soul this very night; [and] the things which thou hast prepared unto whom shall they belong? (Luke xii. 20.)' Of similar import too are the words, ' He gathereth together, [but] he knoweth not for whom he is gathering (Ps. xxxix. 6.).'

Strive eagerly then, O my beloved, and fight against [this] passion. Thou shalt say, 'I will do what Abraham did, I will act uprightly in respect of God, the Most High, Who created the heavens and the earth—saying. If I have taken anything of the things which belong unto thee, from a thread even unto a shoe-latchet The stranger who is humble is a great good, and the Lord loveth the proselyte. Concerning, moreover, the slothfulness by means of which fighting is carried on against us, [and] concerning the right hand of need, remember that it is written, 'Thy houses for gathering in are accursed, and the things which are in them (Cf. Jer. V. 9.).' And again concerning the gold and the bronze James spake, saying, 'Their rust shall bear witness against them, and the rust shall devour your flesh like fire (jag. y. 3.).' And, 'He chose a man (Ps. Ixxviii. 70; 1 Sam. xvi. 11, 12.), a righteous man who had no idol, he saw their affliction (Exod. iv. 31.),' Again, purify thyself from the curse before the Lord calleth thee, for thou hast set thy hope upon God, because it is written 'Let your hearts be purified, [and] perfect towards God (Jas. iv. 8.).'

I enquire of thee, O my beloved in the Lord, for if thou hast made God to be a helper [unto thee], and if thou art unto Him one beloved, and if thou hast set thy heart to walk in the commandments of God, then will God Himself bless thee so greatly that thy fountain shall become a river unto thee, and thy river shall become unto thee a sea. For thou art the chariot, and continence shall be the charioteer. The lamp of God is kindled above thee, and thou shalt give forth the light which belongeth unto the Spirit. Thou shalt control thy words in [giving] judgement. God granteth unto thee graciously the skill of the saints in contending, so that thou mayest not fall headlong before the image (or, phantom) in thy city. Thou settest thy foot upon the neck of the prince of darkness. Thou seest the general-in-chief of the forces of the Lord standing at thy right hand. Thou shalt drown Pharaoh and his multitude. Thou and thy people pass over the sea of salt, that is to say, this life. Amen.

And besides these things, I command thee not to relax thy hold upon thy heart, for it is the joy of devils to make a man to relax his hold upon his heart, and to bring him into the net before he is aware of it. Therefore be not thou careless in receiving the teaching of the fear of the Lord. Thou shalt go forward (or, grow) like the new plants, and thou shalt please God like a new (i. e. young) bull which driveth away the sheep with [his] horns. Moreover, be thou a valiant man, both in deed and in word. Do not turn thy face away as do the hypocrites, lest thou join them and become converted unto them. Do not destroy (or, waste) the first day [of the week] in thy field, for thou must know what that must give to God day by day. Seat thyself by thyself, like a prudent governor, and try [thyself] judicially according to thy reason; and whether thou art away by thyself on a journey, or whether thou art among a crowd, thou shall pass judgement on thyself daily. For it is very much better for thee to be one

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among a crowd of a thousand people and to possess a very little humility, than to be a man living in the cave of a hyena in pride. It may be remembered in respect of Lot, that he lived in the midst of Sodom, and still was a believer and a good man. But we also hear in respect of Cain, with whom upon the earth there were only three other people, that he became a sinner.

Now therefore, behold, the contest is prepared for thee. Examine thou carefully those who come upon thee daily, for we must hide ourselves even as those who wage war against us hide themselves. For the devils are not wont to come against thee on the right hand only, but they appear also on the left hand to every man. For in very truth, in my own case, they fought against me on the right-hand side, and they brought unto me the Devil, being bound in the form of a wild ass,' but the Lord helped me. I did not believe them, neither did I relax the vigilance of my heart | against them. And the works of the Devil on the right hand hurt me many times, and he went so far as to dare to tempt the Lord, but He destroyed him with all his works.

Now, therefore, O my son, array thyself in humility, and make the Christ to be unto thee a counsellor, and His Good Father [also] ; make thyself a companion and a divine man, in whose heart is the Law of God. Make thyself to be like unto the poor man who carried His Cross, who became a companion of weeping. Make thyself to become poor, [put] a napkin on thy head, and let thy place of abode be unto thee a tomb, until God shall raise thee up and give unto thee the crown of triumph.

If it happeneth on a time that thou art utterly cast down about a brother, who hath caused thee suffering by [his] words; or if thy heart hath been wounded by a brother, and thou sayest, 'he is not worth this'; or if the Enemy worketh in thee against a certain man [and thou sayest], 'he is not worthy of these honours,' lay thou hold upon thy speech. Or call to mind that it is the Devil of war who maketh himself great in thy understanding. [If] thou contendest with thy brother, thou knowest that there is no balm in Gilead, and that there is no physician in thy neighbourhood. Now [therefore] devote thyself to silent contemplation, and to making thyself conscious of God. Weep thou tears in the presence of thyself and Christ, and the Spirit of Jesus shall speak with thee in thine understanding, it shall give thee birth in the circle of the commandment, and make thee to strive by thyself; thou resemblest a wild animal inasmuch as the venom is in thee.

Remember how that thou thyself hast benefited on several occasions. Dost thou not hear the Christ saying, 'Forgive thy brother seventy times seven (Matt, xviii. 22.)'? Dost thou thyself not weep often when thou makest supplication, saying, 'Forgive me the multitude of my sins'? And yet thou layest hold of a little thing against thy brother I And straightway the Spirit of God shall bring before thee the Judgement, and the fear of the punishments. And thou must remember the saints, and how they were held worthy to be treated with contempt. And thou must remember the Christ, and how they despised Him, and treated Him with contempt, and how they crucified Him for thy sake. And straightway thy heart shall become full of compassion and fear, and thou shalt cast thyself down on thy face weeping, and thou shalt say, 'Forgive Thou me, O my Lord, for I have inflicted suffering on Thine image.' And straightway thou shalt rise up, and thou shalt be [feeling] the consolation of repentance, thou shalt flee to the feet of thy brother, thy heart shall be as water, thy face shall be joyful, thy mouth shall be filled with gladness, peace shall be enveloping thee, and thou shalt make supplication to thy brother, saying, 'Forgive me, O my brother, for I have made thee to suffer pain.' Thy weeping shall be abundant, but great joy shall be unto thee through [thy] tears. And peace shall boast itself in your midst, and the Spirit of God Himself shall rejoice and shall cry out, saying, ' Blessed are the peacemakers, for it is they who shall be called the sons of God (Matt. v. 9.).' When the Enemy heareth the sound of the voice [of thy weeping] he becometh ashamed. [Take care] that God is glorified, so that a great blessing may be unto thee.

Now therefore, O my brother, let us fight boldly. Thou knowest that contention existeth in every place. The churches are filled with men who love fighting and with men of wrath. The Congregations and the bodies of monks love to arrogate to themselves greatness, pride hath made itself to be king (or, to rule). No man sheweth bravery on behalf of his neighbour, but every man inflicteth persecution on his neighbour. We have fallen into the midst of sufferings. There is neither prophet nor Gnostic. No man chideth another in respect of any matter, because hardness of heart hath increased. He who hath understanding shall speak out, for the time is evil. Every man maketh himself to be his own king, and they devote their minds to the contemplation of the things which are unseemly. Now therefore, O my brother, make peace with thy brother, and thou shalt pray for me; I am unable to do anything in the matter, but I humble myself because of my wish. And do thou be sober in everything. Suffer, and perform the work of the evangelist, bear temptations patiently, fight out to the very end the fight which the life of the monk entaileth, humble thyself, make thyself to be long-suffering, let thy heart dread [certain] things [or, words], which thou must hear, and take good heed to guard thy virginity. And thou shalt commit thyseK unto him with whom thou comparest thyself, and unto these strange voices concerning me. Set not thyself outside the writings of the saints, but make thyself strong in the belief in the Christ Jesus our Lord, through Whom and to Whom be glory, and to His Good Father, and to the Holy Spirit, for ever and ever. Amen. Bless us!

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SUPPLEMENTS FROM THE QUMRAN LIBRARY

- The War Scroll (IQM, 1Q33, 4Q491-7, 4Q471)
- The Book Of War (4Q285, 11Q14)
- The Temple Scroll (11QT=11Q19-21, 4Q365a, 4Q524)
- The Habakkuk Pesher (Commentary) (IQpHab)

DEAD SEA SCROLLS

(A Small Selection)
Source: The Grand Bible, 5th edition, 2023
Translation: Geza Vermes, 1962
Robert Eisenman, Michael Wise1992
Estimated Range of Dating: 200 BC - 68 AD

(The Dead Sea Scrolls are ancient manuscripts (of papyrus, vellum, parchment, and copper) first found in the Judaean wilderness on the northwestern shore of the Dead Sea in 1947. The discovery of the Dead Sea Scrolls rank first among the more important finds in the history of modern archaeology. The Dead Sea Scrolls come from various sites and date from the 3rd century BC to the 2nd century AD.

The term Dead Sea Scrolls usually refers more specifically to manuscripts found in 11 caves near the ruins of Qumran, which are nearest to Jerusalem. This gave room to speculations that some of the scrolls originally belonged to the Temple of Jerusalem (destroyed by the Romans in 70 AD). Titus Flavius Josephus called the community of Qumran the Essenes. That name is probably Greek and short for Edessenes, it could have something to do with Edessa (today Şanlıurfa, formerly Urfa), a strategic important city in southeastern Turkey. As capital of the principality of Osroëne, Edessa became a major centre of Hebrew and Christian activities. Modern scholars call those Qumran people the Messianic Movement who were also known as Zealots in the Bible.

The documents were recovered from five principal sites: Khirbat Qumran, Wadi Al-Murabba'at, Nahal Ḥever (Wadi Khabrah) and Nahal Ze'elim (Wadi Seiyal), Wadi Daliyeh, and Masada.

The first manuscripts, accidentally discovered in 1947 by a shepherd boy in a cave at Khirbat Qumran on the northwestern shore of the Dead Sea, were almost immediately labeled Dead Sea Scrolls. A great number and variety of manuscripts were discovered at Qumran. The best-preserved documents at that site are those found in Cave 1, including an Isaiah Scroll; the Rule of the Community (also called the Manual of Discipline); The War of the Sons of Light Against the Sons of Darkness, or War Scroll; a scroll of thanksgiving hymns; and a commentary on Habakkuk. Cave 2 contained only fragments, but Cave 3 yielded the Copper Scroll, a list of Temple treasures and their hiding places. Cave 4 sheltered the main deposit of what some believe to have been an Essene library, which contained approximately 400 manuscripts, generally in poor condition. Most of the manuscripts are sectarian writings, and about 100 of them are biblical texts, covering the entire Hebrew Bible except Esther. Several well-preserved documents were recovered from Cave 11, including a large scroll with canonical, apocryphal, and unknown psalms. There was also a copy of Leviticus (dated to the 3rd century BC) as well as the very important Temple Scroll. Its 66 preserved columns give details for the construction of the ideal Temple of Jerusalem.

The second site, Wadi Al-Murabba'at, 11 miles (18 km) south of Qumran, contained documents left by fugitives from the armies of Bar Kokhba, the leader of the Second Jewish Revolt against Rome in AD 132–135. Archaeologists recovered two letters of Bar Kokhba, legal documents in Hebrew, Aramaic, and Greek, and fragmentary biblical works of the 1st and 2nd centuries AD. They also found a remarkably well-preserved scroll of the 12 Minor Prophets that is virtually identical with the traditional biblical text.

The third site was discovered by shepherds in 1952 south of En Gedi. The discoveries at this site include a lost Greek translation (1st century AD) of the Minor Prophets, a letter of Bar Kokhba, biblical fragments, and legal documents of the Bar Kokhba era in Aramaic, Greek, and Nabataean. Excavations at Nahal Ze'elim, in the "Cave of Scrolls," uncovered clear evidence of the Bar Kokhba era and, in the "Cave of Letters," 15 papyri of Bar Kokhba with a psalms fragment. Later diggings produced additional letters of Bar Kokhba and a large body of Nabataean, Aramaic, and Greek documents. At Naḥal Ḥever, in the "Cave of Horrors" (containing skeletal remains), there were bits of a Greek recension of the Minor Prophets.

The fourth site, 8.5 miles (13.6 km) north of ancient Jericho, yielded about 40 badly damaged documents deposited in a cave by Samarians, who were massacred there by soldiers of Alexander the Great in 331 BC. These legal documents are all in Aramaic except for seals in Paleo-Hebrew. As the earliest (375–335 BC) extensive group of papyri ever found in Palestine, they are of immense value to historians.

The fifth site, at Masada, near the southern shore of the Dead Sea, produced a Hebrew manuscript of Ecclesiasticus (c. 75 BC) and fragments of Psalms, Leviticus, and Genesis. Found also was a Scroll of the Songs of the Sabbath Sacrifice, possibly of Essene authorship. A similar manuscript was found in Cave 4 at Qumran.

***Details of the documents found:** The relevant period of occupation of this site runs from c. 100 BC to c. 68 AD (the latest coin found there was minted in 68 AD), and the scrolls themselves nearly all date from the 3rd to the 1st century BC. The 15,000 fragments (most of which are tiny) represent the remains of about 900 original manuscripts. They are conventionally labeled by cave number and the first letter (or letters) of the Hebrew title—e.g., 1QM = Cave 1, Qumran, Milhamah (the Hebrew word for "war"); or 4QTest = Cave 4, Qumran, Testimonia (i.e., a collection of proof-texts). Each manuscript has also been given an individual number.*

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Owing to the poor condition of some of the scrolls, scholars have not identified all of their texts. The identified texts fall into three general groups:

1. About 40% are copies of texts from the Hebrew Scriptures (The Old Testament).

2. Approximately another 30% are texts from the Second Temple Period which ultimately were not canonised in the Hebrew Bible, like the Book of Enoch, the Book of Jubilees, the Book of Tobit, the Wisdom of Sirach, Psalms 152–155, etc.

3. The remainder (roughly 30%) are sectarian manuscripts of previously unknown documents that shed light on the rules and beliefs of a particular group (sect) or groups within greater Judaism, like the Community Rule, the War Scroll, the Pesher on Habakkuk, and The Rule of the Blessing.

***Biblical books found:** There are 225 Biblical texts included in the Dead Sea Scroll documents, or around 22% of the total, and with deuterocanonical books the number increases to 235. The Dead Sea Scrolls contain parts of all but one of the books of the Tanakh or the Hebrew Bible. They also include four of the deuterocanonical books (that were later included in Catholic and Eastern Orthodox Bibles): Tobit, Ben Sirach, Baruch 6 (also known as the Letter or Epistle of Jeremiah), and Psalm 151. We will not reproduce these books here for all these manuscripts are basically identical to those texts we use in our Bibles today. Only the language style differs slightly in some cases, and the spelling of words is more old-fashioned. The Book of Esther has not yet been found.*

***Non-biblical** (inter-testamental) **books:** The majority of the texts found among the Dead Sea Scrolls are non-biblical in nature and were thought to be insignificant for understanding the composition or canonisation of the Biblical books, but a different consensus has emerged which sees many of these works as being collected by the Essene community instead of being composed by them. Scholars now recognise that some of these works were composed earlier than the Essene period, when some of the Biblical books were still being written or redacted into their final form.*

***The scrolls in context:** The aftermath of the discovery of the scrolls is not without controversy. All the manuscripts were placed originally under the control of a small committee of scholars appointed by the Jordanian Department of Antiquities (a responsibility assumed after 1967 by what is now the Israel Antiquities Authority), who monopolised access to the scrolls. Especially Prof Robert Eisenman and his colleagues pushed for free access to the contents of the documents. Most of the longer, more complete scrolls were published soon after their discovery; they had been translated into English by Geza Vermes.*

The majority of the scrolls, however, consists of tiny, brittle fragments, which were published at a pace considered by many to be excessively slow. Even more unsettling for some was the fact that access to the unpublished documents was severely limited to the editorial committee. In September 1991 researchers at Hebrew Union College in Cincinnati, Ohio, announced that they had created a computer program that used a previously published concordance to the scrolls to reconstruct one of the unpublished texts. Later that month officials at the Huntington Library in San Marino, California, announced that they would allow researchers unrestricted access to the library's complete set of photographs of the scrolls. With their monopoly broken, the official scholars of the Israel Antiquities Authority agreed to lift their long-standing restrictions on the use of the scrolls. They immediately had been analysed and translated into English by Robert Eisenman and Michael Wise. What they found astonished them.

The discoveries at the various sites include a wide variety of texts, but the greatest interest remains with the sectarian writings, which can be classified as follows: (1st) rules, or manuals, like the Rule of the Community, describing the dualistic doctrine, constitution, and regulations of the "Union," as the community owning the scrolls at Qumrān called itself; and the War Scroll, which tells how the "sons of light" (Hebrews) finally conquer the "sons of darkness" (foreigners); (2nd) interpretations of biblical texts, such as commentaries on Isaiah, Habakkuk, Nahum, or Psalms; or groupings of texts by topic, such as the Florilegium or the Melchizedek Fragments—all of these typically relate scriptural passages to the sect and its times; (3rd) liturgical texts, including the Songs of the Sabbath Sacrifice, which focus on angelic worship in the heavenly Temple (anticipating later Jewish mystical traditions), and the Thanksgiving Hymns, which express a powerful anthropology of human depravity redeemed through divine grace; (4th) collections of laws, frequently dealing with cultic purity, such as the Halakhic Letter, the Damascus Document, and the Temple Scroll; and (5th) ethical tracts (e.g., several sapient works, and the Song of the Sage).

The Dead Sea Scrolls are important not only because they offer insight into the community at Qumran but because they provide a window to the wider spectrum of ancient Jewish belief and practice. A quarter of the texts are biblical manuscripts—to which can be added copies of works such as the books of Enoch, Jubilees, and Tobit, previously known and not thought to be sectarian. Thus, the scrolls shed light on more than merely the sect that possessed them. Indeed, it has been argued that the Qumrān scrolls actually represent the contents of libraries in Jerusalem, hurriedly hidden shortly before the Roman siege of the city during the First Jewish War (66–73 AD), and thus reflect quite varied Jewish origins. This is not an improbable explanation for the concealment of the scrolls, but the diversity of these scrolls is not as wide as this account would suggest. Clearly, many scrolls originate from outside the sect, and this realization makes the importance of the scrolls to ancient Judaism even greater than if they were entirely sectarian.

The group at Qumran has been identified with many Jewish sects of the time. Even though some scholars believe the community to have been a branch of the Sadducees or Zealots.

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The group, who called themselves "the sons of light," is believed to have fled, or been driven out, to the Judaean wilderness as a result of a dispute with the priestly leaders in Jerusalem over the sacred calendar and matters of legal interpretation. At Qumrān this group not only preserved their beliefs but developed a worldview that rejected the rest of the Jewish people, espoused a highly dualistic view of the world (i.e., a world sharply divided between good and evil, light and darkness), and looked for an imminent divine judgement of the wicked. They also cultivated a communal life of extreme ritual purity, necessitated by their rejection of the Temple cult. There can be no doubt that during and after the Jewish War 66-73, many of those surviving Zealots fled to the Arabian desert, somehow survived as communities, and became due to their influence on communities in Arab cities the spiritual if not even partly the ancestors of today's Muslims. Bear in mind that almost everything in Islam is actually of Jewish-Zealot origin while modern Judaism developed out of the Pharisee Party of the Greek-Roman Jews outside the Holy Land.

The history of the Qumran community can be glimpsed, though darkly, through the scrolls. The "Union" was apparently founded by a messianic figure called the "Teacher of Righteousness," by Robert Eisenman identified as "James the Just" (the Righteous, the brother of Jesus). This figure was challenged by another figure called "the wicked priest" who was either the High Priest of the Temple of Jerusalem or a man also known to have challenged James's authority: Shaul ha-Tarsi, Saul of Tarsos, also called Paul the Apostle. The group of Zealots may have been part of the Jewish messianic movement, who went straight ahead towards a total and apocalyptic war with the Romans and the Roman Jews, the Pharisees. It was the World War of the Romans and cost 1.1 million lives.

The Dead Sea Scrolls testify to a period of theological creativity, of social fissure, of intense expectation and passion within the wider perspective of Judaism and Christianity. The scrolls' occasional contradictions betray tensions between the goals of personal holiness and national redemption; between human and heavenly redeemers; between faith and knowledge as the means of salvation; between free will and predestination; and between an anthropology of human holiness and an anthropology of human depravity. In this ferment can be seen, with hindsight, the matrix of the monotheistic and therefore totalitarian systems of Zealot Judaism, Roman Christianity and Arabic Islam, which exhibit typical features of a sectarian mentality: traces of a persecution complex and a corporate identity fortified by official opposition.)

THE WAR SCROLL

(IQM, 1Q33, 4Q491-7, 4Q471)

(This work, also called War Rule, seem to draw its inspiration from Daniel 11:40 and describes the final apocalyptic battle against the Kittim [Greeks, Romans, lit. Hittites (Hatti, Khatti); Akkadian for "invader"]. This account was later combined with the concept of a holy forty years' war against the entire Gentile world, and was extended by the addition of a long series of Rules concerned with the military and religious preparation and with the conduct of the fighting. These works are an amazing find, the last voice of the Messianic Movement, also known as Saducees, Zaddiks or Zaddokites, Essenes, Ebionites, Zealots, Scarii. Shaul ha Tarsi, Paul the Apostle, just called them "The Jews," although he himself was also a Jew, and by doing so, he laid the seeds of 2000 years of anti-Semitism; he was a Roman Jew from the Pharisee Party and was in Roman service. The Romans, under the leadership of their chief propagandist Titus Flavius Josephus, who was also a Pharisee, destroyed all writings of these early jihadists. This is the reason why the Dead Sea Scrolls are so important. Like a time capsule, they tell us everything what went through the minds of Jesus and most of his contemporaries. Und that is very different, in fact right the opposite of that what we can read in the New Testament.

The author of the War Rule must have possessed some knowledge of contemporary warfare as it is designed as a precription for a real war, not a symbolic war. The holy warriors intended to fight an apocalyptic war against all evil on Earth, meaning all foreigners. These documents show that the Messianic movements were extremely militant groups. They show us quite exactly what is going on in the mind of modern religious jihadists in modern totalitarian Islamic movements. They have a very apocalyptic mindset. Both, the weapons and the tactics of the War Rule correspond to the art of war practised by the Roman legion as the described weaponry is characteristically Roman. This leads one to conclude that the War Rule was written between the mid-first century BC and the mid-first century AD. This work is a manual of military warfare and a theological writing at the same time and they mean it literally.

The contents of the War Rule are in the following chapters:

Proclamation of war against the Kittim [Greeks] (1)
Reorganisation of Temple worship (2)
Programme of the forty years' war (2)
The trumpets (3)
The standards (3-4)
Disposition and weapons of the front formations (5)
Movements of the attacking infantry (6)
Disposition and movements of the cavalry (6)
Age of the soldiers (6-7)
The camp (7)
Duties of the Priests and Levites (exhortation, trumpet signals) (7-9)
Addresses and prayers of the battle liturgy (10-12)

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Prayer recited at the moment of victory (13)
Thanksgiving ceremony (14)
Battle against the Kittim (15-19).)

WAR RULE CHAPTER 1

For the Master. The Rule of War on the unleashing of the attack of the sons of light against the company of the sons of darkness, the army of Belial: against the band of Edom, Moab,and the sons of Ammon, and against the army of the sons of the East and the Philistines, and against the bands of the Kittim* of Assyria and their allies the ungodly of the Covenant. [* Akkadian word for Hittites and Greeks.]

The sons of Levi, Judah, and Benjamin, the exiles in the desert, shall battle against them in ... all their bands when the exiled sons of light return from the Desert of the Peoples to camp in the Desert of Jerusalem; and after the battle they shall go up from there to Jerusalem?.

The king of the Kittim shall enter into Egypt, and in his time he shall set out in great wrath to wage war against the kings of the north, that his fury may destroy and cut the horn of Israel. This shall be a time of salvation for the people of God, an age of dominion for all the members of His company, and of everlasting destruction for all the company of Belial. The confusion of the sons of Japheth shall be great and Assyria shall fall unsuccoured. The dominion of the Kittim shall come to an end and iniquity shall be vanquished, leaving no remnant; for the sons of darkness there shall be no escape. The sons of righteousness shall shine over all the ends of the earth; they shall go on shining until all the seasons of darkness are consumed and, at the season appointed by God, His exalted greatness shall shine eternally to the peace, blessing, glory, joy, and long life of all the sons of light.

On the day when the Kittim fall, there shall be battle and terrible carnage before the God of Israel, for that shall be the day appointed from ancient times for the battle of destruction of the sons of darkness.

At that time, the assembly of gods and the hosts of men shall battle, causing great carnage; on the day of calamity, the sons of light shall battle with the company of darkness amid the shouts of a mighty multitude and the clamour of gods and men to (make manifest) the might of God. And it shall be a time of great tribulation for the people which God shall redeem; of all its afflictions none shall be as this, from its sudden beginning until its end in eternal redemption.

On the day of their battle against the Kittim they shall set out for carnage. In three lots shall the sons of light brace themselves in battle to strike down iniquity, and in three lots shall Belial's host gird itself to thrust back the company of God. And when the hearts of the detachments of foot-soldiers faint, then shall the might of God fortify the hearts of the sons of light. And with the seventh lot, the mighty hand of God shall bring down the army of Belial, and all the angels of his kingdom, and all the members of his company in everlasting destruction ...

... The priests, the Levites and the heads of the tribes ... the priests as well as the Levites and the divisions of ...

WAR RULE CHAPTER 2

The fifty-two heads of family of the congregation.

They shall rank the chief Priests below the High Priest and his vicar.

And the twelve chief Priests shall minister at the daily sacrifice before God, whereas the twenty-six leaders of the priestly divisions shall minister in their divisions.

Below them, in perpetual ministry, shall be the chiefs of the Levites to the number of twelve, one for each tribe. The leaders of their divisions shall minister each in his place.

Below them shall be the chiefs of the tribes together with the heads of family of the congregation. They shall attend daily at the gates of the Sanctuary, whereas the leaders of their divisions, with their numbered men, shall attend at their appointed times, on new moons and on Sabbaths and on all the days of the year, their age being fifty years and over.

These are the men who shall attend at holocausts and sacrifices to prepare sweet-smelling incense for the good pleasure of God, to atone for all His congregation, and to satisfy themselves perpetually before Him at the table of glory. They shall arrange all these things during the season of the year of Release.

During the remaining thirty-three years of the war, the men of renown, those summoned to the Assembly, together with all the heads of family of the congregation, shall choose for themselves fighting-men for all the lands of the nations. They shall arm for themselves warriors from all the tribes of Israel to enter the army year by year when they are summoned to war. But they shall arm no man for entry into the army during the years of Release, for they are Sabbaths of rest for Israel. In the thirty-five years of service, the war shall be fought during six; the whole congregation shall fight it together. And during the remaining twenty-nine years the war shall be divided. During the first year they shall fight against Aram-Naharaim (the Aramaeans in Upper Mesopotamia, north of Syria); during the second, against the sons of Lud (Greeks from Lydia); during the third, against the remnant of the sons of Aram, against Uz (Arabia Petraea, Petra) and Hul (Armenia) and Togar and Mesha (Mash, the Hittites) beyond the Euphrates; during the fourth and fifth, they shall fight against the sons of Arpachshad (the Chaldean City of Ur); during the sixth and seventh, against all the sons of Assyria and Persia and the East as far as the Great Desert; during the eighth year they shall fight against the sons of Elam (the Medians around Susa); during the ninth, against the sons of Ishmael and Keturah (Central Arabians). In the ten years which follow, the war shall be divided against all the sons of Ham (Egypt) according to their clans and in their habitations; and during the ten years which remain, the war shall be divided against all the sons of Japheth (mainland Greeks) in their habitations.

The Rule for the trumpets of Summons and the trumpets of Alarm according to all their duties

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WAR RULE CHAPTER 3

... the trumpets of Summons shall sound for disposal in battle formations and to summon the foot-soldiers to advance when the gates of war shall open; and the trumpets of Alarm shall sound for massacre, and for ambush*, and for pursuit when the enemy shall be smitten, and for retreat from battle. (see Koran 9,5)

On the trumpets calling the congregation they shall write, The Called of God.

On the trumpets calling the chiefs they shall write, The Princes of God.

On the trumpets of the levies they shall write, The Army of God.

On the trumpets of the men of renown and of the heads of family of the congregation gathered in the house of Assembly they shall write, Summoned by God to the Council of Holiness.

On the trumpets of the camps they shall write, The Peace of God in the Camps of His Saints.

And on the trumpets for breaking camp they shall write, The mighty Deeds of God shall Crush the Enemy, Putting to Flight all those who Hate Righteousness and bringing Shame on those (the unbelievers) who Hate Him.

On the trumpets for battle formations they shall write, Formations of the Divisions of God for the Vengeance of His Wrath on the Sons of Darkness (the non-Jews).

On the trumpets summoning the foot-soldiers to advance towards the enemy formations when the gates of war are opened they shall write, Reminder of Vengeance in God's Appointed Time.

On the trumpets of massacre they shall write, The Mighty Hand of God in War shall Cause all the Ungodly Slain to Fall.

On the trumpets of ambush they shall write, The Mysteries of God shall Undo Wickedness.

On the trumpets of pursuit they shall write, God has Smitten All the Sons of Darkness (the enemies of the Jews); His Fury shall not End until They are Utterly Consumed.

On the trumpets of retreat, when they retreat from battle to the formation, they shall write, God has Reassembled.

On the trumpets of return from battle against the enemy when they journey to the congregation in Jerusalem they shall write, Rejoicings of God in the Peaceful Return.

The Rule for the standards of the whole congregation according to their levies

On the great standard at the head of the people they shall write, The People of God, together with the names of Israel and Aaron, and the names of the twelve tribes of Israel. according to the order of their precedence.

On the standards of the camp columns formed by three tribes they shall write, ... of God, together with the name of the leader of the camp ...

On the standard of the tribe they shall write, Banner of God, together with the name of the leader of the tribe and the names of the chiefs of its clans.

On the standard of the Myriad they shall write, ... of God, together with the name of the chief of the Myriad and the names of the leaders of its Thousands.

On the standard of the Thousand they shall write, ... of God, together with the name of the chief of the Thousand and the names of the leaders of its Hundreds.

On the standard of Hundred ...

WAR RULE CHAPTER 4

On the standard of Merari they shall write, The Votive-Offering of God, together with the name of the chief of Merari and the names of the leaders of its Thousands.

On the standard of the Thousand they shall write, The Wrath of God is Kindled against Belial and against the Men of his Company, Leaving no Remnant, together with the name of the chief of the Thousand and the names of the leaders of its Hundreds.

On the standard of the Hundred they shall write, From God comes the Might of War against All Sinful Flesh, together with the name of the chief of the Hundred and the names of the leaders of its Fifties.

On the standard of the Fifty they shall write, The Stand of the Ungodly is Ended by the Power of God, together with the name of the chief of the Fifty and the names of the leaders of its Tens.

On the standard of the Ten they shall write, Praised be God on the Ten-stringed Harp, together with the name of the chief of the Ten and the names of the nine men under his command.

When they march out to battle they shall write on their standards, Truth of God, Justiceof God, Glory of God, Judgement of God, followed by the whole ordered list of their names.

When they approach for battle they shall write on their standards, Right Hand of God, Appointed Time of God, Tumult of God, Slain of God, followed by the whole list of their names.

When they return from battle they shall write on their standards, Honour of God, Majesty of God, Splendour of God, Glory of God, together with the whole list of their names.

The Rule for the standards of the congregation When they set out for battle they shall write on the first standard Congregation of God, on the second standard Camps of God, on the third standard Tribes of God, on the fourth standard Clans of God, on the fifth standard Divisions of God, on the sixth standard Assembly of God, on the seventh standard The Called of God, on the eighth standard Hosts of God; and they shall write the list of their names with all their order.

When they approach for battle they shall write on their standards, War of God, Vengeance of God, Trial of God, Reward of God, Power of God, Retributions of God, Might of God, Extermination of God for all the Nations of Vanity; and they shall write on them the whole list of their names.

When they return from battle they shall write on their standards, Salvation of God, Victory of God, Help of God,

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Support of God, Joy of God, Thanksgivings of God, Praise of God, Peace of God.

The measurements of the standards. The standard of the whole congregation shall be fourteen cubits long; the standard of the three tribes, thirteen cubits long; the standard of the tribe, twelve cubits; the standard of the Myriad, eleven cubits; the standard of the Thousand, ten cubits; the standard of the Hundred, nine cubits; the standard of the Fifty, eight cubits; the standard of the Ten, seven cubits ...

WAR RULE CHAPTER 5

And on the shield of the Prince of all the congregation they shall write his name, together with the names of Israel, Levi and Aaron, and the names of the twelve tribes of Israel according to the order of their precedence, with the names of their twelve chiefs.

The Rule for the ordering of the battle divisions to complete a front formation when their host has reached its full number The formation shall consist of one thousand men ranked seven lines deep, each man standing behind the other.

They shall all hold shields of bronze burnished like mirrors. The shield shall be edged with an interlaced border and with inlaid ornament, a work of art in pure gold and silver and bronze and precious stones, a many-coloured design worked by a craftsman. The length of the shield shall be two and a half cubits and its width one and a half cubits.

In their hands they shall hold a spear and a sword. The length of the spear shall be seven cubits, of which the socket and spike shall measure half a cubit. The socket shall be edged with three embossed interlaced rings of pure gold and silver and bronze, a work of art. The inlaid ornaments on both edges of the ring shall be bordered with precious stones - patterned bands worked by a craftsman - and embossed with ears of corn. Between the rings, the socket shall be embossed with artistry like a pillar. The spike shall be made of brilliant white iron, the work of a craftsman; in its centre, pointing towards the tip, shall be ears of corn in pure gold.

The swords shall be made of pure iron refined by the smelter and blanched to resemble a mirror, the work of a craftsman; on both sides (of their blades) pointing towards the tip, figured ears of corn shall be embossed in pure gold, and they shall have two straight borders on each side. The length of the sword shall be one and a half cubits and its width four fingers. The width of the scabbard shall be four thumbs.

There shall be four palms to the scabbard from the girdle, and it shall be attached to the girdle on both sides for a length of five palms.

The hilt of the sword shall be of pure horn worked by a craftsman, with patterned bands in gold and silver and precious stones ... ...

When... shall stand, the ... they shall order the seven battle divisions, division after division... thirty cubits where the men of the division shall stand...

WAR RULE CHAPTER 6

... seven times and shall return to their positions. And after them, three divisions of foot-soldiers shall advance and shall station themselves between the formations, and the first division shall hurl seven javelins of war towards the enemy formation. On the point of the javelins they shall write, ShiningJavelinof the Power of God; and on the darts of the second division they shall write, Bloody Spikes to Bring Down the Slain by the Wrath of God; and on the javelins of the third division they shall write, Flaming Blade to Devour the Wicked Struck Down by the Judgement of God. All these shall hurl their javelins seven times and shall afterwards return to their positions.

Then two divisions of foot-soldiers shall advance and shall station themselves between the two formations. The first division shall be armed with a spear and a shield, and the second with a shield and a sword, to bring down the slain by the judgement of God, and to bend the enemy formation by the power of God, to pay the reward of their wickedness to all the nations of vanity. And sovereignty shall be to the God of Israel, and He shall accomplish mighty deeds by the saints of his people.

Seven troops of horsemen shall also station themselves to the right and to the left of the formation; their troops shall stand on this (side) and on that, seven hundred horsemen on one flank and seven hundred horsemen on the other. Two hundred horsemen shall advance with the thousand men of the formation of foot-soldiers; and they shall likewise station themselves on both flanks of the camp. Altogether there shall be four thousand six hundred men, and one thousand cavalrymen with the men of the army formations, fifty to each formation. The horsemen, together with the cavalry of the army shall number six thousand: five hundred to each tribe.

The horses advancing into battle with the foot-soldiers shall all be stallions; they shall be swift, sensitive of mouth, and sound of wind, and of the required age, trained for war, and accustomed to noise and to every (kind of) sight. Their riders shall be gallant fighting men and skilled horsemen, and their age shall be from thirty to forty-five years.

The horsemen of the army shall be from forty to fifty years old. They and their mounts shall wear breast-plates, helmets, and greaves; they shall carry in their hands bucklers, and a spear eight cubits long. The horseman advancing with the foot-soldiers shall carry bows and arrows and javelins of war. They shall all hold themselves prepared ... of God and to spill the blood of the wicked ...

WAR RULE CHAPTER 7

The men of the army shall be from forty to fifty years old. The inspectors of the camps shall be from fifty to sixty years old. The officers shall be from forty to fifty years old. The despoilers of the slain, the plunderers of booty, the cleansers of the land, the keepers of the baggage, and those who furnish the provisions shall be from twentyfive to thirty years old.

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No boy or woman shall enter their camps, from the time they leave Jerusalem and march out to war until they return. No man who is lame, or blind, or crippled, or afflicted with a lasting bodily blemish, or smitten with a bodily impurity, none of these shall march out to war with them.

They shall all be freely enlisted for war, perfect in spirit and body and prepared for the Day of Vengeance. And no man shall go down with them on the day of battle who is impure because of his 'fount', for the holy angels shall be with their hosts. And there shall be a space of about two thousand cubits between all their camps for the place serving as a latrine, so that no indecent nakedness may be seen in the surroundings of their camps.

When the battle formations are marshalled facing the enemy formation facing formation, seven Priests of the sons of Aaron shall advance from the middle gates to the place between the formations.

They shall be clothed in vestments of white cloth of flax, in a fine linen tunic and fine linen breeches; and they shall be girdled with fine cloth of flax embroidered with blue, purple, and scarlet thread, a manycoloured design worked by a craftsman. And on their heads they shall wear mitred turbans. These shall be battle raiment; they shall not take them into the Sanctuary.

The first Priest shall advance before the men of the formation to strengthen their hand for battle, and the six other Priests shall hold in their hands the trumpets of Summons, and the trumpets of the Reminder, and the trumpets of Alarm (for massacre), and the trumpets of Pursuit, and the trumpets of Retreat. And when the Priests advance to the place between the formations, seven Levites shall accompany them bearing in their hands seven rams' horns; and three officers of the Levites shall walk before the Priests and Levites. The Priests shall sound the two trumpets of Summons for the gates of war to open fifty shields (wide) and the foot-soldiers shall advance, fifty from one gate and fifty from the other. With them shall advance the officers of the Levites, and they shall advance with every formation according to all this Rule.

The Priests shall sound the trumpets, and two divisions of foot-soldiers shall advance from the gate and shall station themselves between the two formations ..

WAR RULE CHAPTER 8

the trumpets shall sound to direct the slingers until they have cast seven times. Afterwards, the Priests shall sound for them the trumpets of Retreat and they shall return to the flank of the first formation to take up their position.

Then the Priests shall sound the trumpets of Summons and three divisions of foot-soldiers shall advance from the gates and shall station themselves between the formations; the horsemen shall be on their flanks, to the right and to the left. The Priests shall sound a sustained blast on the trumpets for battle array, and the columns shall move to their (battle) array, each man to his place. And when they have taken up their stand in three arrays, the Priests shall sound a second signal, soft and sustained, for them to advance until they are close to the enemy formation. They shall seize their weapons, and the Priests shall then blow a shrill staccato blast on the six trumpets of Massacre to direct the battle, and the Levites and all the blowers of rams' horns shall sound a mighty alarm to terrify the heart of the enemy, and therewith the javelins shall fly out to bring down the slain. Then the sound of the horns shall cease, but the Priests shall continue to blow a shrill staccato blast on the trumpets to direct the battle until they have thrown seven times against the enemy formation. And then they shall sound a soft, a sustained, and a shrill sound on the trumpets of Retreat.

It is according to this Rule that the Priests shall sound the trumpets for the three divisions. With the first throw, the Priests shall sound on the trumpets a mighty alarm to direct the battle until they have thrown seven times. Then the Priests shall sound for them on the trumpets of Retreat a soft, a sustained, and a shrill sound, and they shall return to their positions in the formation.

Then the Priests shall blow the trumpets of Summons and the two divisions of foot-soldiers shall advance from the gates and shall stand between the formations. And the Priests shall then blow the trumpets of Massacre, and the Levites and all the blowers of rams' horns shall sound an alarm, a mighty blast, and therewith ... ...

WAR RULE CHAPTER 9

they shall set about to bring down the slain with their hands. All the people shall cease their clamour but the Priests shall continue to blow the trumpets of Massacre to direct the battle until the enemy is smitten and put to flight; and the Priests shall blow to direct the battle.

And when they are smitten before them, the Priests shall sound the trumpets of Summons and all the foot-soldiers shall rally to them from the midst of the front formations, and the six divisions, together with the fighting division, shall take up their stations. Altogether, they shall be seven formations: twenty-eight thousand fighting men and six thousand horsemen.

All these shall pursue the enemy to destroy him in an everlasting destruction in the battle of God. The Priests shall sound for them the trumpets of Pursuit, and they shall deploy against all the enemy in a pursuit to destruction; and the horsemen shall thrust them back on the flanks of the battle until they are utterly destroyed.

And as the slain men fall, the Priests shall trumpet from afar; they shall not approach the slain lest they be defiled with unclean blood. For they are holy, and they shall not profane the anointing of their priesthood with the blood of nations of vanity.

The Rule for changes in battle order to form the position of a square with towers, a concave line with towers, a convex line with towers, a shallow convex line obtained by the advance of the centre, or (by the advance of) both flanks to terrify the enemy The shields of the towers shall be three cubits long and their spears eight cubits. The tower shall

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advance from the formation and shall have one hundred shields to each side; in this manner, the tower shall be surrounded on three sides by three hundred shields. And it shall also have two gates, one to the right and one to the left.

They shall write on all the shields of the towers: on the first, Michael, on the second, Gabriel, on the third, Sariel, and on the fourth, Raphael. Michael and Gabriel shall stand on the right, and Sariel and Raphael on the left ... they shall set an ambush to ... ...

WAR RULE CHAPTER 10

our camps and to keep us from all that is indecent and evil. Furthermore, (Moses) taught us, 'Thou art in the midst of us, a mighty God and terrible, causing all our enemies to flee before us.' He taught our generations in former times saying, When you draw near to battle, the Priest shall rise and speak to the people saying, Hear, O Israel! You draw near to battle this day against your enemies. Do not fear! Do not let your hearts be afraid! Do not be terrified, and have no fear! For your God goes with you to fight for you against your enemies that He may deliver you' (Deuteronomy 20, 2-4).

Our officers shall speak to all those prepared for battle. They shall strengthen by the power of God the freely devoted of heart, and shall make all the fearful of heart withdraw; they shall fortify all the mighty men of war. They shall recount that which Thou saidst through Moses:

When you go to war in your land against the oppressor who oppresses you, you shall blow the trumpets, and you shall be remembered before your God and shall be saved from your enemies.

O God of Israel, who is like Thee in heaven or on earth?

Who accomplishes deeds and mighty works like Thine?

Who is like Thy people Israel which Thou hast chosen for Thyself from all the peoples of the lands; the people of the saints of the Covenant, instructed in the laws and learned in wisdom ... who have heard the voice of Majesty and have seen the Angels of Holiness, whose ear has been unstopped, and who have heard profound things?

Thou, O God, hast created the expanse of the heavens and the host of heavenly lights, the tasks of the spirits and the dominion of the Holy Ones, the treasury of glory and the canopy of the clouds.

Thou art Creator of) the earth and of the laws dividing it into desert and grassland; of all that it brings forth and of all its fruits according to their kinds; of the circle of the seas and of the gathering-place of the rivers and of the divisions of the deeps; of the beasts and birds and of the shape of Adam and of the generations of his seed; of the confusion of tongues and of the scattering of the peoples, of the dwelling in clans and of the inheritance of lands; ...of the sacred seasons and of the cycles of the years and of time everlasting.

WAR RULE CHAPTER 11

Truly the battle is Thine! Their bodies are crushed by the might of Thy hand and there is no man to bury them.

Thou didst deliver Goliath of Gath, the mighty warrior, into the hands of David Thy servant, because in place of the sword and in place of the spear he put his trust in Thy great Name; for Thine is the battle. Many times, by Thy great Name, did he triumph over the Philistines. Many times hast Thou also delivered us by the hand of our kings through Thy loving-kindness, and not in accordance with our works by which we have done evil, nor according to our rebellious deeds.

Truly the battle is Thine and the power from Thee! It is not ours. Our strength and the power of our hands accomplish no mighty deeds except by Thy power and by the might of Thy great valour. This Thou hast taught us from ancient times, saying, A star shall come out of Jacob, and a sceptre shall rise out of Israel. He shall smite the temples of Moab and destroy all the children of Sheth. He shall rule out of Jacob and shall cause the survivors of the city to perish. The enemy shall be his possession and Israel shall accomplish mighty deeds (Numbers 24, 17-19).

By the hand of Thine anointed, who discerned Thy testimonies, Thou hast revealed to us the times of the battles of Thy hands that Thou mayest glorify Thyself in our enemies by levelling the hordes of Belial, the seven nations of vanity, by the hand of Thy poor whom Thou hast redeemed by Thy might and by the fullness of Thy marvellous power.

Thou hast opened the door of hope to the melting heart: Thou wilt do to them as Thou didst to Pharaoh, and to the captains of his chariots in the Red Sea. Thou wilt kindle the downcast of spirit and they shall be a flaming torch in the straw to consume ungodliness and never to cease till iniquity is destroyed.

From ancient times Thou hast foretold the hour when the might of Thy hand (would be raised) against the Kittim, saying, Assyria shall fall by the sword of no man, the sword of no mere man shall devour him (Isaiah 31, 8). For Thou wilt deliver into the hands of the poor the enemies from all the lands, to humble the mighty of the peoples by the hand of those bent to the dust, to bring upon the head of Thine enemies the reward of the wicked, and to justify Thy true judgement in the midst of all the sons of men, and to make for Thyself an everlasting Name among the people whom Thou hast redeemed ... of battles to be magnified and sanctified in the eyes of the remnant of the peoples, that they may know... when Thou chastisest Gog and all his assembly gathered about him ...

For Thou wilt fight with them from heaven...

WAR RULE CHAPTER 12

For the multitude of the Holy Ones is with Thee in heaven, and the host of the Angels is in Thy holy abode, praising Thy Name. And Thou hast established in a community for Thyself the elect of Thy holy people. The list of the names of all their host is with Thee in the abode of Thy holiness; the reckoning of the saints is in Thy glorious dwelling-place. Thou hast recorded for them, with the graving-tool of life, the favours of Thy blessings and the Covenant of Thy peace, that Thou

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mayest reign over them for ever and ever and throughout all the eternal ages. Thou wilt muster the hosts of Thine elect, in their Thousands and Myriads, with Thy Holy Ones and with all Thine Angels, that they may be mighty in battle, and may smite the rebels of the earth by Thy great judgements, and that they may triumph together with the elect of heaven.

For Thou art terrible, O God, in the glory of Thy kingdom, and the congregation of Thy Holy Ones is among us for everlasting succour.

We will despise kings, we will mock and scorn the mighty; for our Lord is holy, and the King of Glory is with us together with the Holy Ones.

Valiant warriors of the angelic host are among our numbered men, and the Hero of war is with our congregation; the host of His spirits is with our foot-soldiers and horsemen. They are as clouds, as clouds of dew (covering) the earth, as a shower of rain shedding judgement on all that grows on the earth.

Rise up, O Hero!

Lead off Thy captives, O Glorious One!

Gather up Thy spoils, O Author of mighty deeds!

Lay Thy hand on the neck of Thine enemies and Thy feet on the pile of the slain!

Smite the nations, Thine adversaries, and devour the flesh of the sinner with Thy sword!

Fill Thy land with glory and Thine inheritance with blessing!

Let there be a multitude of cattle in Thy fields, and in Thy palaces silver and gold and precious stones!

O Zion, rejoice greatly!

O Jerusalem, show thyself amidst jubilation!

Rejoice, all you cities of Judah; keep your gates ever open that the hosts of the nations may be brought in!

Their kings shall serve you and all your oppressors shall bow down before you; they shall lick the dust of your feet.

Shout for joy, O daughters of my people!

Deck yourselves with glorious jewels and rule over the kingdoms of the nations! Sovereignty shall be to the Lord and everlasting dominion to Israel ... ...

WAR RULE CHAPTER 13

The High Priest shall come, and his brethren the Priests and the Levites, and all the elders of the army shall be with him; and standing, they shall bless the God of Israel and all His works of truth, and shall execrate Belial there and all the spirits of his company.

Speaking, they shall say: Blessed be the God of Israel for all His holy purpose and for His works of truth! Blessed be all those who serve Him in righteousness and who know Him by faith!

Cursed be Belial for his sinful purpose and may he be execrated for his wicked rule! Cursed be all the spirits of his company for their ungodly purpose and may they be execrated for all their service of uncleanness!

Truly they are the company of Darkness, but the company of God is one of eternal Light.

Thou art the God of our fathers; we bless Thy Name for ever. We are the people of Thine inheritance; Thou didst make a Covenant with our fathers, and wilt establish it with their children throughout eternal ages. And in all Thy glorious testimonies there has been a reminder of Thy mercies among us to succour the remnant, the survivors of Thy Covenant, that they might recount Thy works of truth and the judgements of Thy marvellous mighty deeds.

Thou hast created us for Thyself, O God, that we may be an everlasting people. Thou hast decreed for us a destiny of Light according to Thy truth. And the Prince of Light Thou hast appointed from ancient times to come to our support; all the sons of righteousness are in his hand, and all the spirits of truth are under his dominion. But Belial, the Angel of Malevolence, Thou hast created for the Pit; his rule is in Darkness and his purpose is to bring about wickedness and iniquity. All the spirits of his company, the Angels of Destruction, walk according to the precepts of Darkness; towards them is their inclination.

But let us, the company of Thy truth, rejoice in Thy mighty hand and be glad for Thy salvation, and exult because of Thy succour and peace. O God of Israel, who can compare with Thee in might? Thy mighty hand is with the poor. Which angel or prince can compare with Thy redeeming succour? For Thou hast appointed the day of battle from ancient times ... to come to the aid of truth and to destroy iniquity, to bring Darkness low and to magnify Light ... to stand for ever, and to destroy all the sons of Darkness ... ...

WAR RULE CHAPTER 14

like the fire of His wrath against the idols of Egypt.

And when they have risen from the slain to return to the camp, they shall all sing the Psalm of Return. And in the morning, they shall wash their garments, and shall cleanse themselves of the blood of the bodies of the ungodly. And they shall return to the positions in which they stood in battle formation before the fall of the enemy slain, and there they shall all bless the God of Israel. Rejoicing together, they shall praise His Name, and speaking they shall say: Blessed be the God of Israel who keeps mercy towards His Covenant, and the appointed times of salvation with the people He has delivered!

He has called them that staggered to marvellous mighty deeds, and has gathered in the assembly of the nations to destruction without any remnant.

He has lifted up in judgement the fearful of heart and has opened the mouth of the dumb that they might praise the mighty works of God.

He has taught war to the hand of the feeble and steadied the trembling knee; he has braced the back of the smitten. Among the poor in spirit there is power over the hard of heart, and by the perfect of way all the nations of wickedness have come to an end: not one of their mighty men stands, but we are the remnant of Thy people.

Blessed be Thy Name, O God of mercies, who hast kept the Covenant with our fathers.

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In all our generations Thou hast bestowed Thy wonderful favours on the remnant of Thy people under the dominion of Belial.

During all the mysteries of his Malevolence he has not made us stray from Thy Covenant;

Thou hast driven his spirits of destruction far from us, Thou hast preserved the soul of Thy redeemed when the men of his dominion {acted wickedly).

Thou hast raised the fallen by Thy strength, but hast cut down the great in height and hast brought down the lofty.

There is no rescue for all their mighty men and no refuge for their swift men; Thou givest to their honoured men a reward of shame, all their empty existence hast Thou turned to nothing.

But we, Thy holy people, will praise Thy Name because of the works of Thy truth.

We will exalt Thy splendour because of Thy mighty deeds in all the seasons and appointed times for ever, at the coming of day and at nightfall and at the departure of evening and morning.

For great is the design of Thy glory and of Thy wonderful mysteries on high that Thou shouldst raise up dust before Thee and lay low the 'gods'.

Rise up, rise up, O God of gods, raise Thyself in might, King of Kings!

May all the sons of Darkness scatter before Thee!

The light of Thy greatness shall shine forth on 'gods' and men.

It shall be like a fire burning in the dark places of perdition; it shall burn the sinners in the perdition of hell, in an eternal blaze

... in all the eternal seasons.

They shall recite there all the war hymns. Afterwards they shall return to their camps ...

WAR RULE CHAPTER 15

For this shall be a time of distress for Israel, and of the summons to war against all the nations. There shall be eternal deliverance for the company of God, but destruction for all the nations of wickedness.

All those who are ready for battle shall march out and shall pitch their camp before the king of the Kittim and before all the host of Belial gathered about him for the Day of Revenge by the Sword of God.

Then the High Priest shall rise, with the Priests, his brethren, and the Levites, and all the men of the army, and he shall recite aloud the Prayer in Time of War written in the Book of the Rule concerning this time, and also all their Hymns. He shall marshal all the formations there, as is written in the Book of War, and the priest appointed for the Day of Revenge by the voice of all his brethren shall go forward to strengthen the hearts of the fighting men. Speaking, he shall say: Be strong and valiant; be warriors! Fear not! Do not be confused and do not let your hearts be afraid! Do not be fearful; fear them not!

Do not fall back ... for they are a congregation of wickedness and all their works are in Darkness; they tend towards Darkness. They make for themselves a refuge in falsehood and their power shall vanish like smoke. All the multitudes of their community... shall not be found.

Damned as they are, all the substance of their wickedness shall quickly fade, like a flower in the summer-time.

Be brave and strong for the battle of God! For this day is the time of the battle of God against all the host of Belial, and of the judgement of all flesh. The God of Israel lifts His hand in His marvellous might against all the spirits of wickedness. The hosts of the warrior 'gods' gird themselves for battle, and the formations of the Holy Ones prepare themselves, for the Day of Revenge ...

WAR RULE CHAPTER 16

... For the God of Israel has called out the sword against all the nations, and He will do mighty deeds by the saints of His people.

And they shall obey all this Rule on the day when they stand before the camps of the Kittim The Priests shall afterwards sound for them the trumpets of the Reminder, and the gates of war shall open; the foot-soldiers shall advance and the columns shall station themselves between the formations. The Priests shall sound for them the signal, 'Battle Array', and at the sound of the trumpets the columns shall deploy until every man is in his place. The Priests shall then sound a second signal for them to advance, and when they are within throwing distance of the formation of the Kittim, each man shall seize his weapon of war. Then the six Priests shall blow on the trumpets of Massacre a shrill staccato blast to direct the battle, and the Levites and all the blowers of rams' horns shall sound a battle alarm, a mighty clamour; and with this clamour they shall begin to bring down the slain from among the Kittim. All the people shall cease their clamour, but the Priests shall continue to sound the trumpets of Massacre, and battle shall be fought against the Kittim (vacat). And when Belial girds himself to come to the aid of the sons of darkness, and when the slain among the footsoldiers begin to fall by the mysteries of God, and when all the men appointed for battle are put to ordeal by them, the Priests shall sound the trumpets of Summons for another formation of the reserve to advance into battle; and they shall take up their stand between the formations. And for those engaged in battle they shall sound the 'Retreat'.

Then the High Priest shall draw near, and standing before the formation, he shall strengthen by the power of God their hearts and hands in His battle. Speaking he shall say: ... the slain, for you have heard from ancient times through the mysteries of God ... ...

WAR RULE CHAPTER 17

He will pay their reward with burning fire by the hand of those tested in the crucible. He will sharpen His weapons and will not tire until all the wicked nations are destroyed. Remember the judgement of Nadab and Abihu, sons of

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Aaron, by whose judgement God showed Himself holy in the eyes of Israel. But Eleazar and Ithamar He confirmed in an everlasting priestly Covenant.

Be strong and fear not; for they tend towards chaos and confusion, and they lean on that which is not and shall not be. To the God of Israel belongs all that is and shall be; He knows all the happenings of eternity. This is the day appointed by Him for the defeat and overthrow of the Prince of the kingdom of wickedness, and He will send eternal succour to the company of His redeemed by the might of the princely Angel of the kingdom of Michael. With everlasting light He will enlighten with joy the children of Israel; peace and blessing shall be with the company of God. He will raise up the kingdom of Michael in the midst of the gods, and the realm of Israel in the midst of all flesh.

Righteousness shall rejoice on high, and all the children of His truth shall jubilate in eternal knowledge. And you, the sons of His Covenant, be strong in the ordeal of God! His mysteries shall uphold you until He moves His hand for His trials to come to an end.

After these words, the Priests shall sound to marshal them into the divisions of the formation; and at the sound of the trumpets the columns shall deploy until every man is in his place. Then the Priests shall sound a second signal on the trumpets for them to advance, and when the foot-soldiers approach throwing distance of the formation of the Kittim, every man shall seize his weapon of war. The Priests shall blow the trumpets of Massacre, and the Levites and all the blowers of rams' horns shall sound a battle alarm, and the foot-soldiers shall stretch out their hands against the host of the Kittim; and at the sound of the alarm they shall begin to bring down the slain. All the people shall cease their clamour, but the Priests shall continue to blow the trumpets of Massacre and battle shall be fought against the Kittim.

... and in the third lot ... that the slain may fall by the mysteries of God ...

WAR RULE CHAPTER 18

In the seventh lot when the great hand of God is raised in an everlasting blow against Belial and all the hosts of his kingdom, and when Assyria is pursued amidst the shouts of Angels and the clamour of the Holy Ones, the sons of Japheth shall fall to rise no more. The Kittim shall be crushed without remnant, and no man shall be saved from among them.

At that time, on the day when the hand of the God of Israel is raised against all the multitude of Belial, the Priests shall blow the six trumpets of the Reminder and all the battle formations shall rally to them and shall divide against all the camps of the Kittim to destroy them utterly. And as the sun speeds to its setting on that day, the High Priest shall stand, together with the Levites who are with him and the tribal chiefs and the elders of the army, and they shall bless the God of Israel there. Speaking they shall say:

Blessed be Thy Name, O God of gods, for Thou hast worked great marvels with Thy people! Thou hast kept Thy Covenant with us from of old, and hast opened to us the gates of salvation many times. For the sake of Thy Covenant Thou hast removed our misery, in accordance with Thy goodness towards us. Thou hast acted for the sake of Thy Name, O God of righteousness ... Thou hast worked a marvellous miracle for us, and from ancient times there never was anything like it.

For Thou didst know the time appointed for us and it has appeared before us this day ... Thou hast shown us Thy merciful hand in everlasting redemption by causing the dominion of the enemy to fall back for ever. (Thou hast shown us) Thy mighty hand in a stroke of destruction in the war against all our enemies.

And now the day speeds us to the pursuit of their multitude ... Thou hast delivered up the hearts of the brave so that they stand no more.

For Thine is the power, and the battle is in Thy hands! ...

WAR RULE CHAPTER 19

For our Sovereign is holy and the King of Glory is with us; the host of his spirits is with our foot-soldiers and horsemen. They are as clouds, as clouds of dew covering the earth, and as a shower of rain shedding righteousness on all that grows there. Rise up, O Hero!

Lead off Thy captives, O Glorious One!

Gather up Thy spoils, O Author of mighty deeds!

Lay Thy hand on the neck of Thine enemies and Thy feet on the pile of the slain!

Smite the nations, Thine adversaries, and devour flesh with Thy sword!

Fill Thy land with glory and Thine inheritance with blessing!

Let there be a multitude of cattle in Thy fields, and in Thy palaces silver and gold and precious stones!

O Zion, rejoice greatly!

Rejoice all you cities of Judah!

Keep your gates ever open that the hosts of the nations may be brought in!

Their kings shall serve you and all your oppressors shall bow down before you; they shall lick the dust of your feet.

Shout for joy, O daughters of my people!

Deck yourselves with glorious jewels and rule over the kingdom of the nations!

Sovereignty shall be to the Lord and everlasting dominion to Israel.

(1QM combined with 4QMb=4Q492)

{Then they shall gather in} the camp that night to rest until the morning.

And in the morning {they shall go to the place where the formation stood before the} warriors of the Kittim fell, as well as the multitudes of Assyria, and the hosts of all the assembled nations {to discover whether} the multitude of the stricken are dead {with none to bury them}, those who fell there under the Sword of God. And the High Priest shall draw near, with his vicar, and the chief Priests {and the

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Levites} with the Prince of the battle, and all the chiefs of the formations and their numbered men; they shall return to the positions which they held before the slain began to fall from among the Kittim, and there they shall praise the God {the Most High} ...

The War Scroll from Cave 4 (4Q491, 493)

(The following fragments, belonging to Ma (4Q491), echo sections from 1QM, but it also contain passages without parallels there. This is why we have to show them here.)

Ma = 4Q491, frs. 1-3

... There shall be one thousand cubits between the camp and the latrine and no nakedness whatever shall be seen in their surroundings. And when they set out to prepare the battle to curb the enemy, there shall be among them some exempted in the lot of each tribe according to their numbered men for each day's duty. On that day, some men from all their tribes shall set out from their camps towards the House of Meeting ... the Priests, the Levites, and all the chiefs of the camps shall go out towards them. They will pass there before ... according to the Thousands, Hundreds, Fifties and Tens.

Whoever shall not be clean because of his 'fount' on that night shall not go with them to the battle, for the holy angels shall be with their formations together ... When the formation called up for that day's battle to pass to all ... of the war, three formations shall stand, formations behind formations. They shall set a space between all the formations and they shall go out to battle in succession. These are the foot-soldiers and beside them the horsemen. They shall stand between the formations. And if they set up an ambush for a formation, the three ambushing formations shall be at a distance and shall not rise ... of the war and they shall hear the trumpets of Alarm and the foot-soldiers will begin to bring down the guilty dead. Afterwards the ambush shall rise from its hiding-place arranged in formations. The reassembly: from the right and from the left, from behind and from the front, four directions ... in the battles of annihilation. And all the formations engaged in combat with the enemy will be in one place.

... The first formation will go out to the battle and the second stand ... on their post. With the completion of their time, the first shall return and rise ... The second ... When the battle is joined. And the second formation shall have completed its time and they shall return and stand on their post. And the third ...

... And the chief Priest and his brethren, the Priests, and the Levites and the men of the order shall stand. And the Priests shall blow the trumpets continuously ... and a girdle of fine cloth of flax embroidered with blue, purple and scarlet threads, a many-coloured design produced by a craftsman, and a fine linen tunic and fine linen breeches and a mitred turban on their heads. They shall not take them to the sanctuary for they are battle raiments. According to all this rule ...

THE BOOK OF WAR

(4Q285, 11Q14)

(This collection of small fragments, designated as Rule of War, are akin to the War Scroll. It is probably representing its missing end section. Allusions are found to Levites blowing trumpets (fr. 8), to the archangel Michael (fr. 10), to the Prince of the Congregation, identified as the Branch of David (frs. 4 and 7), as well as to the Kittim and their slain (frs. 2, 4, 7), all familiar from 1QM. The poorly preserved benediction (fr. 8) can be reconstructed with the help of 11Q14 which contains, however, some notable variants. Fragment 4 seems to identify the defeated opponent as the biblical Gog (Ezekiel 39), the chief foe of the final age, here no doubt equated with the king of the Kittim. Fragment 7, erroneously labelled by some as the 'Pierced Messiah fragment', is based on an interpretation of Isaiah)

4Q285, fr. 1

... because of Thy name and ... Michael, Gabriel, Sariel and Raphael ... with the elect of ...

4Q285, fr. 4

... wickedness will be smitten ... the Prince of the Congregation and all Israel ... which was written in the book of Ezekiel the Prophet, I will strike your bow from your left hand and will make your arrows drop from your right hand. On the mountains of Israel you shall fall ... the king of the Kittim ... the Prince of the congregation will pursue them as far as the Great Sea ... and they shall flee from before Israel. In that time ... he shall stand against them and they shall be stirred against them ... and they shall return to the dry land. In that time ... and they shall bring him (the king of the Kittim?) before the Prince of the Congregation

4Q285 frg. 5

Isaiah the prophet: The thickets of the forest will be cut down with an axe and Lebanon by a majestic one will fall. And there shall come forth a shoot from the stump of Jesse the Branch of David and they will enter into judgement with and the Prince of the Congregation, the Branch of David will kill him by strokes and by wounds. And a Priest of renown will command the slain of the Kittim.

4Q285.fr. 7

The Messiah, Branch of David

As it is written in the book of Isaiah the Prophet, The thickets of the forest will be cut down with an axe and Lebanon by a majestic one will f all. And there shall come forth a shoot from the stump of Jesse ... the Branch of David and they will enter into judgement with ... and the Prince of the Congregation, the Branch of David will kill him ... by strokes and by wounds. And a Priest of renown will command ... the slain of the Kittim ...

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4Q285, fr.8

Answering, he shall say to the sons of Israel: May you be blessed in the name of the Most High God ... and may His holy name be blessed for ever and ever. May all His holy angels be blessed. May the Most High God bless you. May He shine His face towards you and open for you His good treasure which is in heaven to bring down on your land showers of blessing, dew, rain, early rain and late rain in His/its time, and to give you the fruit of the produce of corn, wine and oil plentiful. And may the land produce for you fruits of delight. And you shall eat and grow fat. And there shall be no miscarriage in your land and no sickness, blight or mildew shall be seen in its produce. And there shall be no loss of children nor stumbling in your congregation, and wild beasts shall withdraw from your land and there shall be no pestilence in your land. For God is with you and His holy angels stand in your congregation, and His holy name shall be invoked upon you ... in your midst...

11Q14

And he shall bless them in the name of the God of Israel. Answering he shall say, ... to the sons of Israel: May you be blessed for ever and ever and may His ... be blessed ... and may His holy angels be blessed. May the Most High God bless you. May He shine His face towards you and open to you His good treasure which is in heaven to bring down on your land showers of blessing, dew, rain, early rain and late rain in His/its time to give you the fruit of the produce of corn, wine and oil plentiful. May the land produce for you fruits of delight. And you shall eat and grow fat. And there shall be no miscarriage in your land and no sickness, blight or mildew shall be seen in its produce. There shall be no loss of children, nor stumbling in your congregation and the wild beasts shall withdraw from your land. The sword shall not pass through your land. For God is with you and His holy angels shall be present in your congregation, and His holy name shall be invoked upon you.

THE TEMPLE SCROLL

(11QT=11Q19-21, 4Q365a, 4Q524)

(The Temple Scroll is the longest Qumran manuscript, measuring over twenty-eight feet. There are also other fragments pertaining to the same document from Cave 11 (11Q20) and from Cave 4 (4Q365a). Originally it consisted of sixtyseven columns. It was written in the mid-first century BC.

The major part of the scroll deals with the Temple (building and furniture) and cultic worship, especially sacrifices on Sabbaths and the many feasts of the year. Most of the legislation depends, directly or indirectly, on Exodus, Leviticus, and more particularly on Deuteronomy, but there are also occasional non-biblical regulations.

The beginning of the manuscript is badly mutilated. Column I is missing. Columns III-XII are so fragmented that we only know that they contain: 1. Covenant between God and Israel (II). 2. Building projects of the Temple, 3. Daily, weekly and monthly sacrifices, and festivals. 4. Purity regulations. 5. Miscellaneous laws and punishments.

The sequence of subjects generally follows the Bible, but an obvious effort has been made to systematize, harmonize and reinterpret the laws. The aim of the author is to present the message of the scroll not as an interpretation of the Bible, but as an immediate divine revelation. For this purpose, not only does he formulate the supplementary legislation as directly spoken by God, but also frequently substitutes 'I' for 'the Lord = YHWH' of Scripture.)

(... Column 1 is missing ...)

TEMPLE SCROLL COLUMN 2

Behold, I will make a covenant.

For it is something dreadful that I will do to you. I myself will expel from before you the Amorites, the Canaanites, the Hittites, the Girgashites, the Perizzites, the Hivites and the Jebusites. Take care not to make a covenant with the inhabitants of the country which you are to enter so that they may not prove a snare for you. You must destroy their altars, smash their pillars and cut down their sacred trees and burn their idols with fire. You must not desire silver and gold so that you may not be ensnared by them; for that would be abominable to me. You must not bring any abominable idol into your house and come under the ban together with it. You shall detest and abominate it, for it is under the ban. You shall not worship another god, for YHWH, whose name is Jealous, is a jealous God. Take care not to make a covenant with the inhabitants of the country so that, when they whore after their gods and sacrifice to them and invite you, you may not eat of their sacrifices and take their daughters for your sons, and their daughters may not whore after their gods and cause your sons to whore after them. ...

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(... Columns 3-12 are extremely fragmented, not readable ...)

This is what you shall offer on the altar: two yearling lambs without blemish every day as a perpetual holocaust. You shall offer the first in the morning; and you shall offer the other lamb in the evening; the corresponding grain-offering will be a tenth of fine flour mixed with a quarter of a hin of beaten oil; it shall be a perpetual holocaust of soothing odour, an offering by fire to YHWH; and the corresponding drink-offering shall be a quarter of a hin of wine. The priest who offers the holocaust shall receive the skin of the burnt-offering which he has offered. You shall offer the other lamb in the evening with the same grain-offering as in the morning and with the corresponding drink-offering as an offering by fire, a soothing odour to YHWH ...

On the Sabbath days you shall offer two yearling rams without blemish and two tenths of an ephah of fine flour, mixed with oil, for a grain-offering and the corresponding drink-offering. This is the holocaust of every Sabbath in addition to the perpetual holocaust and the corresponding drink-offering. On the first day of each month you shall offer a holocaust to YHWH: two young bulls, one ram, seven yearling rams without blemish and a grain-offering of fine flour, three tenths of an ephah mixed with half a hin of oil, and a drink-offering, half a hin for each young bull and a grain-offering of fine flour mixed with oil, two tenths of an ephah with a third of a hin, and wine for a drink-offering, one third of a hinfor each ram; ... one tenth of fine flour for a grain-offering, mixed with a quarter of a hin, and wine, a quarter of a hin for each lamb ... a soothing odour to YHWH on the first day of each month. This is the burnt-offering for each month for the months of the year ... On the first day of the first month the months (of the year) shall start; it shall be the first month of the year for you. You shall do no work. You shall offer a he-goat for a sin-offering. It shall be offered by itself to expiate for you. You shall offer a holocaust: a bullock, a ram, seven yearling ram lambs without blemish ... additional to the burnt-offering for the new moon, and a grainoffering of three tenths of fine flour mixed with oil, half a hin for each bullock, and wine for a drink-offering, half a hin, a soothing odour to YHWH, and two tenths of fine flour mixed with oil, one third of a hin.

You shall offer wine for a drink-offering, one third of a hin for the ram, an offering by fire, of soothing odour to YHWH; and one tenth of fine flour, a grain-offering mixed with a quarter of a hinof oil. You shall offer wine for a drink-offering, a quarter of a hin for each ram ... lambs and for the he-goat ... each day ... seven yearling lambs and a he-goat ... according to this statute. For the ordination (of the priests), one ram for each day, and baskets of bread for all the rams of the ordination, one basket for each ram. They shall divide all the rams and the baskets for the seven days of the ordination for each day; according to their divisions, they shall offer to YHWH the right thigh of the ram as a holocaust and the fat covering the entrails and the two kidneys and the fat on them and on the loins and the whole fat tail close to the backbone and the appendage of the liver and the corresponding grain-offering and drink-offering according to the statute. They shall take one unleavened cake from the basket and one cake of bread with oil and one wafer, and they shall put it all on the fat together with the offering of the right thigh. Those who sacrifice shall wave the rams and the baskets of bread as a wave-offering before YHWH. This is a holocaust, an offering by fire, of soothing odour before YHWH. They shall burn everything on the altar over the holocaust, to complete their ordination during the seven days of ordination.

If the High Priest is to minister to YHWH, whoever has been ordained to put on the vestments in place of his father, shall offer a bull for all the people and another for the priests. He shall offer the one for the priests first. The elders of the priests shall lay their hands on its head and after them the High Priest and all the priests. They shall slaughter the bull before YHWH. The elders of the priests shall take from the blood of the bull and place it with their finger on the horns of the altar and they shall pour the blood around the four corners of the altar ledge ... and they shall take from its blood and place it on his right ear lobe and on the thumb of his right hand and the big toe of his right foot. They shall sprinkle on him and his vestments some of the blood which was on the altar... he shall be holy all his days. He shall not go near any dead body. He shall not render himself unclean even for his father or mother, for he is holy to YHWH, his God ... He shall offer on the altar and burn the fat of the first bull ... all the fat on the entrails and the appendage of the liver and the two kidneys and the fat on them and the fat on the loins, and the corresponding grain-offering and drink-offering according to their statute, he shall burn them on the altar. It shall be a burnt-offering, an offering by fire, of soothing odour before YHWH. The flesh of the bull, its skin and offal, they shall burn outside the sanctuary city on a wood fire in a place reserved for sin-offerings. There they shall burn it with its head and legs together with all its entrails. They shall burn all of it there except the fat. It is a sin-offering. He shall take the second bull, which is for the people, and by it he shall expiate for all the people of the assembly, by its blood and fat. As he did with the first bull, so he shall do with the bull of the assembly. He shall place with his finger some of its blood on the horns of the altar, and the remainder of its blood, he shall sprinkle on the four corners of the altar ledge, and its fat and the corresponding grain- offering and drink-offering, he shall burn on the altar. It is a sin-offering for the assembly.

... They shall rejoice because expiation has been made for them ... This day shall be a holy gathering for them, an eternal rule for all their generations wherever they dwell. They shall rejoice and ...

Let them prepare on the fourteenth day of the first month between dusk and dark the Passover of YHWH. They shall sacrifice it before the evening offering and shall sacrifice ... men from twenty years of age and over shall prepare it. They shall eat it at night in the holy courts.

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They shall rise early and each shall go to his tent ...

On the fifteenth day of this month (there shall be) a holy gathering.

You shall do no work of labour on it. It shall be a seven-day feast of unleavened bread for YHWH. You shall offer on each of these seven days a holocaust to YHWH: two young bulls, a ram, and seven ram lambs without blemish and a he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute for the young bulls, rams, lambs and the he-goat. On the seventh day there shall be an assembly for YHWH. You shall do no work on it.

... he- goat for a sin-offering ... the corresponding grain-offering and drink- offering according to the statute; one tenth of fine flour mixed with a quarter of a hin of oil and a quarter of a hin of wine for a drink-offering ... he shall expiate for all the guilt of the people of the assembly ... This shall be an eternal rule for you for your generations wherever you dwell. Then they shall offer the one ram, once, on the day of the waving of the sheaf.

You shall count seven complete Sabbaths from the day of your bringing the sheaf of the wave-offering. You shall count until the morrow of the seventh Sabbath. You shall count fifty days. You shall bring a new grain-offering to YHWH from your homes, a loaf of fine flour, freshly baked with leaven. They are firstfruits to YHWH, wheat bread, twelve cakes, two tenths of fine flour in each cake ... the tribes of Israel. They shall offer ... their grain-offering and drink-offering according to the statute. The priests shall wave ... wave-offering with the bread of the firstfruits. They shall belong to the priests and they shall eat them in the inner courtyard, as a new grain-offering, the bread of the firstfruits. Then ... new bread from freshly ripened ears.

On this day there shall be a holy gathering, an eternal rule for their generations. They shall do no work. It is the feast of Weeks and the feast of Firstfruits, an eternal memorial.

You shall count seven weeks from the day when you bring the new grain-offering to YHWH, the bread of firstfruits. Seven full Sabbaths shall elapse until you have counted fifty days to the morrow of the seventh Sabbath. You shall bring new wine for a drink-offering, four hins from all the tribes of Israel, one third of a hin for each tribe.

They shall offer on this day with the wine twelve rams to YHWH; all the chiefs of the clans of Israel ... rams and the corresponding grain-offering according to the statute: two tenths of fine flour mixed with oil, one third of a hin of oil for a ram; with this drink-offering ... seven yearling ram lambs and a he-goat ... assembly ... their grainoffering and drink-offering shall be according to the statute concerning young bulls and the ram ... to YHWH. At the quarter of the day, they shall offer ... the rams and the drink-offering. They shall offer ... fourteen yearling ram lambs ... the burnt-offering. They shall prepare them ... and they shall burn their fat on the altar, the fat covering the entrails and the fat that is on them, and the appendage of the liver with the kidneys he shall remove and the fat on them, and that which is on the loins and the fat tail close to the backbone. They shall burn all on the altar together with the corresponding grain-offering and drinkoffering, an offering by fire, of soothing odour before YHWH. They shall offer every grain-offering joined to a drink-offering according to the statute. They shall take a handful from every grain-offering offered either with frankincense or dry, (this being) its memorial portion, and burn it on the altar. They shall eat the remainder in the inner courtyard. The priests shall eat it unleavened. It shall not be eaten with leaven. It shall be eaten on that day before sunset. They shall salt all their offerings. You shall never allow the covenant of salt to fail. They shall offer to YHWH an offering from the rams and the lambs, the right thigh, the breast, the cheeks, the stomach and the foreleg as far as the shoulder bone, and they shall wave them as a wave-offering.

The priests' portions shall be the thigh of the offering and the breast ... the forelegs, the cheeks and the stomachs ... as an eternal rule, from the children of Israel and the shoulder remaining of the foreleg shall be for the Levites ... an eternal rule for them and for their seed .. the princes of the Thousands ... from the rams and from the lambs, one ram and one ram lamb shall belong to the priests; to the Levites, one ram, one lamb; and to every tribe, one ram, one lamb for all the tribes, the twelve tribes of Israel. They shall eat them on that day, in the outer courtyard before YHWH.

... the priests shall drink there first and the Levites second ... the princes of the standards first ... men of renown. After them the whole people, from the great to the small, shall begin to drink the new wine.

They shall not eat any unripe grapes from the vines, for on this day they shall expiate for the tirosh. The children of Israel shall rejoice before YHWH, an eternal rule for their generations wherever they dwell. They shall rejoice on this day for they have begun to pour out an intoxicating drink-offering, the new wine, on the altar of YHWH, year by year.

You shall count from that day seven weeks, seven times (seven days), forty-nine days; there shall be seven full Sabbaths; until the morrow of the seventh Sabbath you shall count fifty days. You shall then offer new oil from the homes of the tribes of the children of Israel, half a hin from a tribe, new beaten oil ... oil on the altar of the holocaust, firstfruits before YHWH. ... shall expiate with it for all the congregation before YHWH ... with this oil, half a hin ... according to the statute, a holocaust, an offering by fire, of soothing odour to YHWH ... With this oil they shall light the lamps ... the princes of the Thousands with ... fourteen yearling male lambs and the corresponding grain-offering and drink-offering ... for the lambs and the rams. The Levites shall slaughter ... and the priests, the sons of Aaron, shall sprinkle their blood on the altar all around ... and they shall burn their fat on the altar of the holocaust ... and the corresponding grain-offering and drink-offering, they shall burn over the fats ... an offering by fire, of soothing odour to YHWH. They shall take away from ... the right thigh and the breast ... the cheeks and the stomach shall be the priests' portion according to the statute concerning them. They shall give to the Levites the shoulder.

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Afterwards they shall bring them the offerings out to the children of Israel, and the children of Israel shall give the priests one ram, one lamb, and to the Levites, one ram, one lamb, and to each tribe, one ram, one lamb. They shall eat them on that day in the outer courtyard before YHWH, an eternal rule for their generations, year by year.

Afterwards they shall eat from the olives and anoint themselves with the new oil, for on this day they shall expiate for all the oil of the land before YHWH once yearly. They shall rejoice ...

The High Priest shall offer the holocaust of the Levites first, and afterwards he shall send up in smoke the holocaust of the tribe of Judah, and when he is sending it up in smoke, they shall slaughter before him the he-goat first and he shall lift up its blood in a bowl to the altar and with his finger he shall put some of the blood to the four horns of the altar of the holocaust and to the four corners of the altar ledge, and shall toss the blood towards the base of the altar ledge all around. He shall burn its fat on the altar, the fat covering the entrails and that over the entrails. The appendage of the liver with the kidneys he shall remove as well as the fat over them and on the loins. He shall send up in smoke all of them on the altar together with the corresponding grain-offering and drink-offering, an offering by fire of soothing odour to YHWH. And ... the flesh, of soothing odour; it shall be an offering by fire to YHWH. Thus they must do to every young bull, and to every ram and to every lamb and its limbs shall remain apart. The corresponding grain-offering and drink-offering shall be on it, an eternal rule for your generations before YHWH.

After this holocaust he shall offer the holocaust of the tribe of Judah separately. As he has done with the holocaust of the Levites, so shall he do with the holocaust of the children of Judah after the Levites. On the second day he shall first offer the holocaust of Benjamin and after it he shall offer the holocaust of the children of Joseph, Ephraim and Manasseh together. On the third day, he shall offer the holocaust of Reuben separately, and the holocaust of Simeon separately. On the fourth day he shall offer the holocaust of Issachar separately and the holocaust of Zebulun separately. On the fifth day he shall offer the holocaust of Gad separately and the holocaust of Asher separately. On the sixth day he shall offer the holocaust of Dan separately and the holocaust of Naphtali separately ...

In the seventh month, on the first day of the month, you shall have a sacred rest, a remembrance announced by a trumpet blast, a holy gathering. You shall offer a holocaust, an offering by fire, of soothing odour before YHWH. You shall offer one young bull, one ram, seven yearling lambs without blemish and one he-goat for a sinoffering, and the corresponding grain-offering and drink-offering according to the statute concerning them, of soothing odour to YHWH, in addition to the perpetual holocaust and the holocaust of the new moon. Afterwards you shall offer this holocaust at the third part of the day, an eternal rule for your generations wherever you dwell. You shall rejoice on this day. On it you shall do no work. A sacred rest shall this day be for you.

The tenth of this month is the Day of Atonement. You shall mortify yourselves. For any person who does not mortify himself on this selfsame day shall be cut off from his people. You shall offer on it a holocaust to YHWH: one young bull, one ram, seven ram lambs, one he-goat for a sin-offering, in addition to the sin-offering of the atonement and the corresponding grain-offering and drink-offering according to the statute concerning the young bull, the ram, the lambs and the he-goat. For the sin-offering of the atonement you shall offer two rams for holocaust. The High Priest shall offer one for himself and his father's house ... The High Priest shall cast lots on the two goats, one lot for YHWH and one for Azazel. He shall slaughter the goat on which YHWH's lot has fallen and shall lift up its blood in a golden bowl which is in his hand, and do with its blood as he has done with the blood of his young bull and shall expiate with it for all the people of the assembly. He shall send up in smoke its fat and the corresponding grain-and drink-offering on the altar of the holocaust. Its flesh, skin and dung they shall burn beside his young bull. It is a sinoffering for the whole assembly. He shall expiate with it for all the people of the assembly and it shall be forgiven to them. He shall wash his hands and feet of the blood of the sin-offering and shall come to the living goat and shall confess over its head the iniquities of the children of Israel together with all their guilt, all their sins. He shall put them on the head of the goat and despatch it to Azazel in the desert by the hand of the man who is waiting ready. The goat shall bear all the iniquities of (the children of Israel). ... and he shall expiate for all the children of Israel and it shall be forgiven to them ... Afterwards he shall offer the young bull, the ram, and the lambs, according to the statute relating to them, on the altar of the holocaust, and the holocaust will be accepted for the children of Israel, an eternal rule for their generations. Once a year this day shall be for them a memorial.

They shall do no work on it, for it shall be to them a Sabbath of sacred rest. Whoever shall do work on it or shall not mortify himself on it, shall be cut off from the midst of his people. A Sabbath of sacred rest, a holy gathering shall this day be for you. You shall sanctify it as a memorial wherever you dwell and you shall do no work.

On the fifteenth day of this month ... the corresponding grainoffering and drink-offering, all on the altar, an offering by fire, of soothing odour to YHWH. On the second day: twelve young bulls, two rams, fourteen lambs and one he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute concerning the young bulls, the rams, the lambs and the hegoat; it is an offering by fire, of soothing odour to YHWH.

On the third day eleven young bulls, two rams, fourteen lambs and one he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute concerning the young bulls, the rams, the lambs and the he-goat.

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On the fourth day ten young bulls, two rams, fourteen yearling ram lambs and one he-goat for a sin-offering and the corresponding grainoffering and drink-offering for the young bulls, the rams, the lambs and the he-goat ... On the fifth day ... and the corresponding grain-offering and drink-offering ... in the house on which I shall cause my name to rest ... holocausts, each on its day according to the law of this statute, always from the children of Israel in addition to their freewillofferings in regard to all that they offer, their drink-offerings and all their gifts that they shall bring to me in order to be acceptable. I shall accept them and they shall be my people and I shall be for them for ever. I will dwell with them for ever and ever and will sanctify my sanctuary by my glory. I will cause my glory to rest on it until the day of creation on which I shall create my sanctuary, establishing it for myself for all time according to the covenant which I have made with Jacob in Bethel.

... You shall make ... for stairs, a staircase ... in the house which you shall build ... You shall make a staircase north of the Temple, a square house, twenty cubits from one corner to the other alongside its four corners. Its distance from the wall of the Temple shall be seven cubits on the north-west. You shall make the width of its wall four cubits ... like the Temple and its inside from corner to corner twelve cubits. There shall be a square column in its middle, in the centre; its width four cubits on each side around which the stairs wind ... In the upper chamber of this house you shall make a gate opening to the roof of the Temple and a way (shall be) made through this gate towards the entrance ... of the Temple by which one can reach the upper chamber of the Temple. Overlay with gold all this stairhouse, its walls, its gates and its roof, from inside and from outside, its column and its stairs. You shall do everything as I tell you.

You shall make a square house for the laver in the south-east, on all its sides, each twenty-one cubits; fifty cubits distant from the altar. The width of the wall shall be four cubits, and the height twenty cubits ...

Make gates for it on the east, on the north and on the west. The width of the gates shall be four cubits and the height seven ... You shall make in the wall of this house, on the inside, recesses, and in them ... one cubit in width and their height four cubits above the ground. They shall be overlaid with gold on which they shall place their clothes which they have worn on arrival. Above the house of the ... when they come to minister in the sanctuary. You shall make a trench around the laver beside its house and the trench shall go from the house of the laver to a cavity. It shall descend rapidly to the ground where the water shall flow and disappear. It shall not be touched by any man for it is mingled with the blood of the holocaust. They shall sanctify my people in the sacred vestments which ...

You shall make a house east of the house of the laver according to the measurement of the house of the basin. Its wall shall be at a distance of seven cubits from the wall of the house of the laver. Its whole building and rafters shall be like those of the house of the laver.

It shall have two gates on the north and the south, one opposite the other, according to the measurement of the gates of the house of the laver. Inside all the walls of this house shall have apertures, their width and depth two cubits each and their height four with which the entrails and the feet are raised to the altar. When they have completed the sending up in smoke ...

... They close the wheels and ... and tie the horns of the young bulls to the rings and ... by the rings.

Afterwards they shall slaughter them and collect the blood in bowls and toss it around the altar base. They shall open the wheels and strip the skin of the young bulls from their flesh and cut them up into pieces, salt the pieces, wash the entrails and the legs, salt them and send them up in smoke on the fire which is on the altar, each young bull with its pieces beside it and the corresponding grain-offering of fine flour on it, the wine of the drink-offering beside it and some of it on it. The priests, the sons of Aaron, shall send everything up in smoke on the altar, an offering by fire, of soothing odour before YHWH. You shall make chains hanging from the rafters of the twelve columns ...

... whoever is not a priest shall die, and whoever ... a priest who shall come ... and he is not clothed in the holy vestments in which he was ordained, they too shall be put to death and shall not profane the sanctuary of their God, thus incurring the iniquity of mortal guilt. You shall sanctify the environs of the altar, the Temple, the laver and the colonnade and they shall be most holy for ever and ever.

You shall make a place west of the Temple, a colonnade of pillars standing around for the sin-offerings and the guilt-offerings, divided from one another, the sin-offerings of the priests, the he-goats, and the sin-offerings of the people and their guilt-offerings. None of these shall be mingled one with another, for their places shall be divided from one another in order that the priests may not err concerning all the sinofferings of the people, and all the rams of the guilt-offerings, thus incurring the sin of guilt.

The birds for the altar: he shall prepare turtle doves ... from the corner of ... to the corner of the gate, one hundred and twenty cubits. The gate shall be forty cubits wide. Each side shall be according to this measurement. The width of its wall shall be seven cubits, and its height forty-five cubits to the rafters of its roof. The width of its chambers shall be twenty-six cubits from corner to corner. The gates of entrance and exit: the gate shall be fourteen cubits wide and twenty-eight cubits high from the threshold to the lintel. The height of the rafters above the lintel shall be fourteen cubits.

The gate shall be roofed with a panelling of cedar wood overlaid with pure gold. Its doors shall be overlaid with fine gold.

From the corner of the gate to the second angle of the courtyard, (there shall be) one hundred and twenty cubits. Thus shall be the measurement of all these gates of the inner courtyard. The gates shall lead inside into the courtyard. You shall make inside the courtyard seats for the priests, and tables in front of the seats, in the inner colonnade by the

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outer wall of the courtyard, places made for the priests and their sacrifices, for the firstfruits and the tithes, for their peace-offering sacrifices which they shall sacrifice. The sacrifices of the peace-offerings of the children of Israel shall not be mingled with the sacrifices of the priests.

In the four corners of the courtyard you shall make for them a place for cooking-stoves where they shall seethe their sacrifices and sinofferings.

... There they shall eat ... the bird, the turtle-dove and the young pigeons ...

You shall make a second courtyard around the inner courtyard, one hundred cubits wide, and four hundred and eighty cubits long on the east side, and thus shall be the width and length of all its sides: to the south, to the west and to the north. Its wall shall be four cubits wide and twenty-eight cubits high. Chambers shall be made in the wall outside and between each chamber there shall be three-and-a-half cubits ...

... that all the congregation of the children of Israel may bow down before me ... No woman shall come there, nor a child until the day that he has fulfilled the rule ... and has paid for himself a ransom to YHWH, half a shekel, an eternal rule, a memorial wherever they dwell. The shekel consists of twenty gerahs.

When they shall collect from him the half-shekel... to me. Afterwards they shall enter from the age of twenty ... The names of the gates of this courtyard shall be according to the names of the children of Israel: Simeon, Levi and Judah in the east; Reuben, Joseph and Benjamin in the south; Issachar, Zebulun and Gad in the west; Dan, Naphtali and Asher in the north. Between each gate the measurement shall be: from the north-eastern corner to the gate of Simeon, ninety-nine cubits, and the gate twenty-eight cubits. From this gate of Simeon to the gate of Levi, ninety-nine cubits, and the gate, twenty-eight cubits.

From the gate of Levi to the gate of Judah ... You shall make a third courtyard ... to their daughters and to the strangers who were born ... wide around the middle courtyard ... in length about one thousand six hundred cubits from one corner to the next. Each side shall be according to this measurement: on the east, the south, the west and the north. The wall shall be seven cubits wide and forty-nine cubits high. Chambers shall be made between its gates along the foundation as far up as its 'crowns' (= crenellations: Yadin). There shall be three gates in the east, three in the south, three in the west and three in the north. The gates shall be fifty cubits wide and their height seventy cubits. Between one gate and another there shall be three hundred and sixty cubits. From the corner to the gate of Simeon, three hundred and sixty cubits. From the gate of Simeon to the gate of Levi, likewise.

From the gate of Levi to the gate of Judah, likewise three hundred and sixty cubits. ... From the gate of Issachar to the gate of Zebulun, three hundred and sixty cubits. From the gate of Zebulun to the gate of Gad, three hundred and sixty cubits. From the gate of Gad to the northern corner, three hundred and sixty cubits. From this corner to the gate of Dan: three hundred and sixty cubits. Thus from the gate of Dan to the gate of Naphtali, three hundred and sixty cubits. From the gate of Naphtali to the gate of Asher, three hundred and sixty cubits.

From the gate of Asher to the eastern corner, three hundred and sixty cubits. The gates shall jut outwards from the wall of the courtyard seven cubits, and extend inwards from the wall to the courtyard thirty-six cubits. The entrance of the gate shall be fourteen cubits wide and twenty-eight cubits high up to the lintel. The rafters at the doorways shall be of cedar wood and overlaid with gold. The doors shall be overlaid with pure gold. Between each gate inwards you shall make storehouses, rooms and colonnades.

The room shall be ten cubits wide, twenty cubits long, and fourteen cubits high ... with cedar wood. The wall shall be two cubits wide. On the outside there shall be storehouses. The storehouse shall be ten cubits wide and twenty cubits long. The wall shall be two cubits wide and fourteen cubits high up to the lintel. Its entrance shall be three cubits wide. You shall make in this way all the storehouses and the corresponding rooms. The colonnade ... shall be ten cubits wide.

Between each gate you shall make eighteen storehouses and the corresponding eighteen rooms ...

You shall make a staircase next to the walls of the gates towards the colonnade. Winding stairs shall go up to the second and third colonnades and to the roof. You shall build storehouses and corresponding rooms and colonnades as on the ground floor. The second and the third (levels) shall follow the measurement of the lower one. On the roof of the third you shall make pillars roofed with rafters from one pillar to the next (providing) a place for tabernacles. The (pillars) shall be eight cubits high and the tabernacles shall be made on their (roof) each year at the feast of the Tabernacles for the elders of the congregation, for the princes, the heads of the fathers' houses of the children of Israel, the captains of the thousands, the captains of the ...

hundreds, who will ascend and dwell there until the sacrificing of the holocaust on the festival which is the feast of the Tabernacles, each year. Between each gate there shall be

... on the days of the first fruits of the corn, of the wine (tirosh) and the oil, and at the festival of the offering of wood. On these days (the tithe) shall be eaten. They shall not put aside anything from it from one year to another. For they shall eat it in this manner. From the feast of the Firstfruits of the corn of wheat they shall eat the corn until the next year, until the feast of the Firstfruits, and they shall drink the wine from the day of the festival of Wine until the next year, until the day of the festival of the Wine, and (they shall eat) the oil from its festival, until the next year, until the festival, the day of offering the new oil on the altar. Whatever is left to last beyond their festivals shall be sanctified by being burnt with fire. It shall no longer be eaten for it is holy. Those who live within a distance of three days'

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walk from the sanctuary shall bring whatever they can bring. If they cannot carry it, they shall sell it for money and buy with it corn, wine, oil, cattle and sheep, and shall eat them on the days of the festivals. On working days they shall not eat from this in their weariness for it is holy. On the holy days it shall be eaten, but it shall not be eaten on working days.

... You shall allot the rooms and the corresponding chambers. From the gate of Simeon to the gate of Judah shall be for the priests ... All that is to the right and to the left of the gate of Levi, you shall allot to Aaron, your brother, one hundred and eight rooms and corresponding chambers and two tabernacles which are on the roof. You shall allot to the sons of Judah the area from the gate of Judah to the corner: fifty-four rooms and corresponding chambers and the tabernacle that is over them. You shall allot to the sons of Simeon the area from the gate of Simeon to the second corner: their rooms, the corresponding chambers and tabernacles. (You shall allot) to the sons of Reuben the area from the corner which is beside the sons of Judah to the gate of Reuben: fifty-two rooms and the corresponding chambers and tabernacles. The area from the gate of Reuben to the gate of Joseph (you shall allot) to the sons of Joseph, to Ephraim and Manasseh. The area from the gate of Joseph to the gate of Benjamin you shall allot to the sons of Kohath from the Levites. The area from the gate of Benjamin to the western corner you shall allot to the sons of Benjamin. The area from this corner to the gate of Issachar you shall allot to the sons of Issachar. The area from the gate of Issachar ...

... the second (= incoming) priestly course shall enter on the left ... and the first (= outgoing) shall leave on the right. They shall not mingle with one another nor their vessels. Each priestly course shall come to its place and they shall stay there. One shall arrive and the other leave on the eighth day. They shall clean the rooms, one after the other, when the first priestly course leaves. There shall be no mingling there.

No man who has had a nocturnal emission shall enter the sanctuary at all until three days have elapsed. He shall wash his garments and bathe on the first day and on the third day he shall wash his garments and bathe, and after sunset he shall enter the sanctuary. They shall not enter my sanctuary in their impure uncleanness and render it unclean.

No man who has had sexual intercourse with his wife shall enter anywhere into the city of the sanctuary where I cause my name to abide, for three days. No blind man shall enter it in all his days and shall not profane the city where I abide, for I, YHWH, abide amongst the children of Israel for ever and ever.

Whoever is to purify himself of his flux shall count seven days for his purification. He shall wash his garments on the seventh day and bathe his whole body in running water. Afterwards he shall enter the city of the sanctuary. No one unclean through contact with a corpse shall enter there until he has purified himself. No leper nor any man smitten in his body shall enter there until he has purified himself and has offered ...

... No unclean bird shall fly over my sanctuary ... the roofs of the gates ... the outer courtyard ... be in my sanctuary for ever and ever all the time that I abide among them.

You shall make a terrace round about, outside the outer courtyard, fourteen cubits wide like the entrances of all the gates. You shall make twelve steps (leading) to it by which the children of Israel shall ascend there to enter my sanctuary.

You shall make a one-hundred-cubits-wide ditch around the sanctuary which shall divide the holy sanctuary from the city so that no one can rush into my sanctuary and defile it. They shall sanctify my sanctuary and hold it in awe because I abide among them.

You shall make for them latrines outside the city where they shall go out, north-west of the city. These shall be roofed houses with holes in them into which the filth shall go down. It shall be far enough not to be visible from the city, at three thousand cubits.

You shall make three areas to the east of the city, divided from one another, where the lepers, those suffering from a flux and men who have had a (nocturnal) emission ...

Their cities shall be pure ... for ever. The city which I will sanctify, causing my name and my sanctuary to abide in it, shall be holy and pure of all impurity with which they can become impure. Whatever is in it shall be pure. Whatever enters it shall be pure: wine, oil, all food and all moistened (food) shall be clean. No skin of clean animals slaughtered in their cities shall be brought there (to the city of the sanctuary). But in their cities they may use them for any work they need. But they shall not bring them to the city of my sanctuary, for the purity of the skin corresponds to that of the flesh. You shall not profane the city where I cause my name and my sanctuary to abide. For it is in the skins (of animals) slaughtered in the sanctuary that they shall bring their wine and oil and all their food to the city of my sanctuary. They shall not pollute my sanctuary with the skins of animals slaughtered in their country which are tainted (= unfit for the Temple). You cannot render any city among your cities as pure as my city, for the purity of the skin of the animal corresponds to the purity of its flesh. If you slaughter it in my sanctuary, it shall be pure for my sanctuary, but if you slaughter it in your cities, it shall be pure (only) for your cities. Whatever is pure for the sanctuary, shall be brought in skins (fit) for the sanctuary, and you shall not profane my sanctuary and my city where I abide with tainted skins.

... the cormorant, the stork, every kind of heron, the hoopoe and the bat ...

You may eat the following flying insects: every kind of great locust, every kind of long-headed locust, every kind of green locust, and every kind of desert locust. These are among the flying insects which you may eat: those which walk on four legs and have legs jointed above their feet to leap with them on the ground and wings to fly with. You shall not eat the carcass of any bird or beast but may sell it to a foreigner. You shall not eat any abominable thing, for you are a holy people to YHWH, your God.

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You are the sons of YHWH, your God. You shall not gash yourselves or shave your forelocks in mourning for the dead, nor shall you tattoo yourselves, for you are a holy people to YHWH, your God. You shall not profane your land.

You shall not do as the nations do; they bury their dead everywhere, they bury them even in their houses. Rather you shall set apart areas in the midst of your land where you shall bury your dead. Between four cities you shall designate an area for burial. In every city you shall set aside areas for those stricken with leprosy, with plague and with scab, who shall not enter your cities and profane them, and also for those who suffer from a flux; and for menstruating women, and women after childbirth, so that they may not cause defilement in their midst by their impure uncleanness. The leper suffering from chronic leprosy or scab, who has been pronounced unclean by the priest ... with cedar wood, hyssop and ... your cities with the plague of leprosy and they shall be unclean.

If a man dies in your cities, the house in which the dead man has died shall be unclean for seven days. Whatever is in the house and whoever enters the house shall be unclean for seven days. Any food on which water has been poured shall be unclean, anything moistened shall be unclean. Earthenware vessels shall be unclean and whatever they contain shall be unclean for every clean man. The open (vessels) shall be unclean for every Israelite (with) whatever is moistened in them.

On the day when the body is removed from there, they shall cleanse the house of all pollution of oil, wine and water moisture. They shall rub its (the house's) floor, walls and doors and shall wash with water the bolts, doorposts, thresholds and lintels. On the day when the body is removed from there, they shall purify the house and all its utensils, hand-mills and mortars, all utensils of wood, iron and bronze and all utensils capable of purification. Clothes, sacks and skins shall be washed. As for the people, whoever has been in the house or has entered the house shall bathe in water and shall wash his clothes on the first day. On the third day they shall sprinkle purifying water on them and shall bathe. They shall wash their garments and all the utensils in the house.

On the seventh day they shall sprinkle them a second time. They shall bathe, wash their clothes and utensils and shall be clean by the evening of the impurity contracted from the dead so as to be fit to touch their pure things. As for a man who has not been rendered unclean on account of ...

... they have been unclean. No longer ... until they have sprinkled them the second time on the seventh day and shall be clean by the evening at sunset.

Whoever touches the bone of a dead person in the fields, or one slain by the sword, or a dead body or the blood of a dead person, or a tomb, he shall purify himself according to the rule of this statute. But if he does not purify himself according to the statute of this law, he is unclean, his uncleanness being still in him. Whoever touches him must wash his clothes, bathe and he shall be clean by the evening.

If a woman is with child and it dies in her womb, as long as it is dead in her, she shall be unclean like a tomb. Any house that she enters shall be unclean with all its utensils for seven days. Whoever touches it shall be unclean till the evening. If anyone enters the house with her, he shall be unclean for seven days. He shall wash his clothes and bathe in water on the first (day). On the third day he shall sprinkle and wash his clothes and bathe. On the seventh day he shall sprinkle a second time and wash his clothes and bathe. At sunset he shall be clean.

As for all the utensils, clothes, skins and all the materials made of goat's hair, you shall deal with them according to the statute of this law.

All earthenware vessels shall be broken for they are unclean and can no more be purified ever.

All creatures that teem on the ground you shall proclaim unclean: the weasel, the mouse, every kind of lizard, the wall gecko, the sand gecko, the great lizard and the chameleon. Whoever touches them dead ...

... and whatever comes out of them ... shall be unclean to you. You shall not render yourselves unclean by them. Whoever touches them dead shall be unclean until the evening. He shall wash his clothes and bathe in water and at sunset he shall be clean.

Whoever carries any of their bones, their carcass, skin, flesh or claw shall wash his clothes and bathe in water. After sunset he shall be clean. You shall forewarn the children of Israel about all the impurities. They shall not render themselves unclean by those of which I tell you on this mountain and they shall not be unclean.

For I, YHWH, abide among the children of Israel. You shall sanctify them and they shall be holy. They shall not render themselves abominable by anything that I have separated for them as unclean and they shall be holy.

You shall establish judges and officers in all your towns and they shall judge the people with just judgement. They shall not be partial in (their) judgement. They shall not accept bribes, nor shall they twist judgement, for the bribe twists judgement, overturns the works of justice, blinds the eyes of the wise, produces great guilt, and profanes the house by the iniquity of sin. Justice and justice alone shall you pursue that you may live and come to inherit the land that I give you to inherit for all days. The man who accepts bribes and twists just judgement shall be put to death. You shall not be afraid to execute him. You shall not do in your land as the nations do. Everywhere they sacrifice, plant sacred trees, erect sacred pillars and set up carved stones to bow down before them and build for them ...

... You shall not plant any tree as a sacred tree beside my altar to be made by you.

You shall not erect a sacred pillar that is hateful to me. You shall not make anywhere in your land a carved stone to bow down before it. You shall not sacrifice to me any cattle or sheep with a grave blemish, for they are abominable to me. You shall not sacrifice to me any cattle or sheep or goat that is pregnant, for this would be an abomination to me.

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You shall not slaughter a cow or a ewe and its young on the same day, neither shall you kill a mother with her young.

Of all the firstlings born to your cattle or sheep, you shall sanctify for me the male animals. You shall not use the firstling of your cattle for work, nor shall you shear the firstling of your small cattle. You shall eat it before me every year in the place that I shall choose. Should it be blemished, being lame or blind or (afflicted with) any grave blemish, you shall not sacrifice it to me. It is within your towns that you shall eat it. The unclean and the clean among you together (may eat it) like a gazelle or a deer. It is the blood alone that you shall not eat. You shall spill it on the ground like water and cover it with dust. You shall not muzzle an ox while it is threshing. You shall not plough with an ox and an ass (harnessed) together. You shall not slaughter clean cattle or sheep or goat in any of your towns, within a distance of three days' journey from my sanctuary. It is rather in my sanctuary that you shall slaughter it, making of it a holocaust or peace-offering. You shall eat and rejoice before me in the place on which I choose to set my name.

Every clean animal with a blemish, you shall eat it within your towns, away from my sanctuary at a distance of thirty stadia. You shall not slaughter it close to my sanctuary for its flesh is tainted. You shall not eat in my city, which I sanctify by placing my name in it, the flesh of cattle, sheep or goat which has not entered my sanctuary. They shall sacrifice it there, toss its blood to the base of the altar of holocaust and shall burn its fat.

When I extend your frontiers as I have told you, and if the place where I have chosen to set my name is too distant, and you say, 'I will eat meat', because you long for it, whatever you desire, you may eat, and you may slaughter any of your small cattle or cattle which I give you according to my blessing. You may eat it within your towns, the clean and the unclean together, like gazelle or deer meat. But you shall firmly abstain from eating the blood. You shall spill it on the ground like water and cover it with dust. For the blood is the life and you shall not eat the life with the flesh so that it may be well with you and with your sons after you for ever. You shall do that which is correct and good before me, for I am YHWH, your God.

But all your devoted gifts and votive donations you shall bring when you come to the place where I cause my name to abide, and you shall sacrifice them there before me as you have devoted and vowed them with your mouth. When you make a vow, you shall not tarry in fulfilling it, for surely I will require it of you and you shall become guilty of a sin. You shall keep the word uttered by your lips, for your mouth has vowed freely to perform your vow.

When a man makes a vow to me or swears an oath to take upon himself a binding obligation, he must not break his word. Whatever has been uttered by his mouth, he shall do it.

When a woman makes a vow to me, or takes upon herself a binding obligation by means of an oath in her father's house, in her youth, if her father hears of her vow or the binding obligation which she has taken upon herself and remains silent, all her vows shall stand, and her binding obligation which she has taken upon herself shall stand. If, however, her father definitely forbids her on the day that he hears of it, none of her vows or binding obligations which she has taken upon herself shall stand, and I will absolve her because (her father) has forbidden her when he heard of them. But if he annuls them after the day that he has heard of them, he shall bear her guilt: her father has annulled them. Any vow or binding oath (made by a woman) to mortify herself, her husband may confirm it or annul it on the day that he hears of it, and I will absolve her.

But any vow of a widow or a divorced woman, whatever she has taken upon herself shall stand in conformity with all that her mouth has uttered.

Everything that I command you today, see to it that it is kept. You shall not add to it, nor detract from it.

If a prophet or a dreamer appears among you and presents you with a sign or a portent, even if the sign or the portent comes true, when he says, 'Let us go and worship other gods whom you have not known!', do not listen to the words of that prophet or that dreamer, for I am testing you to discover whether you love YHWH, the God of your fathers, with all your heart and soul. It is YHWH, your God, that you must follow and serve, and it is him that you must fear and his voice that you must obey, and you must hold fast to him. That prophet or dreamer shall be put to death for he has preached rebellion against YHWH, your God, who brought you out of the land of Egypt and redeemed you from the house of bondage, to lead you astray from the path that I have commanded you to follow. You shall rid yourself of this evil.

If your brother, the son of your father or the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend who is like your own self, seeks to entice you secretly, saying, 'Let us go and worship other gods whom you have not known', neither you, nor your fathers, some of the gods of the peoples that are round about you, whether near you or far off from you, from the one end of the earth to the other, you shall not yield to him or listen to him, nor shall your eye pity him, nor shall you spare him, nor shall you conceal him; but you shall kill him; your hand shall be first against him to put him to death, and afterwards the hand of all the people. You shall stone him to death with stones because he sought to draw you away from me who brought you out of the land of Egypt, out of the house of bondage.

And all Israel shall hear, and fear, and never again do such an evil thing among you. If in one of your cities in which I give you to dwell you hear this said: 'Men, sons of Belial have arisen in your midst and have led astray all the inhabitants of their city saying, "Let us go and worship gods whom you have not known!",' you shall inquire, search and investigate carefully. If the matter is proven true that such an abomination has been done in Israel, you shall surely put all the inhabitants of that city to the sword. You shall place it and all who are in it under the ban, and you shall put the

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beasts to the sword. You shall assemble all the booty in the city square and shall burn it with fire, the city and all the booty, as a whole-offering to YHWH, your God. It shall be a ruin for ever and shall never be rebuilt. Nothing from that which has been placed under the ban shall cleave to your hand so that I may turn from my hot anger and show you compassion. I will be compassionate to you and multiply you as I told your fathers, provided that you obey my voice, keeping all my commandments that I command you today, to do that which is correct and good before YHWH, your God.

If among you, in one of your towns that I give you, there is found a man or a woman who does that which is wrong in my eyes by transgressing my covenant, and goes and worships other gods, and bows down before them, or before the sun or the moon, or all the host of heaven, if you are told about it, and you hear about this matter, you shall search and investigate it carefully. If the matter is proven true that such an abomination has been done in Israel, you shall lead out that man or that woman and stone him (to death) with stones.

... You shall go to the Levitical priests or to the judges then in office; you shall seek their guidance and they shall pronounce on the matter for which you have sought their guidance, and they shall proclaim the(ir) judgement to you. You shall act in conformity with the law that they proclaim to you and the saying that they declare to you from the book of the Law. They shall issue to you a proclamation in truth from the place where I choose to cause my name to abide. Be careful to do all that they teach you and act in conformity with the decision that they communicate to you. Do not stray from the law which they proclaim to you to the right or to the left. The man who does not listen but acts arrogantly without obeying the priest who is posted there to minister before me, or the judge, that man shall die. You shall rid Israel of evil. All the people shall hear of it and shall be awe-stricken, and none shall ever again be arrogant in Israel.

When you enter the land which I give you, take possession of it, dwell in it and say, 'I will appoint a king over me as do all the nations around me!', you may surely appoint over you the king whom I will choose. It is from among your brothers that you shall appoint a king over you. You shall not appoint over you a foreigner who is not your brother. He (the king) shall definitely not acquire many horses, neither shall he lead the people back to Egypt for war to acquire many horses and much silver and gold, for I told you, 'You shall never again go back that way'. He shall not acquire many wives that they may not turn his heart away from me. He shall not acquire very much silver and gold.

When he sits on the throne of his kingdom, they shall write for him this law from the book which is before the priests. This is the law that they shall write for him ... They shall count, on the day that they appoint him king, the sons of Israel from the age of twenty to sixty years according to their standard units. He shall install at their head captains of thousands, captains of hundreds, captains of fifties and captains of tens in all their cities. He shall select from among them one thousand by tribe to be with him: twelve thousand warriors who shall not leave him alone to be captured by the nations. All the selected men whom he has selected shall be men of truth, God-fearers, haters of unjust gain and mighty warriors. They shall be with him always, day and night. They shall guard him from anything sinful, and from any foreign nation in order not to be captured by them. The twelve princes of his people shall be with him, and twelve from among the priests, and from among the Levites twelve. They shall sit together with him to proclaim judgement and the law so that his heart shall not be lifted above them, and he shall do nothing without them concerning any affair.

He shall not marry as wife any daughter of the nations, but shall take a wife for himself from his father's house, from his father's family. He shall not take another wife in addition to her, for she alone shall be with him all the time of her life. But if she dies, he may marry another from his father's house, from his family. He shall not twist judgement; he shall take no bribe to twist a just judgement and shall not covet a field or a vineyard, any riches or house, or anything desirable in Israel. He shall not rob ...

... When the king hears of any nation or people intent on plundering whatever belongs to Israel, he shall send for the captains of thousands and the captains of hundreds posted in the cities of Israel. They shall send with him (the captain) one tenth of the people to go with him (the king) to war against their enemies, and they shall go with him. But if a large force enters the land of Israel, they shall send with him one fifth of the warriors. If a king with chariots and horses and a large force comes, they shall send with him one third of the warriors, and the two remaining divisions shall guard their city and their boundaries so that no marauders invade their land. If the war presses him the king hard, they shall send to him half of the people, the men of the army, but the other half of the people shall not be severed from their cities.

If they triumph over their enemies, smash them, put them to the sword and carry away their booty, they shall give the king his tithe of this, the priests one thousandth and the Levites one hundredth from everything. They shall halve the rest between the combatants and their brothers whom they have left in their cities.

If he (the king) goes to war against his enemies, one fifth of the people shall go with him, the warriors, all the mighty men of valour.

They shall avoid everything unclean, everything shameful, every iniquity and guilt. He shall not go until he has presented himself before the High Priest who shall inquire on his behalf for a decision by the Urim and Tummim. It is at his word that he shall go and at his word that he shall come, he and all the children of Israel who are with him. He shall not go following his heart's counsel until he (the High Priest) has inquired for a decision by the Urim and Tummim. He shall (then) succeed in all his ways on which he has set out according to the decision which ...

... and they shall disperse them in many lands and they shall become a horror, a byword, a mockery. With a heavy yoke and in extreme want, they shall there serve gods made by

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human hands, of wood and stone, silver and gold. During this time their cities shall become a devastation, a laughing-stock and a wasteland, and their enemies shall devastate them. They shall sigh in the lands of their enemies and scream because of the heavy yoke. They shall cry out but I will not listen; they shall scream but I will not answer them because of their evil doings. I will hide my face from them and they shall become food, plunder and prey. None shall save them because of their wickedness, because they have broken my covenant and their soul has loathed my law until they have incurred every guilt. Afterwards they will return to me with all their heart and all their soul, in conformity with all the words of this law, and I will save them from the hand of their enemies and redeem them from the hand of those who hate them, and I will bring them to the land of their fathers. I will redeem them, and increase them and exult over them. I will be their God and they shall be my people.

The king whose heart and eyes have gone astray from my commandments shall never have one to sit on the throne of his fathers, for I will cut off his posterity for ever so that it shall no more rule over Israel. But if he walk after my rules and keep my commandments and do that which is correct and good before me, no heir to the throne of the kingdom of Israel shall be cut off from among his sons for ever. I will be with him and will save him from the hand of those who hate him and from the hand of those who seek his life. I will place all his enemies before him and he shall rule over them according to his pleasure and they shall not rule over him. I will set him on an upward, not on a downward, course, to be the head and not the tail, that the days of his kingdom may be lengthened greatly for him and his sons after him.

... and all their wave-offerings. All their firstling male beasts and all ... of their beasts and all their holy gifts which they shall sanctify to me together with all their holy gifts of praise and a proportion of their offering of birds, wild animals and fish, one thousandth of their catch, and all that they shall devote, and the proportion of the booty and the plunder.

To the Levites shall belong the tithe of the corn, the wine and the oil that they have sanctified to me first; the shoulder from those who slaughter a sacrifice and a proportion of the booty, the plunder and the catch of birds, wild animals and fish, one hundredth; the tithe from the young pigeons and from the honey one fiftieth. To the priests shall belong one hundredth of the young pigeons, for I have chosen them from all your tribes to attend on me and minister before me and bless my name, he and his sons always. If a Levite come from any town anywhere in Israel where he sojourns to the place where I will choose to cause my name to abide, (if he come) with an eager soul, he may minister like his brethren the Levites who attend on me there. He shall have the same share of food with them, besides the inheritance from his father's family.

When you enter the land which I give you, do not learn to practise the abominations of those nations. There shall be found among you none who makes his son or daughter pass through fire, nor an augur or a soothsayer, a diviner or a sorcerer, one who casts spells or a medium, or wizards or necromancers. For they are an abomination before me, all who practise such things, and it is because of these abominations that I drive them out before you. You shall be perfect towards YHWH, your God. For these nations that ... to utter a word in my name which I have not commanded him to utter, or who speaks in the name of other gods, that prophet shall be put to death. If you say in your heart, 'How shall we know the word which YHWH has not uttered?', when the word uttered by the prophet in the name of YHWH is not fulfilled and does not come true, that is not a word that I have uttered. The prophet has spoken arrogantly; do not fear him.

A single witness may not come forward against a man in the matter of any iniquity or sin which he has committed. It is on the evidence of two witnesses or three witnesses that a case can be established. If a malicious witness comes forward against a man to testify against him in a case of a crime, both disputants shall stand before me and before the priests and the Levites and before the judges then in office, and the judges shall inquire, and if the witness is a false witness who has testified falsely against his brother, you shall do to him as he proposed to do to his brother. You shall rid yourselves of evil. The rest shall hear of it and shall be awe-stricken and never again shall such a thing be done in your midst. You shall have no mercy on him: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

When you go to war against your enemies, and you see horses and chariots and an army greater than yours, be not afraid of them, for I am with you who brought you out of the land of Egypt. When you approach the battle, the priest shall come forward to speak to the army and say to them, 'Hear, Israel, you approach ...

... and another man shall use its fruit. If any man has betrothed a woman but has not yet married her, he shall return home. Otherwise he may die in the war and another man may take her. The officers shall continue to address the army and say, 'If any man is afraid and has lost heart, he shall go and return. Otherwise he may render his kinsmen as faint-hearted as himself.'

When the judges have finished addressing the army, they shall appoint army captains at the head of the people.

When you approach a city to fight it, first offer it peace. If it seeks peace and opens its gates to you, then all the people found in it shall become your forced labourers and shall serve you. If it does not make peace with you, but is ready to fight a war against you, you shall besiege it and I will deliver it into your hands. You shall put all its males to the sword, but the women, the children, the beasts and all that is in the city, all its booty, you may take as spoil for yourselves. You may enjoy the use of the booty of your enemies which I give you. Thus shall you treat the very distant cities, those which are not among the cities of these nations. But in the cities of the peoples which I give you as an inheritance, you shall not leave alive any creature. Indeed you shall utterly exterminate

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the Hittites, the Amorites, the Canaanites, the Hivites, the Jebusites, the Girgashites and the Perizzites as I have commanded you, that they may not teach you to practise all the abominations that they have performed to their gods.

... a heifer with which he has not worked, which has not drawn the yoke. The elders of that city shall bring down the heifer to a ravine with an ever-flowing stream which has never been sown or cultivated, and there they shall break its neck.

The priests, the sons of Levi, shall come forward, for I have chosen them to minister before me and bless my name, and every dispute and every assault shall be decided by their word. All the elders of the city nearest to the body of the murdered man shall wash their hands over the head of the heifer whose neck has been broken in the ravine. They shall declare, 'Our hands did not shed this blood, nor did our eyes see it happen. Accept expiation for thy people Israel whom thou hast redeemed, O YHWH, and do not permit the guilt of innocent blood to rest among thy people, Israel. Let this blood be expiated for them.' You shall rid Israel (of the guilt) of innocent blood, and you shall do that which is correct and good before YHWH, your God. When you go to war against your enemies, and I deliver them into your hands, and you capture some of them, if you see among the captives a pretty woman and desire her, you may take her to be your wife. You shall bring her to your house, you shall shave her head, and cut her nails. You shall discard the clothes of her captivity and she shall dwell in your house, and bewail her father and mother for a full month. Afterwards you may go to her, consummate the marriage with her and she will be your wife.

But she shall not touch whatever is pure for you for seven years, neither shall she eat of the sacrifice of peace-offering until seven years have elapsed. Afterwards she may eat.

... the firstfruits of his virility; he has the right of the first-born.

If a man has a disobedient and rebellious son who refuses to listen to his father and mother, nor listens to them when they chastise him, his father and mother shall take hold of him and bring him to the elders of his city, to the gate of his place. They shall say to the elders of his town, 'This son of ours is disobedient and rebellious; he does not listen to us; he is a glutton and a drunkard.' All the men of his city shall stone him with stones and he shall die, and you shall rid yourselves of evil. All the children of Israel shall hear of it and be awe-stricken. If a man slanders his people and delivers his people to a foreign nation and does evil to his people, you shall hang him on a tree and he shall die.

On the testimony of two witnesses and on the testimony of three witnesses he shall be put to death and they shall hang him on the tree.

If a man is guilty of a capital crime and flees (abroad) to the nations, and curses his people, the children of Israel, you shall hang him also on the tree, and he shall die. But his body shall not stay overnight on the tree. Indeed you shall bury him on the same day. For he who is hanged on the tree is accursed of God and men. You shall not pollute the ground which I give you to inherit. If you see your kinsman's ox or sheep or donkey straying, do not neglect them; you shall indeed return them to your kinsman. If your kinsman does not live near you, and you do not know who he is, you shall bring the animal to your house and it shall be with you until he claims it. ...

... When a bird's nest happens to lie before you by the roadside, on any tree or on the ground, with fledglings or eggs, and the hen is sitting on the fledglings or the eggs, you shall not take the hen with the young.

You shall surely let the hen escape and take only the young so that it may be well with you and your days shall be prolonged. When you build a new house, you shall construct a parapet on the roof so that you do not bring blood-guilt on your house if anyone should fall from it.

When a man takes a wife, has sexual intercourse with her and takes a dislike to her, and brings a baseless charge against her, ruining her reputation, and says, 'I have taken this woman, approached her, and did not find the proof of virginity in her', the father or the mother of the girl shall take the girl's proof of virginity and bring it to the elders at the gate. The girl's father shall say to the elders, 'I gave my daughter to be this man's wife; he has taken a dislike to her and has brought a baseless charge against her saying, "I have not found the proof of virginity in your daughter." Here is the proof of my daughter's virginity.'

They shall spread out the garment before the elders of that city. The elders of that city shall take that man and chastise him. They shall fine him one hundred pieces of silver which they shall give to the father of the girl, because he (the husband) has tried to ruin the reputation of an Israelite virgin. He shall not ...

When a virgin betrothed to a man is found by another man in the city and he lies with her, they shall bring both of them to the gate of that city and stone them with stones and they shall be put to death: the girl because she has not shouted (for help, although she was) in the city, and the man because he has dishonoured his neighbour's wife. You shall rid yourselves of evil. If the man has found the woman in the fields in a distant place hidden from the city, and raped her, only he who has lain with her shall be put to death. To the girl they shall do nothing since she has committed no crime worthy of death. For this affair is like that of a man who attacks his neighbour and murders him. For it was in the fields that he found her and the betrothed girl shouted (for help), but none came to her rescue.

When a man seduces a virgin who is not betrothed, but is suitable to him according to the rule, and lies with her, and he is found out, he who has lain with her shall give the girl's father fifty pieces of silver and she shall be his wife. Because he has dishonoured her, he may not divorce her all his days. A man shall not take his father's wife and shall not lift his father's skirt. A man shall not take the wife of his brother and shall not lift the skirt of his brother, the son of his father or the son of his mother, for this is unclean. A man shall not take his sister, the daughter of his father or the daughter of

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his mother, for this is abominable. A man shall not take his father's sister or his mother's sister, for this is immoral. A man shall not take the daughter of his brother or the daughter of his sister for this is abominable. (A man) shall not take ...

... (The rest of the text is missing)

THR HABAKKUK PESHER

Commentary on Habakkuk (IQpHab)

(This well-preserved and detailed exposition of the first two chapters of the Book of Habakkuk comes from Cave I. The Habakkuk Commentary is one of the main sources for the study of Qumran origins, as well as Essene Bible exegesis and the sect's theology regarding prophecy.Just like Galatians, Acts, and the Clementine Literature, this document seem to narrate the conflict between the Teacher of Righteousness, probaly James the Just and the Wicked Priest, probably Saul of Tarsus, who was allied with the Priests in the Temple of Jerusalem; who themselves were subjects of the Roman authorities.)

I Oracle of Habakkuk the prophet. How long, O Lord, shall I cry for help and Thou wilt not hear? Interpreted, this concerns the beginning of the final generation ...

Or shout to Thee 'Violence', and Thou wilt not deliver? ... Why dost Thou cause me to see iniquity and to look upon trouble? Desolation and violence are before me. ... God with oppression and unfaithfulness ... they rob riches. There is quarrelling and contention.

So the law is weak and justice never goes forth. Interpreted this concerns those who have despised the Law of God For the wicked encompasses the righteous.

The wicked is the Wicked Priest, and the righteous is the Teacher of Righteousness ... So justice goes forth perverted. ...

Behold the nations and see, marvel and be astonished; for I accomplish a deed in your days, but you will not believe it when told. Interpreted, this concerns those who were unfaithful together with the Liar, in that they did not listen to the word received by the Teacher of Righteousness from the mouth of God. And it concerns the unfaithful of the New Covenant in that they have not believed in the Covenant of God and have profaned His holy Name. And likewise, this saying is to be interpreted as concerning those who will be unfaithful at the end of days. They, the men of violence and the breakers of the Covenant, will not believe when they hear all that is to happen to the final generation from the Priest in whose heart God set understanding that he might interpret all the words of His servants the Prophets, through whom He foretold all that would happen to His people and His land.

For behold, I rouse the Chaldeans, that bitter and hasty nation. Interpreted, this concerns the Kittim who are quick and valiant in war, causing many to perish. All the world shall fall under the dominion of the Kittim, and the wicked ... they shall not believe in the laws of God ...

Who march through the breadth of the earth to take possession of dwellings which are not their own. (Interpreted) ... they shall march across the plain, smiting and plundering the cities of the earth. For it is as He said, To take possession of dwellings which are not their own.

They are fearsome and terrible; their justice and grandeur proceed from themselves. Interpreted, this concerns the

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Kittim who inspire all the nations with fear and dread. All their evil plotting is done with intention and they deal with all the nations in cunning and guile.

Their horses are smifter than leopards and fleeter than evening wolves. Their horses step forward proudly and spread their wings; they fly from afar like an eagle avid to devour. All of them come for violence; the look on their faces is like the east wind. Interpreted, this concerns the Kittim who trample the earth with their horses and beasts. They come from afar, from the islands of the sea, to devour all the peoples like an eagle which cannot be satisfied, and they address all the peoples with anger and wrath and fury and indignation. For it is as He said, The look on their faces is like the east wind.

They heap up captives like sand. They scoff at kings, and princes are their laughing-stock. Interpreted, this means that they mock the great and despise the venerable; they ridicule kings and princes and scoff at the mighty host.

They laugh at every fortress; they pile up earth and take it. Interpreted, this concerns the commanders of the Kittim who despise the fortresses of the peoples and laugh at them in derision. To capture them, they encircle them with a mighty host, and out of fear and terror they deliver themselves into their hands. They destroy them because of the sins of their inhabitants.

The wind then sweeps on and passes; and they make of their strength their god. Interpreted, this concerns the commanders of the Kittim who, on the counsel of the House of Guilt, pass one in front of the other; one after another their commanders come to lay waste the earth. And they make of their strength their god: interpreted, this concerns ... all the peoples ...

Art Thou not from everlasting, O Lord, my God, my Holy One? We shall not die. Thou hast ordained them, O Lord, for judgement; Thou hast established them, 0 Rock, for chastisement. Their eyes are too pure to behold evil; and Thou canst not look on distress. Interpreted, this saying means that God will not destroy His people by the hand of the nations; God will execute the judgement of the nations by the hand of His elect. And through their chastisement all the wicked of His people shall expiate their guilt who keep His commandments in their distress. For it is as he said, Too pure of eyes to behold evil. Interpreted, this means that they have not lusted after their eyes during the age of wickedness.

O traitors, why do you stare and stay silent when the wicked swallows up one more righteous than he? Interpreted, this concerns the House of Absalom and the membersof its council who were silent at the time of the chastisement of the Teacher of Righteousness and gave him no help against the Liar who flouted the Law in the midst of their whole congregation.

Thou dealest with men like the fish of the sea, like creeping things, to rule over them. They draw them all up with a fish-hook, and drag them out with their net, and gather them in their seine. Therefore they sacrifice to their net. Therefore they rejoice and exult and burn incense to their seine; for by them their portion is fat and their sustenance rich. (Interpreted) ... the Kittim. And they shall gather in their riches, together with all their booty, like the fish of the sea.

And as for that which He said, Therefore they sacrifice to their net and burn incense to their seine. Interpreted, this means that they sacrifice to their standards and worship their weapons of war. For by them their portion is fat and their sustenance rich. Interpreted, this means that they divide their yoke and their tribute their sustenance - over all the peoples year by year, ravaging many lands.

Therefore their sword is ever drawn to massacre nations mercilessly. Interpreted, this concerns the Kittim who cause many to perish by the sword - youths, grown men, the aged, women and children - and who even take no pity on the fruit of the womb.

I will take my stand to watch and will station myself upon my fortress. I will watch to see what He will say to me and how He will answer my complaint. And the Lord answered and said to me, 'Write down the vision and make it plain upon the tablets, that he who reads may read it speedily. ... and God told Habakkuk to write down that which would happen to the final generation, but He did not make known to him when time would come to an end. And as for that which He said, That he who reads may read it speedily. Interpreted this concerns the Teacher of Righteousness, to whom God made known all the mysteries of the words of His servants the Prophets.

For there shall be yet another vision concerning the appointed time. It shall tell of the end and shall not lie. Interpreted, this means that the final age shall be prolonged, and shall exceed all that the Prophets have said; for the mysteries of God are astounding.

If it tarries, wait for it, for it shall surely come and shall not be late. Interpreted, this concerns the men of truth who keep the Law, whose hands shall not slacken in the service of truth when the final age is prolonged. For all the ages of God reach their appointed end as he determines for them in the mysteries of His wisdom.

Behold, his soul is puffed up and is not upright. Interpreted, this means that the wicked shall double their guilt upon themselves and it shall not be forgiven when they are judged ...

But the righteous shall live by his faith. Interpreted, this concerns all those who observe the Law in the House of Judah, whom God will deliver from the House of Judgement because of their suffering and because of their faith in the Teacher of Righteousness.

Moreover, the arrogant man seizes wealth without halting. He widens his gullet like Hell and like Death he has never enough. All the nations are gathered to him and all the peoples are assembled to him. Will they not all of them taunt him and jeer at him saying, 'Woe to him who amasses that which is not his! How long will he load himself up with pledges?' Interpreted, this concerns the Wicked Priest who was called by the name of truth when he first arose. But when he ruled over Israel his heart became proud, and he forsook

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God and betrayed the precepts for the sake of riches. He robbed and amassed the riches of the men of violence who rebelled against God, and he took the wealth of the peoples, heaping sinful iniquity upon himself. And he lived in the ways of abominations amidst every unclean defilement.

Shall not your oppressors suddenly arise and your torturers awaken; and shall you not become their prey? Because you have plundered many nations, all the remnant of the peoples shall plunder you. Interpreted, this concerns the Priest who rebelled and violated the precepts of God ... to command his chastisement by means of the judgements of wickedness.

And they inflicted horrors of evil diseases and took vengeance upon his body of flesh. And as for that which He said, Because you have plundered many nations, all the remnant of the peoples shall plunder you. Interpreted this concerns the last Priests of Jerusalem, who shall amass money and wealth by plundering the peoples. But in the last days, their riches and booty shall be delivered into the hands of the army of the Kittim, for it is they who shall be the remnant of the peoples.

Because of the blood of men and the violence done to the land, to the city, and to all its inhabitants. Interpreted, this concerns the Wicked Priest whom God delivered into the hands of his enemies because of the iniquity committed against the Teacher of Righteousness and the men of his Council, that he might be humbled by means of a destroying scourge, in bitterness of soul, because he had done wickedly to His elect.

Woe to him who gets evil profit for his house; who perches his nest high to be safe from the hand of evil! You have devised shame to your house: by cutting off many peoples you have forfeited your own soul. For the stone cries out from the wall and the beam from the woodwork replies. Interpreted, this concerns the Priest who ... that its stones might be laid in oppression and the beam of its woodwork in robbery. And as for that which He said, By cutting off many peoples you have forfeited your own soul: interpreted this concerns the condemned House whose judgement God will pronounce in the midst of many peoples. He will bring him thence for judgement and will declare him guilty in the midst of them, and will chastise him with fire of brimstone.

Woe to him who builds a city with blood and founds a town upon falsehood! Behold, is it not from the Lord of Hosts that the peoples shall labour for fire and the nations shall strive for naught? Interpreted, this concerns the Spouter of Lies who led many astray that he might build his city of vanity with blood and raise a congregation on deceit, causing many thereby to perform a service of vanity for the sake of its glory, and to be pregnant with works of deceit, that their labour might be for nothing and that they might be punished with fire who vilified and outraged the elect of God.

For as the waters cover the sea, so shall the earth be filled with the knowledge of the glory of the Lord. Interpreted, this means that when they return ... the lies. And afterwards, knowledge shall be revealed to them abundantly, like the waters of the sea.

Woe to him who causes his neighbours to drink; who pours out his venom to make them drunk that he may gaze on their feasts. Interpreted, this concerns the Wicked Priest who pursued the Teacher of Righteousness to the house of his exile that he might confuse him with his venomous fury. And at the time appointed for rest, for the Day of Atonement, he appeared before them to confuse them, and to cause them to stumble on the Day of Fasting, their Sabbath of repose.

You have filled yourself with ignominy more than with glory. Drink also, and stagger! The cup of the Lord's right hand shall come round to you and shame shall come on your glory. Interpreted, this concerns the Priest whose ignominy was greater than his glory. For he did not circumcise the foreskin of his heart, and he walked in the ways of drunkenness that he might quench his thirst. But the cup of the wrath of God shall confuse him, multiplying his ... and the pain of ...

For the violence done to Lebanon shall overwhelm you, and the destruction of the beasts XII shall terrify you, because of the blood of men and the violence done to the land, the city, and all its inhabitants. Interpreted, this saying concerns the Wicked Priest, inasmuch as he shall be paid the reward which he himself tendered to the Poor. For Lebanon is the Council of the Community; and the beasts are the simple of Judah who keep the Law. As he himself plotted the destruction of the Poor, so will God condemn him to destruction.

And as for that which He said, Because of the blood of the city and the violence done to the land. interpreted, the city is Jerusalem where the Wicked Priest committed abominable deeds and defiled the Temple of God. The violence done to the land: these are the cities of Judah where he robbed the Poor of their possessions.

Of what use is an idol that its maker should shape it, a molten image, a fatling of lies? For the craftsman puts his trust in his own creation when he makes dumb idols. Interpreted, this saying concerns all the idols of the nations which they make so that they may serve and worship them. But they shall not deliver them on the Day of Judgement.

Woe to him who says to wood, 'Awake', and to dumb stone, 'Arise'! Can such a thing give guidance? Behold, it is covered with gold and silver but there is no spirit within it. But the Lord is in His holy Temple: let all the earth be silent before Him! Interpreted, this concerns all the nations which serve stone and wood. But on the Day of Judgement, God will destroy from the earth all idolatrous and wicked men.

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BIBLICAL GEOGRAPHY AND ITS SIGNIFICANCE

The Hebrews were freed from Babylonian captivity by the Persian emperor Kurush II (known for this reason in the West as Cyrus the Great, and among the Jews as Kurush the Messiah) in the middle of the 6th century BC. Large parts of the Old Testament (the Hebrew Bible or Tanakh) were finalised from the 6th to the 4th centuries BC. Under the patronage of the Persian Empire, leaders such as Zerubabbel, Ezra, Nehemia and others, the freed Jews were encouraged to establish the Laws of Moses as the common law of Yehud Medinat, the Persian Province of Judaea. The Persians did this for a good reason. Their national religion was Zoroastrianism, founded in about 1000 BC by a prophet also known as Zarathustra or Zoroaster. The religion was monotheistic like Judaism and shared therefore many common features such as the purity laws. Jews and Persians continued to work together for many centuries. Archaeologists found Jewish settlements and their traces from Egypt to India and from Greece to Ethiopia and Yemen. It is fair to state that the Persians were parents to the Bible and Western Civilisation as well as Jews, Phoenicians, Greeks and Romans.

The authors of the Bible proved to be reasonable people. In the first book of the Torah (the Books of Mose) they set up the cast of characters (and nations) and also the geographical range by mentioning the rivers as important source of life and as geographical boundaries known to the Jews in the 6th century BC: from the Indus, over the Tigris and Euphrates to the Nile (Gen. 2:10-14). And the Jews were present at all these places.

The locations, lands, and nations mentioned in the Bible are not all listed here. Some locations might appear twice, each time under a different name. The letters N, S, W, E and NW, NE, SW, SE denote the 8 main compass directions as adjective as well as noun.

• **Absalom's Monument:** Kidron Valley, Jerusalem SE

• **Achaia,** Greek: Akhaia, northernmost region of the Peloponnese Peninsula, Greece

• **Admah,** location uncertain, perhaps Numeira, Khirbat al-Khanazir Jordan, or Tel Nimrin, Dead Sea region SE, Jordan

• **Ai** (Douay–Rheims: Hai), modern-day archeological site of Et-Tell

• **Ajalon,** Aijalon, Ayalon (Hebrew: Ayyalon), a valley in the lowland of the Shephelah in Israel; See Zorah

• **Akko,** Acre, Akka: Mediterranean coastal plain, Israel NW

• **Akkad,** Accad, Agade, (Akkadian: Akkade): Mesopotamian state, Akkadian Empire (c. 2334 – 2154 BC)

• **Alashya,** Alashiya, Alasiya; Ancient name of Cyprus and its kingdom c. 1400 BC

• **Allammelech:** in land of the Tribe of Asher land, Israel NW; founders of Assur?; see Joshua

• **Allon Bachuth:** "Oak of Weeping" near Bethel, West Bank, 5 km (3.1 mi) northeast of Ramallah

• **Alqosh,** Alkosh, Alqoš, Alqush: town in the Nineveh Plains Iraq N, Tel Kaif District, 45 km N of Mosul; see Nahum

• **Ammon** (Amman): Canaanite state in Jordan, 2nd millenium BC

• **Attalia,** Antalya in Asia Minor (Turkey) SW

• **Antioch** (on the Orontes) Greek: Antiokheia; Antakya, Hatay Province, Turkey; There are many places called Antioch

• **Arabia,** from Wadi Arabah, or Araba, Aravah, Arava, lit. 'dry area': Arabia got its name from the Araba Valley (around Petra), a valley leading from the Dead Sea to City of Elath (Eilat, modern Israel S), Latin: Aela; Arabic: Ayla; modern Jordan: Aqaba (in biblical times, Arabia was confined to the Arabian Peninsula until the 7th century AD)

• **Aram,** Aramea: Modern Syria W, area of Hebrews, Syrians and Hittites, its alphabetic-based Semitic language Aramaic became world language following conquests of the Neo-Assyrian Empire in the 8th century BC, replacing Akkadian. It was Jesus' mother tongue

• **Arbela** (Erbil / Irbil): Assyrian city in Kurdistan mentioned by the Shulgi Cycle as Urbilum; see The Grand Bible (p. 5212, contents), pp. 5277, pp. 5280

• **Archevite:** in the Old Testament was one of the nations planted by the Assyrians in Samaria (Ezra 4:9), also translated as people from Uruk (Erech, Erechites) and so on. Samaria is the Greek form of the Hebrew name Shomron used as a historical and biblical name for the central region of Israel, bordered by Judaea to the south and Galilee to the north

• **Armenia:** Indo-European kingdom of eastern Asia Minor and southern Caucasus. In the time of Jesus, it reached into Syria

• **Arrapkha:** Assyrian city, modern Kirkuk

• **Ashdod:** an archaeological site south of the modern Ashdod modern Israel.

• **Ashkelon,** Askelon, Askalon: 3rd millenium settlement, south of Ashdod

• **Assur,** Asshur, Ashur, Shur: capital city of Assyria

• **Assyria:** Mesopotamian Semitic state; Assyrian Empire c. 2025 BC–609 BC

• **Avaris:** Capital of a Hyksos-Canaanite state at the eastern margins of the Nile delta; in the Bible known as Pi-Ramesses (Pi-Ramose, city of the son of Ra) probable hometown of Mose (Egyptian: son), It was found by archaeologist Manfred Bietak of Vienna

• **Baal-hazor** (lit. 'Baal's village'): Canaanite city identified with Tell Asur, a 1,016 meters high mountain 8 km north-east of Bethel

• **Babel:** Tower of Babel, Ziggurat of Babylon, a massive temple-pyramd; the Ziggurat of Choga Zanbil, Elam, Iran is the best preserved ziggurat today

• **Babylon** (Akkadian: Babilim): 85 kilometers south of modern Baghdad, Founded c. 1894 BC by Hammurabi's Amorite (Amurru) dynasty, capital of Alexander the Great, Abandoned, c. 1000 AD

• **Babylonia:** ancient Akkadian-speaking state and cultural area based in the city of Babylon in central-southern Mesopotamia (Iraq and Syria) state and empire, 1890 BC–224 AD

• **Bactra:** capital of Bactria; Hebrew-Aramaic settlement working for the Persian Empire in the 6th century BC

• **Bactria,** Bactriana (Bactrian: Bakhlo, Balkh): ancient Iranian civilisation in Central Asia based south of the Oxus River (modern Amu Darya); Greek state in the 4th century BC

• **Beer-Sheba,** Beer Sheva: SW of the West Bank; Human habitation near modern Beersheba: 4th millennium BC

• **Beirut:** Phoenician harbour town and archaeological site BEY039 between Rue Allenby and Rue Foch, Lebanon.

• **Berea,** Beroea (Roman: Veria, Veroia) in Macedonia, Greece N. Paul, Silas and Timothy: Acts of the Apostles

• **Bene Israel** ("Sons of Israel", also the "Shanivar Teli" caste (Saturday Oil Presser caste) or "Native Jew Caste") are a community of Jews in India. It has been suggested that it is made up of descendants of one of the disputed Lost Tribes and ancestors who had settled there centuries ago. There are strong indications that Aramaic speaking Hebrews turned up in India, together with the Persians, already in the 6th century BC. See The Grand Bible,

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p.26, Image Plate 11; The Inscriptions or Edicts of King (Emperor) Ashoka (in Aramaic), p.2823

• **Beta Israel** (Hebrew: House of Israel), term for geography, state and ethnicity, refering to the Hebrews of Ethiopia. Most Beta Israel have migrated to Israel due to Communist persecution in Ethiopia.

• **Beth-Anath** (lit. "temple of Anat"): refering to a Canaanite goddess linked to a Sumerian predecessor called Ninhursag (remember: Abraham came from Sumer). Location perhaps Bi'ina in Galilee

• **Bethany** (Bet Anya; lit. House of Anya or Lazarus): E of Jerusalem

• **Bethel** (lit. House of El" or "House of God", modern village of Beitin, West Bank, 5 km (3.1 mi) NE of Ramallah; Genesis 12, 13, 28, 35; Joshua 7:2, 8:9

• **Bethharan:** 10 km (6 mi) E of River Jordan; perhaps Tell er-Rameh or Tell el-Hammam

• **Bethlehem in Galilee:** Bethlehem of Galilee (Hebrew: Bet Lehem lit. "house of bread" or "house of food) near Kiryat Tivon, around 10 km NW of Nazareth and 7 km SE of Sepphoris, capital of Galilee in Jesus' time

• **Bethlehem in Judaea:** city in the West Bank 10 km (6 mi) S of Jerusalem. It is identified as the birthplace of King David therefore it had to be Jesus' birthplace as well, no matter where he was born. Jesus was most likely born in Bethlehem in Galilee nearby the family's home close by Sepphoris. Constantine the Great, commissioned the Church of the Nativity in 327, as probably suggested to him by his mother Helena who was a staunch Christian already before his birth

• **Bethsaida** (lit. 'House of the Fisherman' or 'House of the Hunter'): hometown of the apostles Peter, Andrew, and Philip, John 1:44; also known as Ioulia, Julia or Julias

• **Beth Shemesh** (lit. House of the Sun): There are 3 places with this name: 1.) 30 km (19 mi) west of Jerusalem) in Judah, 2.) in the land of Naphtali (W of the Sea of Galilee), 3.) Issachar (Joshua 19:22, possibly Ain esh-Shemsiyeh), 4.) Iunu (iwnw) in Egypt, also known as On (Gen. 41:45, 50), Awen (Ezekiel 30:17), all of them are names for Heliopolis in the NE of Cairo; Awen can also stand for Avaris the Hyksos-Canaanite-Hebrew (Habiru) capital of N Egypt (14-16th dyn)

• **Betshean** (lit. House of Tranquillity): Galilee, Samaria

• **Bochim** (lit. Place of Weepers): W of the River Jordan.

• **Byblos:** Phoenician city state in which the writing material papyrus was traded; the word "bible" (library) itself came from it

• **Cabul,** Kabul; Chabolo, Chabulon: Lower Galilee (Joshua 19:27.) Kabul local council in Israel, 9 or 10 miles (16 km) east of Acco.

• **Calah, Kalhu, Nimrud:** Assyrian city

• **Calneh:** Assyrian city, prob. either Nippur or Kulnia, Kullani, Kullanhu, modern Kullan-Köy, between Carchemish on the Euphrates and Arpad near Aleppo, N Syria

• **Cana in Galilee:** hometown of Nathaniel, disciple of Jesus, also known as Bartholomew (bar Ptolemy, son of Ptolemy) and place of the famous Wedding at Cana (likely Jesus' own wedding). The story ends with in the raising of Lazarus foreshadowing the resurrection of Jesus (Gospel of John 11:1–44); the name Lazarus stands for Jesus just like the name Barabbas (bar Abbas, son of the 'Father'). There are 3 places that identify as Cana: 1.) Kafr Kanna, near Sepphoris, 2.) Khirbet Qana, N of Sepphoris, 3.) Qana, southern Lebanon and part of historical Galilee, 50 km (33 mi) N of Sepphoris

• **Canaan:** Region on the Eastern shore of the Mediterranean, home of the Ugaritians, Amorites (Amurru), Phoenicians, Israelites, Judaeans, and other people who all shared the same Semitic language, culture, weight units, time units, currency units (shekel), etc., and in early times, the belief in Baal (Bel) too

• **Canal of the Pharaos:** In 1799, Napoleon Bonaparte and his engineers discovered remnants of an ancient west–east canal through the ancient Egyptian cities of Bubastis, Pi-Ramesses (Avaris), and Pithom. Ancient historians like Herodotus wrote about a canal but experts rejected the story until Napoleons diggings. The legendary Senusret III of the Twelfth dynasty of Egypt cut a canal through the First Nile Cataract at Elephantine and also cut a canal from the Nile to the Red Sea, with locks near Succoth at the Bitter Lakes in around 1850 BC. Reliefs of the Punt expedition under Hatshepsut, 1470 BC, depict seagoing vessels returning from Punt (NW India)

• **Capernaum** (Hebrew: Kfar Naḥum, lit. 'Nahum's village'): not far from Bethsaida, the hometown of the apostles Simon Peter, Andrew, James and John.

• **Cappadocia** (Old Persian: Katpatuka): Region in Asia Minor

• **Carchemish,** Karkemish (Turkish: Karkamış): was an important ancient Assyrian capital city in the N of Syria, now on the frontier between Turkey and Syria.

• **Carthage:** Phoenician city, state and empire in modern Tunisia. Founded by Phoenicians from Tyre in the 8th century BC when the Assyrians conquered and subjugated everyone in the Middle East. In Carthage, Phoenicians (and perhaps their brothers the Israelites, as both spoke the same language) stayed independent and grew more powerful than ever before

• **Caria:** Nation in Asia Minor, SW Turkey

• **Cenchrea,** Cenchreae, Kechries: municipality of Corinth in Corinthia in Greece; Christianity also arrived at Kenchreai early in the religion's history. According to Acts 18:18. Phoebe (Phebe) was a A notable woman in the church of Cenchreae, she was trusted by Paul to deliver his letter to the Roman citizens. Paul refers to her both as a "servant" or "deacon" (Greek: diakonos, "servant"). This is the only place in the New Testament where a woman is specifically referred to with these two distinctions. (Romans 16:1-2) There are a number of non-canonical texts reporting on Paul's female disciples, in particular Thecla. See The Grand Bible, pp.903

• **Chaldea:** Mesopotamian state, eventually encompassing Babylonia

• **Chesulloth,** Xaloth, Kislot Tavor, Iksal: Chesulloth (Chisloth-Tabor), a biblical town mentioned in the Book of Joshua (Joshua 19:12); northern Israel, about 5 kilometres (3.1 mi) southeast of Nazareth

• **Chezib of Judah:** also known as Achzib of Judah, is a biblical place-name associated with the birth of Judah's son, Shelah (Genesis 38:5), SE of Jerusalem

• **Choga Zanbil** (Elamite: Al Untas Napirisa then later Dur Untash): The ziggurat ('tower of Babel') is the best-preserved of all Mesopotamian temple pyramids; 30 km (19 mi) southeast of Susa and 80 km (50 mi) north of Ahvaz.

• **Chorazin:** 4 km (2.5 mi) from Capernaum, modern Israel, along with Bethsaida and Capernaum, was named in the Gospels of Matthew and Luke as cities where Jesus performed his mission.

• **Cilicia:** Nation in Asia Minor, capital: Tarsos, Tarsus; birth place of Paul the Apostle (Shaul ha Tarsi)

• **Crete,** Greek island, see Alashya

• **Commagene:** Persian-Greek nation in the Tausus Mountains, Asia Minor, SE Turkey

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• **Corduene:** Nation in central Asia Minor, homeland of the Kurds

• **Corinth,** City in Greece. The Church of Corinth has been founded by Paul, making it an Apostolic See

• **Cush:** see Kush

• **Cyprus:** also called Alashya; see Kittim

• **Damascus** (Akkadian: Tamasq; Egyptian: Damasq, lit. 'a well-watered land'). Oldest evidence of settlement in the wider Barada basin date back to 9000 BC

• **Ebla** (Tell Mardikh): Its remains are about 55 km (34 mi) southwest of Aleppo near the village of Mardikh. East Semitic state in northern Syria. It was one of the earliest kingdoms in Syria 3500 BC with one of the oldest archives ever found; The Ebla Tablets, 1,800 complete clay tablets and 4,700 fragments, date to the period between c. 2500 BC and the destruction of the city c. 2250 BC. They were discovered by Italian archaeologist Paolo Matthiae in 1974–75

• **Edom**, Idumea (Akkadian: Udumi, Egyptian: Jedume; lit.: "red"): ancient kingdom, its territory is now between in S Jordan and S Israel.

• **Egypt:** has one of the longest histories of any country, tracing its heritage along the Nile Delta back to the 6th millennium BC and influenced the Hebrews as well as Mesopotamia.

• **Ekron:** Ekron (Philistine: Aqaran, Hebrew: Eqron, Greek: Akkaron, Latin: Accaron) was one of the five cities of the Philistine Pentapolis in modern SW Israel

• **Elam:** Pre-Iranic Nation in Ancient Iran located between Sumer (Iraq) and te Indus Valley Civilisation (India, Pakistan); See Choga Zanbil

• **Elat,** Eilat: Israel's southernmost city. Archaeologists found Neolithic tombs from 7th millennium BC at the western edge of Eilat, while nearby settlements and copper workings and mining operations date back to c. 4000 BC. Solomon and his Phoenician brothers used the harbour to trade with the Kingdom of Sheba (Saba), Ethiopia, and India

• **Elim:** one of the places where the Israelites camped following the Exodus from Egypt (Exodus 15:27, Numbers 33:9) "There were twelve wells of water and seventy date palms," and that the Israelites "camped there near the waters."

• **Emmaus:** a town mentioned in the Gospel of Luke of the New Testament. Luke reports that Jesus appeared, after his death and resurrection, 2 locations have been chiefly identified as Emmaus: Imwas and Al-Qubeiba, West Bank.

• **En Gedi:** In Joshua 15:62, Ein Gedi is enumerated among the wilderness cities of the Tribe of Judah in the desert of Betharaba

• **Ephesus:** ancient Greek city near Izmir, modern Turkey. It was an important centre for Early. From AD 52–54, the apostle Paul lived in Ephesus, organising his missionary activity. Initially, Paul attended the Jewish synagogue in Ephesus (Acts), but after three months he became frustrated with the Jews, who did not want to give up their laws and traditions, viewed him as a traitor and sent complaints about him to James (the brother of Jesus, the Bishop of Jerusalem, the 1st Pope). Full of anger, he called Paul to report to him in person. The clash between James and Paul (on circumcision and kosher food) led to the schism of Christianity and Judaism.

• **Erech:** See Uruk, southern Mesopotamia (Iraq)

• **Eridu:** City and state in southern Mesopotamia (near Ur)

• **Erythraean Sea** (Greek: Erythra Thalassa, lit. 'Red Sea'): former maritime name that always included all waters between the modern Red Sea and the Indian Ocean up to the coast of India. The term was used throughout Europe until the 18th and 19th centuries. The sea is not red but the name stems from a legendary "King Erythras" whose name means "red."

• **Eshcol:** A valley in which the twelve spies obtained an enormous cluster of grapes; Numbers 13:23–24

• **Eshnunna:** modern Tell Asmar in Diyala Governorate, Iraq, was an ancient Sumerian (and later Akkadian) city and city-state in central Mesopotamia 12.6 miles northwest of Tell Agrab and 15 miles northwest of Tell Ishchali.

• **Ethiopia:** In 980 BC, the Kingdom of Damat (D'mt; allied with the Kingdom of Saba) extended its realm over Eritrea and the northern region of Ethiopia, while the Kingdom of Aksum maintained a unified civilisation in the region for 900 years. The ancient Greeks used this name to denote the Kingdom of Cush in modern Sudan

• **Gabatha** (disambiguation) - several, listed by Eusebius together with Gaba, Giv'a etc.

• **Gabbatha** (Greek: Lithostrotos): is the Aramaic name of a place in Jerusalem. It is recorded in the gospels to be the place of the trial of Jesus before his crucifixion c. 36 AD.

• **Galilee,** another name for the former kingdom of Israel

• **Garden of Eden,** located in "the East" meaning NW of India

• **Gath** or Gat (Hebrew lit. 'wine press'; Latin: Geth): was one of the five cities of the Philistine pentapolis during the Iron Age. It was subdued by King David

• **Gaul:** modern France was subdued between 58 and 50 BC by the Roman general Julius Caesar, it became an important Roman province and base for the Roman Church

• **Gaza:** has a history of habitation that dates back 5,000 years. During the reign of Tuthmose III (r. 1479–1425 BC), the city became a stop on the Syrian-Egyptian caravan route and was mentioned in the 14th-century Amarna letters as "Azzati"

• **Georgia:** Before Christianisation, the cult of Mithras and Zoroastrianism were commonly practiced in Iberia (in the Caucasus,) from the 1st century. King Mirian III and leading nobles converted to Greek (eastern) Christianity around 317 and declared it state religion

• **Gethsemane:** There are four locations (Catholic Church of All Nations, Tomb of the Virgin Mary, Greek Orthodox Church, Russian Orthodox orchard) all of them at or near the western foot of the Mount of Olives

• **Gibeon:** was a Canaanite and later an Israelite city, which was located north of Jerusalem (Joshua 11:19)

• **Gihon:** Hebrew name of the 2nd river mentioned in Genesis 2:13. It refers to the River Nile.

• **Gihon Spring:** Gihon Spring (or Fountain of the Virgin, or Saint Mary's Pool) is a spring in the Kidron Valley. It was the main source of water for the Pool of Siloam in Jebus and the later City of David, the original site and the S of Jerusalem.

• **Gilead** (Aramaic: Yegar-Sahadutha, lit. "heap [of stones] of testimony" Genesis 31:47–48): In Genesis 31:21–22, the last meeting of Jacob and Laban takes place

• **Golgotha** (Greek): or the name Calvary (Latin: Calvariae or Calvariae locus) all meaning "place of the Skull," was a site immediately outside Jerusalem's walls where, according to Christianity's four canonical gospels, Jesus was crucified. The site of unknown geographical location is said to have been recognised by the Roman empress Helena, mother of Constantine the Great, during her visit to the Holy Land in 325 AD

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• **Gomorrah:** Sodom and Gomorrah were two cities destroyed by God for their wickedness (Genesis 18:23). Their locations are unknown, probably near the Dead Sea

• **Goshen,** Gosen, Gesem, Kesem: denotes the E half of the Nile Delta and might mean "cultivated land." The land of Goshen is named in the Hebrew Bible as the place in Egypt given to the Hebrews by the pharaoh of Joseph (Genesis 45:9–10), and the land from which they later left Egypt at the time of the Exodus. The newcomers have been somewhat set apart from the rest of Egypt, because Joseph tells his family to present themselves to the pharaoh as keepers of livestock (see Egyptian wall painting p.7459, The Grand Bible), "in order that you may settle in the land of Goshen, because all shepherds are abhorrent to the Egyptians." (Genesis 46:34) Reason: Herders let their animals destroy cultivated land by overgrazing it. They lived in and around the city of Avaris, later called Pi-Ramesses (Ra-Mose, city of the Son of Ra) the seat of power of the Hyksos kings. This identifies Israelites and Hebrews (Habiru, in the Amarna Letters) as Canaanites and Hyksos (Heka Khasut, Egyptian for "conquerors from the East")

• **Great Sea:** Mediterranean Sea in the Bible

• **Greece** (Greek: Hellas): in Hebrew texts known as Kittim. With the invasion spree of Alexander the Great from 336 to 323 BC, Greek language, beliefs and culture spread to Persia, Central Asia and India NW

• **Gutium** (Gutians): state in W Iran, 3rd millenium BC; "Lugalanatum, prince of Umma ... built the E.GIDRU [Sceptre] Temple at Umma, buried his foundation deposit [and] regulated the orders. At that time, Siium was king of Gutium." Source: Tablet of Lugalanatum, Louvre, Paris

• **Haran,** Harran, Charan, Charran (Akkadian: Harranum, "crossroad"): Assyrian City at an important ancient crossroad in modern Turkey, the place where Abraham's clan settled first during their journey from Ur Kaśdim (Ur of the Chaldees) to the Land of Canaan (Genesis 11:26–32).

• **Hattusa,** Hattusha: Capital of Hittite Empire (c. 1650–1180 BC) in Asia Minor in the late Bronze Age. Its ruins lie near modern Boğazkale (Boğazköy), Turkey

• **Hatti:** Nation in Asia Minor; another word for Hittites

• **Havilah:** In Genesis 2:10–12, Havilah is associated with the Garden of Eden: 10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 11 The name of the first is Pison (Indus): that is it which compasseth the whole land of Havilah (northwestern India), where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone (sard, carnelian beads; only available in NW India and transported to King Shulgi of Sumer via sea; see The Grand Bible, p.7458.

• **Hazazon Tamar** (also Hazazon-tamar or Hatzatzon-Tamar): Ein Gedi (En Gedi); Joshua 15:62, Ezekiel 47:10

• **Hebron:** flourished in the 17th–18th centuries BC before being destroyed by fire, and was resettled in the late Middle Bronze Age. This older Hebron was originally a Canaanite royal city.

• **Heaven:** is a common religious cosmological or transcendent supernatural place where beings such as deities, angels, souls, saints, or venerated ancestors are said to originate, be enthroned, or reside

• **Helam:** meaning "stronghold", or "place of abundance") is a Hebrew Bible place name. It was the site of King David's victory over the Syrians under Hadarezer; 2 Samuel 10:15-18

• **Hell:** In religion and folklore, hell is a location or state in the afterlife in which souls are subjected to punitive suffering, most often through torture, as punishment after death. An ideological concept to keep the populous obedient; see Heaven

• **Hill of Gash:** Mount Gaash was the name of a hill in ancient Israel, in the mountainous region of Ephraim, Joshua 24:30; Judges 2:9; 2 Samuel 23:30; 1 Chronicles 11:32

• **Hurri:** Nation in Asia Minor

• **Imgur-Enlil:** archaeological site of Balawat, Assyrian City, 25 km (16 mi) SE from the city of Mosul and 4 km (2.5 mi) to the S of the modern town of Bakhdida.

• **India:** is mentioned by name. In Esther, 1:1: Ahasuerus had been described as King ruling 127 provinces from Hodu (Hindu, India) to Ethiopia (Kush, Sudan). Esther 8:9. 1 Kings 9:26–27 discusses the navy of King Solomon sailing to Ophir ("Sopheir" and "Sophara" in the LXX, with the word Sophir meaning India in Coptic); as gold was plentiful in India. It is generally accepted that Ophir was in India (N of Gujarat, called Abhira, Hebrew). 1 Kings 10:22 mentions "gold, silver, ivory, apes, and peacocks" brought by the navy of King Solomon and King Hiram to Israel. The same applies to the name Punt, Land of Punt, Put, Opone. In Egyptian that is pwn(t), Pwene(t), Puene(t); in Hindi it is Puna or Poona (W coast of India, S of Gujarat)

• **Israel:** Kingdom of Israel (united monarchy) (c. 1047–930 BC), the first Israelite kingdom which united the Twelve Tribes of Israel under a single monarch. Kingdom of Israel (Samaria) (c. 930–720 BC), the northern Israelite kingdom established after the breakup of the United Monarchy. For the South see Judah or Judaea

• **Jabbok:** Zarqa River in Jordan, the second largest tributary of the lower Jordan River, after the Yarmouk River.

• **Jaffa,** Japho, Joppa: Under Persian rule, Jaffa was given to the Phoenicians.

• **Jarmuth,** Jaramoth (Yarmut): Jarmuth was an Amorite (Amurru) city in N Canaan at the time of the Israelite settlement recorded in the Hebrew Bible. (Joshua 10:3–5)

• **Jeshanah:** Yeshana was an ancient Biblical city

• **Jerash** (Gerasa): town in N Jordan

• **Jericho:** settlement from 9000 BC. The Battle of Jericho, as described in the Biblical Book of Joshua, was the first battle fought by the Israelites in the course of the conquest of Canaan. (Joshua 6:1–27)

• **Jerusalem:** earliest settlement 3rd millenium BC. Egyptian: (U)Rushalim, Akkadian: Urusalim, Aramaic: Urishlem, Hebrew: Yerushalayim, Greek: Hierosolyma Latin: Ierusalem. The name "Shalem", whether as a town or a deity, is derived from the same root Sh-L-M as the word "shalom", meaning peace so that the common interpretation of the name is now "The City of Peace" or "Abode of Peace", a gathering place in which fight is forbidden" or a "Forbidden Gathering Place." Amarna letter EA 287, Amarna letter EA 289, see The Grand Bible, p.2152

• **Jordan River:** Hebrew: Nehar hayYarden The River Jordan is 251-km (156 mi) long and flows roughly N to S through the freshwater Sea of Galilee and on to the salt water Dead Sea. The Israelites crossed it into the Promised Land and Jesus the Nazorean was baptised in it by John the Baptist.

• **Judah:** Kingdom of Judah (c. 930–586 BC), the southern Israelite kingdom established after the breakup of the United Monarchy

• **Judaea,** Judea: The Kingdom of Judah (Yehuda) was an Israelite kingdom in Canaan, the Land of Israel, or the Holy Land, during the Iron Age. Centered in the highlands of Judea, the kingdom's capital was Jerusalem. The name Judaea or Judea is a

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Greek and Roman adaptation of the name "Judah", which originally encompassed the territory of the Israelite tribe of that name and later of the ancient Kingdom of Judah. Nimrud Tablet K.3751, dated c. 733 BC, is the earliest known record of the name Judah (written in Assyrian cuneiform as Yaudaya or KUR.ia-ú-da-a-a). This name is also known in NW India as Yaudeya, Yoddhaya, or Yadava refering to a republic near modern Delhi in around 500 BC; this republic was related to Abhira (Ahir, Ophir, Abhiri); See The Grand Bible, the Maha-Janapadas, p.7429

• **Kabzeel:** S of West Bank. Qavseʾel, lit. 'God gathers,' is a Hebrew Bible place name. It was the most remote city of Judah on the border of Edom (Idumaea) (Joshua 15:21).

• **Kadesh-Barnea:** The most common identification of Kadesh or Kadesh Barnea in modern scholarship is with modern Tell el-Qudeirat, S of West Bank

• **Kaska** (Kaskians): Nation beteen E Anatolia and the Black Sea

• Kassite state: in Mesopotamia and Iran; The Kassites were people of the ancient Near East, who controlled Babylonia after the fall of the Old Babylonian Empire and built their Kassite Empire c.1531–1155 BC

• **Keilah:** Qe'ile, lit. 'Citadel,' was a town in the lowlands of the Kingdom of Judah. Its ruins are known as Khirbet Qeyla near the modern village of Qila, Hebron, 11 km (7 mi) east of Bayt Jibrin and about 3 km (1.9 mi) west of Kharas.

• **Kiriath-Jearim:** City in Gibeon, 15 km (9 mi), from Jerusalem. Other names are Kiriath-Ba'al, Ba'alah and Ba'ale-Judah (see, e.g. Joshua 15:60; 2 Samuel 6:2; 1 Chronicles 13:6), which implies the city was affiliated with Baal worship at an earlier date.

• **Kish:** Akkadian: Kishshat; Mesopotamian City State and important archaeological site in Babil Governorate (Iraq), located 80 km (50 mi) S of Baghdad and 12 km (7.5 mi) E of Babylon.

• **Kittim,** Chittim, Cethim, Cethima (Cyprus, also Kition, Citium, Citius): Friedrich Max Müller identified the origin of Kittim (lit. "invaders") with the land of Hatti (Khatti), as the Hittite Empire was known. The name Kittim has been employed with some flexibility in Hebrew literature. It was often applied to all Greek islands and even to the "seafaring West" in general

• **Kush,** Cush: State and kingdom in northeastern Africa (Sudan) between Egypt and modern Ethiopia; 25th dyn of Egypt

• **Lachish:** Lachish (Latin: Lachis) was an ancient Israelite city in the Shephelah ("lowlands of Judea") region of Canaan on the south bank of the Lakhish River mentioned several times in the Hebrew Bible. The current Tel Lachish or Tell el-Duweir has been identified with Lachish.

• **Laish,** Leshem: The city is identified with a tell located in Upper Galilee, northern Israel, known as Tel Dan ("Mound of Dan") in Hebrew. 1993, archaeologists found the Tel Dan Stele which is a fragmentary stele containing an Aramaic inscription which dates to the 9th century BC. It is notable for possibly being the most significant and perhaps the only extra-biblical archaeological reference to the house of David.

• **Lajah,** Laja, el-Leja, the Lajat, Lejat (Hebrew: Argob; Greek: Trachonitis): is mentioned in the Gospel of Luke (Luke 3, Luke 3:1). It is the largest lava field in southern Syria, spanning some 900 square kilometres. Located about 50 kilometers (31 mi) southeast of Damascus.

• **Laodicea:** With its large Jewish community, Laodicea very early became a seat of Christianity and a bishopric. The Epistle to the Colossians mentions Laodicea as one of the communities of concern for Paul the Apostle.

• **Larsa:** connected with the biblical Ellasar, was an important city-state of ancient Sumer, the centre of the cult of the sun god Utu with his temple E-babbar. It lies some 25 km (16 mi) E of Uruk and 25 km N of Ur in Iraq's Dhi Qar Governorate

• **Lebanon:** Its territory was in the N of Bronze Age Canaanite (Phoenician) city-states. Due to its function as geographic gateway, it was part of numerous succeeding empires throughout ancient history, including the Egyptian, Assyrian, Babylonian, Persian, Greek, and Roman empires.

• **Lehi:** also known as Ramath Lehi is a place mentioned in the Bible; Judges 15:17.

• **Lycia:** Nation in SW Asia Minor

• **Lydia:** Nation in W Asia Minor. The Kingdom of Lydia existed from about 1200 BC to 546 BC. At its greatest extent, during the 7th century BC, it covered all of W Anatolia.

• **Lystra:** W Asia Minor. Lystra was visited several times by Paul the Apostle, along with Barnabas or Silas. There Paul met a young disciple, Timothy.

• **Machpela:** The Cave of the Patriarchs or Tomb of the Patriarchs, known to Jews by its Biblical name Cave of Machpelah; S West Bank.

• **Macedonia:** The kingdom in the N of Greece was founded and initially ruled by the royal Argead dynasty, which was followed by the Antipatrid and Antigonid dynasties. Between 335 and 323 BC, Alexander the Great distroyed Macedonia's arch enemy Persia and founded the Greek Empire that reached into NW India

• **Magan:** Pre-Arab state in Oman. It was referred to in Sumerian cuneiform texts of around 2300 BC and existed until 550 BCE as a source of copper and diorite for Mesopotamia.

• **Malta:** Phoenician traders colonised the islands under the name Ann sometime after 1000 BC as a stop on their trade routes from the eastern Mediterranean to Cornwall, England.

• **Mamre:** The site where Abraham pitched the tents for his camp, built an altar (Genesis 13:18), and was brought divine tidings, in the guise of three angels, of Sarah's pregnancy (Genesis 18:1–15). S West Bank

• **Mannea:** Nation in Iran. In the Bible (Jeremiah 51:27), Mannaea is called "Minni", and is mentioned with Ararat and Ashkenaz as some of the future destroyers of neo-Babylon.

• **Marah:** The narrative concerning Marah in the Book of Exodus states that the Israelites had been wandering in the desert for three days without water. Exodus 15:22

• **Mari:** was an ancient Semitic city-state in modern Syria. Its ruins form a tell 11 kilometers north-west of Abu Kamal on the Euphrates River western bank, some 120 kilometers southeast of Deir ez-Zor. It flourished between 2900 BC and 1759 BC. Archaeologists found the large Mari library with over 25,000 tablets written in Akkadian between 1800 and 1750 BC

• **Mareshah:** is an archaeological mound of the biblical Iron Age city of Maresha, and of the subsequent, post-586 BC Idumean city known by its Hellenised name Marisa. The tell is situated in Israel's Shephelah region, i.e. in the foothills of the Judaean Mountains, about 2 kilometres (1.2 mi) southeast of Beit Gubrin, Israel.

• **Marib** (Yemen): The Almaqah Temple or Barran Temple at Marib by the Queen of Sheba is a copy of Solomon's Temple, See Yeha, Ethiopia; see Appendix A, Photo Documentation

• **Media:** Nation in Iran. Media (Akkadian: Mādāya; Old Persian: Mada) in was an Iranian kingdom centered in Ecbatana that existed from the 7th century BC until the mid-6th century BC and is believed to have dominated a significant portion of the Iranian plateau

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• **Megiddo:** the site of the ancient city of Megiddo, the remains of which form an archaeological mound, in N Israel, about 30 kilometres (19 mi) SE of Haifa. It is better known under its Greek name Armageddon or Harmagedon. Revelation 16:16

• **Meluhha:** Meluh'ha, Melukhkha or Melukh'kha is the Sumerian name of a Pre-Arab state in the Arabian Peninsula, a prominent trading partner of Sumer during the Middle Bronze Age. Most scholars associate it with the Indus Valley civilisation who shipped Indian goods from sea ports like Lothal (Gujarat, NW India) to Sumer, Yemen and Egypt. See The Grand Bible, pp.7456-7461

• **Memphis:** city and capital of ancient Egypt and an important centre during much of Egyptian history. Memphis is located south of the Nile River delta, on the west bank of the river, and about 24 km (15 mi) south of modern Cairo. Connected to Memphis are the cemeteries where most of the pyramids of Egypt are located. From N to S the main pyramid fields are: Abu Ruwaysh, Giza, Zawiyat al-Aryan, Abu Sir, Saqqara, and Dahshur.

• **Meroe:** city of ancient Kush (Cush, Sudan) the ruins of which are located on the east bank of the Nile about 6.4 km (4 mi) north of Kabushiyah, modern Sudan. After the sack of the old capital Napata in about 590 BC by the Egyptians, Meroe became the capital of the kingdom. Like Memphis and Napata, Meroe has cemeteries with lots of pyramids.

• **Mesopotamia:** Includes the kingdoms of Sumer, Akkad, Assyria, Babylonia, Chaldea, and the neo Assyrian states of Adiabene, Osroene and Hatra.

• **Midian,** Midianites: also called Ishmaelites. In the Old Testament, member of a group of nomadic tribes related to the Israelites and most likely living east of the Gulf of Aqaba in the northwestern regions of the Arabian Desert. They engaged in pastoral pursuits, caravan trading, and banditry.

• **Moab:** Cannanite state and kingdom. Located east of the Dead Sea in what is now west-central Jordan, it was bounded by Edom and the land of the Amorites. The Moabites were closely related to the Israelites, and the two were frequently in conflict.

• **Mount Carmel** (Hebrew: Har Ha-karmel): mountain range, NW Israel; the city of Haifa is on its NE slope. It is mentioned as a “holy mountain” in Egyptian records of the 16th century BC. It is the scene of Elijah's confrontation with the false prophets of Baal (1 Kings 18).

• **Mount Ephraim,** Mount of Ephraim: was the historical name for the central mountainous district of Israel once occupied by the Tribe of Ephraim (Joshua 17:15; 19:50; 20:7)

• **Mount Hermon:** snowcapped ridge on the Lebanon-Syria border W of Damascus.

• **Mount Nebo:** mentioned in the Bible as the place where Moses was granted a view of the Promised Land before his death

• **Mount of Olives:** limestone ridge E of the Old City of Jerusalem and separated from it by the Kidron valley. Frequently mentioned in the Bible

• **Mount Sinai** (Hebrew: Har Sinai): there is a peak of the south-central Sinai Peninsula called Janub Sina (South Sinai) however its identity is hotly debated as it does not fit into the Bible's description; the Hashem el Tarif W of Elat-Aqaba would fit much better; See The Grand Bible, p.7443

• **Mount Tabor** (Hebrew: Har Tavor) historic elevation of northern Israel, in Lower Galilee near the edge of the Plain of Esdraelon (Emeq Yizre'el).

• **Mount Zion:** in the Old Testament, the easternmost of the two hills of ancient Jerusalem. It was the site of the Jebusite city captured by David, king of Israel and Judah, in the 10th century BC (2 Samuel 5:6–9) and established by him as his royal capital. Zion appears in the Old Testament 152 times as a title of Jerusalem and is a synonym for Israel as Jewish homeland.

• **Mysia:** was a region and state in the NW of ancient Asia Minor

• **Nahor,** Aram-Naharaim (Aramaic: "Aram between (the) rivers") is the biblical term for the ancient land of the Arameans referring to the region along the great bend of the Euphrates river. Aram-Naharaim is also mentioned as Nahrima of the Arameans in the El-Amarna letters.

• **Nahrain:** Bet Nahrin, lit. 'house of the (two) rivers' is the Syriac-Aramaic name for the same region the Greeks called "Mesopotamia," lit. 'between the (two) rivers,' in modern Iraq, E Syria and S Turkey

• **Napata:** ancient capital of Kush at the fourth cataract of the Nile. Location: c 1.5 kilometers from the east side of the river at the site of modern Karima, Sudan. Mentioned in Genesis 2:13 by the perfect geographical description "And the name of the second river is Gihon (Nile): the same is it that compasseth the whole land of Ethiopia (Cush, Nubia)

• **Naqsh-e Rostam,** imperial cemetary of the Persian emperors, 13 km northwest of Persepolis, Near Kurush's tomb is a cube-shaped temple similar to the Temple of Solomon; in the cemetary of Pasargad is a copy of it

• **Nazareth** near Sepphoris in Galilee. The existence of the village of Nazareth in Jesus' time is hotly debated as there is no archaeological evidence. In fact, we have only linguistics to get on with. The name Nazareth derives from the Hebrew Aramaic verb na'sar, "watch, guard, keep." Adjectives like nazara, nazari, nasran, najran etc. may have deliberately been changed into a place name to hide the fact that Jesus was law-oriented and traditional as his brothers James, Judas and Simon. The terms "Nazarene" and "Nazoraean" which means "keeper or guard of Moses' Laws" appear also in Arabic. In the Koran, Christians are referred to as nasara, meaning "followers of an-Nasiri (the law keeper)", or "those who follow Jesus the Keeper of the Law".

• **Nimrud:** in Iraq, 30 km (20 mi) south of the city of Mosul later name for the Assyrian city of Kalhu or Calah. The city gained fame when king Ashurnasirpal II (883–859 BC) of the Neo-Assyrian Empire (911–605 BC) made it his capital at the expense of Assur.

• **Nineveh:** is located on the eastern bank of the Tigris River and was the capital and largest city of the Neo-Assyrian Empire, as well as the largest city in the world for several decades.

• **Nile:** river in northeastern Africa. Hebrew name: Gihon. The White Nile begins at Lake Victoria, the Blue Nile begins at Lake Tana, Ethiopia the historical residence of the Beta Israel. See Gihon; Beta Israel, Yeha

• **Nod:** The Land of Nod is a place mentioned in the Book of Genesis, located "on the east of Eden," (NW India) where Cain was exiled by God after Cain had murdered his brother Abel. Genesis 4:16

• **Ono:** a biblical town of Benjamin in the "plain of Ono" (1 Chr. 8:12; Ezra 2:33), identified as Kafr Ana, Region: Sdot Dan

• **Ophir:** region mentioned in the Bible, famous for its wealth. Location probably N of Gujarat, NW India nearby the river Indus in a region historically known as Abhira (Abhiri)

• **Opis:** Mesopotamian, Babylonian City, near the Tigris, not far from modern Baghdad

• **Osroene,** Osrhoene: ancient region and state in Upper Mesopotamia. The Kingdom of Osroene, also known as the "Kingdom of Edessa." Later, within the Roman Empire, Edessa was the most important center of Syriac Christianity.

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• **Palestine:** a political term right from the start of its usage. Judaea, was renamed Syria Palaestina in 132 AD in the period of the Bar Kokhba and the Jews were expulsed by the Romans. In 390 AD, during the Byzantine period, the region was split into the provinces of Palaestina Prima, Palaestina Secunda, and Palaestina Tertia.

• **Palmyra** (Greek name for Ta-ad-mi-ir, Ta-ad-mar or Tadmor): Aramean city and state in Syria; already mentioned in Assyrian inscriptions from the eighteenth century BC. The city grew wealthy from trade caravans; the Palmyrenes became renowned as merchants who established Aramaic speaking colonies along the Silk Road

• **Paran,** Pharan, Faran: Mountainous and Desert-like Wilderness around Petra (Arabia Petraea); mentioned in the Hebrew Bible. It is one of the places where the Israelites spent part of their 40 years of wandering after the Exodus, and was also a home to Ishmael, and a place of refuge for David.

• **Pasargad,** Pasargadae: capital of the Persian Empire (Achaemenid dynasty) under Kurush II (Cyrus the Great; 559–530 BC). Near Kurush's tomb is a cube-shaped temple similar to the Temple of Solomon; in the cemetary of Naqsh-e Rostam, 13 km northwest of Persepolis, is a copy of it. The distance between Persepolis and Pasargadae is 75 km.

• **Parthia:** Nation on the Iranian Plateau. The region later served as the political and cultural base of the Eastern Iranian Parni people and Arsacid dynasty, rulers of the Parthian Empire (247 BC – 224 AD)

• **Penuel** (Hebrew: "Face of God"): a place described in the Hebrew Bible as being not far from Succoth E of the River Jordan, Gen. 32:24–32

• **Perga,** Perge (Hittite: Parha, Greek: Perge) was originally an ancient Lycian settlement that later became a Greek city in Pamphylia. It was the capital of the Roman province of Pamphylia Secunda, modern Antalya Province SW Turkey. Paul the Apostle and Barnabas twice visited Perga ogether, Acts 13:13–14 and 14:25

• **Persepolis:** was the capital after Pasargad. The distance between Persepolis and Pasargadae is 75 km. See Naqsh-e Rostam, imperial cemetary of the Persian emperors, 13 km northwest of Persepolis

• **Persia,** Iran: one of the world's most mountainous countries. The settlement of grouped hamlets in the area of Susa ranges from 4395 to 3490 BC. The Persian Empire became the most important ally of the Hebrews between 550 BC and 330 BC due to its victory over the Babylonians. After their freeing from Babtlonian captivity, many Hebrews remained voluntarily in Persian service for centuries.

• **Petra:** The area around Petra has been inhabited from as early as 7000 BC, and was settled by the Nabataeans, a nomadic Arab people, in the 4th century BC. Petra would later become the capital city of the Nabataean Kingdom in the second century BC. Petra and other Arab places, like Madain Saleh, became destiation for the surviving Zealots who triggerd the Jewish war 66-73 AD against Rome. Armenian historian Tovma Artsruni (fl. 9th - 10th century AD) identified Petra as "Maka in Paran," the original Mecca and birthplace of the prophet Mohammed (p.3301 [3314], The Grand Bible); research by Canadian historian Dan Gibson confirmed it.

• **Philistia:** Original of the name "Palestine." Philistia (Hebrew: Peleshet; Greek (LXX): Ge ton Phulistieím) was a confederation of five main cities or pentapolis in the Southwest Levant, made up of principally Gaza, Ashkelon, Ashdod, Ekron, and Gath. The population had nothing to do which those modern Arabs who call themselves 'Palestinians.' Philistines were made up of people of an Aegean (Greek) background that from roughly 1200 BC onwards settled in the area and mixed with the local Canaanite population

• **Phut:** Phut or Put (Hebrew: Put; LXX Greek: Phoud) is the third son of Ham (one of the sons of Noah), in the biblical Table of Nations (Genesis 10:6; cf. 1 Chronicles 1:8). The name Put (or Phut) is used in the Bible for Ancient Libya.

• **Phoenicia:** scholars use "Phoenicians" as a short-hand for Canaanites in N Canaan; Israelites and Judaeans were southern Canaanites, in fact, the same people just with a different belief system. They all share the same language, culture, currency, weight and calendar system, etc.

• **Pi-Ramesses:** see Avaris

• **Pithom:** from the Egyptian toponym pr-(j)tm, "House of Atum". Atum's cult center was in Heliopolis. Pithom is one of the cities which, according to the Book of Exodus 1:11, was built for the biblical Pharaoh of the oppression by the forced labour of the Israelites. The other city was Pi-Ramesses, a later name for Avaris.

• **Punt:** The Land of Punt (Egyptian: pwnt, punt, pune[t]) was an ancient kingdom known from Ancient Egyptian trade records. It produced and exported gold, aromatic resins, blackwood, ebony, ivory and wild animals. Recent evidence locates it in northwestern Eritrea. It is possible that it includes or corresponds to Opone, as later known by the ancient Greeks, while some biblical scholars have identified it with the biblical land of Put or Havilah in NW India.

• **Puqudu** (Pekod): The term Puqudu or Piqudu (or in the Bible, Peqod or Pekod) refers to a prominent Aramean tribe and its associated region in SE Babylonia. They lived along the eastern edge of Elam and in the area near Uruk and the Tigris. Tiglath-Pileser III, king of Assyria (745–722), conquered the Puqudu, and destroyed Hilimmu and Pillutu, two of their cities. He relocated many of the defeated Puqudu into other parts of his empire. Jeremiah 50:21

• **Patmos:** a Greek island in the Aegean Sea. Patmos is mentioned in the Book of Revelation. The book's introduction states that its author, John, was on Patmos when he was given (and recorded) a vision from Jesus.

• **Ramathlehi,** Lehi: a place mentioned in the Bible, Judges 15:17; location perhaps Ain Hanniyeh.

• **Rehoboth:** perhaps SE of the Dead Sea. Rehoboth by the river was an ancient city from which came the Edomite king Saul in Genesis 36:37; 1 Chronicles 1:48

• **Red Sea,** See **Erythraean Sea**

• **Rephidim,** Refidim: is one of the places visited by the Israelites in the biblical account of the Exodus from Egypt. Location unknown

• **Roman Empire,** Rome: The multi-ethnic and multicultural but fascistic empire was constantly at odds with the zenophobic Hebrews in the Holy Land in particular since the time Pompey the Great conquered the Near East in 63 BC

• **Saba:** See Sheba

• **Samaria:** Greek form of the Hebrew name Shomron, used as a historical and biblical name for the central region of Israel, bordered by Judaea to the S and Galilee to the N. Nation of the Samaritans. Israelite Samaritans, are an ethnoreligious group originating from the Hebrews and Israelites of the ancient Near East. Their holy book of law is only the Pentateuch. They had been at war with Rome for 5 times.

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• **Sepphoris:** Greek-Roman capital city of Galilee and Silk Road hub at the time of Jesus; 5 km (3.5 mi) northwest of Nazareth and 7 km (5mi) northeast of Bethlehem (Bet Lehem) in Galilee

• **Shalem** (Greek: Salem): ancient Middle Eastern town mentioned in the Bible. Genesis 14:18; Psalm 76:2. Location unknown

• **Sheba,** Saba: Pre-Arab state and kingdom in Yemen and Ethiopia mentioned in the Hebrew Bible; home state of the Queen of Sheba, who is left unnamed in Jewish texts, but is known as Makeda in Ethiopian texts and as Bilqīs in Arabic texts. According to Roman historian Titus Flavius Josephus, Sheba was the home of Princess Tharbis, who is said to have been the wife of Moses before he married Zipporah. The orientalist A.F.L. Beeston identified the Sabaean language as "Central Semitic" like Canaanite, Hebrew, Aramaic

• **Shechem,** Shakmu: Mentioned as a Canaanite city in the Amarna Letters (Amarna letter EA 252; p.2151, The Grand Bible), it later appears in the Hebrew Bible as the first capital of the Kingdom of Israel following the split of the United Monarchy. Joshua 21:20–21,

• **Sheol:** in the Hebrew Bible is the underworld place of stillness and darkness which lies after death.

• **Shiloh,** Khirbet Seilun: 31 km north of Jerusalem; in the Hebrew Bible, Shiloh was one of the main centres of Israelite worship during the pre-monarchic period, before the First Temple in Jerusalem was built. Judges, 21:19

• **Shinar,** Shin'ar (Sanhar, Sankhar of the Amarna letters; 14th century BC): Mesopotamian city often used as as a general synonym for Babylonia. Genesis 14:1,9, Joshua 7:21; Isaiah 11:11; Daniel 1:2; and Zechariah 5:11

• **Shomron:** Hebrew name for Samaria

• **Shur** (Bible), also Sur (wilderness of Shur, way of Shur)

• **Sidon:** Important Phoenician harbour city in Lebanon. In the New Testament era, Herod the Great visited Sidon. Both Jesus and Paul the Apostle are said to have visited it, too

• **Sin Desert:** The wilderness of Sin or desert of Sin (Hebrew: Midbar Sin) is a geographic area mentioned in the Hebrew Bible as lying between Elim and Mount Sinai.

• **Sinai:** a peninsula in Egypt, and the only part of the country located in Asia. In the Exodus, Moses and his Israelites had to cross the Sinai back to Canaan

• **Smyrna** (modern Izmir): important centre of Greek civilisation in the W of Asia Minor. Important Greek city: Ephesus

• **Sodom and Gomorrah:** were two cities destroyed by God for their wickedness (Genesis 13:12; 19:29) Their story parallels the Genesis flood narrative in its theme of God's anger provoked by man's sin (see Genesis 19:1–28) Roman historian Titus Flavius Josephus identifies the Dead Sea in geographic proximity to the ancient biblical city of Sodom. He refers to the lake by its Greek name, Asphaltites (Antiquities of the Jews, Book 1. Chapter 9); Location onknown, perhaps in or near the Dead Sea

• **Spain:** Paul the Apostle is known to have made 4 journeys, but he metiones also a 5th journey: "Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey," Romans 15.24

• **Sukkot,** Succoth, Egypt: Succos, (Hebrew for "confinements," pl.; sg. Sukka; believed to be "Huts," or "Booths"), also called Feast of Booths, Leviticus 23:34; As sukkot means "confinements," it could refer to water confinements, canal locks of the Canal of the Pharaos, which were passed by the Israelites on their Exodus, W of the Bitter Lakes. The Israelites had no other word for such a technical installation; and the sukkot festival also might have something to do with it; the sukkot huts (with their straw roofs) may well have been a cargo-cult imitation of just those locks whose water surfaces have been covered by straw from the reed plants that still grow there today.

• **Sukkot,** Succoth, Transjordan: also spelled Sukkoth, Succoth, Sukkos, Sukkot is a city east of the Jordan River, identified as Tell Deir Alla, a high debris mound in the plain north of the Zarqa River and about one mile from it (Joshua 13:27). The identification is based on a passage in the Jerusalem Talmud, which was compiled in the 4th century, in which the biblical Sukkot was identified with a settlement called Dar'ellah. Succot, became a Jewish autumn festival of double thanksgiving that begins in September or October, recalling the days when Moses and the Israelites were on their Exodus from Egypt.

• **Sumer,** Sumeria: S Mesopotamian state and region, home state of Abraham and his clan; earliest known civilisation (c. 5500–1800 BC), located in the historical region of southern Mesopotamia (now S Iraq). Sumer is Abraham's land of nativity, he is from Ur of the Chaldees (Ur Kasdim; Genesis 11:28). With Abraham's story, the Bible states Sumer as the Mesopotamian patron of the Hebrews, and with Mose's (the name is Egyptian: msy or mose, "son of" like Hebrew "ben" and Aramaic "bar") story, the Bible states Egypt as the second patron of the Hebrews

• **Susa,** Susan, (Elamite: Shushan): ancient city in the lower Zagros Mountains about 250 km (160 mi) east of the Tigris, between the Karkheh and Dez Rivers in Iran. One of the most important cities of the Ancient Near East, Susa was the capital of Elam and the winter capital of the Achaemenid Persian Empire. The city of Shush is located on the site of ancient Susa.

• **Syria:** See Aram, Aramea

• **Tabal:** Georgian state in Asia Minor

• **Tarshish:** Titus Flavius Josephus identifies Tarshish with the city of Tarsus in Cilicia (S Turkey)

• **Tarsus,** (Greek: Tarsos): ancient city in S Turkey, hometown of the Pharisee and Roman citizen Sha'ul ha-Tarsi, Saul of Tarsos, better known as Paul the Apostle. Saul, perhaps after the biblical King Saul, the first king of Israel and, like Paul, a member of the Tribe of Benjamin. According to the Acts of the Apostles, he was a Roman citizen (Acts 22:25–29). As such, he bore the Latin name Paulus, which translates in biblical Greek as Paulos. It was typical for the Jews of that time to have two names: one Hebrew, the other Latin or Greek. At first, Paul was a Roman official who worked as persecutor of all who could harm the Roman state, that included Zealots and the followers of Jesus

• **Tel Dan:** Dan is an ancient city mentioned in the Hebrew Bible, described as the northernmost city of the Kingdom of Israel, and belonging to the tribe of Dan, its namesake. According to the Book of Judges, prior to the Tribe of Dan occupying the land, the town was known as Laish (Judges 18:7, 14, 27–29), meaning lion, or rather lioness. Joshua 19:47, although telling the same story as Judges 18, names the city as Leshem, which makes the researchers consider it as being the same place.

• **Tel Dan Stele:** Within the remains of the city wall, close to the entrance of the outer gate, parts of the Tel Dan Stele were found. The basalt stone bears an Aramaic inscription referring to one of the kings of Damascus; either Hazael (c 840 BC), or Ben-Hadad (c 802 BC). A small part of the inscription remains, with text containing the letters 'ביתדוד' (bytdwd), which most archaeologists agree refers to "House of David" (Bet David in Hebrew.) In the line directly above, the text reads 'MLK YSR'L', i.e. "King of Israel". The inscription is the oldest one that mentions David.

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• **Timnath-serah:** was the town given by the Israelites to Joshua. He requested it and the people gave it to him "at the order of the Lord". He built up the town and lived in it (Joshua 19:49–50).

• **Timnath** or Timnah was a Philistine city in S Canaan that is mentioned in the Hebrew Bible in Judges 14 and in connexion with Samson.

• **Tyre:** Parent state of the City of Carthage (modern Tunisia) The most important Phoenician city state and ally of David and Solomon. The fleet of Tyre cooperated with Solomon to trade with Sheba and Ophir (NW India); 2 Chronicles Chapter 8:16-18; 9:1-12;

• **Ugarit:** Amorite city and state (origin of Hammurabi's dynasty of Babylon); lying in a large artificial mound called Ras Shamra (Ra's Shamrah), 10 km (6 mi) north of Latakia (Al-Ladhiqiyah) on the Mediterranean coast of Canaan, N Syria. Its ruins, about half a mile from the shore, were first uncovered by the plough of a peasant at Al-Bayda Bay. Excavations begun in 1929 by a French archaeological mission under the direction of Claude F.A. Schaeffer. The best-documented age in Ugarit's history, dated from about 1450 to about 1200 BC.

• **Ugarit Tablets:** The archaeologists found a bunch of ancient records in cuneiform script on clay tablets. Ugarit was a cosmopolitan city: Scribes used 4 languages: Ugaritic, Sumerian, Akkadian, and Hurrian, and 7 different scripts: Egyptian and Hittite hieroglyphic and Cypro-Minoan, Sumerian, Akkadian, Hurrian, and Ugaritic cuneiform. Scientists made a breath-taking discovery: They found the oldest alphabet (abjad) ever known. The texts are written in a special alphabetic cuneiform script invented in Ugarit. Several copies of this alphabet, with its 30 signs, were found in 1949 and later. A shorter alphabet, with 25, and one even with only 22, letters, seems to have been used by 13th-century traders. This writing system was the direct ancestor to Phoenician-Hebrew letter script. See Script Identification Charts, Appendix B or The Grand Bible, pp.81

• **Umma:** Mesopotamian city, state and empire. Umma was identified with Tell Jokha. More recently it has been suggested that it was located at Umm al-Aqarib, less than 7 km (4.3 mi) to its NW, Iraq. Lugalzagesi or Lugalzaggisi (reigned c. 2358–2334 BC), of the southern Mesopotamian city of Umma, who first conquered the major cities of Lagash and Kish, then overcame the Sumerian cities of Ur and Uruk (he alone represents the 3rd dynasty of Uruk). After uniting all of Sumer, he extended his dominion to the Mediterranean coast; but, after a reign of 25 years, he lost his empire to the ascendant dynasty of Sargon the Great (c. 2334–2279 BC), the powerful Semitic ruler of Akkad.

• **Ur:** Mesopotamian state and city in Sumer (S Iraq), hometown of Abraham. It was also the city of the lawgivers Ur-Nammu and his son, the Augustus Shulgi (see The Grand Bible, p.5212; pp.5277; pp.5280)

• **Urartu:** Akkadian for "Ararat." Hurrian state in the Caucasus

• **Urkish:** Mesopotamian state and city

• **Uruk** (Sumerian: Uruk, Hebrew: Erech, Greek: Orchoë): modern Tall al-Warka, Mesopotamian state and city, The site has been excavated from 1928 onward by the German Oriental Society and the German Archeological Institute. Erech was one of the greatest cities of Sumer enclosed by city walls about 10 km (6 mi) in circumference, built by the legendary hero Gilgamesh. Excavations traced successive building phases that date from before 5000 BC, down to Parthian times (126 BC–224 AD). Urban life of Erech in c. 3500–2900 BC has been more thourough investigated at Erech than at any other Mesopotamian city. See The Gilgamesh Cycle, The Grand Bible, pp.5258

• **The Land of Uz:** perhaps Aram; The land of Uz (Hebrew: Eretz-Uz) is an unknown location mentioned in the Old Testament, most prominently in the Book of Job, which begins, "There was a man in the land of Uz, whose name was Job".

• **Via Dolorosa:** The Via Dolorosa (Latin for 'Sorrowful Way', often translated 'Way of Suffering') is a processional route in the Old City of Jerusalem in Israel. It represents the path that Jesus took, forced by the Roman soldiers, on the way to his crucifixion. Contrary to common belief, its route is unknown due to the many distructions and rebuildings of Jerusalem

• **Yarmut:** see Jarmuth

• **Yeha:** The Great Temple in Yeha, Ethiopia is a copy of Solomon's temple, Kingdom of Sheba (Saba); see Marib

• **Yemen:** a region S of the Arabian Peninsula, in Antiquity known as Kingdom of Sheba or Saba.

• **Zela,** Zelah, Zelzah (It may be the Zilu of the Amarna letters) Judah: Zela was an unidentified place in the territory of the Tribe of Benjamin, ancient Judea, known as the burial place of King Saul, his father Kish and his son Jonathan, with the 7 grandsons of Saul hung by the Gibeonites. Saul and Jonathan died during the Battle of Gilboa, and 2 Samuel 21:13 refers to King David authorising their bones to be moved to Kish's grave to join the bodies of the 7 grandsons killed in retribution for Saul's slaughter of Gibeonites.

• **Zemaraim:** Mount Zemaraim at the mountains of Ephraim, north of Jerusalem, Kingdom of Judah. The great Battle of Mount Zemaraim in c. 913 BC was reported in the Bible to have been fought in Mount Zemaraim, when the army of the Kingdom of Israel led by the king Jeroboam I encountered the army of the Kingdom of Judah led by the king Abijah I. About 500,000 Israelites were said to have lain dead after this single engagement. The friction all began when the late king Rehoboam increased the royal taxes throughout the Kingdom of Israel after Solomon died in about 931 BC. Ever since the unified kingdom was divided, there had been constant border issues between the two parties, and both attempted to settle them, and failed. 2 Chronicles 13:2-18

• **Zeredathah,** Zaretan or Zarethan: a city mentioned in the Hebrew Bible as near the location where the Hebrews crossed the Jordan (Joshua 3:16). In the books of Joshua (3:16, KJV "Zaretan") and 1 Kings (4:12 KJV "Zartanah", 7:46 "Zarthan"), it is called Zarethan, but in 2 Chronicles it is called Zeredathah (4:17, KJV). According to Hebrew Bible, the bronze castings for the Solomon's Temple were made in the clay grounds between Sukkot and Zaretan.

• Zoara, Zoar, Tzoar or Bela: in the Hebrew Bible, Segor in the Septuagint, and Zughar by medieval Arabs, was an ancient city SE of the Dead Sea; Genesis 13:10, 14:2–8

• **Zorah:** hometown of Samson; 23 km W of Jerusalem near Nahal Sorek. Zorah was mentioned together with Ajalon in the Amarna letters as a city attacked by the Apiru (Habiru, Hebrew). Joshua 15:33; Judges 13:2; Judges 16:31; Joshua 19:41; 2 Chronicles 11:10

• **Zion:** See Mount Zion (Jerusalem)

• **Zobah:** Zobah or Aram-Zobah (Hebrew: Aram Soba) was an early Aramean state mentioned in the Hebrew Bible, which extended north-east of biblical King David's realm. 1 Samuel 14:47). (2 Samuel 10).

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GLOSSARY

• **Apocalypse:** from the Greek word for 'unveiling'. A literary genre of revelatory disclosures, often about the immediate future, claiming to explain the present state of things in terms of bizarre and esoterical images (highly intertextual) mediated to the seer by an other-worldly being (adjective: apocalyptic)

• **Apocrypha:** from the Greek word Apocryphon for "hidden book', it denotes writings considered to be on the fringes of canonical literature (deutero-canonical literature). Protestant removed these books from the Christian canon.

• **Apostle:** a New Testament word for envoy or messenger (human or angelic), usually applied to those who take the message of the gospel to other people.i While generally regarded as applying to all Christians (Origen), it may be restricted to referring to the people originally associated with Jesus the Jew (his disciples)

• **B.C.E. or BCE** = Before Common Era; **C.E. or CE** = Common Era, are Political Correctness terms which consequently refer to an "era of insignificance" and are used by all those who do not want to refer to God or Christ, but who want to say that western civilisation and its achievements are bad. Political Correctness terms that deliberately stress insignificance and similar terms such as UTC ("Coordinated Universal Time" instead of "Greenwich Mean Time"),etc., should not be used by Christians and all those who are rightfully proud of Western Civilisation. And if someone expresses their grievance about the term **BC** (before Christ) or **AD** (Anno Domini, the year of the Lord), do not hesitate to point out that all achievements of western culture are based on Christianity and not on the very many totalitarian ideologies all around us.

• **Canon:** from the Greek word for 'measuring stick', it refers to the list or co lection of writings reconized as authoritative for organizing the beliefs and practices of religious communities. The mainstream Christian churches have a variety of different canons.

• **Celibate:** In many Christian and Buddhist sects the priest or monk / nun is not allowed to be married or have sex. They sacrifice their sexlife or family life because they want to follow the path of Jesus being ignorant that Jesus, as a Jewish man, was most certainly married to Maria of Magdala and had one son at least.

• **Chastity:** The state of being sexually pure and unused.

• **Christening:** Another term for Baptism which connected to mikvah, the Jewish bath ritual as initiation and purification rite.

• **Christmas:** The "Christ mass" is a "mass for Christ". This is the Christian celebration of Jesus' birth to Mary. By the end of the fourth century, most churches celebrated this holiday on December 25th, but the date is not fixed according to any scriptural information. See: winter solstice, Mithras cult

• **Codex:** (plural "codices") A bound book made up of folded leaves or pages. Codices gradually replaced scrolls as the medium for written transmission of the Bible and other ancient texts.

• **Colophon:** inscription at beginning or end of a biblical book, attributing au thorship or giving details.

• **Cultus:** the system of religious worship constituted by the rituals of any specific religion whereby the religious community serves its deity in an organised fashion.

• **Concordance:** explanatory comments written on Jewish, Christian or Islamic scripture.

• **Confession:** Words spoken about your sins, asking God for forgiveness. In Catholic tradition it is this act as a ritual where the sinner confesses their sin to the priest in a kind of divided chamber where both cannot see one another.

• **Confirmation:** When people, who were baptised, confirm their promises of faith when they reach adolescence (at the age of about 14). This is a kind of initiation ritual of some Protestant denominations.

• **Christ:** The term "christ" comes from the Greek word "Kristos" or "Christos" that is "meshiach"or "messiah"in Hebrew. which means "the anointed one." It is not Jesus' surname but it is a title, indicating his status as a messiah. The name "Jesus" (Hebrew: Yehoshua or Yeshua) has roughly the same meaning. See: Jesus

• **Church:** (1) "The Church" is the term Christianity uses for the entire body of all Christians throughout the world. (2) It also refers to a particular denomation or branch of Christianity, such as the "Catholic Church" or the "Presbyterian Church." (3) It refers to each single building of worship that in other cultures would be called "temple".

• **Crucifixion:** In Greek and Roman times, crucifixion (bind or nail an offender onto a wooden cross) was an method of capital punishment for sedition, revolt, terrorism, murder, rape and other criminal offences. Usually, the dead body was let on the cross to rot as a graphic warning. Offenders who held Roman citizenship, like Paul, could not be crucified by law, they had to die by beheading or poisoning.

• **Cuneiform script:** Cuneiform is the world's oldest writing system that was first used in Sumer at around 3400 BC. From c. 2000 BC, it was used for writing Akkadian, a Semitic language that was used as lingua franca from Egypt to the East of Persia, cuneiform continued to be used until the first century AD. It was gradually replaced by alphabetic writing systems like Ugaritic, Phoenician, Hebrew and Aramaic. There is the possibility that Moses' law tablets were written in cuneiform script.

• **Dawah:** (also daawa, dawah, daawah or dakwah; Arabic for "invitation") is the proselytising of Islam, that is the attempt to convert people to Islam. Dawah together with Sharia are the most important tools not only to suppress non-believers but to wipe out entire civilisations by immigration and infiltration of the host.

• **Deacon:** (1st) A lay officer of the church. (2nd) The title of a person who officially functions on the church's behalf, usually by working with the poor or by helping with administrative matters. (3rd) During the first millennium of the church, "deacon" became the official title of certain members of a bishop's staff. (4th) In the early church, it is clear that many women were deacons.

• **Dead Sea Scrolls:** Ancient manuscripts written in Hebrew, Aramaic and Greek, found in 1947-56 at Qumran. The Dead Sea Scrolls date from around the time of Christ, and are an invaluable resource for biblical scholarship.

• **December the 25th** The winter solstice (or hibernal solstice), also known as midwinter, is an astronomical phenomenon marking the day with the shortest period of daylight and the longest night of the year. The winter solstice was the longest Roman holiday in which people celebrated the birth of the Sun-God, of Mithras, and later, the birth of Jesus Christ.

• **Demography:** or birth-rate. The birth-rate of Christians (and Atheists of post-Christian society, etc.) today is around 1.3 children per person in Europe, in comparison to that it is between 3.5 to 4.0 among Muslims in Europe. One does not need to be a scientist to understand that Christianity will be taken over by Islam in about the 2050s.

• **Denomination:** The term used to designate the different Protestant Churches, of which there are over 900 in the USA alone. This term is also used to describe the different versions of other churches or different forms of Islam.

• **Deuterocanon:** The deuterocanonical books (from the Greek meaning "belonging to the second canon") are books and passages considered by the Jews as second canon. Catholic and Orthodox

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Churches view them as canonical books of the Old Testament. Most Protestant denominations view them as non-canonical Apocrypha, "hidden books.". In 1885, the Anglican Church removed the Jewish Deuterocanon from the Bible. In other words: The complete Bible that still could be read by Queen Victoria, you cannot read!

• Devil = Some believe that the "devil" or "satan" is an actual being. The devil in general represents evil.

• **Diaspora:** the dispersion of the Jews from Palestine after the Babylonian invasion (6th century BC), and used as a technical term to describe Jewish communities living outside Palestine (later taken up by Christian usage to refer to Christians living outside the Holy Land). That the Jewish diaspora originate from the Roman conquest of the Holy Land is a myth. The Jews (Hebrews, Israelites, Judaeans, etc.) have been trading semi-nomads in the last 3 millenia. Together with their brothers, the Phoenicians, and others, they travelled to northwest Africa, Ethiopia, the northern shores of the Mediterranean, to Persia, India and China via the routes on land and sea. In many of those places they settled.

• **Dhimmitude:** the state of subjugation that refers to a non-Muslim from the "people of the book" (Jews, Gnostics, Mandeans, Christians, Zoroastrians) who must live as second-class citizens in an Islamic state. They must pay the Jizya which is a protection tax just the one imposed by the Mafia. (See: The Edict of Umar in The Grand Bible p.4591)

• **Dietary laws:** Rules about what persons are permitted to eat, and under what circumstances. Examples include the modern-day Jewish and Muslim prohibition of pork, and regulations spelled out in Torah, such as the admonition not to "boil a kid in his mother's milk (Exodus 23:19, Exodus 34:26, Deuteronomy 14:21). The Christian Church also imposed dietary laws and regulations in the past. The word 'breakfast' or eating fish on Fridays are last remnants of those laws.

• **Diocese:** In Catholicism, a sub division of the church consisting of a number of parishes. A diocese is the region which is governed by a bishop. This beaurocratic system has its origin in the Roman Imperial Cult.

• **Disciple:** Student of a doctrine. (1st) The twelve followers whom Jesus chose during his ministry to be his special companions and assistants. After Judas' betrayal and death, he was replaced by Mattathias (Mattityahu). (2nd) One of many selected followers of Jesus. (3rd) Most Christians would understand themselves as disciples. Disciple is a concept probably originating in Buddhism, Daoism and Conficianism. Buddhist disciples travelled from India to China and the Mediterranean. Their philosophy has influenced Stoicism, Judaism and Christianity.

• **Doctrine:** A creed or body of teachings of a religous, political or philosophical ideology presented for acceptance or belief.

• **Dogma:** A religious doctrine or ideology proclaimed by authority to be true.

• **Day of Judgement:** the occasion of the last Judgement by God at the (assumed) end of the world.

• **Easter:** This is the day Christians celebrate Jesus' resurrection from the dead and his triumph over sin. It is on a Sunday in the Spring, and follows "Holy Week" during which Christianity commemorates the events leading up to Jesus' death. The resurrection is the event by which Jesus provides human beings with salvation. Also called 'Passover'.

• **Enlightenment:** 18th century period of European intellectual history based in rationalism and empiricism, often seen as trying to supplant religion with science and secular philosophy. Also known as the Age of Reason.

• **Epistle:** a letter. In Christian terminology it is especially used as open letter written by apostles or Church fathers to be read aloud to Christian communities.

• **Eponym, eponymous:** An eponym is a name of a person which is said to be the source of the name of a city, country, etc. The name Caesarea (the Roman capital of Judaea) comes from Gaius Julius Caesar

• **Etymology:** The history and origin of a word (or name) and its shifts in meaning over time. The word "etymology" comes from the Greek eteos, true, plus logos, word or idea. The names in the Bible tell us a lot. Abraham means "a multitude of people;" abra or abira means people, and so does Habiru, Hebrew; -ham or -him is the plural ending of a Semitic noun.

• **Eucharist:** comes from the Greek word meaning "Thanksgiving". The Holy Eurcharist is based on the events that happened at the Last Supper. All Christian groups perform this service except Salvationists and Quakers. The eucharist has origins in Mithraism.

• **Eschatology:** technical term for the doctrine of 'the four last things' (death, judgement, heaven, and hell) in Christian dogmatic theology. Used more generally in biblical scholarship to refer to beliefs or convictions about the future as expressed in biblical documents.

• **Exegesis:** Critical interpretation of a text, especially a biblical text; from the Greek ex- + egeisthai meaning "to lead out. Sometimes it seems the terms "exegesis" and "hermeneutics" are used interchangeably; "exegesis" properly refers to the act or process of actually interpreting texts, whereas "hermeneutics" refers to the theory of how one interprets."

• **Gethsemene:** A garden where Jesus prayed before being arrested.

• **Gilgamesh:** The Gilgamesh Epic is a long narrative from Sumer, concerning a king named Gilgamesh who is said to have ruled the Mesopotamian city of Uruk around 2600 B.C. There are a number of interesting parallels between narratives in the book of Genesis and the Gilgamesh Epic. Abraham came from Ur nearby.

• **Gnosticism:** Religious and philosophical movement from about the 1st century BC through the 3rd century AD. Its name derives from the Greek word gnosis, "knowledge" because it claimed secret knowledge that ensured salvation. The documents found at Nag Hammadi are of great importance for the study of gnosticism.

• **God:** The supreme being, who created the world. In Hebrew often called YHWH (Yahweh), Adonai (the Lord) or Elohim.

• **Gospel:** Old English word (godspell) meaning 'good message/news': used to refer to the story of the life and teaching of Jesus Christ in the New Testament. Any of the four gospels in the New Testament (Matthew, Mark, Luke, John) or the non-canonical books about the teaching of Jesus (Thomas, etc.).

• **Glossolalia:** technical term for the common social phenomenon of 'speaking in tongues' (associated especially with the day of Pentecost and the churches of Paul in the New Testament).

• **Golden Rule:** goes back to the Ten Commandments and the Five Precepts but even much deeper into the past with texts such as The Instructions of Shuruppak (c.2600 BC) and similat texts.

• **Heresy / heretic:** a sectarian point of view regarded as unorthodox by those regarding themselves as orthodox (main stream). A heretic is a follower of a heresy.

• **Hallelujah:** is an interjection used in the Bible. It is a transliteration of the Hebrew haleluya, which is composed of two elements: hillel (Hebrew verb, 2nd person, masculine plural, imperative), an exhortation to "praise" addressed to several people; and Yah (the short name of God).

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• **Hauptbriefe:** The four NT letters of undisputed Pauline authorship: Romans, I & II Corinthians, and Galatians; German, "Principal Letters".

• **Hermeneutics:** the art of interpretation, especially the interpretation of scripture. Derived from a word reflecting the name of Hermes, the Greek messenger and herald of the gods (also a liar and rascal).

• **Heaven:** A Jewish concept. In Christian cosmology (belief about the cosmos), heaven has three main meanings. First, it is the abode of God, his angels, and the saints. Second, it is the place where people who have received salvation go after they have been judged to be among the righteous. Third, in the future, God will transform the cosmos and remake it so that there will be a New Heaven and a New Earth; which sounds like a Buddhist cycle of life.

• **Hell:** A Jewish concept. In Christian cosmology (theology about the cosmos), hell is the place of eternal damnation. When a person is judged, if they have not received salvation, they will be considered to be evil and will receive eternal punishment in hell.

• **History / historiography:** a narrated account of the past; the writing of such accounts. 'History' is one of the most contentious words used in any discussion of the Bible. One person's history is liable to be another's myth or "invented story' (even 'lies').

• **Hudna** (Islam)**:** truce, ceasefire, a truce limited to max. 10 years (even when stated otherwise in writing!) It is not a binding "treaty" in a western sense of meaning. A legal binding treaty with any non-Muslim is forbidden in Islam. Therefore, any Peace treaty between Israel and Islamic Palestinians is wishful thinking due to its impossibility by Sharia law!

• **Intertestamental Period:** particularly a Protestant term for the "scripture gap" spanning roughly 500 years, from the ministry of Malachi (c. 420 BC) to the appearance of the New Testament writings in the 1st century AD, in which the people in the Holy Land are supposed not to have written anything. The Catholic and Orthodox term Deuterocanonical Period at least indicates that something was written in this period. In reality this period was filled with inspiring writings from the Maccabean period (2nd century B.C.) in which the Jewish nations were fighting for freedom against the Greek successors of Alexander the Great. This gap is also filled by the amazing discovery of the Dead Sea Scrolls in Qumran that cover a time roughly between 400 BC and 68 AD when the Romans stopped the activities of the Scroll writers and began to publish Christian writings in Greek on their own.

• **Intertextuality:** technical term (derived by Julia Kristeva from the literary criticism of Mikhail Bakhtin) for the way texts presuppose, echo, use, and are dependent on other texts (cf. Christian appropriations of the Jewish/ Greek Bible in the New Testament)

• **Islam:** is a political ideology of submission in combination with religion created by the so-called prophet Mohammed who took ancient Zealotry as model. The word Islam means submission and describes its programme. Islam is entirely based on the **Koran** (Mohammed's notebook or recital), the **Sira** (the biography of Mohammed), and the **Hadith** (an explanatory collection of Mohammed's laws, deeds and sayings. The original title of the biography is **Sirat Rasul Allah**, "Life of Allah's Messenger," The Life of Mohammed, by Muhammad ibn Ishaq (died 773 AD), edited by Abdul Malik ibn Hisham (died 840 AD), translated by Prof Alfred Guillaume (1955), the original title of the Hadith is **Hadiths Of Sahih Al-Bukhari**, "Authoritative Traditions of the Prophet Mohammed", translated with Parenthetical Notes by Dr Muhammad Musin Khan." See: Mohammed, Koran, Sira, Hadith, Sharia, in the Grand Bible, p.4353ff.]

• **Islamism:** inadequate word for Political Islam as it suggests a different group or ideology behind it. However, Islamism and Islam are the same; Islamism just emphecises putting the doctrines of Mohammed, prescribed in the Koran, the Sira and the Hadith, into practice. Islamism is not extremist Islam but the real Islam as it follows Mohammed's sayings and deeds to the letter. It is the Islam practised by Wahabis (Saudi-Arabian Muslims), by the Muslim Brotherhood (that organises almost all Muslim student and culture associations throughout the entire world), by Hamas (which is a worldwide organisation of the Muslim Brotherhood preparing to take over non-Islamic states by undermining the entire range of society through spying, deception, and bringing Sharia law into force), and by ISIS, Al Qaeda, Hisbollah, the Mujaheddin, and others. The ultimate goal of Political Islam is, according to Islamic scripture, the total annihilation of all other belief systems, political systems and therefore all non-Muslim civilisations.

• **Islamophobia:** a propaganda construct developed in the 1990s by The International Institute of Islamic Thought (a Muslim Brotherhood organisation funded by Saudi-Arabia) in order to attach a stigma to anyone who resists Islam by speaking up. The word "Islamophobe" is used not only by Muslims but also by their unaware allies, the globalists and anyone else who hates the West.

• **Jahiliyyah:** Ignorance. Islamic concept referring to the period of time and state of affairs in Arabia before the advent of Islam. It is often translated as the "Age of Ignorance" and refers to the "House of War". Meaning: all non-Muslim countries today are in the state of Jahiliyyah and must be freed from it by the suppremacy of Islam. This includes also the annihilation and destruction of anything that happened or was made before Islam, such as ancient books and monuments, such as the mass book burning instigated by Caliph Uthman or the destruction of the Buddhas of Bamyan in Afghanistan dynamited by Islamic Jihadists in 2001!

• **James the brother of Jesus:** Jesus had 4 brothers: James (Yakob), Simon (Shimon), Judas (Jude, Yehuda), Joses (Yosef). He also had 2 sisters whose names might have been Mary and Salome. James was also called James the Just (the Righteous, the Zadik) and seem to have been a holy man in his own right. The Dead Sea Scrolls call him "the Teacher of Righteousness."

• **Jesus** (Original Hebrew: Yehoshua, in short Yoshua, Joshua or Jeshua, a title meaning "the Saviour"): is a title rather than a given name which refers to Jesus the Nazorean or (wrongly translated as) Jesus of Nazareth; Nazorean means "the keeper of the Law" (the law of Moses). Luke, who obviously was a historian as he also authored "the Book of Acts," mentiones Jesus' 30-years lifespan (Luke 3:23). He was probably born about 6 AD, the time of the great census of Quirinius (when Judaea became an official part of the Roman Empire) and was killed towards the end of Pontius Pilate's term in office in 36 or 37 AD. Jesus' other title was "Christ" (from Greek Kristos, meaning "Messiah," from Hebrew mashiah, "the anointed" which also means "the Saviour.").

• **Jihad:** (to) struggle, in an Islamic context it means "struggle toward the moral betterment of society" or "struggle against one's evil inclinations", but in particular it emphasises the exertion to convert unbelievers. It is the same struggle as in Hitler's Mein Kampf, My Struggle, and is one of the most important commandments in Islam and therefore makes Islam automatically one of the most intolerant and vile ideologies by nature. Jihad encompasses the struggle for financial organisation, the struggle for propaganda by speaking and writing, the struggle by strategy such as infiltrating the system of political power, by undermining, through Sharia, and hollowing out any social coherence of the targetted host, its society, institutions or state.

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• **Jizya,** poll-tax, dhimmi-tax: a special tax demanded from non-Muslims by authorities of a Muslim state. It enabled Muslims to live a parasitic life for centuries. See: Dhimmitude, Edict of Umar.

• **Joseph:** The earthly father of Jesus. He is often called 'Joseph the Carpenter' which is based on an incomplete translation of the Greek word "tekton" which actually means 'builder' and 'mason'. He most likely worked in Sepphoris the capital city of Galilee, only 5km northwest of today's town of Nazareth. The term carpenter fits better to the depiction of Jesus as poor.

• **Madrass:** Islamic propaganda institution, better known as Koran school. It is connected and integrated part of a mosque (Islamic temple). Children are indoctrinated in those institutions from the early age of **2** to 4.

• **Mecca**[n] **Koran** or Makkaniya. That is the text in the Koran which refers to Mohammed's sayings and deeds in Mecca (c. 610-622). The Meccan Koran depicts a peaceful Islam as the deeds and sayings of Mohammed in Mecca concerns about religion only.

• **Medina**[n] **Koran** or Mediniya. That is the text in the Koran which refers to Mohammed's sayings and deeds in Medina (c. 622-632). The Medinan Koran depicts the violent, intolerant and cruel side of Islam as the deeds and sayings of Mohammed here deal with statecraft, warfare, politics, and Ideology. Dawah, Jihad, Sharia and politics are the foundations of Islam and its success. The entire Islamic Calendar is based on the events in Medinah!

• **Messiah:** Greek form of the Hebrew word for 'anointed' person (king or priest). In Roman times it became a word for the once-and-future (Davidic) Jewish hero who would once-and-for-all destroy foreign hegemony and free the Jews from all such domination. Taken up by early Christian writers and applied to Jesus the Messiah (the Christ).

• **Midrash:** a biblical term meaning 'translation' or 'interpretation' used as a rabbinic term for biblical exegesis, expositional and homilectical, integrated in text.

• **Mishnah:** written compendium of rabbinic regulations and beliefs, mostly legal, from about the 3rd century (AD)

• **Monotheism:** That is the belief in only one God. Zoroastrians, Jews, Christians, and Muslim claim to be monotheistic although only Judaism and Zoroastrianism could rightfully claim this. As Christians in the 2nd and 3rd centuries made Jesus a god, Christianity is no longer monotheistic. As Islam treats their prophet Mohammed as god in everything but name, Islam also is not montheistic. Proof: Talking against Mohammed is considered blasphemy in Islam and carries the death penalty.

• **Moses / Mosaic:** The Jewish leader who led the Jews out of Egypt to the border lands of Canaan. He was given the tablets of the Ten Commandments by God. He was born in Egypt, probably to an Egyptian princess. His name "Mose" is of Egyptian origin and just means "son" like those of Ahmose (son of the God Moon), Kamose (son of Ka), Ramose (Ramesses; son of Ra), etc. Adjectival form: Mosaic, referring to or associated with Moses (not to be confused with 'mosaic': a decoration made up of small pieces of stone and glass.)

• **Muslim Brotherhood:** also known as The Society of the Muslim Brothers, is a transnational Sunni Islamic organisation founded in Egypt by Islamic scholar and teacher Hassan al-Banna in 1928 as a reaction of the abolishment of the Caliphate in Turkey in 1924. It ultimate goal is: to stop informing the western public about Islam and its goals, to suppress therefore free speech by promoting "hate-speech-laws, the implementation of Sharia law in western countries, and finally the installation of the totalitarian theocracy of Islam. Today, the primary state backers of the Muslim Brotherhood are Saudi-Arabia, Qatar and Turkey.

• **Myth / mythology:** a story about the gods or superhuman heroes; a belief thought not to be true by modern people. Used controversially of stories in the Bible thought to be fabulous or reflecting the outdated (pre-scientific) world-view of the biblical writers (e.g. the triple universe of heavens-earth-underworld). An important term in modern literary theory

• **Psalter:** the biblical Book of Psalms, a collection of psalms.

• **Pseudepigrapha:** Jewish writings excluded from the various canons of scripture. A term often used in conjunction with Apocrypha.

• **Qumran:** ruins near the NW shore of the Dead Sea where ancient scrolls were found in 1947 (and following years). The term 'Qumran scrolls' is often used as an alternative reference to the Dead Sea Scrolls.

• **Rabbinic:** adjective derived from 'rabbi' (Jewish teacher / sage) and referring especially to Jewish literature of the first millennium (AD) as the scribal product of learned Jewish authorities. Rabbinic Judaism is Roman Judaism, the only form of Judaism the Romans deliberately left alive after the First Jewish War 66-73 AD. The Jewish Zealots and their radical Messianic Movements have been eliminated; their suvivors fled into the Arabian desert.

• **Septuagint:** widely accepted designation for the Greek translation of the Hebrew Bible (Latin septuaginta, 'seventy") reflecting the legend of the seventy translators who produced an identical translation of the biblical text. The "Bible' of the New Testament writers.

• **Talmud:** compilations of commentary on the Mishnah which have become the authoritative texts of Orthodox Judaism. Two collections of such material (Babylonian and Palestinian) were produced in the first millennium (AD).

• **Taqiyyah:** Islamic Sharia law term of the Doctrine of Deception that relates to the general permission (and even the duty) to lie when a Muslim is under duress or to promote Islam. Taqqyyah is also used to hide a fact when this fact throws unfavourable light on Islam, such as violence from Muslims against non-Muslims. This Macciavellian concept of lie and deception in Islam is another legacy of Mohammed and was developed to perfection by the Shia Muslims who had been persecuted by the Sunni Muslims.

• **Targum:** the Aramaic (interpretative) translations of the Hebrew Bible. Most reliable on the Torah, more paraphrastic on the other books of the Bible (none extant for Ezra, Nehemiah, Daniel).

• **Typology:** from a Latin word meaning 'figure' (from Greek word for 'image'), it is the study of types or symbols as shadows or foretastes of things to come. Traditions and symbols in the Hebrew Bible (Old Testament) are systematically applied to Jesus Christ in the New Testament by Christian writers and theologians. Such a reading of the Bible by Christians presupposes the unity of the two testaments and is indicative of the Christian belief that the 'Old Testament' is unclear and incomplete unless read in conjunction with and in the light of the New Testament.

• **Vulgate:** from the Latin word vulgatus meaning 'common', usually applied to Jerome's translation of the Bible into Latin.

• **Wisdom literature:** a term used to describe certain books of the Bible (Proverbs, Job, Ecclesiastes, Ecclesiasticus) or a movement in the ancient world associated with teachers and sages. To wisdom literature belong also books that were the origin of Jewish law, such as The Instructions of Shuruppak The Teachings of Kagemna, The Instructions of Ptah-Hotep, (all c. 2600 BC).

Note: An invaluable source for further study is the Grand Bible (Internet Archive) which contains all available canonical And non-canonical texts of almost all significant religions or faiths.

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NAMES OF BIBLICAL PERSONS

OLD TESTAMENT

(These are the translations of a few important names. Their meanings give narratives more context and clarity.)

• **Adam** (Canaanite: man, human; soil)
• **Eve** or Eva (Canaanite: hawwa: source of life)
• **Abel** [Akkadian: son]
• **Cain** [Hebrew: the gotten]
• ***Noah*** *or Noe (meaning unknown)*
• Abram (Abhira, Habiru [Hebrew], Akkadian: human),
• ***Abraham****, Avraham (Ab[i]ra + plural suffix ham or him; Akkadian: multitude of people, tribe, nation)*
• ***Hagar*** *(Hebrew: stranger) [Abraham's concubine]*
• ***Ishmael*** *(Hebrew: God hears) [forefather of Arabs]*
• ***Sarah****, Sarai (Hebrew: lady, princess) [Abraham's wife*
• ***Isaac*** *(Hebrew: Yishaq, the laughing).*
• ***Rebekah*** *( ) wife of Isaac, mother of Esau and Jacob*
• ***Esau****, Edom ( ) [forefather of Edomites]*
• ***Jacob*** *(Hebrew: God will protect or heel) or* ***Israel*** *(Hebrew: the ruler, contender by God).*

The 12 Tribes of Israel *(Jacob's Israelites): (1st) name, (2nd) other name, (3rd) name of mother, (4th) origin, (5th) meaning; [Deuteronomy 27:12–13]:*

1. ***Reuben****, Re'uben (Leah; Hebrew: He will love me)*
2. ***Simeon****, Sime'on (Leah; Hebrew: God heard me suffer)*
3. ***Levi*** *(Leah; Hebrew: the connector)*
4. ***Judah****, Yehuda (Leah; God be praised; Judaean, Jew)*
5. ***Issachar****, Yissakar (Leah; Egyptian: worship Sokar)*
6. ***Zebulun*** *(Leah; Ugaritic / Phoenician, gift from Baal)*
7. ***Gad*** *(Zilpah [Leah's handmaid]; Hebrew: the fortunate)*
8. ***Asher****, Aser (Zilpah [Leah's handmaid]; Akkadian: the Assyrian; also: the happy one)*
9. ***Dan*** *(Bilhah [Rachel's handmaid]; Dan, Hebrew: dananni, God has judged me)*
10. ***Naphtali****, Naptali, (Bilhah [Rachel's handmaid]; Hebrew: the fulfiller)*
11. ***Joseph****, Yosep (Rachel; he and his Egyptian wife Asenath got: Ephraim (Eprayim) and Manasseh (Menasse) his heirs*
12. ***Benjamin****, Binyamin, (Rachel; Amorite: Binu-Jamina; Akkadian: Mar-Jamin: son of the south)*

• ***Gabriel*** *(Hebrew: the strong)*
• ***Michael*** *(Hebrew: the god-like)*
• ***Baal*** *or* ***Bel*** *(Akkadian title of God, 'Lord', Lord of the bull and the moon, see Almaqah).*
• ***Mose****[s] (Egyptian: son, son of: Ahmose [son of Yah], Ramose [Ramesses: son of Ra], Thutmose [son of Toth, etc.)*
• ***Joshua*** *(Canaanite title: Yehoshua, short: Yoshua, Yeshua, Yeshu; Greek: Iesous, Jesus, the anointed saviour, messiah)*
• ***Samuel*** *(Hebrew: Shmuel, the placer, founder)*
• ***Saul*** *(Shaul: Hebrew: being asked, prayed for)*
• ***David*** *(Hebrew: the beloved)*
• ***Solomon*** *(Hebrew Shlomo, Shalom: the peaceful)*
• ***Hezekiah*** *(Hebrew: God's strengthener, enforcer)*
• ***Ezra*** *or* ***Esdras*** *(Hebrew: Azaryahu: Yah's, God's helper)*

NEW TESTAMENT

(Although the gospels are literature for their greatest parts, there are some points that the authors could not delete or write out of history. To these points belong entries that were recorded by Roman bureaucrats, such as names of family members or Roman officials like Pontius Pilate or the census in 6 AD as marker of Jesus' date of birth, the execution of Jesus when he was 30 years old [Luke 3:23, John 5:5],)

THE CORE FAMILY OF JESUS

• ***Joseph*** *(Hebrew: God will add) [father]*
• ***Mary*** *(meri-yah, Egyptian: God's beloved; see Merire, Meryre: the beloved of Ra) [Jesus' mother]*
• ***Jesus*** *(Canaanite title: Yehoshua, short: Yoshua, Yeshua, Yeshu; Greek: Iesous, Jesus, the anointed saviour, messiah)*

His 4 Brothers *(Matthew 13:55, Mark 6:3):*

• ***James*** *[the Just], also called "James the Less" [to minimise his overarching significance], Jacob (Hebrew: God will protect or heel) [the oldest as well as the elder brother of Jesus; According to the Dead Sea scrolls, he seem to have been a "holy man" in his own right known as the Teacher of Righteousness] After Jesus' death, he became the first head of the Jesus movement in the Holy Land as Bishop of Jerusalem. Paul, Peter and the others were subordinated to this law-abiding, ascetic and uncompromising leader.*
• ***Simon*** *[the Zealot] (Hebrew: the hearkener, listener). Following the murder on James, Simon became the second head of the Jesus movement as Bishop of Jerusalem.*
• ***Judas*** *[Didymus Judas Thomas] Hebrew (Yehuda: Judaean, Jew) [after the death of Jesus, he travelled to Mesopotamia, Persia, and finally to India were he founded several communities of which the Malabar Christians were the most successful to this very day.*
• ***Joses*** *(nickname for [little] Joseph) [one of the four brothers of Jesus mentioned in Mark 15:40, Mark 15:47, and Matthew 27:56. Joses was probably also Bishop of Jerusalem as a bishop list of Epiphanius mentioned "Josis."*

His 2 Sisters:

• *[probably* ***Salome****] (the peaceful; female form of Solomon) [disciple of Jesus, probably his sister]*
• *[probably* ***Mary****] (the name appears in 49 New Testament verses representing 6-9 Marys; one of them was probably a sister of Jesus)*

His Possible Wife:

• *[****Mary****]* ***Magdalene*** *(of Magdala, Migdal near Tiberia, Galilee) [one of the most devoted disciples of Jesus and, suggested by the non-canonical gospel of Philip, perhaps his wife. Besides that, only wife and mother had, according to Jewish customs, the right to claim the dead body as described in the canonical gospels.*

His Son:

• ***Elymas*** *the magos, also known as Bar-Jesus (Greek: Bariesous, son of Jesus, Aramaic: bar Iesous; in Acts 13:8 he is called a "magos [or Latin: magus]" a magician, however, the original Persian word means "teacher, scholar, sage")*

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Other characters:

• ***Herod*** *(Greek: of Rhodos, of a horde); Arab kings*
• *[Judas]* ***Iscariot*** *(from Latin: Sicario, Sicarii pl: knife-wielder or killer; zealot, terrorist, jihadi)*
• ***Pontius Pilate*** *(Pilatus), time in office circa 27-37 AD*
• ***John*** *(Hebrew Yehohanan, short: Yohanan: Yah [God] has been gracious)*
• ***Philip*** *(Greek: the beloved one); [most likely the brother of Mary Magdalene]*
• ***Matthew*** *(Hebrew: Matityahu, God's gift; Greek: Mattathias, short: Mathaias; Latin: Mathaeus, French: Mathieu, English: Matthew)*
• ***Joseph of Arimathea*** *(Joseph of Arimathaias, Greek: Ιωσήφ ο από Αριμαθαίασ, transcription: Iosef o apo ar[i]mathaias, Hebrew: Yosef bar Matityahu, Joseph son of Mathaias [Greek transcription: Iosef {b}ar mathaias] aka Titus Flavius Josephus), (Matt 27:57, Mark 15:43)*
• ***Zerubbabel****, Zorobabel (6th century BC), [Persian short form of "Zoroastrian Babylonian"] governor of the Persian province Yudah Medinet (Judaea) under whom the rebuilding of the Solomonic Temple at Jerusalem took place.*

Sobriquets of Jesus

• ***Christ*** *(Greek title: Kristos, also: Soter: the anointed saviour, messiah; the word kristos is a literal translation of Yehoshua, Jesus)*
• ***Nazorean*** *(Hebrew: the keeper of the law [of Moses])*
• ***Eleazar*** *(Hebrew: El, God has helped, Greek: Lazarus, Lazar) (Matthew 1:15; Luke 16:20)*
• ***Emmanuel*** *(Hebrew: God with us), (Matthew 1:23)*
• ***Jesus Barabbas*** *(Aramaic: Yeshu bar Abbas, Jesus the son of the Father)*

Other Words:

• ***magus****, Greek: magos, plural: magi [Persian: teacher, scholar; noble pilgrims "from the East" who followed a so-called guiding star to Bethlehem] (Matthew 2:1–12), the "star" being misinterpreted as shooting star by non-Jews.*
• ***the star of Bethlehem****, the star of the east, was most likely a sobriquet for an anti-Roman party and zealot movement that was founded shortly after Alexander's conquests. The guiding star represents the guiding teachings of Persia's Zoroastrianism that was monotheistic like Judaism.*
• ***messiah*** *(Hebrew: mashiakh, the anointed one, the saviour; Greek: Kristos, Soter), in Judaism, an expected military leader (a would-be king of the dynasty of David) who would free the Jews from foreign bondage by military victory and restore their golden age. One of the first messiahs was the Persian emperor Kurush II Soter (Cyrus the Great) for he freed the Jews from Babylonian captivity (2 Chr 36; Ezra 1).*
• ***Ebionites*** *(early Jesus-like Christians) [Hebrew: ebion = poor, ascetic]*
• ***Essenes*** *(Buddhist-like ascetic monks from Qumran)*
• ***Pharisee*** *(law-abiding but pro-Roman Jew: Paul, Josephus)*
• ***Saducee****, Zadik, Zealot (aggressive anti-Roman movement they started the Jewish War 66-73 AD; 1.1 million deaths)*
• ***Sicarii*** *(Greek: sikarioi, dagger men; zealot terror branch)*
• ***Galilean*** *(a person from Galilee; early word for Christian)*

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DOUAY-RHEIMS 1899

American Edition (DRA)

Version Information

The Douay–Rheims Bible is a translation of the Bible from the Latin Vulgate into English made by members of the Catholic seminary English College, Douai, France. It is the foundation on which nearly all English Catholic versions are still based.

It was translated principally by Gregory Martin, an Oxford-trained scholar, working in the circle of English Catholic exiles on the Continent, under the sponsorship of William (later Cardinal) Allen. The New Testament appeared at Rheims in 1582; the Old Testament at Douai in 1609.

The translation, although competent, exhibited a taste for Latinisms that was not uncommon in English writing of the time but seemed excessive in the eyes of later generations. The New Testament influenced the Authorized Version.

Between 1749 and 1752, English bishop Richard Challoner substantially revised the translation with an aim to improve readability and comprehensibility.

Unfortunately, Challoner could not refrain from making anti-Jewish and Antisemitic comments whenever he felt fit. With these anti-Jewish comments, he substancially contributed to Jew-hatred that ultimately led to the Shoa (Holocaust) in which so-called Christians killed millions of Jews and other non-conform individuals on an industrial scale by mass-shootings and Zyklon B executions in the gas chambers of the German-run concentration camps during the NAZI-era. Therefore, this Douay–Rheims Bible stripped of all of his remarks, is one of the best bibles available.

It was first published in America in 1790 by Mathew Carey of Philadelphia. Several American editions followed in the 19th and early 20th centuries; prominent among them the Douay-Rheims 1899 American Edition Version.

This edition of the text has been converted from the 1899 edition of the John Murphy Company, Baltimore, Maryland.

Douay–Rheims Bible - Wikipedia

Full name	Douay Rheims Bible
Abbreviation	DRB/DRV
Language	Early Modern English
OT published	1609–1610
NT published	1582
Authorship	English College at Rheims and Douay
Derived from	The Latin Vulgate
Textual basis	OT, Deuterocanon, NT: The Latin Vulgate (See: Jerome's Latin Vulgate, Lord Henfield Edition 2026)
Affiliation	Roman Catholic Church
Copyright	Public domain
Reading level	University Academic, Grade 12

Translation type Formal equivalence translation of the Vulgate compared with Hebrew and Greek sources for accuracy. The 1582 version used the Leuven Vulgate. The Challoner revision used the Clementine Vulgate. Version Revised in 1749, 1750, and 1752 by Richard Challoner (DRC)

Historical Overview

The Douay–Rheims Bible, also known as the Douay–Rheims Version, Rheims–Douai Bible or Douai Bible, and abbreviated as D–R, DRB, and DRV, is a translation of the Bible from the Latin Vulgate into Early Modern English by members of the English College, Douai as a Counter-Reformation effort. The New Testament portion was published in Rheims, France, in 1582, in one volume with extensive commentary and notes. The Old Testament portion was published in two volumes in 1609 and 1610 by the University of Douai. The first volume, covering Genesis to Job, was published in 1609; the second, covering the Book of Psalms to 2 Maccabees (spelled "Machabees") and the three apocryphal books of the Vulgate appendix following the Old Testament (Prayer of Manasseh, 3 Esdras, and 4 Esdras), was published in 1610. Marginal notes on translation and the Hebrew and Greek source texts of the Vulgate compose majority portions of the edition. In 1589, William Fulke collated the complete Rheims text and notes in parallel columns with those of the Bishops' Bible. This work sold widely in England, prompting re-issue in three further editions by 1633. Fulke's editions of the Rheims New Testament were of crucial significance to 17th-century English exegesis.

Much of the first edition employed Latin vocabulary, rendering it particularly difficult to read. Consequently, a revision of the translation was undertaken by Bishop Richard Challoner: the New Testament in three editions of 1749, 1750, and 1752; and the Old Testament (minus the Vulgate apocrypha) in 1750.[citation needed]

Subsequent editions of the Challoner revision contain minor changes to the text.[citation needed] Challoner's New Testament was extensively revised by Bernard MacMahon in a series of Dublin editions from 1783 to 1810. These Dublin versions were the source for some Challoner Bibles printed in the United States in the 19th-century.

Subsequent editions of the Challoner Bible printed in England most often follow Challoner's earlier New Testament texts of 1749 and 1750, as do most 20th-century printings and online versions of the Douay–Rheims Bible circulating on the internet. [citation needed]

Although the Jerusalem Bible, New American Bible Revised Edition, Revised Standard Version Catholic Edition, New Revised Standard Version Catholic Edition, and English Standard Version Catholic Edition are the most commonly used Bibles in English-speaking Catholic churches, the Challoner revision of the Douay–Rheims often remains the Bible of choice for more traditional English-speaking Catholics.

Origin

Colleges at the University of Douai

The French city of Douai (then belonging to the Spanish Netherlands) was a prominent center of English Catholics fleeing the English Reformation. In 1568, at the recently-founded University of Douai, Cardinal William Allen, formerly a canon at York Minster, established a Catholic seminary, the English College. Scholars there eventually published the first complete English translation of the Bible to be made under the auspices of the Catholic Church.

The college temporarily migrated to Rheims, where a run of a few hundred copies of the New Testament—in quarto form, not the larger folio form—was published in the last months of 1582. Consequently, it is commonly known as the Rheims New Testament. Though he died in the same year as its publication, this translation was principally the work of Gregory Martin, formerly Fellow of St John's College, Oxford, and close friend of Edmund Campion. He was assisted by others at Douai, notably Allen, Richard Bristow, William Reynolds and Thomas Worthington, who proofread and provided notes and annotations. The Old Testament is stated to have been ready at the same time but, for want of funds, it could

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not be printed until later, after the college had returned to Douai. It is commonly known as the Douay Old Testament. It was issued as two quarto volumes dated 1609 and 1610. These first New Testament and Old Testament editions followed the Geneva Bible not only in their quarto format but also in the use of Roman type.

Title page of the 1582 Rheims New Testament, transcribed into Modern English "specially for the discovery of the corruptions of divers late translations, and for clearing the controversies in religion".

As a recent translation, the Rheims New Testament influenced the translators of the King James Version, after which it ceased to be of interest to the Anglican Church. While the cities are now commonly spelled as Douai and as Reims, the Bible continues to be published as the Douay–Rheims Bible and continues to shape English Catholic Bible translations.

The title page reads: "The Holy Bible, faithfully translated into English out of the authentic Latin. Diligently conferred with the Hebrew, Greek and other Editions". The cause of the delay was their "poor state of banishment", but there was also the matter of reconciling the Latin to the other editions. William Allen went to Rome to assist in the revisions to the Vulgate. The Sixtine Vulgate edition was published in 1590. The definitive Clementine text followed in 1592. Worthington, responsible for many of the annotations for the 1609 and 1610 volumes, states in the preface: "we have again conferred this English translation and conformed it to the most perfect Latin Edition."

Influence

In England the Protestant William Fulke unintentionally popularized the Rheims New Testament through his collation of the Rheims text and annotations in parallel columns alongside the 1572 Protestant Bishops' Bible. Fulke's original intention through his first combined edition of the Rheims New Testament with the so-called Bishops' Bible was to prove that the Catholic-inspired text was inferior to the Protestant-influenced Bishops' Bible, then the official Bible of the Church of England. Fulke's work was first published in 1589; and as a consequence the Rheims text and notes became easily available without fear of criminal sanctions.

The translators of the Rheims appended a list of words that might be unfamiliar to the reader examples include "acquisition", "adulterate", "advent", "allegory", "verity", "calumniate", "character", "cooperate", "prescience", "resuscitate", "victim", and "evangelise". In addition the editors chose to transliterate rather than translate a number of technical Greek or Hebrew terms, such as "azymes" for unleavened bread, and "pasch" for Passover.

Challoner Revision

Translation

The original Douay–Rheims Bible was published during a time when Catholics were being persecuted in Britain and Ireland and possession of the Douay–Rheims Bible was a crime. By the time possession was not a crime the English of the Douay–Rheims Bible translation was well over a hundred years old. It was thus substantially "revised" between 1749 and 1777 by Richard Challoner, the Vicar Apostolic of London. Bishop Challoner was assisted by Father Francis Blyth, a Carmelite Friar. Challoner's revisions borrowed heavily from the King James Version (being a convert from Protestantism to Catholicism and thus familiar with its style). The use of the Rheims New Testament by the translators of the King James Version is discussed below. Challoner not only addressed the odd prose and much of the Latinisms, but produced a version which, while still called the Douay–Rheims, was little like it, notably removing most of the lengthy annotations and marginal notes of the original translators, the lectionary table of gospel and epistle readings for the Mass. He retained the full 73 books of the Vulgate proper, aside from Psalm 151. (Since the discovery of Psalms 151-160 among the Dead Sea Scrolls, we know that they are authentic. You will find them at the end of the Psalms because they are worthwhile to read.)

At the same time he aimed for improved readability and comprehensibility, rephrasing obscure and obsolete terms and constructions and, in the process, consistently removing ambiguities of meaning that the original Rheims–Douay version had intentionally striven to retain.

Four versions of the same text to compare.

This is Ephesians 3:6–12 in the original **1582 Douay-Rheims** New Testament: "The Gentils to be coheires and concorporate and comparticipant of his promise in Christ IESVS by the Ghospel: wherof I am made a Minister according to the guift of the grace of God, which is giuen me according to the operation of his power. To me the least of al the Saints is giuen this grace, among the Gentils to euangelize the vnsearcheable riches of Christ, & to illuminate al men what is the dispensation of the sacrament hidden from worlds in God, who created al things: that the manifold wisedom of God, may be notified to the Princes & Potestates in the Celestials by the Church, according to the prefinition of worlds, which he made in Christ IESVS our Lord. In whom we haue affiance and accesse in confidence by the faith of him." —DRV 1582.

The same passage in **Challoner's revision** gives a hint of the thorough stylistic editing he did of the text: "That the Gentiles should be fellow heirs and of the same body: and copartners of his promise in Christ Jesus, by the gospel, of which I am made a minister, according to the gift of the grace of God, which is given to me according to the operation of his power. To me, the least of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ: and to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God who created all things: that the manifold wisdom of God may be made known to the principalities and powers in heavenly places through the church, according to the eternal purpose which he made in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him."—Challoner 1759.

Two Protestant versions: "For comparison, the same passage of Ephesians in **Tyndale's Version from 1534**: "That the gentiles should be inheritors also, and of the same body, and partakers of his promise that is in Christ, by the means of the gospel, whereof I am made a minister, by the gift of the grace of God given unto me, through the working of his power. Unto me the least of all saints is this grace given, that I should preach among the gentiles the unsearchable riches of Christ, and to make all men see what the fellowship of the mystery is which from the beginning of the world hath been hid in God which made all things through Jesus Christ, to the intent, that now unto the rulers and powers in heaven might be known by the congregation the manifold wisdom of God, according to that eternal purpose, which he purposed in Christ Jesu our Lord, by whom we are bold to draw near in that trust, which we have by faith on him. "—Tyndale 1534.

And now comparison text No. 4, the **King James Version** (KJV): "That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given

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unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him."—KJV 1611.

Publication

Challoner's 1749 revision of the Rheims New Testament borrowed heavily from the King James Version. In 1749, Challoner published a New Testament edition, followed by a full Bible edition in 1750, which included around 200 additional changes to the New Testament. He issued a further version of the New Testament in 1752, which differed in about 2,000 readings from the 1750 edition, and which remained the base text for further editions of the bible in Challoner's lifetime. In all three editions the extensive notes and commentary of the 1582/1610 original were drastically reduced, resulting in a compact one-volume edition of the Bible, which contributed greatly to its popularity. Gone also was the longer paragraph formatting of the text; instead, the text was broken up so that each verse was its own paragraph. The three apocrypha, which had been placed in an appendix to the second volume of the Old Testament, were dropped. Subsequent editions of the Challoner revision, of which there have been very many, reproduce his Old Testament of 1750 with very few changes.

Challoner's 1752 New Testament was extensively further revised by Bernard MacMahon in a series of Dublin editions from 1783 to 1810, for the most part adjusting the text away from agreement with that of the King James Version, and these various Dublin versions are the source of many, but not all, Challoner versions printed in the United States in the 19th century. Editions of the Challoner Bible printed in England sometimes follow one or another of the revised Dublin New Testament texts, but more often tend to follow Challoner's earlier editions of 1749 and 1750 (as do most 20th-century printings, and on-line versions of the Douay–Rheims bible circulating on the internet). An edition of the Challoner-MacMahon revision with commentary by George Leo Haydock and Benedict Rayment was completed in 1814, and a reprint of Haydock by F. C. Husenbeth in 1850 was approved by Bishop Wareing. A reprint of an approved 1859 edition with Haydock's unabridged notes was published in 2014 by Loreto Publications.

The Challoner version, officially approved by the Church, remained the Bible of the majority of English-speaking Catholics well into the 20th century. It was first published in America in 1790 by Mathew Carey of Philadelphia. Several American editions followed in the nineteenth and early twentieth centuries, prominent among them an edition published in 1899 by the John Murphy Company of Baltimore, with the imprimatur of James Cardinal Gibbons, Archbishop of Baltimore. This edition included a chronology that was consistent with young-earth creationism (specifically, one based on James Ussher's calculation of the year of creation as 4004 BC). In 1914, the John Murphy Company published a new edition with a modified chronology consistent with new findings in Catholic scholarship; in this edition, no attempt was made to attach precise dates to the events of the first eleven chapters of Genesis, and many of the dates calculated in the 1899 edition were wholly revised. This edition received the approval of John Cardinal Farley and William Cardinal O'Connell and was subsequently reprinted, with new type, by P. J. Kenedy & Sons. Yet another edition was published in the United States by the Douay Bible House in 1941 with the imprimatur of Francis Cardinal Spellman, Archbishop of New York. In 1941 the New Testament and Psalms of the Douay–Rheims Bible were again heavily revised to produce the New Testament (and in some editions, the Psalms) of the Confraternity Bible. However, so extensive were these changes that it was no longer identified as the Douay–Rheims.

In the wake of the 1943 promulgation of Pope Pius XII's encyclical Divino afflante Spiritu, which authorized the creation of vernacular translations of the Catholic Bible based upon the original Hebrew and Greek, the Douay-Rheims/Challoner Bible was supplanted by subsequent Catholic English translations. The Challoner revision ultimately fell out of print by the late 1960s, only coming back into circulation when TAN Books reprinted the 1899 Murphy edition in 1971.

Names of books

The names, numbers, and chapters of the Douay–Rheims Bible and the Challoner revision follow that of the Vulgate and therefore differ from those of the King James Version and its modern successors, making direct comparison of versions tricky in some places. For instance, the books called Ezra and Nehemiah in the King James Version are called 1 and 2 Esdras in the Douay–Rheims Bible. The books called 1 and 2 Esdras in the King James Version are called 3 and 4 Esdras in the Douay, and were classed as apocrypha. The Books of Chronicles, following the Septuagint and the Vulgate, are called the Books of Paralipomenon (Greek for "of things omitted"). A table illustrating the differences can be found here.

The names, numbers, and order of the books in the Douay–Rheims Bible follow those of the Vulgate except that the three apocryphal books are placed after the Old Testament in the Douay–Rheims Bible; in the Clementine Vulgate they come after the New Testament. These three apocrypha are omitted entirely in the Challoner revision.

The Psalms of the Douay–Rheims Bible follow the numbering of the Vulgate and the Septuagint, whereas those in the KJV follow that of Masoretic Text. For details of the differences see the article on the Psalms. A summary list is shown below:

The old enumeration used by Jerome's Latin Vulgate, the Douay-Rheims Version and other early bibles	The new enumeration used by the King James Version, the Nova Vulgata and modern English bibles
Origin: Septuagint	**Origin: Masoretic Text**
1-8	
9	**9–10**
10–112	**11–113**
113	**114–115**
114–115	**116**
116–145	**117–146**
146–147	**147**
148-150	

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Influence on the King James Version

The Old Testament "Douay" translation of the Latin Vulgate arrived too late on the scene to have played any part in influencing the King James Version. The Rheims New Testament had, however, been available for over twenty years. In the form of William Fulke's parallel version, it was readily accessible. Nevertheless, the official instructions to the King James Version translators omitted the Rheims version from the list of previous English translations that should be consulted, probably deliberately.

The degree to which the King James Version drew on the Rheims version has, therefore, been the subject of considerable debate; with James G Carleton arguing for a very extensive influence, while Charles C Butterworth proposed that the actual influence was small, relative to those of the Bishops' Bible and the Geneva Bible.

Much of this debate was resolved in 1969, when Ward Allen published a partial transcript of the minutes made by John Bois of the proceedings of the General Committee of Review for the King James Version (i.e., the supervisory committee which met in 1610 to review the work of each of the separate translation 'companies'). Bois records the policy of the review committee in relation to a discussion of 1 Peter 1:7 "we have not thought the indefinite sense ought to be defined", which reflects the strictures expressed by the Rheims translators against concealing ambiguities in the original text. Allen shows that in several places, notably in the reading "manner of time" at Revelation 13:8, the reviewers incorporated a reading from the Rheims text specifically in accordance with this principle. More usually, however, the King James Version handles obscurity in the source text by supplementing their preferred clear English formulation with a literal translation as a marginal note. Bois shows that many of these marginal translations are derived, more or less modified, from the text or notes of the Rheims New Testament; indeed Rheims is explicitly stated as the source for the marginal reading at Colossians 2:18.

In 1995, Ward Allen in collaboration with Edward Jacobs further published a collation, for the four Gospels, of the marginal amendments made to a copy of the Bishops' Bible (now conserved in the Bodleian Library), which transpired to be the formal record of the textual changes being proposed by several of the companies of King James Version translators. They found around a quarter of the proposed amendments to be original to the translators; but that three-quarters had been taken over from other English versions. Overall, about one-fourth of the proposed amendments adopted the text of the Rheims New Testament. "And the debts of the [KJV] translators to earlier English Bibles are substantial. The translators, for example, in revising the text of the synoptic Gospels in the Bishops' Bible, owe about one-fourth of their revisions, each, to the Geneva and Rheims New Testaments. Another fourth of their work can be traced to the work of Tyndale and Coverdale. And the final fourth of their revisions is original to the translators themselves".

Otherwise the English text of the King James New Testament can often be demonstrated as adopting Latinate terminology also found in the Rheims version of the same text. In the majority of cases, these Latinisms could also have been derived directly from the versions of Miles Coverdale or the fourteenth-century textual sequence of the Middle English Bible popularly attributed to John Wycliffe (i.e., the source texts for the Rheims translators),[citation needed] but they would have been most readily accessible to the King James translators in Fulke's parallel editions. This also explains the incorporation into the King James Version from the Rheims New Testament of a number of striking English phrases, such as "publish and blaze abroad" at Mark 1:45.

Douay-Rheims Only Movement

The Douay-Rheims Only movement advocates for the belief that the Douay-Rheims is superior to all Bible translations into English (both Catholic and non-Catholic). Adherents to this view believe that the Vulgate is superior to basically all Greek manuscripts of the New Testament, believing that those manuscripts had been corrupted "by Heretikes or otherwise". There are also some in the movement who believe that Catholics should only use the 1610 original, though this is also opposed by most people in the movement.

Modern Harvard-Dumbarton Oaks Vulgate

Harvard University Press, and Swift Edgar and Angela Kinney at Dumbarton Oaks Library have used a version of Challoner's Douay–Rheims Bible as both the basis for the English text in a dual Latin-English Bible (The Vulgate Bible, six volumes) and, unusually, they have also used the English text of the Douay-Rheims in combination with the modern Biblia Sacra Vulgata to reconstruct (in part) the pre-Clementine Vulgate that was the basis for the Douay-Rheims for the Latin text. This is possible only because the Douay-Rheims, alone among English Bibles, and even in the Challoner revision, attempted a word-for-word translation of the underlying Vulgate. A noted example of the literalness of the translation is the differing versions of the Lord's Prayer, which has two versions in the Douay-Rheims: the Luke version uses 'daily bread' (translating the Vulgate quotidianum) and the version in Matthew reads "supersubstantial bread" (translating from the Vulgate supersubstantialem). Every other English Bible translation uses "daily" in both places; the underlying Greek word is the same in both places, and Jerome translated the word in two different ways because then, as now, the actual meaning of the Greek word epiousion was unclear.

The Harvard–Dumbarton Oaks editors have been criticized in the Medieval Review for being "idiosyncratic" in their approach; their decision to use Challoner's 18th-century revision of the Douay-Rheims, especially in places where it imitates the King James Version, rather than producing a fresh translation into contemporary English from the Latin, despite the Challoner edition being "not relevant to the Middle Ages"; and the "artificial" nature of their Latin text which "is neither a medieval text nor a critical edition of one".

More Comparisons

Students of Linguistics may want to compare texts of those bibles. Notice that some bibles are incomplete such as the Tyndale Bible:

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Acts 27 & 28
MACEDONIA
THRACE
ASIA
ACHAIA
CRETE
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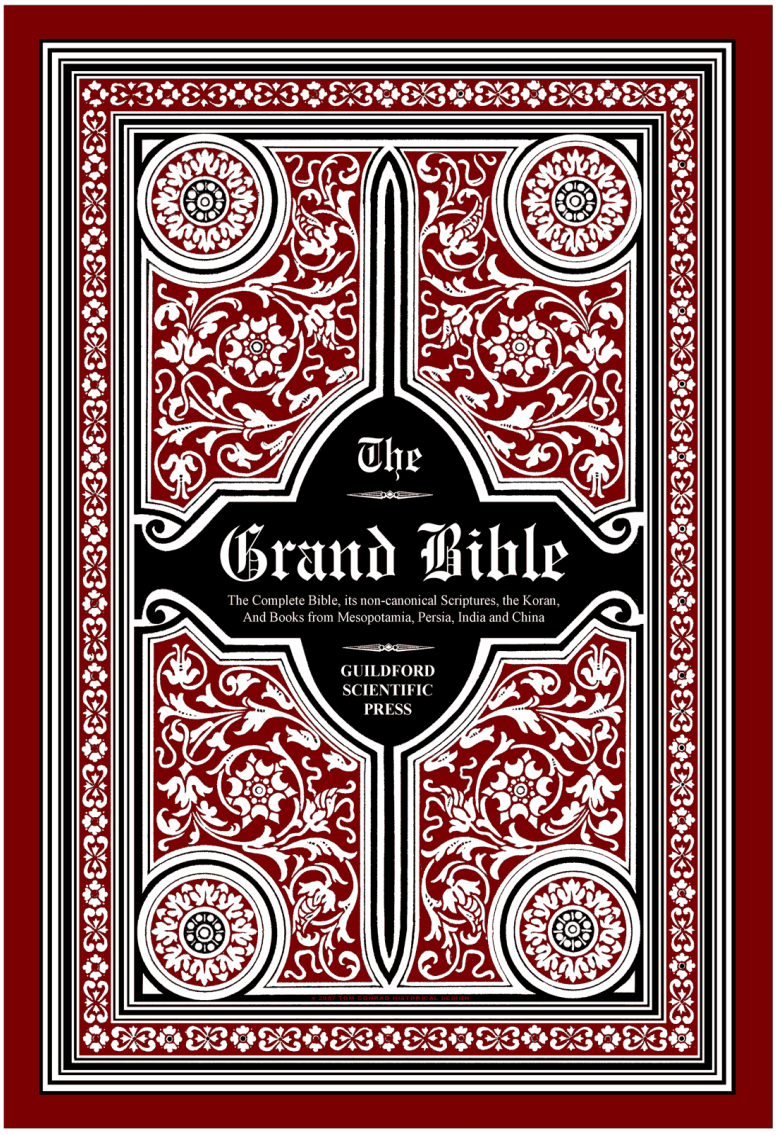

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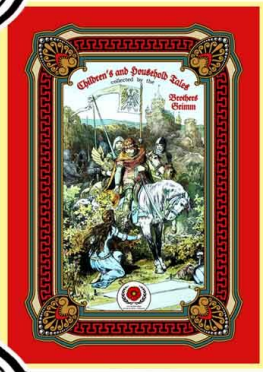

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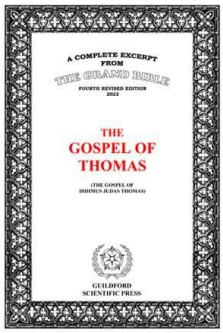

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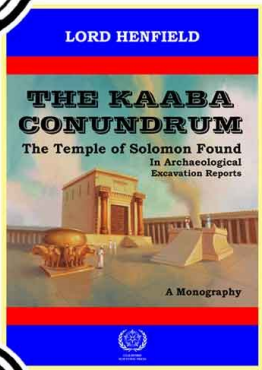

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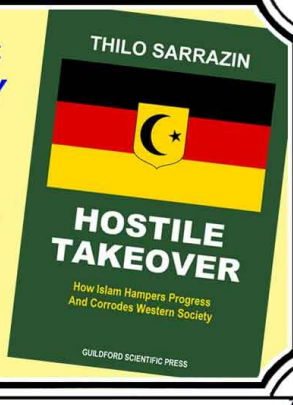

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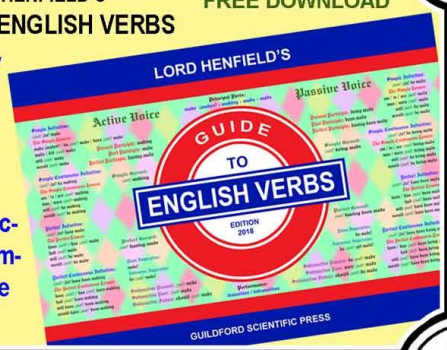

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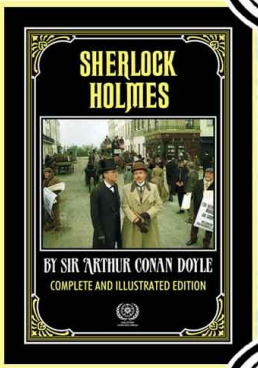

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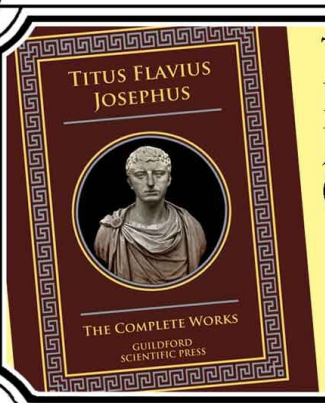

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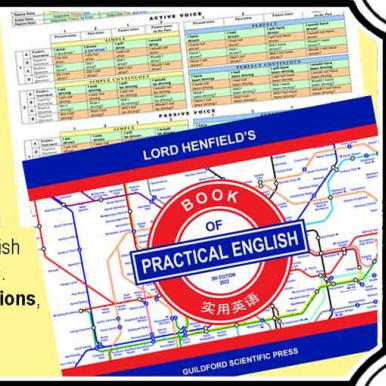

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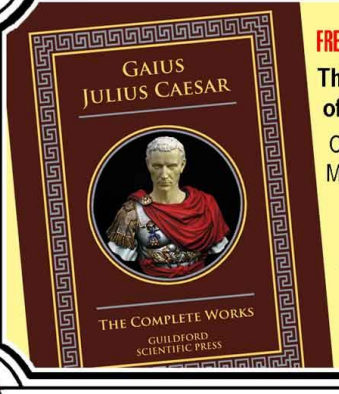

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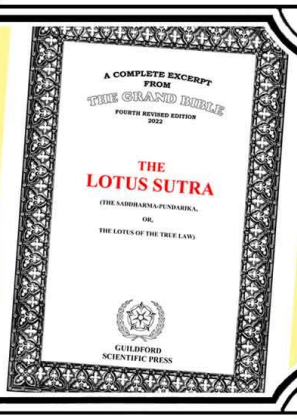
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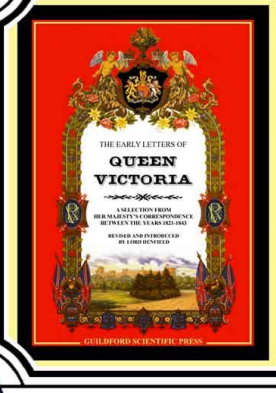

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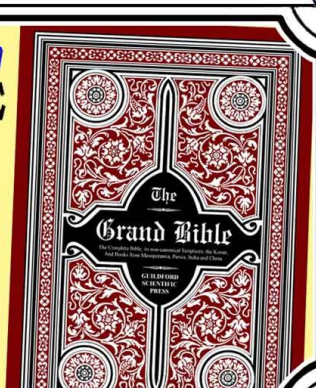

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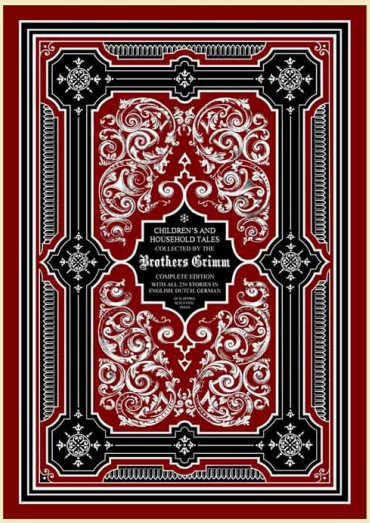

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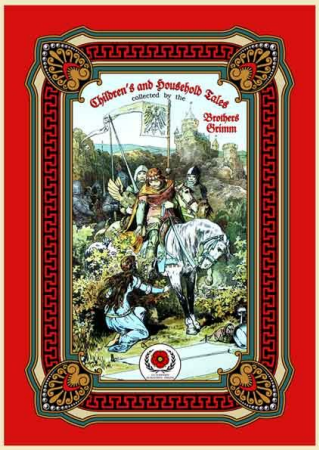

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Lord Henfield (1958) is an English scholar and educator. He studied archaeology, history and linguistics. Henfield focuses on interdisciplinary research.
Besides numerous editions of the Holy Bible, the Grand Bible, as well as Die Heilige Schrift (The Holy Scripture; in German), Lord Henfield has published a number of books and artworks, such as playing card designs, colourised historical photographs and maps. To see some of Lord Henfield's works, please visit:

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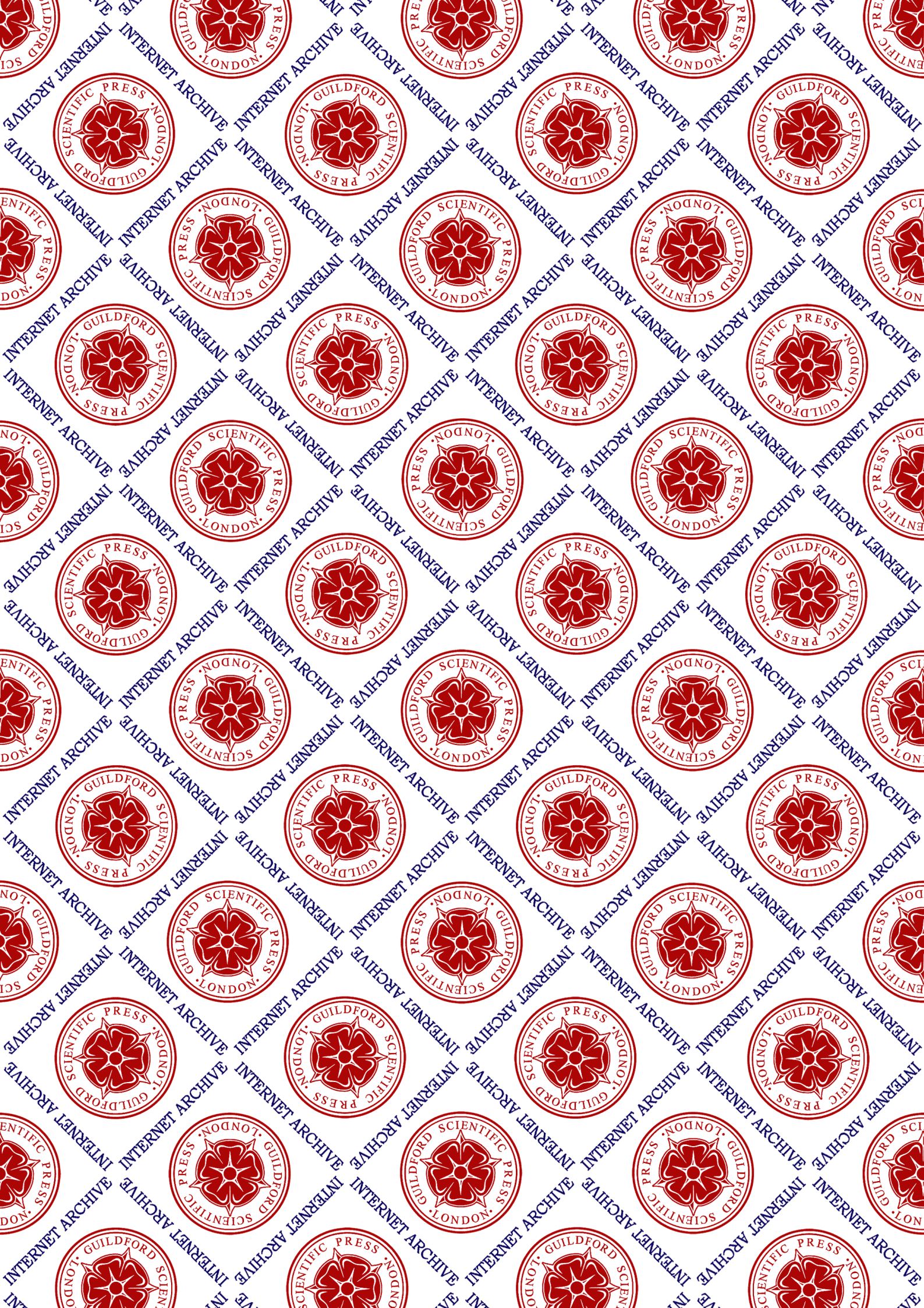
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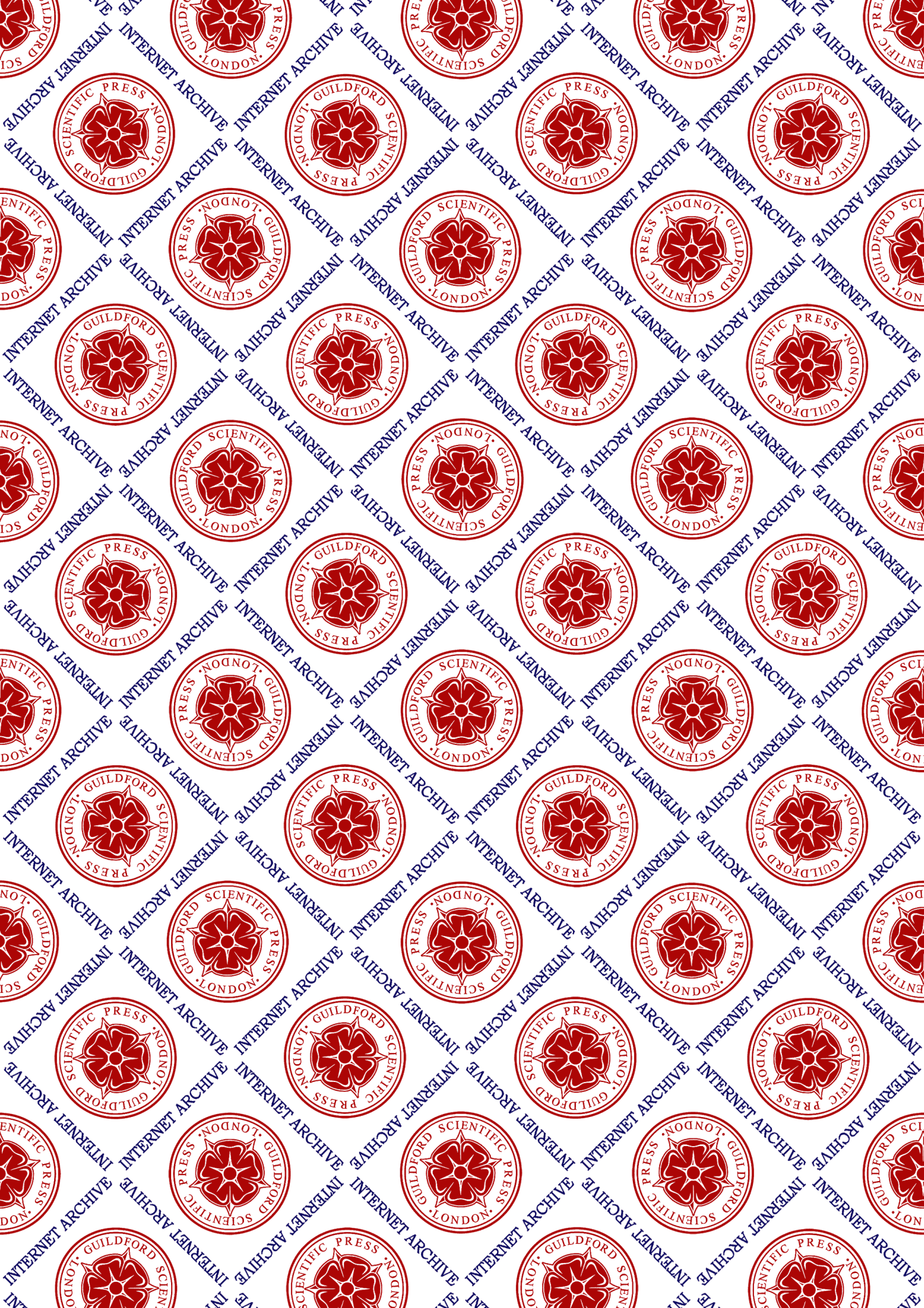
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